

Lucid Dreaming as a Method of Approach for Exploring 'Levy's Premise'

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This is an autobiographical narrative about a new project to experientially learn the practice of lucid dreaming for a specific purpose. For that reason, I include a wide variety of links to easily explore as you may wish, and invite comments or expressed desires to do something like this as may fit for you.

The context of this project centers on a premise, set forth by Paul Levy, that *all of reality as we know it is, in fact, a dream that each of us co-dreams into existence with all other aspects of reality that we are "entangled with"* (cosmically connected to)¹. He sets this forth in his several books, miscellaneous writings and numerous video presentations listed on his website, <https://www.awakeninthedream.com/> and YouTube channel, https://www.youtube.com/channel/UCPqw_HwN6qeWbufYcvB-elg.

I first learned of Levy and his work when a colleague sent me a .pdf copy of [*The Quantum Revelation: A Radical Synthesis of Science and Spirituality*](#) (Levy, 2018). I found it to be literally mind blowing, raising as many questions as it purported to answer about a new paradigm of reality that Levy asserts is the most important discovery in history of humankind.

I next watched Levy's hour-long [book release lecture](#), and subsequently learned that he lives in near-by Portland, Oregon; and moreover, that he would soon be giving a lecture on another of his books, [*Dispelling Wetiko: Breaking the Curse of Evil*](#), at the Vancouver WA community group of the Institute of Noetic Sciences (IONS), where I regularly record presentations and post to them to YouTube (you can see this recorded lecture [here](#)). Subsequently, Paul and I have become good friends and colleagues.

Several months later, Levy again presented to the IONS Vancouver group, this one entitled, "[The Quantum Revelation: A Modern Day Spiritual Treasure](#)." After I editing and uploading it, I found myself so taken with the gravitas of his message about *humankind co-dreaming up our reality*, that I decided to undertake a personal lucid dreaming project to help me, both to experientially test this claim, and to realize its potentially transformative benefits for myself as they may unfold.

To begin this project, I first turned to the writings of the pioneering lucid dream researcher Stephen LaBerge, and my Shamata (quiescence) meditation teacher, Alan Wallace who has also written about Tibetan dream yoga. Going to Amazon for informed reviews, I found the following review of Wallace's [*Dreaming Yourself Awake: Lucid Dreaming and Tibetan Dream Yoga for Insight and Transformation*](#) to be so astute that I followed its lead:

¹ Radin, Dean (2006), [Entangled Minds: Extrasensory Perception in a Quantum Reality](#); Levy Paul (2018), [Quantum Revelation: A Radical Synthesis of Science and Spirituality](#)

This is a challenging review to write. "Dreaming Yourself Awake" is a well-written book containing valuable information (thus my four-star rating). However, in only 150 pages it cannot do justice to the broad swath of topics it addresses. The writing, scholarship, and erudition are equal to the high standards found in Dr. Wallace's other wonderful books. Many people will find it a good introduction to this interdisciplinary subject and for this purpose I would recommend it highly. However for those serious about this area, allow me to recommend **the following four volume course of study**: LaBerge's "Exploring the World of Lucid Dreaming" (for practical, "how-to" lucid dreaming information), Waggoner's "Lucid Dreaming - Gateway to the Inner Self" (for the "big picture" of lucid dreaming, including spirituality), Tenzin Wangyal Rinpoche's "The Tibetan Yogas of Dream and Sleep" (for Buddhist dream yoga), and Dr. Wallace's own "The Attention Revolution" (for Shamatha meditation). [Emphasis added.]

The first of these recommended books to arrive was [*Exploring the World of Lucid Dreaming*](#), by Stephen LaBerge and Howard Rheingold (1991). I found it to be essentially a "how to" manual with a somewhat dry narrative, but a comprehensively useful set of detailed processes for both beginning and more advanced lucid dreamers.

Complementing the LaBerge/Rheingold work, I found [*Lucid Dreaming: Gateway to the Inner Self*](#), by Robert Waggoner (2008), to be a very juicy narrative with lots of stories mixed in with practical lucid dreaming suggestions and a whole section at the end of the book on psychospiritual dimensions. This book turns out to be ideal for my project due to Waggoner's eloquent way of describing his own discovery and realization of the spiritual Sourcing of dreams, which is very much in line what my project is all about.

A lecture by Waggoner that I found to be very good summary of what his book sets forth is: [*"Lucid Dreaming gateway to self development and healing"*](#) - a 46 min. lecture to a group of students at the Tel Aviv University. After a long introductory presentation in Hebrew, a short intro in English starts at 14:35 followed by the actual lecture. Starting at ~23:00, interesting practical creative applications of lucid dreaming are described, such as, at 23:59, a software engineer using Einstein as an interdimensional lucid dreaming colleague for technical creativity in software coding . Waggoner's concluding suggestions are at 1:02:27, and the 31 min. Q& A begins at 1:05:05.

Both LaBerge and Waggoner have numerous YouTube presentations of varying lengths that you can easily find online. And further online searching revealed a lot of useful online sites with tips and guidelines online for beginners, such as: <https://exemplore.com/dreams/How-To-Start-Lucid-Dreaming-For-Beginners>, a site that summarizes the advices in LaBerge/Rheingold's book; and <https://www.luciddreamsociety.com/beginners-lucid-dream-guide/>.

Although my copy has arrived of [*The Tibetan Yogas Of Dream and Sleep*](#), by Tenzin Wangyal Rinpoche (1998), I won't be doing much with it until being further along with the first two books, and have further deepened my practice of Shamatha meditation [as taught by Alan Wallace](#). Several relevant presentations on YouTube are: [Tibetan Dream Yoga with Tenzin Wangyal Rinpoche](#) (2:18); and [Dream Yoga With Tenzin Wangyal Rinpoche](#) (1:16:55).²

For a spiritually oriented seekers, I recommend the following YouTube video as a "best" introduction to the topic due to way it moves from the personal history of each presenter to their most important findings: [Lucid Dreaming with Alan Wallace, Stephen LaBerge, Fariba Bogzaran](#) (1:01:09).

Serendipitously, after launching this project on lucid dreaming, I ran across a book by Jennifer Dumpert published only a few months ago on a closely related topic: [Liminal Dreaming: Exploring Consciousness at the Edges of Sleep](#) (May, 2019), i.e., dream-like consciousness at the threshold between waking life and sleep (so-called "hypnagogia"); and between sleep and waking up ("hypnopompia"). It also is proving very useful.

Outcomes

The first major outcome of this project are two major lucid dreams that that are appended below. I expect them to be the first in a long series of transformatively informative lucid dreams that will inform and shape this project intelligently. Those that I deem most important will be posted together with the most recent version of this narrative at www.OliverMarkley.com/lucid-dreaming-project.

The project's second major outcome is a profound inner feeling of well-being (*joie de vie*), one of a wide range of unexpected benefits of intentionally seeking the guidance in lucid dreaming, of what Waggoner (2008, p. 123) calls:

"X - the inner ego, the inner Self, or the inner Unknown - a reality-creative principle, which lucid dreamers can work with to alter the lucid dream normally beyond any preconception of the waking self. The existence of this inner Unknown, and its reality-creating powers, means that lucid dreamers are co-creators of the dream reality. As much as our waking ego would like to take credit for all lucid events, we must accept that the lucid dream reality is frequently a creation of this inner awareness."

I find myself speculating about whether this approach to lucid dreaming may, in fact, be a "best practice" for what Levy has termed "[dispelling of wetiko](#)."

² I should add that after writing the first version of this draft, I had time to begin reading Tenzin Wangyal Rinpoche's book on Tibetan Dream Yoga. Because of the way it authentically follows traditional Tibetan doctrinal precepts, I found it quite tedious to wade through. Wallace's [Dreaming Yourself Awake: Lucid Dreaming and Tibetan Dream Yoga for Insight and Transformation](#), on the other hand, seems to me much more cogent and to the point for a Western audience.

Next Steps

Two intentions as of this writing are:

1. To continue exploration of "open channeling" in the lucid dream state. During the initial times I explored this, I came away thinking of it as "interdimensional communication" on steroids. Author Jon Klimo, in his revised and updated version of [Channeling: Investigations on Receiving Information from Paranormal Sources](#) (1998, p. 366), introduces this concept as follows:

"Open channeling is the ability to act as a vehicle for thoughts, images, feelings, and information coming from a source that is beyond the individual's self and from beyond ordinary reality (as we know them) – a source that is not identifiable and does not identify itself. Open channeling occurs in an apparently ordinary way, which none of the uncontrolled, alien sensations usually attributed to other channeling phenomena."

2. (Ver. 1.0, August 26, 2019) To encourage others to undertake an experiential project like this, and to explore the feasibility of conducting an online version of what Paul Levy calls "[Awakening in the Dream Groups](#)," using Skype, Zoom, or a similar "app".

(Ver 1.1, September 8) To encourage others to undertake an experiential project like this, and, when the time feels right, to consider the possibility of an online version of what Paul Levy calls "[Awakening in the Dream Groups](#)," using Skype, Zoom, or a similar "app". Note: the Ver. 1.1 revision is due to my finding that this whole project is proving to be so unexpectedly successful that "my cup" is running over with emerging awareness of things that I must responsibly attend in my life; and that I therefore focus on "awakening in the dream" of my own life, and back away from intentions to pursue any type of "awakening in the dream" with others, other than what may spontaneously emerge.

(Ver 1.2, September 13) Based on the September 10 meditation experience appended at the end below, I now consider this personal project on *Lucid Dreaming as a Method of Approach for Exploring "Levy's Premise"* to be a success, and am focusing on further deepening of my exploration of lucid dreaming and Tibetan dream yoga, as well as on the further development and publication of my own work.

(Ver1.3, November 4) The specific direction that publication of my own work is taking is the preparation of a [working white paper on Imaginal ReVisioning](#) before submitting it to a medium such as *Psychology Today*, and making it available commercially.

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Subtle technologies for insight, foresight, and wise-choosing

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Appendix of selected lucid dreams since the project began

"OMG It's True"

Wednesday, July 10, 2019, ~5:00 a.m.

At the beginning of this dream, I am aware of several professionals who are despondent about the poor quality of their professional life experience. When I ask them why they don't try to improve things, they respond that it is because they are rewarded for maintaining the status quo and strongly discouraged from trying to change things for the better. Their supervisors evidently ignore their true plight due to being caught up in all manner of administrative and organizationally political pursuits of their own.

I decide to see if I can discover some sort of solution, and take something of an observational tour, visiting different sets of professionals who have similar problems but are increasingly less intense as I continue my tour -- a journey across what, in the dream gradually seems, metaphorically, like a whole chain of railroad cars on very long track, each car representing a group of professionals at a specific "feeling-tone" level of integrity, the lowest being the end of the train which was the car that I visited first and from which I embarked on my search to find a solution. The highest "feeling-tone" car at the front of this "train," on the other hand, is filled with organization development professionals who use well recognized "best practices," and who are uniformly of high moral and intellectual maturity. I tell them about the relatively sad state of affairs in the various professionals I had visited, especially those in the first "car" and I successfully recruit some of them to venture forth and try to rectify things.

When they do so, they find that if they only go a little bit back in the "train" that their "OD interventions" tend be successful; but if they go too far back the gap between their reality and the reality of the people they are trying to help is too great, and their interventions work increasingly poorly, if they work at all.

In order to check this out for myself, and discern possible ways to solve this problem, I undertake a series of in-depth "post-hole" observational visits at various distances back throughout the "train." Each time I move to a different location to visit, however, I am distracted by the intense sound of a short hissing noise in the background that seemed very strange and not at all in keeping with the observations I making.

As I continue in this fashion, I gradually became aware that this whole thing is a dream; and that the hissing sound that sounded so strange in the dream, is nothing other than the sound of air from my BiPAP Positive Airway Pressure device for reducing sleep apneas, leaking through my own lips; and moreover that I can regulate the amount of leakage, keeping it to a small but noisy amount, so that there would be a hissing sound without the BiPAP machine turning itself off which it does with full leakage as it does when I remove the pillow mask in order to get up and pee. At this point I realize that this leakage sound is precisely the type of *dreamsign* that LaBerge & Rheingold's book, [*Exploring the World of Lucid Dreaming*](#), instruct each user to find

for themselves as a reliable way to wake them up from normal dreaming to dream lucidity. And only later, when doing this dream write-up, did I discover that several days previously I had discovered the sound of air leakage as a plausible dreamsign that I should pay attention to.³

I then realized that if I were to write up a report of this dream, I had to figure out a way to remember its incredible complexity -- both pre- and post-lucidity -- before totally leaving the dream state. So, I proceeded to search back and forth, briefly doing selected "post-hole" inspections to locations I had visited earlier in the dream before attaining dream lucidity. As I did so, I gradually saw the content at each stage somehow *come alive* to me, bringing still more meaning than I had discerned before.

Then, as I returned to lucidity of the dream as a whole, I began to have a profound sense of it also being an alive entity on its own. Suddenly, a vision of the whole "train" appeared in the form of an accordion-like book of infinitesimally thin pages that could be pulled apart to explore scenes individually (individual cars in the train such as I had reviewed in my "post-hole" tour) or pushed back together as a complete "document"; and which, when pushed together, looked like an intact book which somehow metaphorically represented life as a whole (a very mixed metaphor, to be sure).

Seeing this, together with the increasingly lifelike feel of the dream, I was suddenly hit by an intense intuitive realization of the radical truthfulness of Paul Levy's claim about us dreaming up our life co-creatively with others; AND of how my interpretation of the 1991 lucid dream, "Why Do We Dream," that Howard Rheingold published in the *Whole Earth Review*⁴, totally missed what may have been its most important message: that the Dream-Weaver-Source of that incredible lucid dream was none other than the core essence of mySelf.

Gradually the need to pee overcame my need to continue this internal rehearsal of the various details of the dream before getting up, which would of course take me out of the dream state and the forgetfulness that usually entails thereafter.

So, I went to my office to pick up my little pocket digital recorder, and went to the guest bathroom where I quietly dictated the dream as best I could without waking my partner on the

³ Getting my *dreamsign*, as written up on the morning Monday July 8: Toward the end of my normal sleep cycle, at approx. 6:00 a.m., I became aware of an intermittent hissing sound which I thought was air leakage of the sleep apnea pillow masks which seemed strange because they would start and stop suddenly for no apparent reason. When I woke up to pee, I realized that this phenomenon was caused by leakage from my own lips, and that my questioning about it had [continued on next page] occurred while I was asleep. Therefore, I figured, it might somehow be what LaBerge and Rhinegold call a *dreamsign* - a unique signifier that one is dreaming, and thus used to enter a lucid dreamscape.

Interestingly, I only jotted this down on my dream journal, and promptly forgot about it until the long lucid dream of July 10 at which time its appearance was obviously a dreamsign.

⁴ Markley, Oliver (1991), "Why Do We Dream?" *Whole Earth Review*, Fall, pp. 10-12. Posted at <http://www.olivermarkley.com/wp-content/uploads/2019/07/Why-Do-We-Dream-Whole-Earth-Review-1991-1.pdf>

other side of the wall, while I sat and peed. Then I put the recorder in the pocket of my bathrobe, which I later did not remember having done, such that I couldn't find it until after actually writing what I could remember of the dream later in the day, in what seemed like a dreamlike state in which all the words to write came easily as in automatic writing. Evidently, I dreamed up the pocket recorder to be out-of-sight until time for me to find it again so I could have the experience of writing in a trance-like "near lucid dream state" of its own.

P.S. The experience of this dream lucidity and the doing of its write-up filled me with a very intense, quiet joy that lasted for several days, at which time it was more than renewed by the second major lucid dream of my new project, "OMG It's *REALLY* Real," that follows below. This sort of joy after meaningful lucid dreaming is mentioned by all of the authors cited here.

"OMG, It's *REALLY* True"

Wednesday, July 17, ~3:30 a.m.

[Note: This is a second major lucid dream of a new lucid dreaming project, building on the first one, "OMG It's True" described above.]

I am in a large design studio with lots of other people. Some of them, like myself, are design students who aspire to become professional designers. Others are already fully professional designers, with whom daily interaction is part of our practical education. The whole studio is gearing up for the Annual Review, in which renderings of each student's best work will be judged with critical commentary by the faculty, with all looking on.

I notice that some of the sloppier design students are angling in various ways to increase the likelihood of their work receiving relatively high evaluation, including clandestinely sabotaging, in minor ways, the better work of other students, including my own. Without letting on that I have observed them doing this, I simply wait until just before the judging is to take place, and then fix my rendered project such it will be okay when the judges look at it.

The whole group then accompanies the judges as they evaluate each design rendering. My work is evaluated satisfactorily but is not mentioned as standing out in any way, which is okay with me.

But when we get close the end of the tour, and the advanced professionals are asked to shown some of their own work and comment on what makes for good design from their perspective, two who were starting their own design studio called out my work as deserving special mention because of the way they had noticed me not entering into any conflict with the saboteurs they had seen messing with my work, and me then waiting until just before the judging to repair the sabotaged rendering so that I couldn't be messed with before the judging. They commented, for all to hear, how this sort of peaceful, conflict avoidance-oriented, strategic risk reduction is an essential part of their approach to practical design work in the real world, and they verbally invited me to do an internship in their new design studio with them.

When I get to know these two men better and they invite me to work out with them at a gym, I can see that they have very buff bodies, which, I complement them on. They just comment that it is all part of balanced well-being in life.

As I am marveling at my good fortune to be mentored by such quality professionals, I wake up to the fact that this is a dream; that I now have the opportunity to lucidly explore the dream in keeping with the intention that I had rehearsed before going to sleep. I.e., instead of trying to steer the dream in some way, I quietly seek to remember all that I can of the dream from its beginning, and as I do so, I notice that various parts of the dream come alive in such a way as to generate additional meaning from how it flowed the first time through.

Thus, I begin to see various parts of this most recent lucid dream as having symbolically obvious relationship to other intentional undertakings in my life - such as my meditation practice, my memoir writing, etc. For example, I see how the advanced professionals in this dream are symbolic equivalents to the "lead car" best practitioner Organization Development professionals in my first major lucid dream, "OMG It's Real;" and the saboteurs as equivalent to the "last car despondent professionals that I saw first in that earlier dream. Moreover, it became clear how all of this is a symbolic representation of the transformative evolutionary "ladder of consciousness" ascendance that is the central thrust of my own life work, both personal and professional, and various specific examples of my writings come to mind as part of the increased lucidity that I am now having about the symbolic significance of this dream.

As this is happening, I am also becoming increasingly lucid to my own lucidity, in that I can introspectively see how the quality of my consciousness is becoming increasingly subtle, such that I can discern "pure awareness". Also, in the perspective that seems to be opening up, the dream itself feels alive, and consciously conveying appreciation of the fact that in my initial approach to the lucid dream state, I humbly tried to grok the details and the essential "feel" of the dream, rather than trying to "do" something that would distort its continuing unfoldment.

What this dream write-up does not come at all close to capturing is the blissful joy and grateful fulfillment that I feel for many hours after dictating memory fragments into a recorder; and then later when writing this, letting new nuances about the dream emerge that I hadn't been in touch with before. It's like lucidly dreaming up the aliveness of the dream all over again while I write.

"Mystery School"

Wednesday, August 5, 2019 7:00 a.m.

I have repeated dream images of email needing to be opened, which I ignore because email is such a different communication channel than is dreaming that, in a semi-sleeping state, I assume them to be meaningless. Finally, I decide that I should pay attention and look into why

they keep returning. Doing so, I immediately wake up into dream lucidity, and recognize this email incongruity as a "dream sign" that I had foolishly ignored.

The dream that then opened up was not about email, per se, but a whole series of incredible experiences that I can no longer remember due to the import of how all of this coalesced at the end, concluding with me being part of a strategic planning session with a small group of the leaders heading up a grouping that I can only point to with a meme such as "societal subculture/community/family/tribe" that I am a member of. We are planning to make a careful presentation about what our "family/team" has to offer the larger society, both friends and enemies. We choose a person who looks like Jana Rothenberg to give the pitch.

Just as Jana is getting up to speak to the audience, I more or less compulsively seize the lead and rip away the cloth coverings of a hidden reservoir that somehow appears. I rip away layer after layer of red colored cloth, thereby disclosing row upon row of sleeping "warriors for peace" that look more or less like the buried soldier statues that have been unearthed in China and are now a well-known tourist destination. By doing this, I intend that the vision of these sleeping "warriors for peace" that could be waked up when need, would be a clear-cut sign to the gathered community (including those considered to be our socio-political "enemies") that we want to promote peace instead of prevent war, and that we have the resources to do so.

I then become aware of the symbolic resemblance of this dream to the start of the Bhagavad-Gita, where Arjuna and Krishna survey all of the warriors lined up before battle – and how a crowd-sourced lucid-dreaming project could lead wisdom such as the Gita describes Krishna giving to Arjuna.

Moving to a more practical, real-world level, felt a sense of curiosity as to how such a thing could be accomplished, and envisioned various types of "lucid dream groups", including, for example encouraging members of Paul Levy's "Awakening in the Dream" groups to try lucid dreaming as an extension to what they are doing with Paul.

And I then immediately sense the need hold all of this as "mystery school" type of stuff; i.e., the dream seemed to be about things that should be kept un-disclosed as in traditional mystery schools.

Looking back on the dream as a whole, I get that this dream is about waking me up to a new phase in my personal/professional life, the details of which should be treated like traditionally found in mystery schools; with the Bhagavad-Gita as a spiritual teaching about how to be a virtuous warrior in a situation such as the current global context on Earth.

"Finding mySelf and letting go of lucid dreaming as an experiential research project"

September 10, 2019, 8:00 a.m. (written on September 11 after much reflective contemplation)

After two nights of not being able to either remember, or to lucidly enter any dreams, this morning I awakened with a strongly felt need to "connect" with my deepest levels of Self. So, got up and sat for Shamatha (quiescence) meditation. I first quieted my mind by watching my breathing, and then moved on to watching my Self watching. The energy of my doing this became more and more subtle, until all of a sudden I saw the flash of a colorful vision of candle in a traditional candle holder that looked something like this:



Soon thereafter, it faded from view, and as it was doing so, I immediately grokked that I was at the destination I was seeking: the direct experience of the core of my BEing. As I stayed for many minutes in this "space," clairvoyant intuition unfolded such that I easily grokked a number of other things, including:

- That while [this state of being](#) is empty of "stuff," including the sense of a separate "self" (as denoted by the terms [sunyata](#) and [ein sof](#)), it is not empty of awareness, and that it is simply the asymptotic end point of ever-increasing energetic subtlety of consciousness until there is nothing left but pure awareness.
- That a reason why my inner Self kept me from being successful at lucid dreaming for several days, was to help me realize my core Self as an indwelling property of Being by means of relaxing away egoic awareness (a natural process), not as something to find by means of a specialized technique such as Lucid Dreaming.
- That, with this experience, I have fulfilled the "felt need" that led me to undertake my recent Lucid Dreaming Project. So, I can now let go of it as a focused project, and continue to expansively deepen my dream life in whatever way seems natural, without focusing on this aspect of my life experience in order to help assess "Levy's Premise."⁵

⁵ In a later meditation on this, it occurred to me that it is also worth noting that a first fundamental realization I made when beginning the lucid dreaming project is that *when in the lucid dream state, intentions are rapidly realized in the dream*. So, it is perhaps not surprising that after I made a focused intention to experience my waking life as a lucid dream, many intentional desires in my life also began to quickly be fulfilled, often in quite surprising ways and involving other people. To me, this realization partially explains why I immediately intuited that my essential purpose in setting up a lucid dream project to assess "Levy's Premise" was now successfully fulfilled, without having any specific cognitive reasons for reaching this conclusion.

- Thus, I hereby declare my recent project on *Lucid Dreaming as a Method of Approach for Exploring "Levy's Premise"* to be a success, and even though I intend to further deepen my exploration of lucid dreaming, I now need to move on to the further development and publication of my own work, both to fulfill a recently realized need to supplement my Social Security income, and to help others increase their practical capacity for sustainable well-being by means of intuition-based insight, foresight and wise-choosing.
- In all likelihood, however, in order to deepen the specific core-Self experience described above in every-day waking life as well as in meditation, I will also enroll in Alan Wallace's online [Introduction to Dzogchen](#) course as soon as time permits.