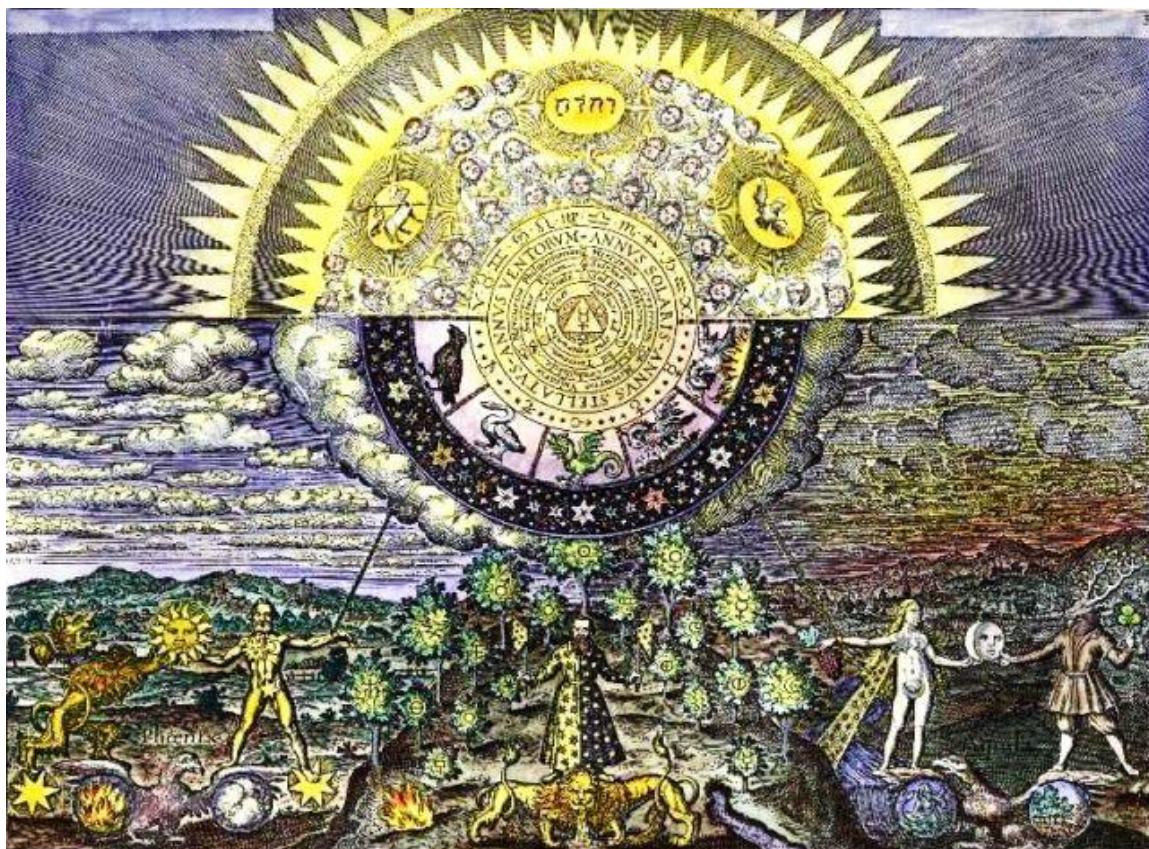


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[Tabula Smaragdina](#) by Matthieu Merian (1618)

## **Lucid Dreaming, Lucid Waking, Lucid Being (workshop)**

**by [Ed Kellogg, Ph.D.](#) ©2011**

*"That which is Below corresponds to that which is Above,  
and that which is Above corresponds to that which is Below,  
to accomplish the miracle of the One Thing."*  
**The Emerald Tablet of Hermes Trismegistus** (Dennis W. Hauck translation)

### **Summary**

"Individuation" (in a Jungian sense) refers to a type of psychic growth, through which the fragmented self becomes more whole through a process

of integration. **Lucid dreaming** also involves a kind of "individuation," in that for the lucid dreamer, two disparate "selves," the waking self and the dream self, integrate to some extent into an expanded "lucid dreaming self." In lucid dreaming the waking self, dormant during ordinary dreaming, becomes activated and integrated with the dreaming self. In a similar way, in **lucid waking**, the dreaming self becomes activated and integrated with the waking self in waking life, making available an enhanced sense of Beingness, as well as abilities not available to the waking self normally. As in lucid dreaming, in the beginning stages this state of consciousness often proves unstable, both as to duration as well as to the degree of integration achieved.

A "lucid waker" will experience both the physical and dreaming worlds simultaneously to some degree. As the dreaming world seems predominantly a world of meaning, this overlay will also result in experiencing more – or at least meaningfully intending more – with regard to what comes through the physical senses. In theory, effective healers and people who demonstrate high functioning psi in the waking state must to some extent experience lucid waking in order to do what they do, either in healing, or in perceiving psi information. When healers see auras, they may well do so by looking at the world through their "dream eyes," as well as through their physical eyes. Waking precognitive or remote viewing visions may provide useful psi information. This workshop will explore methods for developing enhanced Lucid Beingness in both waking and dreaming states.

## **Introduction**

### **"Ordinary" States of Consciousness**

First, let's take a look at a basic diagram that depicts different consciousness states. (For more information on this model – including more diagrams - see the ["The Lucidity Continuum"](#) )



Figure 1

**Figure 1** uses a simple two dimensional model of consciousness to represent key aspects for three different "ordinary" states as I experience them. In this diagram, the area inside the parabola represents the field of consciousness, and the area outside corresponds to "physical" reality. The transparency or opaqueness of the limiting line of the parabola at the bottom indicates awareness or non-awareness of the physical world. The illuminated area within the parabola represents the light of awareness that defines the self as experienced and the functioning available to it, which for my waking consciousness seems mostly cognitive.

*Thinking, feeling, and knowing* each corresponds to a different depth of *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 - of *Being* - 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*.

In ordinary **Waking** consciousness I usually have my identity focus and "center of gravity" in the thinking level; e.g. feelings happen to me, and I have little direct conscious control over them. The shaded area inside the parabola corresponds to the "unconscious" of the experienced self as presently constituted. Please note that this does not mean unconscious in any other sense. Also, in real time the "bubble of awareness" representing my sense of self continually shifts and changes. Amoebalike, it extends pseudopodia of awareness, "making the unconscious conscious." During ordinary **Dreaming**, the center of gravity shifts to the feeling level. I have very limited use of my thinking aspect, and usually have very little memory of the ordinary state of affairs of my waking physical reality (**WPR**)

existence, including my name, address, age, and even physical body type. On the other hand, emotional content, and the meaningfulness of what I experience in dreams usually becomes greatly expanded as compared to the waking state.

The bubble of awareness represents the "conscious self" for any particular state. Obviously this "conscious self" for waking can vary markedly from the "conscious self" for dreaming. 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" having 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.

Finally, the state of consciousness depicted as **Being** corresponds to what goes on in deep sleep (like Stage 4), or in deep meditation, where neither thinking nor feeling play much of a role.

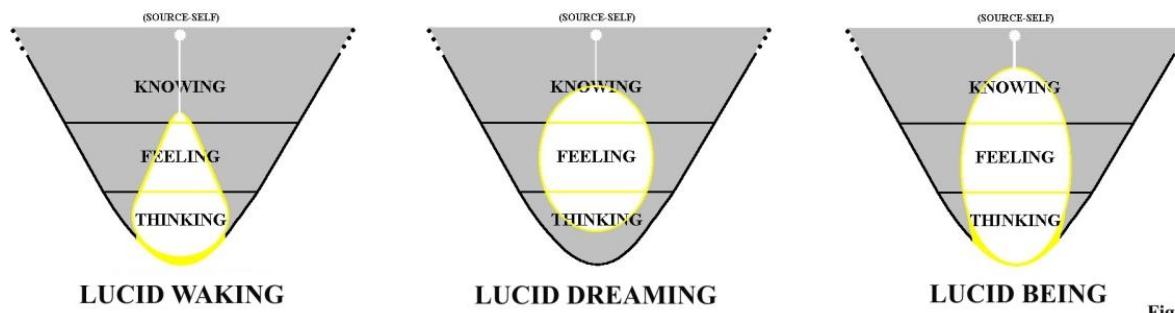


Figure 2

As the center diagram in **Figure 2** shows, **lucid dreaming** requires some degree of alignment and integration between the waking self and the dreaming self. "Individuation" (in a Jungian sense) refers to a type of psychic growth, through which the fragmented self - becomes more and more whole through a process of integration. Lucid dreaming also requires a kind of "individuation," in that for the lucid dreamer, two disparate "selves", the waking ego and the dream ego, will integrate to a greater or lesser extent into the "lucid dreaming ego."

The *waking self* brings in the thinking aspect, the *dreaming self* the feeling aspect, and the *spiritual self* the knowing/creating aspect. Full lucidity requires a balance between all three aspects. In lucid dreams the waking ego does not exist separately, but has become an integrated and valued

aspect of a greater lucid dreaming self. In lucid dreams the *waking self* integrates with the *dreaming self*, bringing enhanced waking state cognitive abilities to the dreamer.

Many people think that lucid waking involves more of the same – more mindfulness, more thoughtfulness, more conscious awareness brought into the waking state. But this kind of “lucid waking” does not require individuation with other aspects of self, but rather an amplification of characteristics already present in the *waking self*, and not the integration of other, different, aspects of one's greater Beingness.

In **lucid waking** as I define it, the *dreaming self* integrates with the *waking self* in **WPR**, bringing an enhanced sense of meaning, beingness, and dream state abilities to the “lucid waker,” normally not available to the *waking self*. As in lucid dreaming, in the beginning stages lucid waking usually proves unstable, both as to duration as well as to the degree of integration achieved.

Now, in lucid dreams when the *waking self* tries to dominate the *dreaming self*, this usually results in either the lucid dreamer waking up after a very short experience, or the dreamer having a lucid but powerless dream (can't fly, or even move, for example), where *dreaming self* abilities become unavailable because the *waking self* aspect has overpowered, rather than integrated with, the *dreaming self*.

Similar situations may happen with breakthrough lucid waking experiences, where normal dreaming self abilities unexpectedly begin to operate in the waking state. The beginning “lucid waker” will begin to see the world through dreaming eyes, experiencing both the physical and dreaming worlds simultaneously. Or the experienced world may simply feel more dreamlike, and like at the beginning of a lucid dream, **lucid wakers** may begin to wonder whether they seem awake or asleep.

I spent some years studying and working with Jack Schwarz, respected not only for his validated healing and clairvoyant talents, but for his mind-body abilities. In the 1970's Jack demonstrated mind over matter effects to incredulous scientists in laboratories at the Menninger Foundation and the Langley Porter Institute. For example, while hooked up to an array of electrodes, he would first roll a 6 inch sailmaker's needle on the floor “to sterilize it”, and then after placing himself in a state of deep meditation, push it right through his biceps, and out the other side. After leaving it in for

a few seconds, he would remove it. So long as he maintained this meditative state, he would not bleed, and incredibly within seconds the holes would disappear, as if "drawn tight by invisible purse strings."

Physiological recordings showed no evidence of pain or stress, nor did these demonstrations result in infection, scarring, or bruising. Others have accomplished similar feats under controlled laboratory conditions. For example, I personally observed Mitsumasa Kawakami, a Japanese yogi and a former bodybuilder (he won first place in the 1972 all-Japan Bodybuilding Competition), at the 2002 annual conference of the **Association for Applied Psychophysiology and Biofeedback**.



**Jack Schwarz**

**M. Kawakami**

While hooked up to physiological monitors, while in deep meditation, Kawakami skewered himself through the tongue and neck, also with no evidence of pain or bleeding, or later of infection or bruising.

Back in 1979, while walking to lunch with Jack, he offhandedly told me that it seemed normal for him to see "dreams on the walls" during the day - a comment that began my interest in lucid waking. Most of us apparently only experience dreams at night, but there exists some evidence that they continue during the day, but we just don't notice them - any more than we notice the moon in the sky during the day as contrasted with during the night. Jack had learned to tell the difference between waking dreams and waking reality perceptions, and I believe that a large part of his extraordinary abilities derived from a lucid waking state that he could enter into at will.

Lucid waking experiences may include "hallucinations" – seeing "dreams on the walls" as Jack described them. But these "hallucinations," although not

physical as such, may provide important and valid information about the physical world. For example auras may appear around people, providing information about that persons mental or physical state. Waking precognitive or remote viewing visions may provide useful psi information. Or one may see apparitions or other non-physical beings, just as one does in dreams. Such entities although not physically based, may exist independently of the lucid waker, who in this case exhibits mediumistic abilities, or they might simply seem subjective projections of the dreaming mind. As in lucid dreaming, in lucid waking the ability to discriminate seems key.

## Conclusion

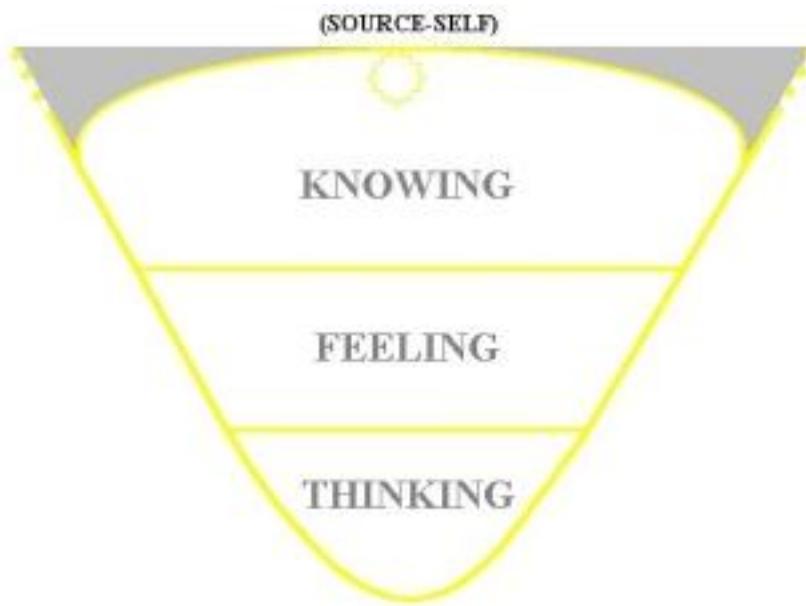
Increasing numbers of physicists believe that we live in an information universe, where at the deepest level, we input the universe primarily as code, as an information pattern, that we learn to habitually translate and then experience in terms of sight, sound, touch, etc. The movie **The Matrix** illustrates this idea in an entertaining way, where people live in a virtual reality experienced and perceived as physical, but which in fact seems a kind of illusion. For millennia many major religions - Hinduism and Buddhism for example, have promoted the same concept, using technical terms like Maya, or Samsara. For those who can learn to see through the illusion, impossibilities become possibilities.

As I see it, the "Reality Matrix" works something like a video game, one that we have chosen to play. However, it apparently imposes so many limitations on the players that, according to some religious sources, success (winning the game by achieving "enlightenment"), may take tens of thousands of lifetimes to achieve.

In the movie, Morpheus described **The Matrix** as "*a prison that you cannot smell or taste or touch. A prison . . . for your mind.*" This view may derive from the teachings of G. I. Gurdjieff who repeatedly reminded his students that "*If a man in prison was at any time to have a chance of escape, then he must first of all realize that he is in prison.*" However, this realization only marks the beginning of lucidity, just as recognizing that one dreams only marks the beginning of lucidity for a dreamer.

Just as a continuum of consciousness states occurs in dreams, ranging from "ordinary" to super lucid, so can lucidity experiences vary in waking life. However, going *beyond* the limited range that we already experience in our waking lives, *outside* of our current comfort zones, requires a flexible and

“open-to-change” attitude, willing to embrace not only expansion but fundamental change in the experienced self. To the closed or unprepared mind, the unexpected or unknown usually evokes fear, and when we feel afraid we often reflexively step on the brakes and shut things down. Understanding and expecting the kind of phenomena associated with lucid waking might go a long way towards minimizing fear based reactions.



## SUPER-LUCID BEING

Learning to face our fears – and learning how to transcend them – may constitute one of the most important lessons that we need to learn in life. Both lucid dreaming and lucid waking provide valuable venues and opportunities for learning this lesson. We can choose to consciously choose to de-limit ourselves, to expand our horizons and our perceptions, learning how to see through the illusion and to perceive deeper layers of reality beneath. In short, to become **MORE LUCID, MORE WHOLE**, whether awake, asleep, or dreaming.

I opened this workshop by quoting a Hermetic maxim, to which I'll now give my own interpretation: *"When the Below corresponds to the Above, and the Above corresponds to the Below, this will accomplish the miracle of the One Thing."*

Perhaps the “miracle of the One Thing” refers to the realization of a *Super-Lucid Self*, where the *waking self*, *dreaming self*, and *spiritual self* aspects align and integrate, no longer fragmented, to create a Greater Whole. If so, the ancient alchemists and I share the same goal.

## **Workshop Dreaming Life Tasks**

### **Bring the Dreaming World into the Waking World.**

**1. Act on your previous night's dreams in waking life.** Aside from writing down your dreams in the morning, look for ways to bring them through or act on them during the day. If you wore a blue coat in a dream, wear a blue coat during the day. If you dreamed of having a flat tire in a dream, check the tires on your car, and drive more carefully than usual around potential road hazards. Look to consciously create "as above, so below" correlations between your dream life and waking life.

**2. The LDIT.** If you have a lucid dream, ask for guidance on a subject that interests you, and then look for an answer to show up in the dream environment, using the [Lucid Dream Information Technique](#).

## **Workshop Waking Life Tasks**

### **See the Waking World through Dreaming Eyes.**

**1. Look for "waking dreams."** When odd, unexpected, or emotionally charged events take place during your waking life, treat them as dreams. This includes coincidences and synchronicities. Look for the symbolic or metaphorical meaning in these waking events by applying the skills you've developed in working with dreams. Act on these waking dreams if you can find a meaningful and appropriate way to do so. For example, you might intentionally behave so as to create a symbolic act, such that if it happened in a dream, it would have a positive meaning, neutralize a negative meaning, or simply honor the dream.

**2. Look for omens and portents.** Ask for guidance on a subject that interests you, very much as you would in a lucid dream, and then look for an answer to show up through a waking life event. For example, while at home you might wonder whether to invest in a certain start-up company, and ask

for guidance. You walk out the door and see a dead duck on the sidewalk, or alternatively, you might see a healthy baby held by a loving mother.

You can also intentionally make use of oracles, which can seem as easy as opening a book randomly and blindly placing your finger on a passage to get an answer, or simply stepping outside and looking at the [shape of passing clouds](#). If you want to do things a little more formally, feel free to use any method of [divination](#) that appeals to you - casting the runes, doing a Tarot Card reading, tossing coins to determine an I Ching hexagram, etc. Also, feel free to download and add a divination app to your cell phone or iPod if you feel so inclined, a variety exist, many of them free.

**3. Before retiring, do a [Daily Review](#) of the day's events.** As you scroll through your memories of what happened during the day, look for waking dreams you might have missed, and consider possible interpretations. Before going to sleep, write down at least two or three significant waking dreams you feel you've had.

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(<http://www.improverse.com/ed-articles/kellogg/> )
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