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THE LUCIDITY CONTINUUM

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ABSTRACT: Many researchers define a lucid dream as one in which dreamers realize, however vaguely, that they dream *while* they dream. However, in dream-life as in waking-life, lucidity ranges across a continuum, and may depend on a number of factors. These include the ability to think clearly, the ability to remember, the power to control the dream, the feeling of embodiment, reality tone or vividness, the emotional content of the dream, and the sense of self of the dreamer. Despite the many factors involved, the *experience of lucidity* depends most closely on the interaction of two factors that together determine the freedom of choice experienced by the dreamer in the dream. The first corresponds to clarity of thought and perception, and the second with the power to control the dream. By looking at the degree to which a dreamer has made covert assumptions overt, and at the degree to which the dreamer can act on this knowledge, one can evaluate dreams on a scale that runs the gamut from ordinary dreaming to super-lucidity. The author has developed a series of maps of consciousness that illustrate the differences between many different kinds of both lucid and non-lucid dreams.

INTRODUCTION

What exactly do dreamworkers mean by the term *lucidity*? In common usage, one might define it as an aspect of awareness characterized by clear perception and understanding. Many researchers define a lucid dream as one in which dreamers realize, however vaguely, that they dream *while* they dream. Although dream lucidity by accepted definition depends most strongly on the awareness of dreaming, a number of other factors also play important roles. These include such parameters as the ability to think clearly, the ability to remember, the power to control the dream, the feeling of embodiment, the reality tone or vividness of the dream, the emotional content of the dream, and the sense of self of the dreamer.

For the moment, let us take lucidity in the *limited* sense to mean a mental state characterized by clarity in thought and perception. I have found that I can evaluate this best in a dream by looking at the degree to which the dreamer has an overt awareness of the complex of previously unquestioned assumptions that comprise what phenomenologists call the *natural attitude* towards the world. Basically, this meta-schema includes such judgments as that we live physically as human beings in "objective reality", that physical objects exist independent of our awareness of them, that events juxtaposed in space-time exist in some sort of a cause and effect relationship, and that we experience a "physical universe" directly and without significant distortion, etc. Ordinarily, dreamers continue to apply this natural attitude to their experience while dreaming. By looking at the degree to which I have made such covert assumptions overt, I can evaluate the degree of lucidity attained.

In ordinary dreams, I usually make a covert global judgment that: (dream experience) = (waking physical reality experience). In a minimally lucid dream, one gains a conscious awareness of this judgment and then replaces it with another judgment in line with one's cultural or personal prejudices about the nature of dreams. For example:

1. (dream experience) = (the purely subjective projections of one's sleeping brain); or
2. (dream experience) = (an independently existing spirit world); or
3. (dream experience) = (a parapsychological realm with both subjective and objective elements); or any number of other possibilities. Once made, the judgment often becomes covert and unquestioned.

Some western researchers believe that an unquestioning acceptance of the currently popular neurophysiological theory about the nature of dream experience, as summarized in judgment #1, constitutes full lucidity. To me, such a limitation and definition seems both naive and premature. Ironically, current neurophysiological theory supports this view as it proposes that each of us lives in a virtual reality regardless of our state of awareness, whether waking or sleeping. This theory posits that each of us do not, indeed can not, directly experience objective physical reality, but only our own, hypothetically more or less adequate, mental representation of it. If so, then all of the physical world (including one's physical brain) becomes a dubious construct known only by inference, as we can only confirm its existence indirectly. As Stephen LaBerge (1985) wrote in his book, *Lucid Dreaming*:

"The dream body is our representation of our physical body. But it is the only body that we ever directly experience. We know, by direct acquaintance, only the contents of our minds. All of our knowledge concerning the physical world, including even the assumed existence of our "first", or physical bodies, is by inference."

By most definitions, a lucid dreamer must at least understand that his or her experience does not take place in an objective, physical world. However, even the major insight that (dream reality) \neq (waking physical reality), only begins the task of unmasking assumptions, as the dreamer may still operate through a residuum of unquestioned beliefs and judgments. For example, I may dream of my brother Scott, yet even on realizing that I dream, I might naively continue to identify the (dream Scott) with the (physical reality Scott) without qualification. I do this despite the fact that the two may even differ greatly in appearance. Rather than simply replacing one set of unexamined beliefs with another, from a phenomenological viewpoint true lucidity requires first gaining an overt awareness of one's beliefs, and then after suspending judgment in them, shifting the focus of one's attention to the apodictical realm of the directly experienced (Kellogg, 1989). Edmund Husserl (1859-1938), the founder of the phenomenological movement called this fundamental shift in perspective the *epoché*, or *phenomenological reduction*, (see Husserl, 1973, Natanson, 1973, and Zaner, 1970). I will use brackets [] in this paper to indicate examples of its use (e.g. [Scott] rather than Scott).

A detailed description of the *epoché* lies beyond the scope of this paper, but for demonstration purposes try to question whether *at this moment* you really experience this presentation in an objective physical reality. Consider seriously some alternatives. For example, you may find yourself caught up in a very realistic dream, hallucinate due to a hypnotic suggestion or a mind alter-

ing drug, or in these days of advanced technology, undergo unknowingly exposure to an advanced virtual reality set-up in cyberspace. If you find this difficult, you may want to read Tart's (1986) presentation on "Consensus Trance: The Sleep of Everyday Life" to get a better idea of some of the inner constraints that may prevent you from accomplishing this exercise. None of these possibilities seems likely, but if you can move beyond the naive certainty of the natural attitude, you can recognize at least a theoretical possibility and can, in fact, doubt. Tholey's (1983) successful approach to inducing lucid dreams through the development of a "critical reflective attitude" in ordinary waking life, wherein one asks: "Am I dreaming or not?", also approximates the beginning of a movement towards the "phenomenological attitude" that results from the straightforward application of the *epoché*.

If you can shift your focus to the realm of direct experience after suspending judgment, you can complete the process of the phenomenological reduction. After the *epoché*, both "Waking Physical Reality" (**WPR**) and "Dream Reality" (**DR**) become only special cases of a more general "Experiential Reality" (**ER**). Regardless of how you wish to explain your present experience (**WPR**, **DR**, hypnotic imagery, etc.), the [experience] remains. The *epoché* can allow one to move towards greater lucidity in ordinary waking life, and as such it can serve as both a model and a preparation towards the development of lucidity in one's dream life. When I perform the *epoché* my whole attitude towards the lifeworld changes, as dramatically as it does when I "wake up" in a dream. Both dream lucidity and the *epoché* require an awareness of formerly unconscious judgments in order to occur, and both can proceed more or less adequately in each particular circumstance.

MAPPING TERRITORIES

I normally recall 3 to 5 dreams per night, and have written down and indexed well over 7,000 dreams. Of these dreams I've categorized 500 or so as lucid to a greater or lesser degree. The "maps of consciousness" presented here describe my own experiences in the "lucidity continuum", and do not depend upon, or derive from, the experiences of other lucid dreamers. Even so, my work has received some consensual validation in the sense that other lucid dreamers with whom I have shared my maps have generally found value in them as diagnostic and descriptive tools.

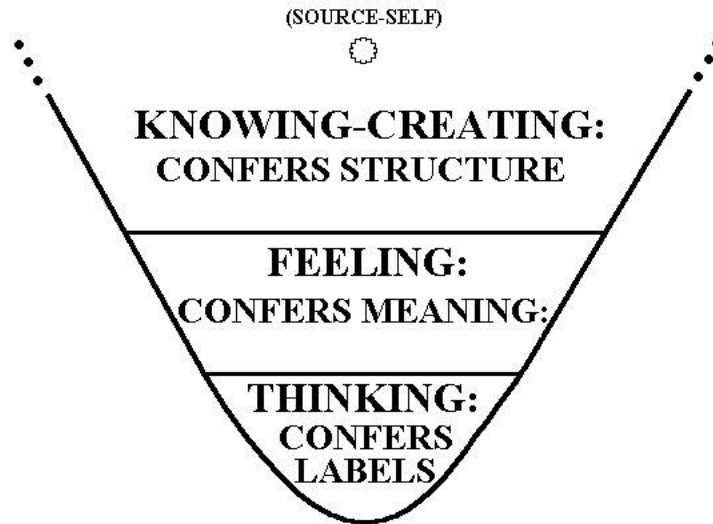


Figure 1

To begin, I must first present a basic diagram of how I ordinarily experience myself. In *Figure 1* I've diagrammed a relevant two dimensional section of my four dimensional consciousness process. For present purposes, *thinking*, *feeling*, and *knowing* each corresponds to a different depth in *intentionality*. By intentionality I mean the fundamental act by which consciousness directs itself at something within experience. Simplistically, by *thinking* I mean that aspect of myself that labels, and works with abstractions; by *feeling* that aspect which attributes meanings and significance to things; and by *knowing*, that aspect of creativity that structures pure experience. These three "levels" coexist in a hierarchical order, with thinking as the most superficial (closest to the "outside" world), feeling occurring at greater depth, and with knowingness occurring at the greatest depth, closest to the functioning of what I experience as my essential source-self. Each level contains many different aspects, and I have delineated some of these in the "Lucidity Correlates" questionnaire that I've developed, included as *Appendix A*.

Let me try and make this clear by example. "Looking across the room I see a chair next to the doorway." In perceiving the chair, I see it first as a particular *structure* or form, and differentiate it from my experience as a whole; I impose *meaning* on the form, and see it as a stationary object, made out of wood, on which a person can sit, etc. I understand this at a glance without words. Finally in my thinking I may *label* this object a "chair" or more specifically as a "ladderback shaker style chair". All of this occurs automatically and routinely, and with little apparent conscious effort. We take this tremendous activity for granted, and even talk about consciousness as "passive"! Try the exercise for yourself on a variety of objects paying attention to how you intend the structure, the meaning, and finally the labeling of a particular object. At each level of intentionality we can make choices about how we intend an object, what we choose to call it, how we choose to use it, and even how we choose to perceive it. If you have trouble "restructuring" an object, look at *Figure 2*, and notice how the object perceived changes depending upon whether you "view" the figure from above or below, as a three-dimensional cube or as a two-dimensional diagram. In a very demonstrable sense each of us creates, or more specifical-

ly intends, our own reality. Husserl termed this automatic, and many layered making sense out of the world *functioning intentionality*. As I'll describe below, the operation of functioning intentionality can change dramatically in the dream state.

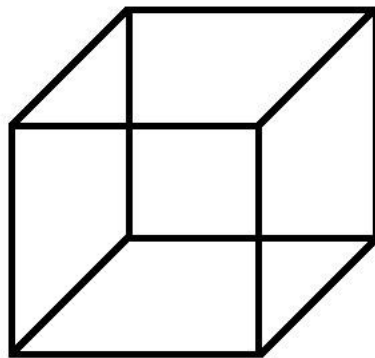


Figure 2

THE LUCIDITY CONTINUUM

ORDINARY WAKING (*Figure 3*)

With this as a necessary prologue, we can now look at the figures that present the "maps of consciousness" associated with different stages of the lucidity continuum, from "awake" to "asleep". *Figure 3* portrays my ordinary waking consciousness, and we will begin by studying its schematics in detail. The area inside of the parabola represents my field of consciousness, and the area outside corresponds to physical reality. The transparency or opaqueness of the limiting line of the parabola indicates my awareness or non-awareness of the physical world. The illuminated area within the parabola represents the light of awareness that defines my experienced self and the functioning available to it, in this case mostly cognitive. Oddly enough, no matter how dramatically my sense of self changes, the essence of self (source-self on the diagram) does not appear to change. In waking physical reality (**WPR**), I usually have my identity focus and "center of gravity" in the thinking levels; e.g. feelings happen to me, and I have little direct conscious control over them. The shaded area corresponds to the "unconscious" of the experienced self as presently constituted. Please note that this does not mean unconscious in any other sense.

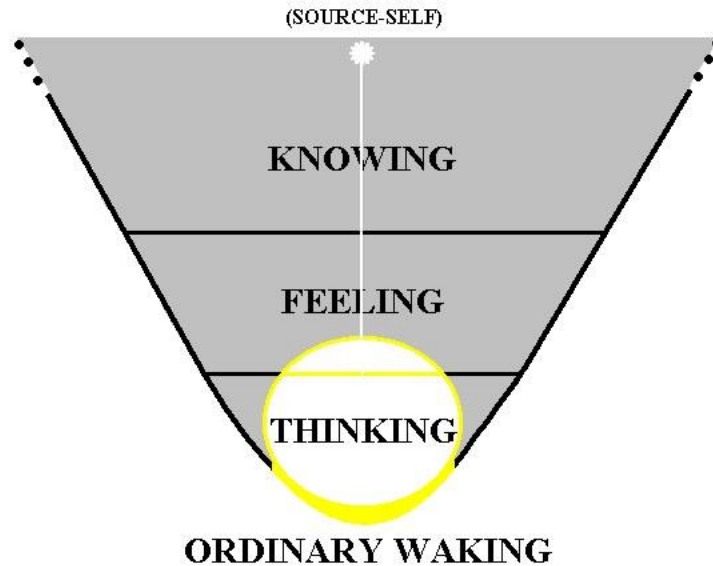


Figure 3

Before continuing further, I need to point out that the "bubble of awareness" that portrays the sense of self in actuality continually shifts and changes: amoeba-like, it extends pseudopodia of awareness, "making the unconscious conscious". Although this may sound esoteric, we do it all the time. A moment's attention on the previously unnoticed sensations of your rear end against the chair, or of the memory of your second grade teacher's face should establish this fact adequately. Thus, although I will characterize a particular dream as predominantly sub-lucid, semi-lucid, etc., lucidity varies from moment to moment to a greater or lesser degree. Due to the limitations of the medium, each figure presented here can only depict an averaged approximation to the predominant mode of consciousness that it portrays.

Note: In the dream accounts to follow I will use quotation marks (' ') to indicate obvious discrepancies in identification with **WPR** standards, noticed *after* waking up from the dream upon later reflection. For example, if I dream of my friend Dave, and if the dream character did not even particularly look like him, I will denote this dream character as 'Dave'. On the other hand, if I denote the dream character as [Dave] using brackets, this means that *while* dreaming I not only noticed any discrepancies but that I suspended judgment in the metaphysical identity of the dream character, but focused instead on what I directly experienced.

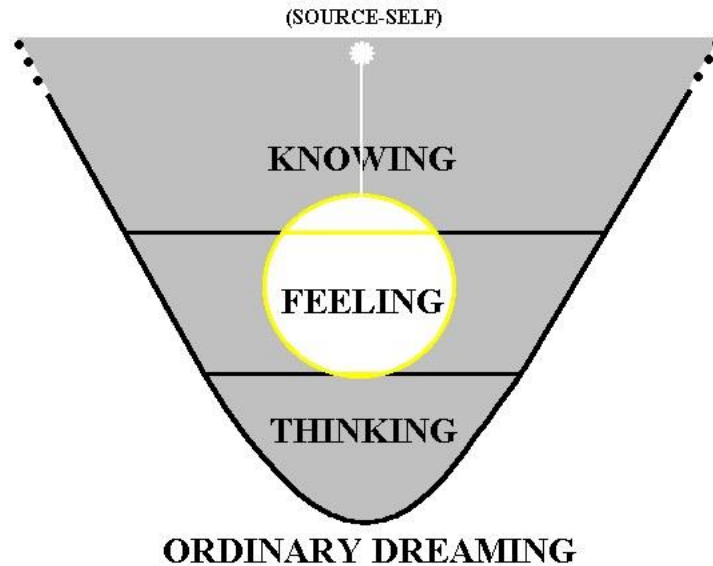


Figure 4

ORDINARY DREAMING (Figure 4)

In dream reality (**DR**), my center of gravity shifts to the feeling level. In ordinary dreaming I have very limited use of my thinking aspect, and have very little memory of the ordinary state of affairs of my **WPR** existence, including my name, address, age, and even physical body type.

Example:

"As a 'little boy' in an Austrian city - grabbed and imprisoned by 'Christopher Lee', a government agent, who feels convinced that I know some scientific secrets from an old professor who just died. I don't, but he remains darkly convinced. I dive into a river to escape - make it to an island park, but guess my 'red' hair will get me noticed and captured. Later, I get captured again, now as a 'little black boy' - I try to contact information and a book of magic falls from the shelves. I put a diagram on the board, and put the paper protection spell under the desk top. Just in time. 'C.L.' comes in grabs my left hand and looks at the palm and middle finger, as if he could read the secret he so desires there. I tell him he has one year to tell me explicitly what he wants, and that if he does, I will help him, but after that time I will never help, as I have tolerated enough of his treatment and will stand no more. He doesn't seem cruel or evil, just obsessed" 1/10/1990

Comment: While dreaming, my ability to critically reflect on my experience using **WPR** standards deteriorates to a greater or lesser extent depending upon the degree of lucidity attained. Even if fully lucid I need to make a conscious effort not to jump to conclusions about the nature and identity of dream objects. In the case of ordinary dreams, my ability to notice discrepancies between the dream and my ordinary **WPR** experience can seem practically nonexistent. I can incarnate in bodies young or old, male or female, human, animal, or alien, and find myself in locales ranging from Arcturus to ancient Atlantis without noticing anything in the least peculiar. Paradoxes, incongruities, discontinuities, and anachronisms make little or no impression on me. I act according to how I feel in the moment, and do little or no thinking.

PRE-LUCID

In the dream, I notice some sort of bizarreness as unusual for waking physical reality (**WPR**). Or I don't consider myself in ordinary physical reality at all, although I realize almost none of the implications and still misidentify the actual situation.

Example:

"... time traveling into the future, I look in a paper for stock quotations. I sit down and get interrupted by an inspection team of 'Mormons' in black gowns. I tell them that I've come from the past - but the paper has a July 24, 1939 date! I test my abilities, and break off a piece of a heavy wooden table. They try to restrain me, 'Angus' tries to stop me, and I beat him to a pulp. Alarms go off and they release a red gas in the corridor to poison me or knock me out. I break through a wall and get away." 5/3/89

Comment: Although not aware that I dreamed, I did notice some discrepancies, and even thought to take advantage of the time traveling situation to better my financial status. On the other hand, I reacted emotionally and violently to an attempt at restraint, and identify a dream character with a childhood enemy named Angus, who looked nothing at all like him.

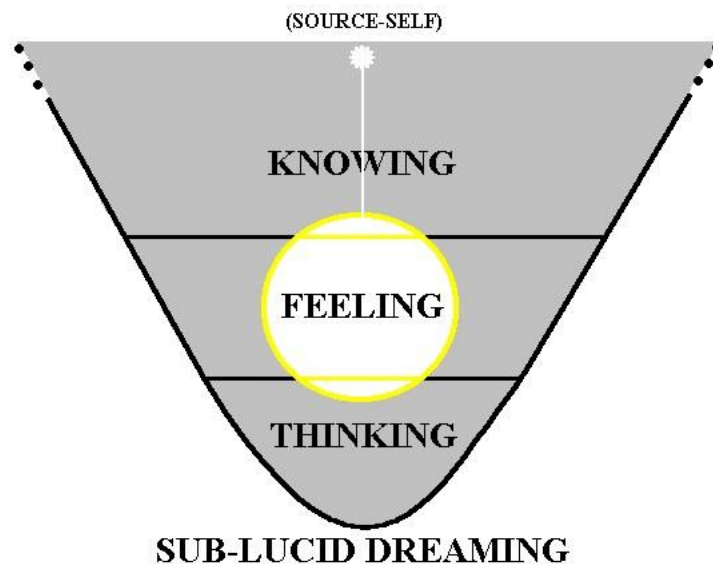


Figure 5

SUB-LUCID (Figure 5)

Although I vaguely realize that I dream, it does not even occur to me to act differently based on this knowledge. I continue to follow the dream "script": no conscious choice.

Example:

"In a magic shop, a man offers magical objects in exchange for my doing some as of yet unspecified task. My guide takes his time, but I realize that he better hurry up and ask me the task before I wake up. I get a cloak of invisibility - ornate, black cloth on the inside,

embroidered white and red on the outside. Also brass arm things, wicked looking, that I refuse as they would slow me up. I see a battered Magica De Spell plastic doll 2-3 inches high with green glasses, and ask if it comes with foof bombs - it does. He throws one at me, like a combination cherry bomb/sparkler, not very incendiary either. I return to **WPR** without ever having learned the task." 10/16/90

Comment: In this case I knew that I dreamed, but did not experience an increased freedom of choice because I had no awareness of other choices. For example, it did not occur to me to try techniques that have worked well for me in the past for prolonging a lucid dream, despite my concern in this regard. I followed the dream script not out of choice, but because I saw no alternative course of action. I also assumed that these magical objects would follow me to **WPR**, and did not remember that my past experience in this regard has so far proven consistently otherwise.

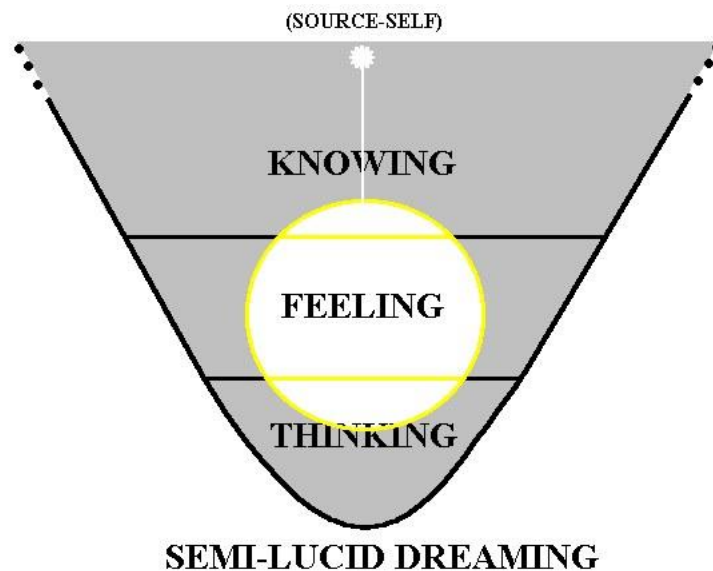


Figure 6

SEMI-LUCID (*Figure 6*)

I know that I dream, and although I still follow the dream script, I can make new choices based on this awareness. For example, I might choose to fly rather than walk.

Example:

"... I see a huge (big as a house) steamroller, tank-car bearing down on me as I stand in the middle of the street. Knowing that I dream, I choose to face it and transform myself into a superhuman state: my forearms bulge whitely with strength, as I expand and densify - but the machine still dwarfs me. As the [machine] bears down on me I don't know if I have changed enough to stop it, but I stand resolute, and tear a hole right through it to the other side, walking through the mass of metal as if I went through paper maché." 3/6/90

Comment: Although my thinking still seemed a bit clouded, I remember this dream with great fondness, in that I faced my fear and triumphed over adversity. What choices I did make had

power, and depended upon my having an overt awareness of the dream state. In this particular example of semi-lucidity I would draw the "bubble of awareness a little differently than in *Figure 6*, by extending it a little more deeply into *knowing* to depict the increase in dream control.

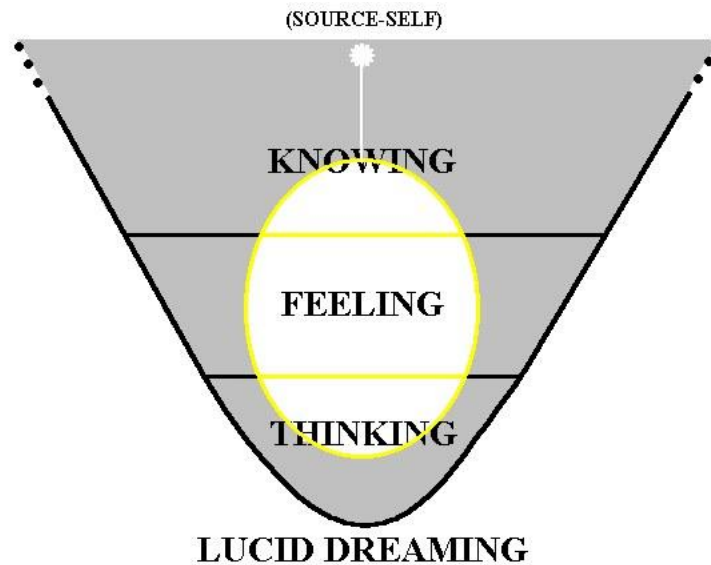


Figure 7

LUCID (*Figure 7*)

I have the choice of following the dream script or not, can make major choices based on awareness of my potentialities in the dream state. For example, I might choose to try a dream experiment instead of continuing the dream scenario, etc.

Example:

"I find myself in a sort of 1960 blue Chevy, and wake up to lucidity. I decide to try to use the [car] to go to [Mt. Shasta], to meet Julie, as I've had problems flying long distances. The dash has a computerized LCD display, and the [car] seems a sort of disguised space vehicle. I have trouble punching in the controls, but look for a voice operated control. However, before I take off I seem to hear [Julie's voice] calling "Wait! Wait!" And I see [Julie] rushing up to get in. She looks like Julie (**WPR**), but a little dull eyed, and I suspect a substitute. I certainly don't feel the presence that I've felt with others who seemed authentic. So I decide to go to [Mt. Shasta] anyway to check out the site, see if I can find a counterpart to the **WPR** Julie. Set the [car] for hyperdrive, it takes off flying and after a few loops and spins, I see an incredible view of the landscape below as it rushes by, green and beautiful. If I do dream with Julie, she should remember the view later when we compare dreams. The [car] only travels a few hundred mph, and when I try to speed up I return to **WPR** instead." 7/21/91

Comment: Lucidity in this case involved a fairly detailed appreciation of the situation, and of an overt awareness of the "substitution phenomenon" anomaly (Kellogg, 1985), which occurs when dream characters, objects and locations display incongruities with the **WPR** counterparts with which I identify them. In this dream I tried to connect through a mutual dream with a friend of

mine who had actually gone to climb Mt. Shasta. She, incidentally, had no recall of any corresponding dream.

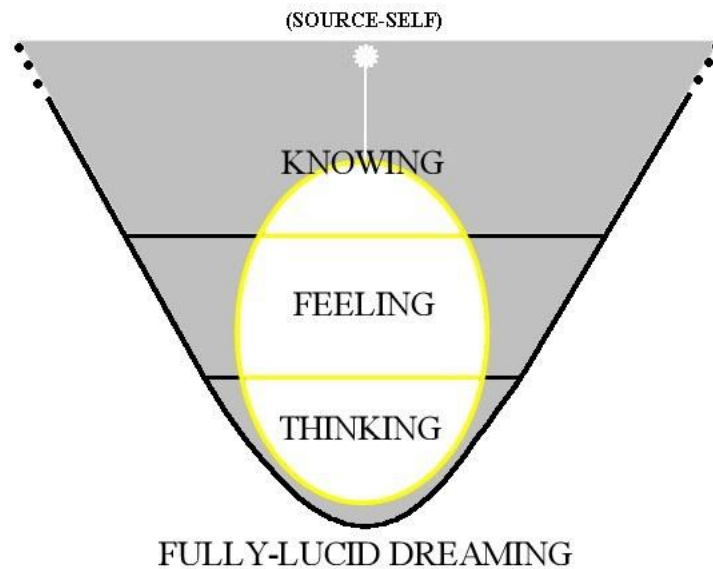


Figure 8

FULLY-LUCID (Figure 8)

Fully aware that I dream and of the location and state of my physical body; I also clearly remember any lucid dream tasks that I had earlier decided to try (lucid dream healing, intentionally changing body form, precognition, etc.), and experience a high level of dream control which gives me the power to do them.

Example:

"... I wake up in the [conference dormitory in Santa Cruz], a 'big barn like structure'. Lucid, I see a [nice looking woman in her 30's with dark straight hair] come into [my room]. I assume I may see another dreaming *Association for the Study of Dreams* conference participant ... I introduce myself and ask her name, she says something like Spiral Gale. I tell her I know that we dream and stick my hand through the door to demonstrate. I go out in the corridor looking for other [ASD dreamers], aware that I may only meet subjective dream characters but eager to gather possible consensual evidence for mutual dreams ... " 6/24/92

Comment: In this dream I overtly realized not only that I dreamed, but that the dreamscape might exist as a subjective projection of my sleeping brain, or that it might exist in an objective sense comparable to physical reality, and as such fall subject to consensual validation. I focused upon the experiential reality in which I lived, and remained overtly aware of the assumptions that I made when I identified a dream person with a possible physical reality counterpart, etc. Despite the high degree of success in applying the *epoché*, I failed to notice that the [dream dormitory] did not look at all similar to the [physical reality dormitory] in which I had gone to sleep. This illustrates that even when fully lucid, the automatic functioning of my capacity for critical

reflection may still seem impaired (as compared to **WPR** standards) with regard to objects not in the forefront of my attention.

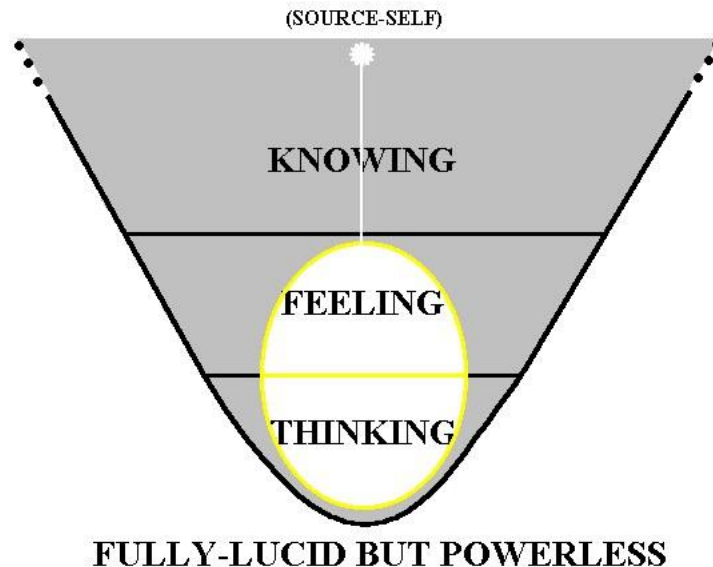


Figure 9

FULLY-LUCID BUT POWERLESS (*Figure 9*)

Fully aware that I dream and of the location and state of my physical body; also remember any lucid dream tasks that I had earlier decided to try, but have little or no control over dream phenomena.

Example:

"... lying on the bed, I hear a voice say "lets test him with a few childhood experiences." I hear a child's awful shriek. I roll over onto floor and check the bed for my (*physical*) body (*I had intended to have an OBE*). I can feel or see none, but something seems wrong. I go into the kitchen, try to turn on light but it will not go on. I conclude that I have a lucid dream. Continue to test and go into the [bathroom]; again I cannot turn on the light. So I will the [fluorescent lights] to go on (noticing the discrepancy between them and their **WPR** counterparts) - they flicker, then go on. Bathroom much larger, in blue, covered with objects, toys, etc. I remember what the voice said. This whole experience has the atmosphere of nightmare. I look at the door, and the opening has shrunk. I think "No you don't!" and put my shoulder in the door, but it has become too small to let me through. I did not want to get shut up in this cramped space, and somehow make it into the hall. Above my head a grotesque doll, like a ventriloquists dummy, drops down and hangs in front of me. I pick it off and wonder if it would speak or walk around. I threw it in the [bathroom] with other junk, broke the mirrors on either side of me, feeling put upon and trying for control of this dream. I looked at my [hand] which hurt, but remained uncut, and wondered if a cut could make the transfer to the waking world as a psychosomatic occurrence. I ran against a wood-paneled wall of the [apartment], denting it in a spot, and continued outside to the [front porch], now high above the ground with a lot of stairs leading down. I knew that I dreamed but I felt

heavy and physical. Decided to jump, but on looking over the side felt a great fear of the height and turned back. Again I felt imposed upon, and determined to face this fear, and going back a little ways, I turned and jumped. At first I felt the fear of falling, but fought that and just before hitting bottom pulled up and started flying . . ." 10/1/72

Comment: I had to go back in my records to 1972 to find a dream of this type, and even this example doesn't quite qualify, because I did achieve a measure of dream control at the end. I include this dream state not because it seems a typical one for me, but because others who have a fear of lucid dreaming, or feel concerned about its dangers, cite nightmarish dreams of this type as reasons why people should eschew lucid dreaming in general. In doing so, they "throw out the baby with the bathwater". The *experience of lucidity* as a variable aspect of consciousness depends most closely on two factors that interact to determine the degree of freedom of choice experienced by the dreamer in the dream. The first corresponds to clarity of thought and perception, and the second with the power to control the dream. For the most part I find these two variables covariant: if one increases, so does the other. I enjoy nightmarish dreams because I've learned to use them as springboards to that broadening of consciousness that constitutes a greater and more authentic sense of self.

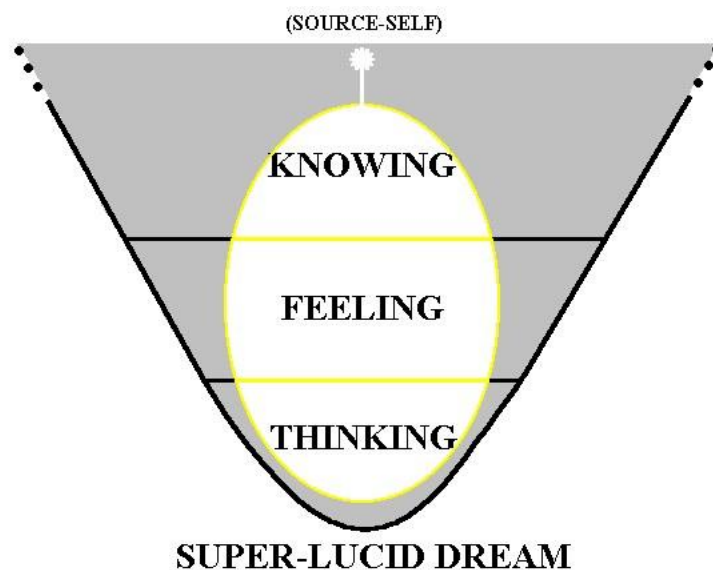


Figure 10

SUPER-LUCID (*Figure 10*)

I have an awareness of self as an integrated whole: self-remembering. *Knowing-feeling-thinking* aspects of self work in harmony. I feel an extraordinary sense of self, access to memory, and an expanded and mindful awareness of the many possible courses of action available to me in lucid dream reality as compared to waking physical reality.

Example :

" . . . [I fly out the front window to perform my dream tasks (*remembering clearly that I wanted to experiment with the effects of Kabbalistic words in dream reality*). I race very fast

while chanting . . . and end up in a sort of grassy valley, lose 3/4 of vision, but hang onto kinesthetic sensations until I see - find myself in a cubic room 10'x10'x10' lined with yellow pine. I decide to continue chanting, repeat the Rafael chant, then chant to Ra as I see a wall hanging (papyrus?) that looks vaguely Egyptian, and I think of Ra as a god of healing. I then chant Geburah and Gedulah while visualizing red and blue energy spheres in my consciousness above me: visualization seems clear - did not take the place of **DR** environment visually perceived, looked and felt similar (but increased in quality) to visualization in **WPR**. Also chanted Alef while visualizing this path of self-integration between Geburah and Chesed. I don't feel much happening, but like doing the chants. I invoke a mirror to see myself: it appears when I turn around. I look like an extremely young, handsome, muscular, and vigorous beast like creature covered almost everywhere with dark long hair everywhere except for some white on my chin and forehead. I look audacious. A young woman, covered with long dark hair like me asks if I've finished. I say "First, let me ask you your name". She says "Tia" or "Teeda" and invites me to come in and meet the others like us. I feel extremely powerful, go into a large lecture hall with bleachers - the others look like me but smaller, weaker. I see the woman presiding, and jump easily to the top of the bleachers. An overweight, middle-aged man with a turban climbs up the bleachers and tries to put a spell on me. "Go to sleep. You feel sleepy" he says. Angered at his presumption, I project an energy ball from my right hand and push it at him. He looks fearful and realizes that he has made a miscalculation, (*that he did not confront a mere animal, but a powerful integration of both higher and lower aspects of self*). I push him down the bleachers to the floor, overcoming him. Fearful and stunned, he remains on the ground as I leap back up and sit down next to a young beast-woman who says to her companion "Oh, I didn't know Godzilla sat here," sounding half-mocking, but also, like the others, very impressed with my prowess.]" 1/16/93

Comment: With lucid dreaming the *breadth* of consciousness of my Self increases, even though the "center of gravity" remains in *feeling*, identity focus expands to include both *thinking* and *knowing* aspects. In fact I feel much more myself when fully lucid than I do ordinarily in **WPR**. My sense of self increases, as the "bubble of awareness" expands both into the "knowing" and "thinking" realms into areas that I do not normally access. This dream had a profound effect on my behavior for weeks afterward - I felt more vital and alive, and much more in tune with my physical environment.

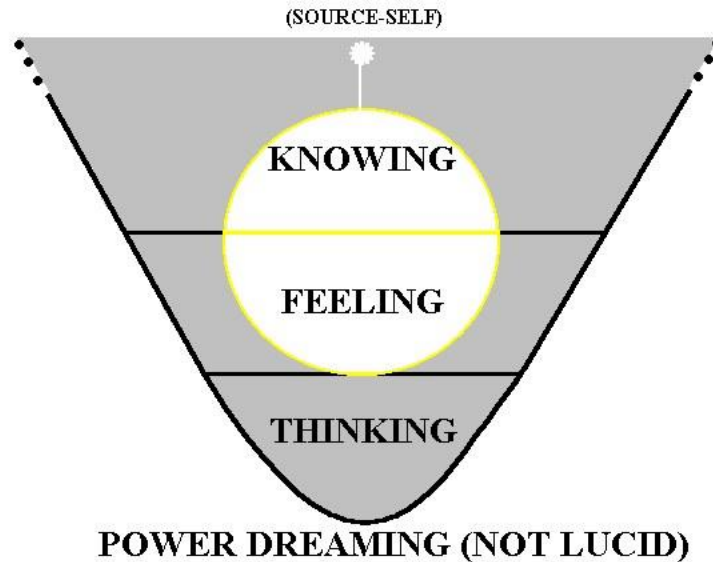


Figure 11

POWER DREAMING (NOT-LUCID) (Figure 11)

In power dreaming, although I have little or only limited use of my thinking aspect, and very little memory of the ordinary state of affairs of my **WPR** existence, I exhibit an extraordinary control of dream phenomena. I can fly, walk through walls, use "the force," and perform superhuman feats with the greatest of ease.

Example :

"In the evening, I walk across the gray water of San Francisco Bay to a small resort island. I encounter a young woman and a woman hotel manager. . . I ask for directions to San Francisco and the older woman obviously doubts that I can make it. I show her my levitation, how I can walk on water. The younger slim woman obviously feels fascinated with me, and wants to learn my magic." 3/20/90

Comment: Many people enjoy dreams of this type most of all. They include such categories as flying dreams, dreams of oneself as superhuman and displaying amazing psychic, or magical powers, etc. In such dreams I have a great degree of power to control dream phenomena, but I find my freedom of choice limited by not having the lucidity necessary to see possible choices.

CONCLUSION

As stated earlier, the *experience of lucidity* as a variable aspect of consciousness depends most closely on two factors that interact to determine the degree of freedom of choice experienced by the dreamer in the dream. The first corresponds to clarity of thought and perception, and the second with the power to control the dream. However, in actual fact lucidity involves far more than two factors. The diagrams make clear that for me increased lucidity corresponds with an expansion of the "bubble of awareness", a widening of consciousness (see John Wren-Lewis, 1985) that brings about a functional integration of aspects of self. Thus, in a fully lucid state

(**Figure 8**) one may push the envelope of the bubble to become a *knowing-feeling-thinking* self, rather than primarily as a *thinking*-self (**Figure 3**) or a *feeling*-self (**Figure 4**). The bubble of awareness represents the "conscious self" for any particular state. Obviously this "conscious self" can vary markedly from the "conscious self" with which I ordinarily identify in **WPR**. Because of the phenomenon of state specific learning, this could explain the poor dream recall experienced by many, as the result of "bubbles of awareness" for the states of "ordinary waking" and "ordinary dreaming" that have little or no overlap. This may also explain why lying comfortably in bed after waking up (in an intermediary state) can facilitate the development of dream recall. Empirical research could validate portions of this model for the general population. For example the model would predict a very low level of cognitive (thinking) elements in the dreams of non-dream recallers when awakened in a sleep lab when compared to those with high recall, who would in turn have a lower level of such cognitive elements than frequent lucid dreamers.

The "Lucidity Continuum" comprises the range through which the "bubble of awareness" that represents the sense of self expands and contracts within a field of potential consciousness. The examples given here only illustrate some of the more common types of "lucid" dreams that I have experienced. I have also used these maps to model other states of consciousness, such as "Lucid and Super Lucid Waking" (**Figures 12 and 13**),

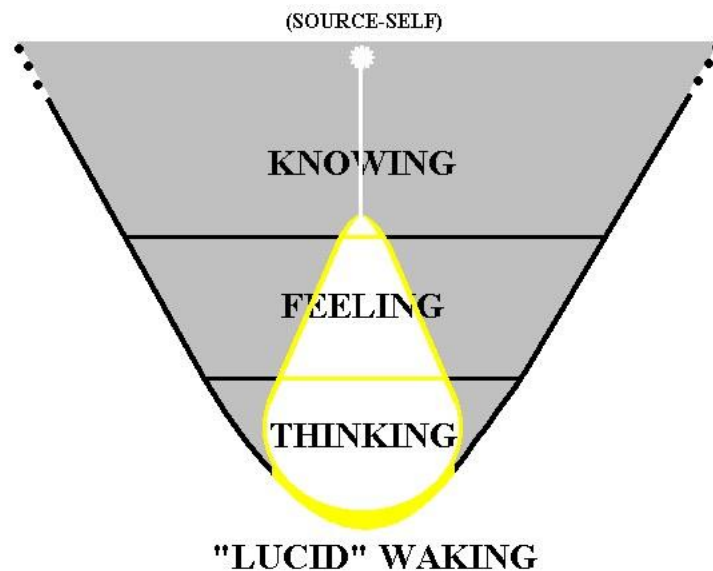


Figure 12

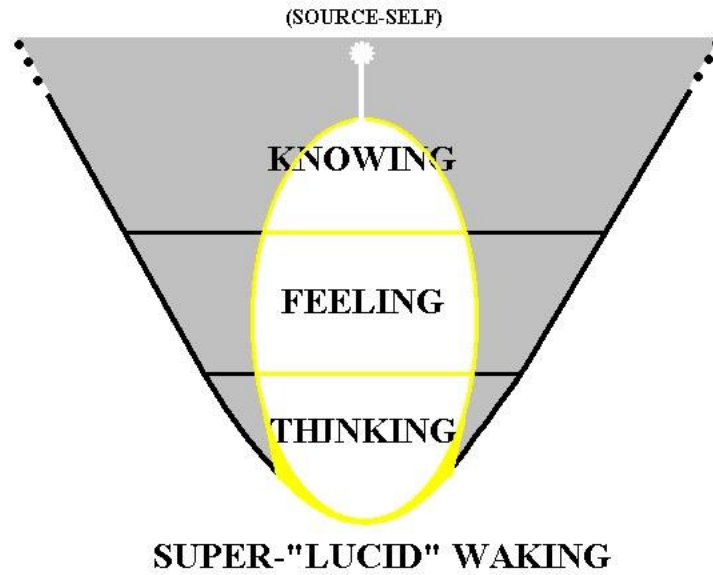


Figure 13

"Pure' Consciousness" (*Figure 14*),

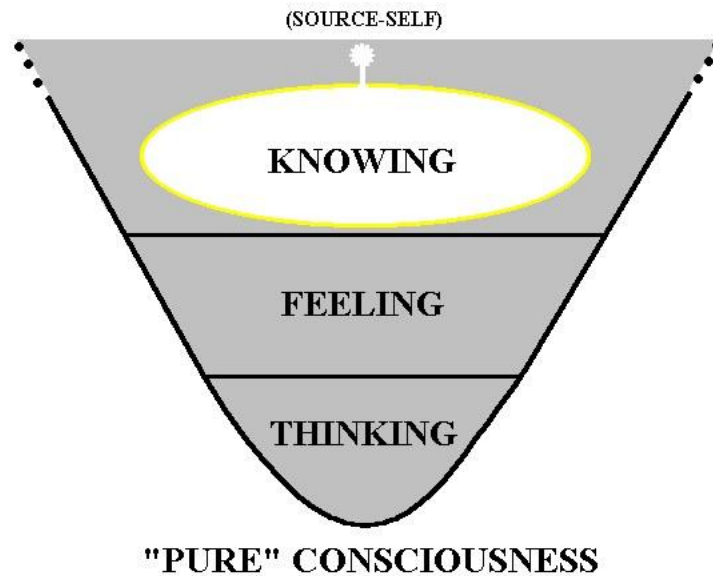


Figure 14

and "Waking 'Pure' Consciousness"(Figure 15).

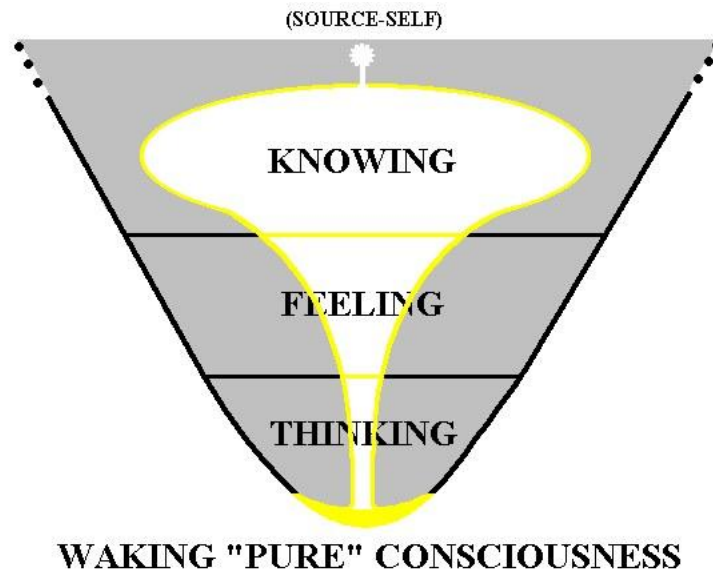


Figure 15

Figure 16, "'Absolute' Lucidity", illustrates a theoretical goal towards which I aim.

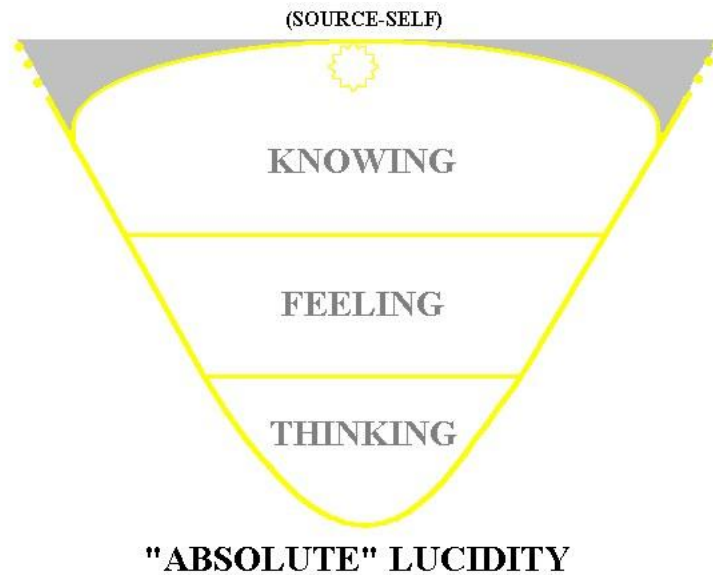


Figure 16

In more complicated diagrams, I have also usefully divided the parabola from right to left (with a synthesizing function on one side, and an analyzing function on the other), in order to localize other factors related to lucidity (see *Appendix A*) on the diagram. Despite the fact that I have portrayed the "bubble of awareness" as symmetrical and static, I did so only because of the limitations of the printed page. In actuality, it continually shifts and changes: asymmetric and amoeba-like, it extends pseudopodia of awareness, that continually changes the sense of self in many ways (*Figure 17*).

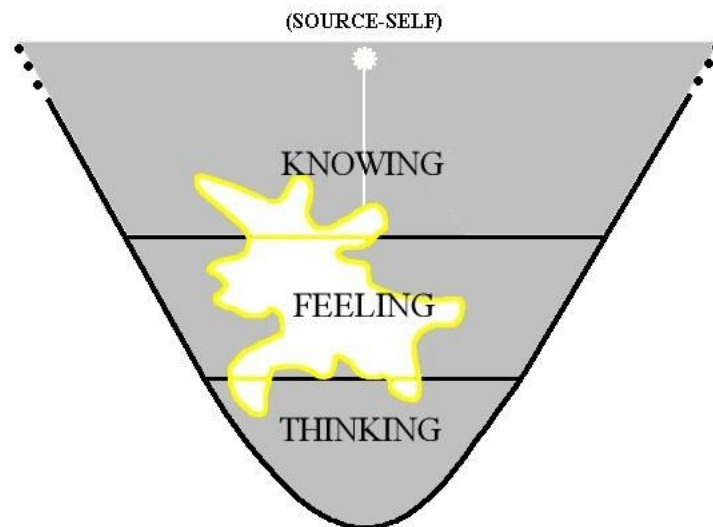


Figure 17

To understand the "Lucidity Continuum" better, one could imagine a series of these diagrams processed into an animated cartoon where each figure exists only as an individual frame of an ongoing process. The sense of self fluctuates widely, but not randomly, predominantly conforming to certain configurations created through habit, just as we have preferred body postures created through habit. The thick and thin boundaries questionnaire developed by Hartmann (1990) may serve as a useful diagnostic aid in accessing details of this process in individuals.

Although the basic "map of consciousness" presented here may not prove universally applicable, I have used it to portray many kinds of lucid or non-lucid experiences, and as such I have found it a very useful tool. My maps have received some consensual validation in the sense that lucid dreamers with whom I have shared them have generally found them valuable as a means of understanding their own experiences. Lucid dreamers need not limit themselves to words alone in describing their dreams, and the states of consciousness in which they experience them. Sometimes a picture can say what words cannot. I hope that my efforts in this direction will inspire other explorers of the dream state to "map the territory" for themselves.

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APPENDIX A

LUCIDITY CORRELATES*

Although lucidity appears to correlate most strongly with the awareness of dreaming and with the implications that follow this awareness, a number of other factors also play important roles. please rate your experience in the lucid dream on a scale from 0 to 5 in each of the following specific areas:

THINKING: CONFERS LABELS

LABELING. MY ABILITY TO CORRECTLY LABEL OBJECTS SEEMED:

- ___ 0 NONEXISTENT
- ___ 1 POOR
- ___ 2 FAIR
- ___ 3 GOOD - EQUIVALENT TO IN **WPR**.
- ___ 4 EXCELLENT - BETTER THAN IN **WPR**.
- ___ 5 EXTRAORDINARY.

ABILITY TO THINK. MY THINKING ABILITY IN THE LUCID DREAM SEEMED:

- ___ 0 NONEXISTENT
- ___ 1 POOR
- ___ 2 FAIR
- ___ 3 GOOD - EQUIVALENT TO IN **WPR**.
- ___ 4 EXCELLENT - BETTER THAN IN **WPR**.
- ___ 5 EXTRAORDINARY.

EGO INVOLVEMENT. IN THE LUCID DREAM I SEEMED:

- ___ 0 TOTALLY PASSIVE - THINGS JUST HAPPENED.

- 1 VAGUELY ACTIVE, BUT MOSTLY WENT WITH THE FLOW.
- 2 SOMEWHAT ACTIVE, MADE A FEW CHOICES.
- 3 AS ACTIVE IN MAKING CONSCIOUS CHOICES AS IN **WPR**
- 4 MORE ACTIVE THAN IN **WPR**.
- 5 EXTREMELY ACTIVE. MANY CONSCIOUS CHOICES AND BEHAVIORS.

MEMORY. DURING THE LUCID DREAM I WOULD RATE MY MEMORY AS:

- 0 NONEXISTENT
- 1 POOR
- 2 FAIR
- 3 GOOD - EQUIVALENT TO IN **WPR**.
- 4 EXCELLENT - BETTER THAN IN **WPR**.
- 5 EXTRAORDINARY.

FEELING: CONFERS MEANING

EMOTIONAL TONE. IN THE **LUCID DREAM** I FELT:

- 0 NEUTRAL - NO EMOTION AT ALL.
- 1 VAGUE EMOTION
- 2 MILD EMOTION
- 3 MODERATE EMOTION
- 4 STRONG EMOTION
- 5 OVERWHELMING EMOTION

WHAT KIND(S) OF EMOTION DID YOU EXPERIENCE DURING THE **LUCID DREAM**?

- | | |
|---|---------------------------------------|
| <input type="checkbox"/> ANXIETY | <input type="checkbox"/> FEAR |
| <input type="checkbox"/> ANGER | <input type="checkbox"/> SADNESS |
| <input type="checkbox"/> CURIOSITY | <input type="checkbox"/> PEACEFULNESS |
| <input type="checkbox"/> A SENSE OF WELL-BEING | <input type="checkbox"/> HAPPINESS |
| <input type="checkbox"/> JOY | <input type="checkbox"/> ECSTASY |
| <input type="checkbox"/> OTHER (PLEASE DESCRIBE: _____) | |

SENSE OF EMBODIMENT. DURING THE LUCID DREAM I FELT:

- 0 TOTALLY DETACHED - NO AWARENESS OF A DREAM BODY.
- 1 DETACHED, OBSERVED MY DREAM BODY FROM THE OUTSIDE.
- 2 VAGUELY AWARE OF MYSELF **IN** MY DREAM BODY.
- 3 AS EMBODIED AS IN WAKING PHYSICAL REALITY.
- 4 MORE EMBODIED THAN IN **WPR**.
- 5 FULLY PRESENT IN MY DREAM BODY. AWARE OF MY DREAM BODY IN GREAT DETAIL - IT FELT "REALER THAN REAL".

KNOWING-CREATING: CONFERS STRUCTURE

DREAM CONTROL. IN THE **LUCID DREAM** I HAD:

- ___ 0 NO CONTROL OF ANYTHING.
- ___ 1 MINIMAL CONTROL OF MY DREAM BODY AND DREAM ENVIRONMENT.
- ___ 2 GOOD, BUT MUNDANE CONTROL OF DREAM BODY AND ENVIRONMENT.
- ___ 3 SUPERIOR CONTROL - ABLE TO FLY, WALK THROUGH WALLS, ETC.
- ___ 4 "MAGICAL" CONTROL - COULD CHANGE DREAM BODY, DREAM ENVIRONMENT MORE OR LESS AS I WISHED.
- ___ 5 EXTRAORDINARY CONTROL - MY EVERY WISH CAME TRUE

REALITY TONE. THE DREAM EXPERIENCE SEEMED:

- ___ 0 TOTALLY UNREAL.
- ___ 1 SLIGHTLY REAL - LIKE A GOOD MOVIE.
- ___ 2 MODERATELY REAL.
- ___ 3 AS REAL AS ORDINARY **WPR.**
- ___ 4 EVEN MORE REAL THAN **WPR.**
- ___ 5 OVERWHELMINGLY REAL.

SENSE OF SIGHT. DURING THE LUCID DREAM I SAW:

- ___ 0 NOTHING.
- ___ 1 DETACHED, OBSERVED MY DREAM BODY FROM THE OUTSIDE.
- ___ 2 POORLY. VAGUE SHAPES AND DIM LIGHTING.
- ___ 3 AS CLEARLY AS IN WAKING PHYSICAL REALITY.
- ___ 4 CLEARLY IN SHARP DETAIL. VIVID COLORS.
- ___ 5 WITH SUPERNATURAL CLARITY - PSYCHEDELIC INTENSITY.

SENSE OF SELF. DURING THE **LUCID DREAM** I HAD:

- ___ 0 NO AWARENESS OF SELF, ONLY OF THE DREAM.
- ___ 1 VERY LITTLE SENSE OF SELF; LIKE WHEN I WATCH TELEVISION.
- ___ 2 MODERATE SENSE OF SELF - BUT "SPACEY" - NOT VERY "WITH IT".
- ___ 3 SENSE OF SELF AS IN ORDINARY **WPR.**
- ___ 4 I FELT MORE REAL, MORE PRESENT THAN IN **WPR.**
- ___ 5 I FELT TRULY "MYSELF", MORE COMPLETE THAN EVER BEFORE.

* Note: the lucidity correlates given here comprise only a part of the "Lucid Dream Healing Questionnaire" that I also presented as part of a talk given at the *Association for the Study of Dreams* Conference in Santa Cruz in 1992. Copies of this longer questionnaire available from the author by request.