

## Lucid Dreaming

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The most recent version is posted online at  
<http://www.olivermarkley.com/lucid-dreaming/>

The [American Psychological Association](#) defines a lucid dream as “a dream in which the sleeper is aware that he or she is dreaming and may be able to influence the progress of the dream narrative.” If you are not familiar with this concept, please see page 13.

In my early training as a psychologist, I was taught that dreams come from the subconscious mind – a nebulous “black box” of neural processes – and, that dreams are, for the most part, inaccessible, except by things like symbolic dream interpretation. Lucid dreaming, however, provides an exceptional avenue through more directly gain information about your dreams, and about your mind in general.

This document features several of my most revealing lucid dreams; one or more of which I envision publishing in a suitable venue. Most of these dreams took place during a workshop on [Lucid Dreaming and Living Lucidly](#), produced by the [Institute of Noetic Sciences](#), and led by Robert Waggoner and Gillian Thetford, between February 21 and March 24, 2023.

The recounting of these dreams is followed by an annotated listing of key information resources on lucid dreaming, my bio and examples of my previous writing on topics related to my principal avocation of exploring promising practices for insight, foresight and wise-choosing/well-being.

*Caveat:* Several of the dreams recounted here deviate considerably from the paradigmatic *ethos* that is culturally dominant today. Please read this with openness; delaying until later, the drawing of conclusions about what makes sense to you, and what does not.

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### My First Lucid Dream: “Why Do We Dream?”

At the end of the movie *The Sting*, the plot accelerates, unfolding at an ever-faster pace, finally moving so fast that by the end of the movie, the viewer is left breathless – with a feeling of wanting to see it again just to appreciate the rich details that were missed the first time through.

So it was, for me at the end of the following dream, which answered a number of questions about dreaming that I had carried for years. Questions such as:

“Why do we dream?”

“What function do they play for us?”

Although this dream also hinted at an answer to “Where do dreams come from?,” this question was not answered for me until decades later in the lucid dream entitled, “Experiencing DreamSource,” recounted on page 6 of this essay.

I dreamed that eight people – four men, four women – were all feuding with each other. I became lucid in the dream precisely at the point where I dreamed that two of them – a man and a woman – discovered that the basis of their disagreement was simple miscommunication, nothing more.

Excited and amazed at the simplicity and elegance of what they had just discovered, each of them turned to another – the man to a woman, and the woman to a man – among the feud-circle, to see if the same might be true with them as well.

It was.

Whereupon each of the four of them turned to one of the remaining four and did the same.

Which also worked.

Without delay, each of the eight sequentially cleared up their miscommunications, and hence, ended the feud they previously had going with each of the others (some 28 pair-wise relationships in all).

And this occurred with such an exponential acceleration of simultaneous communication and emotional excitement among them that the only way I know of to describe it is by comparison with *The Sting*.

For me, the lucid dreamer – taken as I was with the incredible meaning, which seemed to have obvious relevance in the waking world – most remarkable was the fact that I was *able* to dream such a detailed, coherent dream, one in which I could listen to every word of each conversation and simultaneously, see the similarity of patterns in each conversation. I felt stunned that my mind was capable not only of producing such a stupendous work of art, but also of perceiving the detail of the conversations heard and simultaneously appreciating the overall patterns involved. I urgently wished that I could see the dream again, so that I wouldn’t miss anything important.

Whereupon the dream started to play from the beginning again, just as if it were a movie that had been rewound!

Now I was really excited – because I was evidently going to get my wish, and (more importantly) because my mind could play it back with precision.

But alas, my excitement grew to the point that it interfered with my ability to watch with detachment – something that I, years later, learned is a prerequisite for successful lucid dreaming. Whereupon something even more amazing began to happen: the dream started to dissolve in front of my gaze.

It was as though the dream I had been watching was a physical movie, and instead of looking at the screen on which it was being projected, I somehow turned around, and began looking into the lens of the movie projector. As I did so, the energy of my gaze “melted” the movie film that was passing through, which in turn allowed my gaze to penetrate deeper into the movie process, seeing where the movie came from.

Intuitively, I sensed that I was about to get an answer to some of my deepest questions about dreaming; such as were listed above: What is the true nature of dreams? Where do they come from? and What function do they play?

In summary, I was somehow able to see, first, the more superficial levels dream process within myself, and then even deeper levels of consciousness until the depth of my gaze revealed processes so alien that I was no longer able to understand them. At this point, I returned my attention to the need to record the dream, and woke up.

In detail, what I saw was a “working dream space” spanning some five categories of dreams in all. The function of the first type of dream process was pure entertainment. It occupied almost thirty to forty percent of the total dream space I was surveying.

The second category involved the reviewing of current concerns and unfinished business, and the attempt to find solutions to problems therein. Dealing with such concerns involved perhaps about 10% of the dream space.

The third process involved the reception of guidance from higher wisdom sources within the mind, taking up about ten percent. At a superficial level, this guidance dealt with problem solving of concerns occurring in the second category of process; but at a deeper level, it dealt with transcendently educational topics that came along with the guidance process. Many of these topics seemed to concern the future, and the evolution of the mind and soul – both individual and collective. This category took up about 10%, but again, this is misleading because the deeper levels completely transcended the dream space “landscape” I was symbolically interpreting by making these estimates.

The fourth category answered a question I had long wondered about: The belief that most of us use but a small part of our mental capacities” (some “experts” say we use only about 10 percent, others that it is as small as 2 percent). In nature, if

things don't get used, they atrophy. If we have all this excess mental capacity that we aren't using, why don't these unused neuronal networks atrophy as well?

The answer? The fourth mode seemed to be some sort of gymnasium, with a range of mental, psychic, and spiritual exercises to keep the brain/mind networks fit. Again, about 10%, and again, the landscape of this "gym" also had deeply transcendental aspects.

The fifth and final type of dream content was totally surprising. As I penetrated deeply into my internal dream process, what I found can perhaps be best described as "being visited by aliens."

The "foreground" resembled a resort hotel taking up a very small space in the landscape I was scanning. It was a place for sightseeing and recreation by non-human visitors. This space seemed safely benign and humanoid in feeling, although the visitors were anything but human! As I explored more deeply into its background, however, and tried to fly in formation with several of these alien entities as they took off in a journey back toward their home, things quickly got so alien that I couldn't make any sense of them, even in the lucid-dream state.

So, I prepared to return to the waking state, and to quickly write up this dream before it disappears from memory.

But, as I reluctantly turned back from this journey, I realized that I had an answer to yet another question about dreams that had long puzzled me: "Why are our dreams so highly symbolized?"

I now understood why the deeper reaches of dream life must be camouflaged by symbols: the self-protective belief systems which dominate waking life are simply unable to accept the alien-ness of deep dreaming process; symbolic camouflage artfully bridges the gap.

### **The Provenance of this Dream**

I wasn't even aware of the term, "lucid dream" when I had this, my first lucid dream, in the mid-1970s. At this time, my job as a foresight research psychologist at the Stanford Research Institute (now SRI International), had me exploring [all manner of methods](#) for tapping creative intuition for insight, foresight and wise-choosing.

Thus, it seems natural that the intelligent functionality I have come to term "DreamSource," would gift me with such a visionary dream at that time. And in retrospect, I consider that that having this dream has, since then, served as something of an *activation*, leading to new levels of sensitivity to lucidity at all levels within my Being.

Long after having this lucid dream, I came to think of it as being an "L<sup>2</sup> dream" i.e., a lucid dream in which the dreamer is lucid about the very process of becoming lucid. To become lucid in this way I have found it helpful, when lucid dreaming, to imagine having a miner's lamp on one's forehead, a metaphoric "truth beam" that reveals the *underlying* truth of whatever is involved.

Although I had this dream in the mid 1970s, I didn't write it in a form suitable for publication until 1991, when requested to do so by Howard Rheingold, who – having recently co-authored the 1990 classic, [Exploring the World of Lucid Dreaming](#) with Stephen LaBerge – had moved on to the editing of the now defunct [Whole Earth Review](#). Rheingold published the first version of this story there, as “Why Do We Dream?” (Fall 1991, pp. 10-12).

## The Tree of Life: A Transformative Lucid Dream

Robert Waggoner encourages the use of the “inner awareness behind our dreams that is always listening and responsive; a source of great creativity and wisdom, to which we can ask questions.”

One of the most useful ways I have learned to apply this wisdom is to ask for the *meaning* of a dream, once I have become lucid within it. I did this, for example, in a lucid dream I have come to call “The Tree of Life.”

Interestingly, this dream that occurred the night after had begun listening to an audible version of Waggoner's (2009) book, *Lucid Dreaming: Gateway to the Inner Self*, in order to see if it would be suitable for a book discussion group focusing on “spiritual activism.” As suggested by the book, I set up an intention before going to bed, to have a meaningful lucid dream that very night.

Here is the dream that this intention manifested:

I am looking down from the top of a tree, covered by a number of large greenish-gray leaves that are shaped more or less like leaves in a lilly pond.



[Please note that Vedantic adherents of yoga frequently portray lillies growing over muck in a pond, to symbolize transformative spiritual growth.]

In the dream state, I could see how the trunk of the tree represents the Self; how each of the leaves represents a subpersonality “part” (as in the [Internal Family Systems](#) model of consciousness); and how each such part is, in fact, a projection of more subtle subpersonality parts, represented by leaves that are directly lower in the tree.

I then had the thought, “[turtles, all the way down](#)” and began to laugh at the punch line of a humorous story based this profound myth; as I laughed, the dream went lucid (with me now self-aware of being in a dream).

When in the lucid dream state, I first asked to learn about the symbolic meaning of the dream. I then immediately noticed that lower leaves on the tree were starting to become increasingly subtle, with the leaves toward the bottom of the tree becoming more or less transparent.

As I watched, the image of the leaves toward the bottom increasingly coalesced into a single image – that of a bright and perfectly circular white light energetically radiating what, based on my prior study of Mahayana Buddhism, I immediately recognized as what mystics call “*the pure light of the void.*” (Later, when writing the record of this dream, I also realized that this is also called “[sunyata](#)” – *the empty fullness constituting ultimate reality; described as the undifferentiation out of which all apparent entities, distinctions, and dualities arise.*)



[Please note that this image in the lucid dream occurred without any background; just pure energetic “is-ness” in the shape of a perfect circle.]

So, I just hung out in that lucid dream state, feeling the bliss of this totally quiescent energy for many minutes.

Some days later, during morning meditation in which I was focusing on the *feeling* of this energetic “empty fullness” symbol of Source, it intuitively occurred to me that I should look up the meaning of the “Tree of Life” that is mentioned together with the “Tree of Knowledge of Good and Evil” in the Old Testament story about the Garden of Eden, thinking that I had never heard this talked about in church and had never looked into it on my own.

Here is a simple answer from the online site, [Learn Religions](#):

*In the book of Genesis, God places the tree of life and the tree of knowledge of good and evil in the middle of the Garden of Eden, where the tree of life stands as a symbol of God's life-giving presence and the fullness of eternal life available in God.*

See also, [Tree of Life \(Judeo-Christian\)](#) from the [New World Encyclopedia](#)

Thus, it seems clear that an appropriate name for this lucid dream is **The Tree of Life**.

### Lucid Dreaming About the Nature of Higher Self and DreamSource

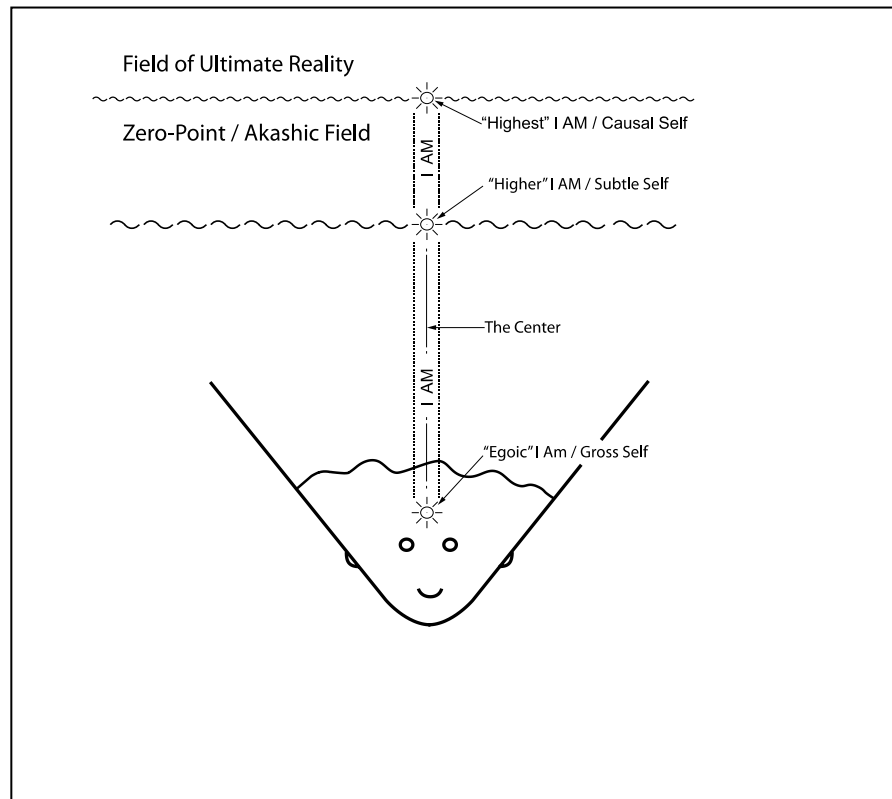
In the same Lucid Dreaming and Living Lucidly workshop mentioned above, I decided to explore the lucid dreaming process as a way to learn about the ontological nature of the inner awareness behind dreams, which, by this time, I had, for convenience, come to call "DreamSource."

So, when I next had a lucid dream, I posed the question, "Is the DreamSource the same as the Higher Self?"

Immediately, a loud, male sounding voice, audibly said "No!"

Following this up, I decided to use the lucid dreaming process to experientially explore the ontological nature of both. Since it seemed easier to do, I immediately chose to first ask for a direct experience of the Higher Self, while still in the lucid dream state.

**Experiencing the nature of Higher Self.** Gradually I began sensing a complex invisible network of energies whose center was the same center as the "I AM" at all levels, which, I realized I had, some years ago, symbolized in the diagram below.



**Figure 12. Ascending Levels of the I AM Identity at the Center of Consciousness**

(Source, [Expanded Preprint of Imaginal Visioning for Prophetic Foresight](#) (Oliver Markley, 2012, p. 22))

**Experiencing the nature of DreamSource.** In a different lucid dream, on a different night, I asked to directly experience what I have come to call “DreamSource.”

After a bit of a delay, during which I had to more or less assert my bone fides – i.e., being confident that I am mature enough to responsibly handle whatever I might be shown – I sensed the presence of a very powerful, multidimensional and quasi-infinite Beingness; one that clearly involved non-human aspects. Almost without thinking, I wordlessly asked for a concise way to communicate the nature of what I was experiencing.

What immediately came to mind was an elegant fulfillment of my request: the metaphoric concept of [Indra’s Jewel Net](#).

In the realm of the Vedic deva [Indra](#), is a vast net that stretches infinitely in all directions, through which Indra created the *appearance* of the whole world. In each “eye” of the net is a single brilliant, perfect jewel of *sentient consciousness* [both human and non-human]. Each jewel also reflects every other jewel, infinite in number, and – as in a hologram – each of the reflected images of the jewels bears the image of all the other jewels, infinity to infinity. Whatever affects one jewel effects them all. At the same time, each individual thing is not hindered by or confused with all the other individual things. Thus, the metaphor of Indra’s Jewel Net illustrates the [interpenetration, inter-causality, and interbeing](#) of all things.

Using contemporary scientific terms, rather than mythological ones, this metaphor serves as the underlying theme of Jude Currivan’s 2017 definitive book, [The Cosmic Hologram: In-formation at the Center of Creation](#).

My emotional feelings after having this direct lucid dream experience of “DreamSource,” were primarily profound reverence, gratitude, and humble awe that I be afforded such a vision; while also realizing, as Waggoner and others teach, that this expansive inner awareness is, in fact, our true Self. However, these feelings also included an underlying fear about the possibility that I might misuse this capacity by trying to use it for egoically selfish pursuits.

Much later, as I was writing this section of the present document, I realized that this experience is an added confirmation that – as concluded my 2019 white paper, [Lucid Dreaming as a method of approach to investigate “Levy’s Premise”](#) – *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).

### **Exploring Neurotropic Supplements for Increasing Lucid Dream Intensity and Recall**

As a final personal lucid dreaming experience to include in this prepublication essay, here is a report that was recently featured in the free online magazine, [Lucid Dreaming Experience](#) (Vol. 12, No. 1, June 2023, p. 14).



Hearing that galantamine is sometimes recommended to enhance lucid dream intensity and recall, I looked it up online. After reading the following information from the National Library of Medicine (at <https://www.ncbi.nlm.nih.gov/books/NBK574546/>), I ordered a [bottle](#):

Galantamine is a medication used in the management and treatment of Alzheimer disease. It is in the acetylcholinesterase inhibitor class of drugs. This activity reviews the indications, mechanism of action, contraindications, adverse event profile, and other key factors of galantamine therapy pertinent for healthcare team members in the care of patients with dementia, mainly Alzheimer disease and other conditions. ...

... Galantamine has recently been used as an oneirogen and is a lucid dream inducer. Galantamine increases the duration of REM sleep (also called dream sleep), increases lucid dreaming, and the recall of dreams on awakening.

[fn:LaBerge S, LaMarca K, Baird B. Pre-sleep treatment with galantamine stimulates lucid dreaming: A double-blind, placebo-controlled, crossover study. PLoS

One. 2018;13(8):e0201246. ] The dose of galantamine for lucid dreaming is on the low side, 4 to 12 mg during sleep.

The following clips are from my dream log:

March 16, 2023 – **Trying Galantamine for the first time.** Last night had my first experience of galantamine. Wow!! When I got up to relieve myself in the bathroom, I was blown away by detailed memories of a series of dreams that were, however, so intense that I wasn't able to recognize any of the "[dream signs](#)" that, afterward, appeared obvious. Thus, I was not able to become lucid in them. However, my memory of these dreams was extraordinarily detailed, and after a few notations for later recall, I went back to bed.

Lying in bed, trying to go back to sleep, I found the side effects of the galantamine to be not unlike that of other neurotropic drugs that create effects that are creatively interesting, but prevent sleep. So, I began to meditatively quiet my mind by focusing on counting breaths, and soon drifted off and almost immediately began more intense dreaming.

I won't bother recounting any details of the final set of dreams, other to say that, once again they were so intense that I was not able to attain the mental detachment needed to become lucid.

Obviously, I have a whole new and most welcome set of lucid dreaming learning challenges to look forward to. Stay tuned (LOL)...

March 17, 2023 – **Lucid Dreamwork Indicative of Galantamine Backlash.** On the next night after my initial exploration of galantamine, at 2:00 a.m., I wake up after having no dreams that I am aware of as such. But I have a strongly abiding image of a long table on which there is a fruit cocktail in a glass tulip sundae dish. Because it is absolutely unmoving and devoid of any sort of "energetic feeling tone," I feel very confused, and go through a long process of deduction (including the usual tests for awakeness that somehow seem ambiguous); it leads me to conclude that the table must, in fact, be a dream image.

So, I define myself as being dream lucid; and immediately, ask “What is the meaning of this strange dream?”

When I do that, the energy of the space increases significantly, and with the increased energy, I am able to intuit that its meaning was to signal to me that my bodily serotonin is significantly depleted (just as occurs after MDMA/ecstasy intoxication); and, that I should immediately get up and take some 5-HTP to replenish it. So, I get up and take a 100 mg. pill of [5-HTP Plus](#), intending to take a second one after breakfast.

At 3:00 I awake again, and recall that after downing the 5-HTP and going back to bed, I had assumed the same bodily posture that I had before getting up, so as to re-enter the previous state of dream lucidity; and in order to relax enough to go back to sleep, I had meditatively counted breaths.

I soon drifted off and successfully re-entered the previous lucid dream state with its unmoving still-life image of a table. But now, *the image has shifted*: instead of the tulip sundae dish with mixed fruit, *there is now a very clear image of a 5-HTP bottle*. I laugh out loud at the obvious symbolism.

I next ask, “What is the meaning of this dream image?” It takes quite a while for the full answer to emerge as a lucid series of creative insights. Essentially, I intuited:

- That the use of galantamine had indeed depleted my bodily level of serotonin, thereby validating my interpretation of serotonin depletion as the meaning of the first dream;
- That there is a specific neurochemistry always involved in both lucid dreaming and dream recall; and moreover,
- **That bodily production of the so-called “[happiness hormones](#)” (dopamine, serotonin, oxytocin, and endorphins) during dream lucidity, may well explain the puzzling fact that so many lucid dreamers report feeling quite joyful and energized when they awaken.** [I use the bold typeface here to highlight the felt importance that this creative hypothesis may ultimately prove to have for the scientific field of neuro-psychology and the lucid dreaming community.]

These creative intuitions really startle me, and I make a mental note to learn more about this whole topic when feasible; and after recording essential details in the small digital recorder I keep by my bed, I go back to sleep.

At about 4:00 and at 7:00, I awaken. At both times, looking inward, I sense lots of incoherent stuff, but, no coherent dream material to recall.

I conclude at this time that a galantamine backlash has temporarily messed up normal dreaming and dream recall functionality for me – a definite caveat re possible further experimentation.

And I have feelings of great gratitude for the elegant ways in which my inner DreamSource has staged this series of awakenings for me.

March 18, 2023 **Trying Claridream for the first time.** Due to it being highly praised by various [online reviews](#), I decided to also try [Claridream](#) – a supplement specifically frequently mentioned online for healthy enhancement of lucid dreaming and recall.

Although it worked powerfully, it produced some lucid dream behaviors that I have come to question the wisdom of, and choose not to describe publicly.

Thus, some days later, on April 3, 2023, I asked my inner DreamSource for guidance about these dreams. The resulting words I heard were quite clearcut:

“You must never use the substances Galamantine and Clairdream again; they trigger subconsciously based desires that are not in your best interest to fulfill.”

After I shared about my exploration of both galantamine and ClareDream in the Discussion Forum of the [Lucid Dreaming and Living Lucidly](#) workshop, both of its facilitators, Robert Waggoner and Gillian Thetford, indicated that neither of them generally support the use of such supplements for dream enhancement and recall – preferring instead, the natural approaches which they teach.

Based on my experiences, as reported above, I agree.

## Discussion

Because the transcendental content of some of the lucid dreams recounted above may seem incredible to people who have never had such experiences, it may help to provide a bit of the personal context out of which they emerged.

Much of my life has involved the experiential exploration of a wide variety of promising practices for insight, foresight and wise-choosing/well-being; especially those involving “depth” intuition.

In addition to lucid dreaming, some of the experiential approaches that have proven most useful in this are:

[Imaginal Visioning](#)

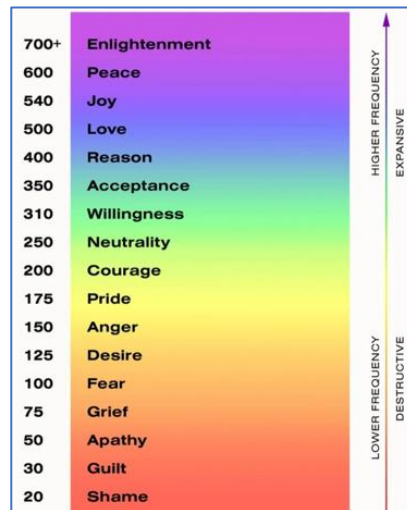
[Holotropic Breathwork](#)

[Entheogens](#)

[Shamatha Meditation](#)

[Internal Family Therapy \(IFS\) Self-work](#) augmented by [Effortless Mindfulness](#) meditation.

All of these have significantly sharpened my sensitivity to very subtle levels of consciousness; the upper end in what, David R. Hawkins, MD, PhD has called the “[Map of Consciousness](#).”



Moreover, my exploration of lucid dreaming has proven to open up a whole different *ethos* for understanding reality – both epistemologically (how we know), and ontologically (what we know). My experience with what I have termed *DreamSource* is a case in point.

Specifically, Lucid dreaming has proven to be an epistemological approach through which to experience and to interact with what can be experienced as what my lucid dreaming teacher, Robert Waggoner, describes as “an inner awareness behind our dreams that is always listening and responsive; a source of great creativity and wisdom, to which we can ask questions.” Not only did I find this to be true, for reasons of both convenience and relational intimacy, I chose to call this interactive awareness, *DreamSource*. The degree to which others concur about this type of relationship might be an interesting topic for future research; and I can readily foresee how this formulation may not be sensible to many readers.

Also a significant topic for future research, would be to experimentally test my intuitive insight that bodily production of the so-called “[happiness hormones](#)” (dopamine, serotonin, oxytocin, and endorphins) during dream lucidity, may well explain the puzzling fact that so many lucid dreamers report feeling quite joyful and energized when they awaken.

Finally, I might mention my most recent exploration; one that came from reflectively thinking about what physicists call the triple point of matter, in which the solid, liquid, and gaseous phases coexist. Could there be a useful “Triple Point” of consciousness involving the simultaneous coexistence of waking consciousness, so-called [hypnogogic/liminal](#) dreaming and full lucid dreaming?

Chapter 4 (“Falling Asleep Consciously”) of the classic text, [Exploring the World of Lucid Dreaming](#) (1991) by [Stephen LaBerge](#) and [Howard Rheingold](#), indicates that this should definitely be feasible.

Thus far, my experience indicates that this Triple Point zone of consciousness is a very promising avenue for creative wisdom; but for it to work well, one’s waking consciousness definitely needs to involve the so-called “[awake awareness](#) of Self” a/o to the more “egoic” awareness of a “Self-like part.” (This is a distinction made in Internal Family Systems – IFS – work; and is fully developed in my white paper, [Accessing the ‘True’ Self in IFS and in Life](#)).

Description of my continuing Triple Point work, “Further Explorations with the Triple Point of Consciousness,” can be accessed online at the end of the list of linked items at <http://www.olivermarkley.com/archive/>.

As a concluding note to this whole narrative, a truly important outcome of lucid dreamwork for me personally, has been my new relationship with *DreamSource* as a trusted guide that complements the other transcendental guides that I love, trust and depend on.

### BIO

Oliver Markley, PhD is a retired professor of social psychology and professional foresight, whose avocation is the exploration of promising practices for insight, foresight, and wise-choosing/well-being. In addition to lucid dreaming, some of the experiential approaches that have proven most useful in this are:

[Imaginal Visioning](#)

[Holotropic Breathwork](#)

[Entheogens](#)

[Shamatha Meditation](#)

[Internal Family Therapy \(IFS\) Self-work](#) augmented by [Effortless Mindfulness](#) meditation.

For more, please see: [www.futurepod.org/podcast/ep-125](http://www.futurepod.org/podcast/ep-125); [www.olivermarkley.com](http://www.olivermarkley.com); [www.imaginalvisioning.com](http://www.imaginalvisioning.com). His principal lucid dreaming teacher is [Robert Waggoner](#).

### Selected Resources About Lucid Dreaming

“[Lucid Dreaming](#)” (Youtube 2018; 58.03) by Robert Waggoner

In this in-depth introductory talk on lucid dreaming for the Charleston Jung Society, Robert Waggoner explores potential benefits of lucid dreaming and shares basic start-up tools to begin the practice of becoming lucid while in dream state.

[Lucid Dreaming, Plain and Simple: Tips and Techniques for Insight, Creativity, and Personal Growth](#) (2020) by [Robert Waggoner](#), [Caroline McCready](#).

Aimed at beginners, *Lucid Dreaming, Plain and Simple* shows the reader how to enter and fully experience the lucid dreaming. Among the amazing things Waggoner and McCready teach readers are how to:

- consciously decide what actions to perform
- explore dream space (or the contents of your subconscious)
- interact with dream figures
- conduct personal and scientific experiments
- be free of waking state limitations (e.g., flying, walking through walls, and discovering creative solutions to waking issues)

This book approaches lucid dreaming from a more cognitive psychology stance, and focuses more on how to lucid dream and how to use lucid dream techniques for personal growth, insight and transformation.

[Lucid Dreaming: Gateway to the Inner Self](#) (2008) by Robert Waggoner

This book is the account of an extraordinarily talented lucid dreamer who goes beyond the boundaries of both psychology and religion. In the process, he stumbles upon the Inner Self. While lucid (consciously aware) in the dream state and able to act and interact with dream figures, objects, and settings, dream expert Robert Waggoner experienced something transformative and unexpected. He describes being able to interact consciously with the dream observer -- the apparent Inner Self -- within the dream.

[Lucid Dreaming Experience](#) is a free, reader supported, quarterly publication that features lucid dreams and articles on lucid dreaming. Co-edited by Robert Waggoner and Lucy Gillis, its goal is to educate and inspire lucid dreamers through sharing lucid dreams, exploring lucid dream techniques, and discussing the implications of lucid dream activities. Includes a list of useful resources.

[Exploring the World of Lucid Dreaming](#) (1991), by [Stephen LaBerge](#) and [Howard Rheingold](#)

*Exploring the World of Lucid Dreaming* establishes a *scientifically researched* framework for using lucid dreaming. Based on Dr. Stephen LaBerge's extensive laboratory work at Stanford University mapping mind/body relationships during the dream state, as well as the teachings of Tibetan dream yogis and the work of other scientists, including German psychologist Paul Tholey, this practical workbook will show you how to use your dreams to:

- Solve problems
- Gain greater confidence
- Improve creativity
- Face and overcome fears and inhibitions
- Create a new sense of empowerment and liberation in your life

[A Panel on Lucid Dreaming with Alan Wallace, Stephen LaBerge, Fariba Bogzaran and moderated by Daniel Deslauriers](#), sponsored by [Science and Non-Duality](#) (2016; 1.01.09).

What do Eastern and Western philosophy, neuroscience and phenomenology have to say about the experience of lucid dreaming? Can lucid dreaming contribute to how we understand consciousness and the sense of self? Each of the discussants brings a particular inflection to the study of lucid dreaming through their personal experience and professional roles, together combining scientific research, contemplative practices and creative phenomenology. In this dialogue we explore how these disciplines help us to understand the nature of consciousness, in waking and in sleep.

[Dreaming Yourself Awake: Lucid Dreaming and Tibetan Dream Yoga for Insight and Transformation](#) by Alan Wallace and Brian Hoda (2012)

There is a range of techniques anyone can learn to become a lucid dreamer—and this book provides all the instruction you need to get started. But B. Alan Wallace also shows how to take the experience of lucid dreaming beyond entertainment to use it to heighten creativity, to solve problems, and to increase self-knowledge. He then goes a step further: moving on to the methods of Tibetan Buddhist dream yoga for using your lucid dreams to attain the profoundest kind of insight.

[Dream Yoga: Lucid dreaming from the Bön Buddhist tradition of Tibet](#) by Geshe Tenzin Wangyal Rinpoche (Youtube 2019; 1.16.23)

It is said that the practice of dream yoga deepens our awareness during all our experience: the dreams of the night; the dream-like experience of the day; and the bardo experiences after death. Indeed, the practice of dream yoga is a powerful tool of awakening, used for hundreds of years by the great masters of the Tibetan traditions. Unlike in the Western psychological approach to dreams, the ultimate goal of Tibetan dream yoga is the recognition of the nature of mind or enlightenment itself.

Instructor: Geshe Tenzin Wangyal Rinpoche is an acclaimed author as well as a highly respected and beloved teacher in the Bön Buddhist tradition to students throughout the United States, Mexico and Europe. Fluent in English, Tenzin Rinpoche is renowned for his depth of wisdom, his clear, engaging teaching style, and his ability to make the ancient Tibetan teachings highly accessible and relevant to the lives of Westerners.

### **Relevant Writings by Oliver Markley**

[Using Depth Intuition in Creative Problem Solving and Strategic Innovation](#), published in *The Journal of Creative Behavior* (Vol. 22, No. 2, 1988, pp. 85-100), describes my first organized set of visioning methods on which much of my subsequent visioning work has been based. It was reprinted as Selection Forty in the Creative Education Foundation's (1992) *Source Book for Creative Problem-Solving—A Fifty Year Digest of Proven Innovation Processes*, edited by Sidney J. Parnes.

[Mental Time Travel](#), published in the *Journal Futures* (Vol. 40, 2008, pp.17–24), is a futures research method using focused imagination in the “theater of the mind” to visualize and explore contingent future patterns. It is a practical approach for wise choosing, and represents a clear way to improve conventional scenario forecasting, strategic planning and marketing research methods—especially when dealing with just in time (JIT) business environments. The questions to be proactively explored in mental

time travel can take many forms, depending on the purpose of the researcher and/or client.

[Imaginal Visioning for Prophetic Foresight](#) (*Journal of Futures Studies*, September 2012, Vol. 17 No 1, pp. 5-24) makes the case that:

- a) *Rational/analytic methods for futures research, foresight and planning need to be complemented by “imaginal” visioning methods that are based on higher intuition—especially in times involving systemic disruptions and transformative change expected in the next decade and beyond; and*
- b) *“Prophetic” foresight, involving a moral or wisdom component, is similarly essential for the evolution of wise futures.*

*After tracing the 40 year-long development of imaginal visioning methods by the author, foundational concepts are introduced that support the idea of personal, interpersonal and transpersonal co-creative partnerships in the use and communication of imaginal visioning for prophetic foresight.*

[Imaginal ReVisioning](#) is an introductory white paper describing a process through which to rapidly reframe perception of a seemingly hopeless problem into what may come to feel like an opportunity. It was specifically developed to help students using [Mental Time Travel](#) in my 1980-1990 graduate “Visionary Futures” course deal with feelings of despair at what they tended to see as the most plausible societal conditions in the 2020-2040 time horizon.

[Learning to Use Intuition in Futures Studies: A Bibliographic Essay on Personal Sources, Processes and Concerns](#) (*Journal of Futures Studies*, September 2015, Vol. 20 No, 1, pp. 119-130), was part of an award-winning [Symposium on Intuition in Futures Work](#), the introduction of which can be seen [here](#). It is an annotated bibliography covering highlights of what I learned in my own use of intuition-based visioning in futures work, describing the specific sources, methods and explanatory models I have found most useful, ending with suggestions for handling the problem of credibility when doing this type of work in public settings.

[A New Methodology for Anticipating STEEP Surprises](#), is a full-length refereed article in the journal, *Technological Forecasting & Social Change*, Vol.78 (2011), pp.1079. Futurists define a wild card as an extremely unlikely event that would have an extremely high impact should it occur. An asteroid hitting the Earth is a poster-child example. In this article, Type II Wild Cards are defined as possible high impact events that have a very high probability of occurrence as seen by experts who can give logically coherent reasons why, but with low credibility for most others. It further defines Type III as the stage when the low credibility of a Type II Wild Card becomes sufficiently known about as to become controversial. And Type IV, when finally well-accepted, assuming that it reaches this final stage of wide-spread acceptance. Global Warming is described as the phenomenon that led to the formulation of this new theory, with many other Type II Wild Cards also listed.



[More About a New Typology of Wild Cards](#) is a brief article (in a 2015 issue the *Compass* online journal of the association of Professional Futurists), that simplifies the description of "Type II Wild Card" theory and practice.

[Lucid Dreaming as a method of approach to investigate "Levy's Premise"](#) is an unpublished description of how I explored the premise that *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).

[Accessing the 'True' Self in IFS and in Life](#) is an unpublished white paper describing my personal journey with Internal Family Systems (IFS) work; and specifically, how I sought to resolve an experiential ambiguity between what, in IFS, is called the 'true' Self and a Self-like part. The resolution I found is embodied in the teaching of Loch Kelly, a prolific IFS therapist, whose "[Effortless Mindfulness](#)" approach involves the realization what he calls "Self-essence," leading to "awake awareness."