

THE SUN AND THE SHADOW: My Experiment with Lucid Dreaming

By Kenneth Kelzer. 273 pp. \$9.95
A.R.E. Press

Kenneth Kelzer is a psychotherapist who decided to induce and explore lucid dreams as part of a personal and spiritual growth program. The book is an account of the dreams that followed and his struggle to integrate their insights into his everyday life. The lessons he learned will be helpful to all of us, even if we don't have lucid dreams.

Kelzer writes very clearly. Commenting on a powerful lucid dream, he notes, for example, that "There is a kind of magic in many lucid dreams. This one had the potential to become a nightmare, but in the moment that I became lucid I experienced total inner transformation. All my fear vanished in an instant, and inside of myself I felt full of courage. Complete clarity of vision, in this dream, yielded instant transformation. This became one of the important principles that I learned from this particular lucid dream. To see *fully* is to have courage. To see *fully* is to have no fear. But, as is so evident when we examine our world, we human beings seldom see anything fully in our normal state of consciousness. More often than not, as the apostle Paul wrote: 'We see now through a glass, darkly, but then we shall see face to face.'"

Why do we have lucid dreams? Kelzer writes: "One of the purposes of lucid dreaming, I am now convinced, is to give people the experience, however fleeting or temporary, of spiritual and psychological mastery. These tastes of mastery and moments of transformation spur us on to continue the inward journey."

As a psychotherapist, Kelzer is sensitive to underlying psychological dynamics in both lucid dreaming and ordinary life. Commenting on a lucid dream in which he met a primitive man riding on a huge beast like an African wildebeest, he notes that, "Eventually, after some reflection, I realized that this lucid dream taught me a lot about fear. Fear is perhaps the most primitive human emotion of all, and we all have a great deal of it inside ourselves. We all need to learn how to confront the objects and sources of our fear in order to thrive and prosper in this world. I realized, too, that the dream was bearing a personal message, telling me that I still have a lot of powerful fears inside myself, which at

times threaten to overwhelm my conscious mind. I did not associate the wildebeest to any particular fear, but more to fear in general. The dream reminded me of Franklin D. Roosevelt's statement, 'The only thing we have to fear is fear itself.' Now I am wondering if this lucid dream was suggesting that I might surrender one step further and give up the fear of fear. To be unafraid of fear itself implies a willingness to face all of my fears, whatever they are, regardless of what plateaus I may already have reached in my personal growth."

Kelzer struggles with the shadow side of his nature in his quest, a side that seemed to strengthen as his sun side, his spiritual side grew. "Spiritual work, when it is true and genuine, is expansive of awareness and not *displace-ive* of awareness. It leads us to see and appreciate the whole of our humanity, and does not lead us to reflect upon our higher natures only. While we need to dwell upon our higher nature in order to grow in a positive direction, we must not do it by rejecting our dark and primitive side. A whole person, then, is someone who has walked with God *and* wrestled with the devil."

As a well-socialized male, Kelzer brought very masculine attitudes of control to his study of his lucid dreams, but the dreams had something to teach him about this. "My own self-analysis was that for the present my approach to lucid dreaming still contained too much of my *willing* it to happen and not yet enough of my allowing it to happen. The masculine attitudes of willpower, order, goal setting, intentionality and control are very strong in my personality and always have been since childhood. Correspondingly, the feminine attitudes of trust, patience, relaxation about goals and allowing it all to happen have been my less-developed traits. These feminine mental qualities, I realized, would need to be increased within myself if the fullest psychic cross-fertilization was to take place."

There is a danger in any spiritual path, the danger of "specialness," of Me! as opposed to the common hordes. Kelzer notes that "Ego inflation was the major two-edged sword that came out of my experiment with lucid dreaming. It was capable of cutting both ways: positively or negatively, creatively or destructively. . . . To inflate or not to inflate, that is *not* the question. For as Rilke wrote to the young poet, we must give birth to our images, and we must give birth to matter what happens as a byproduct in

our psychological development. To be human is to love, create and give birth in the real world and to wrestle courageously, if need be, with any negative byproducts that may emerge from one's choice to be fully alive."

I think you can see why I find this book excellent and fascinating. It will clearly be one of the classics of lucid dream literature.

—Charles T. Tart
Professor of Psychology
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DOUBLE VISION

By Judith Skutch & Tamara Cohen. 269 pp.
\$9.95 (P) Celestial Arts.

In *Journey Without Distance*, Robert Skutch told the inside story of how the *Course in Miracles* was channeled and how his wife Judith Skutch was instrumental in disseminating it. Now Judith and her daughter Tamara, in *Double Vision*, reveal their fascinating personal experiences during this eventful period.

The *Course in Miracles* is said to be the most widely read channeled material. At \$40.00, it has sold about 100,000 copies and become somewhat of a bible for many New Age folks, with study groups active around the world. Had it not been for Judith Skutch's promotional role, *Course in Miracles* might be gathering dust in a file drawer.

Double Vision, a two-part human and spiritual drama between Judith and her daughter, begins with Tamara's birth. Judith relates an important segment of their life, then Tamara follows up from her perspective. They both kept diaries. Tamara's rendition is much more absorbing. Her diary notes are precious, her concretely open style is refreshing, and she's not burdened with her mom's adult diplomacy.

"Before *Course*," Judith, absorbed as any mom can be by her only daughter—so much wisdom and practical advice to pass on—notices that Tamara frequently exhibits strong psychic talents. Concerned, impressed, scared, Judith wants better to deal with this so she launches on a fact-finding program to understand things psychic. She visits the best psychic resource centers, including A.R.E. She read the better literature and consulted the top researchers. The Skutches' New York living room became a clearinghouse and thoroughfare for a wide spectrum of New Agers—from kooks to the pioneer psi/consciousness researchers. One's jaw drops as one reads of the eminent personalities who paraded