FOREWORD

Originally published in 1976, just one year after the first scientific proof of lucid dreaming was verified, *Lucid Dreaming: Dawning of the Clear Light* was the first lucid dreaming book to be born from the North American continent and is widely regarded as a lucid dreaming classic.

It was, and still is, a seminal text which foretold some of the core facets of lucid dreaming science before science even knew about them.

Scott wrote about fear being the predominant stimulus for lucidity way before science confirmed that over 30% of spontaneous lucid dreams begin as nightmares. He attested to the power of what would later become known as the Wake, Back to Bed technique decades before scientists had proved that it can increase lucidity by up to 1000%. And, he suggested that lucidity might be the next step in the evolution of consciousness 40 years before neuroscientist Matthew Walker would riff on the same possibility in his book *Why we Sleep?* In fact, Walker added to that claim in a podcast recently when he said something especially poignant for this 50 year special edition: "We don't need to be worried about AI, we need to be

worried about lucid dreamers becoming the next super-race of humanity!"

Unlike so many other pioneers from the first wave of oneironautic exploration in the 1970's and 80's, Dr Sparrow is still pioneering to this day. An ongoing 2026 study in collaboration with Ryan Hurd has collected EEG data of Scott having a self-induced out of body experience for over forty minutes. At the age of 74. While his peers are easing into retirement, Scott is getting hooked up to electrodes and ushering the new wave forward. And yet, even today, if you watch him being interviewed he is still seems so authentically humble and well grounded.

The book you are about to read contains Scott's personal and experiential journey into the Clear Light. I want to offer some of the theoretical background on the concept from the Tibetan Buddhist tradition which may help to contextualize some of those experiences.

From a Buddhist point of view, the Clear Light is the ground luminosity of all experience, but one that most people do not have much awareness of while alive. When we die that changes though. The teachings claim that all beings will experience the dawning of the clear light at death because the clouds of ignorance that obscure our fully enlightened nature are removed by the dissolution of the elements and the clear light is revealed as having been there all along, just like the sun on a cloudy day. Falling asleep is said to mirror the dying process and so one of the ways that we can most readily access the clear light is through sleep.

Buddhist scholar Lama Alan Wallace says that within Buddhism it is believed that "among the three general states of consciousness—waking, sleeping and dreaming—the coarsest state of consciousness, the one with the least potential for spiritual development, is, surprisingly, the ordinary waking state."

So, the dream and sleep states actually have more potential for spiritual development than daily life? Yes, in large part because of their direct access to the Clear Light.

Tibetan Buddhism divides dreams into three main classes:

ordinary samsaric dreams, dreams of clarity and Clear Light experiences. Samsaric dreams consist of all our non-lucid dreams about our mental preoccupations and memories from this life, and perhaps previous lives, too. Dreams of clarity include what in the West we call lucid dreams and crucially dreams of significant spiritual insight (in which we may not necessarily be lucid), prophetic dreams and the kind of transpersonal dream experiences that Carl Jung called "grosse Träume" or "big dreams."

Clear light experiences go a significant step further. They are experiences in which we discover the true nature of our own mind—beyond, and apart from, our deluded projections, and beyond subject–object duality. They are not so much dreams as experiences of non-dual awareness accessed through sleep.

Interestingly, Tibetan Buddhism agrees with the Western scientific view of the four stages of sleep, but the major difference is that the Tibetan tradition views dreamless deep sleep as the most important stage, because it is here that we can experience the clear light of sleep.

The clear light of sleep can be accessed primarily from either the lucid dream state (by engaging in unification practices which remove the clouds of egocentricity which obscure it) or by becoming conscious within deep sleep. Attaining lucid awareness within the dreamless deep sleep state and experiencing the mind beyond subject–object dualism has been described by the great Tibetan scholar Patrul Rinpoche as "the original state of the mind, fresh, vast, luminous, and beyond thought." This state is the pinnacle of all dream yoga practice and "the closest we get to the enlightened mind, where the veils obscuring our enlightened nature are at their thinnest."

So, with that context in place I want to leave you with something more personal before concluding.

I first read *Lucid Dreaming: Dawning of the Clear Light* almost 25 years ago when I was nineteen years old and until recently I hadn't read it since.

As I re-read the text, what struck me was how many of the concepts that Scott introduced me to in that first reading have helped to guide my own journey into lucidity. I found passages that I had highlighted and starred over two decades ago that had created a north star of my own journey into lucid dreams. His emphasis on befriending the dream rather than trying to enslave it. His advice about treating dream charters with respect. His progression from *banish to invite to welcome* when dealing with monsters. These have been cornerstones of my own practice that I can now finally credit to this book, with deep thanks.

May this book help guide you to the Clear Light!

Charlie Morley

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