

A Waking Dreamer's Manual

An Overview of Clear Light
Lucid Dreaming,
Dream Yoga,
& Seth's Dream-Art Science

by

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“The true art of dreaming is a science long forgotten by your world. Such an art, pursued, trains the mind in a new kind of consciousness—one that is equally at home in any existence, well-grounded and secure in each. Almost anyone can become a satisfied and productive amateur in this art-science; but its true fulfillment takes years of training, a strong sense of purpose, and a dedication—as does any true vocation.” Jane Roberts (Seth) in *The “Unknown” Reality, Volume One*, p. 213.

Table of Contents

Preface	i
1. Dreaming with Higher Purpose	1
2. Inducing and Remembering Your Dreams	9
3. Recording Your Dreams	17
4. Kaleidoscope of Dreams	22
5. Dreamwork Methods	37
6. Lucid Dreaming & Waking Skills	46
7. Being Creative with Dreaming	61
8. Dream-Art Science	67
9. Sharing Dreams with Others	76
10. Dream Quotations from the Seth Books	80
11. Metta Meditation	82
12. Other Reading	84

Preface

The orientation of *A Waking Dreamer's Manual* is different from that of modern lucid dreaming in psychology and popular culture. In this book, lucid dreaming is pursued from the perspective of dream yoga, or clear light lucid dreaming, and Seth's dream-art science. It is for the dreamer who is seeking to wake up not just in her dreams, but in everyday life. It can be a major path of development in itself or an auxiliary to a person's main path. Since we all sleep and dream, we can all benefit from a basic knowledge of dreaming, dream incubation, dream lucidity, dream play, and dreamwork whether we wish to pursue conscious dreaming in depth or only lightly.

The goal in clear light lucid dreaming is to build consciousness and evolve spiritually, rather than to achieve control and manipulation of the dream state from the limited knowledge and perspective of the separated self or ego. The ego, the individual point of view, is needed to establish a focus of consciousness for perception and communication in manifested reality, but it becomes a problem when we identify with it as *all we are* and forget our fundamental nature as consciousness or luminosity. When the ego is in charge, it is like the tail wagging the dog. No wonder the dog becomes anxious; what is his tail going to do next? In dream yoga, the focus is on self-mastery and realization of the nature of reality.

Lucid dreaming with an egotistical orientation can actually perpetuate the problems of everyday life rather than advance the dreamer in consciousness. As solely a playground for the ego, lucid dreaming has a shelf life. This is why initiates into lucid dreaming so often lose energy and interest after an initial period of enthusiasm and success. The fun period may last months or even years, but without a spiritual orientation, it will eventually dissipate. When the ego is released to serve its proper function as a perceptual focusing and communications device for evolving consciousness, it becomes possible to expand the awake-sleep border into new realms of enlightenment.

When I use the term spiritual, I am not referring to organized religion, but rather to the innate drive to grow towards the Light; to our inner tropism, or natural inclination to seek truth, meaning, and purpose in life. We want to know, "Who am I? Where did I come from? Why am I here? Where is *here*? What am I here to do? Where am I going? Where will I go when I die?" These are the questions of a person who is waking up, who is reclaiming sanity, and who is ready for more responsibility, and only direct experience, not words or logic or all the accumulated knowledge of humanity, can answer these questions satisfactorily.

My approach to dreaming encompasses a variety of teachings. I began my study of dreams (concurrently with raja yoga and zen meditation) in the late 1960s with any and all material available. In the 1970s, Jane Roberts's Seth books influenced me greatly, and in the 1980s I followed Stephen LaBerge's work. From 1991 to the present I have learned many ways to expand the awake-sleep border with Sanaya Roman and Duane Packer's basic and advanced courses in *Awakening Your Light Body* and continue to work with advanced courses.

Several months into the basic *AYLB* course, my dream life underwent a radical shift. My dreams became fewer but more clear. I began experiencing more deep, dreamless sleep, and fewer surface, chaotic dreams. I believe this was for three reasons: I had begun to process data more thoroughly in real time while awake; two, in running the energies, as it is called in the course, I was dissolving and releasing enormous chunks of tangled up energy which otherwise would have provided the raw material for chaotic dreams; and three, I had begun to do activities while awake that before I could only do after falling asleep. The *AYLB* course rapidly expands the awake-sleep border for most students.

From the mid-2000s to the present, I have been integrating elements of dream yoga and clear light dreaming into my dream and meditation practices. Since I was not born and raised in a tradition that was large enough to accommodate all my experiences, this book is necessarily an eclectic mix. I like to think of it as a rich blend of fine ingredients coming together to create a unique color, fragrance, texture, flavor, and melody. At the same time, I have always experienced myself to be on *one* path no matter what system I studied because my goal has always been the same and the light fundamental to Reality is always the same everywhere in all systems.

I began my studies with *The Yoga Sutras of Patanjali* in 1969, and what I learned did not conflict with the teachings at the zen monastery I later attended. When I moved to Alaska, there was no zen monastery so I sat with the Silent Quakers. No conflict there. In the past decade, I have been working with mahamudra vajrayana dzochen meditation techniques (see entry on Reginald Ray) as well as advanced light body courses. These two courses seem complementary to me; one teaches me skills of consciousness for going out there and the other brings me home. I need both on my path. From 1995 to 2001 I learned much Native American spirituality in Arizona while going to weekly lodge ceremony, but everything I learned of value fit in neatly with my path. My *one* path, the only path I can walk.

We can stay on the same path no matter what we are learning if we keep to the common thread underlying the surface and remember our true nature, which is with us every moment. If we keep to essence, we avoid confusion. Confusion and scattered thinking come about when we attach importance to the external form of things. The waking dreamer comes to see the truth beneath appearance. That said, in these times when knowledge and teaching from so many different paths are readily available to nearly everyone on the planet, and it is nearly impossible to not be influenced by more than one stream of thought, we are challenged more than ever to develop our ability to listen to our inner knowing and use great discernment and care in choosing the tools for our personal toolbox.

This book is an overview and reference manual designed to be used with clear light lucid dreaming journeys. These journeys provide the steps and energy transmission to assist you in spiritual dreaming activities. If you do not have these journeys, you may order them at www.clearlightjourneys.com.

When I refer to a name in a paragraph, you may look up the person's work in "12. Other Reading."

1. Dreaming with Higher Purpose

Clear light dreaming, or dream yoga in Tibetan Buddhism, is a path of spiritual development nearly two thousand years old (perhaps much older). In Western psychology, waking up in a dream while you are dreaming is called lucid dreaming, first named by Frederik van Eeden (1860–1932) and introduced to the mainstream by Celia Green in her book *Lucid Dreams* published in 1968. In 1985, Stanford researcher Stephen LaBerge published his first book on the topic, *Lucid Dreaming*, and founded the Lucidity Institute in 1987.

Dreaming as a path of personal and spiritual development is many thousands of years old if we include tribal shamanistic and medicine-people traditions from pre-historical times to the present, where neoshamanic and indigenous practices are alive and thriving. Today many well-educated, professional people have discovered the gold in ancient knowledge and techniques and are applying this wisdom in their own fields. Since we all sleep and dream—absolutely every one of us human being has this in common—the path of enhanced dreaming is open to everyone. Cultivating dream lucidity not only enhances dreamtime, but daytime as well. It enlightens the whole self.

I use the term “clear light” in a generic sense because the clear light is everywhere all the time. I began using this term years before I knew of Tibetan clear light dreaming, meditation, and dream yoga. I believe we have all had a taste or glimpse of the clear light, whether we knew what it was or not, or perhaps mistook it for something else in line with our conditioning or expectations. In this book, I use the phrase “clear light lucid dreaming” to mean dreaming with a higher or spiritual purpose. I also use the terms dream yoga and dream-art science.

“Yoga” means yoking or uniting oneself with a vehicle or path to attain the ultimate realization. There are many different paths of yoga, but the ultimate purpose of all the yogas, including hatha or asana yoga (the yoga of physical fitness), is enlightenment, or direct realization of the nature of Reality.

Dream-art science is a term introduced by Seth in the books written by Jane Roberts. Seth offers a wealth of material on dreaming and I have included a chapter on his dream quotations and refer to his teachings in other chapters.

If you are new to dreaming as a path of lucidity and awakening, a good place to start is with increasing dream recall, recording your dreams, becoming familiar with your personal symbolism, and practicing mindfulness in daily activities and meditation.
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What Is a Lucid Dream?

A lucid dream is simply a dream in which the dreamer knows he is dreaming while he is dreaming. It can be helpful to not equate “dreaming” with “not being awake.” Instead, begin to think of “being awake” as being lucid. We all know what it is like to be half asleep when we are supposedly awake. We all know what it is like to operate on automatic, to not notice things, to not be fully present, to be asleep in the dream of the world.

For simplicity, however, and to avoid awkward phrases, I will often refer to ordinary daytime consciousness as “waking reality.”

A lucid dream may or may not be a vivid dream. It may be colorful, intense, and dramatic, but it may also be in black and white, vague, or without images. A lucid dream may be complex or simple. It may or may not be exciting; it may or may not contain many sensory experiences. You can become lucid in all sorts of dream environments.

In medical terms, *lucid* means “oriented to who you are, where you are, the year and date, and current historical facts.” Think of the kinds of questions a doctor would ask a patient waking up from a coma. “What is your name? Do you know what year it is? What is the name of the president? What is your birthday? What is your current address?”

Lucidity in dreams ranges from low or nonlucid to highly lucid. Nonlucid dreams are common, although many people report an occasional lucid dream. When you are highly lucid in a dream, you not only know that you are dreaming while you're dreaming, but you also remember who you are when you are awake in daytime reality.

Degrees of Lucidity in Dreams

NL—Nonlucid. In a nonlucid dream, you don't know you're dreaming. You think everything is real and normal and don't question anything. You just find yourself doing something or observing, being somewhere with things going on, and doing whatever you do wherever you are. If you see an elephant running towards you, you might become afraid and try to get out of the way, but you don't stop and say, “Hey, wait a minute! An elephant?” Instead, you take it for granted that the elephant and everything else is real. Your dream identity, if you are aware of it, may be similar to your waking identity or it may be quite different. You may even be of the opposite sex or another race, age, ethnicity, or nationality in the dream, but you don't think anything of it. You don't ask, “What am I doing here?” It doesn't occur to you that there is any reality other than the one you're experiencing.

PL—Pre-lucid. You have the feeling that something isn't quite right, but you can't put your finger on it. For example, in the dream you might be living in a house you've never seen before in waking life, or you might be back at a job you left years ago. You might be taking a math test and think to yourself, “But I graduated years ago. Why am I back in school?” But you fail to pursue the thought. Or perhaps you are happily conversing with a friend long deceased. You might acknowledge to yourself that the person is no longer alive, yet you continue to chat as if that fact were irrelevant. Pre-lucid, you have a nagging “Huh?” feeling and may even ask yourself, “Am I dreaming?” but before you can answer yourself, or do a reality check, you lapse back into low lucidity and accept the dream as the one and only reality. However, anytime you become pre-lucid in a dream, you have the opportunity to become lucid.

L—Lucid. You realize that you're dreaming, that *this is a dream!* If you're prepared for lucidity, you have a goal or objective for this moment. If not, you may become overexcited or overwhelmed and lapse back into nonlucid dreaming. Lucid, you might fly or travel instantaneously to a distant location, go to a learning center, practice your expertise, pursue your course of study or play and recreation. To be called a lucid dream, you must have at least one moment of realizing, “This is a dream! I'm dreaming!” A dreamer may go from nonlucid to lucid to low lucid to lucid to pre-lucid and perhaps even to highly lucid several times in a dream. (In

daily waking life, we do the same thing. We have moments of mindfulness punctuated by operating on automatic. We go unconscious, wake up, fall back into habit, wake up again and nip a conditioned response in the bud, fall back unconscious, and so on.)

HL—Highly lucid. You not only realize you're dreaming, and know who you are in waking as well as in dreaming, but you get highly creative with it. More opportunities are open to you. You retain more knowledge and are able to apply your knowledge more efficiently and effectively in daily life. The contents of highly lucid dreams vary greatly, depending on the dreamer. The ultimate goal of lucid dreaming is wholeness. (At this time, Dr. Rubin Naiman, the "sleep doctor," is writing a book, *The United States of Consciousness*. Be alert to its publication.)

Clear Light Lucid Dreaming Benefits

In clear light lucid dreaming, you incubate dreams for the purpose of evolving consciousness. To incubate a dream is to set the coordinates for the night's dreaming by having a dream goal, target, focus, or plan and carry it with you into dreaming. Dream incubation is covered in the next chapter. Some of the benefits of clear light lucid dreaming include:

- increased clarity in waking life as well as in dreaming
- a healthy sense of mental freedom, spiritual expansion, and personal power
- greater insight and creativity, more openness to opportunity
- the release of inner blockages; the loosening of old habits and accumulated stress
- having a safe environment to consciously rehearse possible courses of action
- being able to consciously and objectively explore denials, repressions, and delusions
- discovering more about our abilities and our path and purpose in life
- greater ability to heal ourselves, solve problems, and understand our experience
- realization of the nature of reality as created by consciousness both awake and dreaming
- experiencing enlightened states of consciousness and clear visions
- greater ease in meeting higher beings of light and receiving blessings and guidance
- the ability to explore alternate, simultaneous, probable, and possible realities
- opportunities to do real work with other beings at higher levels of reality
- opportunities to prepare for physical death and the afterlife (and get a jump start on your afterlife curriculum and pre-next-life planning—if any of this is not a part of your belief system, do what you need to do—table it, ignore it, or change it to suit yourself)

Requirements for Lucid Dreaming

Lucid dreaming requires a sincere desire to become more conscious in your dreams and the willingness to make any changes needed to promote good sleep, such as getting more exercise, eating a healthy diet, and refraining from stimulants, such as coffee in the afternoon, that disrupt sleep. You can't pursue lucid dreaming if you can't sleep well and remember your dreams. So,

the first step is to practice the good habits that enable you to create dreams in the first place. Also needed is the ability to relax, clear your mind, focus, and concentrate.

To excel in lucid dreaming, you must also value and seek truth above all else. You must have the ability to be objective and stick to the facts of your direct experience. You will, of course, make inferences from your experiences, but keep in mind the difference between a fact and an inference. An inference is a deduction or conclusion you make about an experience. ("I saw a light—it must have been an angel! Yes, I saw an angel.") If your desire is to know truth, you will question the nature of your experiences and not jump to conclusions. ("I saw a light. It felt intelligent to me, like a being; I wonder if it was an angel? I don't know if it was or not, but I hope so!") An essential feature of being honest is admitting one's emotional reactions and preferences.

Next, to promote lucid dreaming, you must cultivate lucidity in ordinary daily life. Practice mindfulness meditation (or the equivalent in your belief system) at least 20 minutes a day to foster greater awareness in your work, relationships, and other activities. Become more conscious of the contents of your mind. Notice your habitual thinking patterns and reactions, observe how you approach problem solving, and get in touch with your deeper inclinations, feelings, and aspirations.

Lucid dreaming enriches all of life, waking as well as dreaming. Lucid dreaming does not induce or exacerbate hyper-arousal, a common disorder in which people cannot go to sleep easily or, when they do fall asleep, they cannot sleep well or deeply because they are so concerned about what they have to do tomorrow, what disasters could happen, what they should have said in a conversation, what might happen to their kids, or what they can do to alleviate the terrible suffering in the world. Another common bedtime activity is agonizing over our sins and mistakes of the past, regretting lost opportunities, and spinning our wheels about the future.

Sometimes hyper-arousal and sleep problems are caused by an illness, but often it is caused by lifestyle, mental-emotional habits of negativity, medications, underlying anxiety, fear of letting go of consciousness, and fear of losing control and identity. In addition, some people view sleep as an unproductive time, an interruption in their schedule, or something that they have to do because it's good for them. This doesn't make bedtime much fun!

Most cases of insomnia appear to be caused by grief, depression, and anxiety, while many others are caused by physical illnesses or even a simple lack of magnesium or other mineral. If you find it difficult to sleep, it's important to determine the cause so that the condition can be treated at its source. Some signs that you may have a sleep disorder include not only chronic insomnia but falling asleep inappropriately, such as in the middle of a conversation, and sleep apnea, or not breathing for one or two minutes at a time after you fall asleep, and waking up gasping for breath.

Remember that sleeping pills do not cure insomnia and may interfere with REM (rapid eye movement, or paradoxical) sleep and dreams and may prevent deep restorative sleep and clear light dreams in Stages 3 and 4. While sleeping aids are wonderful for temporary use, chronic and overuse of sleeping aids may eventually exacerbate symptoms and cause new problems. Other kinds of medications may also interfere with deep sleep or the REM cycle; check with your doctor if you think a medication may be disrupting your sleep. Perhaps a different medication could be prescribed. Prolonged periods of REM and deep-cycle sleep deprivation can induce

psychoses and other emotional disorders. We need to dream, whether we remember our dreams or not.

Research suggests that sleep and dreaming are both especially critical in memory formation and information processing. Insufficient sleep appears to reduce the brain's ability to absorb new information and regulate emotions. However, on the scientific side, it is still not known for certain why we sleep and dream. (In the yogas, shamanic circles, and medicine-people traditions, the purpose of sleep is no mystery. We must return to Source periodically for clearing and recharging. Just as we turn off a cell phone to reset it and plug it in to recharge it, we have to turn off and plug in, too.) Science tells us that we experience Stage 5 REM sleep every ninety minutes, with the longest REM period occurring near the end of sleep. During this time, dreams can last 45 to 60 minutes. In clear light dreaming, the most important dreams (or, truly, "nondreamings" of exceptional lucidity) occur in Stages 3 and 4, during non-REM activity when there is cessation of most brain activity (a master with 24-hour consciousness takes advantage of deep stages of dreaming to travel in the subtle body to continue the work of transmitting light, harmony, and healing). High, stable, clear dreams of teachings arise from the deeper strata of the mind most often just before awakening. These dreams have a very distinct and different feel to them compared to the surface dreams of ordinary, undirected consciousness.

How much sleep do you need? This varies from person to person. You may need more or less sleep than average, but above all, don't shortchange yourself. Getting less sleep than you need results in stress, which is the underlying factor common to many illnesses, as well as premature aging. You know you're getting enough sleep when you wake up refreshed, alert, and ready for the day, perhaps with a memorable, informative dream to add depth and color and icing on the cake. Even better, a high dream of knowledge. Lucid, better yet.

Lucid dreaming, pursued, can cure us of negative bedtime habits and nocturnal fears. We come to look forwards to sleep and dreaming as if it were a mini-vacation and time off from daily life. Which, in fact, it is. We also come to know it is a time when we can be highly creative and productive. It's no longer something we do because we have to do it. According to studies, the dreams of lucid dreamers tend to be more positive on the whole than people who ignore their dreams. People who both meditate (or engage in a prayer practice or quiet time) and practice lucid dreaming have the highest number of quality dreams. People who meditate but don't pursue lucid dreaming still tend to have an above-average number of clear and useful dreams.

The Three Types of Dreams

There are many, many levels and subtypes within the three types of dreams.

1. Ordinary conflicted dreams dealing with dualistic reality. These dreams are unstable, chaotic, and frequently unpleasant. There is a wide range of dreaming here, from ordinary social dreams to nightmares. Sometimes ordinary dreams are very funny, gross, or indecipherable.
2. Dreams arising from the deeper levels of the mind. These include dreams of archetypal symbols as well as transpersonal dreams of great stability and clarity. Many people have occasional dreams of this nature. They have a transcendent, open, spacious feel to them.
3. Clear light dreams. Dreams may be formed from lucid states in the clear light, but actually these "dreams" are the opposite of dreaming. This is a nondual state in which the

natural radiance of the light and the light are one. There is no conflict, no “self and other” separation. The explicate order and the implicate order (physics), or samsara and nirvana (Hinduism), are one and indivisible.

The Five Wisdoms of Dreaming

The spiritual practice of dreaming helps us go deeper than simple lucid dreaming. The ultimate goal in dream yoga or clear light lucid dreaming is nothing less than enlightenment—awakening from the dream of unreality, from the daydreams of illusion and confusion and separation and alienation. Enlightenment is waking up to a deeper, more direct, and more clear engagement with life. It is not a get-out-of-jail free card that lets us off the hook; to the contrary.

Tibetan dream yoga lists these five wisdoms we can learn from dedicated practice of clear light dreaming:

- Our dreams can be altered through our will and attention.
- Dreams are changing, unstable, and impermanent, just like fantasies, mirages, illusions, and hallucinations.
- Daily life is changing, unstable, and impermanent, just like dreams.
- Dreams and daily life are real experiences while they last, but there is nothing to hold onto.
- Through conscious dreaming we can realize wholeness, balance, and unity. (I would add “sanity.”)

The Three Daily Practices of Dream Yoga

These daily practices encompass the entire 24-hour period. Even if you don't want to become a dream-art specialist, these practices are good for any path you wish to follow.

- Observe mindfulness during the day; pay attention to the dreamlike nature of existence and everyday life; cultivate wakefulness daily to prepare yourself to experience your dreams as vividly as you experience your daily activities. Contemplate the five elements (air, water, earth, fire, and space; in physics, this is gas, liquid, solid, plasma, and the ether) and all phenomena, such as space, time, and knowledge, as *intangible realities*.
- Engage in morning practices that promote dream recall, such as meditation and prayer. Create a morning ritual for recording and reflecting on your dreams.
- Evening practices include a prayer and meditation ritual as well as lucid dream induction to wake up in your dreams and have spiritual experiences in the dream state.

Basic Dreamwork

The essentials of dreamwork are simple:

1. Pay careful attention to your dreams and record them upon awakening.

2. Become familiar with your personal symbolism, recurring images, themes, associations, and patterns.
3. Contemplate any archetypal symbols or transpersonal dreams.
4. During the day, reflect on the similarities and differences between dreams, fantasies, daydreams, visions, and other kinds of experience.
5. Apply dream insights to your daily life and use dream ideas creatively.

Dedicating the Merit

A major aspect of traditional Tibetan Buddhist clear light dreaming and dream yoga is that of dedicating the merits gained in one's practice to all sentient beings. It is a declaration of willingness to give away what you attain, to seek enlightenment not for yourself alone, but for all creation. The more awake you become, the more helpful you can be to everyone you come into contact with. As you become enlightened, you enlighten the part of the whole that you are and make it easier for those who come after you. You can share the merits of your attainment in any way that is meaningful for you personally; you can beam love to everyone, envelope them in compassion, share your insights with those who wish them, be open to opportunities to be of service, pursue right livelihood and honest work, and acknowledge the interconnectedness of all life.

Dreaming for Enlightenment

If you have any questions about enlightenment, I recommend Adyashanti's book, *The End of Your World: Uncensored Talk on the Nature of Enlightenment*. All the masters say we are fundamentally perfect, even as our Source is perfect, that our ultimate nature is Reality; we are not apart from It and It is not apart from us. This is easy to understand intellectually, but not that easy to realize experientially. At least, not overnight. Therefore, as the Quakers say, pray (pursue enlightenment), but move your feet. While making spiritual growth your priority, you must still work, walk the dog, mow the lawn, take out the trash, eat, and cut your toenails. Even on a day when you are lifted by the Light, you still have to do the laundry.

In fact, ordinary daily life is the playing field of the master who has reached the highest levels and whose goal now is to serve all sentient beings everywhere at all times and under all circumstances. Spiritual bypassing—neglecting relative reality in favor of the absolute—can occur when a person has had a true awakening but whose understanding is yet partial. Also, a person may have a glimpse of Reality at any stage of ego development and come to all sorts of conclusions or develop a messiah complex. Elitism, exclusiveness, arrogance, neglect of daily tasks and responsibilities, disdain for the physical, and escapism in any form all point to the need for further growth. The complete path involves waking up (enlightenment), growing up (continuing development), and showing up. No dropping out or tuning out! At a certain point, there is no desire to escape, for samsara (manifestation) is known to be the radiance of nirvana, the clear light. The master is at home everywhere.

Pursuing growth through the dream state as well as in ordinary daily life, our life becomes richer and more dimensional even in the first months of recording our dreams. Long before I knew of dream yoga, I received many wonderful dreams of instruction. In the 1980s I pursued

lucid dreaming but mostly with the goal of enjoying myself. There's nothing wrong with that; it's just that there so much more.

Lama Surya Das, a wonderful teacher, notes: "I, myself, have received messages, teachings, and blessings through my dreams from the spiritual masters I have known and loved in this lifetime."

Here is an excerpt from a SoundsTrue (www.soundstrue.com) (ST) interview with Lama Surya Das (LSD) in his 2-CD course *Tibetan Dream Yoga*:

ST: In addition to energy yoga, Tibetan Buddhism is also the only Buddhist tradition to teach a complete dreamwork practice. Why practice this dream yoga?

LSD: Tibetan mystical texts such as the Wheel of Luminosity and the Tibetan Book of the Dead teach that when we awaken within the dream at night, we can learn also to awaken to the illusory nature of the "daytime dream" that we call waking reality. So enlightenment would be the ultimate purpose of dream yoga. The teachings also speak of "the twenty benefits of dream yoga." Among them are: overcoming our fears and loosening our inhibitions within the "training ground" of our dreams, solving problems in the dream state, and enhancing our faculties of creativity and imagination.

ST: A key to Tibetan dream yoga is known as "Clear Light" dreaming? What is that?

LSD: Clear Light dreaming is known as "lucid dreaming" in the West. It happens when we awaken within our dream, even as we remain asleep. Many people today are getting interested in lucid dreaming, yet this is something that Tibetan yogis have been refining for over 1,500 years.

ST: Could you teach us one of these techniques?

LSD: OK. When you are ready to go to sleep, relax and close your eyes. Now, concentrate on the subtle inner light behind your eyelids. Meditate into that light as if it were a vast sky or moon. What you're trying to do is "brighten" your awareness as you're going to sleep, rather than darkening it. While you do this, silently repeat a firm and strong intention to awaken within the dream, such as: "May I awaken within the dream tonight for the benefit of all dreaming, dreamlike beings." Be patient with yourself. Just do it every night, or as often as you can, and see what happens.

2. Inducing and Remembering Your Dreams

Remembering your dreams becomes much easier when you have a reason to remember them and a strong desire to do so. Having a reason provides a vehicle and being passionate about your purpose provides the fuel. With passion, your heart's in it. If your heart's in it, you'll succeed. If your heart's not in it, you may have a fine vehicle (focus, goal, structure, or technique), but it won't get you anywhere because the tank is empty. If you want to remember your dreams and become lucid in them, you must start with a dream goal you desire very much to achieve. If you already have good dream recall, so much the better. Perhaps you have already had some lucid dreams as well. If so, think about what distinguishes a lucid from a nonlucid dream.

For some, spiritual growth is the main reason for remembering their dreams. If spiritual growth is at the top of your list, remember that everyday common issues are not apart from spiritual growth. How we treat other people, how we spend our time, what we do with our resources, how we talk to others and ourselves, and how we solve problems and meet challenges, all reveal where we are in consciousness. When your dream goal is spiritual growth, your dreams will often focus on what is in your way and what needs to be changed as well as on your special abilities and what you are doing well. In other words, your dreams will not always be light and bright! Seeking to grow, we arouse those parts of us that don't want change but need to change to open the way for us.

Let's begin with the kind of dream incubation we all know how to do already.

Ordinary Dream Incubation—"Sleep On It"

As you're falling asleep, tell yourself you'll remember your dreams in the morning. This is basic dream incubation. It's the same process as telling yourself you'll wake up before the alarm goes off, or you'll remember to stop and get bread on the way home. Realizing that dream incubation is normal and natural takes the pressure off. It's not something exotic that takes special ability to do. Everyone understands the expression, "I'll have to sleep on it." We instinctively know that things happen when we are sleeping. It's not uncommon to fall asleep undecided and wake up certain, or fall asleep confused about something and wake up clear, even when we don't remember our dreams.

In ordinary dream incubation, you choose a topic to dream on, something you want to resolve, understand more deeply, create, or make a decision about. You may be wondering whether to explore a career option, get married (or divorced), have a child, or start your own business. Or maybe you want to explore a philosophical question or interest. It must be something you really want to know more about, or something you want to resolve. It may be general as long as it has a specific focus: "Tonight I want to dream on _____." For example, some topics might be clarifying your life purpose or developing your abilities; asking for a healing dream or a dream of flying. You can say, "I want a fun dream tonight. I just want some time off to enjoy myself." You can incubate any kind of dream you want!

You can choose something you're passionate about and would *love* to explore in your dreams, such as art, music, architecture, poetry, healing techniques, a craft—any subject at all that you actively pursue regardless of compensation. It may be a part of your main occupation or not, but it's something you pursue for the pleasure of it, whether it's dance, making transceivers out of parts, quilting, crafting wooden flutes, collecting coins, working with metal, or playing golf. See what you can learn about it in your dreams.

Or your topic could be purely spiritual. You might want to connect with your highest spiritual self or angelic beings or guides. You might want to know about past lives, or if there are such things as past lives. Once while falling asleep, I asked: "What do people need the most?" I lifted through layers and layers of energy and finally reached a place where there were three light beings, misty white energy, tall, humanlike in shape. It felt as if we were floating far out in space. They told me: *Encouragement. People think they can't achieve what they want. They don't think they can do it, but they can. Encourage them to believe they can.*

You are more likely to have a dream on your topic if you think about it frequently during the day. You can also read about it, do research, form your own conclusions, then dream on it. The more thought you put into your topic, the further you can go with it in dreaming. And the further you go with it in dreaming, the further you can go with it the next day.

At the very least, think about your topic an hour or two before bedtime when you're undressing, washing up, and getting ready for bed. Think about your topic and soak in the tub. Baths are especially good for promoting sleep as well as relaxation, as are meditation and deep breathing. Think about your topic before and after meditation or quiet time as well. In meditation, as you expand your consciousness, you approach the awake-sleep border. It is possible to become lucid in meditation and have a breakthrough insight.

Natural Induction of Lucid Dreaming

During the day, occasionally think with anticipation about having a lucid dream tonight. Look forwards to it; you know it will happen and it could happen tonight. Later, think about it while getting ready for bed. After crawling into bed and getting comfortable, think about it again. Let your self-talk be natural, but be conscious about what you're saying and feeling. You might say to yourself something like, "I want to wake up in my dreams tonight. I'm looking forwards to it!" "May I wake up in my dreams tonight. May I recognize the dream state as the dream state and not become confused."

You can give your give your mind a specific target location or task to carry out when you become lucid. Having a reason to become lucid can help you achieve it. Here are some examples: "I want to become lucid so that I can explore the two opportunities I have been offered." "I want to become aware of a past life in which I developed my musical ability with the piano." "I want to meet my guide, or a teacher. I want to ask what I need to do to join a study group in dreaming." "I want to know more about why I have these feelings about the person who applied for the job; it's important that I make the right decision." "I want to become lucid and begin learning about healing and developing my healing abilities in the dream state." "I want to explore any ability I'm unaware of. I feel a strong need to grow, to develop." "I want to help my daughter feel good about herself." Pick a dream goal or reason to become lucid that is meaningful to you. Something you *really* want to explore, know, experience, or do. However,

don't pick a number 10 issue until you get really good at ordinary dream incubation. Also, don't push, force, or exert excessive effort in dream incubation or becoming lucid. This can stop up the works. Approach it with a sense of fun and humor.

Next, notice the images or sensations that accompany your desire to dream lucidly on your topic. These will form naturally; they will arise with your desire and self-talk. You will have bodily sensations and you will image your topic, either visually or in another way that is natural to you. Now, begin enhancing the symbols, images, and feelings that naturally arise from your desire. You will know how to do this automatically. Some examples, which may or may not apply to your way of doing things, is to add color and depth, play with size and scope, go inside an image or sensation, let it open up, change, and be fluid.

You've incubated dreams on other topics before without thinking of it as dream incubation. You fell asleep thinking about the job interview, buying a car, someone you met, changing your major, being mad at a friend, feeling happy with an accomplishment, feeling sad over a lost pet, uneasy about an offer, and so forth. What you are thinking about as you fall asleep evolves into your dreaming. Every night you incubate your dreams, every night you induce what you will experience after you fall asleep. The only difference this time is that you are *consciously* incubating a dream on a topic of your choice.

You may succeed in dreaming on your topic, but not in becoming lucid. If so, you're still making progress toward lucidity. If you've had a lucid dream before, remember what it felt like. If you've developed meditative skills, lucid dream induction is much easier. You know how to bring your attention back to your topic each time you discover your mind wandering. You know how to focus and relax at the same time.

Begin dream induction in the settling down period after getting into bed, and continue induction into the hypnagogic border between waking and sleeping and on into dreaming if possible. Here are the four basic steps:

1. Bring your topic to mind as you crawl into bed and find a comfortable position. Let your self-talk be natural and evolve the image or feeling impressions of your topic that arise naturally when you think of your topic. You might let your self-talk evolve into a phrase or type of mantra. For example, the phrase might be "Hall of Knowledge" and the image or sensation might be of a crystalline complex sprawling among green rolling hills or high on a mountain ridge. You might see an image in your mind's eye or not. You might "see" it without an image, or feel it. As you feel your desire and think of your goal, allow yourself to feel good. If you have any anxiety or fear, acknowledge it, embrace it, let it be what it is, let it go. Allow anxiety to turn into excitement if you can. Don't repress or grab onto it. Let this whole process be effortless. Remember that this is something you do every night, but tonight you are giving it conscious direction. Tonight you have chosen where you want to go instead of going along with whatever. Tonight the winds of undisciplined, chaotic associations and feelings will not be in charge of your dreamtime experience; instead, *you* will.
2. Each time you discover that your attention has wandered away from your chosen topic, gently bring it back with a feeling of happiness and excitement. Do this for as long as you can maintain consciousness, on into sleep and dreaming.

3. Record any dream, even if merely a fragment of a dream, that you remember whether you were lucid or not. This helps you form new habits and begins to train the mind.
4. Follow this process for a minimum of three nights in a row, sticking to the same topic, then take a night or two off. Be playful. Give yourself time to form new habits. Be alert: your dream might come on a night when you least expect it.

As you're falling asleep, you can also be observant of the subtle alterations that occur as you move from waking to the hypnagogic state or pre-dream state, when images begin to form, and continue on into dreaming. Be in observation, be your experience. Play with maintaining lucidity for as long as you can. You might learn to do as Swedenborg did—just step into the dream from the waking-hypnagogic sleep border. (Emanuel Swedenborg, 1688 to 1772, who lived during the dawn of modern science, had a tremendous thirst for knowledge. He mastered all the sciences of his day, spoke nine languages fluently, made his own telescope, drew designs for a submarine and airplane, and published a whole library of scientific treatises on all the known sciences and founded a few new ones. He also dreamed prolifically and lucidly and recorded his dreams.)

If you're really passionate about wanting a lucid dream, think about it during the day. Use positive self-talk to reinforce your intent. Also, notice the many ways in which daily life really is like a dream, like a creation of consciousness. (More on this in chapters 6 and 8.)

You can also associate your topic for a lucid dream with a physical item, such as a crystal, and place it on the bedside table or hold it in your hand as you fall asleep. Or you can write a note, "Tonight I will have a lucid dream," and put it under your pillow as Henry Reed suggests. Or you could put it in your pajama pocket. You can use an aromatic oil to remind you of your intent to wake up in your dreams. Put a drop where you will continue to smell it after you fall asleep. Be creative and think of other ways you can explore inducing lucid dreams. Choose a mnemonic that is in line with your temperament and interests. Some people ask the Dream Maker, Dream Angel, or Dream Power for assistance. You can also ask a guide, teacher, or religious figure, such as Jesus, the Buddha, Divine Mother, Quan Yin, or St. Teresa, to assist you in clear dreaming. In Tibet, this is called deity yoga. Devotion to Source in the form of deity or the divine is a natural human practice that can support spiritual growth if practiced with inclusivity and compassion for all creation.

Andrew Holecek suggests waiting until you can recall at least two dreams a night before beginning with lucid dreaming techniques, but go with your inner knowing and deep inclinations. While working on increasing dream recall, be open to having a lucid dream at any time. He also notes that research shows that if you set your alarm clock to go off two hours earlier than you usually get up, you increase your chances of having a lucid dream by 2000%, or 20 times.

Increasing Dream Recall

You can begin your lucid dreaming journey by increasing dream recall. Your goal can simply be to remember your dreams in the morning. If you have poor recall, this might be a good way to start. Simply concentrate on becoming acquainted with your night life and dreaming self. What have you been doing all those thousands of hours in dreamtime past? Start a dream notebook and

discover your baseline. Engage in ordinary dreamwork. Become familiar with your dreaming self, personal symbolism, and the kinds of dreams you have.

If you still have great difficulty remembering your dreams, and you have ruled out physical illness, food and medicine issues, insufficient exercise, excessive TV viewing, lifestyle, and emotional issues as the cause, try taking a nap during the day. Sometimes naps are the best way to have vivid dreams that are easy to recall. Meditation and deep breathing may also help.

You can also explore these questions:

- Am I overly anxious to remember my dreams?
- Do I have any conflicting beliefs or ambivalence about remembering my dreams?
- Do I have negative unexamined beliefs about dreaming, or negative beliefs or emotions (such as grudges, angers, or fears) that could interfere with dream recall?
- Am I in tune with my body's needs for rest, sleep, food, and exercise?
- Do I indulge in excessive mental chatter or fantasies while falling asleep?
- Am I afraid that I'll discover something I don't want to know?
- Am I afraid dreamwork will take too much time or become an obsession?
- What did I learn from my parents and culture about dreams? What was I taught when I was young? Did anyone in my family value dreams? Did I ever have nightmares? How were these handled? What does my religion, or the religion of my family, believe about dreams? (One of the first things many children learn is that "Dreams are not real." "It was *only* a dream.")
- Am I afraid it will interrupt my sleep?
- Do I have confidence in interpreting my dreams, or fear I'll misinterpret them?
- Do I doubt myself, question my worthiness to receive guidance or have big dreams, or fear ridicule?
- Am I afraid it's wrong to enjoy my dreams? Do I feel guilty about not working all the time, or do I have a problem enjoying myself?

You may think of other questions to ask yourself. Many things can interfere with our growth and development. The majority of people report that while falling asleep they are thinking about what they need to do the next day, or they are feeling anxious about what could happen in the future. Another popular bedtime activity is to dredge up the mistakes of the past and agonize over them, or indulge in nostalgic longing and regret. Then, sometimes we can't sleep because of all the suffering in the world. We mourn the unloved children and animals, the abused, lonely old people, struggling young people, the ill, the helpless, the hopeless Given that whatever we fall asleep thinking about sets the coordinates and constitutes the raw material of the night's dreaming, we can see why so few people remember their dreams—and why many people don't even want to!

We may truly want to excel yet have invisible beliefs or feelings, conclusions we made when very young, and teachings we absorbed before we developed critical thinking. Sometimes we fear that expanding our consciousness and growing spiritually will interfere with our

relationships—and it's true, sometimes a loved one doesn't want us to change, not even for the better. However, we all discover sooner or later that what is truly good for us is beneficial to everyone we're connected to. And what's truly good for them, is good for us. We come to know how to accept others and ourselves in such a way that we are free and they are free to unfold, express ourselves, and thrive.

Additional Factors to Encourage Recall

Follow this bedtime routine (which includes the four basic steps for lucid dream induction as well, but with additions):

- Always have a pen and paper or a voice recorder within easy reach of your bed; you can use your phone voice recorder or a dedicated voice recorder just for dreams that you leave on the bedside table.
- As a rule, don't eat, or eat very little, after 7 p.m., or two hours before bedtime.
- Don't exercise for two hours before bedtime.
- Take some time to relax, clear your mind, and meditate before going to bed. You might engage in inspirational writing or note down your dream plans. What would you love to do or learn about in the dream state tonight? You might also write down your day notes, a few lines describing the highlights of the day.
- Feng shui consultants advise having the bedroom furnished only for sleep (and cuddling and sex, of course). No TVs, exercise equipment, or computers should be in the bedroom. (If you have a small efficiency apartment, put things away or cover them at bedtime.) The colors of the walls and bedspread should be warm and soothing. Everything should be low key. The bedroom should not contain mirrors, plants, or fountains because they stimulate activity. The head and foot of the bed should not be at a window or pointing to an open door. Neither should be facing the bathroom. (If you cannot hire a feng shui expert and redecorator, just use your intuition and you'll do fine. Pay attention to what helps you sleep and what keeps you awake.) Avoid using a nightlight, if possible, because the light can prevent your pineal gland from producing melatonin, which is essential to sleep. If you must use a nightlight, put something in front of it to diffuse the light.
- Act on dream knowledge. This alone will increase recall greatly. If you have a psychological insight, reflect on it and act on it in practical terms to influence your life positively. If you're prompted to check something, such as the air pressure in your tires, do it. The more you respond to dreams by using or following up on the contents, the more valuable, informative, and clear your dreams will become.

If you don't remember any dreams in the morning, be aware of your mood immediately upon awakening (MOA) and record it. Also, note any thoughts that just pop into your mind. Be aware, also, that your dream incubation might be fulfilled later in the day as a hunch, mental image, impulse, insight, or even a physical event. When you incubate a dream, you set into motion all the resources of your mind. It will review all the possibilities and respond to you in the most efficient manner possible.

On a deep level, there is no real separation between the waking and dreaming mind. You can even do a daytime incubation; you can “program” the day as you would a dream to lead you to, or bring to you, certain information. We do this naturally very often but we don't fully realize it. For example, you might think: “It's time to buy a new car. What kind should I buy?” And you stay open and alert to what information comes your way; you look more closely at the other cars on the road, your ears pick up when you hear people talking about this model and that, you notice ads and literature and items in the news about different cars that you would have disregarded before. Car lots suddenly become visible to you, when last week you never noticed them at all.

Some daytime incubations are more subtle. You might ask for a sign about whether to sell your house or accept a job offer, then go for a walk, or shopping, or to work, all the while on the alert to apprehend your sign. Or perhaps you don't exactly ask for a “sign,” but your awareness becomes heightened and you notice things you wouldn't usually notice, or you make transrational decisions (yes, transrational, not irrational). You look at a cloud and know you want to take that offer. Now the cloud is just a cloud, but somehow, when you looked at it with your topic in mind, your decision solidified. Who knows why your mind connected the dots when you looked at the cloud? The important thing is that it works. For some reason, if we want to get a handle on something, if we turn it over in meditation, dreaming, or a walk in nature, we give the mind something to work with and get back to us on.

When you incubate a dream, be flexible. The data or experience you seek may need preparation time, or there might be something more important for you to tend to first. If your dream is not on the topic you chose, pay attention. Be open to having a dream on another topic. Your dreaming mind is freer than your waking mind to connect to the great database of all knowledge, the quantum field in which we exist. Your dreaming mind knows the best timing for the delivery of specific information. For example, you might incubate a dream on Tuesday but not get any results until Thursday, when you even forgot about the incubation. But your dreaming mind didn't. It knew that you wouldn't be able to make sense of the data you wanted until Thursday because of a probability that was to happen on Wednesday.

One last note on remembering dreams: If a forgotten dream is important, it will be repeated or recast in other terms until you get it. Just keep practicing and recording the dreams you do remember. Information is never lost; it is available eternally in the Akasha (the Akasha being the “natural radiance, the medium of all space and time within which everything is recorded throughout the universe”). I believe the Akasha is also what physicists call the quantum field and the Tibetans call the ground luminosity. Through illness or accident, we may lose the ability to access data, to bring the data back through to physical reality, but the data are still there. It is not lost to our greater consciousness; we may access it OOB, in dreaming, after death, and in future forms/bodies.

Relationships and Dreaming

Edgar Cayce stressed that harmonious relationships in daily life are conducive to clear and helpful dreams. Our energies interact with the people in our lives on a daily basis, and if our relationships are mutually supportive and enjoyable, our dreaming activities will be, too.

Practicing some form of metta meditation (see chapter 11) or prayer. Showing loving kindness to the people closest to us as well as to strangers promotes quality dreaming. Sometimes we pray for world peace but hold a grudge or talk badly about others. Or we deeply desire to do something to relieve the suffering in the world, but we refuse to go see a neighbor or relative who is ill or dying. We don't have the time, or it would disturb us to see them that way. We don't think of what we could do for the person, only what effect it would have on us to help that person. It would take some of our time, energy, or money. But what is our time, energy, and money for, but to help one another? Does it have another purpose? If we cannot help alleviate the suffering next to us, what can we do for the world? To support world peace, the first step is to be without inner conflict ourselves. The next step is to bring harmony into our family, neighborhood, and community as the opportunities arise.

Cayce said that if we cannot be helpful to those immediately around us, we cannot be of help to the world. If we are not at peace inside ourselves, we cannot support peace in the world. What good does it do to pray for peace then turn around and say negative things about the people we know? Part of lucid dreaming is lucid living. The two go together. We practice lucid living when we truly listen to what we think and what we say to others and how we affect them. Do we influence them to greater compassion for others? Or do we encourage their complaints and disparagement? We might abhor violence in the world but not realize just how violent many ordinary attitudes and thoughts really are.

When we do begin to wake up to what we are thinking and doing and what effects our thoughts and actions are having not only on others but on ourselves, we begin to choose our thoughts and words more carefully. We begin to expand and feel free. We are seeing the prison bars, when before we didn't even know they were there. And we are seeing also that the prison bars are illusions. They are insubstantial thought-forms we can step right through when we decide to do so. We also begin to feel the greatness of compassion and our connections to others and to all of creation.

3. Recording Your Dreams

First you'll record your dreams on the voice recorder or the pad of paper by your bed. Later you can record your dreams in your official dream notebook or on computer. Written bedside dream notes tend to be messy and disorderly. Dreams recorded in voice are difficult to study because you can't browse through them quickly.

Dream Reentry

Dream reentry is the first step to recording your dream. Stay with the dream; re-experience it from the inside out. Observe, feel, note details, record.

To record your dreams quickly for easy reference and study, here are some ideas:

- Don't use complete sentences; phrases will do. Use one word when you don't need two. Use arrows, circles, and other symbols to connect parts.
- Record your dream objectively in the *present* tense (not "I was at my sister's house and ..." but rather, "I'm at my sister's house and ..."). Recording in the present tense makes it easier to *re-enter* the dream and experience it more vividly as you record it.
- If you wish, use screenwriter abbreviations, such as INT (interior, or inside), EXT (exterior, or outside), B.G. (in the background), CUT, FADE, CLOSE-UP, PAN, SWITCH TO, POV (point of view) and so on. You can make up your own abbreviations as well or borrow abbreviations from your field of work.
- Doodle and sketch your dream. For example, let's say you have a long, complicated dream about a rambling house with several porches. Instead of trying to describe the house in words, just draw a few lines suggesting a house with the caption "house with porches." If there was a mysterious figure near the house, draw a small stick figure with a "?" to indicate "unknown." You can draw simple sketches or a cartoon strip along with a word, phrase, or poem here and there.
- Try clustering. In the center of the page, write the title, subject, theme, or major feature of the dream and circle it. Write down the next major thing in the dream and circle it, connecting it to the center. Keep writing down words and phrases, circling them, and connecting them to the main or secondary circles. Clustering provokes many insights regarding the relationships among dream images.

Features to Record

Every dream is different. Begin recording your dream with the most salient features. After recording your dream, use the checklist below to make sure you recorded everything. This list covers the basic "who, what, where, when, and how" questions—everything but the "why," which we will explore later with dreamwork. Any one of these features might take center stage

and be recorded first, so don't worry about recording your dream in order; every dream has its own order. Also, not all of these features will be in every dream.

Dream Self: Who are you in this dream? Are you the self you know when awake? Are you the self you know but at a different age in your life? Are you someone else? Are you of the same or the opposite gender? The same or another race, ethnic group, or nationality? What country and historical period do you live in? Do you live on earth or on another planet? Do you have a strong sense of identity and body, or no body sense at all? (The possibilities of dream identity appear endless. In dreams, we can play with identities as easily as we change our clothes during the day. I have been a spark of light, myself, people of different nationalities and genders, and so forth, but I always knew me as myself, regardless.)

People: Who are the main characters in the dream? Are any of them strangers? Do you know any of them in waking life? Do they look like themselves, or are they different? (For example, this morning my aunt told me, "I dreamed of S. last night. She was a boy, and older, but I knew it was her.") In dreams, we often know who a dream character is, even if he or she is very different from the person we know when awake. Describe each dream person and what he/she is doing.

In addition to humans, this category includes other intelligent species, such as light beings, angels, guides, nature spirits, and extraterrestrials, all of whom are not uncommon in the dreams of humans!

Are there any characters in the background that don't take part in the action but whose presence you see or sense? Do any dream characters seem unusually observant or calm? Does any dream person or people have a lot of *presence*? Do some seem more like "props" than real people?

Animals: Pets or other domesticated animals, and wild animals, are common in our dreams. This category includes insects, avian species, mammals, and reptiles; any nonhuman species of less self-conscious awareness and intelligence than humans.

Plants: Plants are living things, too, and sometimes play a starring role in our dreams.

Food: Note the kinds of food you dream about, your attitudes and feelings about these foods, and any activities and events associated with food and eating in dreams.

Weather/The Elements/Ambience: Sometimes weather is the main feature, with pouring rain or rolling clouds, a warm sun, or a frightening tornado. Note the interplay of the elements: a tidal wave, strong winds, earthquakes, forest fires.

Every dream has an ambience, or overall emotional tone. Is your dream ambience basically comfortable or neutral, threatening and dark, joyous, expectant, electric, depressing, dirty and morbid, or heavenly? Be aware of ambience during the day when you change environments. Train yourself in the ability to detect and read ambience wherever you go.

Colors: Include intensity, luminosity, opaqueness, dullness, and proportions, as well as how the colors interact, when and where they appear, and when they disappear, if they do, whether they move or not, how they move, if they do.

Structures: Houses, stores, huts, ramadas, tents, microwave towers, and fences are examples of structures.

Objects: Furniture, equipment, household items, tools, vehicles, books, toys, containers, and construction materials are examples of objects.

Setting: Inside, outside, work, school, grocery store, park, mountain, outer space, or another planet? Some settings may be nondescript: a void (gray, black, or white), or even unremembered. Perhaps you dream that you and T. have a conversation about taking a vacation and recall only the conversation, but no setting at all. In such a case, a setting was not needed.

Action: What happens in the dream? Who does what, and how do the dream characters interact? In some dreams, we are mainly observers. "I see the colors yellow and orange and feel very, very good. The colors glow with an inner luminescence and revitalize me." (Even the merest dream fragment can deeply enrich our day. This was a recent dream fragment of my own. I believe these colors arose from deep memories of a time when I was a monk. Along with them came a "packet" of knowledge that I can feel unfolding, like something rising from the depths of being.) Other dreams are full of action. Sometimes you are the only person in the dream, yet you are very busy doing a great many things. Other times, you have a full cast and are part of the action as well. Such dreams can be challenging to record briefly.

Category: What type of dream is this? In Tibetan dream yoga, there are basic three types:

- Ordinary dreams arising from the previous day's activities; thoughts and feelings.
- Lucid dreams, or dreams of clarity and wisdom.
- Clear light spiritual dreams.

These three broad categories can be further divided into six more categories:

- Dreams about your waking life and events.
- Dreams primarily about other people.
- Subconscious elements, forgotten material resurfacing.
- Archetypal, collective symbols.
- Extrasensory dreams; telepathic, informative, precognitive.
- Spiritual dreams, radiant and luminous.

I suggest the following categories: OD (ordinary dream); NLD, PLD, LD, HLD (nonlucid, prelucid, lucid, highly lucid dream); CD (dream of clarity) SD (spiritual dream); AD (archetypal dream); PD (people dream); RD (recall dream); DD (deep archetypal dream); PSYD (psychic dream); people dream (PD); and also N/D (nightmare or disturbing dream). Many dreams will fit in more than one category. A dream may even span them all: You might have a nonlucid disturbing dream (N/D) (NL), become lucid in it (LD), go to a social gathering and become prelucid (PD)(PLD), fall nonlucid (NL), encounter an archetypal symbol (DD), remember something from your childhood (RD), become highly lucid (HLD), receive telepathic information (PSYD), and find yourself in a radiant, luminous place with a guide (SD). In recording your dream, you could note the appropriate abbreviation in the dream as it changes from one type to another. Or you might want to use only a few of the above categories. The most important dreams are dreams of clarity and spiritual dreams. Spiritual dreams are lucid by

definition; dreams of clarity may or may not be lucid, but they are stable and special in a way that surface dreams are not.

Next, Record:

Title: If your dream were a movie or book, what would you title it?

Theme: What is the dream about?

MOA: What is your mood on awakening?

First Impressions: Write spontaneously, not censoring anything, not second-guessing yourself. First impressions consist of anything that immediately comes to mind. In “5. Dreamwork Methods,” we will also cover “First Reflections,” which could be viewed as a structured inquiry of specific impressions, as well as additional items you might wish to record.

Remember that your dream record only has to make sense to you. You're not writing it for anyone else to read. If a couple of words brings back an entire dream to you, that's all you need to write down.

You might also use a voice recorder that connects to your computer. You can store your dreams in MP3 format and translate them into words with word recognition software. Written material is more convenient than voice when you want to look up something in a dream you had weeks or months ago.

Summary of Basic Dream Log

- Recorded dream (in words or words/sketches/symbols); see checklist above
- First impressions
- Category of dream
- Title
- Theme
- Date, day, time of recording (I am putting this item last because you will want to focus on recording the dream first)

Sometimes I dispense not only with complete sentences but with a description of the dream itself. Often, if I only write down the title of a dream, I remember the whole dream. For example, I recently dreamed *Taming the Wolf*. That's all I needed to write down to recall the entire dream. I did make “coconut pie” as a humorous note to the title. That night, I'd eaten two pieces of coconut pie before bed. I fall asleep and dream: “I'm being attacked by this snarling, ravenous wolf. Lucid, I am nice to him rather than afraid, and he loses his appetite for violence. There is a woman trying to get him to attack me again, but he won't. He's friendly and affectionate towards me. I have the understanding that his basic nature has changed from the experience of kindness.” There were other details, but why write them all down when they all come to mind with the title?

Feel free to modify anything in this chapter to suit your own temperament and dreaming style. These are only suggestions.

Waking Up Pointers

When you first wake up in the morning, lie still and wait for your dreams to solidify in your mind. Try not to move until you have remembered as much as possible. If you move too soon, you might lose recall. Dreams seem to be recorded in a field that includes the whole body.

Next, reach for your recorder or notebook and pen. Speak your dream into the recorder or write it down. It may be out of order (“Before that scene, I was ...”), but that’s fine. Just record it as you remember it. Re-enter the dream as much as possible, reliving and exploring the scenes. If it’s too early to get up, go back to sleep with a suggestion to become lucid in the next dream.

After you get out of bed in the morning, you can add the date, time, category, title, theme, and first impressions. Of course, if you have a strong impression, or if the category, title, or theme is vivid while you are initially recording the dream, put it down.

4. Kaleidoscope of Dreams

When we dream, we are busily engaged in activities which are essential to our well-being on all levels. When we remember our dreams, we can use inner knowledge more effectively during the day. When we don't remember our dreams, the knowledge gained during the night will appear the next day as vague impressions, moods, a change of plans, and an occasional déjà vu. I believe it's important to learn about ordinary dreaming and dreamwork before, or concurrently with, developing lucidity. Our ordinary dreams offer us many treasures, and in learning the language of dreams and exploring the dreamscape, we gain valuable skills. We're better prepared to navigate the vast realms of dreaming and the opportunities lucid dreaming opens up to us. Consequently, this chapter and the next are about common dream themes and symbols and ways of decoding your dreams. Since I am only giving brief examples and few symbols, I recommend that you read books on conventional dreamwork as well.

Common dreams are created out of associative thoughts, emotions, and reactions, undirected by the dreamer. These dreams have value but can be difficult to understand; they are like answers to questions we don't remember asking. Like much of ordinary thought, for many people dreams are repetitive, negative, and rarely resolved. A certain number of thoughts will cycle through then start over again; this happens over and over during the day and continues on into dreaming. However, you would not be reading this book on dreaming if your thinking were typically negative. You have already begun to take responsibility for choosing your thoughts or this material would not appeal to you.

Dreams are often a combination of literal and symbolic elements. In a basic sense, all dream images are symbolic, as literal elements have psychological meaning in addition to their literal function, but not all images in dreams are literal. Sometimes we must reflect on a dream to discern the interplay of literal and symbolic images. For example, you may be dreaming about your daughter's reaction to the dress you bought her for her birthday. The dream may be a simple replay of the actual event or it may be symbolic of something else entirely. Dealing with clothes, it could be about self-image or control issues between parent and child. Some dreams are both literal and symbolic at the same time.

Dreams are typically movies of our beliefs, desires, anxieties, aspirations, unfinished business, and undigested experience. They often appear chaotic and absurd because our mind is putting everything into pictures; it plays Pictionary® with us. It loves to use puns and metaphors. It is a poet and movie maker. The language of dreams is multidimensional, acausal, and simultaneous. It is nonlinear and transrational.

Some dreams arise out of intense daytime questioning. When this is done on purpose through dream incubation, and the dream is remembered, the results can be valuable and even spectacular. When it is done unconsciously, a person may still have an unexpected breakthrough dream, but most often will only have a fuzzy feeling of something valuable forgotten. Or the person may have a breakthrough insight yet never suspect it was triggered in a dream.

In some dreams, we try out different choices we might make in daily life, or we explore past decisions for learning. Events in what we call the past, present, or future from a waking perspective exist simultaneously in certain dream states and can be played with in any sequence like blocks.

I believe many dreams are created from the body's natural urge to heal and regulate itself. Some dreams, including nightmares, may play a role in balancing the hormones and body chemistry. Even so, the images used will be associative and meaningful.

There are telepathic dreams and mutual dreams, and dreams exploring incipient, possible, and probable events, as well as simultaneous time and timelessness. In dream reality, we use our consciousness to perceive in many different ways. We use our psychic senses, the senses of our soul or psyche. We meet others who have passed from physical life and others yet to be born.

Dreams may also come from the highest spiritual self and divinity that provide guidance and direction. Clear light dreams include spiritual visions, blessings, and opportunities, or "openings." These dreams may be radiant and luminous, have a feeling of spaciousness, and be extraordinarily clear. They are *more* "real feeling" than ordinary wakefulness, which seems like a dream in comparison. I believe many more people than we know have such experiences. They just keep them to themselves. Sometimes they keep them *from* themselves, as we can easily stir up self-doubt if our experiences run counter to our conditioning or knowledge. (Ken Wilber notes that a person may experience any state of consciousness at any stage of growth, and the person will interpret the experience in line with his stage of growth. If this intrigues you, you might explore his work on integral psychology.)

The following is a list of some common types of dreams and dream symbols that highlight the main feature, along with some common associations. I recommend Gillian Holloway's *The Complete Dream Book* for a more detailed overview of common dream types and symbols. Dream signs and symbols are infinite in number. This list is meant to only give you some general ideas about types of dreams and what they mean. It is highly incomplete, as this is not a comprehensive text on ordinary dream psychology.

Animals: Animals are our instincts, emotions, and allies in dreams unless we abuse them, lock them up, neglect them, or misuse them. An angry dog might be your own survival instincts trying to get your attention. A wild animal might warn of emotions out of control or a dangerous person. Many small animals can refer to the cells of the body, or the release of repressed emotion. One person, just before being committed to a mental hospital, dreamed that hundreds of puppies were coming out from under his house. Animal dreams include dreams of insects, birds, amphibians, and reptiles. I recommend looking up dream animals in *Animal-Speak*, by Ted Andrews. You'll discover much more about your dream animal than you might imagine possible, and some of it will click. While your personal associations are the most important factors in understanding your dreams, your mind is a part of the collective human field of knowledge and often incorporates pertinent information that you have not personally learned.

I had a typical *medicine animal dream* years before I knew about such things: "I am walking by the woods when a beautiful red fox comes right up to the edge. He is so beautiful I stop to look at him. He turns around three times and camouflages himself to appear like a child's toy. Then he gets up and turns around three times and camouflages himself to appear like a pile of dead leaves. Last, he gets up and turns around three times and camouflages himself to appear like

a piece of old cardboard. I sit down in the grass and he comes over and puts his head in my lap. I am wearing a blue skirt.” This dream was intensely colorful and moving. It is a classic example of an animal medicine dream, yet at the time I had this dream, I had never heard of such dreams.

A dream dictionary might tell you that fox means cunning and hypocrisy—yes, fox knows how to put on a song and dance to lead predators away from her young, and fox knows how to hide in the bushes and mislead the hunter. But fox represents far more than that. Andrews gives fox six pages in his book, not just a few words. And he notes two salient features that appeared in my dream: fox is known for camouflage and for living at the edge of the woods. There is also the expression “smart as a fox.” Fox can be quite a diplomat and solve conflicts in novel ways, outfoxing everybody.

All qualities, animal or human, can be used in good or bad ways, to help or to harm. You can tell if you're expressing the qualities of the dream animal in a good or bad way by the behavior, health, and appearance of the animal in the dream. If the animal is sickly or hurt, ask yourself if you're taking care of yourself, or if you're harming yourself or someone else in some way.

Recently a woman came by and described her dream dog. At first it was an affectionate puppy that stayed at her feet. Then it began appearing in her dreams as a bigger dog, but still small enough to sit on her lap where she could pet it. At some point, it had grown large enough to take for walks, and she had it on a lease. It was obvious to me that the dream portrayed her success in training her instincts, which had been her goal.

Body/Car/House/Horse Dreams: The body is often portrayed in dreams by cars (a car, like the body, is a vehicle we use for getting around—and with horsepower, come to think of it), an animal, especially a horse (and horse, as a symbol, also includes drive, power, enthusiasm, and a sense of direction), and houses. We live inside a house, just as we live inside a body. Dream houses often reflect back to us not only possible conditions of our body but also our mental and emotional states. They are structures, and structures are thoughts in dreams. But each room in a house serves a different purpose. Always consider the symbolism of each room.

Cars also relate in particular to how we are moving through life, how competent and prepared we feel we are to handle things. Cars are personal, unlike other modes of transportation such as buses, planes, and trains. During a time of great change, I dreamed I was driving a large vehicle up a steep mountain road in deep winter. There was no windshield; the front of the vehicle was covered with plywood. I couldn't see where I was going; I had to navigate using only the side mirrors. In some dreams, we can't find the brakes; life seems to be running away with us. In one dream, I was driving on the wrong side of the road, and in another, the road went straight up and I had to stop. I had writer's block!

The car's battery, gas tank, engine, headlights, and so forth, can all be associated with the human body. We even say, “I'm nearly out of gas,” instead of “The car is nearly out of gas.”

Color in Dreams: Color in dreams can be powerful and significant. To know what colors mean in your dreams, you must know your personal associations to various colors as well as your cultural conditioning and beliefs. Also, be aware that shade and tint change the meaning of a color, and each color can be combined with other colors to create new colors. Notice the colors that stand out in your dreams and take note of anything colored strangely or inappropriately. Also note luminosity, flatness, texture, movement, thickness, and fluidity of colors. Here are a few generalizations about the meanings of colors:

- **Red** relates to energy, heat, life blood, vitality, vigor, the earth, the physical, the body, power, passion, drive, the will to live, courage, sexuality, appetite, health, and the sense of smell. On the negative, it relates to danger, anger, hatred, violence, aggression, brutality, cruelty, prejudice, explosions, insatiable hunger, and lust.
- **Orange** relates to self-confidence, optimism, generosity, expressiveness, enthusiasm, expansiveness, sharing, community, relationships, embracing life, detoxification, gut instincts, and the sense of taste. On the negative, it relates to showing off, excessive pride, egotism, toxicity, gluttony, and being overbearing, tyrannical, domineering, and intrusive.
- **Yellow** relates to clarity, thinking, the intellect, mental activity such as analysis and logic, discernment, study, curiosity, happy disposition, sensitivity, openness, and the sense of sight. On the negative, it relates to hyperactivity, overreaction, defensiveness, cowardice, critical, suspicious, dullness, convention, blocked sensitivity, rigidity, conceit, argumentative, cynicism, sarcasm, complaining, caustic, and low self-esteem.
- **Green** relates to natural growth through time, fresh starts, renewal, restoration, potential, birth, increase, abundance, vital energy, balance, natural healing, and the sense of touch. On the negative, it relates to inexperience, youthful folly, fickleness, jealousy, envy, greed, a bilious nature, resentment, sickness, and unhealthy growth.
- **Blue** relates to truthfulness, authenticity, loyalty, freedom, clear mind, speaking and teaching, soothing, calmness, peacefulness, acceptance, equanimity, selflessness, quiet inspiration, the sacred, creativity, philosophy, and the sense of hearing. On the negative, it relates to depression, passivity, sadness, gloom, inaction, retreat, superficiality, inhibited communication, justice without mercy, unfeeling, dishonesty, and hypocrisy.
- **Indigo**, or **blue-violent**, relates to inner vision, piercing the veil/illusion, seeing the truth, being objective, having structure, discerning truth, and purification. On the negative, it relates to coldness, indifference, lack of mercy or compassion, seeing in part, addictive/deviant behavior, fanaticism, bigotry, authoritarian, puritanical, and disregard for context, contingencies, or mitigating factors.
- **Violet** and the **purples** relate to spiritual power, accomplishment (in one's field, or of one's higher purpose), nobility, dignity, leadership, altruism, vision, *knowing*, and responsibility. On the negative, it relates to vanity, arrogance, self-importance, misuse of power, excess, holier-than-thou, self-sacrifice or martyrdom, insanity, delusions, and eccentricity.
- **Gold** is an all-purpose healer, strengthener, and enlightener.
- **Silver** relates to adaptability, flexibility, quick thought, facility in speech, the ability to reflect truth, impartiality, contemplation, intuition, and flow. On the negative, it relates to the fast talker, the con artist, the trickster, the slippery fish, the uncommitted and indecisive, the elusive, the disconnected, the temperamental, fantasy/delusion, and a changeable nature.

- **Pastels** are most pronounced in the higher heaven realms. Colors in the lower heaven realms are intensely luminous, alive, and intelligent. The pastels in the higher realms are intelligence itself. They sparkle with what Seth would call EE units.
- **Pink** is pure affection, spiritual beauty, and unconditional love. People's auras blink clear, pure pink when they feel appreciation and sincere love. Mentally sending people a sparkling pink heart when you think of them is mutually nourishing. It's also handy for restoring harmony when conflict arises.
- **Turquoise** relates to wisdom and balance between heaven and earth. Blue turquoise leans toward heaven and green turquoise toward earth, but either way, turquoise relates to wisdom gained through experience and to harmonious integration of the spiritual and physical. Turquoise and peach go well together.
- **Peach** reflects gentle, perceptive, easygoing, friendly, kind, sharing, and community orientation. Clear and luminous, perfectly tinted with white/gold, it relates to our spiritual family.
- **Lavender** relates to purity of mind and motive, selfless idealism, dedication, an appreciation of beauty, artistic leanings, and perception of subtle energy.
- **White** relates to purity, openness, emptiness, the clear light, the blank slate, innocence, impartiality, neutrality, nonjudgment, potential, and the ground luminosity. Rainbow white contains all colors. Can white be "negative"? In one dream, I find myself in a white room in a white chair sitting at a white table with a white cup. Everywhere I look, everything is white. I was so happy to wake up to color! The felt meaning of the dream was clear. My life had become too sterile; I was working too hard and had let the color drain out of my life. I was also looking at life with too clinical an eye, failing to discern contrast. In Ken Wilber's terms, I had "flatlined," not taking into consideration the many different levels and kinds of reality.
- **Black** relates to law, justice, judgment, being professional, being serious, being committed, being reserved, self-discipline, inner orientation, the womb and tomb, rest, retreat, the great mystery, the unknown, and the unconscious. On the negative side, black is related to ignorance, illness, harshness, being without mercy, death, emptiness, evil, the "dark side," fear, depression, self-destruction, self-mutilation, denial of life, lack of sensation or feelings, and despair. In traveling the inner realms, black most often relates to a lack of development of inner sight; we have not developed enough consciousness to see what is there. We may be in a heaven realm but not be able to see anything but black. To some Native American tribes, black represent the Great Mystery and is the color of seeking knowledge. Since fear is a common response to the unknown, and we fear the unknown (or at least we are wary of it), black often represents potential danger. In the aura, a black patch represents an area without energy, or with energy at a frequency we cannot see (to know which it is, you must feel of the aura). As a healing color, black is useful for letting go, releasing, and entering deep rest. Imagine yourself disappearing into black, going beyond duality. Do this for about ten minutes, disappearing into blackness as

thoroughly as you can. Done correctly, when you come back, you will feel totally new and clean. All excess, accumulated energies that got stuck to you over the day will have fallen off. Black may sometimes feel like a void; other times, it may feel velvety and cozy. You might experience it in many other ways as well.

- **Brown** relates to common sense, the ordinary, the commonplace, tradition, plainness, habit, the solid and reliable, being safe, being conservative, unassuming nature, the unsurprising, the predictable, and the nonthreatening. On the negative, it relates to self-centeredness, selfishness, stubbornness, passive aggression, clinging, stingy, stodgy, self-doubting, possessive, boring, biased, and resistant.
- **Gray** relates to neutrality, impartiality, the indeterminate, the utilitarian, humility, invisibility, caretaking, serving, transitional states, soft, gentle, transparent, and soothing. On the negative, it relates to illness, poverty, depression, hopelessness, destitution, misery, imprisonment, shutting down, insanity, waiting, low energy, lack of definition, lack of drive, lack of commitment, and inactivity.
- **Radiant Diamond Light** is the ultimate mix of all the colors. It is the color of our great natural perfection, the clear light, the source of all colors or vibrations.

If you want to know more about color, color meditation, and healing and manifesting with color, you may want to take the *Color Meditation & Creation* course.

Concept Dreams: This is my term for dream experiences of direct cognition. Often there are no images, or only “big” images or sensations of energy or color, yet the experience is profound and transformative. For example, one morning I awoke from such a dream with the suggestion: *Start the other way around. See how human qualities create galaxies.* I saw/was a part of a spiral galaxy out in deep space. I felt immense within a greater immensity. Other intelligences were with me.

In another such dream, I flew into a realm of absolute peace. It was populated by these multicolored intelligences flowing about in spiral movements and song. “So this is what it’s like,” I thought. “Kepler must have had a similar experience.” A few of the beings “cognated” me, by which I mean they included me in their awareness. Their awareness washed over me gently, wondering what I was, and explored me. When they had satisfied their curiosity, they returned to the group. When I woke up the next day, I knew that the most common events of everyday life are enfolded in these realities, and that the overall purpose of physical life is to express them in specific ways. For example, “love” at that level is a homogenous state of consciousness; here, at this level, we give it expression by lending an ear, giving a hug, and being considerate. We take the raw energy and turn it into actions.

I have many dreams in which I receive information that is translated into words just as I am waking up. Many years ago, I dreamed I was in school at a university sitting at a computer monitor. I was reading the screen; it was all floating colors (I have many dreams in which information is stored in banks or layers of colored energy). The translation upon awakening was: *Everything is working perfectly. Each one of you has full freedom to choose which world you want to live in, and each one of you can change your experience at any time. Individually first, then by taking collective action at every opportunity. But just as you must be free to make your world, so must every other being, and you cannot force even one other being to create the world*

you think is perfect. Make your ideal world inside yourself first, then in your daily, physical life, and you will slip into the world of your choice and see it reflected all about you.

In another example, “A guide (one I have recognized from many others dreams) tells me that the doctor-president wants me to teach people how to use the computer. We are in a large room, like a hotel lobby, and I am sitting at a desk with a keyboard that has symbols on it rather than letters. To my right are rows of students sitting in comfortable, padded folding chairs. Across from me is the monitor. It is huge, as it takes up the entire wall. I am preparing a demonstration on how to go backwards and forwards in time and look up probabilities.”

Death and Birth Dreams: These are both dreams of change. Sometimes they are actually about death or pregnancy and birth, but most of the time, they are about letting go of the old (death) and starting something new (birth). Often when we dream about the death of someone else it is because our relationship with them is changing, or has changed. A death dream can portray something in us dying (often an interest or talent) because we are not giving it our attention. We often dream of birth or a baby when we are doing something new, have an opportunity to grow, or we have become more aware.

Dreams within Dreams: Sometimes we have false awakenings. We wake up, only to discover we're still in the dream. Or we wake up in a dream and begin a new dream. We can have dream states overlapping and nested within one another. As we expand our consciousness, we can become more aware of the boundaries of our dreams and the multiple dreams we are involved in, including the one we call physical.

Another variation of this is the multiple dream in which we are having more than one dream at the same time and are able to follow them simultaneously. These could be called concurrent dreams. Some dreams are translations of deep inner experiences of returning to Source for renewal. They are formed as we are returning to the outer boundaries of dreaming.

Entity Dreams: Sometimes we seem to encounter “evil spirits” or negative energies in our dreams. They grab at us, harass us, and may even cause us physical pain. They may appear to be human or partly human, or mostly animal, or alien. They seem to know what we're thinking, and we may try to shield our mind from them even as we try to flee. It can be tough; we feel like we're trying to run through mud. These dreams can turn into nightmares and wake us up.

What is the nature of these dream “entities”?

I'm convinced that most of them are our own negative emotions that have taken on a life of their own. They may also be augmented by the negative emotions of others that we have attracted to us because of our own negative emotions. Negative emotions include fear, anxiety, repressed desires, unexpressed desires and emotions, angers, shame, guilt, resentment, and denial. There are huge clouds of negativity floating around in the collective field of mass human consciousness. You only need indulge in a small thought of helplessness to attract huge energy fields of helplessness to you. This can feel like an attack by an entity.

Dreaming or waking, you can only draw to you or experience what is resonant with, or in harmony with, your state of consciousness. You cannot match energy with what is not within your range of vibration.

That said, there actually are lower astral entities, thought-forms cast off by both people who have passed on and people who are still embodied, and other types of travelers and beings with

consciousness. Often it's difficult to impossible to discern the nature of a dream entity, but the way to handle dream entities is the same in every case:

1. Acknowledge the entity's presence; wish it well in the light, and turn your attention inwards.
2. Release any fear and calmly center and anchor yourself within the core of your being.
3. Consciously connect with divinity, your highest spiritual self, and the higher community of light. Call upon the angels or guides; if you're not sure that they exist, say, "If you do exist, please be with me." They are not so egotistical as to refuse simply because you doubt what you don't know for sure.
4. Nourish unconditional love. Be in a state of unconditional love. Extend unconditional love to all creation. Remember that everyone is a part of All-That-Is, even those who have forgotten their true nature. Also remember that aggressive, violent, harmful entities are in separation and forgetfulness.
5. Ask for healing and help for the entity or entities.
6. Call light into your room and home. Do a *metta* meditation (see chapter 12). If you feel shaky, get up and clear your home with sage, a rattle, a bell, singing, or prayer. Read something inspirational before going back to bed.

Finding Things: Perhaps you find a jewel or pearl necklace on the sidewalk or a room in the house you didn't know was there; a dead body in the basement (which could be a part of yourself you murdered in order to fulfill the expectations others or survive a hostile environment). Finding things in dreams is about becoming conscious. You are making discoveries, and in some cases, recoveries.

Flying and Falling Dreams: Flying is a common ways to travel in some dreams. We may use a prop when we fly, such as an object or rope, or we even make swimming or flapping movements. We can also sometimes travel instantaneously. Symbolically, flying represents freedom, ambition, and overcoming obstacles. Flying dreams may also occur when consciousness or the subtle body leaves the physical body during sleep.

Falling dreams, I believe, are due to consciousness returning to the body too quickly. However, it might also be used to symbolize the fear of failing. Only the dreamer knows for sure what any dream element or activity means to her or him.

Forgetting/Losing Things and People. Looking for your car or keys, for purse or wallet, something vital that you can't replace, are common dreams of change and anxiety. Sometimes we even dream we have lost a baby, or pet, or can't find the person we must talk to or have come to rescue. These are all anxiety dreams. Be careful to study the symbolism. When we have these kinds of dreams, we are missing something; we need to connect the dots and check our priorities in life. Dreams of losing things, of death and dead bodies, often occur at major turning points in our lives, such as graduation, marriage, and retirement. Moving forwards requires loss. To take even one step, we must relinquish our present position.

Healing Dreams: There is a vast array of healing dreams. Some of them may not have much imagery, others may be rich with it. I encourage people to ask for healing dreams. It helps to be friendly with your body, to not criticize it or hate it. Practice the Tibetan inner smile meditation, giving your body good feelings. Appreciate your body; thank your hands, your feet, your eyes,

your brain, your heart, your lungs, your stomach, your liver, your intestines, and so on. Smile into your joints if they hurt. Your body does not speak English, but it understands chemistry. *Every thought you think makes chemistry in your body.* Think kind thoughts to your body. Hold it in compassion and ask for healing dreams. You may wake up feeling different but not remember any dreams, or you may have dreams illustrating what you need to do or change in your life for your health. Or you may only remember colors or sensations. Some people report waking up partially or fully healed.

I slip into my “healing cocoon” before I move into dreaming. I’ve done this for years, to good effect. My healing cocoon is a mesh of white cottony light fairly close to my body. Since I have been visualizing it for so many years, it’s become a stable energetic construct that needs little maintenance.

Literal Dreams: Always examine your dreams for physically literal elements. A good rule of thumb to follow is this: If the dream action portrays an event which *could* happen in physical reality, it *could* be literal. Check it out. Such dreams most often deal with safety factors, lost items, and precognitive material.

Naked Dreams: We’ve all had dreams of finding ourselves naked or inadequately or inappropriately dressed in public. We feel embarrassed and exposed. These dreams often relate to not being prepared, fearing our inadequacies will come to light, anxiety about loss, feelings of being an outcast, and feelings of being vulnerable in life, unable to protect ourselves.

Nightmares and Other Disturbing Dreams: If you have frequent nightmares, you may need to seek help determining the cause. Otherwise, nightmares can actually be caused by pizza or hormones. Even so, pay attention to the symbols used in the nightmare because they will have some meaning to you, even if it’s exaggerated. Try dream charades and dialoging (next chapter) to see what’s going on. Instead of physically waking up to escape the nightmare, you can train yourself to stay in the dream to question and transform the dream.

If most of your dreams are unpleasant, but not exactly nightmares, become aware of your state of mind during the day. Dreams reflect our habitual state of mind. If a person is frequently cynical, pessimistic, and critical; if he complains a lot or talks negatively about others; if he is unhappy, his dreams will, of course, be negative, too. Unpleasant dreams may be viewed as invitations to healing, growth, and turning our lives around.

Negative emotions and fears come to us in dreams as robbers, assailants, rapists, terrorists, and mass murderers, as well as aliens, monsters, and wild animals. Also, as noted above, as “entities” that we can mistake for “evil spirits” or ghosts.

A hostile character in a dream may also be a neglected talent or denied joy. Or it could reflect your own behavior toward someone else. Examine yourself to see if it’s reflecting your shadow side, good or bad, for our shadow includes all the good things about us we don’t know or haven’t developed as well as our liabilities and less desirable traits.

Sometimes the best course of action is to turn away from the hostile dream image. By turning your attention away, you help yourself let go of fear. Fear attracts and binds fearful things to us. It feeds the reality of fearfulness, and we must first let go of fear to change the situation. In fact, if you react calmly, without fear, the image may quickly change into a helpful ally explaining to you what the fuss is all about.

You can also program yourself to become lucid if you have a nightmare. If you can become lucid, you may be able to transform the dream. Some nightmares are healing dreams in disguise, asking the dreamer to experience a denied emotion fully so that it may dissipate.

But what if *you're* the hostile person in the dream doing something disgusting or terrible? Remember that dreams are pictures of feelings and beliefs. What is the dream trying to say in words? I remember a woman who dreamed she was sexually mutilating a baby girl and woke up in horror. "I'd never do anything like that!" she cried. But when she considered the symbolism, the light dawned. Psychologically, she was in denial of and aggressively repressing her awakening sexual feelings for someone. "Oh, it's *me* doing that to *myself*!" She was aghast. The dreaming mind is expert at shocking us with graphic imagery when it's important for us to get the message. And it won't let up. It will keep sending the same message as long as it's pertinent.

Often, disturbing dreams reflect superficial fears which can be dispelled once we are aware of them. At other times, they are serious warning that change is needed now. Nightmares may occur when we haven't been paying attention to milder dreams with the same information. On occasion, a disturbing dream may be from a future self who is warning us not to follow a certain course of action. Be open to exploring dreams in many different ways.

Psychic Dreams: Ask yourself, "If this were a psychic dream, what would it be about?" Is it mostly symbolic or are there literal elements? Can you handle a psychic dream with the same common sense you'd use to evaluate any other kind of data? If this dream were a telepathic communication, what would be a good way to check it out? If it feels predictive, what reasonable actions can you take for the best outcome?

Are your dreams being influenced by someone else you're tuning into? Have you ever dreamed for someone else? Sometimes this happens. If you think a dream might be primarily for someone else, you can check it out. Just get in touch with the person, say "Hi," and see if he or she gives you an opening to talk about the dream. If not, drop it. Much goes on in the subtle realms and it may all be taken care of already without your having to do anything further.

If a dream seems very uncharacteristic and has an "other" feel to it, ask yourself who you are tuning into. One time for nearly a week I dreamed of a hospital and had strange, dark dream images. These dreams dissolved at once when my mother called to let me know my father had been admitted to the hospital. Another time, it was my mother. I woke up feeling depressed but could find no reason in my own life for feeling down. Remembering the lesson from the incident with my father, I asked, "Who is this feeling coming from?" My mother's face came immediately into my mind. I called her home and found out she had been admitted to the hospital for surgery.

Every day we tune into the psyches of the people we care about. We check on our kids and mates and friends; notice during the day how you send portions of your consciousness out to check on somebody. Sometimes we check on people with whom we have temporary alliances: our business partner or the bank people who are getting the loan ready. Whenever we check on somebody, the response comes back to us as "feelings" we get in our body. We sense what's going on with them. We also resonate to their energy. If somebody we check out is feeling really good, we may resonate to it and feel better ourselves. If they're feeling really bad, we may resonate to that, too, and feel bad as well. Our best protection is to cultivate our state of consciousness so that we can sense negative energy for the informative value but not take it on

and resonate to it. With happy energy, there's no problem. Tune into and resonate with all the happy people you can!

In a basic sense, all dreams are psychic because we are primarily psyches, or souls. We are souls with a vehicle in the range of density we call "physical." Our basic perception is psychic. Without the psyche, or consciousness, the physical senses could perceive nothing.

In *The Edge of Tomorrow*, Alan Vaughan explores precognitive dreams. You will find information on precognitive dreams in every book on dreams. Precognitive dreams may be expressed in literal, symbolic, or a combination of literal and symbolic, terms. Many precognitive dreams deal with danger, disasters, and negative events because our survival instinct is especially alert when we sleep and our bodies are vulnerable. In our time and culture, we under-use our intuition for positive purposes so we associate intuition largely with sensing danger. I have heard people say, "I don't want to know what will happen if it's bad. I'm afraid to dream. I don't want a precognitive dream." To me, this is like saying, "I don't want to know if the bridge is out or if there is a pot hole in the road that will bust my tire. I'd rather just go 90 mph and close my eyes!" For myself, I'll take all the information I can get.

Punny Dreams: Some dreams are just punny. Look for punny expressions or language elements such as metaphors, similes, sayings, or proverbs in your dreams. (Piece of cake, blowing his top, keep eye on you, keep an eye peeled, bull by the horns, feeling blue, green with envy, disarmed [person without arms], look before you leap, eating her heart out, wearing her heart on her sleeve, being trained [being put on a train], flying high, down in the dumps, getting one's bearings [finding ball bearings], lost at sea, in over my head, up to my neck, kick his ass, hair up his ass, cost me an arm and a leg, put her foot in her mouth, smells like a rose, something fishy, died laughing, high as a kite, eating like a bird, peeping tom, I could have sunk through the floor, cloud nine, in the dog house, a real bear, a piece of my mind, a clean sweep, hit me right out of the blue, back asswards, in a pickle, barking up the wrong tree—just *picture* these expressions in your mind!

Homonyms are also used. An eye could represent "I." A bee could refer to "to be or not to be." Words themselves are pictured: Fulfillment might be portrayed as filling something full, such as pouring water into a glass. Understanding as standing under something. A soul as a sole (the fish) or the bottom of the foot. Once I had a dream that made me laugh all day. "I am at Willard Pond, riding a fish. The fish is stuck to the soles of my feet. The lake is full of people surfing on their fish. I marvel at this: everybody has their own fish!"

Recurring Dreams: Recurring dreams are obviously about something unresolved. Study a recurring dream carefully for its overall feeling tone and impact. Play with the pieces of the dream using a dreamwork method from the next chapter or a method you create yourself from relating to the dream. When did the dream start? How often does it recur? Is it always exactly the same, or do some of the elements change? If so, in what ways? What does the dream make you think of? Where do you feel it in your body?

Sexual Dreams: Dreams of sexual activity may be expressed in symbolic terms, like the Freudian key and lock, or overtly. Overt sexual dreams may actually be about sex, or they may be symbolic and refer to something else. The basic theme is attraction and union. They may portray the merging of opposites, or attraction to what the sexual partner represents. Qualities of personality are often labeled masculine or feminine. Sex can symbolize the duality of creation,

the yin and yang, or getting involved in an activity the partner represents. In business, there is the expression “getting in bed with ...” There are mergers of corporations; the word “corporation” means “body.” Just as dreams about babies and giving birth can be literal or refer to the birth of an idea, project, new aspect of the self, or an emerging talent or opportunity, dreams about sex have a wide range of possible meanings. Only the dreamer knows for sure what any dream means.

Social Dreams: These dreams deal with work, home, family, and friends. The environment is earthlike and known to you during the day. These dreams may be somewhat chaotic, but relatively clear. They seem to be for the purpose of rehearsing behaviors, exploring relationships, and making decisions. Thurston in *How to Interpret Your Dreams* emphasizes the social dimension of dreams. Yet dreams that seem mundane may be portraying wisdom. Great sages teach in parables and fables. Don't overlook the pearl of great price or the priceless jewel in a simple dream.

Traveling Dreams: These dreams include the common anxiety dream of missing your flight, or being late. Taking a plane relates to career and ambition, the realm of thought and ideas, while taking a boat relates to emotion and relationships. Water is emotion. A train often reflects being trained, or on a structured path of study, or following a train of thought. You might feel trapped on a course of action or on track with your goals. Trains are well grounded but inflexible.

Traveling, we explore different states of consciousness and ways of getting to where we want to go. Traveling may be literal in the dream state or symbolize indecision and lack of purpose.

Verification Dreams: This is a term used by Ann Faraday in *The Dream Game*. These dreams occur after you take action on a problem and confirm that the action you took was correct. For example, one time I got involved in a relationship with a very nice, polite, intelligent man. But for some reason, I felt drained every time I saw him. He was always there waiting for me when I got off work, and he showed up whenever he knew I had free time. To make a long story short, I called it off. That night I went into a light, comfortable dream space where several guides told me *the right relationship is energizing*. There were no visuals in the dream and very little color, yet the dream space was rich with information. When they told me that (in that telepathic, info-bundle way we communicate in dreams), I knew that they had been standing by to see what I would do. They wouldn't have interfered if I'd kept seeing the man. They would have just stood by until I saw the truth of the matter. This has been my overall experience with guides; they let me do all the work and make my mistakes, but when I “get” something, they reinforce it to make sure I don't forget what I learned. I suspect that they do much more than this that I'm not aware of, and will only become aware of it when I am at their level, too. (As an apprentice guide, that is. As far as I can tell, guides are at all different levels of development. There are the really high ones, who remain calm and supportive no matter what, then there are the beginners, who get emotional when we don't “get” it.)

One way to obtain a verification dream before you act on something is to make your decision on a course of action at bedtime then sleep on it. Your dreaming mind will comment on your decision and show you the most possible outcome.

Verification dreams are similar to “review” dreams. In these dream, we go over the possible actions we could take on some matter and wake up with a decision. In other review dreams, we explore past actions to learn from them.

Visions and Clear Dreams: Visions are not like common dreams. Visions are impersonal, coherent, clear, unemotional, and spacious. They may happen in meditation or just upon awakening. If you've had one, you know what I mean. If you haven't had one, you will know it when you do. There is no mistaking the difference between a dream and a vision or dream of clarity. It may happen in the dream state, but you know it isn't a dream. I believe this is because what we call a vision occurs in the deeper or higher mind, a level that is beyond the personal energy field. It occurs in the transpersonal or "public domain" mind (as Andrew Holecek calls it) in the collective energy field, or the field of a vaster intelligence.

As an example, in December 1975: "I am in outer space watching the earth, a great, beautiful orb of shining light. Someone BIG is standing behind me that extends upwards and downwards and to the sides of me for many miles. This being is simply with me, neutral, but it is with me for a purpose. It brought me here, many miles above the earth, for me to watch something. I understand I am seeing the spirit of the earth. It is beautiful, magnificent, bright. As I watch, a shadow begins to roll steadily across the face of the earth. It rolls until it stops just shy of totally eclipsing the earth's light. Only a thin crescent of light is left on the earth. Then, in an instant, I am a child upon the earth, standing in the green grass inside a circle of light. In that moment I am told (with a info packet): *Darkness comes, but there is light for all who wish it. You can be in the light in the darkest place on earth if you so choose.* That was the message. From the symbolism of the child, I would add: "You can be in the light if you would be like a child, trusting in Source, innocent of harm, being playful and loving in the light of your own true nature."

In yet another example, sometime in the 1980s: "I am in outer space watching the earth over Alaska. There is a tinkling sound, and in moments, ice melts from all the mountains, and the Matanuska Valley fills up with water. Interior Alaska becomes a great lake. Then I see the Southern U.S., where it is raining and raining and won't stop. The ocean comes up to Northern Louisiana and it continues to rain. As I wake up, I hear the song *Rainy Night in Georgia* playing in my head." I was not concerned about earth changes at the time and have no idea what triggered this vision. I believe I was simply in the right energy state at the time to receive it. It didn't come with a timetable or probability score, so I won't hazard a guess as to how predictive it might be. I've learned that there are different timelines, too, and since this vision, we may have switched to a timeline in which this doesn't happen. Or it may happen a hundred years from now. Who knows? Sometimes I feel like an ant walking across a page of Shakespeare not having a clue about what the light and dark spaces mean.

Although I said visions are not personal, they may use personal material to reveal a greater truth. Here is one such vision: "I am walking along the bottom of a shallow emerald sea. It's easy to breath underwater. I see a narrow, ivory-colored stone arch ahead that looks ancient. In front of and slightly to the side of the arch is a very fat monk with a triple chin in a saffron robe sitting upon a layered, dark rock. Layers of dust line the folds of his robe, and the rock is slimy with age. I approach and watch. I know that a school of purple and white fish are on their way and that he is waiting for them. As soon as they appear, he will dart through the arch and gobble them up whole. Then he will go back to just sitting there waiting for the next school of fish to appear and he will gobble them up, too. I watch as the fish approach the arch and he darts through and gobbles them up. Then my point of view changes. I am far above the lake, watching as the monk rises to the surface and gulps a large mouthful of air. I understand that he does this

periodically, this coming up for air. Then I am underwater again, watching as he descends back down to sit on the rock and wait for the next school of fish." I wake up with waves of alarm racing through my body as if I had been electrified.

So, what was that vision about? To make a long story short, it was about spiritual greed. A monk on a quest to gobble up spiritual truths but never digesting or applying them. Never getting out into the world and illustrating truth in action. At the time, I was planning on going to a monastery, and the vision reminded me that I wasn't applying the knowledge I already had, and here I was, running off for more. Interestingly, I was planning to go to a zen monastery, not an Indian Buddhist monastery. Zen monks wear black robes, not saffron-colored robes.

The small purple and white fish symbolized spiritual truths; the shallow sea emphasized shallow perception, but also the proximity to awareness of this knowledge. The stone arch was narrow and small, reflecting a small, narrow-minded viewpoint. Dust and slime both suggested a lack of attention or care as well as age.

In another vision, I found myself in two places at once: "My body is sleeping in Alaska while my consciousness is in a young Indian warrior in the Southwest. I can feel the layers of air of different temperatures around my body (it was in the 40s below zero outside and the air had stratified inside) while at the same time I feel the desert wind on my chest. I am not separate from the wind, and the wind isn't separate from my soul. I am riding with a band of five or six others to meet with the white men on a ridge. We approach, and the leader of the white men speaks to us and waves a paper in the air. I listen and keep my eyes on his yellow teeth but not on the paper. The paper is meaningless. I hear his words but they make no sense. He speaks of "owning" land. He is insane. No one can own land. It can be possessed and used temporarily, but not 'owned.' We ride off, hoping the white men will get well. Who can talk to the insane?"

This vision was a response to a question I had in my mind about a book I was reading for a class on Native literature. The book was about the Tlingit Indians of the Northeast written by European explorers at the turn of the century. There was something about it that I didn't like, something that was missing, or not right, and I fell asleep wondering what it was. When I experienced the consciousness of the Indian, I knew what was missing: The explorers had not once asked the Natives about their worldview. They didn't bother to find out how the Natives experienced the world, what their values were, how they conceived of the purpose of life, or what they loved. After the vision, I could see that the explorers had drawn many incorrect conclusions by imposing their worldview as a template over their observations of Native life. This vision turned my consciousness around 180 degrees and changed it permanently.

An interesting postscript: As I was withdrawing from the mind of the warrior, he caught a glimpse of me and wondered what I was. He decided I was only his imagination!

Was I this Indian in a past life, or was I just momentarily blended with his consciousness? Why did I dream of Indians in the Southwest when the book was about Indians in the Northwest? I don't know.

"Wish Fulfillment" Dreams: These can be great aids to growth. They can let you know what it feels like to be self-confident, loved, and assertive. Get all the juice you can out of them! One of the most important functions of dreams is to quicken potential, to let us play *what if* and *let's pretend* to explore our hopes, fears, and possibilities. Sometimes they may "desensitize" us

by giving us the opportunity to experience what we fear and discover that we can handle it and even use it as raw material for creativity. Delete the “mere” from “wish fulfillment.”

The Elements, Weather, Structures, Objects, and Dream People

Weather, water, fire, and color are generally related to the emotions and feeling nature, while structures, objects, earth, and air are related to thoughts and concepts. Weather and lighting reflect the overall mood or ambience. Emotions are verbs and thoughts are nouns. Emotions deal with motivation and power; beliefs and thoughts are the frameworks through which they flow.

People in your dreams, known and unknown, may be completely symbolic, such as a role player or stereotype, or actually present to different degrees. They may be a primary construction (a good portion of their consciousness is participating in the dream with you), a secondary construction (a telepathic projection, which may be strong to weak, depending on the person's interest), or a third construction (only a mental fragment is present; perhaps they are thinking of you in the “back” of their mind). This is true also of “ghosts.” The main consciousness may be present to different degrees, but sometimes only a recording is left at the scene. This recording might be called a forth construction. The main consciousness has long gone and may not be interested in the past at all, but the recording is still there, like an old CD. Purely symbolic characters, like extras in a movie, I like to call fifth constructions.

Signs of Understanding

When you have understood your dream, you'll feel good; you'll feel a sudden sense of relief or liberation, recognition, and an upsurge of energy. Understanding has a special feeling to it. It will also make sense to you intellectually and fit in with what's happening in your life.

When you have misunderstood your dream, or only focused on superficial meanings you already knew, you will likely not feel very much. You will not have a sense of satisfaction or completion.

At some level, you know exactly what everything in your dream means. As Gayle Delaney emphasizes in *Living Your Dreams*, you are the writer, producer, director, and star in your dreams. You even determine who comes into your dreams by how you are vibrating, by your state of consciousness. Wherever you go, there you are. In dreams, your beliefs and feelings materialize immediately without the physical time-lag effects. Dreams constantly point out to us our state of mind. We cannot escape from ourselves.

However, sometimes we simply cannot understand a dream no matter how much we try. I put these cold cases aside, but not out of sight. I also ask for help in understanding them. I incubate clarifying dreams and gather a few more clues. We simply have far more depth and breath to our consciousness than we know. I believe some elements in our dreams are the edges of multidimensional realities impossible to translate completely into 3-D terms until we expand our consciousness sufficiently to understand them. The good news is that if something is important, it will repeat itself in a new version or come at us from a different angle.

5. Dreamwork Methods

Developing the ability to understand your dreams requires reflecting on them over time. You must learn the meanings of your own personal symbols and write your own dream dictionary. General dream dictionaries might inspire you with an insight here and there, but you will have many private meanings and associations you won't find in any dream dictionary but your own. Note recurring images, associations, patterns, symbols, and themes.

Every community, culture, ethnic group, and nation has its own unique symbols as well. Then there are the archetypal symbols common to humanity as a whole. The works of Carl Jung and Caroline Myss explore archetypes and archetypal symbols and themes in detail.

Generally, when we have a good dream, we don't wonder too much about what it means. We just enjoy it and marvel at the creativity of the dreaming mind. But when we have a bad dream, we wonder why, what caused it, and if could it mean something, or be predictive. It is natural to try to figure out the bad dreams and just enjoy the good ones. Our survival instinct goes on the alert when we have a bad dream because it wants to know if a real danger exists.

As experiences, dreams affect us on many different levels and in many different ways. A dream, remembered or not, can influence our mood and decision making for the whole day. Sometimes we wake up on the wrong side of the bed; other times, we wake up laughing or inspired. Sometimes we fall asleep wondering about something and wake up with an answer, or a certainty about what to do.

The more aware you are of your habits of perceptions and what things mean to you in daily life, the easier it will be for you to understand your dreams. Get in the habit of observing your everyday life and thoughts more closely to see what you carry around with you in your head and how you feel about it. Notice your figures of speech and any puns. The dreaming mind loves to use puns. It also uses your memories, likes and dislikes, and hopes to illustrate information.

Dreams *show* instead of *tell*. Some dreams are about emotions denied or incompletely expressed during the day. Others deal with false or conflicting beliefs and fears. Some dreams point out what we are overlooking and need to tend to. Some are more symbolic and others more literal.

Basically, whatever people, places, and objects mean to you in daily life, they will mean the same to you in your dreams. The dreaming mind uses your "physical language imagery" to communicate with you. From time to time, look around you and become aware of what the objects, people, locations, and events in your life *mean* to you. The language of inner reality operates in our minds all day long. Everything in your daily life is symbolic as well as literal. Notice works of art, movies, the metaphors and similes in stories, and how meaning, form, and function all weave together to flesh out our experience.

The basic process for understanding a dream symbol is to first ask yourself what its function is in waking life. Next, where do you usually find it? Explore it in context with its environment.

Then bring to mind any personal memories you have about it. Get a sense of the symbol's meaning for you in the context of the dream action and then consider how this might be reflected in your waking life, too. Is there something in your waking life that *feels like* this dream?

Examine each night's dreams in light of your dream incubation, if any. Sometimes your dreams will be very clear, but if they aren't, ask yourself if the dream could be pointing out something more important for you to focus upon. Sometimes dreams will show us what is in the way of incubating a dream on a certain topic. Are there conflicting beliefs? Is there any fear about uncovering the truth about something? Excessive anxiety about getting results?

Edgar Cayce taught that it's important to know the source of a dream to properly interpret it. A dream may be formed from different aspects of the dreamer's self: the body, the personality, the emotional self, surface worries, intellectual meanderings, higher states of mind, and telepathic communications. He suggests that while dreaming or immediately upon awakening, ask to be shown which part of you produced the dream and why. He also made an interesting comment about the often-asked question: "Does my consciousness survive physical death?" He said that it's backwards; what we should be asking is: "How much of my normal awareness and creativity has survived physical birth?" Upon entering the trance state, Cayce "assumed his normal forces," not supernormal forces.

Be aware that dreams often have multiple layers of meaning. If you dreamed "I'm upstairs and I suddenly realize the house is cold. I go down to the basement and discover that the furnace is broken," it could mean that 1. your heating system really is about to break down and it wouldn't hurt to check it; 2. your home life and relationships are breaking down from lack of warmth; 3. you're not too enthusiastic (hot) about something in your life; 4. you have or are about to have sexual problems, or 5. you have poor digestion or circulation. The dream may mean any one or more or all of these at the same time. Or it could mean something not listed here as well, depending on the dreamer's associations with the furnace. For example, it could be about the coming death of Uncle Pete who installed the furnace 20 years ago.

You can ask for clarification from your highest spiritual self or a guide. Simply be clear about what you want to understand, then be open to letting the answer come back to you through any medium—another dream, a person, a song on the radio, a book, an overheard conversation, an event, etc.

Dream Reentry

Dream reentry is essential to dreamwork. You must reenter the dream to explore it and use any dreamwork method. Bring the dream vividly to mind. See it, feel it, hear it, smell it, and taste it to the greatest extent that you can. Walk back into it, then begin.

First Reflections—Clarifying Your Dream

After recording the facts of your dream, *re-enter* the dream imaginatively to answer the following questions. Not all of the questions will apply to a dream. Notice which questions you're particularly drawn to, and work with those.

How do I *feel* in this dream?

What do I *do* in this dream?

Who *am I* in this dream?

Who or what is in this dream with me?

What is my *relationship* with the other people, animal(s), or the environment in this dream?

How do my feelings, actions, and relationships with others and the environment *compare* to the same, respectively, in my daily life?

What does this dream make me *think* of? What does it *remind* me of? What is it *like*?

If this dream were about something in my *daily life*, what would it be?

What was I thinking about as I was *falling asleep*?

What happened *yesterday*?

Does anything in my life feel *like* this dream?

Is anything in my life something like the *opposite* of this dream?

Additional explorations that may be helpful:

If this dream were a *question*, what would that question be? How would you answer it?

If this dream were an *answer*, what would the answer be? What would be the question be about?

What other questions does the dream lead you to ask?

Could this dream be exaggerating the opposite of an extreme attitude which you actually have? Could it be encouraging a balanced perspective? Balancing dreams often exaggerate to get their point across.

Are you being treated in this dream the way you usually treat other people? Are you experiencing someone else's viewpoint?

Is the dream allowing or encouraging you to rehearse a new behavior, such as speaking up?

If this dream were a story about your job, what would that story be? If this dream were a story about your spiritual growth, what would that story be? If this dream were about your relationships, what would that story be? If this dream were a story about your hopes (or fears), what would that story be? If this dream were a story about your sexual feelings, what would that story be?

If this dream were a story about your health, what would that story be?

If this dream were about conflicting beliefs/emotions, what would those beliefs/emotions be?

Themes and Titles

Always give your dream a theme and title. The theme is what the dream is *about*. For example, "finding a lost treasure," "forgotten rooms," "danger in the basement," "a journey through time," "being chased by vampires," "naked in public," "missing the plane," "taking an exam," and so forth.

Play with describing the theme in the third person: "A man discovers a forgotten room in his house, and when he opens the door, a beautiful, friendly collie comes out to greet him."

A title is a label that gives you an all-purpose key to bringing the entire dream back to mind. It is a concise poetic image of the dream's meaning and message. A title is a kind of metaphor. Ask yourself, "If this dream were a movie or book, what would be its *title*?"

A title is different from a theme. A dream with the title *Flowers in the Desert* might be about "hiding out in the desert during a war," "monster saguaros," or "a gift of barite crystals."

Dividing the Dream into Acts or Movie Scenes

Take a piece of paper and divide it up into four spaces. Label the spaces Act I, Act II, Act III, and Act IV. (See *Dreams and Spiritual Growth: A Christian Approach to Dreamwork* by Louis M. Savary, Patricia H. Berne, and Strehon K. Williams.) Write or sketch the action in each scene.

Instead of a play, you might prefer movie scenes, a cartoon strip, or a short story with a beginning, a middle, and an end.

Ask for Clarification of a Dream Symbol

This is actually a type of dream incubation, but I'm including it here because it is a dreamwork method, too. Just wonder about something in a dream as you're falling asleep. One night after a mysterious dream in which I was having difficulty communicating with my nine-year-old son, I wondered, "What was *that* all about? He was saying 'You don't remember.' What is it that I don't remember?" I dream: "I'm in a village—South America?—but in another age, I believe; people dress in loose clothing like togas but live in grass huts with a yurt design! It is a beautiful sunny day. An old man is standing beside me and we're watching the young people, who are gathered in the center of the village, talking and laughing.

"There is one young man in particular who seems very popular. I turn to the old man, 'I love your son. I love him very much. I'd do whatever I could for him. If I can ever help him in some way, I want to do it.' The old man nods with understanding and smiles. (I should mention that I, too, am far from young in this dream, but not as old as he is.) We continue to watch the young people banter and play games. I watch his son with great fondness and realize that he is my son in my current life." As I was waking up from this dream I received the understanding: *You can help him center himself by centering yourself and responding to him calmly. Show him by doing.*

The Felt Sense

Allow the dream as a whole to come into the middle of your body. What is the overall feeling of *all that*? What is it *like*? What part of the dream attracts you the most? Why? Is it mysterious, puzzling, beautiful, painful, scary, intriguing, counterfactual, exciting, or inciting?

Take a dream image. Ask yourself, *What kind of thing is that? What does it do?* Then answer yourself. Let's say your image was an airplane. You might answer, "It flies. It takes people from one place to another. Quickly. It's fast, powerful. It connects people and places. It's the way I feel about getting my degree, about my test score yesterday. The feeling of going somewhere, fast. Of being powerful. *Aha!* But also there is the fear of flying too high or too fast and crashing. Those feelings are there, too."

To keep yourself open to possibilities, you can add the phrase "something like that" when you describe the feeling tone of an image. "It's a roller coast, or something *like* that."

For further information on the felt sense, refer to *Focusing* and *Let Your Body Interpret Your Dreams* by Eugene T. Gendlin.

Dialoging with Dream People and Objects

Yes, you can carry on a conversation with a dream object! Let's say you dream of your guitar. You can re-enter the dream and ask the guitar why you dreamed about it. Record the answer that immediately comes to you: "I want you to play me! I feel so lonely. You don't have time for me anymore. How about it, huh?"

Let dream people, animals, objects, and literally anything else, speak for him/her/itself/themselves! This is one of the fastest ways to have insights. You can even have a conversation with the dream itself, treating it like an entity.

Start off with a pretend conversation. Ask whatever you want and let it speak to you spontaneously, without analyzing or censoring. Don't worry about whether you're making it up. Keep going until you hit pay dirt, which won't take too long if you can be playful enough.

Here is an example: *Blue Habit*. "I'm working as a nurse, only I'm dressed in a nun's habit that is a rich, dark blue. I work with a black nurse I admire. She's in a regular nurse uniform. Her father is one of the patients and she wants me to take care of him. Instead of a hospital, I work in a big garage. The dying black man is in a helicopter, and I lift him out of it. He is so light in weight, so emaciated! I carry him around and wail. I'm in agony over his condition. It hurts me deeply to see him like this. I fall on my knees wailing and crying, and a doctor passes by and rebukes me. He scolds me, and this makes me mad. I hate him; I hate him so much that I stop crying. I can't feel compassion and hatred at the same time."

The dialog went like this:

Me: "I can't stand doctors like you. Why do you rebuke me when you can see I'm in pain?"

Doctor (smiles wryly at me): "I'm trying to tell you that you won't change anything by wailing about it. Hating me at least brought up some of your own power and took your mind off powerlessness. First you hide in a nun's habit to appear innocent ..."

Me: "I *what*?!!"

Doctor: "And not only innocent, but holy and loyal and truthful. That's what that color of blue means to you. The *habit* of being blue. Of indulging in your problems, but not expressing them ..."

Me: "Not expressing them?"

Doctor: "The black man. What do black people make you think of?"

Me: "Self-expression in the arts; music, dance. Spontaneity. Especially since I read that novel, *Song of Solomon*. I liked that woman, Pilate, in the book. Oh! Oh! Are you saying I'm not expressing a part of my self and it's dying?"

Doctor: "Hey, get another perspective on the blue habit of being alone, a nun, none, one; remember that dream you had with the nuns with their noses cut off? The nose is all about self-image, self-esteem. And the dreams about the lions with their paws bandaged? Not using your power, ma'am."

Me: "And you must be the doctor-president dream guide?"

Doctor: "Not in the least! I'm an imaginary dream character you created to be sarcastic and mean. Can I go now?"

Me (turning to nurse): "Nurse, why is the black man you father and not mine?"

Nurse: "I'm you, too. Your unknown, unexpressed self. So in a way, he *is* your father. I'm an intermediary you made up to get some distance between yourself and this issue so you could see it better. I'm the part of you that wants to come out in the open, and you're afraid I'd be too aggressive or not please people, but the truth is you'd just become more of who you really are. Hey, do you want to be creative or not?"

Later I was sharing Blue Habit with my dream group and said, "I just wonder why it happened in a garage, and not a hospital?" Someone pointed out the obvious, "A garage is where you repair mechanical things. Maybe mechanical behavior." And the helicopter? Well, a helicopter rescue is reserved for serious cases!

Dream Charades

In dream charades, instead of objectifying the dream image and dialoging with it, you identify with it and express yourself as the image. In the above example, instead of talking to the guitar, you would become the guitar and express yourself as the guitar.

Pretend you are the person or object or animal in your dream and express yourself. "I am this rose, and what I want more than anything is just to be what I am and not have people pulling at my petals!" "I am this thief sneaking into your home, and I am stealing all your time to be creative. I keep you sitting on the couch channel hopping, getting up occasionally to go see what's in the refrigerator, as if you didn't already know. I am inertia, procrastination, robbing you of everything you ever wanted to do in life! And I'll keep doing it until you get off your duff and do what you really want to do!" "I, this watercolor postcard you remember from your dream last night, am your love for your family. Remember that postcard you saw pinned up in that gas station near Bakersfield ten years ago, how it touched you in some way, how you felt like it had been made by somebody with a lot of tenderness?"

Dream: *M.'s Hostility*. "M. and I are driving the kids to the swimming pool. She is very quiet. When we get there, it's almost night, and I wonder if they're about to close. The kids get out of the car, and after they jump into the swimming pool, the lights go out. I'm very concerned, but M. is silent. I say, 'We'd better get the kids! They can't swim in the dark!' But M. remains silent, and suddenly I feel a lot of hostility from her. It seems partly directed at me and partly at something else." Cut to new scene: "We're in this big house with many rooms. It's a bright spring day. M. is in the house, but I can't see her. She doesn't want to talk to me. She's hiding from me."

Dream Charades: I am M., and as M. I say to myself, "You are so lucky. You only have one child. I'm jealous of you. I have three kids and they rule my life. Sure, I love them, but I feel weighed down, too. I've never had the opportunity to follow my dreams. You had eight years of freedom before you got married. You can't understand how I feel. Sometimes I hate you!" I was amazed by what came out of my mouth! I never would have imagined it. M. was patient and conscientious, always kind to her children, and had impressed me as a wonderful parent. I lived right next to her in a small town and knew for sure. And she didn't seem depressed or angry on the surface.

Examining my own life, it was clear that M. was not a symbolic projection of my own. It was true that I had had plenty of time between leaving home and marriage to explore the world and get to know myself and was very happy being a parent. So I responded to this dream by sending M. encouraging thoughts. Following my inner guidance, I told her about my dream when the time seemed right. She broke down and confessed she wanted to do art and writing but just couldn't fit it in. But it wasn't long before she arranged her schedule to include both. All she really needed to do was set aside a reasonable amount of daily time and form new habits. We all do truly have time for that 20-minute meditation or writing break. We just have to shave a little time off other things, such as TV, sitting and worrying, and killing-time activities. If there is a thought-provoking, mysterious phrase, it is "killing time." People who engage in this activity are often caught saying, "I don't have enough time." I have heard it with my own ears.

Letting the Dream Evolve

A dream will begin changing naturally when you start interacting with it. You created the original dream, and when you bring your conscious attention back to it to explore it, it will become a different dream. Energy is dynamic. Dreams are energy. Each time you understand something or probe deeper, your dream will change. It may open up or become illusive, beckoning you to come further.

Many dreams are incomplete, and when you dialog or do other dreamwork with them, they will complete themselves. For example, in the dream you are looking for a book or trying to catch a plane. In the waking state, you can reenter the dream and find the book or catch the plane, playing with the dream, finding out more about the symbolism and the dream's relevance to your life. Nightmares and disturbing dreams are always incomplete and in need of completion.

Here is an example of completing a dream I titled *Whale and Stars*. "I'm inside a huge machine, like a spaceship, standing in the nosecone in front of a round window. The curved walls are made of a gray metallic material and the area is illuminated by an intense red light. Coherent light is directed through the window to reveal the infinite depths of what, the ocean or space? Is this a spaceship or a submarine? Through the window, I see a whale swimming through stars. The power and energy in this place are tremendous, and I'm afraid. I'm terrified of the glass breaking in the window. What if I fell through the window? I'd just fall forever. I have knowledge that the glass cannot break, but that doesn't help.

"I step back from this area and go into the control area, where I feel safer, even though there is no wall dividing these areas. I sit down at the computer and discover that upon pressing a key I can display the electronic version of the whale on the monitor. From my position, I can still see through the window and confirm that the view from the window corresponds to the image on the screen. I'm pleased by this and decide I'll use the monitor for now."

Upon re-entering this dream, I feel the tremendous power of being near the window and my fear that the window will break. I don't feel as much fear as in the dream. I experiment with standing at different distances from the window. I remind myself I'm safely in my body and don't have to bring my physical fear of heights or claustrophobia into this place. Even so, I discover that I still prefer to use the computer for now to see what's outside. As I sit down in front of the computer, I'm reminded of another dream: *Two Ways of Seeing* in which my mother takes me to a laundry to show me two different kinds of dryers. One kind has a ring of mirrors

that allows you to see what is in them; the other kind doesn't. You can see the clothes directly. At that time, I was exploring personal expression, and clothes are a form of personal expression. They are expression of our identity that we can easily change and that project different images of who we are. But the point is, as in the *Whale* dream, there are two ways of seeing what is there: directly and indirectly. As I sit in front of the monitor, I wonder: Are there always two ways of seeing things? I get another thing: one way is literal and the other is symbolic. The symbolic way is the indirect way. The image on the monitor's screen is not the whale, but an image of the whale.

I remember that last night in the pre-dream state I was wanting to get more directly in contact with greater consciousness. This dream seems to indicate that I can do that easily if I overcome my fear of the vastness, of being overwhelmed by Wakan Takan, the Great Immensity. This sheds a lot of light on the dream. With this understanding, I am able to stand in front of the window without fear, knowing my fears were groundless. This in turn had an effect on my ability to seek guidance directly, without the use of symbols. This dream had a special feel to it from the beginning, as one of those dreams occurring at a higher level of reality than most ordinary dreams.

When you first record a dream, you just want to get the facts down. But when you begin exploring the dream, you will find it changing as your understanding changes. And it will influence your daily life positively when it does.

As a simple example: "I'm on the back porch, trying to sweep up some dirt. The broom is hard and wiry and I can't do a good job. I get frustrated with it." I wake up, knowing the dream refers to making a clean sweep of some old memories interfering with my present life. I reenter the dream and give myself a new broom with firm but fine and soft bristles. As I easily sweep up the dirt off the porch and onto the ground, I'm surprised to see a garden of flowers materialize.

Further Dreamwork Questions

Location and Atmosphere: What do you like/dislike about the dreamscape?

Does this location exist physically? Have you been there before? Is it different, in any way, in the dream? Have you been here before in dreams but never in waking life? If this place does not exist physically, does it remind you of a place or situation in your physical life?

Having an argument or positive interaction with a person in a dream has a different meaning depending on where it is taking place. For example, if your dream spouse says something to you in the kitchen, it may mean something different than if you were in the bedroom or out in the garage. Note the location and ask yourself what is the function of that location or room or part of a building. For example: What kinds of activities take place in the kitchen? The bedroom? The bathroom? The attic? The basement? The garage? A storage shed? A campsite? The lawn? The office, or a public setting? What are your personal associations to the location?

If you are in a large building, what floor are you on? We project the proportions and parts of the body unconsciously onto everything we see. The top is the head, the bottom is the feet. But it's more complicated than that; the basement can be where we hide or deny things as well as where we might store a treasure. The basement can also relate to the stomach, digestion, and internal reproductive organs.

Always notice the quality of the structures, whether they look new or decrepit, and if anything needs painting or replacing.

Observe whether the vegetation is healthy or not.

Dream Self and Identity: Who are you, what are you doing and wearing? Are you your waking self or somebody else? Is your behavior/attitude characteristic or not? How lucid are you?

People, Known: What comes to mind when you think of this person? Is he/she behaving characteristically or not? How are you like this person? How are you unlike this person? Would you like to be like this person in some way? Do you dislike this person in some way? If this person represents some part of yourself, what would that part be? If this person represents an issue, an interest, a concept or principle, a lifestyle, or an attitude, what would it be? Do you have the feeling you are using the person as a symbol, or that you are in communication with the actual person at a subtle level? How often do you dream about this person? What kinds of events are taking place in your life when you dream about this person?

People, Unknown: Describe an unknown dream person in detail and note what comes to mind about him or her. What does this person do in the dream? What is his or her function? Does the person seem very real, with a developed personality, or more like a prop? If this person represents a part of yourself, a situation, or someone you know, what/who would it be? Have you ever seen this person in your dreams before? If this person were not in your dream, how would your dream be different?

Overview of Dream People: As noted, the people in your dream may be entirely symbolic, a creative projection of your own mind representing a quality, desire, or belief; a person may be a telepathic or out-of-body projection representing him or herself with some degree of consciousness; a person may be another aspect of yourself in spacetime or alternate time track; a person may be in his/her normal waking state in their own reality (with you visiting their home reality in the dream state); and people from other spacetimes who are also dreaming.

Animals: How do you feel about animals when awake? Specific animals? How does this compare with your feelings about the animal or animals in your dream? Do you fear animals or prefer their company to that of humans? Do you love animals, going out of your way to rescue them? Is this animal in your dream behaving characteristically or not? Is it like an animal you know? A person you know? A situation? How would you describe this animal to someone who has never seen or heard of it before?

Objects: Ask questions such as "What kind of thing is that, anyway? What does it do? What is its function? What does it remind me of? What does it mean to me?"

Background: What's going on in the background? Who's there? What's there? What is present that you don't even think about in the dream?

6. Lucid Dreaming & Waking Skills

Seth says that the key to dreaming lies in our daytime conscious beliefs and emotions. We are only able to remember from our dreams what is in line with our beliefs. When we see waking and dreaming as separate, we set up artificial divisions within the self. We close ourselves off to the fullness of what we are.

The basic goal of dream-art science is integration of the self, or self-realization. In spiritual terms, this is called enlightenment, or direct experience of reality. This doesn't mean that we forget the differences between physical reality and other realities. To the contrary. We become *more* aware of them. We wake up, not fall asleep. It's only when we are asleep that we confuse realities.

The seven basic lucid dreaming skills are:

- First, to become conscious in the dream.
- Second, to maintain consciousness in the dream.
- Third, to examine the dream reality in which you find yourself through both observation and exploration.
- Fourth, to remember any dream task that you have set for yourself.
- Fifth, to carry out your dream task.
- Sixth, to come back into ordinary waking reality with as much recall as possible.
- Seventh, to record your dream promptly and factually.

An additional three skills support the evolution of your lucid dreaming practice and spiritual growth:

- Eighth, to reflect on your experience.
- Ninth, to use what you've learned.
- Tenth, to share what you've learned.

The only way to develop these skills is by doing them. Reflect on how you could apply these steps to ordinary daily life as well as to dreams. Many masters make it clear that physical reality is no more and no less real or unreal than any other reality. For example, what is your earth task? Are you carrying it out, or have you been nonlucid and forgotten why you came here?

Become Conscious in the Dream

The desire to wake up is the first and most important requirement for developing lucidity. The greater your desire, the faster you will achieve your goal. Repeat into sleep, "May I wake up

in my dreams and realize I am dreaming. May I wake up in my dreams and know that I am dreaming while I am still dreaming. May I follow my highest path of spiritual growth into dreaming." Find the words that are right for you. Repeat them with peaceful excitement and expectancy. Follow your intention into dreaming. Add an image that is powerful to you.

If you have a strong spiritual orientation to awaken to the nature of reality, and you dedicate your achievements to the benefit of all beings, and not just to yourself, you will progress faster because you will be plugged in to the whole. You will be a wave with the power of the ocean behind it, rather than a wave struggling all by itself to make a big splash!

There are many techniques for waking up in dreams. The easiest and most natural technique is the use of prospective memory, or remembering to do something in the future. "When I leave in the morning, I'll remember to get gas." As you come to know your personal symbolism and common dream signs and signals, you can use them to remind yourself that you're dreaming. These are also called lucidity cues. While falling asleep, remind yourself that if you experience something that could not possibly happen in your daily physical reality, you will question it. For example, if a table turns into a couch, you will ask yourself, "Am I dreaming?" In daily life, condition yourself to noticing oddities and coincidences and when they occur, ask yourself, "Am I dreaming?" If you do this often enough, it will carry over into the dream state.

You can make an agreement with your dreaming mind to wake up when you see something, such as your hands or feet, in a dream. Be creative and design your own mnemonic. You can buy a pair of light goggles (these are sold by the Lucidity Institute) that will start blinking at you when you enter REM sleep, as rapid eye movements indicate you are dreaming.

Always remember that the last thought you follow off into dreaming is the seed that will sprout into your dreams. If you can consciously hold onto to the last thought, following it across the gap, you can bridge the bardo. Your last thought is the key to the door.

Prayer, devotion, and the sincere desire to be of service in the world also accelerate awakening.

In Stephen LaBerge's MILD induction technique, when you wake up from a dream, you see yourself back in it, lucid, and tell yourself: "The next time I have this dream, I'll remember I'm dreaming."

Maintain Consciousness in the Dream

Once you become lucid in a dream, you will have to learn how to maintain lucidity. Often this is not easy. Most dreamers become too excited and either wake up or fall back into nonlucid dreaming. The best way to maintain lucidity is to have a plan for what to do when you become lucid. Have a dream goal or task ready to help keep you focused.

The one task that always works for me is: Explore the dreamscape. This is what a person would normally do if he woke up and found himself in an unfamiliar environment.

As you look about yourself and begin exploring the dreamscape, you will automatically come up with an idea about what you want to do next.

I confess that my favorite dream activity is flying. I begin exploring the dreamscape by flying whenever possible. Sometimes there are more pressing issues and takeoff must be delayed. I may have to tame a wolf or respond to a dream character first.

Stephen LaBerge says to spin your dream body when you begin to lose lucidity. I have not had to do this, but I have heard that it works.

Explore the Dream Reality

When we explore a dream reality, we come to know what is possible, what is probable, what is unlikely, and what is virtually impossible in that reality. Can you fly? Walk through walls? Is it easy to rearrange the environment? To make objects appear and disappear? What are the rules governing the dream reality? In the most common dream realities close to the physical, many of the usual rules of physical reality are suspended and any difficulty you have with taking advantage of this is due to physical conditioning.

For example, you are unable to fly because physical habit tells you that you can't, or you find it impossible to walk through a wall because you have been taught that two objects cannot occupy the same space at the same time. Physical conditioning may carry over into the dream state and inhibit us until we become lucid. When we realize we're dreaming, we know the rules are different. However, some dream realities have different root assumptions and our inability to perform some feats may not relate to physical carryovers.

Remember and Carry Out Your Dream Task

The dream task must be something you are truly motivated to accomplish. It cannot be a purely intellectual exercise. Your pre-dream statement or focus might contain your dream task. Here are some sample dream tasks:

As soon as I become lucid, I will ask for information on my life purpose.

When I become lucid, I will send my wife healing energy.

The moment I become lucid, I will go to the Akashic Records Library and look up my in-between-life records.

When I realize I'm dreaming, I will do a beautiful artwork, using the sky as canvass.

Lucid, I will travel to the Hall of Music.

When I wake up in my dreams, I will ask for a guide.

I will wake up in the dream and meditate.

When I become aware that I'm dreaming, I want to practice flying.

Remember and Record

Few things are more frustrating than having a lucid dream and not being able to recall it clearly. It is a funny feeling. You know you were lucid but in the transition to waking it just evaporated. This will happen from time to time. Just be sure to record what you do remember. This will prime the pump for future recall.

Seth's Steps to Clear Dreaming

The following are excerpts from *The Unknown Reality, Vol. One of a Seth Book* by Jane Roberts, p. 214., which I put in order and numbered.

1. Learn to become conscious in normal terms while dreaming.
2. Become sensitive to the subjective alternations that occur when dreams begin, happen, and end.
3. Become familiar with your personal dream symbolism.
4. Become aware of how your dream symbols do and do not correlate with the symbols that appear in the daily life you share with others.
5. Become aware of your involvement with different levels of reality and different kinds of activity.
6. Learn to distinguish one kind of reality and activity from another and try to understand the laws which govern them.
7. Become aware of which realities nearly coincide with physical reality and become physical events and which ones do not.

Seth goes on to say, "There are inner meeting places, then, interior 'places' that serve as points of inner commerce and communication." And, "Our dream-art scientist learns to recognize such points of correlation." Dreams are translations of inner data and experience, as is daily life. Seth variously describes dreaming as our "laboratory for creating physical reality," "artistic productions," "journeys," "parables," and "creative situations" in which we review and modify the "blueprints" of our lives.

Step two above, noticing the subjective alterations that occur when dreams begin, happen, and end, is a good way to become lucid in dreams. Once you're relaxed in bed, just watch the process as it begins happening without getting lost in it. One key is to first find your clearest focus in physical reality. I'm not sure I can emphasize this enough. This is the beginning key to mindfulness in everyday life as well as lucidity in dreaming. Also, the process of watching hypnogogic images come and go is the same as watching thoughts come and go to achieve the meditative state while awake.

Beyond the hypnogogic state lies the undifferentiated area between dreaming and waking. This is a wonderful area in which time can be easily manipulated, suggestion is especially effective, healings can occur, and telepathic communications can be easily sent and received. You can enter this same state during the day in meditation. It requires more of an inner focus than outer focus and so might not be called mindfulness meditation. Or, perhaps, we could call it inner mindfulness meditation.

Next, let's talk about **step three** above. Many people who become interested in lucid dreaming and discover that inner reality is as valid as outer reality forget that ordinary dreamwork is useful. If inner reality is real, why bother with symbolism? This conclusion presupposes that something is either literal or symbolic, but not both. However, the opposite is true. *Literal refers to the form meaning takes.* Meaning is the value associated with the literal. All events in all fields of reality are both literal and symbolic within their own fields. They are

all symbolic in relation to other fields, but within their field of origin they are both. By “event,” I mean any form, including a person, object, animal, activity, etc., in short, any manifestation. In dream-art science, we don't ask whether an event is real; rather, we ask, “What is its field of origin? What is its relationship to event x?”

Step four takes a lot of observation over time. There is no way around the three P's: Practice, Persistence, and Patience. As you become aware of your unique experiences in dreaming, you will be building consciousness and new skills. You'll become increasingly aware of your own multidimensional reality. This goes for **step five**, too. You will have specific categories of dreams and dream activities unique to you. You might name the different levels or layers of reality that you frequent and note their characteristics. As much as possible, leave your physical conditioning—your assumptions about the way reality should behave—behind. Become aware of when you are translating events into “earth” terms as often as possible.

The last three steps overlap somewhat, as they all relate to studying the dreamscape. Dreams do not occur in just one place. Dreaming spans many different realities and systems with different rules. In some of these realities, you can fly. In others, you cannot. In some, there is form, in others, there is no form but rather states of being. In some, there are no visual phenomena. In some dream environments, you can easily affect the environment and in others, you cannot. You may be able to travel at the speed of thought. Time may be simultaneous or sequenced in a different way from your waking reality.

In **step six**, Seth tells us to learn the organizing principles or rules of the system of reality in which we find ourselves. In our terms, this would be the physics of the place. Seth calls these the “root assumptions” or “telepathic conditions” that are more basic than the laws of nature in a particular reality. Physics, or the laws of nature, arise from these telepathic conditions. These conditions include restrictions as well as freedoms. The restrictions in a system are just as vital as the freedoms, as together they make the system what it uniquely is.

Step seven is very intriguing. Here Seth is speaking of incipient events, the collapse of the vector state, the stepping down in vibration to the physical spectrum of what has been created in subtler realms. Before something can become physical, it must first be conceived of or created energetically. As our awareness increases, we find that some dream events intersect with our waking life more closely than others. They are on the edge of becoming physical, or they are strong probabilities. Other dream events are more plastic and unformed. Some dream locations will be far removed from the waking life we know.

Psychological and Spiritual Growth

Self-Knowledge

The more aware you are of your beliefs, cultural conditioning, fears, aspirations, and inclinations while you are awake, the easier it will be for you to understand your dreams. Your dreaming mind uses your daytime meanings for dream symbols. If you're afraid of spiders, for example, your dreaming mind will use spiders to scare you. Why would your dreaming mind want to scare you? The most common reason is to get your attention. There is a fear you need to face and resolve, or there is an actual danger you need to become aware of (note the details of the dream to find out what the danger is; maybe the spider has hair or a nose like that financial

advisor you just hired, or legs the color of Aunt Mini's favorite stockings when she asked you to do her a favor, or the spider is hanging from the limb of a tree about to fall on your house, or straddling that tasty rice pudding you have been eating to excess). I think, also, that sometimes nightmares occur when the body is adjusting its chemistry and hormonal balance.

The pursuit of self-knowledge includes discovering your undeveloped and unknown abilities, liabilities, and other selves in time and space.

Self-Control

Generally, being awake means having your wits about you, being capable of choice. To control the dream, you must control yourself. Patricia Garfield, in *Creative Dreaming*, says, "I am saying to myself that I can't control my dreams too much because I'm afraid I will lose control completely. I don't want to do that. I'd better cool it for a while. If I do, I'll probably find control increasing on its own." Excessive control in any area of life meets with resistance. The dreamscape is created by your mind; controlling the dreamscape and controlling your mind is synonymous. (The same is true of waking external reality. This doesn't mean that you control others and that you are responsible for what they do; rather, you are drawn to others and they to you in accordance with your mutual states of mind. You are on the same wavelengths in some areas.) Ultimately, self-control is the only true control we have.

Ego and Identity

The job of the intellect, or ego, is to examine inner data, form and change beliefs, and assess the needs of the personality in line with the personality's ideals and beliefs. Also, the ego is like an interface or medium of communication and individual expression. However, our ego is not us, no more than we are our clothes or brain. We *use* the brain, clothes, and ego to communicate, explore, and express ourselves, but these things are not our basic identity. They are not our basic identity because we can change or let go of all of them and assume others. The ego, by itself, could not exist, which is why when we identify with the ego, we become anxious. We feel insecure and fearful. We know that as an ego we are in a precarious situation!

At the same time, it's important to have a strong sense of identity and firm boundaries when exploring dream realities. An ego is essential, but not attachment to the ego. In fact, the less attached you are to the ego/personality/body, the easier it will be for you to have good boundaries and enjoy having a temporal identity. The easier, too, it will be for you to experience alternate selves. You can wear an infinite variety of ego/identities and still know yourself as you. You can be a point of light without any form and still be you. Once you let go of the ego as who/what you are, you are truly free to enjoy life and be creative.

Responsibility

Lucid dreaming increases our personal power, and when our personal power increases, so does the responsibility to use it properly. In particular, Seth says we must learn to become responsible for our thoughts. We learn in dreaming that we create our experience with our thoughts and we can only change our reality by changing our thoughts (we can make external changes, but our new situation soon turns into the same o' same o' if we haven't changed our consciousness). Either we accept full responsibility for our life and everything we experience, or

we do not. If we do not, if we deny the role of our thoughts in creating our reality, and put the power (responsibility) outside of ourselves, we will appear to be controlled by everything external to us. And, of course, we will have no control over our own minds, dreaming or awake.

In dreaming, we discover that we are not islands, that we are intimately connected to others. Our most intimate thoughts can help or hinder others in their growth. The more powerful you become, the more important it is for you to think thoughts that lift and support others. Your thoughts affect you first, and then everyone who is tuned in to them. They do not affect anyone who cannot or will not tune into your wavelength. Any negative thoughts you think will not affect those who are sufficiently conscious to reject the negative thoughts of others.

However, while we are not responsible for other people's choices, we are responsible for our influence on those who are weaker than we are. Those who are in a lower energy state are susceptible to being influenced by those who are in a higher energy state. Someone with a poor self-concept will resonate to any negative thoughts you have about him. As you progress in awakening, be aware of the influence you have on others. Look to inner knowing as to how and what to share, how and when to support, and how to encourage each person you come into contact with. When you negatively impact another, you negatively impact yourself; when you positively impact another, you positively impact yourself.

Emotional Health and Identity

Unfelt, repressed, and denied emotions will control not only waking life, but the dreamscape. Be prepared to feel your emotions and let them flow. Don't hang onto them and don't push them away. If passing moods and thoughts control your life when you are awake, they will control your dreams as well. Seth says that in order to explore alternate realities, a person must first have a well-balanced personality. If you have any stress disorders or other conditions such as OCD or addictions, it's best to take care of these first before flying too far afield.

In dreams, you can experience being someone of the opposite gender, a different nationality, or age. You might be a child or an old person or anywhere in between. Most of the time my dreaming self is the self I know when awake, but in one recent dream, I looked in the mirror and saw an entirely different face. From the feel of this dream, I knew I was momentarily blending consciousness with someone else. In dreams I have been a Korean child, a farmer's daughter with a mean cousin; a young woman with sandy-colored hair, an inventor living on another world; a male Spanish flamenco dancer; a tall, dark, and handsome Assyrian general; and other assorted characters. Oh, yes, a pilgrim girl being taught the importance of obeying one's husband. Extremely vivid and realistic; it was a humid day in late spring day, sometime in the morning. All of us little girls sat at a rough wooden table in a cabin while a nice woman (I liked her) taught us the things little girls needed to know to prepare for their role in life.

In another dream in early America I am denounced as a witch. I am heartbroken beyond words. I am not a witch; I am a merry widow with a child. I didn't know my husband well and was too young to even know what love was. He had been dead two years. I know the minister is denouncing me because he is attracted to me yet hates it that I am so happy with things as they are and don't respond to his interest in the least. I am still too young to feel an interest in romantic love, or there is no one in the town I am attracted to. I can still see that finger pointing at me and denouncing me and feeling the devastation and shattered heart, the fear of knowing my

child would be taken away and I would be punished or executed. I did not want to be parted from my child. In yet another dream, "I am Anna Mason, an autistic child who climbs up into the trees and listens to the songs no one hears but me." I examine in detail my "sick room," as they call it. I have the impression it is turn of the century, before electricity and indoor plumbing. There is a bowl and pitcher for washing up, sheets yellow from the iron and sulfur in the well water, a homemade bed, and the old kind of glass in the windows (wavy), among other details.

"Other personality" dreams give us valuable experience. They remind us of things we've learned in the past, or let us know what it feels like to be of another race or group. These kinds of dreams can keep our consciousness flexible and prevent us from identifying with our body, age, occupation, race, and other temporal features.

Imagine that your whole self is a transparent globe of consciousness and you are at the center of it with a flashlight. You can turn your flashlight of awareness in any direction. What you illuminate is what you see. What you are not focusing upon, you are not conscious of. The unconscious is whatever you are not focusing upon. The "unconscious" as something objective that is not conscious does not exist; that is a projection. Rather, it is we who are unconscious of whatever it is we are not looking at or unable to access.

There are many ways we can approach the question of personal identity in dreams. We can think in terms of multiples selves (past and future selves, counterparts, and so forth) or we can think of multiple expressions of one self. Jane Roberts uses the term "aspect self" to refer to a self created by a greater consciousness and notes that such selves become independent to a greater or lesser extent. An aspect self can even go its own way and become a "primary personality gestalt."

Dream-Art Science Exercises

Find Your Clearest Focus in the Physical

Seth emphasizes finding your clearest focus in physical reality as a skill conducive to dream-art science. Explore what this means to you. Think about it deeply.

To me, this is basic mindfulness meditation. In mindfulness meditation, we learn to be fully present in the moment, fully awake and alive to our experience. We use all our senses. We learn to allow thoughts to come and go without identifying with them, without fighting them or holding on to them. For mindfulness meditation, I recommend *Natural Radiance: Awakening to Your Great Natural Perfection*, by Lama Surya Das. There are many other wonderful resources as well.

Become Aware of the Contents of Your Mind

As you go about the day, check the contents of your mind from time to time. Observe your thoughts and feelings, your reactions to things, your inner commentary and attitudes. You create your daily life and your dream life with the contents of your mind. What you carry around with you in your mind is the raw material of both your waking and dreaming life. When you die, you will create your after-death state from the contents of your mind. Just think about it. When we discover the truth of this, we get serious about developing self-mastery. We are not going to just cross over and turn into angels. We will take ourselves, our state of mind, with us and begin

there from where we were here, only without the grace of a time lag. If you want to go to heaven, start now, where you are, and create heaven on earth in your own life. To me, heaven on earth is being in joy, compassion, and peace no matter what and extending this as best I can to any about me who want it. Not that I decide who wants it. It is received by the receptive; it is not received by those who don't want it.

Do Reality Checks

Whenever you suspect you're dreaming but you're not sure, do a reality check. For example, see if you can fly or walk through a wall. If you can, you're dreaming. Or, at least, you're in a dream reality where this is possible and you are not in waking physical reality. On the other hand, your physical inhibitions may be carried over into dreaming and you just can't bear to put your hand through that wall or jump up in the air. Are you dreaming or not? Pinching yourself in a dream won't prove anything. As many have discovered, we can imagine the pain.

Do reality checks when you're awake in ordinary physical reality. Look about yourself. How do you know for certain that this is not a dream? When you're dreaming, you think it's real. How can you be sure? Is there any way to really prove that you're not dreaming when you think you aren't? What would it mean to wake up *from* the dream of physical reality? To wake up *in* the dream of physical reality? To wake up *to* the dream of physical reality?

At odd moments of the day, look about yourself and say, "This is a dream." Examine your environment. Pick up objects. "Interesting how thought becomes things ...". Think about how matter is gravitationally trapped light. An electron in a piece of copper, a paper cup, and your finger is the same. In Tibetan dream yoga, this is called the practice of illusory form. When we assume the dream is reality when we are dreaming, and we assume daily life is reality when we are experiencing it, we can see that there is really no characteristic of daily life that distinguishes it from a dream. Being "asleep" really means to see things as solid, permanent, and separated when they are not.

See if you can experience reality coming into being anew each moment. To me, this is a wonderful experience I can have at will. I think it has actually always been with me in this lifetime. I'm aware of everything, no matter how "old," as being absolutely new. Physicists tell us that physical reality blinks on and off, that manifestation is not a continuous state. We see it as continuous because our nervous system works within the frequency that makes it appear seamless and flowing. Could this be why everything is always eternally new?

Play with seeing matter as consciousness. Play with seeing space instead of the objects in it. Play with speeding up and slowing down time. There are so many things to play with!

Get in the habit of questioning reality during the day. You just might take the habit with you into your dreams.

Apply First Reflections to the Day

Practice *First Reflections* (see "Kaleidoscope of Dreaming") on daytime events. You could practice *First Reflections* at the end of the day, treating the entire day as if it were a dream. Or you could take a segment of the day, from one to four hours, and say, and state, "For this time period, I'm going to pretend I'm dreaming. When the time is up, I'll record my 'dream' and do dreamwork on it."

Interpret Daytime Events Symbolically

Become consciously aware of how you interpret daily physical experience in symbolic terms. Someone gives you a gift, for example. This is a physical fact. But you also derive a symbolic meaning from it: the person loves you; the person is thoughtful; the person wants to impress you—and his friends, as he gave it in front of them; the person wants something from you; the person feels guilty about what he said yesterday and is trying to make up; or the person feels guilty about doing something you don't yet know about. You will interpret the event based on your knowledge of the person, your past relationship with him, his body language, recent events, and what you intuitively sense.

You are promoted to a new position in your work. What would this mean if you had dreamed it? It could be precognitive, yes; it could also be telling you that your work is valuable, that you do a good job. It could also be a spiritual message that you have done well and will soon be handed additional responsibilities. Perhaps you took time out of your busy schedule to stop by and visit your aging uncle. My dream guides have let me know many times that *what you do matters* with regard to “small” things like this. Taking a moment to listen to someone, to do a small favor or show kindness, is a great thing from the perspective of divinity. Once I was literally lifted from my seat, or so it felt (it was as if I turned weightless for a moment), into the clear light that is not a light at all, but is intelligent bliss, surpassing joy, over a “small” thing. This happened unexpectedly while I was driving home from visiting a friend who lived several hundred miles away. I had debated about going; it would have been easier to stay home, but my inner knowing said *go*, so I reluctantly went. And had a great visit, incidentally, and was very glad I'd gone.

Dreams speak the same language that daily life speaks: the language of experience and value. If you get in the habit of being truly awake during the day, you won't have to spend a lot of dreamtime resolving the issues you didn't acknowledge, the oversights due to absentmindedness, the important details you overlooked, and the feelings you repressed. Most people spend their dreamtime processing information that they could have processed during the day if they had been truly awake.

Create a Sanctuary for Entering Dreams

In the pre-dream state, create an ideal environment to enter as you begin to dream and see if you can maintain lucidity or give some special direction to your dream. It should be the most wonderful place you can imagine. Mine is a crystal house set among rolling green hills with a university nearby. The crystal house is a good place for recharging and communicating at a soul level with others.

Dark Meditations and Retreats

Try meditating in the dark to develop the clear light mind unaffected by illusion. See how dark you can make your bedroom. Go on a dark meditation retreat in which you spend anywhere from a few days to a few weeks or even more (if you're a very experienced meditator) in darkness. Some meditation centers conduct dark retreats.

Program Lucidity Cues

Study your dreams and select a recurring, emotionally charged event or person, animal, place, or object as a cue or signal to become lucid while dreaming. As an example, while working on self-worth, I would often dream of someone offering me something for free, usually a book or jewel or food, and I would decline the offer. In these dreams I was always nonlucid. Once I recognized this recurring theme, I chose it as a lucidity cue. Several nights later, I dreamed a middle-aged man in a suit offered me a huge amethyst with many smaller amethysts sprinkled throughout it. When I started to refuse, it triggered lucidity, and I accepted the gift with gratitude. The man smiled and started glowing, then he grew so bright he disappeared. I knew he was a guide reminding me of my abilities.

Using lucidity cues is an example of Stephen LaBerge's MILD technique: Mnemonic Induction of Lucid Dreams. He states that it's based on nothing more esoteric than the ability to remember an action we wish to perform in the future: "The next time I pass by the bookstore, I'll stop and buy that book."

He offers another simple technique in his book *Lucid Dreaming* for maintaining consciousness into sleep. It consists of counting to yourself while drifting off to sleep, interspersing each count with *I'm dreaming*. One, *I'm dreaming*, two, *I'm dreaming*, three, *I'm dreaming*, four, *I'm dreaming* ...

Use Affirmations

But never use affirmations to try to convince yourself of something you doubt or don't believe in. Never beat yourself over the head with them. Never say them mindlessly in vain, joyless repetitions.

To affirm something is to make it firm. Something firm is stable, reliable, and dependable. You can count on it. It has become an "organizing principle" in your life.

You can only make firm that which you love, believe in, and desire. The process of making it firm should be enjoyable. If it's not, you don't really believe in it after all. Stop and find something else to make firm, something you believe in and really want to create, and work on that.

Affirmations are for the purpose of setting up the energy, of constructing sound and light patterns that resonate with your intent. Once you have set up the energy, it becomes self-sustaining and it will continue to attract energy as long as you don't create any crosscurrents.

There are different ways of affirming what we want to create: we can use words, symbols, songs, artwork, and so forth.

Flex Your Consciousness

Consciousness operates according to habit, and many of us have learned to do only a few limited things with it. In dream-art science, it's essential to develop a flexible consciousness which can readily turn from one field of reality to another and maintain a focus when directed to do so by the self.

You can flex your consciousness by playfully projecting it outwards during the day. For example, you may be sitting in your office or living room and send a projection outside to the

street or garage or park. Send your image flying through the trees, let it blend with a drop of dew on a leaf.

You can also take Courtney Brown's free remote viewing course at www.farsight.org. It is very fun. And Lyn Buchanan has monthly targets for practice. His website is www.crviewer.com. Study remote viewing if you are drawn to it. It is fascinating and instructive. You will learn things about your inner senses you couldn't learn any other way.

Seth also encourages us to experiment with what he calls "alternate focus." Alternate focus simply means turning your consciousness in "other than its habitual direction." Begin by relaxing and letting images come and go. Just as in meditation, don't hold on to them and don't push them away. Just observe and see what happens. At some point, you might want to ask questions, actively explore something that comes up, or get creative. Whatever you want to know, the answers are available to you in this state. The only obstacles are inexperience, pushing too hard, inability to receive, or limiting beliefs or attitudes.

Explore the Out of Body (OOB) Experience

From the undifferentiated area, the awake-sleep border, you can go straight into dreaming or go out of body. What is the difference between dreaming and going OOB? Some dreams may be largely body dreams, occurring in and around the body, but I believe most dreams occur OOB. When we have an experience we recognize as an OOB, it is because we have become lucid and are close in frequency to physical reality. By definition, when we are OOB, we do not coincide with the physical in the same way we do when we are inside our physical body. Our primary focus is to the side, so to speak, of physical reality.

The OOB range may include probabilities because the environment is often different to a greater or lesser degree than the waking environment. For example, OOB, the dreamer may notice that the furniture or the arrangement of the house is different from what he knows it to be in waking. There are usually incongruities. I believe we must be careful not to impose 3-D criteria on the OOB. The question: "In an OOB, is the dreamer really outside of his body?" presupposes that there is an inside and an outside, and that when outside, the dreamer is in the actual physical environment.

Yet OOB, when we try to interact with ordinary matter, our body will go through it. For example, our hand will go through the light switch or door knob. Sometimes this is what alerts us to the fact that we are OOB. We cannot interact with matter in the usual way. We are in a range of matter or energy that is more subtle than the physical range, yet includes it to some extent.

D. Scott Rogo, in his book *Leaving the Body*, discusses the major methods for inducing OOB experiences, among which are diet, visualization, meditation, dreams (the easiest method), forceful will power, relaxation, yoga breathing, and guided imagery. He also includes the techniques of Robert Monroe. However, two methods which I use often and work for me are not listed.

The first method consists of aligning with my highest spiritual self or greater consciousness. Why not let my knowing self do all the work? I also connect with all my selves in time who already know how to do this.

The second method consists of asking for a guide to assist me.

Obstacles to OOB experiences include fear of the unknown, fear of death, fear of encountering hostile entities, fear of possession, and personal fears related to events in one's life or from other lifetimes. It helps to remember that we go OOB every night anyway but we're just not conscious of it. It also helps to remind yourself that you're in charge and you can go as slow as you wish. Keep one foot in known territory and extend the other foot out a little ways to test new ground. It's fine to be cautious. The mechanics of returning to your body function automatically. It's impossible to resist a call from your body for long. Many people who have had OOBs comment on the underlying intelligence that seems to guide and protect them.

If you ever become frightened in an OOB or lucid dream and no one comes to help you, you can pretty well assume that there is nothing to be afraid of. And it has occurred to me that if a guide were to appear and rescue me every time I felt afraid, I'd never learn to stand on my own.

If you ever encounter hostile beings in a lucid dream, wish them peace then turn your attention away from them. Focus on something desirable or beautiful or interesting. Center yourself and radiate unconditional good will. Radiating good will and unconditional love is your greatest power in dreaming, as it makes you invulnerable.

The first time I remember experiencing an OOB, I only became aware of my condition when I tried to open a door and my hand kept going through the knob. I then became lucid and realized what was happening. I knew I could just walk through the door, but psychologically I couldn't bear the thought, so I closed my eyes with the intent to reappear on the other side of the door. After closing my eyes, I heard a *ping!* (I felt some part of my consciousness generate the sound effect) and when I opened my eyes, and I was on the other side. *Now I could check on that lemon pie ...*

I had been meditating in the nurse's dorm and fell asleep. Before sitting to meditate, I'd decided that later I'd go over to the cafeteria and see if they had any lemon pie. They didn't always have it, and it went fast, I wanted to be sure to check in time. Apparently, I'd induced an OOB with my desire for lemon pie. OOB, I saw that they did have lemon pie today, then I felt frustrated because I couldn't pick it up or pay for it. Also, I was disturbed by the possibility of someone walking through me. I was being careful not to get too close to people. I don't know what it would have felt like if someone had walked through me. I looked at the lemon pie and thought *I have to get back to my body* and in moments I was back in the dorm, opening my eyes.

In another memorable OOB, I felt myself rising from my body before I'd fallen asleep, and I knew if I allowed the process to continue, I'd go OOB. The idea of being awake while I separated from my body scared me, but I finally decided to go along with it. I repeated to myself *I am not afraid* over and over until I was able to roll out of my body and lift off. I was so happy to be free! I jumped up and down and ran around in circles enjoying the sensation. Once, I went over to my body looked down at it affectionately and thought: *Poor thing, just lying there.* It couldn't come with me. It had to stay in bed while I had all the fun.

Develop Your Psychic Abilities

There's no way to get around it: You are a psyche, or soul, and you have inner senses. You use your consciousness in many different ways. You use it to operate the five physical senses as well as your inner senses. Your physical eyes see nothing when you are not looking out through

them. They are composed of smaller lives going about their business, but these small lives do not see what you would see if you were using them.

Just by becoming more aware of your dreams and cultivating greater lucidity, and practicing more mindfulness during the day, you will be developing your inner senses.

Advanced Dream-Art Yoga Skills

Level 1 skills include flying and walking through walls. To overcome waking conditioning, Andrew Holecek suggests walking through backwards through a wall because you don't know when your back will touch the wall and your inhibitions can't kick in fast enough. You can also try sinking into the earth, breathing underwater, lifting heavy objects with one finger, and balancing or juggling things.

Level 2 skills include changing things, such as turning one object into another. Try changing a chair into a table or a shoe into a sock. It's easiest to start with related things. Then try changing a ball into a bird or a tree into a tent, or whatever else occurs to you. Changing an object into another specific object requires some skill. Sometimes if you look at something with the intent to change it into something else, it will turn into something unexpected. You might try to turn a plate into a ball, but for example, but it turns into a cat, or a box.

Level 3 skills include multiplying things, shifting the size of something to bigger or smaller, transforming things, and making things appear and disappear. Look at an object and replicate it ten times. Take ten shiny marbles and make them the size of boulders. Transforming things is similar to changing things, but instead of changing one thing into another thing, you change the thing itself. You don't change the plate into something else, rather you transform the appearance or qualities or vibration or substance of the plate. Perhaps you turn a glass plate into gold. Applying this skill applied to daily life would mean developing the ability to change depression to happiness, anger to kindness, hopelessness to hope, fear to excitement. You are taking the same energy, but changing its vibration and pattern.

Level 4 skills include exploring your dream body as a self-creation. Play with changing your dream body as you wish. You may also play with embodying your divine ideal self. You can do this in daily meditation as well: sit as Divine Mother or Divine Father; sit embodying Christ energy or Buddha nature.

Level 5 skills include creating frightening dream images, situations, and characters in order to objectify and work with your fears. When you become lucid in a nightmare, stop, smile, and know that you cannot be harmed by illusion. All fear boils down to fear of nonexistence, and this fear will prevail to some extent until you are able to rest in the clear light fully conscious.

Level 6 skills include becoming one of the dream characters. This is a more profound version of dream dialoguing and dream charades. Meld or merge with a dream character to understand its perspective and reality. Step into their shoes and see through their eyes to develop empathy and compassion.

Level 7 skills include creating a special dream body to project into physical places on earth

and into higher realms, the “pure lands” of great beings of light, and seeking teaching that you can download when you get back to study, practice, and eventually share with others. The goal at this level is to serve all sentient beings at all times and under all circumstances.

Level 8 skills include yoga nidra, the yoga of meditating in deep sleep, and bardo yoga, or the yoga of the after-death transitional period.

Level 9 skills include ... actually, let's pass on describing this one for now. Not that it can't be alluded to, but just the thought of trying makes me feel giddy.

Dreams, Reality, Illusion, Creation

To say that all realities are dreams is to say they are all creations of consciousness. A dream is not “only” a dream. A dream is not unreal. Or, it is as real as it is unreal. To me, dream-art science is about exploring different realities. Different realities could be called different dreams.

One way of describing the purpose of life would be to say that we exist to learn how to create and to build consciousness as we learn. We are in relationship to all of life in this endeavor, and “life” includes the universe of consciousness itself. Duane/DaBen, of LuminEssence, says that consciousness begins with *any degree of order*. This means consciousness underlies all realities; it is the clear light fundamental to all realities.

Philosophical and religious thought have often disparaged created reality and fostered the goal of escaping from physical reality. “This is your hell, right here,” I have heard people say. Many people want to go to a better place, to escape pain and suffering. They want to go back to God. Some are just going through the motions of life, waiting to go to heaven.

Is there something wrong with me, or does this not make sense?

My own vision as it has evolved over time is to become more and more joyful at the endlessly unfolding panorama of creation. Seth says that “love” and “creation” are synonyms. I experience this as true. In one meditation I was in a great state of ecstasy contemplating a spark of light; that a spark of light could *be* felt beyond miraculous.

7. Being Creative with Dreaming

Dream for Self-Knowledge

Fundamental creativity with dreams begins with using the self-knowledge you gain to improve your life and relationships. Sometimes just reflecting on a dream is enough to make something “click” inside. You may not be able to put it precisely into words, but you know something good happened. Reflecting on a dream reinforces its message whether you understand the message consciously or not. The meaning of the dream may come to you through any avenue, then, because you are primed to receive it from reflecting on it. You may or may not connect the dream with the information that came to you later through a person, magazine article, or event, but it will have an extradimensional feel to it.

Remember that dreams reveal your state of consciousness, above all. Unlike daily life, there is no time lag between thought and manifestation. Use dream knowledge to change your limiting attitudes and to reinforce the attitudes that move you forwards in life.

Self-knowledge is the most important knowledge you can have. All of your reality proceeds from *you* outwards.

Dream for Creative Ideas

Use dream material for creative projects—redecorating the kitchen, writing a book or poem, drawing, designing a poster or ad, completing an invention, or cooking up a new recipe, depending on your interests.

Amplify Good Feelings

When you have an especially positive dream experience, let the good feelings carry over into your daily life. Never disparage a dream as mere “wish fulfillment.” Let feelings of being loved and admired, of being self-confident and effective, become a part of your daytime consciousness. Enjoy that kiss from your math teacher (just don't tell your husband or schoolmates about it). I had one such dream which I recorded simply as LIPS. What a delicious kiss! I didn't want to write the dream down in detail for fear someone would read it (after my death, if not before) and misunderstand. Also, it seemed private and special. I didn't want to share it with anyone.

Take advantage of any positive carryover effect from your dreams. Draw strength from what is going *right* with your life.

Explore Developing Your Abilities

Explore developing an ability highlighted in a dream. It might be a latent talent. Or it may be symbolic of another talent you have. Read Julia Cameron's *The Complete Artist's Way: Creativity as a Spiritual Practice*. It is a wonderful system to have all of us in creative recover from the public educational system.

Have Fun

Sometimes a fun dream is just a fun dream. Enjoy it. Such dreams can be healing and give us extra energy. I believe some dreams are purely recreational in nature, and play is good for us. A child develops many skills in play. Imagine telling a child: "Now it's time to play with blocks in order to develop your fine motor coordination." If the child could understand what you said, he would immediately begin to worry and ask himself: *Am I doing it right? Should the blocks be falling over like that? Am I getting it? Do I need to play with these blocks every day? If so, for how long? What if I'm doing it wrong? What if everybody else develops their fine motor coordination, but I don't? Is it important to put the letters in a certain order? How long are they supposed to stay balanced before falling? Am I playing hard enough?* This is how we adults go about developing dream skills or learning to meditate. This is what makes it hard. If you want to make it easy, be like a child. Play. Have fun if you would enter the Kingdom of clear dreaming and clear light natural meditative states.

Activities on the Edge

The pre-dream state is an excellent state of consciousness for many different activities. The first, of course, is dream incubation.

Another activity in the pre-dream state is sending energy to a person, a group of people, or a situation. Always send energy from the standpoint of unconditional good will. Remember that the person is free to accept or reject your transmission. With a little practice, you will feel or sense in some way whether or not the person accepts the energy. If he doesn't want it, don't push. Just wish the person well and back off.

The pre-dream state is also perfect for changing your life. You can literally wake up to a new reality.

You can intend to dream for another person from the pre-dream state. "My son is uncertain about what to do. Any ideas?" "I seek healing advice for Mary." "B. is wondering about his past lives. Are there any that I can know and relay to him?" Why dream for each other? We can become too anxious and push too hard when we're trying to get information for ourselves. A fellow dreamer might be able to get it more easily because he can be more detached and objective. We naturally dream for others on occasion without intending it. In particular, we dream for members of our family or close friends. "I had a dream about you ..." When we dream on purpose for each other, our dreams can be more clear and useful.

When you do get information for another person, present it objectively. Let the recipient interpret it for him or herself. Don't push your own ideas on the person because you could be wrong. Even though it was your dream, you asked for a dream for someone else. Be sure the other person understands that it is up to them to determine the usefulness or lack thereof of the dream. If the person asks for them, share your impressions, especially any *knowing* that came with the dream.

The pre-dream state is excellent for communicating telepathically with others. This is especially handy when communicating in person is impossible or inadvisable. Perhaps the person is far away or is in a coma, or having problems with addiction or mental illness. In the pre-dream state, imagine the person right there with you. Connect at the heart level and sense how that person is perfect in spirit. This helps the person remember their own true nature and strength.

Imagine the person's angels or guides with him or her. This helps the person connect with his or her spiritual family. Follow your inner knowing. You might imagine you and this person taking a walk in a beautiful place in nature.

You can also apologize in the pre-dream state to a person you hurt. You can send love to all those you hurt due to your inexperience, ignorance, your own unhappiness, and old angers. Even if the person has died, you can still apologize and make amends. You can send blessings to the person wherever he or she is now.

To connect with another person telepathically, or to connect with the person in a lucid dream, picture the person and say her name rhythmically. If the desire is mutual and the timing is good, you may very well connect. Never, ever use these processes to send another person hostile thoughts, as they will first affect you, and if the other person is receptive to hostile thoughts, you will experience them multiplied through resonance in your own life. "The beginning of wisdom is fear of the Lord." The word "Lord" originally meant "Law." To retranslate: "The beginning of wisdom is fear of the law of getting back what you put out."

Dream Images as Touchstones

You'll know when an image is especially significant to you. Even relatively minor images can prove invaluable as daily touchstones. Seth gives an example: "If you discover, say, that a fountain in a dream represents refreshment, then when you are tired or depressed, think of a fountain. In another layer of reality, you will be creating one." *Seth Speaks*, p. 298.

Images are very handy. They don't cost anything, work without batteries, and don't take up any room. You can take them with you wherever you go. You can't lose them and they can't be stolen. Think of the possibilities. You can use them to create your reality, to heal, and to share.

Instead of affirming, "I'm going to meet my life partner" a hundred times a day, use an image. Let an image come to mind to represent meeting your life partner. Let the right colors come to mind. Bring the image to mind instead of words. Add fragrance, music, and texture.

But be careful about what you create. Don't go too fast.

The Power of Images as Vehicles

Sometimes I create a mental image of peace, rest, and beauty, and fill it with my intent for the night's dreaming. I ride it into sleep. I become a snowflake drifting down, down, down from the sky, riding the wind, landing in a snow bank. Or I sit beside a still mountain lake at night in my mind's eye, watching the stars reflected perfectly upon its surface. With this image in mind, I drift off into sleep. Such images are powerful. I have another image, a white lotus, for accessing the Akashic records. Learning how to use images as signals to our consciousness that we wish to remember our dreams or engage in a certain activity is far more powerful than using words or affirmations alone. Words stimulate thinking; words and thinking "stand for" reality and interfere with direct cognition. They have their place, and there is no substitute for language and reason applied appropriately, but out of place, they get in the way.

While images are also symbols that stand for reality, they arouse our emotions in ways that words cannot do. They empower our intent. We all image or imagine things in some way. If you are not a visual person, notice how you do this. Right now, *bring a rose to mind*. Next, *think of your favorite jacket*. Now, *describe the front door of your home*. Notice what you do in your

mind when you remember or bring something to mind. So many people say they can't visualize, but when I ask them to think of something specific, they do *something* in their mind to remember it!

Well-chosen key words plus images can be even more powerful than images alone. Explore, experiment, and play. Seth says that imagination and emotion are our greatest allies, as they give our beliefs manifesting power.

Use Everyday Dream Advice

Dreams offer us tips on everything in our life if we listen to them. One time we were selling our house in California, moving to New Hampshire, buying a new house there, and changing jobs. We had to deal with real estate agents, closing dates, moving companies, airline schedules, and a company that found drivers to drive cars across the country for people who were traveling by air. My dream: "I'm in a contest, though it's strange because I'm not competing with anyone. I just have to get from one side of this large room to the other by balancing on swinging wooden structures. I have to keep myself perfectly balanced to do it. It isn't easy, but finally I make it to the other side and discover I've won a prize: a new nightgown and suitcase!" A little dream, but reassuring: *Keep your balance and you'll make it.*

And don't forget to check your dreams for elements that may be literal.

Creative Dream Activity

Dreaming is a highly creative activity. According to Seth, in dreams, you:

- Become aware of your beliefs and feelings in direct, immediate terms; often you change limiting beliefs in the dream state and reinforce positive beliefs.
- You process information you didn't have time to think about during the day or which escaped your conscious attention.
- You communicate with others, including your other selves in time, and those with whom you have close emotional ties, whether they are alive right now on earth or not; with people you have yet to meet; with people you may never meet in person but who are drawn to you, or you to them, for healing or information, or because you have interests in common.
- You form and choose those events which you want to materialize in daily life. Sometimes this is the basis of a "precognitive" dream. In other precognitive dreams, you tune into probable collective events. Sometimes an event is probable at the time of the dream but other decisions are made later and the dream doesn't "come true."
- You try out decisions and explore solutions to the challenges of daily life without experiencing immediate physical consequences. You do inner work and make the decisions to bring desired events into physical reality at the right time.
- You obtain specific information according to your interests.
- You receive new information from your highest spiritual self.
- You receive survival information from the earth itself, other species, and collective human consciousness.

- You develop and use your inner senses and abilities.
- You heal yourself and become aware of the inner reasons for your physical difficulties as well as the resources available to you in physical reality for maintaining health.
- You express and explore your emotions and needs without blocking them.
- You receive reassurance, encouragement, love, guidance, strength, nourishment, and inspiration from the Source of your being as well as from higher beings, guides, and loved ones.
- You examine your daily life from the perspective of your highest spiritual self.
- You prepare yourself for challenging future events.
- You meet with others to work on collective projects. You make new friends and reunite with old friends.
- You discover new landscapes to explore.
- You help, guide, and heal others just as others help, guide, and heal you.
- You take a recess from physical reality to refresh yourself and regain perspective.
- You discover more about the basic nature of reality, how consciousness creates reality, since thoughts manifest immediately in dreaming, and you come to understand the organizing principles of other realities.
- You learn more about creation and Creator.

Did you know that Mozart, Schumann, Wagner, Voltaire, Dante, Tolstoy, Poe, Scott, and Tartini all dreamed portions of their work? That Goethe's *Faust*, Stevenson's *Dr. Jekyll and Mr. Hyde*, and Bunyan's *Pilgrim's Progress* originated in dreams? That the essence of Descartes' philosophy came to him in a dream? That Einstein recorded his dreams and believed that his inner experiences provided him with insights into nature? In dreams, William Blake found a less expensive method of engraving his illustrated songs in copper; Friedrich A. Kekul discovered the molecular structure of benzene; Hermann V. Hilprecht, professor of Assyrian studies at the University of Pennsylvania, unlocked a 3000-year-old secret; Otto Loewi gained an inspiration that won him the Nobel Prize in Physiology and Medicine; Elias Howe completed his invention of the sewing machine; and James Watt discovered ball bearings. Edison napped frequently while working on his inventions. He would sit with a bowling ball on his lap, drift off, then wake up when the bowling ball would hit the floor. This kept him on the edge of dreaming and waking, a fertile boundary between the limited and unlimited mind.

It would be impossible to list all the discoveries and inventions that were the gifts of dreams. Countless people have been inspired by dreams. This usually happens to people who work hard in their field during the day and fall asleep thinking of their subject. They incubate inspirational dreams naturally. You see references to dreams everywhere—on the dust covers of books and in interviews with scientists, artists, composers, entrepreneurs, and people who have come up with ideas that have made a difference. “One morning I woke up inspired ...” “I had a dream ...”

In world religions, dreams form an integral aspect of communion with God. The Bible and other holy books are rich with hundreds of dreams. Sometimes God, it appears, can only get a word in edgewise when we are asleep.

Creating Reality

Many years ago, during a trying time, a dream teacher showed me an intensely beautiful movie on creating reality (my husband was there, too; he had the same dream and remembered it). The teacher told me: "Don't separate the need and the goal in your mind." I wouldn't understand what this meant for a long time. Not until I was told by an Apache medicine man to pray for an eagle (a very long story not for this book!). Here, I will try to put this understanding into words: If you were doing a rain dance, you would pray rain; you wouldn't pray *for* rain. The "for" separates the goal, rain, from rain, the actuality. Instead, you become what you pray. In this case, you become rain, you feel wetness, you rejoice in falling, you experience sinking into the earth and being sucked up by the roots of the plants. You image rain as vividly as you can, being rain, giving thanks.

In another dream about creative abilities: "I'm walking through a marketplace with many colorful shops. I stop to admire various items—a weaving, some pottery, embroidered clothes. Now I'm walking down a hall where my art is on display in a room off to the left. I look at my abstract of a ballerina with excitement; I think it's great. But no one else notices it! Why is it that I can appreciate the creativity of others while they can't even see mine to begin with? I crumple up beside my work and begin sobbing. Dream mother, one of my regular dream guides, comes in and I expect her to console me, but instead, she scolds me. 'There you go again, feeding your own failures!!' "

Dream mother was the facilitator in the doctor-president dream of the computer I reported in an earlier chapter. She was in the background in another dream: "I'm in a class because I think I need more education. This class is on 'How to Slice Bacon and Speak Spanish.' But I can already slice bacon and I speak Spanish better than the teacher. Even so, I just sit there. The teacher, exasperated, leaves the room and a man in a suit enters. He comes over to me and says sincerely, 'You just have to decide what you want to do with it.' Well, I think to myself, I could get a job slicing bacon in a Mexican restaurant ..." In the next scene, I'm in my grandmother's house. I go into a back room and a friendly old couple show me some embroidery I'd done long ago. I'd forgotten all about it." My dream guides always remind me of my abilities and whether I'm using them well or not. I was aware in the dream that the embroidery symbolized a range of talents rather than literally being about embroidery. They were trying to encourage me by pointing out something concrete I used to love to do.

We exist to create and evolve consciousness. Not just our personal consciousness, but the consciousness of all creation of which we are a part. In the dream of conformance (of being labeled "consumers" and "products [of our environment and DNA]") we may have temporarily forgotten that we are creators, too, but when we wake up in the dream, we remember.

8. Dream-Art Science

Dreams are personal experiences we have when we are sleeping; “sleeping” is defined here as turning our attention inwards, away from our ordinary daily reality, and resting the body. Yet dreams are a part of a greater reality as well, and dream reality underlies waking reality. In fact, inner reality is larger than external reality and is the source of external reality. Seth asserts that dream reality is more natural to us than physical reality because we are basically multidimensional beings. When we sleep, we transcend the limitations of three-dimensional reality and return home, to our ultimate Source for renewal. This is the true reason we must sleep. We do not live by bread alone. Meditation and sleep both nourish us in ways conventional thought cannot yet begin to explore.

Like all our experiences as a human, sleeping or waking, dreams are accompanied by electrochemical impulses and physiological changes. Our diet, environment, relationships, physical health, beliefs, hopes, fears, emotions, occupation, activities, culture, ethnicity, nationality, and historical period all play a part in the creation of our dreams. When dreams are valued by a society, people remember their dreams more often, and their dreams are more coherent, informative, and easier to understand than those of people in a society that does not value dreams or inner reality.

Many lucid dreamers have discovered that dreams are not confined inside the physical brain. The brain appears to be a transceiver, translator, and organizer of data, but not the thinker. While it produces activity that is translated into dream material, not all dreams are produced in this way. We use the brain to help us sift through our experience (dreaming and awake) in the larger field of consciousness within which we exist. Using the brain and our personal symbolism, we are able to frame our perceptions in those terms with which our waking, earthlife self is familiar. Even in chaotic dreams caused by undigested pizza, the images chosen by the mind, or chosen by the inner identity using the mind, are not at random. Rather, they evolve from a chain of association. One image evokes another image which evokes another image, and so on. If you become aware of the contents of your mind during the day and simply observe your thoughts as they emerge, you'll discover that this goes on all the time, daytime as well as in dreaming. It's just that we only notice it when we turn our attention inwards to dream or meditate.

Dreams are very personal, but they are also transpersonal. Anyone who records and studies her dreams over a period of months and years will discover not only archetypal, cultural, and personal symbols, but also symbols borrowed telepathically from other dreamers and the collective consciousness of humanity. But these symbols are not borrowed at random; they are selected for their personal value to the dreamer.

Dream reality is just as real as physical reality. This does not mean that a dream tiger can harm you physically; it means that a dream tiger is a real dream tiger. The nature and rules of dream reality are different from those of physical reality, but dreams are real dreams; they are real experiences and sometimes have great consequences in a person's life. Dreams are

electromagnetic realities at different densities and vibrations from ordinary daily reality. Subatomic particles and waves are real, but we cannot see them, taste them, touch them, smell them, or hear them. They are basically mathematical entities. A subatomic particle is spoken of as having spin, but it's all poetry: nothing is really spinning. And if it were, it would be spinning in more locations than one at the same time. (Truly, if you want to get far out, study the leading edge of physics. Consciousness, it appears, is the fundamental dimension of the universe. As noted, one of my own teachers (Duane Packer) independently defined consciousness as "any degree of order," noting that this means consciousness arises prior to the subatomic level of reality.)

Both dreams and physical reality can be described as illusory and unreal. This is a useful perspective when we have become overly identified with form and the ego. Truly, any manifested reality arises from the clear light and dissolves into the clear light. We could take the perspective that dream and waking realities are both real or that they are both unreal or that they are neither real nor unreal but, rather, just *are*. The point is that any of these perspectives can be useful. One is not more true than another; rather, depending on where you are in your development, or what you want to accomplish, one definition may be more *useful* than another definition.

Dreams are a doorway to multidimensional realities. There is not just one dream reality. In some dream realities, you can fly; in others, there is no form, only direct cognition. You might find yourself in white, gray, or black "voids," yet be fully conscious and even communicating with another consciousness. You might travel to realms of great living color and beauty, to alternate realities and other spacetimes in the past or future, and even to other physical locations on the earth. A person who is habitually unhappy, depressed, or angry may find himself in less desirable regions of the dreamscape. There are, indeed, hellish dreamscapes.

In many dream states, people and animals and objects can change their shapes, or their shapes can change spontaneously. Two or more images can occupy the same space at the same time. You may be able to fly, walk through walls, travel instantaneously, bilocate, time travel, communicate telepathically and just "know" things, move objects with your mind, try out different options, and breathe under water.

Life is But a Dream

Row, row, row your boat ...

It's true. What we call daily life is but the stuff of dreams. The same "stuff," but at a different density, speed, pattern, and arrangement. The physical world is the part of the dream we have externalized and call "real"—but it is no more real or unreal than our other dreams.

What were you told about dreams when you were a child? Many were told that dreams "aren't real"; translation: Dreams are not important. Did you have any dreams or visionary experiences when you were young that were disregarded as "only your imagination"? Or were your parents dreamers who wrote down their dreams and talked about them at the breakfast table?

As soon as my son learned to talk and walk, he would jump out of bed in the morning and come running to jump in bed with us, his index finger pointing upwards: "Write this down!

Write this down!" and he would dictate his dreams to me. He loved to dream. Even nightmares didn't scare him because he knew how to handle them.

Dream reentry is very easy for children. They know exactly what it is and how to do it. When he jumped in bed with me and told me about the ghost that was chasing him, I mumbled, half asleep, "Ask the ghost what he wants." He was silent a moment, then said, "He says he wants to talk but he can't." Another moment of silence. "Now he's crying." I said, "What can you do to help him?" This took a couple of minutes. "I got a big cardboard box for him and cut a hole in it. I told him if he stood in the box, he could talk and say anything he wanted to. It worked!" Then another time there was the really big monster. When my son asked, "What do you want?" it stopped chasing him and said, "I'm lost. I just want to go home." With the sweep of a magic wand, my son sent it back into its own dimension. The first monster he ever encountered, I believe, settled for pancakes.

Waking Up in Your Dreams

In the science and art of true dreaming, we learn how to wake up in our dreams and become aware of the many dimensions in which we exist. We tap into the resources of our greater consciousness, gain understanding and knowledge for ourselves and others, and learn new skills which we can apply in practical ways in our daily life. Given more information and the trial framework dreaming provides, we learn how to create dream experience and daily life more consciously and effectively. We come to know firsthand that inner reality is as valid and varied as physical reality, and that in dreaming, as well as during the day, we are busily engaged in meaningful work, play, and relationships.

One of the advantages of lucid dreaming is that we all have time for it. We already devote some hours every day to sleep and dreaming. A second advantage is that in dreams, we are naturally more expressive and free. A third advantage is that we are already familiar with dreaming.

Waking Up in the Dream of the World

Whatever we can do in dreaming, we can do when we are physically awake by learning how to meditate. We cannot physical fly, but we, our consciousness, can travel the field. Actually, we do not really have to *go* anywhere because we are already everywhere. Consciousness is nonlocal. The further we go in spiritual growth, the more aware we become that there is only one great reality with no divisions. There is really no inside and outside, no waking and dreaming, there is only a continuum that we have broken up into fragments in our perception. We have compartmentalized Reality, labeled some parts of it real and other parts unreal, some parts inside and some parts outside.

Yet dreams provide a natural, nightly used doorway into the higher dimensions of reality. Why not use this doorway at the same time that we meditate or have a quiet time each day? In fact, adding lucid dreaming to daily meditation, we can work on enlightenment from both sides of the fence until eventually, the fence disappears. When the fence disappears, we become truly sane. We are no longer divided up into parts. We become whole.

Dream People: Finer Points

Seth distinguishes between “primary” and “secondary” constructions in dreams. A self-conscious being is a primary construction whereas a thought-form or telepathic projection is a secondary construction. In physical life, an analogy of a secondary construction might be a DVD of a band playing and a primary construction might be the band playing live. The musicians are not present when someone watches the DVD, although at some level of reality, they are aware of their recording being watched. (Seth says that “at some level,” when you dream of someone, that person is aware of it, and you are aware of it when someone else dreams of you. However, we cannot bring every connection to conscious awareness or we would suffer from overload. Basically, we only become aware of those that are particularly important to us; if we don't remember the dream, it may surface partially as an urge, gut feeling, or impulse.)

As noted previously, I think of a primary construction as Seth defines it but I prefer five categories of other dream beings or manifestations. I define a secondary construction as a telepathic projection. The person's main focus is not in the dream, but he is present to some degree. A third construction is a thought-form or fragment. And a fourth construction could be applied to stray energy bundles. A stray energy bundle is composed of thought-emotion energy of like nature that has come together out of attraction. These bundles travel about and attach themselves to primary constructions of like vibration. Such bundles can seem like primary life forms. A fourth construction could also be called an Akashic or etheric recording.

I would like to designate a fifth construction category for all constructions that are purely symbolic. For example, you construct an image of your philosophy professor in a dream to symbolize your interest in philosophy and to remind yourself to question things and use your head to advantage. Logic is the tool of choice in certain situations. In addition, you chose the professor who taught epistemology, which deals with how do we know what we (think we) know. Doesn't that tell you something about what you should question?

Keep track of the people who pass through your dreams. Who are the regulars? The infrequent visitors? The mysterious personages? Get to know the dream company you keep. No one wanders into your dreams by accident. Lucid in a dream, you can ask the dream people who they are, why they are in your dream, and what you can do for them. Some may be attracted to you for healing, others to heal you or give you information. Still others because you have interests in common. Perhaps you are only on the same wavelength; birds of a feather flock together. A person who is in a high state spiritually will find herself with others of like mind, known or unknown to her while awake, alive or dead to earth, or from other places in the universe. A person who is angry will attract and be drawn to angry people.

Some of the people in your dreams will be counterparts, which include past and future selves, and probable and alternate selves, and soulmates, people you have had adventures with in other times and spaces and worlds, and people in your families of consciousness.

Seth notes that counterparts do not always appear similar, and they may not even like each other. They may be exploring the same idea from opposite sides of the fence. One may be a religious fanatic, for example, and the other a fanatical atheist. They are both exploring the same topic: theology. Counterparts reflect the developed and undeveloped abilities and characteristics of each other. This can make for deep communication and sometimes conflict. Counterpart affiliations can cease to exist as a counterpart forms new counterpart relationships.

Mutual Dreams

Day and night our consciousness is a part of and connected to the whole of creation. We share telepathic communications with others, the earth, the animals, and the stones of the earth. A part of us knows when a natural disaster will occur, for example, but our conscious mind has become so fragmented from the foundation of our greater consciousness that we cannot access the information or understand it when we do. There are always exceptions, of course. And sometimes we act on information we are unconscious of knowing. When we do, we can't explain our actions rationally because we do not know what we are basing them upon.

In dreams, we are connected to others. Some of the people in our dreams are actually there, having their own dreams in which we are a dream person to them. When two or more dreamers remember the dream they shared together, we call it a mutual dream.

In mutual dream reports, there are often discrepancies. These are to be expected since we are still individuals in dreams and we each have our own interpretations of things. We notice different things and come to different conclusions. In one mutual dream with my husband, I am trying to get him to fly, but he reports that he saw me dancing on a stage. It turns out he didn't want to learn how to fly. He thought of it as showing off. In another mutual dream with my husband, a guide showed us a movie on how to create our reality. I thought the man was very handsome and my husband thought he was very ugly.

I find that the mutual dream environment is more readily molded by the dreamer with the most intense focus and clearest expectations. In June 1985 the goal of the Seth Dream Network in which I participated for several years was: Determine How to Have a Mutual Dream. On the target night, I contemplated this question as I settled into bed and dreamed: "I'm working as a nurse and I'm really happy with my job. I'm bustling about with a great amount of energy and I feel really secure in loving what I do. I feel dedicated. Then I notice I'm not in uniform and the environment doesn't look like a hospital. The colors are warm and homey. The people around me don't look like patients, either. I sense that they are not physically ill. But as I look closer, I see that their faces are terribly distorted. Some are repulsively grotesque. But I keep looking at them and find their appearance doesn't bother me at all. I begin to see them as they really are: perfectly beautiful!"

I woke up, wrote this dream down, then continued dreaming: "Now I'm in a spiritual community. It's night and torches are burning in the streets to light them. I'm sitting on the broad white steps of a large house observing a group of people who are milling about. I sense they are getting organized. The atmosphere is friendly. I know that I'm in the U.S. but for some reason these people are from all over the world. As I watch, the people form a solid spiral, like the seeds in a sunflower. I'm really surprised when a couple of them come over to me, take my hands, and lead me towards the spiral. Now they pick me up and pass me along horizontally towards the center of the spiral. As they pass me along, I hear comments about my personal and physical state of health. One man tells me I have too much caffeine in my body. I wonder if this is why I can't fly. I want to fly. Can they help hasten the elimination of the caffeine? When I reach the center of the circle they point my head downwards and I lose consciousness."

"The next thing I know, I'm in this big house that is white on the outside. The walls inside are a beautiful medium-light blue and the trim is white. It has a dome-like white cathedral ceiling. I'm flying all over the place and enjoying myself very much. I remember wanting to fly

before. A heavy-set man with thick black hair is watching me; I remember him from other dreams. He wants to learn how to fly, too, but he doesn't want to try it just yet. For now he just wants to watch me do it. I say that's fine, just let me know what I can do."

In the first dream, I am helping others. In the second dream, others are helping me. In the last dream, I am doing something I want to do and encouraging someone else who wants to do it to go ahead and try when he's ready.

I had those dreams nearly 30 years ago. I thought I understand them pretty well back then, but they mean even more to me today. As I look over my old notes, I am amazed at what I wrote without completely understanding it. Life experience has certainly deepened the message of those dreams.

How to have a mutual dream? Through the desire to share and care and encourage; to help and to heal. The importance of compassion and service was lost on me back then as I was far more egotistically directed. I remember we wanted to have mutual dreams so that we could prove that dream reality was valid, that we could actually meet others in the dream state. We wanted to make waves, to indulge in self-importance, as Castaneda would say. (I don't have any of Carlos Castaneda's books listed, but if you are interested, you might want to look up his books. He popularized the technique (taught to him by the Yaqui sorcerer Don Juan Matus) of programming yourself to look at your hands in a dream (*the next time I am dreaming, I will look at my hands*) and when you see your hands, you will become lucid (*and when I look at my hands, I will wake up in the dream*).

Consider telling other people when you dream about them in case it was a mutual dream and they remember it as well. If people regularly reported their dreams to each other, I think we'd discover many correlations. Just being aware of the possibility of mutual dreaming would increase recall and participation. Of course, it isn't practical or advisable to tell everyone when you dream about them, but if you feel drawn to do so, you might follow up on it. One time I dreamed a person discussed his concern with me about his daughter's drinking. I didn't know the person well enough to ask him about this personal material and decided not to, passing up the chance to confirm whether the contents were accurate or not. If he did actually talk this over with me in dreaming, fine; I sensed that it would have undone any good by trying to verify it.

Verifiable mutual dreams are rare. Why? I think it's because we are not evolved enough to handle them. We are still too young in consciousness, too ego-directed and immature. The masters who teach in dreams and do much of their work in the subtle body relate to the inner realms differently from ordinary dreaming and the goals of the personality.

Dream Guides

I have no doubt about the existence of other intelligences in dreams that are more evolved than humans. Often in dreams they seem to be ordinary dream characters and only reveal their true nature when the dreamer experiences an awakening or insight.

Most of the time dream guides stay in the background, holding a space. I have come to recognize them because they exude a sense of presence. They are larger than life in some subtle way. They not only have a quality of presence but also of lucidity and purposefulness that is nearly tangible.

One time a dream guide came to me in the guise of a gorilla. I was carrying what I thought were two bags of groceries, and when the gorilla ran towards me saying, "Give me your food!" I threw the bags at him and pens and notebooks scattered everywhere.

Sometimes we are tested in dreams. I believe this is not against our will but rather the result of our wanting to grow. We attract the attention of teachers and guides who wish to share knowledge with us. We get feedback on our progress through dream testing.

Dreaming as Art and Science

The art of dreaming is the art of creating worlds. Art in dreaming is skill, imagination, method, technique, and intuition. Art is personal style, originality of expression, and inventiveness. The kind of artist you are depends on your natural inclinations, and the kind of artist you become depends on practice, persistence, and play. Learning to become lucid, maintain a focus, be creative with dream images and the dreamscape, dream mutual dreams, obtain information in dreams, incubate dreams, maneuver and manipulate in your dreams, and understand your dreams, are all skills of the dreaming arts.

It's easy to see dreaming as an art, but what about dreaming as a science?

The word "science" comes from the Latin *scire*, "to know." Science is the pursuit of knowledge; furthermore, it is "systematized knowledge derived from observation, study, and experimentation carried on in order to determine the nature or principles of what is being studied."

You'll notice that while this definition of science includes observation, it does not include firsthand subjective experience. Yet the practice of science doesn't exist apart from the individual scientist who is observing with subjective eyes and mind. The discoveries in physics also reveal that the act of observation has an effect on that which is observed.

When I was 19, my teacher Nirvananda Deva introduced me to the *Yoga Sutras of Pantanjali*. I was deeply thrilled, as I recognized at once that this was the scientific method turned inwards to study reality directly. What are we, if we are not made up out of reality anyway? I was born with a love of science and everyone expected me to be a scientist when I grew up. I spent my adolescence reading books on astronomy and physics and the other sciences as well. At fourteen I was in love with the scientific method and naturally applied it to my dreams. I didn't know until later that in my culture this was prohibited. Too bad. I continued because what else could I do? I wanted to study dreams and inner reality and the only way to do this was to apply the scientific method to it. The concept of inner objectivity seemed logical to me. I was doing the observing and if I could be objective in the first instance of examining the exterior world, why couldn't I be objective in examining the inner world, too?

In any reality, the objective environment is the collective environment; the subjective environment is how we experience it as individuals. Self-knowledge is key to developing objectivity. The better the scientist knows herself, the easier it will be for her to detect personal bias, conditioning, assumptions, and preferences. Objectivity is just as important in inner science as it is in outer science.

In dream-art science, it's important to get over the tendency to equate "objective" with "real." It's also important to remember that subjective experience is not restricted to the

experiencer. If you have not yet had the experience of blending consciousness with someone, of directly experiencing another's subjective reality, at some point you will. An interesting aside in near-death studies is that many people report not only a life review, but experiencing everything they did to other people from the other peoples' subjective point of view. Twice in my life in ordinary daily reality, I have blended with another person's consciousness unintentionally. It was very revealing. In one, I was relaxing in meditation and was suddenly looking out through my son's eyes. He was watching snow fall down through the light of a streetlight. I jumped up, startled, and ran outside. It *was* snowing. The interesting thing is that we were in Tucson at the time. How often does it snow in Tucson? I lived in the area a total of eight years and never saw snow. Except, of course, on Mt. Lemon, a mountain in the center of Tucson, and at other higher altitudes. But never down in the city! He lived five miles from me but was also in the city.

In another instance, I saw the world through my husband's eyes. It was marvelous! It only lasted a moment, yet I *knew* what I was seeing. He literally saw a different world from me. For one thing, the colors were a little different and objects had a type of solidity I'd never experienced before. How did I know I was seeing the world the way he saw it? I just *knew*, the same way we know something in dreams without being told.

Taken to the extreme, the limited scientific method of observer only creates a neutered, passive mind which can only stand back and watch. It cannot feel, participate, or know its subject of inquiry through direct experience. It is all head. Compassion, values, ethics, and meaning cannot be studied scientifically in the same way that a rock can be studied. Well, not from the perspective of the old science. In the complete science that is evolving, the scientist will not be impotent with regard to heart; the heart-mind will evolve to present a more comprehensive picture of reality. In *The Nature of Personal Reality*, p. 31, Seth says: "The physicists have their hands on the doorknob. If they paid more attention to their dreams, they'd know what questions to ask."

Inner science begins with the pursuit of self-knowledge. We know that we proceed from basic assumptions and personal uniqueness, and we take care to know what our assumptions and characteristics are. We recognize that personal beliefs, interests, needs, and background structure our perceptions and the experiments we devise to test our theories. We know that no observations are independent of the mind of the observer and the observer is not separate from what is being observed. We live in the honest spirit of science, which is the desire to know, to seek truth above all else.

A Few Seth Quotations

Jane Roberts Seth: "... many in the sciences do not comprehend that there is an inner reality. It is not only as valid as the exterior one, but it is the origin for it. It is that world that offers you answers, solutions, and would reveal many of the blueprints that exist behind the world of your experience." *URI*, p. 213.

Jane Roberts Seth: "The true scientist understands that he must probe the interior and not the exterior universe; he will comprehend that he cannot isolate himself from a reality of which he is necessarily a part, and that to do so presents at best a distorted picture." And, "Your present universe is a mass-shared dream, quite valid—a dream that presents reality in a certain light; a

dream that is above all meaningful, creative, based not upon chaos (*with a knowing look*), but upon spontaneous order." *URI*, p. 215.

And one more for the road:

Jane Roberts Seth: "You must study the quality of life, dare to follow the patterns of your own thoughts and emotions, and to ride that mobility, for in that mobility there are hints of the origin of the universe and of the psyche. The poet's view of the universe and of nature is more scientific, then, than the scientists' for more of nature is comprehended." *PSY*, p. 204.

A Quotation from Osho

An excerpt from Master Osho, *The Dhammapada: The Way of the Buddha*, Vol. 5, Talk #5, newsletter@osho.com:

"Watch – just watch. Buddha does not say what has to be watched – everything! Walking, watch your walking. Eating, watch your eating. Taking a shower, watch the water, the cold water falling on you, the touch of the water, the coldness, the shiver that goes through your spine – watch everything, 'today, tomorrow, always.'

"A moment finally comes when you can watch even your sleep. That is the ultimate in watching. The body goes to sleep and there is still a watcher awake, silently watching the body fast asleep. That is the ultimate in watching. Right now just the opposite is the case: your body is awake but you are asleep. Then you will be awake and your body will be asleep. The body needs rest but your consciousness needs no sleep. Your consciousness *is* consciousness; it is alertness, that is its very nature."

9. Sharing Dreams with Others

It's fun to share dreams with others, whether with family members at the breakfast table, coworkers on coffee break, friends getting together, or in a dream group with occasional newcomers. Here is a list of considerations to observe to make dream sharing enjoyable and productive:

- Let the person sharing the dream completely finish speaking before anyone else speaks. Give the person time to pause and gather her thoughts. Sometimes we must search for the right words to describe something, or reenter the dream and re-experience a scene before describing it. One method developed by Native Americans to prevent interruption is the use of a "talking" object. It is called the talking object because only the person holding the object may speak. It may be a talking stick, a talking stone, a talking crystal, a talking feather, or some other natural object. The dreamer lets everyone know she has finished sharing her dream by relinquishing the object. She might put it on the coffee table in the center of the group, where it can be picked up by the first person who wishes to respond to the dream.
- When you respond to a person's dream, never interpret his dreams for him. But you can say something like, "If that were my dream, it'd be about my situation at work [or whatever]." Or, "In my dreams, two of something is always about choice, and one of a pair is about being unprepared." We can share what dream images and symbols mean to us, but we can't know what they mean to the dreamer. However, when we share our symbolism with the dreamer, it often inspires him with an insight into his own symbolism. We get his intuitive and associative processes flowing.
- Ask clarifying questions about the facts of the dream. It is amazing how often this provokes *aha* moments. Ask the kinds of questions a journalist or police officer would ask to get the facts, but with one difference: Ask the questions in the present tense to help the dreamer reenter the dream more immediately. Some examples are: *What does the person in the truck look like? What shade of blue is her coat? Does that happen before or after you jump over the bridge? Is the bridge of stone or some other material? Is it night the whole dream? Tell me again what he says when he takes the fish out of the bag. How were they standing? What did the book look like?*
- Ask questions about the facts of the dreamer's subjective experience. Here again, simply asking questions stimulates many insights in the dreamer. Examples of this type of question are: *What does that shade of blue remind you of? How did you feel when he took the fish out of the bag? Did you like the person he was with? How did you feel when you held the book in your hands? Is he like that in waking life? How did you feel being a passenger? Do you know why you jumped over the bridge? Did the stranger remind you of anyone you know?*

- Never pressure a dreamer to share or admit an insight. You might be able to tell when the dreamer has an *aha*, moment but she might need to be with it a while and savor it, or explore the full ramifications. It might be about something private she doesn't want to talk about right at the time.
- Never pressure a dreamer to share a dream at every meeting. Maybe he doesn't have any dreams he wants to share since the last meeting, but he wants to attend anyway to learn from the group. Just listening to other people's dreams can spark our memory or inspire us to share what a certain symbol meant to us in a dream.
- If the dreamer does not want feedback or questions, but simply wants to share a special dream, she should state this before relinquishing the talking object. It does happen on occasion that we simply want to relate a dream in the same way we might tell everyone about a trip to the hot springs or staying up to watch the meteor shower. As in daily life, sometimes something just is what it is and that's good enough!
- If the dreamer is sharing the dream for feedback and ideas on something in particular about the dream, or an image or event in the dream, he might state that up front. "I'm sharing this dream because I'm really puzzled about something in it and I want to know what you think." Or, "My idea is that I had this image in my dream because of ... but I want to know what anybody else might come up with. I keep sensing it means something more." "I need all the help I can get on this one." "I had a telepathic dream with a co-worker, and I verified it, but why, I wonder, did we connect? We are not even close at the office."
- The person who shares a dream can call a halt to feedback and comments at any time. The group may have given her plenty to think about and she doesn't want to become overwhelmed and forget any ideas she wants to follow up on. It's a good idea for the person receiving feedback to take notes.
- After the dreamer has listened to everyone's questions and ideas, the dreamer should give the group feedback. Which ideas rang true? What didn't seem to apply? What are her own impressions, the results of any dreamwork she did, and any connections she made with what's going on in her life? Did she use any material from the previous day or two? Did she do a dream incubation?

Everyone should have an opportunity to share a dream and not feel rushed. Count on about 30 minutes per person; six people is a good number for a group. With 30 minutes per person, plan on several hours per meeting. Or a couple of hours for three people. I've found that it's good to start a group with at least three people.

An open, eclectic framework is a rich medium for growth. You might be partial to the teachings of Jung, Cayce, Seth, or others, yet they all made essential contributions. Freud, who focused excessively on sex and neurosis (I suppose someone had to do it), made a valuable contribution as well. To me, one of his main contributions was bringing attention to the value of dreams. Today there are many wonderful books on the topic of dreams.

The atmosphere of a dream group should be social and enjoyable, relaxed and nonjudgmental, and conducive to creativity and exploration. Be aware of philosophical

differences, of unnecessary disagreements based on semantics and assumptions. Encourage people to define their words, to explain their perspective more completely. One of the main advantages of sharing dreams in a group is the wide range of opinion and experience. You quickly come to appreciate just how unique everyone is and at the same time just how much you have in common. You discover that you are not alone in your challenges and aspirations, your shortcomings and strengths. You share many inner images and experiences with other dreamers in your own original way.

Promote good humor and a sense of adventure. The members of a dream group should be basically harmonious together and have respect for each other. Keeping dreams in confidence is important. No member of a dream group should relate a member's dream to others outside the group unless the dreamer gives permission. Trust in confidentiality is essential.

Each dreamer creates his and her own dreaming. Each dreamer is the authority on their own dreams. Dreams are multidimensional, and one meaning doesn't preclude another. As Seth points out, an apple can be both round *and* red. It doesn't have to be round *or* red. It's true that sometimes we can see the meaning in another person's dream and the dreamer can't. Being friends, we're aware of many things that are going on in the dreamer's life and can see connections that escape the dreamer. On occasion a dreamer might be in denial or simply unconscious of what he is revealing. When this happens, don't push the obvious. Ask questions and let the dreamer think about them. You might even tentatively venture, "I wonder if that could be about your job?" "How is your relationship with her going?" "Do you think you might like to take an art class?"

When you are a listener, don't feel that you must respond to the dreamer by asking questions or making comments. Follow your inner knowing and gut instincts. Also, never feel that you must share a dream. You just might not be in the mood, or lately your dreams are all about something you want to keep to yourself. Sometimes our greatest contribution is just to show up and be present and mindful. We can't help but learn something new at each meeting, and every listening ear encourages the dreamer who is sharing a dream.

Differences of opinion should be welcomed because they make us reexamine our assumptions. Different ideas are what make a dream group valuable. However, too much dissection can destroy even the most beautiful or comical of dreams. Beware of overanalyzing dreams, of getting too serious, or overreacting to dream imagery (which can be very bizarre at times and even grotesque). No dreamer should regret having shared a dream. Every dream should be treated with respect.

Group and Solo Projects

You can experiment with dream incubation, mutual dreaming, dream telepathy, lucidity, methods for inducing lucidity, out-of-body travels, and any special interests the group wants to explore. No member should be required to participate in a particular experiment, but any who are interested should be included.

A member of the group might experiment solo with a special interest and keep the group informed on his progress. For example, he might want to concentrate on developing OOB travel but no one else does at the time. Each member of the group should feel free to follow their inclinations.

A dream group member might do a special study on some aspect of dreaming and share the results with the group. The study could be experiential, historical, or conventionally scientific.

Dreamers could bring items, such as artworks or writing, they created based on their dreams. A dreamer could bring photos of the remodeling of their house inspired by a dream.

At a dream group meeting, you could choose a dream by mutual consent and everyone use the same dreamwork methods, such as dialoging or charades, on it as if it were their personal dream. The beauty of everyone working on the same dream is that the results would reveal just how unique we all are and, at the same time, the ways in which we are similar.

You can act out a dream with dream group members playing different parts. The results can be very dramatic. This is most effective when the dreamer sharing the dream chooses the people to play the parts of dream characters.

You can ask each other for specific types of dreams. Consciously asking people to dream for you is like asking them to pray for you. Perhaps you ask for healing dreams, or dreams that will help you make a decision. We can and do dream for others naturally. Parents dream about the needs of their children, spouses receive information for each other. Friends have dreams about each other that are meaningful to them both. Telepathic interaction among people who care about each other is constant. In any event, we never dream for ourselves alone. Anytime you solve a problem in a dream, you add the solution to the collective wisdom available on the subject. Others with a similar problem can tune in to your solution. In a group, energies and abilities are pooled to create greater resources for the individual members than they could access alone.

Sharing Dreams with Your Children

Children love to share their dreams. Encourage them to tell you their dreams and what they think about them. They love to draw their dreams and really get into talking about the action. Follow the same considerations for children as for adults. In addition, help your child know the difference between dreams and physical reality. Never say, "It was only a dream. It wasn't real." It's very confusing to a child be told that dreams aren't "real" when the child had a real experience. All you need do, really, is take the "only" out of the sentence. Tell the child, "It was a dream. In dreams, the rules are different. You don't have to be afraid of the screaming robot. Hey, could that robot be your teacher at school? Did you say she was screaming at everybody the other day?"

Children respond quickly to the idea that they can take action in their dreams. As long as a child's dreams are respected, a child will love sharing her dreams.

10. Dream Quotations from the Seth Books

The Seth books by Jane Roberts, written in the 70s and 80s, contain many intriguing references to dreams and dreaming. The Seth books are published by Prentice-Hall, Inc., in Englewood Cliffs, NJ. You may order them from multiple sources. Here are some of my favorite quotations. Abbreviations for the books quoted include:

The Seth Material: TSM

Seth Speaks: SS

The Nature of Personal Reality: PR

The "Unknown" Reality, Vol. One: UR1

The "Unknown" Reality, Vol. Two: UR2

The Nature of the Psyche: PSY

The Individual and the Nature of Mass Events: ME

"There are walks in space and time through which you can travel, and in dreams you have been where I am." *TSM*, p. 2.

"You form your own dreams, and you form your own physical reality." *TSM*, p. 246.

"There is a condition of consciousness that is more awake than any you have ever known—a condition in which you are aware of your own waking and dreaming selves simultaneously. You can become fully awake while the body sleeps." *TSM*, p. 261.

"In this state you also pursue works and endeavors that may or may not be connected with your interests as you think of them. You are learning, studying, playing; you are anything but asleep as you think of the term. You are highly active. You are involved in the underground work, the real nitty-gritty of existence." *SS*, p. 111.

"You always form your own reality according to your ideas and expectations. This is the nature of consciousness in whatever reality it finds itself." *SS*, p. 141.

"In sleep and dream states you are involved in the same dimension of existence in which you will have your after-death experience." *SS*, p. 159.

"Any inner journeys should allow you to find greater significance, beauty, and meaning in life as you know it now ..." *SS*, p. 163.

"You cannot examine reality without examining yourself, in other words." *SS*, p. 476.

"Now, I tell you to remember your dreams. In your context I will tell you again not only to remember your dreams, but to learn to come awake in the middle of them and realize that you can manipulate within them. You form them." *SS*, p. 492.

"Dreams give you all kinds of information concerning the state of your body, the world at large, and the probable exterior conditions that your present beliefs will bring about. The dream

state provides you with a trial framework in which you explore probable actions and decide upon the ones you want to physically materialize." *PR*, p. 218.

"In those certain dream states, you know ... Such dream events may be called experiences of basic being. During them, the self or consciousness literally travels to the source of its own energy." *PR*, p. 456.

Any exercises in this book should help you enrich that experience [earth life], and understand its framework and nature. None of the exercises should be used to try to 'escape' the connotations of your own earthly reality." *URI*, p. 219.

"Your dream experience represents a pivotal reality, like the center of a wheel. Your physical world is one spoke." *UR2*, p. 461.

"There is a feeling, held by many, that a study of dream reality would lead you further away from the world that you know. Instead, it would connect you with that world in most practical terms." *UR2*, p. 462.

"The dream world is as organized as your own, but from the waking state you do not focus upon that inner organization. Your dream images exist. They are quite as real as a table or a chair." *UR2*, p. 471.

"'Reality' operates basically, however, in a way that is perceived more clearly in the dream state." *UR2*, p. 480.

"Yet any real education must take into consideration the learning processes within dreams, and no one can hope to glimpse the nature of the psyche without encouraging dream experience, recall, and the creative use of dream education in waking life." *PSY*, p. 166.

"The origin of events lies in that creative, subjective realm of being with which you are usually least concerned. This state of dreaming provides an inner network of communication, that in its way far surpasses your technological communications." *PSY*, p. 167.

"No methods will work if you are afraid of your own impulses, or of the nature of your own being." *ME*, p. 290.

11. Metta Meditation

Metta (pronounced “may-tree”) meditation is a traditional Tibetan Buddhist loving kindness meditation.

After a period of quiet meditation to settle down, begin with yourself and say:

May I be at peace.
May my heart remain open.
May I awaken to the light of my own true nature.
May I be healed.
May I be a source of healing for others.

Think of someone you love and say to this person:

May you be at peace.
May your heart remain open.
May you awaken to the light of your own true nature.
May you be healed.
May you be a source of healing for others.

Think of someone you have difficulty with:

May you be at peace.
May your heart remain open.
May you awaken to the light of your own true nature.
May you be healed.
May you be a source of healing for others.

Think of your family or other group you are a part of or “all living beings.”

May we be at peace.
May we heart remain open.
May we awaken to the light of your own true nature.
May we be healed.
May we be a source of healing for others.

Self-Inquiry

At appropriate times during the day or week, select a quality from the *metta* meditation and do a self-inquiry on it. Self-inquiry involves both intellect and transrational exploration. Think

about the quality, listing what it is and what it is not. Take plenty of time to think about it as deeply as you can. Adyashanti says, "Inquiry is an attitude of curiosity that lives within you, and it is a reflection of your desire to know Truth and the nature of Reality."

Some qualities are peace, light, healing openness, true nature, relationships, enlightenment, and so forth. If you enjoy contemplation, see my book, *Contemplation with the Runes: Cerule's Runes of Divine Love*, at www.clearlightjourneys.com.

Contemplation

Then let go of thinking and just experience the quality. Let the answer to "What is peace?" for example, be *experienced*. Move into contemplation of the quality. Contemplation involves sensing the quality as it presents itself to you and letting it evolve in depth, scope, and breath. Like shades of a color, a quality has gradients; like geologic layers of earth, a quality translates into strata. Like fragrance, a quality has different intensities of presence and effect. Like an ingredient, it becomes something else when blended with other ingredients.

Contemplation of a quality refines and builds the quality into our consciousness as subtle substance rather than the thin soup of intellectual idea. Direct experience of peace or loving kindness or holiness or compassion translates into events, actions, and relationships in the physical, mental, emotional, and spiritual aspects of our life.

Adyashanti on Contemplation

From *The Way of Liberation: A Practical Guide to Spiritual Enlightenment*, p. 31. You can download this free ebook from www.adyashanti.org/wayofliberation. (The previous quotation is from the same book, p. 29.)

"Contemplation is the art of holding a word or a phrase patiently in the silence and stillness of awareness until it begins to disclose deeper and deeper meanings and understandings. Contemplation has the power to transcend beyond (not regress back from) the limits of analytical thought and logic, and open consciousness up to an order of wisdom and Truth that can only be described as revelation."

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