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# The Phenomenology of the Transformative Dream

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Ph.D.  
August 8, 1988

Dean  
College of Arts and Sciences

THE PHENOMENOLOGY OF THE TRANSFORMATIVE DREAM

A DISSERTATION

Presented in Partial Fulfillment of Requirements for the  
Degree of Doctor of Philosophy  
in the College of Arts and Sciences  
Georgia State University

1988

by

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Abstract

The purpose of this study was to make explicit the essential structure of the experience of dreaming a dream which changes one's life. The study examined the total dream experience of a person, which included the dreamer's report of his or her relevant experience prior to the dream, the dream itself, and the subsequent waking experience of the dream. Because this study sought to discover the meaning of the transformative dream for the dreamer, the phenomenological method was used.

The subject-participants were nine adults, spanning each decade from the teenage years through the sixties, who identified themselves as having had a life changing dream. Their descriptions of their dream experiences were collected through in-depth taped interviews conducted by the researcher. Descriptions were transcribed verbatim from the taped interviews to form an individual protocol for each subject. Each protocol was analysed phenomenologically. This process involves arranging the subject's statements in chronological order in which the dream experience occurred. The description is then demarcated into "scenes", where each moment coheres and gives it's own meaning of the experience. Through intuiting essential coherent moments in the

description, the researcher is able to make explicit the implicit meaning of the subject-participants' experience. These coherent moments are put together to create an individualized structure for each protocol. The researcher then collapses across each individualized structure generalities which are essential to all structures, to form a general structure.

The essential finding of the general structure was that in the transformative dream the dreamer experiences a vision of a new possibility for living in the world, which experientially allows the dreamer to live through in the dream this new way of being, such that in subsequent waking life the person is compelled to effect the change experienced in the dream. It was found that prior to the dream, the person's former structure for existence, or way of being in one particular aspect of life, was no longer functional. One experiences a crumbling of this old structure and is therefore acutely receptive to experiencing a new form which is embodied as a vision in the dream. The dreamers have an experience of being at the center of their truth in their dream, and as a result, in their subsequent waking life, where they were previously immobilized in a particular issue, they can then move.



## ACKNOWLEDGEMENTS

There are two West Georgia phenomenologists whose enthusiastic, persistent and impeccable dedication to understanding experience, many times deep into the night, were essential to this work coming into being. I want to express my deep appreciation and affection

To Chris Aanstoos, whose vision provided a new structure of existence for this dissertation, transforming it into a work which embraces a clarity that is now my possibility, far beyond what I had ever imagined.

To Chip Baggett, my husband, a true partner, who stimulated my thinking in challenging me with his own reflections and writing on the phenomenology of transformation; and insisted that I give this dissertation the time and energy necessary to produce a quality work; and backed me up all the way taking care of children and home.

I also want to thank Bernard Kempler, who has supported me in the pursuit of learning how to do phenomenological research through Georgia State, thus providing for me a meaningful form of inquiry as an experiential psychotherapist conducting research.

And finally, I want to thank Christopher and Katie, my children, who waited patiently and collated happily, cheering me along the way.

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## CHAPTER I

### INTRODUCTION

In the past fifteen years, and particularly in the last four years, my own dreams have offered me dramatic messages about significant turning points in my life. They have offered both challenge and confirmation about the path that I have been on and, at times, have been the catalyzing force to bring about major life changes. Throughout history, from classical to Biblical to Native American times, people have reported how their dreams have served as divine inspiration and guidance both in their own intra-psychic evolution, as well as in concrete behavioral decisions. These earlier views centered around

The Way itself is like something  
seen in a dream, elusive,  
evading one

In it are essences, subtle but real  
Embedded in truth.

Lao Tsu (1953) The Way  
of Life. N.Y.: Mentor  
Books.

## CHAPTER I

INTRODUCTION

In the past fifteen years, and particularly in the last four years, my own dreams have offered me dramatic messages about significant turning points in my life. They have offered both challenge and confirmation about the path that I have been on and, at times, have been the catalyzing force to bring about major life changes. Throughout history, from classical to Biblical to Native American times, people have reported how their dreams have served as divine inspiration and guidance both in their own intra-psychic evolution, as well as in concrete behavioral decisions. These earlier views centered around the dream coming from a source transcendent to the dreamer. Freud theoretically repositioned the source to be an imminent transcendence where the "it" is within the "I". Freud (1900) declared through empirical study, that rather than divine revelations, dreams were revelations of human nature which depicted symbolically the repressed wishes of the unconscious. Jung, the first transpersonal psychologist, saw dreams as having the potential to offer truth from the wisdom of the person's inner self, as well as the Higher Self. Whether within our psyches or transcendent, is there a force that, when listened to, can

bring about major life transformations? Whether that reality is thought about as inner wisdom, the True Self, a higher plane, universal knowledge, life force, soul or God, it emerges in the transformative dream as a truth which has intimate and practical relevance for our lives. The only authors who write about the transformative dream are considered transpersonal psychologists. Psychotherapists who embrace a transpersonal context believe that, given the opportunity, the inner wisdom of the client will emerge as an integrating, healing force that the client can trust (Vaughan, 1979). Dreams provide one opportunity to reach the roots of the soul to access energy which can nurture one's growth and development.

It is the purpose of this study to examine the lived experience of a dreamer who experiences a particular dream as transformative.

#### Statement of the Purpose

The aim of this study is to understand the dreamer's relationship to the dream that transforms one's life. Specifically, these questions provide further clarification:

- 1) What is essential to the dreamer's experience of

the dream as transformative?

2) What is the experienced relationship between the dreamer's present life context and the occurrence of the transformative dream?

3) How does a transformative dream invite, solicit call or compel the dreamer to further examine it's significance to him or her?

4) What is the essential structure of a dream's transformative significance, or what is the meaning of the dream to the person experiencing the dream?

5) Is there anything about the transformative dream that is experienced by the dreamer as transcendentally given, i.e. spiritual or transpersonal?

The question this study examines is important for a number of reasons. First, this is the only research that phenomenologically describes the transformative dream. Though Freud, Jung and many other dream psychologists have offered personal and clinical descriptions, there has not been any research where presuppositions have been stripped away to allow the essence of what is transformative to reveal itself. This study will use the phenomenological method of research to most effectively address the lived through experience of having a transformative dream. It is hoped that this will create an empirically sound ground



for both clinical understanding of the subject and for further research in the area.

Phenomenology, which uses in-depth descriptions of experience for data, can be contrasted with the traditional experimental methodology traditionally used by psychological science. Experimental psychology seeks to discover explanatory laws that are ultimately reducible to mathematical terms. Explanatory laws, Merleau-Ponty (1962) states, can provide only hypothetical or probabilistic assertions about causal relationships, while descriptions can furnish meaning of the situation for the person who lives it. Because this study seeks to discover the meaning of the transformative dream for the dreamer, phenomenology is the most appropriate methodology.

### Purpose and Objectives

The primary purpose of the study is to make explicit the essential structure of the experience of dreaming a dream which changes one's life. The study examines the total "dream experience" (see Definition of terms) which awakens a person to comprehend him/herself in such a way as to have a life-changing impact. The structure illuminates how people experience a dream as transformative and how they determine meaning from their

dreams. In other words, the structure shows what the experience is and how it happens.

A second purpose of this study is to present the phenomenological method as a sound and understandable system of inquiry. It is hoped that this will add to the body of phenomenological studies to provide a model for others who desire to pursue this research method.

A tertiary purpose is to provide the psychotherapist a paradigm for considering the phenomenon of the transformative dream as a possibility which may exist within the experiential life of his or her clients. Clinicians who have an awareness of the structure of the transformative dream will have access to greater empowerment in the healing and growing process of their clients.

#### Definition of Terms

dream experience- the experience of the dreamer which includes the context of the dream, that is, the dreamer's relevant experience prior to the dream, the experience of the dream itself, and the subsequent waking experience of the dream.

transpersonal- the scientific study of reported behavior and experience to which an individual assigns ultimate

## Chapter II

meaning and value.

spiritual- the perceived reality that one believes to operate beyond one's own personal existence that is held to contain ultimate truth, value and meaning for one's life, e.g. inner wisdom, the core or essence of human existence, true self, higher plane, universal knowledge, life force, soul, God.

transformative dream- a dream which has a life-changing impact on the dreamer, as reported by the dreamer.

### History of Dream Interpretation

The history of dream interpretation begins not with understanding dreams as psychological phenomena, but as real experiences of the soul or dead spirits. In primitive societies it was thought that the soul journeyed during dreams, or that actual people, human and divine, visited the dreamer with warnings of danger or instructions for his waking life.

## Chapter II

### REVIEW OF THE LITERATURE

This review of the literature will cover several areas of study in the history and development of dream experience and theory. First, a history will be presented to familiarize the reader with the development of thought and practice of dream interpretation from primitive tribal times up to the present. The theories of dreams as developed by Freud and Jung will be covered in detail, as will the thinking of contemporary transpersonal psychologists who have contributed to the concept of the transformative dream. Finally, Medard Boss' experiential -phenomenological approach to dreaming will be presented to provide a framework for the phenomenological research methodology that this dissertation has employed.

#### History of Dream Interpretation

The history of dream interpretation begins not with understanding dreams as psychological phenomena, but as real experiences of the soul or dead spirits. In primitive societies it was thought that the soul journeyed during dreams, or that actual people, human and divine, visited the dreamer with warnings of danger or instructions for his waking life.



North American Plains Indian tribes conducted vision quests as an initiation rite of passage into adulthood for adolescent males. Fasting for days on a journey alone into the wilderness the adolescent would seek a vision which would show him his career and would give him inner allies in the form of voices of his ancestors or animal spirits. The vision for his career and the inner spirit allies that he received would give him inner guidance throughout his life. The vision quest of the Lakota Ogalala shaman, Black Elk, is one of the best known examples of a man who, through contact with his dream world, was empowered with a certainty of mind and clarity of vision. He believed that sometimes "dreams are wiser than waking" (Niehardt, 1932, p. 8). This is documented in Black Elk Speaks (Niehardt, 1932).

The Lakota still firmly believe in the truth of the vision quest and continue to practice the ritual fasting and sacrifice where contact is made with the dream world and the spirit-world. Amiotte describes the Lakota quest as prefaced with "crying for a dream," which is the translation for the word "Hanbleceya."

A deeper meaning hidden in the word's roots suggests a standing and enduring. The ceya - crying or suffering - indicates the need for sacrifice, which appears in the ritual of the vision quest as the giving up of water, food, and protection from the elements. In the process of sacrifice, sacer facere, to make sacred, one is ritually denying the physical existence of the mundane world in order to reach into or experience the sacred world by numbing the senses required for ordinary life. For the Lakota, to sacrifice is to ritually transform physical substance into spiritual substance, and in doing so, to transcend the gross in order to reach the greater reality of non-pain and the non-suffering, non-physical parameters of being. In the spirit world - dream time - all becomes possible. There, if the quester has a good heart and a pure mind, the dream beings may reward him or her with special powers which can be activated and translated into means of attaining harmony and balance between the spiritual and the mundane.

(Amiotte, 1982, p. 30)

The dream experience for the Lakota is an alternative avenue to knowing. The Algonquin North American Indians also advocated long periods of rigorous fasting (three to seven days) for young men to have their bodies become free and light in order to pay special attention to their dreams, which would teach them truth and life principles.

The Ibans, a pagan tribe of Borneo, have their secret helper "ngarong" come to them in dreams. The "ngarong" is usually the spirit of a dead relative who becomes the

person's special protector. The "ngarong" only visits about one in a hundred people. Some young men eat a restricted diet and sleep on the grave of a distinguished person, hoping to be visited by the secret helper in a dream.

The Mohave and Navajo Indians believed that dreams were both a cause of illness and a source of curing. The medicine man acquired powers through dreaming which would give him the chants necessary for the patient's healing. Dreams were considered just as real as waking and were to be carefully attended to, for they contained spiritual authority. A Navajo myth says,

for when we dream, that is the spirit  
inside of us speaking ... When we sleep  
the Spirit comes out and travels among  
other spirits and brings back messages  
to us, and when our ears ring he is  
telling us what to do, for he has been  
out travelling and he is trying to give  
us a message, but our minds get in the  
way.

(Wheelwright in Lincoln, 1970, p.  
216)

The classical Greek view was that dreams are a way to communicate with the divine. In the Greek dream incubation rituals supplicants would undergo elaborate purification rituals under the guidance of temple priests. They would sleep in the sacred sanctuaries of the dream temples, hoping to be visited by the god Asklepios, who would bring them a



dream that would heal them of the physical or spiritual ailment. The dreams did not need interpretation; a dream experience itself was the cure. A person apparently was always cured if s/he dreamt an epiphany with Asklepios, where he or his representative would touch and heal the inflicted part of the body. This was a religious experience, where the cured patient became a strong believer in the god's power and, through reverence of the god, maintained the cure. The cure was given all the dignity of rebirth. In these ancient times, illness was equivalent to the lack of something - poverty. The setting of the incubation temples was always lush and opulent. The temple at Epidaurus was a beautiful place out in the country. The grounds swarmed with harmless snakes - a symbol of healing. Near the entrance of a five-mile approach, there were six stones with inscriptions of the case histories of over a hundred cures. The environment was conducive to establishing harmony between the inner and outer worlds, where poverty would turn into wealth, health, holiness and wholeness - these words all etymologically closely connected (Meier, 1966, p. 318).

Along with the Greeks, the Egyptians, Babylonians and Celtic tribes practiced dream incubation widely. There were over three hundred dream incubation temples in ancient

Greece, and Hippocrates in the 4th century, B.C., often prescribed pilgrimages to the dream temples to his patients. Hippocratic medicine held the tenet that dreams could be interpreted to bring about physical health, for the psyche and soma have great influence on each other. On the one side, the Hippocratic physician would study his patient and tell him what to do, while on the other, the elements within the patient were given the first chance to bring about a cure. Galen, the father of modern scientific medicine, was influenced by his dreams throughout his life. He spent time in the temple of Asklepios and treated patients by prescriptions revealed to him in dreams, while others he saw healed by their own dreams in the temple.

In ancient Babylon seers would sleep in a temple and invoke Makhir, Goddess of Dreams. Their penitential psalm was "Reveal thyself to me - may the dream be favorable and true" (Lincoln, 1970, p. 3).

Near Acharaca, where there was a shrine of Pluto and Core, sick people would go and remain quietly in a cave where priests dreamt and prescribed cures given to them by the gods. So, in the ancient world, dreams were thought of as real oracles for sickness and cure.

The idea that in sleep the soul is freed from the tomb (the body) and can converse with higher beings was a thought reflected in the writings of the Pythagoreans, Aeschylus, Euripides, Pinder and Xenophon.

In the Old Testament of the Bible both dreams and visions possess spiritual authority. God makes contact with kings and prophets through dreams to give them guidance. In a dream (Genesis 28:10-16), Jacob sees a ladder reaching to heaven and God tells him the land where he lies is for him from God and that his generations will be blessed. In hearing the voice of God in his dream Jacob recognizes that he has slept in a sacred place. He responds to this by setting up an altar, making a vow to be loyal to God if He protects him, and will tithe his money. This dream has the theme that is carried out in many Old Testament dreams - that a prophet becomes aware of his destiny and God's presence in his life and availability for relationship and dialogue through his dreams (Savary, Berne & Williams, 1984). That promise is reiterated in many places in the Old Testament. In Numbers 12:6 God promises "If anyone among you is a prophet, I will make myself known to him in a vision, I will speak to him in a dream." Again, God speaks



in Joel 2:28:

I will pour out my spirit on all  
mankind. Your sons and daughters shall  
prophecy, your old men shall dream  
dreams, and your young men shall see  
visions.

Abraham was also approached in a dream by God, who assured him and his offspring a blessed future (Genesis 15:1). Abraham believes what God has told him and makes an annual sacrifice and has a second dream where God warns him he will face tribulation before the blessing. A flaming torch then passes through the sacrifice, sealing the covenant between God and man. This story reflects another theme that pervades Biblical dreams - that man contacts a spiritual reality (either God or his angel) which imparts guidance essential to his destiny and often requiring a form of sacrifice. Morton Kelsey (1968) relates the word for dream "chalom" to the Aramaic and Hebrew verb "to make healthy or strong."

Joseph was another whom God approached in a dream, assuring Joseph that he would reign over his father and brothers (Genesis 27:3-11). When Joseph is called to Pharaoh's court and correctly interprets his dream of the seven kine and seven corn stalks to mean there will be seven years of plenty and seven years of famine for Egypt, out of gratitude for his wisdom, Pharaoh appoints Joseph ruler over

Egypt. This is another portrayal of a prophet listening to his dreams and valuing them as a vehicle to be in direct contact with the spiritual world, which will offer wisdom that he does not possess on his own. Other kings also believed they could be given that wisdom. King Solomon was told in a dream he would be given a wise and understanding heart to rule as king (I Kings III:5-15). King Nebuchadnezzar has his dream interpreted by Daniel and receives the message that he is unreasonable with his power and will have a mental breakdown if he does not acknowledge God as supreme ruler rather than himself. Nebuchadnezzar does not heed the message and does lose his mind for seven years. Daniel tells Nebuchadnezzar that it is not through his own human wisdom that he learns what the dream means, but "in order that the interpretation may be made known to the King, and that you may know the thoughts of your mind" (Daniel 2:30). When the time has elapsed, the King's sanity is restored, no longer taken over by his megalomania. He is more truly himself. John Sanford (1968) points out that this notion is very much in accordance with modern psychology - that the interpretation of dreams reveals to us the thoughts of our unconscious mind. This story is an example of the compensatory nature of the unconscious relative to the ego.



Not all Old Testament reports of dreams are happy ones. Saul experienced despair that God had turned away from him by not answering him through his dreams or prophets (I Samuel 28:6). Job was frightened by God in his dreams (Job 7:14). These experiences are like those of modern natives who feel the gods have left them when they cannot dream a big dream.

During Old Testament times the specific task of the prophet was to be able to be open to God in dreams and interpret them correctly. A prophet or dreamer was considered false and subject to a death sentence he was thought to believe in other gods or to prophesy incorrectly. If prophets didn't lead the people into closer communion with God, they were false. However, compared to modern times, the prophet's dreams were certainly revered. The only place in the Old Testament that discounted the value of dreams was in Ecclesiastes, where dreams were considered examples of vanity and "nothing more than a fool's fears" (Ecclesiastes 5:3, 7). Kelsey (1968) points out that, in the history of the Christian church, whenever a text proof has been needed to condemn the value of dreams, this passage is quoted without reference to all the aforementioned Old Testament dreams.

This shift from obeying the commands of the gods to an  
 The Shift from God Known as External Authority  
 to God as Author of Inner Experience  
 - the Breakdown of the Bicameral Mind  
 It is at around the birth of Christ that the history of  
 spirituality of dreams shifts in how people viewed God. Up  
 to this point the experience of God in dreams and in waking  
 life was one of receiving direct messages from a spiritual  
 external authority. Those messages were reserved primarily  
 for prophets and kings. Savary et al. (1984) suggest that  
 the message of Jesus in the New Testament was that God works  
 through inner experience:

Perhaps the crucial turning point in the  
 evolution from the Old to the New  
 Testament which Jesus brought into the  
 world was that he taught a religion one  
 of whose foundations was inner  
 experience. Not only do we have such  
 statements as "The Kingdom of God is  
 within," but we have all the parables  
 which emphasize inner experience, as  
 well as Jesus' own example of relating  
 to God as Abba, a personal Father.  
 Could Jesus have been suggesting that  
 God not only works in history, the outer  
 events and the religious community, as  
 was the dominant Jewish belief of the  
 times, but that God also works through  
 inner experience, not just in the  
 prophets, but in everyone?

(Savary et al., 1984,

p. 27)

This shift from obeying the commands of the gods to an orientation of listening to one's inner experience, has been described by Julian Jaynes (1976) in his theory of the breakdown of the bicameral mind. A digression from the historical progression of dream interpretation will be made here in an attempt to present Jaynes' thesis as a framework for understanding the shift in consciousness that is seen in the New Testament .

Jaynes maintains that the origin of consciousness - man's awareness of himself as the author of his experience - dates back to the second millenium B.C. He uses the first written epic poem by Homer, the Iliad, written in 1230 B.C., to show the shift of man's thinking from solely relying on hearing the voices of the gods to beginning to take responsibility for his life. In the earlier parts of the Iliad, the characters all exhibit the phenomenon of the bicameral (2-part) mind in which a god was the executive directing the follower, man. The mind of the Iliadic man has no awareness of his awareness of the world. The beginnings of all actions are not in the characters' conscious plans, but through direct commands of the gods. Volition, planning and initiative is rganized with no consciousness whatsoever, but is told to the individual in his familiar language with either the aura of a friend, a



god, or a voice alone. The individual obeys these hallucinated voices because he cannot see what to do by himself.

Hearing voices helped to eliminate the stress caused by the need for decision making in novel situations. Jaynes holds that had Hector been robbed of the gods he would have had a psychosomatic disease in the same way that modern, high-powered executives develop ulcers and heart problems from being in positions of high responsibility, which require them to make costly decisions. Thus, it was the function of the gods to guide and plan action in novel situations.

Bicameral dreams were those where a messenger comes to the person in his bed and he experiences himself receiving a message. There are four bicameral dreams in the Iliad which reflect the voice of consciousness in ancient man's mind, directing him into actions he might take. The Trojan war began when Agamemnon was asleep in his tent, and the god Oneiros (Zeus' messenger) came and stood at his head, telling him to rise and go to war. In another dream King Rhesus gasped in his sleep. Oneiros visits Achilles in a dream, telling him his bones are to be buried with his friends. And lastly Hermes visits Preon, telling him to escape because he is sleeping among enemies.

The bicameral mind seen in the Iliad was the mentality that pervaded civilization from its beginnings in the ninth millenium B.C. through the second millenium B.C. Jaynes postulates that the evolution of man to the origin of consciousness is reflected both in a drastic turn of events in the world and a concomitant evolution in the organization of the brain.

From early civilization, as man moved from hunter and gatherer to agricultural communities the bicameral mind served as a form of social control. The bicameral mentality enabled a large group to carry with them the directions of the chief or king as verbal hallucinations. The chief did not always have to be present. Thus, the culture strongly encouraged people to hear voices as their authority. By holding in high esteem the voices that he heard telling him what to do, bicameral man allowed the speaker's language to have power over him, thus giving the gods that voice of authority which, when man heard, he obeyed. Any new situation which required a decision that could not be made on the basis of habit was sufficient to cause an auditory hallucination.

Jaynes offers a neurological model which was responsible for these hallucinations. In the left dominant hemisphere of the brain, there are three speech areas which,

upon removal, will cause loss of speech. Unlike many critical areas of the brain, these language areas do not have bilateral representation. There are "silent" corresponding speech areas in the right hemisphere, which Jaynes suggests may have had a function in an earlier stage of man. In bicameral civilizations, the right-sided corresponding Wernicke's area may have been free for the language of the gods to talk to man who was listening on the left. Based on experiments stimulating that right hemisphere area Jaynes concludes that, just as patients in almost all instances reported experiences in which they were passive and being acted upon by voices, the bicameral man was directed by his voices. Jaynes views bicameral man's gods as "amalgams of admonitory experience" (p. 106). The speech of the gods was organized in the right corresponding Wernicke's area and heard over the anterior commissure to auditory areas in the left temporal lobe. Auditory hallucinations were the most efficient method of getting complex critical processing from one side of the brain to the other. The two hemispheres, under certain conditions, are able to function almost like two independent persons. The left hemisphere is known to be highly logical and rationally developed. The right hemisphere functions in more creative and affective ways, allowing for playfulness



and creativity. This functional relationship between the left and right hemispheres corresponds to the man-god relationship in the bicameral period.

Jaynes postulates that, during the course of evolution, men came up with rituals which helped to get the two hemispheres of the brain connected. There were shrines and graves and idols in different geographical locales. Over the course of seven millenia, bicameral nations spread across from Egypt to Peru to the Yucatan, as evidenced in their death practices, idolatry, divine governments and reports of hallucinated voices of the gods. Each person had a part of his nervous system that was his divine authority.

In the second millenium B.C., several drastic changes in civilization occurred to cause the breakdown of the bicameral mind. First, the advent of writing began to erode the auditory authority of the gods. Now the divine word was written and "the word of a god had a controllable location rather than an ubiquitous power with immediate obedience" (Jaynes, 1976, p. 208). Secondly, the loosening of the god-man partnership was exacerbated by increased trade and the development of cities. In the much more complex social structure, where different gods from different countries having conflicting interests would have a harder time telling individuals what to do, it was much more difficult

to maintain the social order. In this same era, the world turned "upside down." There were several major, geological catastrophes which caused civilizations to perish, leaving half the world's population refugees. This led to the collapse of nations, with resultant discord and wars. Jaynes suggests that this phenomenon was a forerunner of consciousness.

But in the forced violent intermingling of peoples from different nations, different gods, the observation that strangers, even though looking like oneself, spoke differently, had opposite opinions, and behaved differently, might lead to the supposition of something inside them that was different. ... It is thus a possibility that before an individual man had an interior self, he unconsciously first posited it in others, particularly contradictory strangers, as the thing that caused their different and bewildering behavior.

(Jaynes, 1976, p. 217)

It was in this social chaos that the bicameral mind was not sturdy enough to maintain social control. By being dependent on a rigidly ordered, strict hierarchy to enhance the preservation of hallucinations, in social chaos, bicameral man was at a distinct disadvantage. Jaynes states

death would come soonest to those who impulsively lived by their unconscious habits - or who could not resist the commandments of their gods to smite whatever strangers interfered with them. It is thus possible that



individuals most obdurately bicameral, most obedient to their familiar divinities, would perish, leaving the genes of the less impetuous, the less bicameral, to endow the ensuing generations.

(Jaynes, 1976, p. 220)

Jaynes is emphatic to point out that, although natural selection may be a factor in the breakdown of the bicameral mind, the origin of consciousness was primarily an introduction of the culture, learned on the basis of understanding language.

Man adapted to the breakdown of the bicameral mind when admonitory voices were heard no more. Both consciousness and a corresponding new organization of the brain allowed for a much higher level of integration between the two hemispheres. This integration was bringing man to an awareness of himself that basically assigned his interior self as the author of his experience, rather than an external god. This left bicameral man, as well as the contemporary individual, in search for substitutes for authorization. It was in this transition time that there were attempts to hold on to bicamerality through divination methods, such as animal sacrifice, oracles, sibyls, the removal of idols and cult statues. Jaynes maintains that our modern culture still looks for authorization through science and religion. It has been the nature of man

throughout the ages to be looking for the one truth, the single cause, the final answer. He contends that our search for authorization from science is no different than from religion. Both science and religion are direct outgrowths of the search for lost gods after the decline of the bicameral mind. Science, like religion, offers

a rational splendor that explains everything, a charismatic leader or succession of leaders who are highly visible and beyond criticism, a series of canonical texts which are somehow outside the usual arena of scientific criticism, certain gestures of idea and rituals of interpretation, and a requirement of total commitment. In return, the adherent receives what the religious had once given him more universally: a world view, a hierarchy of importances, and an arguing place where he may find out what to do and think, in short, a total explanation of man.

(Jaynes, 1976, p. 441)

The issue of how man struggles to control his world continues to be a central one for mankind. The particular endeavor of this study in examining the dream which allows the dreamer to contact his/her own inner wisdom is one that encompasses this search for authorization.

As we return to the history of spiritual dreams, we can see now the "bicamerality" explains Old Testament dreams. Jacob's ladder was a bicameral dream in that he hears a voice from a source he clearly hears as coming from a place

external to himself. Jacob knows he is dreaming and receives a direct message from God. It is in the first millenium B.C. that there was a definite historical change in the nature of dreams from bicameral to vicarial (we are doing something else in the dream besides sleeping) and translocative (and we are somewhere else). Jaynes does say that there are vestages of the bicameral mind: "Such dreams are very rare today but they occasionally occur with profound effects" (Jaynes, 1986, p. 147).

#### New Testament Dreams

The dreams of the New Testament reflect vestiges of the bicameral mind. We see an angel as messenger of God who comes to Joseph in a dream, telling him to marry Mary who will give birth to Jesus, and not to return to Herod, but to flee to Egypt and then to Israel. Joseph listens to his dream, believing that he can be in direct contact with God. Mary is given a dream that she will bear the Christ child. (It is interesting to note that the Buddha's birth was announced to his mother in a dream, as well.) Wise men in a dream are warned to fear Herod. With the unfolding of Jesus' life we see evidence of the evolution of man's consciousness. Jesus is driven into the wilderness by the Spirit to be tempted by the devil (Matthew 4:1, Mark 1:12,



Luke 4:1). This was a waking visionary experience which was not given much distinction from a sleeping dream. Jesus was guided to meet head on the inner power of evil, rather than the outer manifestation of evil, thus confronting his dark side. These later New Testament dreams and visions mark the transition of people who acknowledge that they have internal thoughts which guide them in their decisions. Some also contend that dreams can be sent by God to guide them as well.

Numinous experiences from the spiritual world can be as real as man's inner experience of his physical world. This idea stemmed from Plato's point of view that dreams and visions were a way the spiritual world entered a man's psyche. Though Plato held that dreams reflected the irrational savage animal within us, thus acknowledging a dark, instinctual side of man, he also accepted that God communicated in dreams. Plato valued the force of man's reason and the need for some cause for healing. Platonic thought thus served as a bridge from the divine to the psychological, thus reflecting the breakdown of the bicameral mind and the evolution of consciousness.

God speaks in visions to men throughout the New Testament. Philip was directed to go down towards Gaza, and on the road he converts a man, believing that this wonderful



thing happened because he obeyed his vision. Saul is struck down blind on the road to Damascus and hears a voice saying, "I am Jesus who you are persecuting" (Acts 9:3). When Peter converted Cornelius, both had heard visions to go to each other. Paul receives clarity from God in a dream to go to Macedonia and eventually to Rome. (The announcement of his mission was brought through a dream to Mohammed, as well.) New Testament Christians believed they were in contact with a non-physical Spirit which could save them from the evil power of dark, spiritual forces. White (1952) points out that Christian descriptions of the spiritual world are analagous to Jung's archtypes and complexes. This again is reflective of man's consciousness of himself.

Kelsey (1968) discusses the New Testament apocrypha writings of the first Christians in the late second century A.D., describing God sending dreams to both good and evil men; but "they feel that to the best of men God will reveal himself through intelligence rather than through dreams" (Kelsey, 1968, p. 106).

The sages of the Jewish Talmudic period, from 450 B.C. to 500 A.D. assigned a mystical nature to dreams and used this material to shape Hebrew life. Dreams were interpreted to guide ethical, religious and political behaviors. Hebrew sages were influenced by ancient Babylonians who believed

that supernatural powers were the source of dreams in the form of either evil spirits, the returning dead, or the wandering soul. The wandering soul consisted of two parts - Ruach and Neshomo. Neshomo leaves the dreamer while he sleeps and travels throughout the world, with his experiences forming the content of the dream. Angels or demons were emissaries from the supernatural powers who would help, warn or punish the dreamer. The Haggadah part of the Talmud is filled with examples of these kinds of dreams which reflect the bicameral mentality of ancient Babylon.

The Talmud reflects the two trends of bicamerality and consciousness. The first is that dreams have an external source. God speaks to man in prophetic dreams, while demons communicate in warning and threatening dreams. The second trend is that dreams have an internal source, a psychological origin coming from what man thinks in his heart. Lorand writes:

In ascribing the origin of the dream to the individual's inner powers, the Hebrew concept was and is that there is always a struggle in man's soul between two inclinations - the good, the higher ambitions (Yetzer Tob) and the impulses which are immoral and impure (called Yetzer Hara). This struggle finds expression in dreams.

(Lorand in Woods & Greenhouse,  
p. 153)

Tertullian, in the third century A.D., in his treatise De Anima (On the Soul), reflected the Christian attitude in the early church for the next 1200 years. He held that dreams were psychic phenomena common to all men, and that they can come from four different sources - demons, God, the soul, and a state that stands under consciousness - what was later to be termed by Freud as the unconscious.

In the 4th century A.D., Synesius of Cyrene wrote that dreams often heightened insight during sleep, reinforcing Tertullian's notion that the source of dreams can be the soul or a state which stands under consciousness. Synesius wrote:

I am not surprised that some have owed to a sleep the discovery of a treasure; and that one may have gone to sleep very ignorant, and after having had in a dream a conversation with the Muses, awakened an able poet, which has happened in my time to some, and in which there is nothing strange. ... When sleep opens the way to the most perfect inspections of true things to the soul which previously had not desired these inspections, nor thought concerning the ascent to intellect and arouses it to pass beyond nature and reunite itself to the intelligible sphere from which it has wandered so far that it does not know even from whence it came, this I say, is most marvelous and obscure.

(Woods and Greenhouse, 1974,  
p. 160)



There was a dramatic shift in attitude between the second and fifth centuries A. D. towards dreams which Kelsey (1968) attributes to the development of a negative attitude towards dreams. In writing the Vulgate, the Latin translation of the Bible, Jerome mistranslates the Hebrew word "anon" for "dreams," as "witchcraft." Kelsey explains:

In translating Leviticus 19:26 and Deuteronomy 18:10 ... Jerome turned the law: "You shall not practice augury or witchcraft (i.e. soothsaying)" into the prohibition: "You shall not practice augury nor observe dreams." Thus, by the authority of the Vulgate, dreams were classed with soothsaying, and the practice of listening to them with other superstitious ideas.

(Kelsey, 1968, p. 155)

Church leaders born in the sixth century A.D. and after used his new translation to keep people from turning to their dreams for insight and guidance, thus ending the Christian and bicameral tradition of communicating with God through dreams. Gregory the Great, in the sixth century, known as the "teacher of the Middle Ages," advocated a more rational approach to finding God through faith and doctrine, over direct experience of God's revelation through dreams. The English archbishop denounced the study of dreams along with magic and superstition.



During the Middle Ages, Christians were finally out from under the persecution of the Roman Empire and enjoying the good life. Savary et al. describe this period as one where Christians were much more interested in the material world than the spiritual one.

The church had forgotten the persecution of its earlier centuries and Christians were, we might say, happily bourgeoisie. A cursory look at the popular manuals of dream interpretation in those days would reveal a preoccupation, not with the God life, but with the good life. ... No longer seeking in dreams to find God's will or to heed God's call to holiness and wholeness, people saw dreams as a form of divination - a way, by predicting the future, to increase their power, pleasure, health, and wealth.

(Savary, 1984, p. 53)

In the 11th century A.D., Greek language and thought was reinfiltrating Europe, and Aristotle's philosophy was becoming the basis of modern science and theology. Aristotle's basic tenets were that there are only two ways man can know reality - either by experience or rational thought. Only the physical world exists and humans can never be in touch with the divine. Thus, dreams are natural phenomena and not messages from God that could impinge on man's free will. Dreams occur in the quiet, undistracted state of sleep where we can make more refined observations of our lives. Here, we see the total negation of bicameral mentality.

Thomas Aquinas rewrote Christian theology from an Aristotelian perspective in the 13th century in his treatise, Summa, and took the position that dreams were of little value. Kelsey (1968) points out, however, that Aquinas, at the end of his life, woke up one morning and told his scribes that he couldn't write anymore, that it was revealed to him that his writings all seemed "like straw" and he could only wait for death. Kelsey (1968) contends that only a direct revelation from God through a vision or dream could make his work seem like straw. So that, although his Summa was against dreams, his life was for them.

The Middle Ages then were a time where even believers did not think that God was constantly operative in human behavior. Dreams could be divine, but more often could be of the devil, of magic or natural phenomena. Luther believed that self knowledge could be furthered through dreams in order to repent of sins and prevent the consequences of what might follow. He believed that Satan could be discovered in dreams and prayed that God would not confuse things by talking to him in his dreams.

The universal evolution from animism to rationalism, where the core of human experience was thought to reside in the conscious ego, culminated in the 18th century with the

Enlightenment - the Age of Reason. In turn, the reaction to the overvaluation of consciousness of the Enlightenment gave birth in the late 18th century to Romanticism. The Romantic reaction, with its emphasis on extinction of consciousness, gave dreams a newly found status as vehicles which could contribute to human knowledge and wholeness. The underworld of the human psyche was pursued with great interest and showed itself with "a preoccupation with death, and with an almost obsessional advocacy of suicide, understood as the way to the total extinction of consciousness" (Beguin in White, 1952, p. 34).

Psychologists and philosophers were not able to explain the reality of the conscious process without an unconscious. Kant wrote that we could have ideas without being aware of them. The consideration of a concept that would describe phenomena that were not conscious, was in the work of Leibniz and Carus. In 1848, Carus' work Psyche described the unconscious and gave it all the attributes that tradition had ascribed to God or gods. White describes Carus' picture of the unconscious as being supra-individual.

The unconscious is ceaselessly operative, it is untiring and sleepless (and in this respect also, godlike): unlike consciousness, it is unfettered by the categories of space and time: it is both epimethean and promethean. It is the source of consciousness itself,



and the source of all Kōnen - all power and possibility. By definition unknown and unknowable to consciousness, it can be known only by its effects as perceived by consciousness. It is itself unfathomable, immeasurable, infinite ... The unconscious is the subjective expression of Nature ... in turn a partial revelation of, a participation in, the divine mind.

(White, 1952, p. 30-31)

Carus sees the unconscious as the road to God:

The highest aspiration of the conscious mind, the attainment of God, can be approached only by its submission to the deepest depths of what to us is purely unconscious.

(Carus in White, 1952, p. 31)

Later, White (1952) points out that Jung would use the same word for unconscious that Kant used for God -

"Grenzbegriff." In describing the unconscious as a boundary concept, Grenzbegriff is

to describe that to which, by definition, our consciousness cannot penetrate, but which yet often behaves as if endowed with consciousness, and often intelligence and purposeful volition.

(Jung, 1923, p. 613)

Thus, dreams and involuntary fantasies that the bicameral man ascribed to gods were now beginning to be ascribed to the unconscious.

The Scientific Treatment of Dreams



With publication in 1900 of The Interpretation of Dreams Freud established a contemporary link between dreams and meaning. Through empirical study, Freud declared the potential for growth and healing through the analysis of dreams. Freud held that dreams depicted symbolically the repressed wishes of the unconscious. In this first scientific treatment of dreams Freud held that, rather than divine revelations, dreams were revelations of human nature. This notion is reminiscent of Artemidorus' view in the second century A.D. Freud treated disease with a mechanistic cause and effect model, based on the assumption that if the disease could be reduced to its cause by bringing the unconscious conflicts and wishes to consciousness, thus evoking an abreaction, the analyst could effect a cure.

Freud's mechanistic view states that the goal of treatment is to find a cause, while Jung holds that it is to establish a balance among energies. Jung believed that energy forms the essential basis of changes in behavior. The energy maintains itself as a constant through those changes and finally leads to a condition of general equilibrium (Jung, 1960). The goal of therapy for Freud was reductive - restoration back to health, where for Jung, the

goal was prospective - growth forward towards individuation or integration.

It is at this juncture that Freud's disciple, Carl Jung, split with Freud and developed a view of dream interpretation which broadened the concept of libido. Jung was dissatisfied with the emphasis Freud placed on wish fulfillment and his overvaluation of the sexual aspect. Freud saw libido as sexual, instinctual energy centered in the incest wish, while Jung expanded the concept of libido to include the life force, which is undifferentiated, formless energy, which includes spiritual energy. Jung did not see libido as a strictly biological force aimed at mechanical discharge, but as a creative force in nature. He saw the spiritual realm as an organic part of the psyche, a person's search for meaning. He saw the spiritual element was expressed in symbols, and symbols were the language of the unconscious. Symbols attract one to self actualization and wholeness through the integration of parts of the personality into a functioning totality.

Jung saw the latent content of dreams as having a present and future reference, as well as a retrospective one. He saw historical causation as essential, but limiting, not adequate to handle a practical therapy that was concerned with a person's present and future. He

reinterpreted Freud's incest theory as a metaphor for rebirth. He saw the ultimate goal of the libido, rather than the impregnation of the mother for the child's own sake, motivated by the pleasure principle, to be the return to the womb to be reborn. In this way Jung thought about infantile sexuality as a symbol for life transformation.

A dream was treated by Jung as a symbolic, imaginal expression of experience. Jung thought that the unconscious used non-rational metaphoric means of communication, rather than Freud's notion that the unconscious used rational thinking which was distorted in dreams. Freud saw the manifest content of a dream as a cover for the real situation of the dreamer. He held that a dreamer's situation was one of conflict between a repressed wish seeking expression and the need of the ego to keep the wish unconscious. This state would keep the meaning of the dream out of awareness. Jung also saw the dream as the image of the patient's unconscious situation expressed in symbols. These symbols could be understood and would reveal an underlying meaning.

While Freud reduced the symbol to a representation of sexual libidinal impulses, Jung saw symbolic material as coming from a sovereign and irreducible dimension of man's consciousness. The unconscious for him was not a junkyard



of repressed memories and rejected, instinctual tendencies, but a creative and intelligent principle binding the individual to nature, humanity and the universe. Jung recommended that the interpreter learn all he can about symbolism and then forget it when he is dealing with a dream, so that the interpretation will be based on the context of the dream and not a preconceived idea. Thus, Jung opposed Freud's view that symbols have fixed meanings which were analagous expressions of forbidden sexual instincts. For Jung, a true symbol points beyond itself to a higher level of consciousness. Jung's student, Singer, describes the dream as "the self-portrait of the unconscious at a given moment" (Singer, 1973, p. 311).

Jung saw the symbol as the instrument which transformed energy into work. The symbol moves us by helping us to shift our center of awareness. The symbol in the dream helps complete the therapeutic task of uncovering the sources which can help the patient to fulfill his individual purpose and to transform unconscious sources of life and power.

Jung (1953) believed that by confronting the contents of the conscious mind with those of the unconscious, a reaction is caused between these two psychic entities that aims towards synthesis. Through alchemy, Jung realized that



there is a process where the psyche is transformed by the relationship of the ego to the contents of the unconscious (Jung, 1965). He saw the relation of the unconscious and conscious as compensatory and developed the theory of psychic compensation. Jung wrote

the psyche is a self regulating system that maintains its equilibrium just like the body does. Every process that goes too far immediately and inevitably calls forth compensations, without these there would be neither a normal metabolism nor a normal psyche.

(Jung, 1954, p. 152)

Dreams, then, bring forth the unconscious contents, in symbolic form, to consciousness. They reveal "the other side" in order to give us a whole picture of the psyche. The products of the unconscious psyche, Jung wrote,

are pure nature, they show us the unvarnished, natural truth, and are, therefore, fitted, as nothing else is, to give us back an attitude that accords with our basic human nature when our consciousness has strayed too far from its foundations and runs into an impasse.

(Jung, 1964, p. 317)

### Transcendent Function of the Unconscious

Jung suggests that there is a transcendent function of the unconscious, which sounds very much like the "secret helper" of the pagan tribe of Ibans (earlier described) which came to them in their dreams. Jung writes:

If we can successfully develop (the transcendent function), the disharmony ceases, and we can enjoy the favorable side of the unconscious. The unconscious then gives us all the encouragement and help that a bountiful nature can shower upon man. It holds possibilities which are locked away from the conscious mind, for it has at its disposal all subliminal psychic contents, all those things which have been forgotten or overlooked, as well as the wisdom and experience of uncounted centuries which are laid down in its archetypal organs. The unconscious is continually active, combining its material in ways which serve the future. It produces, no less than the conscious mind, subliminal combinations that are prospective, both in refinement and in scope. For these reasons, the unconscious could serve man as a unique guide.

(Jung, 1960, p. 116)

If the dreamer has a neglected side that the ego wishes to ignore, the dream will portray it symbolically and repeatedly until the dreamer incorporates that aspect both intellectually and emotionally. The dream, then, serves the purpose of expanding ego awareness.

#### Archetypes and Symbols in the Numinous Dream

The archetype may be seen as concentrated psychic energy which is bipolar in nature. The symbol provides the mode of expression by which it becomes discernible and available to consciousness. The symbol is always grounded in the unconscious archetypes whose manifest forms, as they reveal themselves, are molded from ideas acquired by the conscious mind. A dream often pictures an image that is incomprehensible through rational thought and yet carries an

important image. The affect it elicits in the dreamer is one of its important functions in bringing the individual into a deeper relationship to the unconscious.

Jung has defined a number of archetypes which are symbols of transformation. This is essential in addressing the numinous dream - the dream especially charged with psychic energy that contains information or a message which marks a major turning point in our life's journey. Numinous dreams emerge from the archetypes of the collective unconscious. The images in dreams can be found not only in places all over the world, but also in different periods throughout the history of man. The collective unconscious is shared by all humanity and is a manifestation of the creative cosmic force. Their numinosity is defined by the "it is" encounter with the source. In a numinous experience, there is a heightened awareness of an inexplicable, profound reality. Frequently, the appearance of an archetypal figure marks a real transition for the dreamer, revealing a potential to deal with a new attitude within the psyche.

If the archetypal images are not accepted by the ego as "messages of the gods" in the same way bicameral man assigned them authorization and took direction, if the inner life is ignored and not accepted as a true reality, the



symbols do not make their way into consciousness. Jung's theory of symptoms as symbols of neglected archetypes demands that they be taken seriously and carefully heeded. When archetypal urges or other qualities of the psyche are repressed or not allowed to develop, they remain primitive and undifferentiated. As a result, they exert a potentially destructive influence on the personality and interfere with adaptation to reality or bodily health and manifest themselves as psychopathological or somatic symptoms.

In bicameral times, the gods were seen as the inflictors and healers of disease. One listened attentively when the gods spoke to receive the proper guidance for reestablishing the relationship to them. In modern man, the archetypes are the contemporary analog inflictors and healers. They are tremendous sources of energy, and when not related to consciously, their energy flows into the body, and emerges as symptoms of disease. Going into the roots of the archetype, one finds some aspect of divinity, a higher source of energy which transcends the personal ego. Jung's theory defines the task of modern man, since he no longer assigns authority to the gods, to locate those gods within him by developing a relationship to the archetypes (Jung, 1954).



Jung recognized that, in the individuation process, one can transcend the boundaries of the ego and the personal unconscious and contact the Self which includes all humanity and the entire cosmos. Because of this idea Grof (1985) considers Jung the first representative of the transpersonal orientation in psychology.

Freud also showed a deep interest in religion and spirituality throughout his life. In his reductionistic attempt to get a rational understanding of irrational processes, he described irrational processes as pathological and interpreted religion as unresolved libidinal conflicts. Jung accepted the irrational as including the mystical, and assumed the spiritual element to be an essential part of the psyche. Genuine spirituality, to Jung, was an aspect of the collective unconscious which, if the analysis reached to a sufficient depth, could emerge to consciousness.

#### The Archetypal Dream

Jung described the archetypal dream as the kind of dream that would elicit the spiritual element of the psyche. The archetypal dream contains an extraordinary message from the unconscious. These special, or "big," dreams contain spiritual messages which are the focal interest of this dissertation. In the archetypal dream the dreamer may sense the importance of the dream and be

fascinated or emotionally stirred by it. S/he may experience some warning or enlightenment, suggestion for life or supernatural help. The dream has a cosmic quality, and the dream images have mythological and religious motifs. This cosmic quality may be experienced by fast movement through time or space, flying through space like a comet, being a stranger or giant or dwarf-like in body form, dying, confusion, madness, disorientation or euphoria. These dreams may include extraordinary images, such as dragons, strange masks, hidden treasure, helpful animals, gods and demons. The archetypal figures of the shadow, the wise old man, the child, the hero, earth mother, anima, animus and trickster, are all symbols of transformation - any of which may be essential to a "big dream."

Archetypal dreams appear at important junctures in an individual's life and mark rites of passage. These are: early childhood (age 3-6), puberty, early adulthood, age 35-40 (marking the second half of life), menopause, before death and crisis times. During the second half of life, there is a rich opportunity for transformation as one examines the roads not taken. As the first half was taken up with the making of many choices, the second half lends to a re-examination of other paths not chosen in order to

reclaim any values laid aside by the earlier choices. This is the hero's journey. Though primitive tribes and Old Testament people believed big dreams were only dreamt by "big men" in authority, like shamans, prophets and kings, Jung believed that they are dreamt by "simple people, more particularly when they have got themselves mentally or spiritually in a fix" (Jung, 1964, p. 324). If a patient was not open to a needed religious orientation, Jung thought s/he might be likely to have an archetypal dream that would suggest a way of moving ahead in a direction not known to him or his therapist (Mattoon, 1978).

Jung believed it was important to let a dream speak for itself. He saw two basic ways of approaching a dream. First, analysis on an objective level entails taking every character as a person in real life. On the objective level, the dreamer shows the reaction of the unconscious to what is happening in the conscious life of the dreamer. Second, analysis on a subjective level is used when the dream figures evoke more emotion than one would expect in waking life. The dream figures are personified aspects of the dreamer's own personality. A person whom the dreamer knows in daily life may embody an archetypal element in the unconscious and be a symbol of transformation.

Jung was careful to point out that a transpersonal interpretation of a dream should only be sought out after



all other possibilities have been explored. He warned that archetypal dreams

arise from the deepest and truest needs of the individual; (and are) illegitimate when they are either mere intellectual curiosity or a flight from unpleasant reality ... People who go illegitimately mooning after the infinite often have absurdly banal dreams which endeavor to damp down their ebullience."

(Jung, 1960, p. 288)

In Jungian dream interpretation, Singer emphasizes that there must be agreement between analyst and patient in understanding a dream.

It must grow out of the dialogue between the two, and it must be felt as valid by the analysand, it must "click" with him. Otherwise the analyst's pronouncements are mere intellectualizations. The analysand may follow what the analyst is saying, but the words will have little effect upon him.

(Singer, 1972, p. 312)

The goal of dream analysis is to teach the patient to become independent of the therapist by being able to dialogue with his/her own inner aspect - "the therapist within." When the analyst assists the patient to find his/her own inner truth through the integration of the psyche, the seeds of learning how to transform oneself are sown.

When we deny an archetype's presence it dominates our life, and then we are in a hopeless situation. The psyche can restore health through the union of opposites. Only when the conflict between the opposites is suffered



consciously, and the tension is tolerated with an openness to what the unconscious produces, can there be hope for integration. This conscious attitude of the ego, to attend to the archetypal symbols brought from the unconscious through dreams, offers the potential for transformation. When the symbols are not acknowledged and their impact is resisted, the energy remains at the level of the body as one experiences psychosomatic symptomology. It is within this paradigm that attention to dreams can be a key to developing a relationship to an unaccepted aspect of the psyche that is the matrix of disease.

Kluger writes:

Across this seemingly impassable gap between consciousness and the unconscious, dreams can form a bridge if we are ready to walk it. They are the efforts of man's inner nature to maintain or reconstitute the relationships between the two realities and to restore the balance between them. They are an expression of a continuous process of transformation whose goal is wholeness.

(Kluger, 1963, p. 75)

### Symbols of Transformation

Jung's term for the psychological development which occurs in the second half of life is the path of individuation. He identified some of the archetypes in this stage of this developmental process as the persona, shadow, anima, animus and the Self. Jung believed that dreams offer present images which are about the current task that the

psyche is confronting. These images are clues which signal moments of transformation when the possibility of a new development is presented. Jung called these the archetypes of transformation. These archetypes are bipolar and their differentiation is one way of approaching duality in human experience. Clift and Clift (1984), in their book Symbols of Transformation in Dreams, outline these archetypes that Jung developed with rich dream anecdotal material. I will take some space here to briefly review some of these archetypal symbols which are often essential to the core of the numinous dream.

Jung used the term persona to express the ego's archetypal drive towards adaptation and external image. This is the role each one of us plays in everyday life -- it is both one's sense of personal identity and a sense of what other's expect. The persona is created when the individual attempts to deny to himself the existence of some of his own tendencies, such as anger, assertiveness, joy, hostility, erotic impulses, courage or aggression. The dangers of the persona are two-fold. An underdeveloped persona can leave a person socially inept with no adequate protection from the barbs of others. An overly developed persona, or a "glued persona," one from which we are unable to disidentify when appropriate, indicates an inability to contact the inner person. Whether the persona is underdeveloped or overdeveloped, the person is blocked from moving on, and growth is stopped. A flexible persona permits one to be open, yet protected, able to respond to life in a way that

is true to oneself. Dreams that raise the issue of the persona often have clothes in them, with the character concerned about what to wear, where to find it, and how it fits.

The opposite of the persona is the archetype of the shadow, Jung's term for the unconscious part of the person, that part which is out of awareness and has not been lived out and claimed as part of oneself. Freudian slips are a way our shadow shoves its way into outer behavior, by forceably bringing to our attention our repressed, hidden, embarrassing intentions. Dreams, like Freudian slips, can call attention to the hidden, dark, evil, undesired traits of the dreamer which are often personified in someone who is the same sex of the dreamer. Jung and Von Franz (1964) contend that the work of assimilating the shadow is one of the most difficult ethical tasks of the individuation process.

The archetype of the anima is the feminine figure in the man's unconscious. In men's dreams, the personification of a woman can represent that feminine aspect of himself. The anima for a man is an even deeper layer in the unconscious than his shadow. Jung saw the anima as serving the function of leading a man to the depths of his soul.



When a man is out of touch with his anima, the negative anima is expressed in him by the stereotypic behavior of an unpleasant woman. Negative aspects of the anima are seen when a man is moody, touchy, easily irritated and his personal relationships with others are turbulent. Recognizing the role of an inner feminine dream figure can enable a man to enter a new relationship with his unconscious, thus restoring the feminine part back to himself.

The animus archetype represents the masculine aspect of woman. An animus figure in a dream is male and represents, in the positive sense, the masculine characteristics of action, focus and power. The negative animus is rigid, obstinant and absolute. When the animus is not consciously related to, a woman can show signs of being possessed by angry, negative animus behavior, causing her to be argumentative, controlling, and extremely critical of herself and others. A woman who is able to incorporate her animus from the symbols in her dreams has realized her potential as a mover in her world and an explorer of her depths.

The archetype of the trickster is a collective shadow figure who encompasses all the inferior, unrecognized traits of character in people. The trickster is dangerous and



unpredictable and causes chaos in the world around him. He often plays jokes on people which cause senseless suffering. An ancient character in mythology, the trickster is in jesters, clowns, devils, the gods, Hermes and Pan, and other images of folly. The function of the trickster is to pull the rug out from the individual who sees himself as highly developed, and flatten him with his shadow side of low intellect and morals. Clift and Clift write:

The trickster figures thus are images which can serve as a healing force for a view of life that is too high, too pure and overheroic. When the unconsciousness which the trickster typifies is brought to the light of consciousness, then humankind is seen more truly.

(Clift & Clift, 1984, p. 103)

The trickster is the archetype of the tendency of something to change into its opposite. Jung (1960) contended that the only way our culture could avoid being torn apart by the opposites would be to bring to consciousness the grim possibilities which are repressed in the unconscious. The trickster can be that relentless force that pushes the psyche towards transformation.

The archetypal motif of death and rebirth forms a uniting symbol when the opposites get too far apart. Though dreams of dying usually have a nightmare quality, they usually do not refer to actual, physical death. Rather,

death dreams are treated as a symbol of death of attitudes, or an old part of the self dying. When a significant transformation from one level of consciousness occurs, and one experiences dying to the former identification, the event may be marked by a major dream which has death and disfigurement in its manifest content.

The Self is the archetype of wholeness and is the unifying center of the psyche which is the totality of conscious and unconscious. The Self incorporates all other archetypes by incorporating those broken-off aspects from the original unity of the soul and bringing them back consciously into unity of the total psyche again. As the inventor of dream images, the Self is often seen in the numinous dream that a person has at a turning point in his or her life. These Self images appear in dreams as people who carry a sense of authority and power and wisdom. The appearance of these figures in dreams are symbols of transformation for the dreamer at a transition time, and have catalyzed the turning of fear into peace, and anxiety into strength. As director of the individuation process, the Self, Jung held, symbolized the "god image" in the psyche which responds to the human need for meaning, direction and acceptance. This god image in the Self is like the inner expression of the bicameral gods. Jung, and

Clift and Clift subscribe to the validity of the modern-day, bicameral dream, where the Self can manifest itself in a dream as a direct, one-line message from a disembodied voice to guide the dreamer.

Clift and Clift warn that working with these archetypes and their symbols in dreams is no guarantee for change.

In whatever symbols of transformation the psyche offers, this kind of attention and honoring, listening and exploring the images, even if faithfully followed will not necessarily make a spiritual experience or a transformation happen. They cannot be forced. One can, however, as Jung suggests, draw near the experience and wait upon it - there to encounter the symbolic inner treasures that can lead to personal transformation.

(Clift & Clift, 1984, p. 147)

He holds that dreams seem to synthesize one's mythic structures with one's life experience. He writes, "Frequently, when there is an incongruity between one's underlying mythic structure and an experience, it is the task of the dream to resolve the difference" (Krippner, 1985, p. 3).

The time when we are most likely to become conscious of a given myth is when a change is occurring within it, and it is not in harmony with our present needs, abilities and potentials. When an emerging counter myth, outside of our awareness, is having a disruptive influence in our lives,

A transpersonal orientation in psychotherapy is one where the therapist includes an awareness of a spiritual realm which is as significant for healing as an instinctual one. Other transpersonal psychologists have made contributions concerning this dimension which are particularly relevant to the transformative dream. Only four of the many will be considered here - Stanley Krippner, Ken Wilber, Frances Vaughan and John Sanford.

Krippner contributes to the perspective of dreams in the development of a person mythology. He contends that dreams expose and puncture dysfunctional myths. The personal myth is a way of making sense of reality - it can be either functional or dysfunctional for a person at any given period in his or her development. He holds that dreams seem to synthesize one's mythic structures with one's life experience. He writes, "Frequently, when there is an incongruity between one's underlying mythic structure and an experience, it is the task of the dream to resolve the difference" (Krippner, 1985, p. 5).

The time when we are most likely to become conscious of a given myth is when a change is occurring within it, and it is not in harmony with our present needs, abilities and potentials. When an emerging counter myth, outside of our awareness, is having a disruptive influence in our lives,



and challenges the old myth, a dream can be transformative by calling the dreamer's attention to the conflict between the two.

Krippner advocates using Ullman's group method of creative dream interpretation in helping a person to work with the dream in a guided group fantasy, thus facilitating the person's ability to resolve the conflict between the old and the emerging myths. This may entail a greater understanding of the anachronistic nature of the old, or strengthening the new, or integrating the two. This system can interface well with both Jungian and Gestalt dream interpretation approaches. The counter myth can be worked with like a Jungian compensatory dream which expresses an undeveloped part of the psyche. It can also be acted out as a Gestalt dream element which represents a conflictive part of the psyche.

Krippner's view of the dream as presenting the dreamer's mythic structure to him/herself can engender a process where the dream catalyzes a transformative experience in the hero's journey.

Ken Wilber has synthesized religion, philosophy, physics and psychology to provide a contemporary integration of the evolution of consciousness which fits

into the conceptual framework of Western Science. His theories have helped to legitimize transpersonal psychotherapies as respectable, scientific endeavors. Basing his theory on the discovery of quantum physics that all objects in the cosmos are various forms of a single energy, he developed the paradigm of the spectrum of consciousness which depicts human personality as a multi-level manifestation of a single consciousness.

The spectrum of consciousness includes all the different schools of psychology which represent complimentary approaches to different levels of the individual soul in the journey towards growth. There are four levels in the spectrum that have their corresponding therapies. This hierarchy of levels describes being and consciousness from the densest and most fragmented realms to the highest and most unitary ones. Supportive therapy is oriented to the persona level and aims to heal the split between the persona and shadow. By touching and reowning the projected shadow, the boundary is dissolved between persona and shadow, and the individual can move to the ego level. The psychoanalytically oriented psychotherapies are oriented to the ego level and aim to heal the split between the conscious and the unconscious to form the wholeness of the psyche. The humanistically oriented therapies,

including Gestalt and Bioenergetics, are oriented at the total organism, the "centaur" level, and aim to heal the split between ego and body. Jung, Assaglioli and Maslow's approaches are oriented to the transpersonal bands and aim to heal the split between the total organism and the spiritual realm. Jung provides a vehicle to contact divine consciousness through its source in archetypal forms. The final level incorporates the great Eastern and Western world religions, from Taoism to Christianity, and is oriented to the level of unity consciousness. This level aims to heal the split between the total organism and the environment to reveal an identity with the entire universe. It is the level at which form is identical with the void, and is a state where there is no boundary between the two. In his book, No Boundary, Wilber condemns the folly of man as we try to eradicate all the unwanted aspects of our world by polarizing the pairs of opposites in our psyche - be it persona/shadow, conscious/unconscious, ego/body, or individual/transpersonal. Wilber describes the human predicament:

the firmer one's boundaries, the more entrenched are one's battles. The more I hold on to pleasure the more I necessarily fear pain. The more I pursue goodness, the more I am obsessed with evil. The more I seek success, the more I must dread failure. The harder I

cling to life, the more terrifying death becomes. The more I value anything, the more obsessed I become with its loss. Most of our problems, in other words, are problems of boundaries and the opposites they create.

(Wilber, 1979, pp. 19-20)

In our attempts to accentuate the positive and eliminate the negative, we forget that to destroy the negative is to destroy the positive, because positive can only be defined in terms of negative. Wilber expands on Jung's concept of the union of opposites to contend that ultimate reality is the union of opposites. This ultimate reality, or unity consciousness, is, in essence, a no-boundary phenomenon, since there is no difference between self and not-self, real self and God, self and the whole. Wilber writes:

when the opposites are realized to be one, discord melts into concord, battles become dances, and old enemies become lovers. We are then in a position to make friends with all of our universe, and not just one half of it.

(Wilber, 1981, p. 29)

The difficulty we encounter as human beings is the resistance we experience on every level of the spectrum of consciousness to surrender the boundary we have constructed between self and not-self. By first owning our identification with one side of the polarization of opposites, we can then begin the process of breaking our



exclusive attachment to that side to include an attachment also to the opposite side. The new identity then becomes the synergistic combination of both sides of the polarities.

Wilber (1985) suggests reviewing dream interpretations from all levels of the spectrum of consciousness to find the ones that fit best from the dreamer's perspective. He suggests starting from the persona/shadow level, moving up to other perspectives. Each level of the spectrum has its own unique coloration, and each is valid and valuable in its own way. At the level of the shadow, nightmares may bring forth the unclaimed, perhaps malevolent, part of the psyche consciously rejected. At the ego level, Wilber maintains dreams are hangovers from the day, or "environmental unfinished gestalten" (Wilber, 1977, p. 284). While dreams at these levels reject conventions of society, the transpersonal bands, and the level of unity consciousness reflect those of the universe and are existential or archetypal. Wilber contends that the more consciously evolved the person is, the more one will respond to the higher levels of interpretation. One may be depriving the dreamer of an opportunity to uncover layers of meaning that are contained within it, if one fails to acknowledge multiple ways of perceiving a dream.

We can make the assumption, then, from Wilber's theory, that dreams are part of this no-boundary universe and are as much belonging and central to our psyche as waking life. Nightmares should be befriended as messages from yet another part of us which seeks to effect the union of all that is positive with all that is negative. Dreams can be of God, because if there is no boundary between conscious and unconscious, ego and body, total organism and the divine, self and transcendent self within this framework, there is no boundary between the reality of dreams and the reality of any other part of our life.

Frances Vaughan, in her book, The Inward Arc (1986), promotes dreams as a valuable source of guidance on the spiritual path. The Inward Arc is the transpersonal, spiritual awakening that occurs in the path from self consciousness to superconsciousness. A protege of Ken Wilber's, Vaughan operationalizes the integrative approach described in Wilber's spectrum of consciousness. She suggests that we are continually in a process of potential awakening within five levels of awareness - physical, emotional, mental, existential and spiritual.

In a pilot study done by this author describing dreams that two dreamers have identified as life changing for them, the use of Vaughan's five level framework has been useful to capture the essence of the transformative dream. First, there is a physical response to the dream, where one is

stirred by it, having attention pulled to the dream on a visceral level, which continues for a period upon awakening. Secondly, the dream can provoke an emotional awakening which can help to identify feelings and lead to their appropriate expression. Third, the dream can evoke a change in thinking and perception and, as a result, in a person's belief system on a mental level. Fourth, the dream may elicit an existential awakening, helping the dreamer to face a part of his or her life as it really is. The dream can move the person towards authenticity, where there is consistency between one's inner experience and its outer expression. When the dreamer is willing to listen inwardly, the transformative dream provides the opportunities for the dreamer to move towards a state of resonance, where there is no conflict between what one thinks, feels, says, or acts. When the message of the dream is understood by the dreamer, it can facilitate the catching up of internal experience to what externally the person is living through. Fifth, the dream may bring about a spiritual awakening, where the dreamer is brought to an awareness of truth. This manifests as inner peace, a compassion for others, a reverence for

p. 204). Dreams, then, can be seen as the metaphoric language of vision to communicate truth. Vision depends on the light, and dreams can provide the light. Vaughan's

life, an appreciation for both unity and diversity, or gratitude.

Vaughan describes the numinous dream as one where the dreamer experiences an awakening on the spiritual level through "a sense of resonance with the creation" or "subtle energies." The numinous dream can indicate the dreamer's readiness for a new level of consciousness, and can mark a turning point in the dreamer's life. In sleep, when our conscious controls are deeply relaxed, our awareness of the subtle realm of the unconscious becomes available through dreams. Vaughan maintains that in these subtle realms of consciousness, "dreams bring formlessness into form and then dissolve again into nothingness" (Vaughan, 1986, p. 175). Like Jung, she describes the process of transformation on the spiritual path as awakening, or giving birth, to the Self. This requires inner vision, a gift that is always available, requiring only an individual's attention for recognition. She writes, "since light is necessary for vision, whatever one fears to see, whatever one hides in darkness, becomes an impediment to vision" (Vaughan, 1986, p. 204). Dreams, then, can be seen as the metaphoric language of vision to communicate truth. Vision depends on the light, and dreams can provide the light. Vaughan's



attitude is:

Vision, like truth, is not attained by striving. Whereas knowledge can be acquired by sustained effort, vision requires letting go and opening to what is already present.

(Vaughan, 1986, p. 212)

Vaughan has been actively involved in the Course on Miracles, which is a Christian movement dedicated to the study of writings which are believed to be the direct revelations of Christ for our time. Her ideas about vision come from the Course on Miracles, which teaches that, while perception is a function of looking, vision is a function of seeing. In order to see, we must have an empty mind and an open heart, and must accept everything as it is. This implies that, in order to see the truth, we must shed our idealized images of our lives in order to be happy.

There is a contribution of this line of thought to the structure of the transformative dream. In the pilot study, both life changing dreams were marked by an intuitive perception of the person's truth. It was an "Aha!" experience - a flash of revelation which served as an inner guide to the everpresent truth. The dreamer's openness to dreams (with an empty mind and open heart) was the necessary precursor to the revelation. Just as bicameral man assigned

authorization to the voices of the gods, so does the contemporary mystic assign authorization to inner vision.

John Sanford, an Episcopal priest and Jungian psychotherapist, has been a pioneer in developing a modern Christian psycho-theology of dreams. Sanford contends that self confrontation is essential to the religious life. The dream slices through the conventional thinking of our age in order to reconcile us to a living spiritual world. It has been the collective mass rationalist thinking of our culture which devalues the wisdom of the unconscious and prevent us from knowing our true selves. Sanford espouses Jungian thought and brings it into the church, taking the strong position that dreams are the voice of the psychic center, which is reconciling and Christlike, enabling us to strive for wholeness.

Sanford distinguishes the difference between God and the unconscious, or God as an external reality or internal reality. The Self, or psychic center, or "God within," is a different reality than the external God,, who is a transcendental reality beyond the individual. As a Christian, Sanford makes the assumption, on faith, that the inner image of God in the Self corresponds to the "actual reality of God as he reveals Himself in the universe" (Sanford, 1968, p. 201). He likens the inner image of God

in the Self to a model of God, just like an architect's model of a building is not the building itself, but a model of a building. Sanford agrees with Jung that whether the Self does actually correspond to the absolute external reality of God is a question psychology cannot answer. Jung believed that in man's unconscious psyche, there was an image of God which gives rise to conscious ideas about God. Jung takes a firm archetype of Self as an image of the archetype God. He wrote:

When I say as a psychologist that God is an archetype, I mean by that, the "type" in the psyche. The word "type" is, as we know, derived from "typos", "blow" or "imprint"; thus an archetype presupposes an imprinter. Psychology as the science of the soul has to confine itself to its subject and guard against overstepping its proper boundaries by metaphysical assertions or other professions of faith. Should it set up a God, even as a hypothetical cause, it would have implicitly claimed the possibility of proving God, thus exceeding its competence in an absolutely illegitimate way. Science can only be science; there are no "scientific" professions of faith and similar "contradictiones in adjecto." We simply do not know the ultimate derivation of the archetype any more than we know the origin of the psyche. The competence of psychology as an empirical science only goes so far as to establish, on the basis of comparative research, whether for instance the imprint found in the psyche can or cannot reasonably be termed a "God image." Nothing positive or negative has thus been asserted about



the possible existence of God, any more than the archetype of the "hero" proves the actual existence of a hero.

(Jung, 1953, Introduction)

Sanford, as a theologian, says that it is within the scope of religion to take the leaps in thought that if Self is the image of God, and dreams can express the Self, then dreams express the Mind of God within. The Mind of God within represents the true External Reality of God. Dreams, he holds, are the language and voice of the True One God, because when listened to and correctly understood, they allow one to establish a conscious relationship to the inner image of the transcendent God. The individuation process, then, is the lifetime process of realizing our psychic totality, thereby restoring the image of God within us.

Sanford's idea about monotheism is an interesting contrast to the ancient bicameral mind. He states that monotheism has evolved out of man's realization that

the inner powers which affect him are essentially a unity. When man thinks he is just the victim of countless unrelated forces, then he is a polytheist. But when he realizes that his life experience, and its inner energy or libido have an essential unity, in spite of their seeming multiplicity, then he becomes a monotheist.

(Sanford, 1968, p. 205)



Thus, with the origin and evolution of consciousness, we have evolved from a bicameral civilization to an essentially monotheistic one. Jaynes may be right, that the increased efficiency of the anterior commissure to communicate between hemispheres has given us the ability to develop our concept of unity with the origin and evolution of consciousness.

Sanford suggests that by splitting off Satan too much from the image of God, Christians have made themselves vulnerable to unconsciousness and subsequent victimization by dark powers. If Christians integrate the dark powers into a conscious image of God, success in integrating the polarities within the Self is much more a possibility.

A healing, transformative dream, then, within Sanford's framework is the one where the dreamer integrates aspects of his psyche back into himself, and establishes a conscious relationship to God within himself, which is the center of his or her truth. Al Pesso says, "When you are in the center of your truth, you move" (Pesso, 1985, Verbal Communication).

Jung's attitude towards dreams and spirituality has been widely espoused in the Christian world in the last several decades.

Savary, Berne and Williams, in their book, Dreams and Spiritual Growth, reflect the revival of a Christian perspective on dreams. They see dreams as revelatory, having within them the potential for healing, and for discovering our destiny. They define destiny as "knowing our purpose in life, or that to which God ultimately calls us." They see the soul in the same way Jung sees the totality of the psyche, as the image of God. They define the soul as that dimension of us most directly connected to God. In this way, dreams are described as the voice of the soul at work. Savary, et al., conceptualize the dream as the place where our ego and soul relate. And "while our ego does not know our destiny, it has the responsibility of relating to our soul in order to discover our destiny as it is being revealed to us" (Savary, Berne & Williams, 1985, p. 119).

Savary, et al., see the hero's journey as a combination of three great forces - destiny, fate and the quest for God. This journey requires living life consciously, in tune with our evolving destiny. They see dreamwork as essential to this journey. June Singer most eloquently describes the hero's journey of living consciously. She writes:

The individuation process is an opus contra naturam; it is a struggle against the natural, haphazard way of living in which we simply respond first to the demands made upon us by the circumstances of our environment and then to those of inner necessity, paying the most attention to the side that is most insistent at any given time. Individuation leads through the confrontation of the opposites until a gradual integration of the personality comes about, a oneness with oneself, with one's world, and with the divine presence as it makes itself known to us."

(Singer, 1973, pp. 388-9)

The Edgar Cayce Foundation, which developed the Association for Research and Enlightenment, has published a number of books which support and expand upon the Jungian approach to dreams. Cayce, Bro and Reed all promote the dream as a major source for spiritual guidance, where God "would make Himself known, as of old" (Bro, 1985, p. 63).

In their course material, Awakening the Dreamer, the A.R.E. define the integrative dream as the one where the dreamer is able to accept, rather than reject, the dream content. Such dreams reflect an underlying ideal which urges the dreamer to reconcile the opposites within his psyche. They emphasize the symbolic nature of dreams, which can make those dreams that, by waking standards, have unimpressive and perhaps immoral content, integrative. The

(Corriere & Hart, 1973)



other side of the coin is taken as well, because they contend that dreams are not integrative by their symbolic content alone - that healing can occur through any dream content that the dreamer accepts and subsequently experiences a change of heart which may not be justified by conditions existing in the dream. Corriere and Hart, in their work on the breakthrough dream, stress the importance of the group in working with dreams. They believe in the increased power available in community, and run dreamwork workshops in this fashion, much like Montague Ullmann. Their approach to dream interpretation is phenomenological, in that dreams are considered reflections of waking life which either complete feelings about the day, or give a true picture of feelings felt during the day. A dream becomes transformative when it helps the dreamer reach a new level of awareness. Your dreams show your life, and until you feel your life, you cannot change it from the inside. The great breakthrough dream is one where the dreamer has full awareness, full expression, full feeling and full activity. It enables the person to feel power first outside, and then within (Corriere & Hart, 1977).



As in any movement, extremes and quackery reside amidst rigorously thought out and conscientious practice. In the past ten years, the practice of dream incubation has increased, including the belief that in control over one's dreams either alone, or preferably in a group setting. Henry Reed and Gayle Delaney have been forerunners in this area. Whether the transformative dream is the acceptance of guidance from within, or from an external God, there is a powerful force in our country which advocates the potential of guidance from dreams. The Association for the Study of Dreams (A.S.D.) is growing strong after three years, and welcomes professionals from all disciplines and lay people alike.

### Transformative Dreams of the Dying

In the discussion of the symbol of the archetype of the shadow, the notion was presented of the cancer patient needing to reclaim the shadow. What would be healing emotionally or physically for a cancer patient in their individuation process would be to gain access to their dark side, instead of the body expressing the poison. It is the hero's journey to face the dark side in dreams to bring the individual to wholeness.

Dreams can be the only access the therapist and patient can have to the unconscious. To help the person in the process of individuations, dreams can interest a patient in the neglected, unexamined parts of the psyche. Somatizers, who demonstrate denial as their primary defense, are considered to have repressed psychic energy blocked in their bodies. Jane Wheelwright, in her poignant book, Death of a Woman, encourages her dying patient to diligently bring her dreams to therapy:

They tell me what both you and I don't know about you.. Your unconscious can also be your best friend who sends you messages through dreams, who always stays with you and levels with you, who never lets you down.

(Wheelwright, 1981, p. 44)

When death becomes the issue, the unconscious takes up in dreams whatever is unresolved. The healing nature of the psyche, through the unconscious, wants people to round out their lives before they die. It is the dialogue with oneself through the messages in dreams that allows one to close the gap and give meaning to one's life. Wheelwright encouraged her patient to look for her answers within, rather than looking for answers from someone else. Dying is such a totally individual journey that no one can travel it for you. To befriend the unconscious allows the dying person to have a constant companion who always tells the truth and never foresakes you.

Meeting the challenge of individuation can take care of the fear of death. For a person who has lived a life of denying feelings, the full expression of grief, anger and sadness brings about the restitution of psychic balance. This is movement towards wholeness and a closeness to the person's center. Dreams can have images and themes which tell the dreamer that the tension from holding in feeling causes greater pain. The therapist that is sensitive to this will help the patient experience the depth of his/her pain early on, reducing the need for violent explosions later. Dreams can also point to the need to express warmth, love and forgiveness. And, finally, dreams try to adjust the dying patient to death. A dream may anchor what final step of growth needed to be accomplished, thus leaving the patient now free to die.

Dreams for the dying can be a powerful, transformative force which saves one from a meaningless death. Wheelwright quotes Jesus' words in a gnostic gospel:

If you bring forth what is within you,  
what you bring forth will save you. If  
you do not bring forth what is within  
you, what you do not bring forth will  
destroy you.



## Boss' Experiential-Phenomenological Approach to Dreaming

Having covered these transpersonal approaches to the transformative dream, the area of research will now be considered. How can an empirical investigation be conducted to prove or disprove the existence of internal wisdom, a Higher Self, or God in dreams?

In order to evaluate whether careful attention to dreams can make a life changing difference, the natural scientific research methods used by most psychological researchers which involve experimentation and quantification would not meaningfully lend itself to this question. Although modern laboratory research has demonstrated that dreaming is essential to a sense of well-being (Dement, 1957), studies in REM sleep are not able to elucidate the nature of dreams which can cause major life change. This calls for a qualitative, descriptive approach.

Boss takes a stand against the presupposition of an unconscious and Jungian dream theory, contending that the therapeutic message of the dream will emerge without support from folklore or mythology or a construct of archetypes. Yet his approach to dreams still allows very much for a message to emerge from the dreamer which can guide and transform him or her. Boss writes of depth psychology dream interpretation:



At best, the patient grasps symbolic representations of dreamed phenomena on a superficial, intellectual basis. But if an awakened dreamer is simply asked whether he can sense existential possibilities of his own that correspond to the meaningfulness of the features of dreamed phenomena, the proper insight will reveal itself out of the patient's heart and be embraced.

(Boss, 1977, p. 26)

One may receive Boss' criticism of depth psychology dream interpretation as unnecessarily severe in light of Jung's strong emphasis on the dreamer being the one who decides the rightness of the interpretation based on his/her intuitive experience.

Although Medard Boss strictly opposes the interpretation of dreams from the perspective of the unconscious, his phenomenological approach is a valuable one in researching dreams. He is concerned with experiencing dreams to the exclusion of either studying them or interpreting them, and calls the art of depth psychological dream interpretation today "a catastrophic situation." Boss reports that there are many disparate variances when one compares the interpretations in the Freudian and Jungian schools, thus weakening their validity. He rejects viewing a dream as symbolic or as a projection of inner conditions or as an expression of existential direction. He contends that the experiential content of a thing captures the essence of it. He quotes Wittgenstein, who said, "Everything is what it is, not something else." He also supports his view of other phenomenologists like Goethe, who said, "not to look for anything behind the

phenomena; they are themselves the lesson;" and Husserl, who proposed to "return to the things themselves." Boss writes that the phenomenological approach can get to the essence of a dream by adhering to the phenomena itself, "aiming to penetrate their significances and contexts with ever greater refinement and precision, until the very essence of them is recognized" (Boss, 1977, p. 3).

Boss' method is to have the dreamer describe the dream in minute detail, and in that detail, the dreamer's behavior toward each entity is revealed. By neither projecting meaning onto the dreamer, nor reinterpreting in any way, the therapist is present to the wealth of meaning inherent in the concrete phenomena of the dream. Thus, two basic questions are asked as Boss hears the dream description. First, what is the phenomena in the dreamer's existence that is so open as to have entered in? And second, how does the dreamer conduct his/herself toward the phenomena s/he's dreaming? The dream is a metaphor for how the dreamer is in the world - his/her attitude, and how s/he is present to people and situations.

It is because phenomenological methodology allows for the depth and breadth of understanding of an experience that it has been chosen as the research design for this dissertation. The next chapter will describe this methodology which allows the researcher to fully describe the structure of the experience of the transformative dream.

## CHAPTER III

METHODOLOGY

## Phenomenological Research

Phenomenology as a discipline began with Husserl's work, which was centered in his refutation that logic was adequate to understand the meaning of human experience. Husserl contended that it is a person's manner of apprehending the situation that confers meaning upon one's world. A person is thus involved in the genesis and constitution of meaning, and through each act and choice, is forming a meaning which can be known upon reflection (Poole, 1972).

In contrast to traditional natural science, whose objectivism delimits psychology to a third person point of view, phenomenology undercuts Cartesian dualism and so opens psychology for the first person viewpoint of the experiencing person. In traditional science, one adopts a natural attitude which presupposes an extrinsic, objective, measurable matrix as psychological reality. Alternatively, the phenomenologist adopts a psychological attitude which brackets this natural attitude in order to be maximally faithful to the intrinsic meaningfulness of psychological life given in human experience. This



psychological attitude is one of being maximally open to the lived world of a person. It is to be present to the most primal, unmediated unprocessed moment of psychological life, as it presents itself in one's experience. Rather than inferring from extrinsic behavioral or measurable indicators of a person's experience, the phenomenologist seeks to learn the significance of the situation by consulting the experience of the person. The attitude of the phenomenologist is to stand in awe of, to stand under the subject, with openness and surprise to come to know his/her experience. When we objectify a phenomenon, the resulting abstraction takes away from the original, immediate experience of that phenomenon (Aanstoos, 1986). The truth of an individual's experience then can only be known by coming to understand that individual person's subjective truth. It is through an originally psychological attitude then, rather than via a natural attitude, that experienced immediacy can be accessed. In order to explicate the implicit reality of one's experience, it is therefore necessary to begin by setting aside the objective bias of the natural attitude. If the meaning of an experience is the aim of the study, as it is in this one, then any method based on abstraction (such as objectification and quantification) of the data would vitiate rather than facilitate that aim.



Phenomenological research remains broadly empirical, however, in that it is based on the data of immediate, pre-theoretical experience. This method of empirical, reflective research is more than a factor analytic listing of reported components from a subject's description, however. It's aim is to disclose the structural coherence of the experience, which is the grasping of the essence of the phenomenon.

The objective of the phenomenological method is to explicate, through description and reflection, the meaning of the situation for the subject who lived it. From this, the phenomenological researcher can inductively generate an essential structural description of the phenomenon which is grounded in the data. The baseline data for this understanding are the descriptions given by the subjects. The detailed descriptions depict the way in which the subject experienced his/her world. Since the researcher's primary aim is to understand the meaning of a person's experience as it was lived, it is essential to bracket any interpretations or judgements the subject may subsequently make as s/he reflects upon his/her experience. Subjects are not asked to respond as psychologists, with

justifications, explanations and inferences, or hypotheses about their experience, but to simply describe that experience from the same pre-scientific standpoint with which they lived it. Phenomenology advocates the researcher uncovering the presuppositions of the subject by encountering them through dialogal research (Friere, 1978). The dialogue takes place among co-researchers in that both the investigator and the subject join together to understand the subject's personal existential presuppositions, which go beneath and beyond his/her theoretical and intellectual presuppositions (Colaizzi, 1978).

### Subject-Participants

Because of the co-researcher nature of the subject and researcher's collaboration, it is somewhat misleading to call participants in the study merely "subjects". Therefore, they will be called "subject-participants", to elucidate this collaborative effort. Subject-participants were selected because they reported that they had had a dream which changed their lives. Wertz (1984, p.36) states that the most basic criterion for choosing a potential subject is that the subject "has or can develop some illuminating reaction to the phenomenon under study".

Though highly verbal subjects offer rich, detailed descriptions, Wertz warns against excluding less articulate individuals who, in fact, quite precisely express their own style of experiencing their lived reality. Wertz points out that "even (and sometimes especially) highly verbal people are far from the heart of the preverbal experience of their talk" (Wertz 1984, p.36).

An attempt was made to find subjects, both male and female, in different age groups, those who were in therapy at the time of their dream, and those who were not, and those who were regularly attentive to their dreams, and those who were not. The purpose of this diversity was to achieve individual empirical variations in the experience of the transformative dream. Subject-participants in this study represent each decade of life from the teen years through the early sixties.

Thirteen subject-participants who gave detailed experiences of their dreams were interviewed. Aanstoos (1984) states that the criteria for the number of subjects depends on how many subjects are necessary to "manifest the various aspects of the whole phenomenon... and the variations of the phenomenon critical for achieving the aimed at generality" (Aanstoos, 1984, p.36) Because all the possible aspects were represented within nine subject-

participants' descriptions, only nine protocols were used to form individual structures.

Subjects were solicited through two means--advertising (see Appendix 1) in print and personal networking. Through both of these ways, people were asked if they would be willing to participate in a research project about dreams that have life-changing effects. Subjects were asked to participate by first writing a detailed description of their dream, to be followed by an interview with the researcher.

Additional ten people responded through personal networking, and their protocols were transcribed and analyzed. Because these nine protocols elucidate all the aspects which are included in other protocols, inclusion of any other protocols could have been redundant, making what is already a lengthy study unnecessarily longer for the reader. The subjects were requested to write a description of their dream and submit it to the researcher before the taped interview. Only one subject was willing to write down her dream ahead of time. As a result, the researcher then gave the subjects a list of questions to reflect on in the in-person interview. The questions were the following:

1. Describe the dream which revealed or suggested or



The aim of this section is to provide a clear and concise description of the method so that other researchers wanting to replicate this study can do so.

#### Data Collection

Only five people responded to the advertisement, and of those only two were appropriate. The other three reported having important dreams, but could not elucidate any concrete ways the dream changed their lives. An additional ten people responded through personal networking, and their protocols were transcribed and analysed. Because these nine protocols elucidate all the aspects which are included in other protocols, inclusion of any other protocols would have been redundant, making what is already a lengthy study unnecessarily longer for the reader. The subjects were requested to write a description of their dream and submit it to the researcher before the taped interview. Only one subject was willing to write down her dream ahead of time. As a result, the researcher then gave the subjects a list of questions to reflect on in the in-person interview. The questions were the following:

1. Describe the dream which revealed or suggested or

pointed to where you needed to go in your life. This is a dream that you feel significantly altered the course of your life.

2. How did that new direction differ from where you were in your life prior to the dream?

3. What differences has that dream made in your life?

4. How was it for you before the dream? What was your experience of your life as relevant to the dream just prior to the dream?

5. How was it for you after the dream? How did your self-understanding change?

Subject-participants were asked to respond to these questions in the subsequently scheduled interview, which was tape-recorded. Dialogue with subject-participants was aimed at understanding how the person lived the experience of the transformative dream. The researcher approached the interview assuming the phenomenological attitude of being present to the person to engender a genuine encounter. The researcher asked the subject-participant to tell his or her story as fully as possible, not to delimit it in any way, so as to facilitate the fullest possible elaboration of the context and the implicit profiles of the phenomenon as experienced. The researcher-interviewer was there to help the subject flesh

out his or her story through the use of nondirective questions directed to gaps and ambiguities in the subject's account.

### Data Analysis

Responses were transcribed verbatim from the taped interviews to form an individual "protocol" for each subject. At this point, the protocols were analyzed phenomenologically, based on the work of phenomenological researchers Colaizzi (1978), Giorgi (1985) and Aanstoos (1986).

First, each protocol was prepared for analysis. Irrelevant specificities and redundancies were removed. The researcher bracketed any statement which was clearly not related to the subject's experience, as well as any statement which had previously been made by the subject. The subject's statements were then arranged to reflect the chronological order in which the dream experience actually occurred. That description was then demarcated into its relevant coherent moments, called "scenes", where each moment coheres and gives it's own meaning of the experience. This coherence of scenes showed the person's experience as it was lived and how it shifted in meaning from one minute



to the next.

Next the researcher takes a "data bath", where descriptions are read over and over to become intimately familiar with them. These are read over with an attitude that has four characteristics. First the researcher reads the protocols with empathic immersement, totally putting herself in the world of the other. Second, the researcher slowly indwells and magnifies every detail of the subject's experience. Third, the researcher adopts the phenomenological epoche, originated from Husserl's (Ihde, 1977) hermeneutic rules, or rules of interpretation. In the epoche, or operation of bracketing, the researcher attends to the phenomena as they appear to the subject without regard to whether or not they actually exist or how they causally affect the subject-participant. The researcher suspends all judgement about the objective reality status of the subject's experience. In adopting the psychological attitude, she concerns herself only with the experiencer's experience, as it was lived, rather than assessing the person's experience in terms of real or unreal, true or false. All phenomena are considered equally real in the sense that they are real for the one who experiences them as such. For example, the researcher suspended judgement regarding any spiritual aspect of the transformative dream. A fourth characteristic is the



assumption of an intuitive attitude. In staying really present to another's experience, their world opens up and can be known. One operates from an intuitive level to perceive how the phenomenon is meaningful to the person. The researcher does not hypothesize or infer, but intuits that which is essential to the structure of the experience, and therefore gives it its coherence. This is called "intuiting essential coherences". When the researcher intuits, s/he extracts the sense or essence of what someone is describing, without making assumptions or drawing conclusions about what one is saying.

Wertz (1984) outlines several procedures which make intuiting essential coherences easier. First, the researcher uses an existential baseline. For example, subjects were asked to describe their world prior to the dream. Contrasting this previous state of affairs provides a baseline from which to discern the phenomenon in sharper relief. That is why subjects in this study were asked to describe their lives (relevant to the dream) before they had the dream. Second, the researcher reflects on her earlier judgements that protocol statements were relevant to the phenomenon. For each scene she has elucidated from, she now asks, "what does this scene reveal about the essence of the phenomenon?" The researcher asks the question, "what does this scene

reveal to me about the experience of the transformative dream?" Only after reading a protocol several times and being present to it can one take any scene and ask, "how does this relate to the whole?" It is in understanding the psychology of each moment that one can see how it relates to the whole. Third, the researcher states the central theme of that scene that makes explicit the psychology of the transformative dream. It is at this point that it is made explicit what may have been lived through implicitly in the scene. Here we discover the significance of the phenomenon-- we find out what the meaning is of what this person is living out. It is at this point that an individual structure is put together for each protocol. The individual structure consists of all the scenes in their essential inter-relatedness and is a structural description of the researcher's findings in each individual case.

When the researcher describes each individual structure, s/he begins to see how one scene is related to another. S/he looks at each scene, wondering how it might be otherwise, giving it an imaginary twist in his/her fantasy to consider imaginative variations. The researcher thematizes recurrences at different temporal places or patterns in the subject's experiences which appear two or three times. It is important not to ignore

what is unclear, since the lack of clarity may likely be the missing link which will illuminate the essence of the experience. Precise wording is essential in making explicit a person's phenomenal experience. When one makes explicit the implicit meaning, one moves from the subject's pre-reflective experience (explicit), the act of dreaming the dream, to the reflective experience (implicit) of coming to know the meaning of dreaming the dream. This stage of final reflection will allow us to know the dreamer as s/he is in relationship to the dream, and to understand the workings of the process in which the dreamer allows a dream to have such an effect so as to transform his or her life.

After each individualized structure has been analyzed, the researcher determines which features are general to every experience. In comparing across individual cases, the researcher checks to see that what looks general empirically is evident in each case. Merely empirical generality, however remains necessarily probabilistic, because of the vast number of empirical case variations that could be examined. Therefore, a method of systematic imaginative variations was also used, to determine the essential, rather than merely empirical generality of the structure. The key to this part of the inquiry is that one induces the essential core, rather than extracting



elements. In the general structure, the researcher reveals the essential psychological significances which commonly rise out of all the individualized structures. As the general structure is formed, the researcher asks two questions: (1) Is this essential? Do we have the same phenomenon without this meaning? and (2) If I have just this one meaning, do I have a sense of the whole? Then, the researcher checks that everything of relevance in the individual protocols is expressed in the general structure, and that everything in the general structure has roots in the original protocols. This will help to weed out rationalizations and influences that are not firmly based in the data. This general structure will fulfill the purpose of this study, which is to provide a framework that will illuminate how people structure their experience as they allow a dream to be transformative.



## CHAPTER IV

RESULTS

## Individualized Structures

## Individualized Structure - Protocol #1- Sara

Sara's Life Before the Transformative Dream

## THE RELEVANT RECENT PAST

I feel so very low, so profoundly depressed. I am very unhappy. At this time in my life in college as I begin my adulthood, I feel intensely lonely and depressed. I feel like doing away with myself. My only way to escape this awful feeling is to alter my consciousness by the use of drugs. Only through drugs can I experience feelings of bliss and heightened consciousness. Otherwise, I feel utterly unable to feel good about myself. There is no one else there for me. My world feels very dark right now. I do not care for myself. Only with drugs can I experience a temporary reprieve from this pit of darkness I am living in. I need this experience of higher consciousness that I get when I am using drugs to expand my awareness beyond my private hell. Without these experiences my life would be unbearable. I could not live without them.

Sara's Dream Consciousness of her situation as one in which she can courageously submit to death and come out on the other side renewed and triumphant

I find myself at first in a familiar safe place which is familial and home for me. This home is our family's vacation home, a home of pleasant summer memories of feeling protected and happy. I am in the kitchen of this very pleasant cozy cabin of my parents, when a terrifying Evil Man invades this haven and kidnaps me, removing me from all the familiarity, safety, nurturance and comfort of my childhood home. I am held captive, torn and stolen from the world of my parents. Having lost all my supports and being in a strange place, I am deeply afraid. This Evil Man rips me away in a truck to a white room in a building. The whiteness of the room gives me some sense that this may be a good place, but it still feels like a nightmare, and I am very scared. I then become aware that there is some, as yet incomprehensible, purpose for my being in this room. I know only that I have some task to do here, in whose foresensing this Evil Other's presence appears appropriate, though why I cannot understand. I then sense that this Evil Other is a grave threat to the entire world and I experience even more fully that my life, as I know it, is in great danger. I am aware that this Evil Other is cackling in the background, as it sees

the threat of my death approaching me. It is a poisonous snake hovering behind me that will kill me. At the very moment when the possibility of my death became most evident as my possibility, I realized most clearly what my purpose is. I must sacrifice myself in order to do away with this evil. Only my dying could stop this Evil Other's threat to the entire world. Unquestioningly, I accept as mine the responsibility of saving the world. It is my responsibility, it is my one and only world that needs to be saved. I cannot abandon it, I can only die to save it. I must allow myself to be bitten by the the deathly snake to save my world. I proceed with a new found clarity that it is my responsibility to save my world. I am certain that this requires the ultimate sacrifice of my life. This heightened awareness that this is absolutely what I must do, compels me to proceed, although I am completely terrified and sweating, to submit to the snake's lethal bites. As the snake is biting me, first on the left wrist, I feel a tingling and numbness which gives me a strange combination of feelings. I am frightened because I don't totally understand what is happenening, but I am also euphoric with this sense that I am doing exactly what I must do. The snake then bites my right wrist and my neck. My whole body is tingly again with this pleasurable euphoric sensation. I feel totally released, disburdened,



lighter than ever before, and present to the absolutely beautiful. I feel myself float out of my body towards an altar in the front of the room. The altar, a profile of spirituality, is my destination. I have accomplished my task. I realize that I have freed my world from the threat of the Evil Other, as I watch my own body and the body of the Evil Other crumble. The Evil Other had no life apart from mine. It is over. I have done away with the Evil Other, he is gone. I am free of him-- free at last. It is beautiful.

Sara's Dream: Her Immediately Subsequent Transformed Waking Consciousness of her situation as being one in which she is freed to live without fear, and to enact those possibilities that fear of her own darkness had foreclosed to her before

I wake up feeling totally blissful and renewed. I feel I have overcome a fear that had confined me, and sapped my vigor. Freed of its constraint, I feel reinvigorated and strong. I have an immediate sense that something had happened with me in the dream which is going to radically alter my experience of my waking life. I feel the impact that something very important has happened. I have gone through a period of darkness, and



at it's darkest moment, I conquered my terror. And now I am no longer frightened. Though I do not completely understand it, I feel strong and courageous. I become aware that I can now live this possibility, that I could previously keep alive only with drugs, as my possibility. I can be blissful and heightened and happy without drugs.

Sara's Subsequently Transformed Waking Consciousness of her situation as having been reborn, now imbued with the strength and courage to take a new path

I subsequently begin to live out my life in a very different way, as a result of what occurred in the dream. Having experienced allowing the snake to kill me for a greater good, I felt that I could do anything that I wanted to do for the sake of my own health and well-being. In the dream it became my possibility to take on what up to now I had considered unsurmountable. Before the dream, my own depression and darkness around what I was experiencing at that point, left me feeling depressed, weak and hopeless to do anything about it. I am now confident that I can get in touch with all parts of me, dark and light, and actually not only survive, but feel true bliss. I understand now that I do not have to fear my own darkness inherently in itself. If I can allow

myself to live fully into my darkness, as well as my light, then some part of me may die, but I will also be made new. Where I thought before that the only way I could respond to my darkness was by either letting it totally consume me or paralyze me, or trying to escape from it through drugs, I now see that by taking on the darkness completely into my being, allows me to die to what needs to die, and be transformed and made new. Facing darkness with this kind of conviction and strength has allowed me to take a new path. I have stopped taking drugs, knowing from the minute that I woke from the dream that this is what I must do. Though for a while I needed to substitute one addiction for another, and went a little overboard with exercise rather than drugs, there has been no question in my mind that this is my new path. Having gotten in touch with this so clearly in my dream, that my task is to live into the darkness, which requires the complete sacrifice of my life as I know it, leaves me now with an unbending new commitment to my life. In the dream, I accessed a higher, stronger part of me that I had not previously experienced. This has kindled for me what has been a new opening to spiritual experience, which now five years later, is still very much evolving.

## Individualized Structure- Protocol #2- Todd

### Todd's Life Before the Transformative Dream

#### THE RELEVANT DISTANT PAST

I had been interested in flying all my life. I spent much of my childhood thinking about aircraft and flying, and my dream was to become a pilot.

#### RELEVANT INTERMEDIATE PAST

As it became closer to the time for me to go to college and choose a career, I realized that there was no other way of getting trained to fly, unless you were independently wealthy, except to go into the military. I convinced myself that this was the route to pursue. I got a full college scholarship by signing up for Air Force ROTC, and I was fervently on my way to becoming a pilot.

#### RELEVANT RECENT PAST

Initially upon my entrance into ROTC I have been an enthusiastic member and quickly have become one of the leaders. I have been pursuing just exactly what I had been saying I wanted to do. I have been doing what others



in my life expected that I would do. However, recently I have been resenting the amount of time ROTC has been taking up from the rest of my college life. I want to do well in ROTC, but you can't get very far in ROTC at all if you don't give it all your time. And I have been feeling that spending all these hours in what lately have been seeming like worthless pursuits, is not worth all my time and energy. I am starting to value my college life as something that is very special to me, and I am in a lot of conflict right now as I experience this cognitive dissonance. On the one hand, I want to be a pilot- it's always been my dream. Yet on the other hand, I see that to become a pilot requires this complete commitment to ROTC, which is becoming increasingly meaningless to me, while other endeavors that college life offers are becoming more appealing to me. I have chosen this career track out of which both my family and I have been expecting a bright future as a pilot with a full scholarship to get there.

Yet, at this point in time I feel restless and discontent. I'm having trouble sleeping at night, and I have this sense of overriding anxiety. I'm feeling very unattached and free-floating-- just very spacey. Lately, I have been losing interest in flying. I can't afford to own up to how really depressing my situation is to me,



because if I do, I'll either have to give up my dream of becoming a pilot if I own up to how much I hate ROTC, or I'll continue my career path, giving up my aliveness to do so. I feel like I am coming apart. My defenses are not working as well for me to sublimate these feelings like they have in the past. I am pushing up against something that I cannot ignore. What seemed so clear before is all cloudy now. I have been considering getting out of ROTC this semester, but I just can't quite get to that point of certainty in my decision-making process.

Todd's Dream: His Dream Consciousness of his situation as finding himself meeting his death through flying

I am an older man, balding, maybe in my fifties. I am in the cockpit of an Air Force cargo airplane when suddenly everything becomes cloudy, so cloudy that I can no longer see my path. I am continuing on without any sense of what lies ahead. When I can see through the clouds I see a unavoidable and impenetrable obstacle: a mountain. I am instantly aware that we are going to crash into it. The moment is so prolonged and the details so magnified as to permit clear observation. We begin to crash into the mountainside. I feel everything prolonged in slow motion, as I am experiencing myself being thrown forward as the plane impacts the mountain. I do not

experience any pain or panic. I feel my body being crushed up against the instrument panel. Now as I see nothing but purple light, I realize that I have died.

Todd's Dream: His Immediately Subsequent Transformed Waking Consciousness of his situation as being one in which he accepts his career in flying as not leading anywhere

I wake up with a feeling of total acceptance. I feel I have gone beyond the point of death. I am not fearful that I have met death, nor am I relieved. I simply accept the fact that it has occurred. I find even more that the interest that I had had in flying is leaving me. I have a greater clarity that flying is not what I want to do. I am more aware that leaving flying as a career is the way it is going to be. Having seen in my dream the death of me as an older man in the airplane makes me much less interested in flying as a career. I don't want to die in an airplane. I am realizing that flying is a dead-end street. It isn't going to lead me anywhere. It is not my possibility to be. inner life.

Todd's Subsequently Transformed Waking Consciousness of his situation as Integration of giving up ROTC as a move to aliveness and claiming of his truth

I subsequently begin to understand that the message of the dream to me is that if I continue on my present course, it will be a denial of my truth. Whether the dream has a predictive message about my future death in an airplane or not, it certainly was clear that there was a sense that pursuing flying as a career would kill me, and this has contributed to the waning of my interest in flying. I am letting go of my old myth of being a pilot—it is no longer my possibility. Having lived through in my dream the visual image of the end of my flying, it becomes my possibility to end my pursuit of flying as a career. I am letting go of this anachronistic myth of pursuing a flying career. As I reflect on this decision today, fifteen years later, I feel sure this was the right course for me to take, now having pursued a very different path in human services. I experience this new path as congruent with my inner life.

Not surprisingly, I am now preparing for a professional career in counseling. I am in a college human



## Individualized Structure- Protocol #3- Alice

### Alice's Life Before the Transformative Dream

#### RELEVANT PAST

In my teenage years a pattern has been emerging in my personality where I have been assuming the role of rescuer in many relationships in my life. I righteously bring home stray animals and stray people, and give away money. My heartstrings get pulled by people I feel sorry for, and I feel compelled to reach out and take care of them. In my dating relationships, I seem to be drawn to desperate men who are terribly needy and who in my pity, I take on to care for. A girlfriend once made fun of me when I refused to date a poor, scrungy guy, remarking that she was surprised I didn't buy him dinner.

#### RELEVANT RECENT PAST

Not surprisingly, I am now preparing for a professional career in rescuing. I am in a college human



services program and I am ferociously trying to learn every skill as thoroughly as I can to be truly the best quality helper I can be. I have only the most rigorous expectations of myself, and experience an internal pressure which compels me to approach my coursework with the highest standard of excellence.

Recently, I have become involved in the practice of reading people's astrological charts. I have been captivated by the power of this tool. I have seen this as an expedient method which would further enable me to help people see what it is that they are supposed to suffer about, so that they could then conduct their lives in such a way that they could avoid that suffering. Very recently, however, I had an upsetting experience reading someone's chart, and I am still shaken by the trauma of it.

Alice's Dream Consciousness of her situation as one in which she is regretful and panicked that her attempts at rescuing are counterproductive to both herself and others

It is a foggy night. A girl with long hair is standing near an old postoffice. I become aware that this girl is me. With this awareness, my perspective changes, and I actually enter the dream and become her. I am

immediately overwhelmed with tremendous anxiety as I am driven by a great sense of urgency to mail a package of letters which contain crucial information for many people. These letters in fact are going to save the entire world of all the unnecessary pain and suffering that people would otherwise be left to endure. Feeling the enormity of this most important mission on earth, I am terrified that my mission will be intercepted. At last I am able to mail them. But I experience no relief with them now out of my hands. Rather I am terribly afraid that I will be found out. I anxiously run down an alley looking for a safe place to hide. There is no place to hide. I am vulnerable and I am panicky. I look back up the alley and see a man walking slowly towards me. I don't sense that he will harm me, but I am terrified he will find out about the letters. He calmly approaches me and tells me that he thinks that what I had been contemplating has been very brash. Now I get up my bravado and arrogantly disagree, cockily informing him that it was too late- I had already mailed the letters. I dismiss him to myself as an old man who doesn't know anything anyway. In again a very non-punitive tone he suggests that I don't understand the consequences of my actions. With mounting defensiveness and arrogance, I maintain my position that I certainly do know what I am doing. I am saving the world. I realize at this point that I have mailed in those letters information

about how to understand one's astrological chart. The man challenges me again, protesting that it is just for the purpose of growth that we are here to go through pain and suffering. Reflecting on this, I question him further, and I all of a sudden get what he is trying to say. I go through a complete about face, where I realize that he is right. I am convinced that it is essential to our growth and evolution that we live through our suffering. I am struck by this brand new realization which completely grabs me. I become convinced that I have been totally wrong to try to short circuit that process for people. With this new conviction, I am panicky again. Now my panic is based on my desperation to get those letters back into my possesssion, rather than to mail them out. I realize that it will be an impossible task to convince anyone who has received my letter not to follow it, so they can grow. As I run up the alley to the postoffice, compelled again by an overwhelming sense of urgency to retrieve the letters, I experience myself surrealistically rise off the ground as I am running on air.

Alice's Immediate Transformed Waking Consciousness of her situation as being one in which she is compelled by anxiety to stop rescuing, seeing that it does more harm

vivid as when I first dreamt it. I subsequently begin to



than good

I wake up panicked, still in the dream. I have to get those letters back. I am so anxious. Everything in the dream still feels so real to me. I can still feel the mist on my face as I am waking up. I still feel the presence of that man. I have to stop trying to save people. I have to get those letters back. And as I lay in my bed I experience my body as still very light, still running on air. As I am aware there is no ground under my feet, I am terrified that I am about to fall. I try to catch myself from falling, even though the bed supports my body. I have to defy a compulsion to run out the door and find that post office. As I now know I am safely completely awake, I am not sure what the dream was telling me, but it feels terribly important. The one thing I am completely clear about though, is that I will never do another chart.

Alice's Subsequent Transformed Waking Consciousness of her situation as one in which she is a free facilitator rather than an anxious rescuer

This dream stays with me for months, as graphically vivid as when I first dreamt it. I subsequently begin to



experience that my attitude and behavior about rescuing is changing. At first, it is through feedback from my peers and teachers at school. One fellow student remarked that I was easier to be around now that I had stopped. A teacher of a counseling course told me she was relieved to notice a shift in my disposition which would now allow me to be receptive to the concept of empathy in contrast to sympathy. Friends and relatives would note that they were relieved to observe I was no longer bringing home strays. A first for me, six months after the dream I started dating an older self-sufficient man, who was very giving and had a good job. I begin to understand more and more the harm both to myself and others I had been doing in trying to rescue people, and over the months and years I have let go of that temptation to take over. Ever since the dream, when I feel that urge to rescue, I now recognize that same anxious feeling I had in my dream when I felt such a sense of urgency to send those letters. That feeling flags for me that I am up to my old way of compulsive rescuing and I am increasingly able to stop myself. Letting go of the pressure I felt within myself of having to save people has taken a great weight of responsibility off my shoulders. By not allowing my self esteem to be based on my ability to rescue someone is freeing me up to let people do whatever they choose with

later. I still remember precise details -- color.

their own capabilities. Where before I experienced myself as being able to move people through my power and skill, I now respect much more the power people have within themselves to effect change in their own lives. Now more often each time when a potential opportunity for rescuing arises, I respond from this new perspective and become motivated by my desire to let people play out whatever they need to grow. Learning in school is much more fun and I am easier to teach, because I am no longer so intense about knowing how to save people perfectly.

At first, though I wanted to give up rescuing, I had no sense of clarity about what to do with people if I didn't. As I have stayed grounded in my new found willingness to not try to control others lives by rescuing, an alternative way of responding is emerging. I experience this most clearly in my work with felons in an alternative sentencing program. I facilitate opportunity for them, and if they do not meet their agreements, I clearly state that I will write up revocation papers for them to return to prison. Interestingly enough, my attitude is effective. In my not having to have the program work for these people, I actually have the highest success rate in the state.

The dream is still so vivid to me now, nineteen years later. I still remember precise details -- color,

clothing and architecture. I can still feel the wet mist on my face remembering the feeling of worry in the dream that my makeup would run. I have never had such a powerfully clear, real or detailed dream before or since.

I grew up on a farm. Living in a rural area, I was surrounded by nature and I had many imaginary friends. I was a very shy child. My family considered me to be a bit of a dreamer. I was a straight A student and was very good at my school work. I was a very quiet child.

#### RELEVANT INTERMEDIATE PART

I started college with the intention of becoming a high school art teacher. I was very good at my school work. I was a very quiet child. I was a straight A student and was very good at my school work. I was a very quiet child. I was a straight A student and was very good at my school work. I was a very quiet child.

These early paintings reflected my attraction to aesthetic art, which is based on technique and skills, such as perspective. After I started college I began to be drawn to modern art which is more conceptual.

Individualized Structure- Protocol #4- Sandra

Sandra's Life Before the Transformative Dream

RELEVANT DISTANT PAST

I grew up on a farm. Living in a more isolated rural environment lent itself to my developing a rich fantasy life and I had many imaginary playmates. I was a sensitive child. My family considered me to be quite bright. I was a straight A student and they sent me away to schools for gifted children.

RELEVANT INTERMEDIATE PAST

I started college with the goal of becoming a high school art teacher. I was married and living a bucolic life, familiar from childhood, living on some land, gardening and canning. My early paintings reflected my compassionate yet simple view of life. They were portraits of happy homelife scenes-- children laughing and learning to walk, and weathered old country people.

These early paintings reflected my attraction to aesthetic art, which is based on techniques and skills, such as perspective. Later on in college I began to be drawn to modern art which is abstract and conceptual.



This began to tap more of my intuitive side, which can understand more conceptually and can abstract the bigger picture of things. I have not yet come into my own where I have integrated being compassionate with being intelligent and incisive.

#### RELEVANT RECENT PAST

It is now my senior year in college and I have been doing my student teaching. But things do not feel right to me. Something is changing within me that makes me question if I am on the career path that is right for me. I feel an inexplicable sadness and often walk around the lake crying, yet I'm not sure why. I feel that I am grieving the loss of something. I have been thinking lately that perhaps I ought not to just jump into teaching. When I graduate, I am considering doing my art and working part-time at something else until I can sense where I need to go next.

I have been unhappy in my marriage and I am not sure what to do about it. I often feel like a child in the relationship, where my husband functions like my father, paying the bills, taking care of things and making decisions. I am not feeling at all in charge of my life. I have allowed myself to function like a follower and have

felt comfortable with being a sweet supportive member in a larger community. This larger community has an identity of it's own that I latch onto, but I feel like I have no discrete identity of my own. I am like a drone in a beehive. However, this is no longer comfortable and safe for me; it is now not at all consistent with the self within me that is emerging. I am grieving the loss of what used to feel so secure, but which is no longer who I am.

Recently, I have been having terrible headaches. This psychological pain has extended to my body. I have consulted with various medical specialists, none of whom can find the source. I am beginning to feel despondent about this, and I am very uncomfortable.

Sandra's Dream Consciousness of her situation as having an other-worldly knowledge transmitted to her

I have had this dream every two or three nights now for a month. I am floating among the stars in space. There are hundreds of dead people floating around me. I know they are dead because their dark purplish-blue skin- it is so dark it is almost black. They position themselves on top of me so that we connect at our toes,

noses and eyes. Strangely, I am not at all frightened or threatened by what is happening. I am assured by their wise, liquidy loving eyes. As I take in the depth of understanding in their eyes, I shift my perspective of the scene from that of a participant to that of an observer. I see me and the beings floating around me. I notice how white I look in contrast to these hundreds, thousands of bodies floating around me. I am the only alive one there. Yet I continue to be unafraid. I have this great sense of being loved and accepted. They are caring for me deeply and it appears they are here for a specific reason to give me something that I need.

I become aware that they are transferring knowledge to me. This knowledge contains a quality of information which is giving me a whole new depth of understanding. There is an energy which is being transmitted from their eyes through to mine which is causing an opening within me which is expanding my psychic awareness.

Sandra's Immediate Transformed Waking Consciousness of her situation as one in which she is aware that she has received something which will have a major impact on her life

I wake up very hot and sweating. The dream is so clear and alive. I wake up not understanding what the



dream is about, though having a definite feeling that something has occurred which has a significant relation and impact on what I am living through. I know I have received something.

Sandra's Subsequent Waking Consciousness of her situation as one in which she has received a deepened intuitive awareness bestowed on her from another higher plane

I have come to understand the dream to be a discrete psychic event where I actually received a new kind of awareness from these beings from another plane. A wisdom was transmitted to me through an energy center in my body which was gradually trying to open. Several months after these series of dreams, in a yoga class I experienced a complete opening of this intuitive channel. This transmission of knowledge which occurred in the dream and the subsequent more complete opening of myself to psychic awareness combined, gave me a new capacity to own my unique individuality and take charge of my life. Having received this wisdom, I now have a greater understanding both of my life and it's impact on others. By more fully owning this intuitive part of me that was empowered by the beings from the other plane in my dream, I now can rationally judge others with a conviction that I had not



had before. I am now able to move into taking the position of a leader, where I stand out on my own. Where before I was caring and sensitive, now I can also make incisive judgements and take deliberative action on what I intuit. I now approach people with a much deeper knowing and understanding, and combined with my compassionate heart, I am willing to take a stand on what I intuit.

My headaches have gone away. I believe they were a symptom of having been blocked to this psychic opening. In the dream I experienced a subtle energy center being opened. As my eye chakra received the being's knowledge, the opening of my availability to the highly intuitive healer and psychic within me began. This higher level of knowing has been empowering me. As a compassionate seer, I am owning up to my unique individuality. I am now realizing that I must end my marriage, because I cannot see how to continue in this relationship unless I am to sacrifice my own identity.

Now nine years after the dream, I have been on a path of constant study and learning in the areas of healing and psychic awareness. By profession I work full time as a psychic, giving readings and workshops all over the country. This is most clearly my purpose for being in this life at this time. I experience my life as being highly congruent.

## Individualized Structure- Protocol #5- Wanda

### Wanda's Life Before the Transformative Dream

#### RELEVANT PAST

I have been a business executive in New York City for the last ten years, and my company is soon to be liquidated. I have been feeling that it is time for me to move out of New York, but have no firm sense of where or what. What has seemed right up to now is changing within me. I am open to all possibilities at this point, as I am letting go of my attachment to being here. I am interviewing for a financially lucrative position in Connecticut, but feel unsure about whether this is the right move for me.

In the last five or six years my spiritual life has become increasingly more the focus of my energies. God has become more important to me than anything else. I have pursued Biblical study, esoteric teachings and dreamwork as vehicles to deepen my knowledge and experience of God. Because of my fervor in my spiritual quest at this time, I am extremely concerned that this next move support this central focus of my life. The priority for my life now is to make choices which will

facilitate my living out my soul's purpose.

#### RELEVANT RECENT PAST

I have come to believe that there is a way to access spiritual guidance, which to me is truth from a higher level of knowing, through meditation and dreamwork. I believe that if I place this job decision before God in meditation and ask for an answer in a dream, it will be given to me. I intuit that in regards to this job decision, if I ask a question of my spiritual guide, then, even though the choice is mine, I will be violating the sacredness of the information given to me if I do not follow that which I experience to contain truth for my life. If I am receptive and willing to let go of my egoic needs in order to contact that higher wisdom, I believe that I will be given clear guidance. In promising to take action on whatever the guidance is, I am expressing my sincere commitment to the spiritual path. I believe that if I keep my part of the bargain in promising that I will act in faith, that God will honor that and show me clearly what I need to do.

When I first began my intensive dream studies, I assumed that the appearance of my parents in my dreams



symbolized my actual real life mother and father, and therefore drew me to issues related to my conflicts with them on the level of the ego. Now four years later, the level of my receptivity has deepened, and I have come to sense a more mystical meaning beyond that of the ego. The symbol of parents in my dreams has changed. Parents now embody meaning for me of the mother/father purpose on earth, or the soul's purpose. It is with this receptivity that I entered the dream.

I feel confident that I will be shown a clear, accurate answer if I ask my guide about whether this job is in accord with my spiritual direction. I have come to be able to recognize the discrete decipherable Voice of my guide in my dreams, and I have the greatest confidence that I will hear it, and know it to be the guide when it is there. I also feel sure that the answer will be in my best interests and highest good, containing truth for my life, though it may feel confusing, scary and not what I wanted to hear.

It is with these convictions that I now expectantly prepare the stage to receive my answer tonight in my dream. I turn off the phone, put the animals out in the hall, and before sleep begin an intense focussed meditation, asking my question about the job. Filled with faith, openness and receptivity, I am ready. I go to



sleep.

Wanda's Dream Consciousness of her situation as one in which she experiences having been told what it is that she needs to do

I am in an open country setting. I am struck by the vibrance and richness of the green of the grass. In the Voice that I distinctly know as that of my guide, I am invited to accompany it on a tour. I walk with my guide through buildings which look similar to what I envision the Connecticut job to look like. We watch the people as we explore the building together. The Voice points out different themes that are being played out there- money, prestige, keeping up in the business world. These are in some ways real carrots for me. The seduction feels very real to me. I ask my guide, "Can I have this? And will it be good for my spiritual development?" My guide puts the ball in my park telling me that it is mine if I want it. It is my choice.

The scene shifts to my childhood home. My parents are there. My guide informs me that if I choose the Connecticut job, it would be a significant betrayal of my parents. This comes as a real surprise to me, and I am somewhat confounded by it. I get the feeling from the tone of it's Voice that this betrayal would have a major impact on my life. This is not to be taken lightly. I know I want to respect the weight of that statement. I am reflective and stand in awe. My Voice advises me that it is as important to know when to leave as when to stay in a

situation. I stand back thoughtfully, taking this all in.

Wanda's Immediate Transformed Waking Consciousness of her situation as being one where she acts on the conviction of what she must do

I wake up knowing I have received my answer. Knowing I have the freedom to do whatever I choose, yet with a determined acceptance of what I experience to be my destiny, I am compelled to follow my Voice's answer. I believe that I was being shown that if I wanted to take the high paying executive job in Connecticut, I could. But if I did, I would be betraying my soul's purpose. Believing that betrayal of my parents' is betrayal of my soul's purpose, there would be no other acceptable alternative to me other than to act on this guidance.

Though I have no doubt that this is what I must do, I am scared, because I don't know what is out there. And trusting this guidance, leaping into the unknown, is hard for me. The more human, less cosmically oriented part of me, is taking action with much trepidation. I said I would live up to my promise to follow the guidance, and I will. But what is out there for me? With a trembling heart, I experience myself leaping into the abyss.

I do not know where I am going, other than I know the

Connecticut job is no longer a possibility. It is not my possibility. I turn down the job immediately.

Wanda's Susequent Transformed Waking Consciousness of her situation as having shifted from that of the career of businesswoman to a career of spiritual leader

I subsequently begin to understand why it was so important for my spiritual development to not pursue the corporate Connecticut position. In the six months following the dream I ended my New York City job and put most of my energy into lecturing, teaching and studying spirituality. I have dramatically changed the focus of my life from that of developing my business mind to developing my spiritual mind. The new myth of my life is ever emerging into more elegantly refined manifestations of my spiritual quest. The dream was yet another aspect of my further opening to surrendering to a higher order of knowing. In doing so, I am developing a much greater sensitivity in tapping the wisdom which knows when it is time to leave a segment of my life, and when it is time to stay.

Six months after the dream, when my job ended in New York, I had a strong intuitive sense that I should take an



Individualized Structure - Protocol 44- Lucy  
 extended car trip. I drove around the Eastern seaboard visiting many places. When I got to Weaverville, N.C., I was struck by the vibrance of the green of the landscape. So deeply was I drawn to it, I quickly sensed this was to be my home. This was later confirmed by my guide-Voice, and six months later I moved to the area. I have been here for ten years now, and the richness and depth of my spiritual journey over these years is confirmation that this, indeed, was exactly the right move for me.

RELEVANT DISTANT PAST  
 class person. As a result, I learned to live in denial from a very early age. I became frightened of any intense angry or hurt feelings which might be lurking within me. I thought that if I acknowledged these negative aspects of my experience, they would overwhelm me, and eventually destroy me. Though it was never acknowledged as a problem during my childhood, my mother was addicted to prescription drugs, which she allegedly took for migraine headaches.

#### RELEVANT INTERMEDIATE PAST

I have been a college librarian for many years, and five years ago decided to pursue a Ph.D. in clinical psychology.



Individualized Structure - Protocol #6- Lucy

Lucy's Life Before the Transformative Dream

RELEVANT DISTANT PAST

In my family growing up I was taught to keep painful feelings and experiences deeply within myself. The family was devoted to presenting a shiny persona, where the shadow was to remain submerged. It was important to look like I was a happy, civilized, sophisticated upper middle class person. As a result, I learned to live in denial from a very early age. I became frightened of any intense angry or hurt feelings which might be lurking within me. I thought that if I acknowledged these negative aspects of my experience, they would overwhelm me, and eventually destroy me. Though it was never acknowledged as a problem during my childhood, my mother was addicted to prescription drugs, which she allegedly took for migraine headaches.

RELEVANT INTERMEDIATE PAST

I have been a college librarian for many years, and five years ago decided to pursue a Ph.D. in clinical psychology.

As an adult, I have had various somatic problems centering around the tightening in my stomach. I have had colitis and periodic nausea followed by hours of vomiting. I couldn't attribute this to diet and assumed that the cause of this was stress-related. My stomach would tighten up and often I would vomit. I have also been treated for depression at different times.

During my adult life I have also gone through several major depressed episodes which have been so severe that I have had to seek professional treatment.

#### RELEVANT RECENT PAST

I have recently been questioning whether I have what it takes to be a clinical psychologist. Though I feel I can do counseling, I don't know if I can get to the depth of emotion that expressive psychotherapy seeks to access. I am noticing that I tend to switch the direction of a client's session when they are dealing with their anger or hurt, as I would experience those feelings as too heavy for me to handle.

Lately I have been involved in several traumatic situations which have been very painful for me. I have carefully avoided experiencing the extent of my

anger, fear and grief by pushing these emotions out of my awareness. I am terrified that if I allow myself to experience the depth of my feelings that I could not endure them. I would be totally overwhelmed. I just want to forget all about it. It's just too much.

My mother is in the hospital as a result of her forty year addiction to prescription drugs. In her attempt to get off the drugs, she has been thrown into a physical crisis such that my father says that her life is in danger. My father insistently discourages my visiting, because he says she is in such a "bad state". He tells me that she is so out of her mind that he needs constant relief from staying with her. I have been rationalizing to myself that I have too much to do anyway, and am better off staying here. Besides, I can't afford to let myself be preoccupied. Therefore, I keep pushing this all out of my mind, resigning myself that I can't do anything to influence the outcome anyway.

A few weeks ago, my friend Joe killed himself. He had been leaning heavily on me, just having gone through a divorce. He was a recovering alcoholic, now profoundly depressed, and was clinging to me, looking for our relationship to become romantic. I felt like he was looking to me to pull him through this, and though I wanted to be supportive, I clearly stated the limits of my



availability, which was not romantic. He started drinking again and was hospitalized, and subsequently committed suicide there. The depth of my anger, guilt and sense of responsibility is too great for me to bear. I shouldn't feel these things. I push all these feelings out of my mind. I have work to do. I can't let this drag me down.

In the midst of this, I am trying to prepare for a presentation I am to give in a month for a psychotherapy course I am taking as part of my doctoral work. My assignment is to indwell the person of Freud. I want to focus on Freud's pain at the end of his life when he had terminal cancer, but I cannot bring myself to really get into it because of the weight of my own pain. It frightens me to deal with this, yet I truly do not want to do a superficial job. I would really be letting myself down, not to press through my blocks to grow. I feel gripped by two fundamentally different projects- I must go deeply into myself, and I must not go deeply into myself.

is about to happen. Everything had this eerie feeling of a Steven King novel, where on the surface life seems very

Lucy's Dream Consciousness of her situation as one which is bursting with raw, primitive emotion and can be fully experienced and healthily survived there is bed

As a visiting psychology faculty member, I am the houseguest of a single woman faculty member at another

university. She lives in a traditional yuppie neighborhood. Everything has the flavor of all-American normality. We even have barbeques with the neighbors. On the night of the full moon now for several months I am being awakened or interrupted from work by the sounds of what feels to me to be like primitive ritual chanting, coming from the woods behind the house. It goes on for three or four hours. I have no idea what is going on, and as my tension mounts, I look for cues from others who might acknowledge that this is occurring, but no one in the neighborhood or my hostess mentions anything. I wonder if I am losing my mind. Am I the only one hearing this chanting? Yet I can't get myself to bring this up with anyone. I'm feeling crazy, as I pretend that life is going on normally. After two months, I start to anticipate this at the full moon. I lie there rigidly in bed, waiting to hear the sounds. I am terrified that either I am going crazy, or that something very terrible is about to happen. Everything had this eerie feeling of a Steven King novel, where on the surface life seems very normal and civilized, while underneath something lurks that is primitive, destructive and evil. After four months of this, again at the full moon I lie there in bed awake listening to this primitive chanting, like people are moaning. I can't stand it any longer, and I break

through my silence. I leap out of bed to go tell my hostess. She responds with relief that I have acknowledged the existence of what she had also been experiencing, but was afraid to bring up. We sit in the living room in silence, waiting for what seems like something to enter the world. I have a terrible feeling of dread that the world, or at least life as I knew it, was going to be destroyed. We decide to send her little white dog outside as a messenger. If the dog returns, we will consider these sounds as nothing major to worry about. If the dog does not return, this will confirm the seriousness of the sounds. The dog does not return. Dread continues to well up in me as we wait through the night. As the sun is rising from the direction of the sounds, I see all these neighborhood folks of all sizes, ages, male and female, walking out of the woods down the hill. I become aware that these are the people who were doing the chanting. And after all that wailing and moaning, they are o.k... They look like ordinary people I can identify with. One guy is pushing a bicycle. Everyone looks normal, even happy. I have this incredible feeling of relief. There may be something powerful and strange back there in those woods, but it certainly has not devastated these people. They come out very matter of factly, unscathed, going forward in their lives. I am not terrified of that



primitive chanting anymore. I accept it. my therapist my  
 dream. I am deeply sobbing. In my intense crying I weep  
Lucy's Immediate Transformed Waking Consciousness of her  
situation as one in which she is relieved seeing the  
possibility of enduring primitive feelings, but cannot yet  
claim them for her own

I wake up feeling incredible relief that these people  
 who had gone through this deep, primal expression of their  
 raw feelings could resurface looking fine. They were not  
 destroyed at all. Mostly, however, I was shaken and  
 stirred up to the point that I was even physically  
 shaking. The chanting sounds reverberate in my head, and  
 the image of the people coming down the hill in the light  
 of the sunrise stays with me. The power of these feelings  
 threatens me, and as they start to surface, I quickly push  
 them out of my mind, only to be reminded throughout the  
 day and week in the shakiness that would not leave me, and  
 the tightness in my stomach that would not let up. It  
 nagged me all week until I got to therapy.

Lucy's Subsequent Transformed Waking Consciousness of her  
situation as one in which living into her own dark  
primitive feelings moves from being a possibility to her  
own possibility

I surprise myself that as I tell my therapist my dream, I am deeply sobbing. In my intense crying I weep for that dark, hurt scared part of me that is embodied in those primitive sounds. Those sounds are my deepest anger and my deepest fear. Letting these feelings emerge in my therapy is my first step in breaking through the wall of denial I have felt I have needed to survive. Though I am apologizing to my therapist for not being able to stop crying, it feels so very positive to let go of those dark feelings that I have been so terrified to let myself experience. That chanting in my dream was like a key that accessed those feelings.

I have now come to understand that the image of the people coming down the hill in the light was the assurance that I had been needing, that if I allowed myself to fully experience my anger and fear and grief, I would not be destroyed. I felt such relief to see that these people would still look acceptable, normal and ordinary after having surrendered to the expression of such primitive feelings. They could function. They didn't turn into freaks. Experiencing those deep feelings can be a normal part of life which can still allow me to go on with my life afterwards. If they could live through that primitive expression of feeling and come out looking like together people, then I can enter those dark recesses of my psyche

and express my feelings and survive as well.

My mother pulled through. I was able to acknowledge to her for the first time that I knew she was addicted. I expressed my rage at her for how we as a family had all enabled her, by supporting her denial of the problem. She got furious back at me and did not talk to me for days. However, it did not destroy our relationship. In fact, it made it deeper, and it is far more satisfying having gone through what we did. I was able to experience the intensity of my anger at Joe for killing himself, and express that in therapy. I was also able to live through my fear enough to fully indwell Freud's pain for my presentation. This feels like a real victory for me, and it was a very positive experience. I am also noticing that I can go increasingly deeper with my clients and I am able to encourage their expression of grief or anger without backing off at the prospect. As I remember the sounds and the look of the people afterwards, I feel comforted and relieved when I encourage others to stay with their dark and primitive feelings. I don't have to run anywhere near as much. I am not so overwhelmed by the strength of these dark feelings within me or within others that I have to live in denial.

My stomach is loosening up too. I have come to realize that the tightening in my stomach occurs when I am



clinging onto feelings I am too frightened to express. The vomiting I have come to understand as my rebellion against the clenched feeling. That chronic tightness in my stomach is going away as I more fully express my darkness. I am much more comfortable with myself now that I have shifted in the way I approach my dark side. I am noticing too, that in accessing my anger and pain I am also accessing a softer, more nurturing aspect of myself, which helps me to feel more fully feminine.

He even showed up in my drawing of my classroom, so that I could no longer draw. When I could no longer endure the pain he inflicted on me, I would leave my body by escaping with my mind, where I could find refuge and could feel secure of my control. When I described this obvious reality to the adults in the house, they denied that it was real, and punished me as a troublemaker for asserting its reality, for "feeling too much".

When I was ten, I grasped my Abuser's vulnerability to be threatened with being called a sexual abuser. With the insight that each abuser feared being identified not with their own variation of abuse, but with the other, I gained a powerful tool. I insisted that I would do so if he ever touched me or my brother again. He backed off, telling me that I was a Devil. And I accepted that identification,

## Individualized Structure - Protocol #7- Betty

### Betty's Life Before the Transformative Dreams

#### THE RELEVANT DISTANT PAST

I grew up in a house with dozens of members of my extended family, amongst whom several sexually and physically abused several others, including my brother and me. One male in particular so badly physically abused me as to make my time at home utterly and constantly unbearable. He even showed up in my drawing of my classroom, so that I could no longer draw. When I could no longer endure the pain he inflicted on me, I would leave my body by escaping with my mind, where I could find refuge and could feel secure of my control. When I described this obvious reality to the adults in the house, they denied that it was real, and punished me as a troublemaker for asserting its' reality, for "seeing too much".

When I was ten, I grasped my Abuser's vulnerability to be threatened with being called a sexual abuser. With the insight that each abuser feared being identified not with their own variation of abuse, but with the other, I gained a powerful tool. I insisted that I would do so if he ever touched me or my brother again. He backed off, telling me that I was a Devil. And I accepted that identification.

That was the bargain: as a Devil I commanded his respect. As a Devil my power was equal to his. I changed from being abused to being evil. My capacity for insight was simultaneously my power and evidence of my evilness. I grew up convinced that I was not as good as I was evil. That my evil nature was predominant, and as such was indomitable, because in my world, evil was more powerful than good. Hence any confrontation or even contact with it was futile, and also dangerous, even fatal. I became terrified of all expressions of this evil force, terrified of being vulnerable or unsafe. I was afraid of being alone, of the dark, speaking in public. I was afraid of "my own shadow", afraid of rollercoasters, afraid of trusting, afraid minute by minute. I was afraid of what others regard as nothing- I was a "scaredy-cat". My attempts at fearlessness were facades, mere pretense, and were unsuccessful.

#### THE RELEVANT INTERMEDIATE PAST

Years later in adulthood, I suddenly one day experienced everything becoming distorted, feeling that people were coming at me, and I realized I needed psychological help.



## THE RELEVANT RECENT PAST

Now at 45, I have recently felt myself on the verge of new insights, about realities I shouldn't be able to know. I am so frightened of the possible consequences that may follow that I am balking at going any more deeply into them. I am afraid that I shouldn't go too far, or I will get in trouble for seeing too much.

Betty's First of the Three Dreams : Her Dream  
Consciousness of her situation as finding herself stuck in  
a life-threatening passage

I find myself in a strange and utterly terrifying enclosure. I experience it as a tunnel, a passage between a beginning entrance and an end exit, though neither of these openings are visible to me now. In fact, my only orientation to an exit is my conviction that there must be one on up ahead of me a ways. A stream of poisonous liquid flows through the tunnel beneath my feet, which I am terrified of fatally absorbing on contact. The entire surface area is pulsating, appears alive, reminding me of the inside of a stomach, and is damp, cold, dark and closing in on me. I'm finding it difficult to keep my balance. I am overwhelmingly afraid. Grotesquely ugly, putrid things shoot out of the walls towards me. Rounded

things with distorted faces are coming at me. Between the walls and the entities there may be no escape, since to avoid one meant being touched by the other. And it was being touched that I am most afraid of, because that touch is so threatening. With the dread that there may be no way for me to escape from this sinister touch, I wake up.

Betty's First of Three Dreams: Her Subsequent Transformed Waking Consciousness of her Situation : Owning the Fear as My Fear

First I couldn't get back to sleep, then I wouldn't get back to sleep. I was still too terrified, even though I was feeling such tremendous relief to see that it had only been a dream. The whole next day at work I still felt terrified, experiencing the sharpest horror of my life. I would tell myself that it was only a nightmare. However, I cannot stop thinking about it and find myself thinking about it even as I prepare for sleep the next night, the very moment I especially tell myself I do not want to think about it. Though I tried all day, I cannot figure out the dream. My ruminations leave me only with the sense that the extreme fear I felt in the dream is my fear, that this fear is me, it is who I am, it is the most

certain expression of who I am. And not only now, but for my whole life up to this point.

Betty's Second Dream: Her Dream Consciousness of her Situation: The Appearance of an Evil that cannot be faced as the Ultimate Terror and Threat

I find myself once again where I was when I left the last dream, with the same feeling of terror, though now also feeling disgust for these things as well. In this relation, I have a bit more detached perspective. I can see now what is behind the things just in front of me: a really "ugly thing with one eye". With accelerating intensity, the things once more shoot forward towards me with a noisy cacophony of voices in my ear, threatening destructive contact. But this time I realize they are not touching me, and will not touch or harm me as long as I maintain control over myself. Then the thing with one eye approaches me, threatening me with a fate worse and more terrifying than death: with unremitting pain and horror forever. I experience this as my ultimate terror and sense this thing as evil. Convinced that I cannot contend with it, but only try to avoid it by not looking at it, I do not face it. I try to obliterate contact with it by looking down, but it comes ever nearer. And I awake in my



deepest terror. I overcome my fear of looking, and look. I name it as evil, grant its power my

Betty's Second Dream: Her Subsequent Transformed Waking Consciousness of her situation as one in which she is losing her mind

I am nauseous and I cannot calm down. I cannot feel safe going to sleep any more. I feel I have lost control of my mind, and I feel this loss to be unbearable, as my mind was the one place of refuge upon which I had depended for security. My kingdom of mind has collapsed. My last refuge of security, upon which I had so long relied on, and without which I find unliveable, was taken from me. I decide that there is no other alternative but to kill myself, and the only thing left for me to take action about is to arrange my suicide.

Betty's Third Dream: Her Dream Consciousness of her situation as one in which she can face and command mutual respect from the evil force and thereby get past it, and put it behind her

I pick up again upon sleeping where the dream left off, with myself too scared and still refusing to face the evil thing. It keeps coming ever closer to me, and I keep looking away. Then, in defiance, I choose to look at it.

In this most frightening moment, I overcome my fear of looking, and look. I name it as evil, grant its power my respect, and insist on being mutually respected in return. The thing backs off, accepting my bargain and lets me pass by and on to the exit beyond.

Betty's Third Dream: Her Immediately Subsequent Transformed Waking Consciousness of her situation as being one in which she is freed to live without fear, and to enact those possibilities that fear had foreclosed to her before

I have the feeling of elation, as I feel I have overcome a very basic fear that had been living within me. I feel I can do things I could never do before. I could address a public gathering after previously having failed miserably. I could be alone in my house, in my woods, and in the dark. I become more trusting, no longer feeling afraid from minute to minute. I feel I am free.

Betty's Subsequently Transformed Waking Consciousness of her situation as Integration of her Insightful Self as not Inherently Bad

I subsequently begin to understand that the capacity (for insight) in me for which my Abuser identified me as Evil is neither inherently good or bad, but rather can be valued only in terms of how I use it. I come to see that I can use it for good, and so that I need not live in fear of the consequences of making use of it. I now get past this previously inhibiting self understanding.

My father was a very successful businessman in a large corporation, and his dream for me was to follow in his footsteps. Though compassionate at home, he admired and aspired to success and looked down on poor people who don't make it. I was steeped in the family tradition which valued ambition, drive and success. My grandmother also had tremendous expectations of me, that I be first class in everything I did in life. And to her, nothing I did was good enough. I came to feel inadequate to the task of living up to my family's stringent requirements. I felt like a disappointment to all of them.

At the same time, I also feel like I have lived a charmed life. I have had many close escapes with death since I was a child. At age four I almost drowned. At age eight I had to have emergency surgery where a student had to operate because if they had waited for the attending physician I might have died. In a bombing raid, a bomb fell on the next building. I have avoided several



Individualized Structure- Protocol #8- Robert

Robert's Life Before the Transformative Dream

THE RELEVANT DISTANT PAST

My father was a very successful businessman in a large corporation, and his dream for me was to follow in his footsteps. Though compassionate at home, he admired and aspired to success and looked down on poor people who don't make it. I was steeped in the family tradition which valued ambition, drive and success. My grandmother also had tremendous expectations of me, that I be first class in everything I did in life. And to her, nothing I did was good enough. I came to feel inadequate to the task of living up to my family's stringent requirements. I felt like a disappointment to all of them.

At the same time, I also feel like I have lived a charmed life. I have had many close escapes with death since I was a child. At age four I almost drowned. At age eight I had to have emergency surgery where a student had to operate because if they had waited for the attending physician I might have died. In a bombing raid, a bomb fell on the next building. I have avoided several

lethal car crashes by running off the side of the road. I missed my flight connection which crashed--all dead. I sensed that I had survived all these situations for a reason. I felt that there must be a purpose for my having survived and lived. I would ask myself, why am I here?

#### RELEVANT INTERMEDIATE PAST

When I became an adult and it was time to choose a career, I was not attracted to the business world. I was repelled and intimidated by what felt to me to be harsh pursuits of managing money, people and data. This was conflicted for me, however, because I was not satisfying that part of me who is like my father and is ambitious and wants to climb the ladder of success. That need to surpass others would leak out in many different situations.

I entered the ministry, thinking that this career would allow me to live out that softer more humane side of me. My first two or three parishes were turbulent. In asserting my strong opinions, I would alienate people with my pushy, steamrolling manner. With righteous indignation, I would agree to disagree, convinced of my position. I was constantly in power struggles both with my parishioners and at home with my wife. This overly aggressive way of being with others had become a pattern

which was proving to be most desructive to me.

I had a recurring dream during these years where I was dying in a car crash. I would see myself driving and having a head-on collision where I would end up dead, bloodied against the steering wheel. In the dream I was always aware that I was fifty-six years old. In waking life I interpreted the dream on a concrete level. I was an impatient aggressive driver, and I would take the dream as a warning to change my driving habits.

#### RELEVENT RECENT PAST

I am now fifty-four years old. This is the seventh year of my tenure in this parish. I have just returned from a year long sabbatical where I have written a book. While I was writing the book, I began changing inside. Recently, I have been feeling a new freedom, but with that, I find I have been losing enthusiasm for this work. I have been thinking about changing to a different parish.

I am now just returning from a weekend workshop that I gave concerning what Jung calls the anima and animus. I really enjoyed myself. I'm feeling quite elated about what I am learning about myself, since this issue of



integrating my own masculine and feminine aspects is very much my growing edge. Where in the past I feel I have polarized these two aspects, I now am working towards integrating them more.

Robert's Dream Consciousness of his situation as one in which he is spared from being run over by an unremitting aggressive force

I am lying down sideways on the ground of seven or eight inches of powder snow. I notice I am not cold in the snow and I wonder why. My back is leaning against the wheel's of this car's tire. I see a man at the wheel of this car who I come to recognize to be me. At this point, my perspective changes. I come to see the situation as a third party looking down at these two parts of me, the driver-me and the victim-me. The victim me realizes that he must take action and asserts himself, commanding the driver-me to stop, because he could run me over and kill me. The driver me continues to give the car gas, yet the wheels are spinning. Though the driver me continues to try to advance, he is unable to. The presence of the victim me provides enough force so as to counteract the wheels from moving the car forward. My life is spared. I survive, unscathed.

Robert's Immediate Transformed Waking Consciousness as Relief that his Aggressive side has not annihilated him

I wake up feeling happy to be alive. I feel tremendous relief that this driver was not able to advance enough to drive over and destroy this victim me. The rich vivid detail which stays with me, heightens my awareness that this is an important dream which I believe has a message for me. I am excited and stimulated. I immediately begin to ask myself questions as I want to understand the meaning of this for me right away. I wonder what I have been doing to threaten my survival in the world.

Robert's Subsequent Transformed Waking Consciousness of his situation as one in which he claims the presence of his gentle feminine side to counterbalance his aggressive masculine side from dominating and destroying his life

I have come to understand that the dream is a vision of what I have been living through for many years. I have been in danger of being destroyed by the forcefulness of my masculine side. What saved me from death in the dream was the acknowledgement of the presence of that gentle side. This aggressive driver side will spin it's wheels in it's attempts to run others over when the gentle side asserts

its' presence. I feel a sense of urgency that unless I claim my gentle, feminine side more, I am in danger of destroying both my personal and professional relationships, and in so doing will destroy my own life. This dream is a gift from my unconscious which offers me a picture of this possibility, which now is my possibility. I see more clearly than I ever have before that this is what I must do. I must let this gentle side of me more fully develop if I am to feel whole and at peace.

Over the years since the dream, I have become increasingly less dogmatic and more flexible. I am not in power struggles with everyone like I used to be, having let go more and more of that push for power, and incorporated more fully my desire to love. There is much less tension and conflict with people now as I have let go of my need to overpower others. Now, seven years later, I am not spinning my wheels any more with that aggressive driver-me trying to dominate people in my church, or my wife or children. Having pursued so intentionally my conviction the development of this gentle side of me, I now feel good about me. This gentle side of me is ever evolving, as this is very much my own possibility. I am presently living this out in some of my recent avocations as well, as I have begun a daily spiritual discipline and



have become a Sufi, which is a form of religious practice which involves a very gentle approach to work and spirituality. This all supports the integration of my masculine and feminine sides such that I feel much more whole and at peace with myself and my world.

When I was eighteen I was engaged to be married to a man who was twenty-two years old, and a second cousin. Because of this familial connection, I eventually decided that it would be a wrong move for me to pursue the marriage; and I broke the engagement as this realization became clear to me. He was the "road not taken" at a developmentally pivotal moment in my life.

#### THE RELEVANT INTERMEDIATE PAST

Throughout the younger and middle years of my adulthood, my professional development has evolved to a place where I and others perceive me as having made it to the top. I am internationally known for my work as a Jungian analyst, and have enjoyed a very active, productive, successful career where I have accomplished many things.

#### THE RELEVANT RECENT PAST

I have recently, as my sixtieth birthday approaches, been increasingly aware of shifting gears as I move into

## Individualized Structure -Protocol #9- Ellen

### Ellen's Life Before the Transformative Dream

#### THE RELEVANT DISTANT PAST

When I was eighteen I was engaged to be married to a man who was twenty-two years old, and a second cousin. Because of this familial connection, I eventually decided that it would be a wrong move for me to pursue the marriage, and I broke the engagement as this realization became clear to me. He was the "road not taken" at a developmentally pivotal moment in my life.

#### THE RELEVANT INTERMEDIATE PAST

Throughout the younger and middle years of my adulthood, my professional development has evolved to a place where I and others perceive me as having made it to the top. I am internationally known for my work as a Jungian analyst, and have enjoyed a very active, productive, successful career where I have accomplished many things.

#### THE RELEVANT RECENT PAST

I have recently, as my sixtieth birthday approaches, been increasingly aware of shifting gears as I move into

later life. I do not have the energy level physically that I have had in the past, and my body is heralding the signals to me that it is time for me to slow down in my pursuits of climbing up the professional mountain, and consider the alternative fruits that could come to bear in this later time of life which offers the possibility of contemplation. In letting go of the business of a highly demanding professional schedule by limiting the heavy number of commitments I have been making up to this time, I have been feeling the rightness of that allegiance to the shift in energy that I have been experiencing. Although ideologically I want to cut down the intensity of my professional commitments, I am finding it difficult to do so at times. It is hard not to be seduced one more time to take a center stage position in the limelight. As a result, I find myself still taking on more than I think I want to do at this stage of my life.

Ellen's Dream: Her Dream Consciousness of her situation as one in which it is appropriate for her to renounce her goal of climbing to the top, and in so doing will leave room for others to carry on her work while she can observe that and other wondrous things

I find myself walking up a mountain, following a



twenty- two year old man who reminds me of the second cousin of mine that I was formerly engaged to when I was eighteen. He is the one from whom I detached myself at an earlier developmentally pivotal moment in my life. I realize that I am steadily following him. I am struck by the sudden realization that I am not able to keep up with his pace. The recognition that this possibility is not my possibility, arises from my inability to enact that possibility. It is the failure of my attempt to incarnate it that confronts me with the realization that it is not my possibility. With this awareness I allow myself to walk at a slower more comfortable pace, one more suited to my own spontaneously preferred tempo of engagement. I experience a sense of acceptance that this is the way it is for me now that I am approaching sixty. When I have gotten about two thirds the way up the mountain, I sit on a gorgeous rock and become aware that I am not going to go any further. Once again, it is the embodied, self evident impossibility of going further that confronts me with the limits of what I can now enact. It is the futility of my attempt to climb further that makes explicit that such a possibility is not my possibility. Having taken up a new, more sedentary position, I now conduct myself in a new way, appropriate to this newly embodied position I have assumed.

For the first time during my journey up the mountain, I look up and notice that the young twenty-two year old man has travelled up and over the mountain, and is sitting on a cleft in between this mountain and the next mountain. I realize that he is over there continuing on with the work that I had been doing. I then watch an enormous eagle fly up over the mountain to where he is working. As I sit on the rock I am aware that it is appropriate for me to renounce my goal of climbing to the top of the mountain. It was exactly right that I left that task to a younger other who is more suited to it, and to proceed at my own pace to my own place, which is an observatory or perch, from which I will sit and observe and see wondrous things. The eagle in it's massive power will inspire this younger man, just as it has inspired me in my work.

Ellen's Subsequent Transformed Waking Consciousness of her situation as being one in which the achieving mode which had tempted and seduced her for so long is now bade farewell to as no longer her possibility

I subsequently grasped that the work that I had been having such difficulty letting go of was going to be taken on by others, and I would not have to give up my visions of the ideas that I have valued and spoken out about, as dead.

I have that same feeling of knowing that I must move on beyond that which I was formerly attached to, in order to most fully develop on my path. Just as I knew when I was eighteen that I needed to break the engagement with my twenty-two year old second cousin, now going up the mountain I need to break with this familiar twenty two year old man again if I am to develop as my own person.

I now have much more of a peace about my choice to slow down. I appreciate the seductive appeal of the twenty-two year old orientation of the forward moving, fast paced work of getting places . However, the achieving, accomplishing mode which has been tempting me and seducing me for so long is no longer my possibility. My possibility is now to become contemplative, and this is a possibility I now grasp as valuable and to be appreciated. I now relate to that twenty two year old orientation less as tempting and desirable, and now see the stationary, observational orientation as appropriate and rich.

This was all confirmed for me several months after the dream when I saw a Chinese painting in a museum of a woman on a rock on the side of a mountain. Drawn to the familiar feeling of the painting, I look to note it's title and I am deeply affirmed by the human reality of my



situation. The painting is called "Sitting on a Rock at Sixty".

The transformative dream is a process which catalyzes a significant change in one's structure for existence. It is a process which is lived through in waking life with the help of the dream. The process has its roots in the dream, which is lived through the dreamer's experience of the dream. In the dream, the dreamer is in a state of which shake the existential structure of the dreamer's habituated way of life. The dreamer is in a state of one's foundation is weakened. The transformative dream is announcing a possibility of a new way of life. The dreamer announces itself as a possibility of a new way of life. This possibility is announced as a possibility of a new way of life. The dreamer is in a state of an episode is lived through the dreamer's experience of enacting that possibility. After having experienced the possibility in waking life, one discovers that the possibility of this possibility in waking life is a more satisfying existence, than one had hitherto experienced.

## General Structure

### Summary of General Structure

The transformative dream is an event in an ongoing process which catalyses a significant structural change in one's structure for existence. This process is lived through in waking life with one quality prior to the dream and a radically different quality after the dream. The process has its roots in the dreamer's remote past and is lived through the dreamer's development up to the time of the dream. In the dreamer's recent past, rumblings occur which shake the existential structure of the dreamer's now habituated way of life in such a way that a crumbling of one's foundation is experienced. Within this framework, the transformative dream transforms waking life by announcing a possibility as "my" possibility that had not announced itself as my possibility in my waking life. This possibility is announced by the dream's narration of an episode in which one concretely experiences oneself enacting that possibility as "my" possibility. After having experienced doing so in the dream, one finds that s/he is free to also live this possibility in waking life. One discovers how the enactment of this possibility in waking life opens one to a more satisfying existence, than one had hitherto experienced.

A structure for existence is developed in the dreamer's remote past

The dream occurs at a time of inner turmoil, where in a significant aspect of life, one experiences a subtle cracking or crumbling in the structure of one's existence. This existential structure has its roots in the dreamer's remote past where a way of being was developed which was adaptive to his/her childhood environment. This way of relating to that situation was initially functional for the person, and served the purpose of allowing one to survive and make sense of one's world. This attempt to survive one's world grows into a fixed and habituated pattern of relating which emerges over the years.

The person lives out this pattern, or structure for existence in the attitude with which s/he views the world. This attitude or world view provides the ground for way one defends against anxiety, the ability to be intimate with oneself and with others, as well as the making of decisions about crucial life choices, including the selection of careers and relationships. This pattern is deeply entangled within the person's most fundamental life projects.

From early experiences in one's distant past, one approaches the world. This is illustrated by Betty, who out of her childhood trauma of abuse,



approached the world with fearful vigilance anticipating danger and attack. When as a child she attempted to control her abuser through threats, she was called "evil" by him. Still, caught by his abusive power over her, she subsequently she came to believe his view, that when she accused him, she was Evil. This conviction of her own Evilness terrified her even more intensely, and she backed off from situations which required her to be powerful and press through her fear. The development of a structure for existence is also seen clearly in Lucy's experience. In order to survive in her family and maintain self-esteem, Lucy felt it necessary to dedicate herself to the presentation of a shiny image, as was lived through by her mother in her addiction. Lucy's survival in an addicted family system depended on her not acknowledging angry, hurt or sad feelings, lest they overwhelm her and alienate others.

A cracking or crumbling in one's structure of existence renders one restless and doubting

In the recent past prior to the dream, this structure for existence begins not to work as effectively as it had in the more remote past. What had been previously supporting one's life, begins to be experienced as less functional and adaptive to the situation the

person is facing now. It is this experience of the structure cracking and crumbling that leaves one ill at ease, restlessly discomforted. Doubts begin to haunt the person. But there is a dilemma. Therefore any change would disrupt their charted course. Thus one experiences great difficulty owning up to the fact that this old structure is no longer working. It may be time to move on, but the person is not yet able to do it. Even though a change might be very positive in one's development, the prospect of the actual uprooting of one's foundation for living is disconcerting, and at times frightening. It challenges one's very existence.

An alternative structure of existence is perceived as an apparent void

The way in which one has dealt with the world for years may not be working very well right now, but there doesn't seem to be any other better graspable alternative. What may be out there on the other side is experienced as an apparent void. Nevertheless, this cracking in the old structure cannot be completely ignored as it is experienced through inner rumblings, new dissatisfactions and in the questioning of that which had not been questioned before. The inner crumbling and cracking makes one tremble. The foundation of one's

world, " my ground", shakes and trembles like that of an earthquake. One has lost sure footing.

The consideration of a new perspective is held ambivalently

At first, one may hold onto the old perspective or structure even more tightly, in an attempt to preserve it. As time goes on, the attachment to this quaking foundation loosens, and one is increasingly more receptive to new perspectives. These potential new perspectives are related to ambivalently as one alternates between old and new perspectives, flipping back and forth. When the new perspective or possibility begins to become integrated, there is both a fear of falling into an unknown abyss and a lure to leap across. But the leap would be to exchange the security of the known for the risk of the unknown. It is at this point that one is unable to move, stuck on a quaking and crumbling foundation.

In this stuck place, the person experiences obstructing his/her own way. Yet one cannot seem to stop himself from doing so. How this is happening is often beyond one's comprehension, as this is pre-reflectively being lived through.

Betty began to experience her old structure for



existence cracking as she was becoming aware of her block in going further in her trance work. Her fear was standing in her way as she continued to hold back from owning her power in such a way to allow herself to "see and know" more than she should. Her fear was greatly limiting her freedom in other ways as well, such as keeping her from being able to speak publically and to walk alone in the woods. Though this fearful, intimidated attitude towards her world continued to serve a self-protective purpose, she recently was becoming frustrated with the delimitations she created for herself as she was paralysed from going further. She was blocked in her fear.

Todd's structure for existence was crumbling as he was beginning to question his involvement in ROTC. He had organized how he was going to pay for his college tuition and what he would do for a career around his childhood dream of wanting to fly airplanes. As he experienced increasing discontent with ROTC, his attachment to being a pilot was loosening, and though he had no idea of what else was out there for him, he was beginning to consider giving up flying as a viable possibility. Yet this possibility was held ambivalently, as it would mean giving up a fundamental life project where he had devoted years of time, energy and commitment- the very structure of his existence- towards a goal that would never be realized.

Sandra had a similar experience to Todd's, as she was considering both the end of a career path, a marriage and a style of relating to the world. These were pursuits that she had previously felt were exactly suited to who she was as a person. Now in restlessness and disillusionment, her foundation for existence trembling, she both was grieving the loss of that around which she had organized her entire life, and could only envision empty space in what might lie ahead. She only knew that it would have a radically different quality to what she had been living out up to that time.

In the recent past before the dream, one still feels identified with an old structure for existence which is no longer functional or congruent at that person's stage of development. There is a call for change, and yet the person cannot let themselves change. Ellen was wanting to slow down from her rigorous professional pursuits which required extensive travelling and conference speaking, and she was having difficulty doing so. As she was moving into a later stage of life where she was getting older and had less physical energy, she was also beginning to experience some of the benefits of living out a quieter, more contemplative life, in contrast to a primarily generatively oriented life. This change nevertheless was disrupting to her, and she was struggling with the

experience of her old form crumbling. She was living out this ambivalence as she was having trouble saying no to invitations to speak and travel. As this time of high visibility and accomplishment was coming to closure, she could not quite let go of her attachment to it, even though the structure was crumbling.

The Dream Consciousness gives one the experience of a new possibility in approaching one's situation

In this time of turmoil, the dream consciousness introduces what heretofore was simply a general possibility as one which could be embodied in an acutely personal way. That which was once considered a possibility, is now experienced as "my" possibility. The dream offers a vision of a new, previously un-experienced possibility for the dreamer.

Craig (1986) calls these "larval possibilities" in that they carry with them potentials that the dreamer is ready to live out in a more mature, evolved way of being which takes a new form. This possibility may have been considered extensively, or not in any way consciously, but had either felt too dangerous to touch or too distant from experience in waking life. The dream landscape places the dreamer in some place strange, distant and removed from his/her everyday world. It is there, beyond



the horizons of one's ordinary existence that my possibility is confronted by living it out in dream consciousness. In the silence and solitude of the night in the removed condition from the ordinary everyday world, the transformative dream offers the vision of a possible new structure for existence which the dreamer actually does experience. Where the possibility may have been previously been thought of, desired, or worked toward in waking life, in the dream it is actually enacted and lived through. Waking life is thereby transformed as the person not only knows that s/he wants to do it, but experiences that s/he can do it.

The structure for existence that Betty was living out was that of one who must hold herself back from "seeing and knowing" in a highly intuitive way, for fear that the power of her sensitivity could get out of control, causing others and herself harm. The structure for existence that Betty has enacted in her dream is when she is finally willing to "see" the creature, looking at him straight on, and she is in fact respected by the creature and allowed to pass through. Rather than be annihilated by her power, her life is facilitated by it. She is able to move through what she perceives to be an evil or life threatening force by meeting it straight on, facing it, rather than by trying to hide from it as she

had in the past. In her waking life, she was also disclaiming her power by backing off from experiences where she could communicate what she "saw and knew" in speaking publically and in her trance work.

The experienced new possibility which becomes one's own, either elucidates the anachronistic nature of an old myth or strengthens a new myth. This new possibility may also be conceptualized by what Stanley Krippner (1985) has described as the development of a personal mythology. One's personal myth is based on a structure for existence which forms how one makes sense of reality. During these times of turmoil when one's old structure is no longer working for someone, one's old myth is changing as it is no longer in harmony with one's present needs, abilities and potentials. In the transformative dream, the dreamer has a vision which either elucidates the anachronistic nature of the old myth, strengthens the new myth, or shows either the conflict or integration of the two. When the new counter-myth disrupts or challenges the old myth, the dreamer who has a dream which has a transformative effect hits a reality that s/he is ready to experience.

Betty's dream is an example of the dream offering both a vision of the anachronistic nature of her old myth, in her fear of "seeing", as well as a vision of the strengthening of the new myth of courage and empowerment.

Ellen's dream elucidates the conflict of an anachronistic myth and the emerging new myth. The woman sitting on the rock represents the emerging myth, yet the seduction of hanging on to the old myth is very much present in the dream, as she thinks initially that she will climb the whole mountain with the young man, who she assigns meaning to be the younger achieving out-in-the-world self. Sara and Lucy both are given a vision of how they can live into their emerging new myths of the aliveness and richness and meaningfulness offered to them by consciously relating to their own personal pain and primitive feelings of either sadness, grief or anger.

For Todd, Wanda and Alice, their dreams offer them a vision of the anachronistic nature of their old myths. Alternative new emerging myths are not offered. Instead, Todd only lives through his own life as a pilot ending in death. The ending of this myth is anchored by the dramatic shift that he feels at the end of the dream, where he has died and experiences total acceptance of the death of him as a pilot. Wanda experiences as a definitive message that if she chooses the Connecticut job, she will be veering off her spiritual path. As her guide takes her through the location of her prospective job, she becomes aware that the values embodied in it are no longer consistent with her own. She experiences a strong sense of



knowing that the guidance offered to her in the dream is what she must do. The feeling of certainty and acceptance anchors her dream. Alice has a strong emotional response of anxiety in the dream which continues through to her waking life, when she experiences the driven nature of her rescuing behavior as being directly against her true purpose.

The immediate transformed waking consciousness is one in which the dreamer is compelled to hold onto the dream, which has graphically announced the message contained within it

Though the dream may not be comprehensible , the dream has an intelligence and force which can powerfully impact the dreamer's waking life. Rather than discounting the dream as worthless, the dreamer's immediate transformed waking consciousness is characterized by a strong sense that something very important has occurred and is compelled by it. There is an emotional and often visceral, physiological response to the dream, both as one is dreaming and upon awakening from the dream. There is something so forceful that it grasps the dreamer's attention to stay with it upon awakening. The dreamer may not immediately understand or want to deal with the dream. Yet the essence of the dream has such a compelling nature

that it draws the dreamer to it's energy over and over again. For many, the force of the dream is inescapable. For Betty, the horror of the sequential dreams was so unbearable to her that she was even considering suicide if the dreams continued, they had such a disruptive effect on both her dreaming and waking life. The dreamer is present to the experience of the dream in that one feels strongly moved by it, and experiences a noetic quality of knowing what it is that one must do. The dream speaks loudly enough for one to follow reference to it further to something on the horizon that was pre-thematic in the dream. The dreamer's attention is caught by having lived through in dream consciousness the possibility as their own; and one is awed, stirred, shakey, anxious, vulnerable, or undeniably at peace. It is experienced like a "whack on the side of the head". The dreamer is left with a sense that the dream has embodied in it a message which speaks to what one is living through, but what is often still ahead of one's comprehension. Having experienced this possibility, one is stirred by it. The dreamer is not able to suppress or forget it, but rather is drawn to it. The dreamer engages in a kind of dance with it, which may go on for days, months and years. One is compelled by that which offers a budding vision which promises resolution of a new stage of growth.

If one is an observer or witness to the dream, the transformative dreamers are also in the dream, and are recognizable as some form of themselves to themselves. Being in the dream, the person has a direct experience of responding to a situation they are living through. The dreamer is in the middle of it, experiencing it's passion, detail and energy. The dreamer assigns meaning as being intimately relevant to his or her being-in-the-world, about one's inner life, or soul life. The dreamer draws near to the dream and indwells it. S/he cares for the dream and respects its power, appreciating its essence in both dream and waking states of existence.

The dreamer often remembers the dream for years in complete detail in both visual, auditory and or kinesthetic senses. Betty remembers the cacophony of voices and Lucy remembers vividly the moaning of the primitive voices. Several people dream in bright colors, such as Todd retaining the clear image of the purple light he sees after the lethal crash, or Wanda's memory of the bright green grass of the countryside, or the blue-black color of the space beings' skin in Sandra's dream. Several dreamers report waking from their dreams in a sweat- Betty with her "heart beating like crazy", Alice feeling extremely anxious, Sandra soaked in sweat, and very hot.



Twelve years after the dream, Alice still remembers the feeling of the mist on her face in the dream. The dreamer experiences the dream every bit as real as waking life.

In subsequent transformed waking consciousness what has become my possibility in dream consciousness is transferred to many situations in my waking consciousness

The transformative dream has embedded in it a vision picture of the new form or possibility. The core of the transformation is in the lived experience of the vision. It is as if one has gone through a dress rehearsal in the dream for the new way of being in waking life. Though specific interpretation may not have at all reflectively occurred, the dreamer awakes having shifted the context of the way s/he was formerly holding or viewing his or her life. Where as prior to the dream, in waking life the dreamer was living out a structure for existence which was becoming anachronistic, after the dream, having fully walked through the dress rehearsal of the new possibility, the dreamer experiences an attitudinal shift in relation to that new possibility. Where prior to the dream, in waking life, the dreamer may have had an intellectual or cognitive understanding of the

possibility, after the dream, the person has an experiential understanding which jolts him into behavior change.

Having experienced the transformation in dream consciousness, one is compelled on an emotional, primitive level such that in waking consciousness one becomes repugnant to the old form, and is powerfully drawn to the new form. As one experiences the dream as a dress rehearsal for the new way of being, in waking life one becomes increasingly unable to participate in any wholehearted way anything other than what one has experienced in the rehearsal of the analagous situation in the dream. The natural momentum of life has changed direction. What before was necessary movement in a familiar flow, now feels against the current. There is no longer even a choice -- one finds s/he simply cannot live out this old myth any more.

One experiences that creative moment where one grasps it and embraces it, knowing that in that moment something very significantly has shifted in the way one is making sense of his/her world. This creative moment can be thought of like a freeze frame in a movie where at the turning point, one experiences the "knowing" of the essence that the whole film is trying to communicate. It is the "this is it" moment, when the dreamer knows that

this story is truly one's own. It is thereby experienced as my story. It is the moment of meeting where a total shift in perspective occurs. It is when Betty meets the creature head on, the depths of her shadow, that a shift in perspective occurs. She has a direct experience of confronting that which is most frightening to her, and she survives. That experience illuminates her waking life as well with the knowledge and experience now of survival. Having experienced herself in the dream passing through what she most fears, now in waking life does not want to do anything else but pass through what she has most feared. It is when Ellen realizes that she is not going any further up the mountain that there is a shift in her perspective. She lives through in her dream sitting rather than climbing, and has the experience of living out that perspective of contemplation and reflection being exactly where she needs to be. It is in the center of her truth this present moment in her development. It is when Sarah surrenders to the lethal bites of the snake, in an act of courage that there is a shift in her perspective, from being passively stuck in her depression to experiencing purpose and meaning in her pain. From this new perspective she experiences "total release", and in waking life was then able to contact that inner courage she had experienced in her dream to allow herself to



experience her own pain without drugs. It is that moment of the impact of the crash when Todd dies and sees the purple light that "it is over". He has also gotten to the other side of death. He experiences a feeling of "total acceptance", and shortly after in his waking life, piloting is no longer a myth for his life. He finds himself experiencing less and less conflict about it. Having gone through a shift in perspective, he just knows he doesn't want to do it any more". It is that moment for Robert when he realizes that his life has been spared from the animus driven steamroller that he experiences a new perspective which propels him into pursuing more vigorously and extensively the development of his feminine side. on, completely unsolicited by her, and serves as a

comp It is the moment of total relief when Lucy sees the people who have been chanting and moaning in the woods come down "looking normal" that she experiences a shift in her attitude towards maintaining denial of her own pain. Though she attempts to continue in her denial after the dream, she cannot do it. Compelled by the power of the primitive emotion, she has no choice-- she is inescapably drawn to her grief and anger. It is when Sandra receives the transmission knowledge that the energetic force of her life changes from being loving and nurturing to loving and wise. She conducts her life from a new perspective which

reflects a greater sense of maturity, responsibility, wisdom and leadership. There is no turning back to her old form. Having experienced that new quality of being in her dream, Sandra cannot turn her back on what has happened to her. She has been made new in the conferring of the knowledge, and she cannot deny the power of what has occurred.

#### transformative dream

This new perspective is illustrated most astutely in Alice's subsequent transformed waking consciousness when she begins to respond to potentially rescue-eliciting situations by experiencing the "dream anxiety" first and then stopping herself from rescuing. The dream anxiety comes on, completely unsolicited by her, and serves as a compelling force which makes an attempt to rescue on her part repugnant to her.

With this new perspective there is an integrative aspect of the dream where there is a meeting between the dreamer and rejected aspects of him or herself. One sees clearly that which was formerly cloudy. One accepts as one's own reality that which was formerly a seed or an idea. In the dreamer's life before the dream, the seed begins to germinate. In the dream, the plant blooms, the word becomes flesh. Where previously the dreamer may have

been able to acknowledge two co-existing dichotomous truths in waking life, after the dream the two truths have been owned, lived and experienced. Betty is both frightened and powerful. Lucy and Sara are both terrified of pain and can face it.

Death as essential to the attainment of freedom in the transformative dream

In the creative moment of the transformative dream there is a point of awareness that the old structure for existence, or the old myth, will either impair or kill the dreamer's existential freedom. Each dream contains in it a kind of struggle to escape that which becomes in some way oppressive or life threatening. For several dreamers the struggle is elucidated to the point of imminent or actual death. Betty's attention is inescapably caught by her dream in that she, in the dream, feels like she is constantly on the brink of death. The dream is a series of encounters with dangerous and frightening characters and landscapes. In her terror, she narrowly escapes destruction. She looks for a place to hide or escape, and not having found a way, twice wakes up in total fear and "horror". In the dream she lives through the same fear and hiding she has been living out in waking life. Sara and Robert do come close to death, and Todd actually dies.



Alice and Lucy are fraught with anxiety, sensing that what is imminent is dangerous and potentially life threatening. Ellen and Wanda experience themselves at a choice point in the dream which will have a dramatic impact on their existential freedom. Sandra receives an increased psychic awareness from people who have died, and it is in her dream meeting with the dead beings that she receives the "transmission knowledge" which moves her out of the imprisoned space she found herself in her waking life, confined by an old image which restricted her to that of a caring follower, which was no longer true to the psychic leader she was becoming.

### Surrender as essential to owning the new perspective

In each person's experience prior to the dream, there is a holding on of the former identification, because that is what the person knows. Even if this former way is not working for the person, one still holds on to controlling one's world or reality with what one knows. We are creatures of tradition who find comfort and assurance in holding on, and in turn experience discomfort and anxiety at the prospect of letting go. Though one may be excited by the potential of new possibilities, one

shirks back from them as they threaten the presence of whatever fragment that one is able to retain as our own. Transformation and rebirth both require that one lets go and surrenders to something, or dies to something before the new can emerge.

This experience of surrender is not unlike the religious conversion experience. One surrenders to something which is beyond what one immediately knows or can control. In the transformative dream, the dreamer in waking life has consciously and unconsciously been preparing for this point of surrender. Usually in a long period of insistence that the former structure for existence will continue to work, the person maintains a tight reign even after until things start to crumble. It is at this point of cracking and crumbling as discussed earlier, that unconsciously the work of reorganization and reintegration begins. In the transformative dream experience, the dreamer meets his unconscious in the dream which offers a vision of a new structure for existence, or new possibility. The dream vision has in it a requirement of surrender. Betty must willingly let go of her survival impulse to hide from the dark force in her fear. She must surrender to a higher knowing which is beyond her egoic needs; which allows her to give up her old perspective that the evil force is unfaceable and

indominable. In so doing, in waking life she is able to meet these forces head on, and enjoys new freedom of movement in the world. Ellen must surrender her egoic desire to be out in the limelight as a public figure in order to reap the fruits of a more contemplative life. Sara and Lucy surrender their defenses against their own psychic pain in order to feel alive, free and intimate with themselves and others. Todd must surrender his dream of becoming a pilot, and Wanda to climbing a sure corporate ladder in order to be congruent with who they experience themselves to be in the present moment. Wanda experiences another level of surrender when she agrees that she will submit to the wisdom rendered to her in the dream that she believes will be given to her by her guide. In this moment of surrender she experiences that there is a higher knowing which contains information about the most growthful choices she can make for her life.

At this moment of surrender, there are feelings of euphoria, release, calm, relief, and total acceptance, as the dreamer has become present to a sense of the bigger picture.

#### Surrender to the Present Moment

In the creative moment of the transformative dream, one lives completely into the present moment, unencumbered



by the attachment to reacting to and rearranging experience. It is when one is able to abandon listening to all of the considerations of the conscious mind, that one is able to surrender to the "beingness" of any given moment. It is in this state of complete presence in the moment that one can see brand new, a newly created structure for existence. One indwells a new form and experiences it for the first time, the rightness of it, the goodness of fit, the grounding in one's present truth. In the surrender there is a letting go of resistance to a more highly evolved perspective. Sandra experiences her headaches going away as she has lived through in dream consciousness the gaining of a much higher level of wisdom, as she surrendered to the new form.

A new perspective is lived in the transformative dream such that a block that had existed in waking life is removed. Betty is no longer blocked by her perspective of fear. Ellen experiences a greater acceptance of her stage of development and can more fully embrace the change in perspective and activity. Having had the experience in her dream of no longer trying to resist the pain of the snake biting her, Sara goes through an shift in perspective where she now can confront her own darkness with courage. Having had the experience of the male not

steamrolling over the anima, Robert adopts a new perspective where he actually experiences the balance of his masculine and feminine energies.

The transformative dream can also flag an earlier point in the transformation process, where change is just beginning. The dream may bring to one's awareness the start of a process, which can be a life-long project, such as the experience of Alice. Alice experiences the anxiety, which is the emotion of the new perspective. It was not until years later that the new structure for existence was as firmly in place as it was with those who had dreams that left them with a sense of completion and acceptance of the new myth.

The transformative dream as allowing one to experience as one's own possibility, the next stage of development

For each person, movement into the next stage development was inherent in the transformative dream experience. This is most clearly seen in Ellen's dream where she actually experiences satisfaction in her surrender to a more reflective stage of life, where she can begin to consolidate her accomplishments with integrity. Sara's dream takes place in late adolescence.

She has recently left home and is grasping for meaning in her life, as she attempts to clarify her identity independent from family. In the stage of young adulthood, Todd is struggling with the issue of adult commitment in his conflict about whether to pursue a flying career when he finds that he can't stand the only vehicle he believes can get him there. Sandra also experiences early adulthood conflicts about her goals for relationship and career, and enters a later stage of development after the dream, as she expands beyond that of a nurturing follower to a compassionate, convicted leader. Lucy, in middle adulthood holds herself back before the dream, from being intimate with herself and with others, by staying locked in her refusal to acknowledge her most primitive feelings. Where before, her structure for existence left her isolated, the dream catalyzes that developmental leap which allows her to be more intimate rather than isolated.

The transformative dream as catalyzing a process towards greater resonance

For every dreamer, the transformation process was not one that occurred exclusively within the dream. The dream had a catalyzing effect on a process that was being lived through both prior to and after the dream. The process has



it's roots in the dreamer's remote past and is lived through in the dreamer's intermediate past. In the dreamer's recent past, rumblings occur which shake the dreamer's now habituated structure for existence such that s/he experiences a cracking and crumbling in it's foundation. What had felt structurally sound, no longer is. Though some attempt in the direction towards change was occurring in the dreamer's life before the dream, there was a stuck quality to it that was keeping the person from moving towards greater resonance with their emerging myth. The dream offers the dreamer a vision which puts the dreamer through a dress rehearsal for a new way of being. This facilitates a concomitant attitudinal shift which supports a more authentic and resonant relationship for a person at his or her present stage of development.

In the transformative dream, one surrenders to a new way of being, not through an act of will, but through a dramatic experience which so deeply impacts the person, that one's former structure for existence dies in that moment, and subsequently a new structure is born. The new structure then provides the form from which the person's experience in subsequent waking life is born.

dream contains the vision of the person ready to live.

Secondly, the relationship between the dreamer's present life and the occurrence of

## CHAPTER V

DISCUSSIONRelevance of the Findings to the Basic Questions of this Dissertation

This study set out to explore a number of questions. First, what is essential to the dreamer's experience of the dream which makes it transformative? The dreamer approaches the dream with an openness to new possibilities for his or her life. Because the person's former structure for existence is no longer working well, one experiences a crumbling of one's foundation as there is a loosening of one's attachment to an old way of being. This openness is experienced more often only pre-thematically, i.e., the crumbling is not yet a theme for reflective awareness. Yet has a far reaching impact on the level of receptivity to experiencing the new form which is embodied as a vision in the dream. The nature of the dreamer's relationship to the dream is that of engagement in a developmental process, where the dreamer may be stuck in a former, now ready to end stage, and the dream contains the vision of the new stage ready to live.

Secondly, what is the experienced relationship between the dreamer's present life context and the occurrence of

the transformative dream? When one's structure for existence is crumbling, as one experiences one's way of being in the world as no longer functional at this stage of one's present development, one is more receptive to the possibilities offered in a dream as being one's very own. When one is living through a period of feeling restlessness, out of "synch", and no longer in the center of one's truth, there is an increased motivation to consider an alternative way of being.

Thirdly, what is the essential structure of a dream's transformative significance, or what is the meaning of the dream to the person experiencing the dream? The dream has such a compelling nature that having experienced a new way of being in a situation, one is later in waking life responding to similar situations in the new way. The experience in the dream leaves one powerfully drawn to a new structure for existence that one can no longer resist, and at the same time, one is repugnant to the old structure, which is no longer experientially viable.

Fourthly, what is the meaning of the dream experience to the dreamer? The dream has embodied in it what is the present center of the dreamer's truth. What had in waking life been held as a possibility for existence, in the dream becomes my possibility. Because the possibility contains the structure for existence which propels the



dreamer in subsequent waking life towards a much more resonant experience of one's world, the meaning it carries within it is essential to the truest nature of one's being at the given time.

Fifth, is there anything in the transformative dream that is experienced by the dreamer as transcendentally given, spiritual or transpersonal? In these dreams, the dreamer becomes conscious of one's journey, it's goals and process. There is the perception of truth embedded in the transformative dream where one experiences being able to see clearly for the first time, and to apply that knowing practically to one's life. The dreamers have an experience of being in the center of their truth in their dream, and as a result in their subsequent waking life, where they were previously stuck in that issue, they can now move. Because these experiences and attitudes are loaded with the highest value for these people, the transformative dream becomes in that definition, a spiritual experience. If spirituality is defined as that perceived reality which is believed to exist beyond one's personal nature and is trusted to contain truth for one's life, the transformative dream may be conceptualized as one way that reality is accessed. Whether that perceived reality is thought of as inner wisdom, the essence of human experience, the true self, a higher plane, universal

knowledge, the life force, soul, or God, it emerges as an integrating, healing force that the person trusts to nurture his or her life. The transformative aspect of the dream occurs as the dreamer moves from darkness to enlightenment, having experienced oneself embodied in a new form.

### Relevance of the Findings to the Literature

Though there were many dream theorists covered in the literature review, there are three major thinkers whose views warrant further dialogue here. The ideas of Freud (1953), Jung (1953) and Boss (1977) will be discussed in terms of the findings of this research.

First, one may conceptualize that inherent in the structure of the transformative dream is a lived through possibility which embodies the resolution of a present conflict. The dream is a vision that contains the possibility of the True Self. The dreamer sees him or herself live through in dream consciousness a way of being that the person had been either consciously or unconsciously desiring, yet was unable to put into effect. Where the phenomenological attitude departs with Freud is that it is assumed that the manifest content of the dream (i.e. the possibility that is lived through) is the

meaning, where Freud contended that one could only hypothesize about the hidden wish latent in the dream and therefore only understand the dream's meaning through inference. The possibility is manifest in contrast to the hypothetical wish which is latent.

Jung's theory of psychic compensation is also inherent in the structure of the transformative dream. Jung (1954) maintains the view that the products of the psyche contained in the unconscious show the "unvarnished natural truth". The dream gives the person a whole picture of the psyche. In waking life prior to the dream the person was at an impasse, stuck in an old myth which reflected the imbalanced condition of the psyche. In the dream, one relates to the new myth, experientially for the first time. As one embraces a new possibility as one's own, which had previously been locked from the experience of the conscious mind, there is an "it is" encounter with the source. Though suggestions of the new possibility may have been interwoven as pre-themes, the birth of the unified whole of a new structure for existence occurs first in the dream, and then subsequently in waking life.

The more comprehensively integrated orientation is seen when the new possibility or myth reflects an opposite way of being from the old myth. Rather than being primarily motivated by fear, Betty experiences courage.



Rather than mostly reaching out to the world, Ellen restores the balance by reaching inwardly. Rather than running from pain, Sara and Lucy face their pain. Sandra becomes more whole as she integrates within her the myth of the powerful leader to balance out with the nurturing follower. Alice learns to let go when she was previously overly bound in her need to control through rescuing. In the transformative dream one moves beyond identification with one side of the polarization of opposites and embraces the other side. Having then integrated the two sides, one becomes more whole. This is further supported by Ken Wilber (1985) in his concept of no-boundary. When all aspects of one's world are owned and lived through, there is no boundary between the opposites.

The person who cannot allow oneself to own other side of the polarization is vulnerable to the destructive influence of the disowned aspect of the personality. When one does not acknowledge the impact of the new dormant myth, and one resists it, energy remains either on the level of the body in somatic symptoms, or in psychopathology. In their resistant states, Betty is practically phobic about speaking in public and walking alone in the woods; Sara takes drugs; Lucy has stomach problems and Sandra suffers from excruciating headaches. When the tension from this imbalance of psychic energy is

relieved, one experiences the alleviation of both somatic and psychopathological symptomology.

Jung also talks about symptoms rising out of a lack of relationship to the archetypes. In the transformative dream, in effect one develops a relationship to the archetype, which actually embodies the disowned aspect of the psyche. In embracing and living through an experience of courage, Betty and Sara related to the Hero within. Sandra, Wanda and Alice make contact with the Wise Old Man and Wise Old Woman who give them a depth of wisdom, guidance and insight they had not heretofore experienced in relation to their present situation. Ellen relates to the archetype of the Trickster when she appreciates the seduction of the twenty-two year old orientation that she experienced in her dream. Archetypes related to in the dream then become healing forces, rather than analog inflictors of symptomology.

Though these archetypal figures are present in the transformative dream, they are not at all necessarily analysed in order for the dreamer to benefit from their power and numinosity. The phenomenological attitude, described by Boss (1977), maintains that the description of the manifest content of the dream is the healing element. The content yields its own meaning. As the Greeks who went to the temples of Asklepios believed that

dreams did not need interpretation to effect a cure, so does Boss contend that the dream experience itself effects the transformation. The findings of this study confirm this position. It is the lived through experience of the dress rehearsal for a new way of being in the world that is the core of the transformative dream. Though continued reflection in subsequent waking life would further the person's intellectual understanding of the effect of the dream, the vision of transformation occurs in the experience in the dream itself, which is then translated into waking life.

#### Relevance of the Findings to the Practice of Psychotherapy

It is the nature of consciousness to be in a constant state of flux. Yet there is a tendency to identify with a particular horizon within that flux. As this horizon gets crystallized to a solid form, it then becomes one's own myth. When we attach ourselves to an image, it becomes crystallized as our identity. Transformation occurs when there is a crumbling, or release of crystallized form. It is when the loosening of attachment to the crystallized identity occurs, that one becomes naturally receptive to change. True transformation is never an act of will. Any willful attempt to change is only a modification based on



the old structure for existence. The experiences of the dreamers in this study demonstrate that willful acts to change their dysfunctional myths in waking life prior to the dream were unsuccessful. It is in the creative moment when a gap in one's awareness is filled by the new. For there to be a metanoia- a change in mind and heart, there must be a moment when one suspends all attempts to react and rearrange their life, and instead simply allows oneself to be quiet in the present moment, listening rather than reacting, opening to rather than trying to manipulate a situation, seeing and experiencing what is really there rather than trying to make it something else.

This writer experienced a transformation when in a stuck place writing this dissertation. Unable, after wrestling with a section for days, to get it to form a coherence, I decided in exasperation to let it go, and went running. It was during the run, when my mind was blank, that a meaningful organization for the section came to me. It was by interrupting the old process, and allowing myself to enter what I perceived to be an apparent void, no longer trying to react to and rearrange my experience, that the new form surfaced.

This has implications for the psychotherapist dealing with the issue of resistance. Therapists can either serve as facilitators or pushers of change. A possible

implication of this research is that pushers will encounter inherent frustration, since transformation ultimately cannot be pushed.

So how does the psychotherapist facilitate transformation? The psychotherapeutic process can be conceptualized as an analagous situation to the dream state, in that a new context can be created for the experiencing of Self. In both the context of the transformative dream and in therapy, the person can experience the content of the True Self, so that new meaning is created. In this experiencing of Self, one is not reacting to what one perceives that the situation demands of them. In dream consciousness, this research points to how the dreamer's attachment to an old image and the old habituated pattern of responding is suspended. In "therapy consciousness" the therapist can facilitate a loosening of the attachment by entering into a relationship with a client that is outside the context of the client's mythology. In recognizing the client's structure for existence as only a temporary mythology, the therapist is freed to experience the client from a different perspective. The therapist is then able to respond to and reflect back to the client, just as the dream consciousness reflects a new structure for existence. Just as the dream provides an experience of

self outside the old myth, so can the therapist experience the client outside the client's own myth. It is in the relationship with the therapist who does not relate to the client within the old mythology, that the client would have a new experience of self. The integration of the transformative dream has to do with the person's inescapable ability to transfer the experience to waking life. Likewise, the integration of the therapy experience has to do with the person's ability to integrate the new perspective beyond the context of therapy into their lives outside. When the client is able to experience the truth of their situation in all of its immediacy and fullness of expression, the structure for existence changes. It is within this context of experiencing the full truth of one's present situation that one is transformed.

#### Relevance of the Findings for Future Research

Statistical Research. Although the purpose of this phenomenological study was not hypothesis testing, it can generate hypotheses out of the results. One could conduct a statistical study to determine with statistical significance the impact of a dream on subsequent waking life by running either goal attainment scales or management by objective criteria both before and after the



dream. One could then statistically evaluate the level of psychic disruption that the person was experiencing before the dream as compared to after the dream.

Phenomenological Research. This is the first research known to explore the structure of transformation as it experienced through dreams. Further research in a larger family of generality on the structure of transformation could be done through phenomenological studies of other experiences which produce a life changing effect. There are analogous vehicles for transformation, such as the multitude forms of psychotherapy, meditation, religious conversion and mystical experiences. Significant life events such as the death of a loved one, a narrow escape with one's own death, and accidents and disease are often the catalysing forces of transformation. The structure of transformation would be further elucidated in phenomenological research of these areas. This work has been done in the area of meditation (Barnes, 1980) transformation through the Alexander Technique (King, 1986), and the experience of interpretation in psychotherapy (Fessler, 1978).

Carrere (1986) found in his research on the phenomenology of tragedy that the actual tragic incident was a final stroke in an already being lived through

situation in which there was no transformative moment. The structure of transformation in dreams is an analagous phenomenon in that the actual transformation in waking life is a final event in an already being lived situation, except that in this case there does arise a moment of transformation. Though there is an increasing body of research which documents the relationship between psychological factors and physical illness, as well as all the literature tracing the threads of psychopathology, further research is needed to document what exactly facilitates transformation. There is a need for studies to examine the effects of specific psychotherapeutic interventions on somatic symptoms along the lines of Zilberstein's (1976) work. The determination of who is a candidate for transformation versus somatization, accidents or psychopathology is also worthy of future research.

### Conclusion

Some therapists who see psychotherapy as a spiritual journey carry the perspective that in life, nothing is random or meaningless. Applying this perspective to dreams means that dreams and nightmares are not reducible to excess neuronal excitation, but have a purpose, and always have embedded within them the

## APPENDIX 1

potential to transform us and make us new. Jung believed that transformation was the goal of human development. When an individual has reached a new level of knowing and is centered in his or her truth, we are that much closer to a culture that serves life, rather than destruction. course of your life, your participation in this project by relating your experience would be most helpful. The following will be asked of the participants:

1. A telephone interview with the researcher to ascertain that you have had a life changing dream and to collect a short amount of demographic data.

2. Write as detailed a written account as you can describe of your dream and mail it to the researcher.

3. Participate in a follow-up, in-person taped interview, where you will be asked to describe your experience of your life before the dream and how it was different after you had the dream. The interview will take approximately one hour.

Your anonymity and confidentiality will be maintained. Your participation will be most appreciated. If you desire, the results of the study will be mailed to you. Thank you.



APPENDIX 1  
ADVERTISEMENT

Subjects wanted to participate in a research project about dreams that have life-changing effects. If you have had a dream which you feel significantly altered the course of your life, your participation in this project by relating your experience would be most helpful. The following will be asked of the participants:

1. A telephone interview with the researcher to ascertain that you have had a life changing dream and to collect a short amount of demographic data.

2. Write as detailed a written account as you can describe of your dream and mail it to the researcher.

3. Participate in a follow-up, in-person taped interview, where you will be asked to describe your experience of your life before the dream and how it was different after you had the dream. The interview will take approximately one hour.

Your anonymity and confidentiality will be maintained. Your participation will be most appreciated. If you desire, the results of the study will be mailed to you. Thank you.

## APPENDIX 2

Protocol #1

Sara

Age at time of dream: 18

Occupation: Alternative Sentencing Director

S: Sara, you are twenty five now and a social worker. Is that right?

Sara: Yes, I was about nineteen or twenty when I had the dream.

S: Will you describe the dream in as much detail to me as you can remember from start to finish?

Sara: O.K. Let's see. The dream started. I didn't mention all these details when I told it before, but I remember them now. The dream actually started at my summer house, my parent's summer house in Pennsylvania, which is a cabin I feel very safe at, and it is a real pleasurable place to be. But this man came in, the evil man. He was just a very evil person and he came into the kitchen in the summer house and kidnapped me. It was terrifying. He took me away in a truck to a building and we got to the building, and then I was in a room. It was a medium sized white room and I realized when I was in this room that I had some sort of task to do. I didn't know what the task was and it was by this time quite a nightmare. It was scary even though the room was white and seemed good in some way that the evil man was there. He was laughing in the background and I had the sense of some sort of threat. I then became aware of a snake hovering behind me in the air, and I realized that the task that needed to be done was that I had to let the snake kill me, and that in this way that this evil man would no longer be such a threat to the world. This is what I didn't mention before. He was threatening the entire world or universe. He was a great threat and I sort of had this responsibility to do something about it. What had to be done was to let the snake kill me, and that was terrifying. I think I was in sort of a sweat at that point. But this was what had to be done, and there was no question about it. So I let this snake come over and it bit me in the left wrist, and as it bit me in the left wrist, I felt my arm start to tingle and sort of go numb. It was a sort of a pleasurable feeling, actually, although it was a little scary because I didn't know what was going on. Then it bit me in my right wrist, and then it bit me

on my neck, and then my whole body became tingly- which was actually a pleasurable sensation. And I felt myself float..... Oh, I forgot to say that there was an altar in front of the room, and I felt myself float up towards the altar and out of my body, and it was absolutely a total release. It was beautiful. And my body crumbled and I realized then that the evil man who had been cackling there in the background, also crumbled to the ground and he was gone. I awoke feeling totally blissful and renewed. It was absolutely beautiful. It was quite a way to wake up in the morning.

S: O.K. Let me ask you this. Will you tell me what was going on in your life prior to the dream that is relevant to the dream?

Sara: O.K. Well, at that point in my life I was in college. I was very unhappy. I was depressed. It was a very unhappy time. It was a very self-destructive time. I was doing alot of drugs and I was lonely- and that was what was happening at that time.

S: O.K. Can you tell me what about the dream, what happened in your life as a result of that dream afterwards? You say you woke up with a really blissfull feeling? What was the change?

Sara: The change was that I felt like I had conquered some fear or something. I had gone through some darkness and that I felt strong. I felt in touch with some strength. It was also at that point, and I discussed this so much in the group, it was like a real spiritual awakening too. Like I didn't need drugs to give me this alternative feeling, this experience of higher consciousness. I didn't need drugs to do this, that I could get in touch with both the darkness and the light within me and go through that, and that would bring me to more bliss than any drug could possibly do. So I think that was a part of it.

S: Still, what changed in your life? Did ytu stop taking drugs at this point?

Sara: Yeah, I did. Well, it was a very hard change.

S: But what was the decision that you made after having that dream?



Sara: Well, I wanted to take care of my body basically was what came out of it, because I had really been not taking care of my body or myself at all. So I started or substituted exercise for the drugs, because I was pretty addicted at that point, and I needed something. So I started running like crazy, but it felt good. You know, it felt good, and I had energy from that I had strength. And then I started going through an obsessive stage with the exercise, too, at that point, but then sort of toned down too. And I could suddenly get in a relationship with my body that was healthy, and with myself, and that started with the dream. It was incredible.

S: O.K. So you have told me about some things that the dream... Can you put it together in a way that you could tell me what was the message of the dream to you? What elements of the dream gave you that message that it was time for you, that motivated you to have that commitment to start taking care of your body?

Sara: Well, in the dream I had great courage to take a new path. You know, to sort of go into an unknown, another way of living. And I never thought I had such courage inside me. I never was in touch really with any higher or stronger part of myself, and I think that was the message of the dream- that there was, that I had actually conquered this great evil. But it gave me a great feeling of confidence and strength. I just did not feel strong at all prior to that point. I guess I was doing some sort of work because the dream sort of put that together. I don't completely understand it, but that was the feeling that I got was that I had strength and had courage.

S: It sounds like what that actually did for you was it enabled you to give up drugs. I mean, it was a struggle, but that commitment was clear to you after you had the dream, that that was where you were going, period.

Sara: Yes, oh yes. If I could let a snake kill me, you know.....

S: Then what was the metaphor? Then, if you could let a snake kill you, then what could you do in your waking life?

Sara: I could do anything, anything that I wanted to do.

S: Without drugs?

Sara: Yes, without drugs? Yes.

S: Is there anything else about this dream that you want to tell me that would make it more complete for you in your communication of it with me?

Sara: I wonder if there are any things that I have forgotten about it. No.

S: It sounds like what you are telling me is that dream marks a very drastic turning point in your life, that it marks something for you- the dream.

Sara: Oh, yes. I mean, I have never had a dream like that since, and it was a great turning point in my life, and it was in many ways a spiritual awakening, you know. At that point, I also started a spiritual searching too, besides taking care of my body... and just getting rid of the drugs allowed me to start doing that. It is very difficult to search spiritually, especially when you are putting all those chemicals in your body.

S: O.K. Thank you. I appreciate that.

S: O.K. What do you remember experiencing as you woke up from that dream?

T: Again, there was not a sense of panic. I have always been interested in dreams so I had at different times kept dreams in a journal. It seemed to be a little different than any other types of dreams that I had dreamt previously. And that I died and rose past the point of death in the dream. It was very vivid.

S: What was the feeling with the "wow" that you woke up with? Did you feel anything in your body?

T: No particular feeling. There was not any sensations of fear. No. There really weren't any other emotions.

## APPENDIX 3

Protocol #2

Todd

Age at time of dream: 20

Occupation: Social Worker

S: Todd, will you describe your dream in as complete detail as you can remember?

T: In this dream, I was an older man, maybe fifties, balding, a pilot of an airplane. I was flying maybe at night, or anyway I was flying in this airplane and the cockpit seemed like it was glass in front of me. As I was flying, suddenly there were clouds that we were going through and suddenly this mountain appeared and it was instantly evident that we were going to crash. There was not any panic about that. It was just an awareness that we were going to crash and I had everyone else in the plane; I'm not sure who else was in the plane. It was a normal crew, like an air force cargo plane or something. It was a very quick awareness and indeed about that time we began to crash into the mountainside. I remember that the sensation was very much slow motion, that I could watch in slow motion as the plane impacted on the mountain. And I was thrown forward in very slow motion and even had the awareness of my body being crushed up against the instrument panel. There is no pain or panic involved. At a certain point as my body was being crushed in this crash, the next thing I know is there being this purple light and realizing that I had died and there was nothing but purple light. And that seemed to go on for some time.

S: O.K. What do you remember experiencing as you woke up from that dream?

T: Again, there was not a sense of panic. I have always been interested in dreams so I had at different times kept dreams in a journal. It seemed to me a little different than any other types of dreams that I had dreamt previously. And that I died and gone past the point of death in the dream, it was very vivid.

S: What was the feeling with the "Wow" that you woke up with? Did you feel anything in your body?

T: No particular feeling. There was not any sensations of fear. No. There really weren't any other emotions.



S: You said not fear- was it relief?

T: There was no relief. It was just sort of a total acceptance. I did wonder what it meant. Is this something that might happen in the future or not? I certainly thought about those things, but it was more intellectual.

S: So did the dream stay with you throughout the day and through the next days?

S: Yes. It was something that I could remember easily and can remember still to this day. And when people say you don't remember dreams, that must have been in 1973 maybe, fifteen years ago.

S: Tes, so you are thirty three now?

T: Yes, and I was in my second year of college then.

S: O.K. That leads me to my next question. Will you describe your life at the time that you had that dream as is relevant to the dream? What was going on?

T: Well, at the time I was in the Air Force R.O.T.C. with a full scholarship as a pilot candidate. I had been interested in flying all my life and that was what my life had been geared towards was aircraft and airplanes and flying- to an obsessive state. I was very unhappy with R.O.T.C., not so much the military, but just the college life. So I was thinking about leaving that. I'm not sure that was before or after the dream. It was sort of during that same time. After that dream and about that time. I did in fact leave R.O.T.C.. I gave up almost any interest in flying. It just sort of left me. It was not anything I had any interest in pursuing whatsoever afterwards. I left R.O.T.C. mostly because not wanting to put up with R.O.T.C. and the military although I was quite aware that the dream had an impact on that. My thoughts were, and this again is more of an intellectual level, "This is the way it's going to be and this is not what I want to do".

S: What was the dream saying about this is the way it is going to be?

T: What occurred to me at that point was that maybe this is what might happen in the future since I saw myself as an older man.

S: That maybe it would kill you. That maybe you would end up dying inside.

T: Yeah. And there was really not so much fear. It has changed my ideas on death because I was so totally unafraid. Although I did not have a transforming experience, I can't say that I was never afraid of death, but I was certainly much less afraid after that dream, and it was one of the things which motivated me to leave R.O.T.C..

S: Tell me about how that motivated you? What was your process after you had that dream? You said that you woke up and it stayed with you.

T: Again, it was not a sense out of fear, but out of a sense of "This is not what I want to do. I don't want to die in an airplane, I am not that interested in flying. This is not going to lead anywhere. I think I'll be something else." I was surprised that I did not have the fear of death. There was no fear involved either in the dream or afterwards. It was more on an intellectual level. "Gee, maybe I don't want to die".

S: What do you remember feeling those days after you had the dream? Did you talk to anyone about the dream or did you begin talking with people or thinking more seriously about getting out of R.O.T.C.?

T: I am not sure if I discussed the dream with anybody for some time. I probably wrote it down in a journal somewhere. I don't really recall what I was thinking. That was a time in my life that was pretty spacey.

S: I want to make sure that I am not putting words in your mouth. I want you to really try and think about this as carefully as you can. Was it after the dream that you started to make plans to leave R.O.T.C.? Maybe not necessarily connected to the dream, but about that time?

T: I really don't remember if it started before then or after then. It was pretty much a semester long process of me getting out, and the dream occurred sometime during that process. It was not like I had the dream one day and then decided to do this. But the dream certainly contributed to the process. It certainly contributed to the process of losing interest in flying. Those were two separate things. The interest in flying and the interest in the military, R.O.T.C.. The military was a way of

becoming a pilot and I had a full scholarship. There is really no way of getting trained unless you are independently wealthy except go into the military. I just lost all interest in flying, and a lot of it was this dream.

S: Were you losing interest in flying out of the dream only because you saw flying as a potential way that it would kill you physically?

T: That was a lot of it. I am not sure what the other reasons were, but I did have the idea that this would kill me.

S: Was that the primary conscious concern? Was that the conscious concern about wanting to get out of R.O.T.C.?

T: Not really.

S: It didn't sound like it. What were you aware of consciously as to why you wanted out?

T: That was a decision about what I wanted to do with my life. R.O.T.C. took up all of your time and either you did real well and spent all your time in R.O.T.C. and did nothing else in college life, or you didn't get very far as an assignment. And I just figured it was not worth all the time and energy because you just spent hours and hours doing something in R.O.T.C. that was absolutely worthless.

S: You didn't want to give it your life?

T: I didn't want to give it my life. I tend to either be very involved in things or not at all. And I was just not going to give up my college life, because I saw my college life as being very special and I was not willing to give that up.

S: And R.O.T.C. was like a dead-end street to you?

T: It would have been four years.

S: It's interesting, because your dream to me, and this is my insight, because it is not my job at all to provide interpretation, that your dream was to fly along with the thrill of flying, and yet you get involved in that process of flying in your dream, and you go dead-end into a mountain. And it sounds like a metaphor for what you were experiencing being in college. It was like you were on



that track that it was pushing up against something that was stopping you dead in your tracks. That was just not the expression of you. That you thought that somehow that was going to be your personal destiny and the truest thing

to you, but something happened in your experience in college that it just didn't ring true at all. You just bumped up dead against a mountain.

T: That dream seems very metaphorical to me to exactly what was happening to me, and it was a major life change. There was a chance of leaving R.O.T.C.. I also had to give up the full scholarship and pay tuition, so it was a major decision. Also it was something everyone expected me to do. It was something I had been saying I had been wanting to do. So it was a major life change. It was a major decision for me to do that, and certainly the R.O.T.C. people did not support me. And I had been one of the leaders in that group up to that time. The dream had a lot of metaphorical significance. I wondered about the literal significance of it at the time when it was a projection of what might be in the future. I wonder sometimes now if it might have some past life significance, because it was very vivid. It certainly is potentially possible, but that is something I do not know.

S: As you look back on that decision, which it sounds like you feel the dream was part of the process of making a decision, and kind of catalysing to continue in a direction that they were moving. Is that a good decision for you? Are you glad you made that decision

T: I am certain.

S: That felt truer to you?

T: It feels much truer to me. It was certainly a major change.

S: What do you think would have happened to you if you hadn't had the courage to get out?

T: Well, two things. I think I would have either just fell apart. I can look back on my psychological process and I was very spacey at that time. I was very unhappy, but again not in touch with my feelings of this overriding anxiety, sleeplessness, depression- and was not the kind of person who would get any help with that. And really sometimes I just felt like I was coming apart. It was something I had not experienced.

S: So that was happening prior to the dream?

T: Maybe after the dream. But anyway, around that time. And again, I don't remember.

S: So there was a lot of discontent.

T: A lot of discontent, very unattached and free-floating. This was happening at that time. So, that would have either accelerated and I would have lost it, I think, or I would have just shut down those parts of me that wanted to grow.

S: But there's something there; it sounds like to me that you are telling me that what was most present for you about the dream was the actual concrete interpretation, "If I stay on this track, I might die and I don't want to die".

T: At the time, it was very concrete.

S: It feels like it might have really helped you to get out in a way that a more psychological interpretation or metaphorical interpretation might have just thrown you further into your ambivalence. It is easier to get out when you have a gun pointed at your head, isn't it, than working at the psychological pros and cons.

T: I do remember that it helped catalyze the decision for me personally. You know, that's not something I shared or necessarily the reasons I gave or even the reasons I convinced myself of, but it certainly catalyzed the decision. Absolutely, it was a very important part of it.

S: O.K. Is there anything else you want to tell me about that that would complete the Gestalt of what you have told me?

T: It feels complete.

## APPENDIX 4

Protocol #3

Alice

Age at time of dream: 19

S: Will you tell me the dream in as much detail as you can remember?

A: I was in the air watching this girl- like in the movies, it panned to the girl near this old post office, brick with a concrete front, and steps, maybe six steps, and pillars and those boxes post offices have in front of them. And this girl had real long brown hair, and as I was looking at her I realized, it was night and kind of foggy, and she started to turn, and I realized that it was me. And when I realized that it was me, I became her on the street at the post office. And when I became her I became extremely anxious, because of the package that I had in my hand. They were big manilla envelopes- had alot of different papers in it that were to be sent to alot of different people. And she was, I was very anxious that they get these papers. I realized that I was also a little scared, as though someone were going to catch me and stop me from mailing it, but I mailed it, and still just as anxious I ran down an alley. I felt I was being pursued, although the street was actually deserted. The lights on the street were old gaslights, and the city I was in seemed very old to me, maybe even say 1950's- you know, a kind of look to it. And when I went down the alley, I realized that there was no place to hide, and the mist became almost rain. When I looked back up the alley there was a man walking towards me very slowly, very comfortably, not in a hurry. I wasn't afraid that he would do any harm, I was afraid that he was going to find out something about that package. Even at that time I wasn't sure what that package was about- that kind of unfolded as I spoke to him. But he approached me. I was really kind of scared and anxious, but he said to the effect, "I think what you have been contemplating is very brash." And I said, "Well, I don't think so, and besides it's too late-- I've already mailed the letters." And being 19-20 years old, and knowing everything that there is to know, then I felt much better about it that I had told him, and I had done the right thing, and what did he know, he was just an old man, in a khaki trenchcoat. I couldn't see his face very well, but I remember that his face was tan, older, in his fifties, maybe. And lithe. He said, "Well, I don't think you understand the



consequences of your actions." And I told him that I most certainly did, and I understood how important it was, and that it was important for the entire world. And that by mailing those letters I had virtually saved the whole world of people, of human souls of a great deal of struggle and unnecessary problems because of this enlightenment that I sent in letters and shared with them. And when I was explaining that to him, knowing that he knew what I was telling him, but I was just figuring that out as I spoke, that the letters that I had sent....In real life I had only recently been taking an astrology class and had discovered the meanings of the north and south nodes and what it is that you are doing in this life to get where you need to go spiritually, and what burdens you put on yourself in order to overcome. So what I was saying when I said to him that it was too late, that I had already sent the letters and I did know that it was the best thing, and all that. What I became aware of was that what I had done was send letters to a number of important people, who I suppose would believe me, about that enough of the struggle in this life.... just do your charts in this way and figure out what it is you are to overcome, and don't fuck around with extraneous pain and suffering. So, I had cured the world of unnecessary pain and suffering. Then he explained to me, as was quite obvious, that was why we were all here in the first place (laughs). And if we weren't supposed to do it- pain and suffering- then, that's the point.

S: What was the point?

A: That the pain and suffering, etc.,... that's the point. I understood that meant that the point is that we are all here for x amount of pain and suffering in order to overcome it, in order to grow towards what we wanted to be, and if we didn't have it, we probably wouldn't be in a hundred years of lifetime ever smart enough as we could get in thirty years if we could just go through some shit. So when he told me that, I kind of realized maybe he did have a point. But I woke up in an absolute panic to get back to the post office. Like he said, "That's the point." He didn't offer to help me get them back, he walked away. He didn't say "You shouldn't have done it, or you're going to be sorry you did." Then nothing was there but the mist. Then I woke up still in a panic to get the letters back, because I had screwed up the entire world telling them to do the exact opposite of what I wanted to accomplish. At that point in my life I was in

human services programs, and the original intent, as a holdover from the hippie era, was that I was going to save everybody. At that point after having that dream, from that moment of waking, my entire shift was just to facilitate opportunity for people to do something, instead of trying to save them from... I took home strays, anybody I took home, gave away money, the whole- anything- and felt completely righteous and okay about it. But all that stopped that day.

S: What were you aware of feeling right when you woke up from the dream?

A: I was in a panic. I still had to get to the post office and stop- I had to stop saving people. I had to stop that.

S: And what would happen if you didn't stop it?

A: Then I would do them more harm than good.

S: What would you do to yourself?

A: What? If I didn't get it? What would I do to me if I didn't get to the post office?

S: If you didn't stop...

A: Then I would spend the rest of my life trying to accomplish the impossible. In the dream I saw that not only was I going to have to go back to every single person and get back the letter, but convince them that the letter was fraudulent... which may be totally impossible, because once they have that information and knew how not to do the pain and suffering, they might not ever be willing to do it on the basis I have some theory that it would be better to have pain and suffering. How are you going to convince somebody that that's okay? But in the dream, it was the anxiety of "Oh, shit, now I'm going to have to spend five million years tracking down every single person and everybody they told." The strange thing is that the dream remained totally vivid for, even though I never had it again, or any one that felt like it- that kind of intensity or clarity- like, I felt the mist. The mist was real. The water and everything was real. The man was real- I really knew he was there. I never had another dream that had that much power to it. It stayed for months- it stayed around like I just had it. I never

connected until years and years later that there was any connection between that dream and my real life... or that I had done anything differently in my real life. Except for people who knew me before and after the dream, like in the program, for instance. In one of the classes I took in this human services program, everyone had to sit on the hot seat to say whatever they wanted about that person. And the strangest thing is that several people said, one person said, "It feels so much better to be around you now, that at some point you just stopped." And that's all she could say. Another person said, an instructor, that it was going to be difficult when we got into some of the counselling techniques to deal with me. And that I had had such an obvious shift in disposition, that it was a great relief to her that I had gotten there as she was getting to the section about dealing with people with empathy rather than sympathy. So, having felt embarrassed by that feedback, I remember it well. In the years to follow when I would look back on that dream when friends and relatives would say, "Gee we're glad that you're not bringing home strays and things like that", that I could even still later relate it to that time period, although it didn't occur to me until I was taking a course addressing the issue of people who try to save people, and another esoteric course, that the two courses collided and made it clear to me why I was in a whole different realm than I had been before. It didn't seem coincidental at all that it was at the very same time that I had that dream. I knew I couldn't give people a trick- like do this chart and figure out what you are supposed to suffer about, and then avoid it, and then figure out where you are going to have pain and decide, because your free will could choose whether you wanted to suffer or not. The more productive thing would be harder.

S: You said you were about 19 when you had this dream. That's eighteen years ago. As you look back now, after you woke up from that dream, did you have any physical sensation in your body?

A: I know I was still very light, because as I was still running, and then became running not on anything. In the dream I wasn't concerned that I wasn't running on anything as I was running down the alley. But when I woke up, not only anxious that I needed to retrieve the papers, but I was scared to death that I was falling, even though I was laying on the bed, I had this sensation that I was falling, and trying to catch myself, because I was running on nothing, I thought.



It grabbed me that this was important. I had to defy a compulsion to run out the door to find a post office that I had never seen in my life. I also never did any charts after that. I did a chart not long before that which was kind of traumatic. Between that and the dream I never did any more.

I knew it was important, but I didn't know what it was important about. I was very young. I was concrete, thinking, "Oh, I'm having a dream about astrological stuff", and something real bad happened, so stop doing astrological stuff. Even though right away I stopped doing the symbolic thing of stopping to save people and dogs, and not giving money away, even though I stopped after that, I don't know how gradual it was or how quick.... but as those things came up I know I didn't deal with them in the same way. And I can relate it exactly to the dream. I would always during those next few months would relate back to the dream with the sensation, "God, that was important." Almost like I was trying to figure out why it was important, or what it meant, or what it meant I should do. Or maybe I should try to sleep more and have it again. (laughs)

S: As you woke from this dream, did you feel satisfied that this dream was telling you something?

A: Oh, yes. I also knew for the first time ever the breadth of what I did not know, since maturity. It was the first time I became aware that my biggest downfall was what I didn't know, not harm by what I did know. For friends, you think you know everything, so you pick upstrays and the like, and you don't know that there is more to it than that. Things like that keep coming back to the dream. But it took a really long time for it to synthesize.

S: Even though it may have taken a long time to synthesize, it sounds like it had an effect right away. Can you elucidate that effect any more for me?

A: You mean more concrete effect?

S: Yes- your life after the dream as opposed to before the dream.

A: Specifically, I was single, living with my brother and sister-in-law, who were very liberal. I would date on a

rather consistent basis people who I felt sorry for, who I was rescuing. I would be drawn towards desperate people-very savior-oriented stuff. I remember to date a poor and scrungy guy, and my girlfriend commenting that she couldn't believe I wasn't ... with relief, thinking for sure, I'd buy him dinner. (laughs) It became okay not to rescue someone.

S: So did you start dating people more compatible?

A: Yes, about six months later I started dating Tory. He was older, had a good job, a very giving person. That was very different.

S: Are you telling me that the dream was a milestone, marking a shift of you as a rescuer, involved in trying to save people from pain and suffering...

A: Whether they wanted to or not.

S: You had the keys to eliminate suffering. Are you telling me that the context shifted from you being the facilitator to turn someone's life around with your talents as opposed to what?

A: As opposed to them being the powerful ones to do it themselves. I'd still be a facilitator, but not the primary role, the background. I don't think that I knew the objective was still the same. It took a big burden off of me. The anxiety in the dream was reflective of years of my own anxiety. Coming out of the dream, the anxiety did dissipate. The anxiety in the dream was incredible, overwhelming, the weight of the world, about those letters going out. But whew, I was so relieved those letters didn't really go out. I think why I kept going back to that dream, I was searching what the alternative was. I didn't know how to get there. I knew the dream told me something important. I knew because of the courses I was taking, what the symbol of the first part of the dream was about. But I had no clarity about what to do if I didn't rescue them. Then what? Not just on a textbook level of how you learn to facilitate someone's growth. But on a spiritual level- the astrology in the dream was hooked to something spiritual- it was connected to something much more important. It was a long time before I was willing to say that something spiritual was essential to how you can help make that room for yourself or others.

S: So the dream marked a paradigm shift for you, didn't it? Did it usher in a new way of thinking for you?

A: Yes, I see my friends. I've had my share of pain and suffering- death, disastrous relationships. But they have too, and they still rescue. They are still trying to accomplish for themselves something, and feel great pain and frustration not being able to help those they want to help. I see in my life, very little by little, a lot of growth spiritually divesting myself of those needs. Behaviorally, the way I deal with my clients. In this state I have the highest success rate keeping my clients out of prison. I work hard on trying to force opportunity and consequences at the same time. It's an attitude or expectation of "I'm going to give you opportunities". And then, depending on the person, the next statement will be, "I will do everything in my power to get you into prison forever if you don't do what you said you were going to do." It's just that- it feels the same- not pampering one and hard-assing the other. And if you don't do what we agree, I will assume you want to be in prison and facilitate that. I'll ask your probation officer to write up revocation papers.

S: So it sounds like you were taught a major life guiding principle that you needed for your own evolution. It was a major teaching for you.

A: Yes.

S: Is there anything else you want to say to make your description of the dream experience complete?

A: (long pause) When you learn that lesson about screwing up, it's the feeling you know. When you are trying to convince someone of something, you can feel it if you have taken a wrong turn in your conversation. Or when someone is telling you something and maybe trying to manipulate you or something, and you get a feeling that there is something more than that. It was that feeling of something being terribly important in that dream when I woke up.

S: You are telling me your experience was waking up with a deep sense of knowing that there was a shift in you. You moved out of your own egoic involvement in having the power to make major changes in people. But what changed is that you saw that you could give people opportunities.



But there wasn't much power located in you at all. If you kept on trying to have that power to effect people that way, you'd miss the boat for you and for them.

A: Yes. Yes, there was something. A big shift was that I was under-rating their power, more than I was over-rating mine, I was under-rating theirs. My ego or worth was in their success. My big mistake was underrating their abilities without my help. After the dream, everything felt the same in terms of the direction of my goals. But there was a most definite change in the lack of weight about it- I didn't have to know every trick, technique, etc.

S: So, when you realized you realized you needed to hold back on those letters, did you feel lighter?

A: Yes. I was in the middle of my education. Fixing and saving people meant I had to learn how to do it perfectly, and get all A's... the weight of failing those people, failing myself, my parents..... There ws alot less weight. The anxiety wasn't as great. I enjoyed learning after that dream. I was more fun to teach because I wasn't in a panic. The dream just came on coming back to me, coming back to me. And I know that even though my behavior changed, that I couldn't connect it with anything, like enjoying learning more. I kept on having the feelings associated with the dream itself.

S: Like?

A: Like the anxiety when I got ready to screw up. Like when he said, "That's the point," I felt the same "Oh, yes." Like when I'd get anxious, it was the dream anxious when I was getting ready to send those letters. I told alot of people about this dream and would ask them, "Tell me, what am I supposed to do?"

S: So having the sense that it is an important dream, it nags at you..."WHAT is this? Was it slowly evolving or did you at one point pull it all together? When did you get that the dream was telling you not to do it for people?

A: That was just it.... There were a hundred "its". Like behavior modification- The anxiety I would feel when I was about to rescue would occur each time, so that when I'd stop doing whatever I ws about to do. Like I

could be feeling sorry for someone, or feel the world is coming to an end, or talking in class to take care of two fellow students who I was afraid would miss a certain point that would be on a test. Being a particular way would bring on the anxiety. I would more easily recognize that I was about to do it (rescue), and then I'd feel the anxiety and then I'd stop doing it. And over time I was rescuing less and less. It still happens, but much less frequently- only once or twice a year.

The feeling of the dream was so clear. The man was never wearing a gray trenchcoat-it was a khaki trenchcoat. He didn't ever not have a tan. The post office always had pillars in front of it.

S: The detail was so vivid

A: Yes. The mist turned into a sprinkle. I don't ever remember feeling a dream like that. I've dreamt being underwater, but not actually feeling the water. I felt the rain in this dream. I felt the mist. You know how you have this flash that you have makeup on and it's going to run? (laughs) So in the dream I have this thing going about mailing the letters or not and am thinking about my makeup in the rain (laughs). It was so vivid I was concerned about the realities connected with that.

S: As you tell me this, does the dream feel finished in terms of your relating your full experience of it to me?

A: Yes, now it does.

I took a yoga class and that center is so sacred totally. I began to see people as forms of light as opposed to regular physical bodies with walls around them. And I believe that the dream was the start of something that came in from another level other than the physical level. So, anything you'd like to ask me about the content of that...

I: What I'd like you to do now is to go over this dream again and tell me as much as you can remember every detail, from the beginning to the end.

## APPENDIX 5

Protocol #4

Sandra

Age at time of the dream: 21

Occupation: Psychic

I: Have you thought specifically of a dream that you want to give me in as careful detail as you can remember, that has had a life-changing effect?

S: Yes I have. One in particular was a dream I had which basically set me off into the career I have today. It began to occur- it was a recurring kind of dream- it began to occur in very late 1979 and early 1980. I began to dream that people were floating on top of me in space. Dead people, I knew in the dream they were dead. They were so blue and purple they were almost black- it was just the natural color of their skin in the space where they were existing. We were floating between the stars and they would float nose to nose, toes to toes each night over top of me. And during that time they were transferring knowledge from their eye into mine.

Also during that time physiologically I was experiencing vast headaches in the back part of my head. I was going to a optician who said "Lady there is nothing wrong with you." The allergist said there was nothing wrong with me. I couldn't find out why I was experiencing these great headaches, and being in the field I am now in, I now realize what was happening was at the center, a subtle energy center in my body was being opened at that time. And these people who were transferring back information to me were transferring quality information, understanding is what I mean. That the quality of understanding, and in the Hindu system of energy is located in the middle of the forehead and is called the brah chakra, or eye chakra, and is for psychic awareness and psychic opening. In the year following that dream, I took a yoga class and that center in me opened totally. I began to see people as forms of light as opposed to regular physical bodies with walls around them. And I believe that the dream was the start of something that came in from another level other than the physical level. So, anything you'd like to ask me about the content of that...

I: What I'd like you to do now is to go over this dream again and tell me as much as you can remember every detail, from the beginning to the end.



S: All right. The dreams would start out with finding myself floating in space among the stars. It was an odd thing like you would see in a hypnotist's levitation chamber with a person just floating with nothing underneath them, between the stars. Just as the astronauts might see the stars in outer space. The next thing I would be aware of was eyes looking down at me, very wise eyes, very liquidy, very loving and understanding. And from that I got another perspective or view, as though I were looking back at two bodies and I saw the whole beings floating around me, and I saw myself there. Basically, there were hundreds, if not thousands of bodies floating in space, and I happened to be the only live one there. And of course my body was not the same color as theirs'- it was white, and it too appeared totally new, which I found interesting, in my understanding of the naked truth. In that concept, that it would be a naked body in that dream. There was nothing threatening at all about being there. There was a great sense of being loved, being accepted. And while I was having these recurrent dreams I did not understand them. I probably had them every two or three nights apart, or maybe as long as a month. Funny thing about it, I didn't mention it or speak about it to anyone at that time because I felt no need to. I felt it was complete in and of itself, which is odd. Because at that time I was very much an unconscious person, very asleep in my sense of self and in my sense of being able to judge others.

The personality characteristic I had was that of a loving personality, very loving and giving and supportive person, but no real roots to that or behind that. And that began to change after that period of time. I began to develop more of a rational consciousness to make my own decisions. Not more than a year after that followed a divorce of a marriage of seven years length. Because I was able to take on my own identity and no longer needed to have the identity of another as something that I clung to as a support. But of course that wasn't totally consummated in the act of the separation, but has continued to this day as I grow as an individual. But that was the onset of major growth.

When I say that I was an unconscious individual, I may be giving you more background than you want. I was the sort of person who was a straight A person in school, and was in all gifted programs and was sent away to gifted schools, etcetera. So I had a background of high intelligence, high intelligence, but not equal

consciousness as a human being. And that's what I gained, I think from this sequence of dreams. The years that were preceeding the dream, and during that time, I was a college student at Berry College in north Georgia, getting a B.A. in Art. Also at that time I was training to teach high school, actually K through 12, but had chosen to go into high school teaching art. I was doing my student teaching at the time of my dream occurrence, and was crying alot after school. In the afternoons, I would take a walk around the lake on the college campus and cry. And I wasn't sure why, but I knew something had changed in my life, and I could no longer do what I was planning to do, because it wasn't the right thing, and yet I wasn't sure what was the right thing. I just had the feeling that something was up, and I finally came to the conclusion that I should just go along and make a living part time as an artist, and part time as a secretary until I could figure out what was up. And the opening in the yoga class basically helped me to see what was up" exactly. Anew turn of events was coming about in my life.

I: Say something to me.... You've been talking about how that new direction towards a greater consciousness began to occur with that series of dreams. How was that really different from where you were in your life prior to the dream? Certainly being an artist requires a real awareness and consciousness. What was shifting?

S: The training that I got at Berry College was basically my first opening towards the consciousness of seeing the world in different ways. I had always been very sensitive, and as a small child had many playmates who were imaginary. So that I had my own world of fantasy and intuition already within my being. And I also had a streak of rebelliousness within my being. But primarily I was a very sweet and nurturing person, young hippie type of person. Lived in an old farmhouse with almost an acre of garden and drove a truck and did canning and that type of thing while going to school. So my consciousness was not that so much of an alert person, because that was the way I had grown up all my life, was as a farmgirl. So this hippie kind of lifestyle was nothing new to me, it was just the way people did life. The awareness that I gained in art was more aesthetic even more than ideological, although towards the end of that year, the senior year, which is when the dream occurred, I began to understand, or tinker with modern art, which was fairly ideological in nature; as opposed to earlier periods of art which were more aesthetically based, or religiously

based, or based on skills, techniques, such as perspective. But had no real rationality to them. Being rational, I think is being different than being conscious. And being intelligent is being different than being conscious, transpersonally conscious, awareness of human being- being more than compassionate and moving into understanding as well as compassion. I feel that before the dream I was compassionate, but had no understanding. I was very feeling matured, but had not much connection between the feeling and the intellect. It was moving more on intuition and faith more than any sort of greater knowledge. Does that explain some of what you were asking?

I: So what is the difference in consciousness that you began to experience around the time of that dream?

S: Greater understanding and the capacity to make my own rational decisions. For example, prior to the dream, I had been unhappy in my marriage for about a year, and wasn't aware of why I was unhappy and couldn't make a decision about what to do about it. And during that time period I became aware that the reason why I was unhappy was that I was a child married to someone who paid the bills and took care of things. Basically I worked and came home with the check and gave it to him and was just an ordinary housewife type- not that they're aren't very conscious housewives, but an unconscious type of middle class person. And I became aware that I needed to take charge of my own life, which for the first time in my life, I was a little rebellious before, but only under pressure. For the first time in my life I began to make rational, concrete moves in my world that I suggested for myself. Also, I became very aware of myself as an individual- that was very important. I had no concept of my individuality. Basically I was a good-hearted person who was there as part of a community. Almost like a beehive, a beehive of consciousness, and I developed individuality.

I: What were the particular things in that dream that pulled that from you?

S: It was the unspoken knowledge that was transferred from the eyes, both the compassion and the understanding. And I felt that these beings had an intelligence of a higher order than intellect. They had something that was called wisdom. Wisdom being the connection between the heart and the mind. The wise heart. That is what they



were transferring. And part of the wise heart has the capacity to deal with it's life and manage it's ownlife. As well as be conscious of the impact of what it did on the lives around it.

I: What I am wanting to clarify right now is what your experience of your life was right at the time just before you had the dream. And what I hear you telling me is that the dream was a bridge of a period of time between unconsciousness and consciousness for you. That you were aware of your intellect and you were aware of your heart, but not that bridge between, which was wisdom.

S: That's very much true. At the time that the dreams began to occur I had a great love for other people, I wanted to serve in some way. I was training to serve as a teacher in the public schools. I had a great understanding of beauty, the aesthetics of beauty, I was a painter and a weaver. Most of my paintings reflected happy homelife scenes- children laughing, learning to walk, weathered old country people, and that type of painting- a portrait painter basically. And also a weaver weaving very practical kinds of items. And I didn't have much beyond that. The dream marked the time I began to stand out for myself and for others. That I began to develop as a person. When I began to be more compassionate and began to know how to take action as well.

I: So how was it for you after the dream in terms of how well did you listen to that in terms of changing the direction of your life? You were describing being ready to go teach art and then went through a grieving process where you didn't even know what the grieving process was about. That you were walking around the lake crying and that you were feeling like it wasn't working any more. So when did you make the shift?

S: Probably within the next six month time period. My ex-husband and I moved to Chapel Hill, he to go to graduate school in physics and I didn't want to go to graduate school in art at UNC for various reasons- the program being one. And I decided to work instead and to seek what was changing in my life, which led to further and further dreams, and further and further awareness. But I would say that what began to happen at that time was that I continued to grieve and continued to grieve until after the psychic opening experience in the yoga class.

My consciousness continued to look at people and see their aura around them, but it began to get so that I could see the regular world as well. And I learned to meditate as well so I could turn it on and off as well, so luckily I didn't end up on South Wing with everybody else who has some of these experiences, but can't manage their lives as well and go into the grief process, or whatever process they go into, so much that they really need therapeutic care. Fortunately I had some good intervention in terms of people who were counselors that deal with the grief process and deal with knowing how to get divorced when you are twenty five and you are married at eighteen in a culture that just doesn't believe in divorce. And helped me to grow up personally. So many other things began to occur at that time as well, such as counselling, meditation, rebirthing, different kinds of therapies I began to invest myself in, because I recognized that that was the way. That was all of the occurrences and all of the understanding I had gained was about- was to prepare me to go into learning to transmit understanding to others. So I began to take off on a path of training that some might not consider so formal, but was in a way my formal training, training with other counselors, having done work on myself, going to workshops, on everything from prosperity to dreams, to rebirthing, which is a type of breath instruction therapy. Many, many different skills that I gained. Ever since then, seven years now that I have been rolling along, studying, learning, sharing and pouring forth some of which I have learned.

I: Can you tell me when you think back to that series of dreams, think about the first dream you had in that series. Do you remember waking up and feeling anything about it?

S: The content of that series of dreams was essentially the same every time. I don't remember any of the beings' or energies or bodies that I saw as being- they were each one individual, but I didn't identify them as anyone dead that I knew, for example Grandma or Aunt Clara, whatever people do. Would you clarify the question again for me?

I: Did you wake up with any particular feeling after you had the dream? What kept that dream in your consciousness?

S: The recurrence of it. That it was so un-dreamlike, because it was so clear and real and just as alive as

anything that happens in the normal beta three-D world. It was very much lucid and very much real and alive. Also physiologically I was very hot each time I woke up from the dreams, so hot I would throw back the covers sweating. So the heat, the lucidity and the recurrence really was quite impressionable, and really could be experienced—even now I can feel the feelings inside of me and remember the transmission feeling that was occurring for me.

I: Initially did you try to shake off the dream as unimportant at all?

S: Not at all. I knew so many things were happening in my life. I did not connect the dreams with the physical phenomena of the headaches at the time. That's why I went to so many different lengths to figure out exactly was wrong with me physiologically. So I didn't link it with the physiology because I had no idea of somatizing at the time—just wasn't in my vocabulary at all. The only thing in my vocabulary was the word psychology— but that was it.

I: I feel a sense of continuity about the way your life was before the dream and the content of the dream, and then how your life was different after the dream. Do you have anything else you want to say about it? Or does it feel complete for you?

S: Yes it does feel complete. I hear you saying that you understand that there was a lack of continuity, that there was a change. So I was re-interpreting what you said to make sure was clear about that.

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## APPENDIX 6

Protocol #5

Wanda

Age at time of the dream: 34

Occupation: Accountant

I: Would you describe the dream that had a particular impact on your life that compelled you to make a major shift?

W: Okay. I have a very good guide within myself who, when I hear the voice, I know it is truth. And the guide is an intricate part of the dream. My own testing of that has always proven that this is a high spiritual guide for me. I phrase so that we start the dream understanding when I refer to the voice what I mean. I am in the dream state. I have asked a very specific question before entering the dream state and I'm looking for life-changing guidance. I will tell you the question later, but this is the dream.

I am in a country setting with green grass, very bright colors, very open setting of country. My voice is with me in presence and my voice says, "Let us go and see." And I am moved or shifted to another part of country setting, but with buildings and businesses there. And I know I am looking at the business structure of a job I am investigating. I just know that this is where I have been shown. And the voice is with me and we walk through the buildings and we see the people, and it is just an exploration feeling. And the voice is pointing out to me that this is going on and that is going on. Nothing terribly much is happening other than I am moving through and seeing. And I am asking, "Well, can I have this? Was this the job I am supposed to have? Is this where I am supposed to be going? Is this the shift that would be good for me for my spiritual development?"

And the voice says, "If you want the job, which is a well-paying job, if you want the job, you can certainly have it. The choice is yours." And I remember feeling, "Okay, I hear that." And the voice said, "What?" And the theme shifted. And suddenly I am with a voice in my parents' home, which I had not been in in many many years. It is my old childhood home and my parents were there. They were not my mother and father - and I will explain the difference, but they were my parents. The form was the father figure and the mother figure who were to me, but they were my parents and we were in their home, the old home. And the voice brought to my attention that if I took the job, I would be betraying my parents. And this

came as quite a surprise to me, and I was sort of taken aback, not in shock, but just like, "Wow! I never thought of that." And the voice let me know that this betrayal would be very very important; it would be like a major time, major thing in my life. It was feeling, not so much in words. The impact was, "If you take that job, you will be betraying your parents" was the flat statement, but there was much more of a feeling level in it. And the voice said, "It is just as important to know when to leave a situation as it is to stay in a situation." And I woke knowing that I had gotten my answer. Now if you would like some information, I had been in a spiritual search, a search for God work. Revelation studies and dream interpretation studies for five or six years.

I: How long ago did this dream occur?

W: This occurred ten years ago because this precipitated my move here. This is where the major change in my life took place. I had been a business executive and had feelings it was time to move from New York inside, but did not yet have any idea where or what. And at that point, the company that I was executive of was liquidated. And a job opportunity arose. People from Connecticut called me and they wanted me to come up for interviews and come up for a placement. And I had a choice. I had a decision to make. But my focus was, "Is this in accord with my spiritual direction?" God was more important at that point in my life than anything else. And I had been working with dreams, as I had said for a long time, and knew that if I took that question into serious meditation and asked whatever my choice was that this was the right decision, I would get a very clear answer. Maybe not the answer that I wanted, but that I would get a very clear and so that particular evening I did a very strong, intense deep meditation and I made some very strong promises, because I found that if I asked a question and I make a promise to follow it, I will also get very intense confirmation or accurate guidance of what to do.

I: How long ago did this dream occur?

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I: What did you promise?

W: I promised to follow it. That is not as simple as it sounds. I promised to follow it no matter what the answer was; I would know that it was from a higher level and would only be for my best interest, my best development. Not necessarily my financial gains, but my best spiritual focus, which is what my purpose was for asking the question. That promise aspect has always been answered. Always. I then approached the dream. I woke up from the dream. And I must share one thing is that without trying to interpret, you must understand what my parents were to me.

I: I would like to understand that.

W: In the beginning of dream study, my mother and father were a symbol. My mother and father were the normal everyday working through emotional, intellectual, mental problem areas that we all function under. The symbol was my mother and father. Over a period of about four or five years, as I got into revelation studies and more intensive esoteric material and dream interpretation material, the symbol changed. My consciousness accepted a new understanding of the figures, the parents. As I saw them, they were referred to, if I was working through some emotional conflict with my mother and father, they were my mother and father, and I knew then that it was my parents. Then, over the course of the years they became my parents. They embodied the mother/father purpose in the earth plane.



I: Which was what to you?

W: Which was to me the direct understanding, the soul purpose. Not just what Waverly ego wants to do, but what the soul purpose, the soul lessons that were needed. And that whenever I had them as parents I was on a level here, rather than down on the lower plane level.

I: So help me understand what that meant in that dream.

W: Okay. I was being given the opportunity, I had asked, "Should I take this job? Would that be in accord with my spiritual growth?" And I was being shown very clearly the higher self does not make the decision. The higher self allows you the freedom of choice. The choice is always yours. And I was being shown that if I wanted to choose to take this higher paying executive position, I could. But if I did, I would be moving in a direction that would be betraying a certain aspect of my true purpose in the earth plane. And that is what I woke up with.

I: Tell me what you experienced as you woke up. What was the feeling there?

W: Oh. Okay. We are going to laugh a bit. Let me see. I woke up going like, "Okay. Now I have to follow it." It was just that time I took was about all I took, is one to have come in and rehear it inside myself, to understand that if a level of betrayal of my own true purpose was involved, then I had to reexamine some choices. The job was not the direction to take. And the guidance at the end of that is to recognize when it is just as important to get in to a situation, or get into a life thing, or out of a life thing, was telling me that there was a whole other range of choices for me. And with that understanding I turned down the job the next day. I within six months left the company I was with. Towards the end of that six months the dream that I related to did not give me the guidance of what to look for. Only that... and I did not ask for that...I was asking for the guidance to make a decision.

I: About that one specific job?

W: Yes. About that one specific job. But it led me to understand that the business community that I had been in for ten years, the New York City lifestyle that I had been in, would not necessarily be the direction that I should

be going. Over a period of the next six months, I manifested my promise to that dream. I promised that I would act on my understanding of that guidance. The first action was to turn down that job in Connecticut. The second action was to within a few months end my affiliation with my company. I was then able to spend six months... actually I spent a year retired, and I spent the next specific six months teaching spiritual groups, setting up lectures, going around teaching all around New York City. Wherever a group wanted to meet, there I was. Where was that taking me? I don't think I really knew. I knew that that was a direct act from that choice in the dream. By the end of the six months from there my voice definitely, and this is another one, but spoke in....it was very simple. It said, "Get in your car and take a trip. n that trip you will know where you are to be."

I: What happened?

W: I got in my car. I thought I was going to Virginia Beach and live. And I got to Virginia Beach and of course, then some interesting experiences occurred and I met some people I hadn't seen in a long time, but I didn't get my response. I didn't feel I had gotten there yet. I got in my car and drove wherever I had friends around the country.... I drove. My next stop happened to be Weaverville, N.C.. I had never been down here, never even thought of it, never intended to move here, could not imagine in my godawfullest moments of ever living in North Carolina. But I got in my car, and on that route, I hit the green, the color of green. And I found myself humming...."We gather together to ask the Lord's blessings"...and I was home. I stayed a couple of days with my friends in Weaverville- never left their place. I got in the car, went back to New York, spent six months teaching other people, packing up my belongings. Other people would say, "Where are you going?" I would say, "I am going to Asheville, North Carolina." "What is there?" "I don't know. I have never been there."

I never went to Asheville, but that is where I moved. And this took another six months, because the voice again guided, "This is where you are to be." And the only thing you can do if you are sincere in your spiritual search and you ask a question, you must always promise something. In the beginning of starting your dream development, you promise to write your dream down or you promise to work with interpreting it. This is awakening competence levels and development levels of receptivity to the knowing of the truth within you.

I: It is almost like, are you saying to me that part of the process of allowing your dream to transform your life is being willing to perform the sacrifices. Is there a sacrifice there?

W: Not a sacrifice. Sacrifice is too much crucifixionist. Not at all. This is not a sacrifice. This is beautiful choice. You are never left the worst. You are always moved to a better life.

I: But maybe it is a temporary sacrifice of ego.

W: Oh no. Ego. Okay, if we are talking about egoic levels.... Okay. No. To me it is not a sacrifice. To me it is a letting go. And all spiritual development, in all of its channels is the processing of the egoic nature of letting go.

I: But the letting go means that you would give up something, though. Your promise was...

W: That I would follow it. Not to give up anything. I would follow the guidance.

I: You would follow the guidance but when you say, "I will follow the guidance, no matter what it is", you are saying, "I am going to give up my ambivalent back and forth and I will take what I get."

W: Oh, I don't think it's quite that. No. I don't think so. Because you don't ask the higher self to make the decision. You already have had to exercise your choice level.

I: But you hadn't. You hadn't decided to go to Connecticut, had you?

W: No. But I phrased the question as, "If I take the job in Connecticut", as if my decision was precipitated towards that direction. So on levels of the inner consciousness, that is as effective as having voiced a decision. I left it more open. Because I was also wanting to be receptive to the option of difference. I didn't tell it, "I am taking that job." No, I said "If I take it, will that be in accord with my spiritual development?" But I have already exercised a certain level of egoic choice. Okay? My ego has progressed to the point where I am open enough to know that voice, the truth of the voice. That doesn't



happen overnight. We are not talking about a response level that was overnight developed. We are talking about a response level between a part of my higher self and myself that took probably 4-5 years of intensive egoic level work to arrive at a knowing level of the truth. That voice never ever lied.

I: And you are saying that you could actually qualitatively on a very concrete level hear the difference in the voice? I mean, when that voice speaks in a dream you know that is your higher self, that's your truth?

W: Yeah.

I: And you hear that voice and you know that this is it?

W: Yes. That is exactly it. It is not a dream sequence where you have.... well, I come to a house and meet sixteen people in the house. And I am making something up, where you are very aware of the personality levels within it. This has nothing to do with that. This comes from up here. It comes from an area beyond your sensual three-dimensional awareness. And you are aware of it. You are not visualizing yourself talking. It is communication on an entirely different level, and there is no time dimension in it. There is no space dimension in it. And yet it is intensely personal communication, guidance. Many times the voice is bringing something to your attention. The voice does not say, "You must obey". The voice is showing me.

I: And yet it sounds like when you hear the voice you realize that it will be at great cost to your spiritual development if you don't follow.

W: Oh if I don't follow, I still have choices.

I: Right. You still have a choice, but the cost will be your spiritual evolution at that time.

W: Certainly I feel that. But there would have been no recriminations.

I: Right. I'm not saying that there would be punishment.

W: Yeah. I just would have moved to a different direction in life. But my own personal spiritual search.... if I hadn't been on a level of that being of prime importance to me, I wouldn't have gotten that kind of an answer.

I: Let me ask you about this. You said that you went into a deep meditation before you had the dream. Was it that night that you had the dream, so that this was asking for a dream?

W: Yes. This is very specific. If I had done it and had almost immediate miracle happen type thing. Because I was extremely aware of the importance of those next few days in making a choice. I was aware of a lot of transitional things happening in my life. The job ending that I had for ten years. The feeling of knowing the time in New York was over. It is not just one thing that precipitates searching for guidance. You have to look at your own situation. It is a lot of stuff. And the lot of stuff that is happening suddenly, you have to sort of like focus, and with that focussing you sort of like let go, and you are able to open up and see. Okay? That opening up to me has always been a meditation. Meditation was an integral part of my life. Not always as intense as I had experienced that night, or do I always promise to follow everything in my dream. I do not. I believe our dreams are for guidance and I do not blindly or blindly follow....

I: Well, why did you so adamantly promise that night?

W: Because I had even said I failed. That with the desire to have guidance from your dream, some level of promise is necessary. When I start people out on dream interpretation work, and from the workshop, I ask them to start talking to themselves and ask three things: 1) I want to remember the dream. 2) I will remember the dream, and 3) I promise to write it down. This is a statement of desire, an affirmation of intent and a promise of commitment, Okay?

I: Yes

W: With that opens such levels inside the individual. It's marvelous to experience a response from other people.

I: Let me ask you something. After you had this dream, did you tell other people about it?

W: I had been a part of a dream workshop for every Saturday for the last five years. I am sure that I brought that up. I cannot imagine not have, and yet I am not specifically aware of it. I told the dream to some people down at Virginia Beach, I know. I had to have told it. I was telling all my dreams at that point in that group.

I: But you weren't looking for help about it were you?

W: No. No.

I: This one was crystal clear?

W: This was crystal clear. The only difficult part was living up to my commitment to follow it.

I: Were you scared?

W: Yes. Because there were areas of moving into the unknown. Not bad, but unknown. I didn't know what having made that choice, I knew I was changing the direction of my life. I was not at that point aware of what, but I know that the betrayal level was so adamantly understood, that I would betray my true purpose - and I would not choose to do that.

I: Have you had confirmation of this?

W: I am on a path of life that is nowhere near where I was. It's like other lifetimes- that's another ten years. And it was the part of me, the process of defining the consequence, if you want to call it, of that choice over the next year. By the end of the next year, I was here in North Carolina, which never would have entered my conscious mind in the slightest. I was raised in New Jersey, went to college, ten years in New York City. This spiritual search was a very traumatic thing for me to have started. And it took an out of body experience to do it. Though I had already had five years before this an out of body experience- that was another dream.

I: Okay. Well just let me ask you if you feel complete in terms of your telling me of this dream?

W: I am not sure what you mean by complete.

I: Do you feel like you have told me everything about the dream and what you did with the dream, so that it feels like a whole picture to you? Is there anything left out?

W: Oh, I think you cannot approach a dream of that magnitude and call it complete. It is a process. That dream is only one small example of tremendous other dreams. As far as making that decision, yes. We have got a point in my life where a decision was necessary or eminent, and I



was very consciously aware of spiritually desiring to make a decision in the highest accord to my spiritual development. I was very aware of sitting down that night, meditating specifically for that answer. I made a very strong promise to my higher self that I would follow. That's easy? Maybe not. What I wanted, maybe not. But that what I would get would be for my highest good and my best interest. I went to bed and had my answer within two hours. I meditated and then went right to sleep. I turned my phone off, put the animals in the hallway and I went to bed, relaxed, going to sleep knowing I would have an immediate answer. And I did. By 2:00 a.m. I had my answer.

I: So you had a sense of certainty and confidence in this whole process.

W: Absolutely. I knew from working with my dreams that I got answers. I got guidance. I got solutions to problems. They weren't always in making decisions, but maybe helping me work out a conflict level with an individual or at work. So I had developed an affirming belief which removed a lot of levels of doubt. Is this truth or is this right or wrong? I had worked out a lot of that, so maybe I was on levels of acceptance that were to me more accepting than other people. I had a truth level that I knew that when that voice was there I would always be getting truth.

I: I want to get back to where you said in the dream you saw countryside- with buildings. Will you tell me about that? What meaning did you derive from that?

W: Yes. A country scene is openness of spirit, the green is growth, the flowers, trees or the soul expression, if you want to call it. I don't say that I would feel that esoteric about it, but a country is open. I wasn't confined. I wasn't limited. It was the expansion of consciousness. Okay? A countryside to me is back to nature, back to the natural soul level vibrations. If you want to call it that. We have a lot of dreams in buildings, or in cars, or mechanical things. These are all I think, areas where we are developing but not necessarily in touch with the higher spiritual.

I: Just in terms of your experience of that dream, you told me you saw a lot of detail and brightness of colors.

W: Yes, very bright. It was all livid, vivid color. Some dreams are black and white.

I: What colors do you remember?

W: A special green. It is the same green I remember when I came down here. Remember I said the green got me? The green stopped me. And it was the same green. But I told Jerry, "I like this place in the late spring, early summer." It's the green. It has tremendous vibrational influence. It was just an open meadow. Nothing specific. There were trees and bushes and flowers. A big vista which is openness. Nothing limited. Open. And the voice was there. The voice is talking in me, talking with me. There is no way to define that. It is not three dimensional. It's not even fourth, fifth, or sixth. It's probably eighth or ninth. I don't know. We don't think in those terms. And the shifts were immediate. I didn't have to walk anywhere. Consciousness shifts. Everything is in shift because there is no time. To be there, you are. And the shift then was to the building which was a much more industrial area. Probably the closest I could visualize what an industrial area complex in Connecticut would be.... whatever that is. I never went up there to see, but it was an industrial complex in Connecticut and maybe that was my interpretation of that. But it was definitely office buildings. They were light tannish, brown color. They were not brown but sandy color brown. They were well lit, plenty of windows. It was just very modern, very light, very open and I was just walking through the building, exploring the consciousness. The building is my consciousness. And there were people. I don't remember anybody doing anything specific. I was not observing any specific person or specific activity, but testing a field. And the voice made me aware, "You want the high things of you." I won't paraphrase it now but the feeling was, "You want the job, you want the money, you want the prestige, you want to keep up with the business world?" There's nothing wrong with it. You can have it. And it was that open. Shift. My parents were born and raised in a mineral town in New Jersey, Cranford, New Jersey. They were not very wealthy. We were not poor but we were middle class. And I was back in that childhood home which I had left probably at eighteen. So it had been a long while. I do not go back a lot to my childhood home.

I: What was the meaning of that for you?

W: Parents.

I: Parents. Not Mom and Dad.

W: Not Mom and Dad. And where did the soul enter? It entered in that house. And it was born and raised. So that had a strong attachment. When I am back in that house, I look at what is going on in my life in some ways. Even now when I am back there, which is not frequently, I am looking like, "Allright. What is affecting my purpose, what is affecting my choices here? What am I working on here?" And they were definitely not Mom and Dad. Norma and Harris W was seen, it was like in the back room, the den room we called it. And they were there as vivid, they were young. They were probably as I remember them at twelve or thirteen. They were not the age they are now or then. They were a little younger. They were not there in any way for the crisis. The voice referred to them as "parents". The voice, the inner self knows how you choose to interpret your own individual symbols. Meaning the higher self knows what definition you believe the symbol is from your own dream study. There is an example I can give you to make this a little clearer. Two people have a dream. You have your dream and you dream of a pear. A symbol. I have a dream and I dream of a pear. Okay? Now. Someone says, "Tell me what your dream meant." And at this time in your life, you are working on your spiritual development, you are reading your Bible alot and you are really working on "What are the fruits of the spirit?" And you say, "This pear to me represents an aspect of my search into what the fruits of the spirit are. And I say, when asked what the pear is, I say, "It is death." Two entirely different meanings. But you see, I have to explore what the pear meant to me.

I: I see what you mean.

W: And this other example, this person who had that dream, his mother had died not too long ago of cancer. He had to come home and nurse her for a period of six months, and during that time, she developed a craving for pears. And from then on, no matter what he believed a pear was before, from then on in his life, that meaning of that symbol had shifted. And would be thenceforth associated with death. His own personal symbol. So this is what I say. That this personal symbol of my Harris and Norma W had gone through a five year shift in dimensions that the same symbol could apply to. The same figures. And they



were correspondingly referred to differently in the dreams, depending on the level of definition wished to be emphasized. What I am going through, "I hate my mother and father and why don't they stay out of my life" and they are Mom and Dad. Okay? Very clearly, Mom and Dad. And when I had worked into understanding that I was working with the male/female balances and that Mother/Father God figure became much more important in my own spiritual development, my Harris and Norma W figures as parents took on the Mother/Father God parental purpose. Because they were the channels to which the soul entered, Okay?

I: Yes. I understand.

W: My higher self knows that. It was used specifically and it knew that I would know that we are talking about your purpose in the earth plane. And there is not the slightest doubt. That was it. And then it brought out that I needed to understand when it is wise to be open to change, and when it is wise to leave segments of life, when it is wise to know the difference. And that of course, left the area open to explore. To look, to search. But I still had choice, even when I woke up. I could have accepted that job in Connecticut. You see, I could.

I: Yes. That fels real clear to me.

W: That changed the rest of my life. That dream. Literally, I was very conscious that my life and I had never been the same thing. Because I did make the decision and the decision has taken me into vastly different areas than I would ever consciously ben aware of before.

I: Does your description of the dream feel complete to you now?

W: Well there's always more to tell, but we can stop here.

## APPENDIX 7

Protocol #6

Lucy

Age at time of dream: 39

Occupation: Librarian and Psychology graduate student

I: Will you tell me your dream now in as much detail as you can remember.

L: Okay. Most of the dream I can't remember in very much detail. It was sort of like fast forward on the VCR, I think I said in my written description, because a lot of the detail was just not of great consequence. It was just sort of the framework, I think, for what was important in the dream.

I was a faculty member teaching at some university, and that isn't clear to me as to where and what, but I was teaching psychology and I was on an exchange program going to another university for a couple of quarters, sort of a suburban university somewhere in the Midwest, I think. And some other faculty member had exchanged with me. I was staying with a fellow faculty member, a woman, a single woman, and I don't recall a lot about what we were doing except it was a real traditional suburban neighborhood and we had barbecues. I just met a lot of people in the neighborhood and it was yuppie, just a very traditional suburban neighborhood. So that part isn't real important, but the part that stays clear to me even now was what happened some of the evenings when I was there. And the weird thing about this is no one seemed to acknowledge that this was going on.

There was the night of the full moon and I would see the moon real clearly through the clouds even as I am talking about it. It would be late in the evening. I would be either staying up working on class stuff or I would be awakened by this. I would look out and see the moon and I would realize that there had been a sound that I had been hearing that was just sort of a chanting or....it's almost impossible to describe it although I can hear it, you know, but it's impossible to think of the words...just sort of primitive chanting sound going on. It would go on and on and on, all night long for three or four hours there would be this chanting way back in the woods behind the house. I had no idea what was going on, and the good thing was the woman staying with me and no one else in the neighborhood acknowledged that there was anything going on, and I kept thinking, "Am I losing my mind or what?" I mean, I was the only person that was

experiencing this or hearing it or anything. And it was just this real strange thing, like something out of mythology or primitive Africa or something. But something kept me from talking about it. You know, I felt real crazy in the dream for a while. And this happened for several months, and it was always the night of the full moon, and I would be awakened and I would hear this. After about two months, I got to where I would just lie there in bed rigidly expecting and knowing that this was going to happen. Having this inevitable sense that this sound would begin, and not knowing what it was. I got a little frightened about it, you know, that I was either going nuts, or that something very terrible, terrible was going on. I think I mentioned when I wrote it up that it was like a Stephen King novel in that everything on the surface is real traditional and then there is this undercurrent of something that was terribly destructive and primitive and evil possibly. I felt that it was evil, whatever was going on. That it was some sort of primitive ritual sacrificial rite, or something like that going on that no one was acknowledging.

Finally after about four months of that, along about two o' clock I am hearing the sounds again and again, and I just couldn't lie there in bed any longer. So I lept out and went into the room of the person I was staying with and said "Something is going on and I have got to talk to you". She was lying there and said, "Yeah, I know. I know this is going on and I haven't known what to say or what to do. And I'm real glad that you finally brought it up." And so, we didn't talk about it though. We just sat there in the living room and sat there and sat there like we were waiting for something to enter the world. I had this terrible feeling that something dreadful was going to happen and the whole world was going to be destroyed, or something. At least life as I knew it would be destroyed.

And we just sat there and the sounds went on and on and they would sort of ebb and flow and go in and out. And this woman had this little dog, a tiny miniature white poodle. And the poodle hadn't done this before, as I recall, but it started yapping at the door and making all kinds of racket, and seemingly in response to the sounds. So we sort of ignored that for a while and the dog kept on yapping, and it was very distracting. Finally I said, "Why don't we let the dog out and let the dog go and find out what's going on?" That's not real sensible to recount, but that's what I said and felt it very strongly.



I said, "If the dog comes back, then we'll know that it's no big deal." You know, that it's just something minor and we can forget about it. If the dog doesn't come back, we're going to have to explore it further, obviously. So we let the dog out and it went charging off into the woods, and the sounds continued, and the dog didn't return.

And so we sat there and sat there and had this greater and greater feeling of dread that was forming up inside me. Finally it got to be daylight, and just as the sun was coming up from the direction where the sounds were coming, all these people started coming down the hill. I didn't particularly recognize them, but they all looked just like typical ordinary people from the neighborhood. Just ordinary folks. Men and women and old people and young people and little children, and one guy pushing a bicycle and everything. And my sense was that these people were the people who had been making the sounds, or doing whatever was going on back there in the woods. I stood there and observed them and felt this incredible feeling of relief. Like whatever is going is just fine. These people are just fine. These people are people I can identify with, and maybe something is strange back there, but it's something that I am not going to be uncomfortable about any more. I can accept that. And at that point I woke up.

I: Okay. Tell me what you felt when you woke up.

L: A whole lot of mixed feelings. Part of that feeling of relief stayed with me when I woke up, but underlying that was this feeling of being real shaken by it. I think I was more shaken than anything, feeling that something had happened that stirred up things that I didn't particularly want to acknowledge.

I: Did you feel that shakiness in your body?

L: Yeah, I really did. I was physically shaking.

I: In what way?

L: In my stomach a lot, and just sort of way down deep in my stomach. It's hard to describe. But it was a shaky feeling and I was physically shaking when I woke up and walked around, I found out that I was shaking.

I: Did you wake up in the middle of the night or was it naturally in the morning?

L: It was naturally in the morning. But I woke up before the alarm.

I: So you had this shakey feeling and then what happened? How were you thinking about the dream?

L: It was puzzling me alot and it would stay with me, the images in perticular, the sounds stayed with me. The sounds reverberated in my head, and the images stayed with me.

I: Which images stayed with you?

L: The strongest images were the very last image before I wake up and the people are coming down the hill as the sun came up stayed with me. And the image of the moon with the clouds behind it stayed with me alot. The full moon. And I remember thinking that, "I don't have time to attend to this." And, if you are going to ask me why I didn't feel like i could attend to it, at that point was that I tried to push it down and say that I would deal with this later. This is bothering me for some reason, but I have to go to work, I've got to do this and that. I cannot attend to what is going on in this dream. But the shakiness stayed with me throughout the day, and periodically this feeling in my stomach would come back. The images would come back and I would have that feeling again and over the next week or so that kept on coming back to me. The dream would not go away or be forgotten. It stayed with me.

I: Tell me what about your life prior to the dream is relevant to what the dream was about?

L: Okay. The dream took place about two years ago. At that time in my life several fairly traumatic things, very traumatic things were happening in my life. First of all, my mother was near death. My mother was addicted to prescription drugs at that time, I think I told you. And over a period of forty years I guess, had gotten into incredible devious sort of games to get the drugs which she needed more and more to keep her migraines at bay. At this point, I believe she was in the hospital trying to get off the drugs, and she nearly died at that point. But my father steadfastly refused to let me come. He didn't want me to be there with her. Apparently, she was in a very bad state. She was out of her mind. He said he

could not stay with her. And what I was doing with that was I was not dealing with it. I kept pushing it out of my mind, saying whatever is going to happen is going to happen. I can't be there. I can't be pre-occupied. I've got too many other things until I pushed it aside, which is what everyone in my family does with anything heavy and traumatic. We push it down. And so I was doing that.

Another thing that was going on with me was that a man I had been real close to had gotten a divorce and he was a recovering alcoholic and had felt like things were going pretty well with his marriage. And then his wife just up and left him. And so he went into a very profound depression and was leaning on me an awful lot. I mean, just really depending on me to pull him through this, wanting to get involved with me in a way other than a friend, and I have been in a relationship with a man for fifteen years that is real stable and solid. So I was telling Joe that there are limits to where we can go with this. And so, about this time, I think probably within a couple a weeks before I had this dream, Joe fell off the wagon and he went into GMHI and commit suicide there as a patient. And I was pushing that away too. I was feeling all kinds of anger and really horrible things about this, and responsibility and guilt.

And I guess the third thing that was going on was that I was taking "the sequence" at that point when I had gotten back into the clinical program. What I decided I needed to focus on with Freud was, a lot of it was pain around his cancer. He had terminal cancer, and I did end up doing a lot with that in my presentation, but I spent most of the quarter denying wanting to deal with that, or being willing and able to deal with that. And I thought until the week before my presentation that I was going to be unable to do it. That I just did not want to confront any pain at that point. I mean, all of this stuff was going on and it was too heavy and too difficult. If I did it, I was going to have to do it very superficially, not as an in-dwelling. I felt I had to go and tell (my professor) that. And it turned out that I did not have to do that, but I think the dream occurred in relation to that.

All of this happened simultaneously, these three things that were going on. I think the dream was about a month before I had to do my presentation. So I guess what was mostly going on with me was that there were very painful things going on in my life, or very difficult things, and my response to them was saying, "I simply don't deal with pain. I hate dealing with pain. No one



in my family has ever dealt with pain and trauma, and I am just going to forget about that and put it aside. It's too scaryt." So that, I think, is what this dream was responding to- my whole approach to life, trying to keep things on a white plane, on a happy plane of denying anything that is dark, of denying my shadow. I feel like, I have always had a sense that if I acknowledge that part of myself, or even that part of my environment, that it would overwhelm me. It would destroy me. And I have just gone through my life that way, until very recently. It was a recurring pattern in my childhood, and that wasn't happening at that time because I wasn't really seeing clients, but I had seen clients and I was real aware that I had a lot of difficulty dealing with their anger or their hurt, that I would switch the direction when I was seeing them if it was getting to heavy, to take care of myself. And I was having real questions about whether I could be a clinical psychologist because of my inability. I felt like I could do sort of counseling surface stuff, but that I would ever be able to get at the real deep stuff - that was somehow not accessible to me, or I wasn't willing to let that happen. So that was a lot of what was going on.

I: Tell me, how did your life change as a result of that dream? What happened to you?

L: Oh gosh, I can't say that I have lived happily ever after or unhappily ever after.

I: Let's go back to what you said that you felt stirred by the dream because it caused a kind of physiological response in your stomach, and then you didn't want to attend to it because you had to get to work. It just kind of nagged at you all week.

L: Yes, that's very accurate. It nagged at me. What I ended doing with it was addressing it in therapy, and at the point in which I addressed it.... I'm not a cryer. I'm not a person to let out my emotions very easily, but I recall going to therapy with my therapist and starting to tell the dream, and beginning just to sob. And I sat in the session and I sobbed and sobbed and sobbed, and I kept on apologizing- and of course, I needed to do this. And so I wept and wept. And I had been holding a lot of that in, and that was real positive to get to that.

I: What were your tears for in terms of the dream?

L: Alot of it was for being able to acknowledge that there was a part of me that was dark and hurt and scared.

I: How did you see that in the dream?

L: That was the dark part, the part that was going on, the primitive part, I think.

I: The noises?

L: The noises, yeah, were all these feelings that I had pushed down for years and years. Real primitive feelings of anger and fear.

I: Did you have a sense of that yourself, or did your therapist tell you?

L: My therapist helped me with it alot, but I think I had a sense for it before she even helped me to see that that was going on with that.

I: So in that week that it was nagging at you, were you already having a sense that somehow those noises were tapping that pain inside you?

L: Yes I was. But as soon as that would come up I would cool it. I would push it back down there because I didn't want it here. But that was pretty much, I think, what was going on and needing to acknowledge that about myself, that that part was just not going to be denied any more. It was going to come out in that way and stay with me.

I: Are there any other parts of the dream that tapped for you besides the noises? There are alot of images in that dream. You said the image of the people coming down in the light stayed with you. What did you do with that? What did that mean to you?

L: That to me was an acknowledgement that these feelings were a part of me that was acceptable and, everyday isn't the word that I mean but it was not something that would destroy me. It was an acceptable part of me and part of my life, and that is where the relief came in at that stage. When I saw these people and they were ordinary people and they were people I could accept. So that was sort of like the bridge between my life as an everyday person, my ego as you wish, that just goes out in the world on the surface, and the deep parts, that that was all part of me.

I: The people were making the noises?

L: The people were making the noises, yeah.

I: Tell me about the dog, what was that?

L: I have never been really clear on the dog.

I: Okay, that just wasn't a big part of it, right?

L: The dog is somehow important though. Because the dog was like the emissary between the conscious part and the unconscious part to me somehow.

I: So what did it mean to you that the dog didn't come back?

L: It's interesting that it didn't bother me that the dog didn't come back because the people came. I really didn't need for the dog to come back.

I: Well, you said if the dog came back, then you would know that the noises were not any big deal.

L: Right. So they were a big deal.

I: So the dog not coming back is saying to you, "The noises are a big deal."

L: Right. Yeah.

I: It's an interesting thing that that's a good example of how you can have an image in a dream that will work towards your own healing, and yet you can't pull it out and articulate it.

L: Yeah. I never thought about that. Yeah. But that dog is something that leaps at me as something really important. I am struck by how annoyed I was about that dog. I was really kind of glad that the dog didn't come back.

I: You were?

L: Yeah. I didn't want the dog to come back.

I: Because that would do what?



L: That meant I would have to address it. That it was a big deal.

I: If the dog didn't come back, it meant that you would have to address it.

L: Right, oh yeah. Okay. If the dog didn't come back, I would have to address it.

I: Is that true?

L: Yeah. It is a big deal if the dog doesn't come back. Where I am getting stuck with that, I think is that I am not quite clear where my relief came in with the people.

I: But you know that the relief did come in with the people. You didn't know how, but you know it did.

L: Yeah, I know it did. And I don't believe that that is denying the importance of it. You know, the fact that they were sort of homely, ordinary people. I think what they felt like to me was just acknowledging that this isn't going to destroy me.

I: Well, that they made it through it. That they could be in touch with that kind of agony and still look normal. They can be functioning people.

L: Yeah, and go forth in their life.

I: Am I seeing that or did you have that sense about it?

L: I did have that sense about it. That whatever had gone on, they had lived through it. It hadn't dragged them down in any way. They had survived it. They seemed very together sort of people.

I: So as you worked on that in your therapy, how did things start to change for you? Why do you call that a life-changing dream?

L: It made a lot of differences to me that I saw borne out in real concrete ways. For instance, the thing with my mother. My mother did pull through. And I was aware of a whole bunch of things with that including a lot of relief that she had, of course, and also a lot of fury at her that I never been able to address at any level, which I did address in therapy. Of how she had kept the family

enthralled for all those years by her addiction and how we had all danced to that. And I was able to do something. I was able to go to my mother and somehow break out of that whole denial mess and say, "Mother, I know you have been addicted to this stuff all these years and I am delighted that you have been able to get through that." And she got really mad at me.

I: You had never acknowledged this to her, that you knew that she was addicted?

L: No. No. One didn't. One didn't. And that is the first time I can ever remember my mother getting mad at me. She burst into tears and ran out of the room. She was furious at me. And my mother and I have made a much better relationship. You know, she didn't talk to me for days after that. And I think at some level she has never admitted to me that this was the truth. But I believe that she did admit it to herself, because she will not so much take an aspirin. And she is a changed person. She is just a much better person and I don't think she is ever going to get back into that. So I was able to address that directly. I was able to acknowledge a lot of that anger towards her and the fear and all that. And deal with that in a constructive way despite being real scared of it. And it didn't destroy the family. It didn't destroy my relationship. It really made it deeper. And I was able to be Freud and present that in a way that I would have been real scared to do. Just jump right in there with his pain.

I: Did you?

L: Yes. It was real in-dwelling, which I found scary, and ultimately one of the most positive experiences I have ever had. Because I just stayed right with that for several days. It took me a while to get out of it, and I am still carrying some of that around with me. But the important part of that was being able to address the pain. And here again, not to be pulled under by it, but to have it be a real productive experience.

And it was sure to have carried over into my clinical work. I am dealing mostly with borderlines. Really both of my clients are borderline. I mean I am dealing with people in nursing homes because my particular interest is in working with the elderly, people who are terminally ill, people who have Alzheimer's and are really scared. And I had, here again, tried to keep things pretty much on

the surface, not that superficial, but being particularly able to deal with terminally ill people and looking at it real directly. It wasn't like an overnight transformation, but I think parts of that dream, I kept on sort of working on it along. And those images would come back to me at points in which I was getting real scared about confronting people's pain and anger.

I: Which image in particular kept coming back at you?

L: Okay. Mostly the end of it. The people at the end. Usually the sounds and then the people come back. The sounds and then I would get images of the people, and I would feel some relief or comfort or identity to that. And those images would help me through some of the rough places, staying with people's anger or encouraging them to stay with it. And I believe it has helped me in those real major ways to confront strong negative feelings, or feelings that I have identified as negative, and not flinch and not be pulled under by them. So that felt transformative to me. That was a real switch in my whole orientation to existence really.

I: So the shift was that you were able basically to live into your pain, and as a result of it, other people's, without running scared and having to deny it.

L: Yeah. That's exactly right.

I: You mentioned another thing that happened was that this friend of yours killing himself that week before. Did something shift in terms of your experience of that after the dream?

L: Yeah. I did alot of work on that in therapy too because it was mostly my anger at him for that.

I: So you were able to feel those dark feelings towards him?

L: Yes.

I: And you were not overwhelmed by the strength of them to the point that you had to deny those too?

L: Exactly. And it got close to real overwhelming because I was absolutely furious, and was also real furious at myself for feeling guilt about it, because I



knew there was no way I could have saved that guy. And yet I was getting into a feeling of, if I had been kinder to him or if I had gone to bed with him or whatever, it would have saved him. I think that would still be with me and still giving all sorts of trouble because I had all through my life had lots of visceral kinds of problems that I think had come from damping down emotional expressiveness and getting it right in the gut. Also a lot of depression. In fact, I have had extremely serious depression that has had to be treated from time to time, and I got to see that as relating real directly to this. The family dictate and my whole following through with that. That you never express anger and you never experience hurt. You never cry. And that had a real profound negative impact on me in terms of my health, mental and physical. And I still have some problems with that. As I say, I am not always this expressive even now as I would like to be. But it is a hell of a lot better, and I feel a whole lot better.

I: How about physiologically? The stomach thing or visceral problems that you were having?

L: Yeah. Oh, absolutely.

I: What is the change in that? What were the problems before and what are the problems that you are now having there?

L: I have had colitis. I have had periodic nausea where I would just really throw up for hours sometimes, which seemed to be a stress reaction because I couldn't attribute it to anything I ate or drank.

I: Did you have some of it when you talked about that feeling in your stomach physiologically when you woke up from the dream?

L: Uh-huh.

I: Was that the same kind of feeling that you would get with the onset of a colitis attack or that kind of nausea?

L: Yeah.

I: Did you notice feeling some relief from that upon allowing yourself to express these feelings?

L: Yeah. It was literally a loosening up. My stomach would knot up. That's what happens to it almost as if I hit it and it tightens up. And then when I started talking about it in therapy there was just really like a loosening up of it. And that was wonderful. I realized that I had just been going around with my stomach clinched and that when I threw up it was rebelling against the clinched feeling, letting go of that. But that wasn't a very productive way to let go of it.

I: I want you to tell me a little bit more about what the work of that dream did you do yourself as compared to what your therapist did for you. How did you present the dream? What work had you done with the dream? I take it you took it into therapy about a week later?

L: It was about a week later, yeah.

I: What had you done with that dream up to the point of coming to therapy with it?

L: I had to let little bits and pieces, pieces that would come to consciousness and try to deal with it, and I think I was dealing with most of it in my head. I was mostly sort of saying, "Well, from a perspective this is a shadow dream and I need to attend to my shadow and I need to get this individuation business going here." That was mostly what I was doing with it. And that is why it was, you know, when I started crying, it just came out of nowhere. I was going to go in to Sandy and say, "Well, I'm having this dream and this is my shadow and I obviously am not acknowledging my deep feelings and let's talk about this." So I think I saw some of the outline, the structure of it and was able to attend to it. But here again I was damping down a lot at the real primitive energy of it because that was too frightening to me. So I started with it, but I really needed something to precipitate my really dealing with it.

I: The experience of it?

L: Yeah. The actual experience of it impacted on me totally, physically and in every other way.

I: Do you feel like your telling me of this complete for you?

L: I'm trying to think if there are any other things in

I: Well, it sounds like the dream was a catalyst to a new way of being for you in terms of being able to allow yourself to experience the darkness of the chanting of those voices, the primitiveness of your feelings. That dream, somehow, did it give you a kind of permission and a hope to do that when you saw these people coming out?

L: Oh yeah, yeah.

I: Was it like, "I can make it if I feel these things"?

L: Right. I think that is real accurate. I had always felt like I had to be so very civilized and sophisticated. I was raised in a typical middle class background, upper middle class, where you just don't attend to those things that are just not nice.

I: Right.

L: And it gave me permission to be not nice, and I could still be acceptable to myself and probably to others. Maybe more acceptable, and certainly more comfortable with myself. I think it made a real change in my life. I have a number of dreams when we first talked about this. I thought of some others that I might present, but I felt like that one was really the major transformation and the one that had stayed with me and made the greatest impact for positive growth.

I: Yes. Just another question about that. Did you tell anybody else the dream... that week or afterwards?

L: Other than my therapist, you were the first person I have told this dream to. I am interested in sharing this dream with R. and with some other people, but I didn't tell my boyfriend about it. I'm not quite sure what that was about but I really haven't talked to anyone but Sandy about that dream. I really guess I was scared about what would happen if I started talking about it.

I: It really did pull something from you?

L: Uh-huh.

I: Do you feel like your telling me of it is complete for you?

L: I'm trying to think if there are any other things in



it or ramifications of it. The moon image keeps on coming back to me and that is sort of, the moon to me is always the primitive feminine image. And that has also been a part of me that I have never been completely comfortable with. I think more so now. I think in some ways I have always been more of a masculine sort of person.

I: That sort of soft feeling?

L: Yeah. So it's not just the anger and the pain, but also the soft nurturing feelings that I had difficulties in acknowledging. And that was sort of part of it too. I have a feeling that whatever these primitive vibes are, and I don't think it is too important for me to know what they are, they probably involve the earth mother facet, too. And some warm stuff, because that started coming out after the dream, too. In working with other people.

I: Well it sounds like that dream was the beginning of a real softening- a breaking up of a kind of hard defense of denial in you.

L: Yes.

I: To that softer, more accessible part?

L: In a way, that was sort of gradual, and in a way was a real precipitant. I mean, I feel like when I talked about it in therapy it just opened flood gates really. But integrating that took a long time, and I am still doing a lot of it. I mean, that is still coming up gradually. I got some real interesting feedback around that in my dealings too. And I acknowledge that I had changed a lot in those ways. So that was interesting in terms of my coming in and talking with you though. A supervisor said she had noticed a lot of softening in me in the last two years, and dealing with things a lot more directly, including pain and stuff. It felt real good.

I: Does this feel complete?

L: Yes it does.

## APPENDIX 8

Protocol #7

Betty

Age at time of dream: 45

S: Betty, how old are you?

B: I'm fortyeight now.

S: Okay. And what do you do for work?

B: I am a psychotherapist and a social worker.

S: I am just going to ask you to hold the mike because you are going to do most of the talking. What I would like for you to do first is to describe your dream to me in as much detail as you can possibly remember.

B: Okay. The first night of the dream I am aware of being in a tunnel or what appears to be a tunnel. It is very dark and it is like cool and damp and I begin to see that the walls, because it is very hard to walk, it is kind of rocky and muddy and there is a stream that seems to be going through the center and I don't want to step into that stream and the walls, it is round and it is hard for me to get my balance. That's really what it is. As I look at it I realize that it is not a tunnel of rock or whatever, it is pulsating. It is like the inside of I imagine.... You know when you see things in health books about the inside linings of either your stomach, it is like a living thing and it is pulsating and I am beginning to be closed in by this. The thing is there is a certain kind of fear, so overwhelming as this thing begins to close in and out of these walls and the floor since it is kind of like a circle, the walls brings out these things that are like fingers because they are like rounded things, like entities and they have no neck or whatever. They are just this entity and as they shoot up or they grow, they kind of go into you, in other words like this. There is a face but it is odd. You know it is a face but it is not a human face and most of the time they have three eyes or two eyes, they have noses, but just all distortions. It is not like there is a face, it is just that this is at the top of it and it is horrible. It is like sometimes that you see in movies. I remember that right before I went into therapy, I think that the thing that got me into therapy was walking into a school I teach

at, the social work that I taught for many years until last year. I remember walking into school and all of a sudden everything becoming distorted and the voices were loud and the people were coming at me and I knew something was wrong and I had to go to therapy. This is the same thing, these things that are coming at you and the colors. I dream in color. I never saw colors like this and they were what I would say the ugliest colors that I have ever seen. The best thing that I could remember is that there are hues of orange but ugly orange because I like orange pretty much and green. The best thing that I could say about the green is it was a putrid green. And these things come at me. I don't want to step in the water that is supposed to be flowing through. I often think of it as, it is not a cave, it is a tunnel, there has to be a way out. I know this is a tunnel. There has to be a way out. I mean, there was no opening that you could see and the feeling was that I could not step in the water and this I remember in the dream, "I can't step in the water because I will absorb the poison in the water through the bottom of my feet". I didn't want to touch the walls but I kept tripping because it was this horrible feeling that it would be absorbed through my skin and these things would come up. So most of the dream on the first night was they would come up to my face and they would be screaming. It was just horror and tripping into walls trying to run away from these things because I didn't want them to touch me--but for them not to touch me, I had hid up against this wall where it was almost like an entity that was like a horror film and was going to touch me no matter which way I went. It was horror. I must have been in it an absolutely long time and I finally woke up during the time of that dream, I had no idea at all that I was in a dream. And when I woke up I know I was sweating, my heart was beating like crazy, and it was like the worst nightmare I have ever had. It was the worst fear that I have ever experienced. For a length of time and I couldn't go back to sleep. I wouldn't go back to sleep but it was like such a relief that it was a dream. And I remember it was a Sunday night because on Monday I had to go to work and it stayed with me all day, this horror, I had never seen things, I had never felt this way. So I was uncomfortable all day Monday but I figured it out, you know, because at that point I had no idea, I had given no identification to it. It was just this tunnel that I am stuck in and I thought, "This is me and fearful". And the reason I thought that is that the best way to describe me, I have always described me is I am a scaredy cat. There is no



was I am not suppose to look at evil.

other way to describe it. I am kind of afraid of a lot of things. I put on a good front. I am an original whistling-inthedark person but inside a lot of things scare me. I went to bed, it was now Monday night and I thought it was just a nightmare and, "Thank God, I don't want to think about it now". I went to bed and there I was in this place again and it was the same thing and it was horrible because I was falling and tripping and it was like you feel this fear and disgust. That is the only way dI can describe it at the same time and these ugly faces and in the back of one really ugly, and this is the thing with one eye, but it is now in the back of all of these things that come our and scare me and the other thing is the noise. In the dream I was hearing voices in my ear. That is the best way to describe it. Cacophony. That's the only thing that was going on in my ears at the time. So now I'm back in this dream and it really is accelerating. More of these like fingers is what I think of in biological terms are coming out but scaring me and I don't want to touch it and someting to touch me; they're scaring me but they are not really.... I don't know. I think I tripped and I thought that I had tripped into these things and they all stoof short of my face and my body, they never really touched it. And I realized that dI was falling into the walls and all this other stuff, fearful of these but they weren't really touching me or weren't going to. They were just going to scare me. So that really felt good. It was like, "Oh, now if I could just walk slowly there has got to be an outlet out of this place, there has got to be a way out of the tunnel. So I started to walk and I realized that if I just controlled myself that they really wouldn't get me. All I had to do was make sure I had my feet right so I wouldn't go in this, and ir wasn't deep water.... It wasn't like you would drown. It was just like a stream. But all this stuff was still going on but somehow I had some control and then this figure which was another entity and this figure was the only one that had one eye. it was like an eye in the center and I know that it was in the center because it was right above his nose and it was big and black. And the thing was that I saw it and it was like, "I can't look at that". Now this is where, these are the things that went through my mind in the dream was, "I can't look at it". It's like the black dye from octopus. Okay? That if I look at this thing, it is going to squirt and it will squirt at me and the thing was going to squirt in my eye and I am going to either.... It's not death. Death wouldn't be as scary as I will be in terrible horror, pain and whatever forever and pure evil. The thing

was I am not suppose to look at evil.

S: You got the awareness that it was evil?

B: Oh. Absolutely. That is why I am telling you as I am going through the dream. I am not giving you any interpretation. I am giving it as I go through. And I am thinking to myself, "That is, that is what they call pure evil and you should never look evil in the face because it will win. It is stronger than you and than any good in any one person and you should avoid it. You should keep away. You cannot fight with evil. Evil will win. You just can avoid evil. So I am looking down now because I am not going to look at it. And I am trying to get through but now that I have realized that these other things aren't going to touch me, it is this evil that is moving forward that I am really afraid of and now I am really in terror. And I woke up and that was worse than the night before because I was so scared that I was nauseous and I was whatever and I couldn't get rid of it. I just kept sweating. I couldn't calm myself and it was like I am not going back to sleep, but that is when some realization came. And it was like- this is horrible... I can't sleep any more. When I woke up, I would say that that Tuesday was one of the worst days of my life, because in my own life, and that is what came to me as soon as I woke up, is that the kingdom had collapsed. I have always said.... I'm getting upset.... that my mind, to me ... I always remember that line from a poem... my mind to me a kingdom is.

S: My mind to me a kingdom is?

B: It's a famous poem but I can't remember. Oh, but I remember when I read it. It made such sense because as a child, that was the only thing that saved me was my mind... I could run away to my mind. I mean, I could see my body in pain, I could see my body and everything, but it is like I could cut everything off, in a sense I was safe. And so I felt like as long as I had my mind, I could live. But if my mind ever went, then I would never be able to live. So all of this that was coming up was that this was a dream and that now the safety that I had found in my mind to live during my life was now over. It's now I can't sleep any more because my mind has collapsed. Like my mind is no longer under my control, that whatever is in there that I don't know about is now going to scare me in my dreams, and I can't escape from that. It is like, "So, I can't live. And I am not going to live." I always promised myself if I couldn't protect

myself that way that there was no point in living. I think it is sadness. I'm not sure, but I think it is sadness. I remember when you are in school.... that's another famous thing somebody said, "Take away everything but my good name." And I thought how absurd that people could think that if their good name was taken away that life wouldn't be worth living. It was like such a stupid thing and I used to wonder, "What world does everybody live in that they get worried about their good name?" And it was like you can take everything, do anything to me, as long as my brain is intact, I can be safe. And I also remember before I went to therapy, that part of control of my body broke down once during an operation and it was like I no longer had control to turn off my body at will, but I could still escape. I could escape into the other places... like, in other words, my body could feel the pain, but I wouldn't. I could fantasize I was someplace else and be totally there, but I would be feeling things. Whereas before that, that was before I was twenty-seven, if anything happened to my body, I could forget it. I didn't even feel it. I could just sit there and stare at something that anybody was doing to me and I wouldn't feel anything. So it was almost like my whole security was taken away if my brain was invaded. So it was so horrible that Tuesday morning, that by the afternoon, I decided that I was not going to live. I just had to figure out a way to get out of here, get out of life, because that I couldn't take...having to worry about not even being able to sleep. So there was some relief in that which was, "I guess this is what is going to keep going until I kill myself basically." It was like a very definite decision, I have got to figure out a way. I'm not going to live. And I went to sleep that night figuring that this is going to happen.... I hope I know that I am in a dream. But it was very hard to get to sleep, but I got to sleep, and sure enough, I am in this dream again. And I don't know that I am in the dream, because it was all the horrors, and now all the other things- they are still crowding me and whatever. But this thing keeps coming, and I keep looking down and I am starting to trip again because I am trying not to look at the one eye. And then it just hits me, which was, "If it wins, it wins. But I have got to look at it." It's like I have got to look at this thing. It's almost as if it was like dying in dignity, which was, "I am not going to die by looking down and you just killing me that way." It's like, "I'm going to look at you in the face and if I am going to die, I am going to die.....it's like I will die in defiance. And it sounds



so silly telling you this, and I think this is why I never told anybody, because it sounds so silly. That you make such a big deal over an entity in a dream. But it was like a life-death kind of thing. And so I looked at this thing, this eye which now really came right up to my face, and I looked at it. Now I didn't say the words, but the words went through my head, because I remember them. They were, "You are evil." This is the essence. "You are evil and it is like, I respect your power. I respect you, so you have to respect me." And it was like, the best way to describe it was if you have two equally powerful people and they hate each other, they fight or they do whatever, but they respect each other. There is something in that. And this I know within my own, again history is very important because I was brought up Catholic, and so I remember always being taught that evil is there and you never take a chance. Basically, all that comes out of that. That you never confront evil in a certain sense alone, because none of us are that...as individuals we don't have that much good to overcome evil if you just face it by yourself, or if you entertain it in any way. It is like you should never think that you can or that you will beat it. The best way to do it is to keep away from it, and that sort of thing. And it was just as if this just stood there and backed off, as if it was like some kind of agreement. Like, okay. And I had no idea....

S: You backed off, or it backed off?

B: It backed off. I stood there because it was like....

S: What was it in you in the dream that it backed off from?

B: It backed off from my person. Like in other words, it was staring. It was like the face was right there and it was like me saying to it, "You're evil. I know you're evil. I know that you are powerful and I respect your power. Like I am not going to make fun of it. I am not going to belittle it. I respect it. And if I respect it—that is the bargain. You will respect me and not destroy me. That is really what it was like, a bargain. But it was like I was giving it a bargain. It stopped and then everything backed off, including this thing which, it backed off, but it stood there. It wasn't up in my face and it wasn't threatening me any more. It was like "You can pass." That's exactly what it is. It's "You can pass."

And this whole tunnel, or whatever it is, backed off and gave me some space, and I could see the space to walk. I could see a light at the end of the tunnel, and it was like, "Ah, that's it. Okay. I can get out of this quick." And as I got out of it quickly and walked there, it was just this great feeling of relief, or whatever. I woke up elated, because my immediate interpretation was, "I have overcome some very basic fear." And it just dawned on me this morning because I couldn't think, believe it or not, this morning I didn't know what I was going to tell you. This morning when I woke up, I forgot the dream. It was like, "How could I remember this dream all the time? How could I forget this dream?" And so I thought, I am going to prime myself. So what could I say that this dream has to do with me, because I am a scaredy cat.

I can't explain what a fearful person I was. Let's just say I am afraid of everything. I would never go on a roller coaster. I would never... And people don't think so, because I will stand up against any person. Like I will confront a person or whatever, but all kinds of things scare me. So I thought.....Oh, the best way to describe me is that I am afraid of my own shadow. And that thought never in all these years had hit me, even though I had also been aware that there has got to be evil in myself, I never thought that I am afraid of my own shadow being that is what it is. It is afraid of your own shadow. That is why you are afraid of everything, you know. For other kinds of reasons, too. I mean knowing my own- like I have worked through my own past. I know why I am afraid of so many things. But I never thought of that as being afraid., and it was such a relief that I was so elated that I didn't have a need to tell people, because I didn't want to have to go through it again, also. I didn't want to get back there. So, it was almost as if I had overcome, I felt when I woke up, "I have overcome something that has blocked me. I am free. I am free."

And it made a very big difference in what I allowed myself to do from then on. That was three years ago. And not to feel scared. Okay. This had all come at a time when I had been involved in alot of self-growth as well as professional growth. So I am working with this small group of people that does trance work with each other for our own growth- mind games. I would always go to a certain extent, which I thought was a certain extent, but seemed to be what they were all pushing me for was because they felt that I had gone pretty far, and that I always kind of stopped myself. And I did. Because if I go into the stuff too far, the best way to describe it is that I

see too much. I know that again is from my past, because as a young kid, it is like I saw too much, and it got me into trouble, because I didn't know what was real in the outside world, and what was something I had surmised is the best way to do it. So I got into a lot of trouble about it, and as a young kid it is like I didn't understand it. I didn't understand that things I was saying were things that were out of my head, and not in reality. But it seemed to me that they were real, and I couldn't understand why nobody else could see it. And again, that part about my mind to me a kingdom is, my mind just automatically used to do things to protect my body. I remember when I was ten years old, it was conscious. Something happened when I was ten years old. I used to describe it to myself when I was young, and it's funny, I must be talking out of my youth, because I can't say what it is. So I'll tell you as I understand it.

When I was ten years old, something happened to my brain that I understood the chaos of my life because I understood it. I hadn't figured out a way to protect myself, and I could see the dynamics within that household that I lived in with a lot of people. There were twelve people. What was chaotic to me until I was ten, it just didn't make sense. You just never knew what every day was. I can't explain it. It's like suddenly I saw the dynamics of all the people who lived in this house. And I realized how I could manipulate. As I thought about it, it was the first time that I saw myself as evil, because I saw that I could do this. There was one particular person which made life miserable. I used to hate to come home from school. I used to black out. When I was home, I wouldn't remember what had happened at school. When I was in school, I wouldn't remember anything that had happened from 3:00 in the afternoon until I would go back to school again. It was like two separate lives. And this one person used to really be the one to do it. It's like I would walk in the house and knew he would be there, and it was like "Jesus". So I suddenly figured out how to get this guy. And I will never forget one day coming home from school, and all of a sudden everything became clear, coming after me and just standing up to him and saying, "If you ever touch me or my brother again, I will tell my father that basically he sexually abused me, which he didn't do. He wasn't the person to do it, but I knew he would get killed. And it like hit me, that if I told him that, he would be in horror. That is when he started calling me, "You are the Devil". And it was okay with me if I was a devil.



S: He started calling you a devil?

B: He used to say to me, "You are the Devil." Because I said, this is what I am going to do if you ever touch me or this brother of mine. Because the kids were all different ages and we were like this younger group. And I remember him screaming, "You're the Devil! You're the Devil!" And I'm not saying anything, just thinking to myself, "Well, I'm the devil, it's fine with me. But you are never going to do this again." And then extending from there to I had cousins who would do that. And it was then I figured out, "Oh, I know what they are afraid of." So I told them "If you continue to do that, I'm going to do such and such to you." So it was like, it began to be a feeling that things really calmed down.

S: So it sounds like you started to get some power.

B: Oh, yeah. But it was again, I guess, to a certain extent, it was power, but there was also evil because I was going to lie. It was like I wasn't, it was almost as if I had told the truth, nobody would believe it. It would be like, not like nobody would believe it; nobody would want to see the truth. Everybody knew. The older people knew what was going on but they didn't want to. They always pawned that off as "There everybody goes, making mountains out of molehills." And you would be hit worse and be punished worse. What you would tell on wouldn't matter. Do you know what I mean? That wouldn't matter. So it is almost if you had to figure out what each person's biggest fear was that they would get, whatever, slapped for, and do that, and say that that's what they did. And then figure out how to tell the other person in a way that was really manipulation. That would intimidate them. But it wasn't truth. I wouldn't be telling truths. It was almost like the sexual abuse you threatened him that you would say was sexual abuse, and it was like they were all nuts. You just kept switching. It was almost like whatever they did, they weren't afraid of being caught for, but the other thing they were. It was a weird kind of situation.

S: Take that up to what you were experiencing in your life at the time that you had the dream.

B: Okay. The part which I had begun to go into these deep trances and done alot of growth work and whatever and to find out things about myself, but I was also not

realizing it. It was fine when I was doing therapy. I would begin to know what was going on with the people. And so it helps in therapy. But without realizing it, I started using it in my private life, and I didn't realize that I was doing it. It was like I was talking to a man and I said "Yeah, it's a shame that you have cancer." And the guy looked at me like, you know, that nobody had known he had gone in for testing. But to me, this man is dying, and I figured, "Gee, somebody told me he was dying." And I couldn't figure out who told me he was dying. And it happened within the course of a week. Different kinds of things like that.

S: Before the dream?

B: Yeah. That's what I mean. Before. So I began to get scared. It's like I'm going too much into this thing that is happening like it used to happen when I was a kid that would get me into trouble.

S: That you were somehow tapping evil?

B: No. no, no. That I was tapping what other people were thinking that I didn't know I knew.

S: That that would be evil?

B: That would be trouble. You see it's two different things. It is trouble and evil. Those are two separate things, because I used to get into trouble because I would say things. Then it would be like, "How did you find that out? I may have been out of it alot, but it was like I used to think, "Who told me this?" But that is when I was older. When I was young, it was like it was true. I mean, "You can see it, can't you?" And like everybody is going, "No." And I got into trouble at school with that too. I remember we had to draw the classroom in an art class in second grade. And I thought I drew, and the teacher said, "Those desks aren't like that." And I think at this point knowing what I drew, I drew the dynamics of the classroom. The teacher was sitting in front of the room, and sitting or whatever, and there was somebody else in the room, and I drew it. And it was such a big hullabaloo, that I could never draw. I still don't draw. I draw abstractions with color, but I don't draw. Now I draw stick figures, but I think it's because I have never drawn in my life. I would never draw. It was like, "Oh, my God, who knows I am going to draw?" And the worst

thing is that when I was a kid I would draw it and think it was it, what I saw. And it was too confusing so that I didn't draw. So it was almost like, "I can't go too far with this, because I am going to start to get into trouble." My whole life was spent trying to save myself. That is the only way I can describe it, and now to do this, what everybody calls growth, is going to take me right back, like I am going to be trapped again. So there are two things. There is the fear of this thing which is, you had better not know too much because you can get into trouble, because other people don't see it. They are just going to think you are a troublemaker, and the evil part. The evil part being as what do I do if I do find out things about people like I did about my uncles and these people in the house and whatever. And then figure out a way to manipulate it and just use it for myself. That is the evil part.

S: What is wrong with using it for yourself if it was going to keep you?

B: Okay. In that, I see that as okay. However, my thing was that thinking about if I could do that when I was ten years old, if I had that capacity to be so cool, distant and cutoff, what about at this point of my life if I really wanted something. I can say that what I did then wasn't evil but the capacity was there, and if I could have that capacity there when I was ten, what about now when I really do have needs other than survival? And that part of us that we know, like consciously I know I would never do something like that. What I fear is the part of myself that I don't know, that might use that to manipulate people for my own ends. That is the evil, and I think that is something that has really, the significant thing is I haven't thought about this dream since three years until your workshop. And this is what I realize that I have been working on here is the confrontation of what I considered my own evil.

S: Maybe you did not totally understand the dream.

B: Oh, I didn't.

S: But tell me how your life changed after that dream.

B: After that dream what I did was, that to begin with I was just not as fearful.



S: Okay. Let's start with that, was it Wednesday morning?

B: Okay. It was Wednesday morning. Right.

S: Tell me how life changed.

B: Okay. I was high. I was just high and it was like, "I am going to do things I had never done before". I could never speak publically and I was in therapy. I was through behavior and everything and I could never count on myself on losing my voice at a public forum and yet I have written papers. I have only published a few papers but I have worked in research. I mean I have taught. I can teach in a classroom fine. I think that is why I am a good group therapist because we are all sitting in a group. But if I have to stand up on a podium..... I had to make a presentation in Washington about six years ago and there were three hundred people. That was it. My voice went. So I had to get down. I mean, I knew ways of getting around it. I had to do a teaching kind of thing. So that was the first thing I felt like, "I think I could stand up and say something." That was the first thing I could do. The second thing was I have always been fearful. I have always been afraid of the dark. I have always been afraid of being alone. When I was raising my children, my husband travelled all week. I had a dog. I had a German Shepherd which was the best watchdog in the world. And it was like I had now moved to the middle of five acres. I live in this big house which I have always wanted and is all glass and is like, "I must be out of my mind because my husband travels; what am I going to do when he has to go away? It was like, "What am I going to do?" Because I don't know how I am going to be alone even though I have an alarm system. I am a nut about safety. And it was like, "Oh I could stay in this house alone. I could be in the dark alone. I could walk in the woods alone now." Which I started to do- was to walk in the woods alone, and it would be at night and I would take a flashlight, and now I could do that. I was not somehow afraid of the world. I am a very non-trusting person. That makes me want to cry, too. I am just very non-trusting. And I have changed that. It is like somehow I wasn't afraid minute to minute. That is what is hard to explain, not being afraid minute to minute. And I am so conscious of fear that I remember going to a workshop for a week and walking into a room of forty people and I remember going to the leader and saying, "I thought you

said that there were no crazy people here." He said, "They're aren't." I said, "Don't tell me that. That lady is schizophrenic and you had better watch out for her - and that man over there is very violent. I will not be in a small group with them." And before the week was out, the guy was off the wall. He was going to kill people. He had gotten into fights and I wouldn't even be in the same room - and that is how accustomed I am to, if I meet somebody that I walk away. I once was introduced to this person who everybody loved, and who was very famous, was very rich or whatever, and I went to shake his hand, and I couldn't shake his hand. I thought, "This man is terrible, a vicious abuser. I know he is." So, I didn't tell anybody. I just made sure I kept away and I wouldn't go to anything or whatever. And of course we found out some real horror story a year and a half later. It was like, "God, I went to shake this man's hand."

S: So, did anything shift for you that you are describing to me as very highly into it and that was something before the dream you described feeling yourself getting into it, letting people know? And I am wondering if something shifted for you after that dream in terms of your feeling about yourself, about having that experience.

B: Oh, yeah. I think I understood it which was that obviously, there was some mix-up in realities and dimensions if we were to call that and that it was okay now because now that I know that, I will be able to do that and I don't have to make it uncomfortable for people. I can control it better because I know now what it is, whereas before, I didn't. That in a sense was okay and that I could do that. What I might have to watch out for was that I would never use it to my own advantage so that I allowed myself to go into these kinds of things more and develop this side of myself more.

S: So, was the dream, and I am going to be very careful that I am not interpreting this for you, I want you to tell me if this is truly reflective of what the dream was about without having to interpret it. The proof of the pudding is that your life was different as a result of the dream. Why was it different as a result of the dream is really not relevant to what you were pursuing.

B: Right.

S: But it sounds like what you are telling me is that the dream was a metaphor for your appreciation of the dark side of that highly intuitive psychic ability and that there was a potentially evil side that you could manipulate.

B: Okay. That is what when I was awake and after a while that I came to the conclusion of after a few months.

S: Did you come to the conclusion psychically or were you just behaviorally living out that conclusion?

B: Okay. See, that's the part I wanted to tell you. When I woke up from this dream I just interpreted it as, "I have overcome a tremendous fear of evil which is inside of me." I did not really put it to any specific evils inside of me and, very abstract like, it was more that there was evil in the world and that we have to, more as if it was going to contaminate me and a part of it which was, "Yeah, there is an evil part of myself", but what I really overcame was my fear of fear and evil. It wasn't until I has started doing these things then, when things had changed and I really started getting into the trances again and doing it that I would begin to see that the evil in the dream was not the evil out in the world, but a good deal of it was in me. I thought of that dream as a metaphor for evil in the world and that I had to relate my own evil to it. Like in other words, I had to look at the evil in myself also. But it was almost like there is a larger evil than the evil in me.

S: It sounds like regardless what the true interpretation of that is, you were living proof of what that dream has done for you.

B: Oh, that's right. That is why I then came to the conclusion in a couple of months that "Gee, I wonder if that dream wasn't facing my own evil." Not my own fear, but my own evil. Okay? It is like fear. I kept saying I faced my fear and it wasn't until a couple of months later that I said, "Somewhere I have begun." Because I was really very clear that I had begun to face my evil because I think that is really what is coming up for me now and that is why I thought of the dream in your workshop. That part was like, "Wait a minute. This has to do with evil in me and I have not really brought out that evil in me that I have to look at." Some of it I have, but there is stuff



## APPENDIX 9

in there that is really getting me that I continue to work with.

S: Well it sounds as if the dream was marking a whole shift in a very long journey which is a lifetime journey. It is a constant process. Something really shifted behaviorally for you though.

B: I guess that I have always feared that if anything got me, that if my back was ever against the wall and it was survival, I would probably do anything. I would at least have to say to people, I don't know where I would start. But I have really tried over my life not to use things deliberately. Even when I have seen the opportunity. So it is like I know consciously that I can protect myself against doing things that would really hurt people, but it is that part of yourself that you don't know. It's that part you use to hurt people and that is the part that... it was like, is it worth taking that chance? Is it worth hurting another person? It is like when you have lived a life like that, it is like nothing is worth hurting someone for. Do you know what I mean? So, in a way, I feel more confident about that. That as long as I keep things open and enough people involved that I can talk to, even if I can't see it, that they will see it.

S: Does that feel complete for you? Your description of the dream and the changes? Is there anything that you want to add to that.

B: No, this feels finished.

I: Yes. I would like for you to first, before you do that, would you tell me about your life as is relevant to this dream at the time, the context of your life when you had the dream? What was going on?

B: I had just given a workshop, a weekend workshop on the animus and anima, on the male and female aspects in each person. It was very very wonderful. I had been going there for about ten or twelve years every year for a conference. I always come home very high and I really enjoy them. So that was one thing that was going on. It

## APPENDIX 9

Protocol #8

Robert

Age at time of dream: 54

Occupation: Minister

I: Would you describe your dream to me in as much detail as you can possibly remember.

R: It is a dream of about seven years ago. I dreamt it on the bus going home from Massachussetts where I had been leading a workshop going home to Niagra Falls. And what happened was that I was laying down sideways on the ground, and all around me was alot of light, fluffy new snow which was maybe seven or eight inches deep, like one would call it powder snow, I think is the technical term for it. And I was lying on the ground, and I wasn't cold. I was wondering about it as I was dreaming it, "How come I am not cold lying on the ground?" I was leaning, my back was leaning against the wheels of a tire of a car. And the next thing I saw was that there was somebody in the car, who I ultimately determined was myself. I didn't see the features very clearly, but it was my kind of a shape and I was sitting at the wheel. At one point I started giving it gas. And as I saw it it was like I was a third party looking on, seeing the two parts of me, one driving the car, the other one lying on the ground in the deep snow. I said to myself, "Gee whiz, stop. You can hurt me and you can drive over me and I can get killed." And yet, as I was at the wheel I was still giving it gas, but the wheels started spinning and just turned on themselves. The car did not move forward and did not kill me or drive over me or hurt me, or anything like that. And that was the dream. Now, do you want to hear how I interpreted it?

I: Yes. I would like for you to first, before you do that, would you tell me about your life as is relevant to this dream at the time, the context of your life when you had the dream? What was going on?

R: I had just given a workshop, a weekend workshop on the animus and anima, on the male and female aspects in each person. It was very very wonderful. I had been going there for about ten or twelve years every year for a conference. I always come home very high and I really enjoy them. So that was one thing that was going on. It

was at a time when I had started reading Jung. I had been doing some counselling and my basic modality was transactional analysis. So Jung came as a very late, a relatively late discovery of mine and I became interested in it and I did this particular workshop. Now what was going on in my life otherwise, and it is interesting that I should first mention this, but what is more important perhaps is that I have been by now twenty-five years in the ministry and my first ministry, the first two or three were quite rocky because I am a person who has strong opinions and who will tend to push them and thereby alienating people who have a different position. I used to leave there little room of saying, "Okay this is what you think and this is what I think." and we would agree to disagree because I would attempt to be pushy and try to convince the other side that they were wrong and I was right. Now in my 1st ministry, it was in Detroit, and I was driving home on the bus from Massachusetts to Detroit. I had been there for about seven or eight years in that parish. During that seventh year, I had a sabbatical and during it I wrote a book, and during that time became more internally liberated. When I got back to the congregation, I didn't feel the same enthusiasm about the kind of work that I was doing, and sort of was casting about in terms of changing to a different parish. That kind of thing. So those are the other circumstances around that time.

I: Okay. Help me understand about how your life changed as a result of that dream.

R: So. As I examined and studied and got into the dream, and by the way, I did it very quickly, by the time I arrived- like I dreamt it I was still somewhere in New York state maybe, Albany or something like that at 4:00 in the morning. By the time I got home to Detroit, I had already figured it out.

I: Okay. Let me backtrack a little bit. What did you experience upon waking from the dream? What was the feeling that you had?

R: The feeling that I was happy to be alive. I said, "What is it that I have been doing that is life-threatening to me and that I need to stop doing so that I don't get put in this kind of a situation where my survival is at stake?"

I: Let me ask you one other question. Did you experience



any sensation in your body when you woke up in terms of the dream just grabbing you?

R: Yes. I feel it was a very important dream.

I: What made you know that it was a very important dream? What were you feeling in your body?

R: Well, usually I don't dream with too much detail. It was the fragments that I remember, and this was so very clearly visual to me that I figured there must be a deeper message in it. I was sort of excited and stimulated. I have done a lot of dreamwork and dream journals, but at that time I hadn't. So this was new to me. Do you have any questions so far?

I: No. Go ahead.

R: So what happened at that time is that I think, "Well, what would powder snow represent to me? And I said to myself, "It represents softness and gentleness. It's not heavy. It's not pressing down. It is very gentle." And so I thought to myself, "That is the gentle part of me, or my anima." And being at the steering wheel is the pushy male aggressive performing part. And the message I got out of this is that unless I use my feminine part, my anima, the gentleness, and the feminine parts of my personality, I am in danger of being run over, or self-destructing, or hurting myself- which had been a pattern in my life.

The other interesting aspects I hadn't thought about it until this very moment is that one dream I used to have quite repetitive for years, was that I was dying in a car crash. And I could see myself in the car driving, a head-on collision, the car coming from the right. And I would see myself, bloodied at the steering wheel, and dead. And it was so precise that I even knew the year that this would happen, when I am fifty-six years old. And I was somewhat in fear of that. I am sixty-one now. But I used to not be a careful, considerate driver. I used to be impatient and aggressive and wheel my way in and out of line, and all that kind of thing. And so the message of that particular, the other repetitive dream was to be careful and change my driving habits, which I did. But this time the car was standing in the dream, so it was not a crash. I was not crashing with anybody else. It was an encounter with myself. So I thought of it as making room in my life for eminent values and principles and attitudes, and a way of completing my path towards wholeness.

I: Tell me about, is there any particular concrete way that you can point to me of how any decision point in your life or any behavioral change as a result of the awareness that occurred from that dream that you told me about that you had on the bus?

R: Well my life pattern and approach to life started to change. It was not something that changed overnight. But for instance, right now for the last year and a half I have had a daily spiritual discipline. Now all my life, I never had that. And let's say in late development, it didn't happen right away. I became a Sufi, which is a very gentle form of extremely accepting work and religion. Two years ago I picked up Sufi dancing, dancing of universal truth. I started writing a daily journal and I started writing poetry. In my human relations with others I became much more flexible, less dogmatic, so that I am not experiencing a ministry now that has such tension or conflict with people, or power struggles. I used to be in power struggles all the time, including power struggles with my spouse. Now I stay out of power struggles because I feel that the love of power is opposite the power of love. So I want to nurture within myself the power of love, other than the love of power. So that's perhaps the big different shift in paradigm that has occurred.

Another aspect of it perhaps.... My father is a very successful businessman, a general manager of a very large corporation, and his dream for me was to be a businessman, executive, that kind of thing- which never attracted me. And I guess I went into the ministry as one way of getting away from, let's say the "harshness of dollars and cents and profits and management of people and data." I wanted to get into something soft, such as the ministry. But at first in my ministry I was still so firmly influenced by family patterns of ambition, of drive, of push, of success. My father was not a very compassionate person. Inside the family, yes. But he sort of looked down on poor people, on people who don't make it. He admired success, and climbed the ladder of success himself, and was very skillful at it. So I think I was a disappointment to him from that standpoint, and I sort of still tried to satisfy some of his tradition and also the family tradition, deeply rooted in not only him, but also in my mother's family and so forth.

I: I want to get back to something that you talked about in the dream that intrigues me. You present your dream in a way that if I was going to reflect back to you what you

said to me, I want you to tell me if this checks with you as true for you; that you talk about the dream as calling you up short and making you aware in a pretty strong way that if you did not integrate that feminine side, it was really going to be the death of you in some way. That gressive overly developed masculine side would run over and kill that feminine side of you...

R: And not only the feminine side, but all of me in a sense

I: Would kill all of you, so you

R: Because you see, I am laying there against the wheel, and it would not just be the feminine side that would be killed, it would be all of me.

I: So that if somehow you were not able to integrate that side of you, it would be the death of all of you?

R: Yes. That I would.... As an aside, I have in my life ten times that I have identified that I was in a near-death situation. Starting as a child, like at the age of 4 or 5, I almost drowned. At the age of 8 I was taken to the hospital at 2:00 a.m. and operated on by a student, because they said that if they had waited for the head doctor to come, I would be dead. I was in a bombing raid where a bomb fell on the next building- I could die there. Any number of times in my life. Even on my honeymoon, we drove to Colorado and suddenly a car came right at me from behind somewhere, and I went into the ditch and out again to avoid the car. If I hadn't had the reflex that moment, we would have both been dead on the spot. And I've had about ten situations like that. So the threat of death throughout my life has been a reality. I once went on a plane which landed because it had engine trouble and stopped for a four hour repair, then flew on to Chicago without me. It's continuing flight from my destination crashed- all dead. I get this feeling that I have been a survivor in all these situations for a reason. I must have a mission in life to do something to justify that I am alive. Which is perhaps a takeoff on this ambition, or some modification... As I say this, my eyes begin to water.

I: So it sounds like the dream put you in touch with your personal destiny. Would you say that?

R: Yes. I rejoiced in my unconscious in the dream and I



I: What called your attention to that dream, it sounds like, because you are so sensitized to what can be a close escape with death, that you are very reverant of the near-death experience. And out of that do you ask yourself the question, "Allright, what is my purpose here?"

R: Yes. Yes.

I: So that dream, your and predisposition to those kinds of experiences, ther's no way that you wouldn't have listened to that dream, is there?

R: Yes, I hadn't though along those lines, but that's true. Yes and I once had an accident in the car when I fell asleep at the wheel and woke up in the ditch. I missed a telephone pole by this much. There is this survival issue. My father used to say that survive World War II, he was already in World War I, was like winning the lottery, because it was such a struggle to survive.

I: If you were to complete this sentence as a result of your dream, what would you say? "If I am to live, I must-"

R: Be gentle. I have very much evolved in that direction and will continue along those lines. It feels very true. It doesn't feel like I have abandoned my maleness or masculine qualities. I am very much at peace with myself, which I didn't used to feel. Perhaps going into the ministry was a statement about wanting to be at peace, but it was only in a potential form and not actualized. It's only in the last few years that I have felt at peace with myself, within my ministry, within my marriage, with my kids, all down the line.

I: Is there anything else about the whole dream experience that would make it any more complete than it is now?

R: I have a men's group that we share on an ongoing basis at church. This was the first dream I shared with the others. And I have never found anyone who sort of argued- I've told it maybe a half a dozen times- people seem to be very warm towards the dream. I also get this impression from you. It is a very constructive dream. The thing I like about it is that my unconscious is so clear about what I need to do and what is good for me. And so I rejoice in my unconscious in the dream and I

welcome it. Whenever I dream I always take it seriously, not that I cannot laugh about it, but I have respect and awe for my own dreams. This ties into the fact that when I grew up as a kid, nothing I could do was right, was the tendency, because it wasn't good enough. In fact, my grandmother, who was a poetess, wrote a poem saying that when I had all A's in school, that's very easy, but always to remain first class in everything you do in life. That is her wish for me. So I had these tremendous expectations and always felt I was inadequate and could not fulfill them. I think that when I got in touch with my unconscious and my dreams, I started feeling good about myself.

I: Would you say that getting in touch with your unconscious was putting you in touch with your true self?

R: Yes I do.

I: Does this feel complete?

R: I could go on forever, but for this, yes.

S: Or catalyze a process?

E: Not even that necessarily. It will bring to consciousness a process that is already happening and giving you- it can energize itself- but it can also give you an awareness that the process is going on so that you can arrange your life in such a way that supports the transformation.

S: O.K.

E: That just feels important because this dream is of that sort.

S: O.K. Tell me your dream.

E: I was sixty, and this is important in relationship to the dream.

S: So, from our talk, that was like about four years ago?

E: Three years ago. I am going up a mountain in the dream. I am following a twenty-two year old man who is similar, and I have to say that because it is not the same

## APPENDIX 10

Protocol #9

Ellen

Age at time of dream: 60

Occupation: Jungian psychologist

S: I would like to ask you if you can remember a dream that you feel initiated that very major life change in you? And I would like to ask you to begin by just describing your dream in as much detail as you can.

E: I have to preface by saying that I think sometimes a transformative dream, that not it itself makes the shift, but that it picks up a potential shift that is already happening, and then brings to consciousness that so you can either go with the transformation or not. I think the other can happen, but I think there is also another layer of transformation. I think the transformation may be happening anyway. It has already been set in motion in one's life - either inner or outer life. But that the dream will then, as I said, it will throw a spotlight on that.

S: Or catalyze a process?

E: Not even that necessarily. It will bring to consciousness a process that is already happening and giving you- it can energize itself- but it can also give you an awareness that the process is going on so that you can arrange your life in such a way that supports the transformation.

S: O.K.

E: That just feels important because this dream is of that sort.

S: O.K. Tell me your dream.

E: I was sixty, and this is important in relationship to the dream.

S: So, from our talk, that was like about four years ago?

E: Three years ago. I am going up a mountain in the dream. I am following a twenty-two year old man who is similar, and I have to say that because it is not the same



man, but it's the quality of someone I had known. I have to interpret as I go along. I was eighteen, and he was

twenty-two and we were engaged for a while. He was a second cousin so there is something familial in that which is why we didn't marry. Something of my own family quality was in the dream. Twenty-two is also the number of second initiation, so it is something about another initiatory dream which always speaks of a transformation in it. Twenty-two, eleven, twenty-two, thirty-three are initiatory numbers, so that I would always pay attention to something like that. So, he is twenty-two and I am following him and I am walking very sturdily behind him and suddenly I realized, because I am in the dream my age, that I can't go that fast. And it's a very simple acceptance of that in the dream. I think, "Oh, I can't go that fast". There's no resignation, I just can't go - which is a lot of how I believed in my age always anyway. So, I think, "I'm sixty-three". That's what it is and that's the way it is. It's that sense of this is the way it is. So I walked more slowly and I get up about two thirds of the mountain and I sit on this upcropping gorgeous rock on the mountain. I also know in the same way that this is as far as I am going. I just sit on the rock. At that point I looked up. It's the first time that I have looked up. I have been so busy going my own pace. And I realize that he has gone up and over the mountain and into this little cleft between that mountain and the next mountain. He's sitting up there. I know he is there although I don't see him. And I know that in the same way that he is doing the work. And at the moment that I somehow realize that I recognize this. I look up again and I see an enormous eagle fly up and over the mountain and land where he is working.

S: When you said that he was doing the work, what is the work?

E: Well, whatever lifework is. Human work or whatever you like. So, anyway, that is the dream.

S: Would you describe the context of your life at the time that you had the dream as relevant to the dream?

E: Yes. I am sixty-three. It's not a time of achievement. It's not a time, I mean properly so... in the Hindu time it would be called "in the forest". I had just moved into the forest about three years before it. It was a time of a shift already happening. That's what I meant before. I've left attachment of ego. I have

accomplished getting to the top, and knowing that pace belongs to an earlier time, the twenty-two year old pace, or the second level of initiation. Let's say, that's an earlier time of life - and there is a tendency particularly in our culture to follow that, to continue that to keep pursuing that. And that the capacity to just go one's own pace and sit and observe and not achieve and accomplish, not create in that sense of creating is appropriate- and it's very deeply appropriate. That's why Hindus are so wise about that. First, here is the student for the first twenty-five years. And the next is this kind of work, the achievement. The third is contemplation, sitting, sorting, looking, observing. If I had climbed up that mountain I would not have seen the eagle, which for me, represents spirit. So I would not have really been so aware. I would have felt *as if* I was having to climb the mountain and do the work which is appropriate at twenty-two. But at sixty, it is not. You have to know that the work will continue in life, not out of need bit out of the fact that life is continuous. There will be someone younger to do it and also that the spirit is there to do the work anyway. That's my observation.

S: What did you feel when you woke up from the dream?

E: What would you think?

S: From what you tell me it sounds like you felt a sense of peace and acceptance.

E: Well, I would say yes, except that it is very important to me theoretically, that that was already happening because I wouldn't have just taken it from the dream. Primarily, the lesson in the dream was to pay attention that you aren't seduced by the twenty-two year old that still exists in me.

S: So help me understand exactly what you did feel when you woke up with that knowing.

E: I think I can't do that. My psyche doesn't want to do that. For the dream's sake. I don't want to do that. It's a big moment and I can't do that. I have to not answer that.

S: O.K. Was there any sense of being caught up short? How did you know it was an important dream?

S: O.K. You take it where you want to go.

E: It's funny. I don't really want to answer those questions, I guess. Let me just spin out what I want to spin out. And you are going to have to make the form for yourself for that.

S: O.K. Let me just explain to you why I am going in this direction.

E: Yes, I know. Because you are doing your dissertation.

S: Well, it's not just for an academic exercise. When you look at the phenomena of something, what I'm trying to get at is your own personal experience of the dream. Because what I am looking to do is to elucidate the structure of a transformative dream. So for me to understand the depth and breadth of your experience will help elucidate that.

E: Well, the reason I can't do that is that one of the things I am learning at sixty is not to answer questions just because they are asked me. It's a real "no" in me these days. It's like my experience doesn't want to do that. So I'm just going to go on and then you can kind of play with what you get.

S: O.K.

E: And I hate for you to be the experiement for that. It's a very important lesson for all of us. It comes from our educational system, I think. Someone asks the questions and you feel you have to answer. I think we have to learn the appropriateness of answering.

S: Maybe something that can be helpful to me in this is for you to help me understand why it is important for you not to do that.

E: Because the dream is so transformative. Even to share them is tricky, very tricky, because they have their own energy. It's that those questions feel minimal to me in terms of a life..... it's that they are not specific to that moment of time, they are much bigger than that.



S: O.K. You take it where you want to go.

E: Yes. They are much bigger than that and I think this is important for your work and asking people, because otherwise..... I can feel it. They are too specific to what happened to them. Because if they have enormous energy.... you really have to look at a much bigger broader concept. The transformation doesn't happen like that. I think you are better off if you just let people tell the whole story around this.

S: O.K. Tell me your story.

E: Do you mind this? Because I think this is important.

S: No, it's fine.

E: As you ask people, if you are going to ask them for the transformation of a dream, you are playing with very big stuff.

S: Yes, I am aware of that.

E: So, I think you should be just as open as you can to get the material of the dream and look at the structure of that, because I think you will learn more from that. They may tell you some circumstances but that is more interesting- in the story form of a dream. Thomas O'Kane wrote a book on the "Radiant Child". He sent that book to me about a month after I had that dream. In that book was almost everything I might have written if I liked to write. The confirmation of the dream was my word, my own particular words as "Life will continue without my efforting in my own form". That there is a continuance of my work and my own pacing of my life and I am doing what is appropriate at my stage of life against culture essentially because we are still caught in climbing to the top of the mountain. If I can do that, if I can sit, watch, contemplate, and support his process just by watching, not doing anything else, and knowing that his work is valuable, that work will continue. The work will get out. I don't have to do everything. I don't have to get that out. That is very important in a shift of life perspective. Now, as I said that was happening to me anyway. But the dream concretized it in a very particular way relevant to the fact that I was going to be sixty, which was important to me. And I will tell you another thing about this. When you have, and I think that this is probably generally true, when you have a transformative

dream, you always enter a realm of the collective very deeply. It is not just a personal dream, as transformative dreams rarely are. So that summer I go to a museum. In the museum I see their Chinese paintings, small, quite beautiful Chinese paintings. And there's a waterfall and a mountain and a rock - and on the rock there is sitting a woman. And the title of the painting is "Sitting on a Rock at Sixty".

S: You said that this is after the dream?

E: Yes. You see, which is confirmation for me anyway that the rightness of the dream is speaking of, which again I think has to be true in transformation. It is speaking of some deep human reality that I am ready to experience, and that whoever painted it has already experienced. I then find out that in China, sixty is the most important year of a woman's life. They consider it a time of strong energy- double strength. And it's called the year of a second commitment, so it is commitment. It's spirit, is what it really is. The first one is commitment to achievement and to work and to accomplishment. The second commitment is to spirit, something other than that. So that dream held that for me, because that is how I would work with the dream. The context is not only my personal life, but knowing that I am in the proper living. Now the work I have to do knowing that I had that dream was to be very careful not to be seduced by the twenty-two year old energy, which the twenty-two year old isn't me. It's out there somewhere. It is so supported by the collective, that to sit on the rock is sometimes very difficult still. I understand the dream; that book confirms that it is reality. But my work now, which is always the work of transformation, is to stay in the state that the dream recommends, in terms of a natural transformative process which is going on in my body and my psyche anyway. But my ego, my conscious mind, is very easily still seduced by following the twenty-two year old. So the work that comes from the information about that dream is about my own transformation into another state of mind. This is what my consciousness has to do. It has to say O.K. That is what this is about. It is appropriate, it is proper, it's this stage of your life demanding that. So, watch out you aren't subtly seduced by the twenty-two year old. And that comes up every day. I have to say, "Is this the twenty-two year old I am following, and in some ways this is, or am I sitting on the rock?" If you and I were to talk about your work with children who are dying, that is my sitting on the rock. That is different. That's a

different experience.

S: What is the twenty-two year old experience? Can you give me an example?

E: Well, this. It isn't that I shouldn't have done it, but there is an edge of question in me now. Is this how my energy should be? Is this a demanding twenty-two year old energy or does this allow me to sit on the rock?

S: Are you saying that sitting on the rock is really your truth now?

E: Oh, absolutely. Well, because that is what transformation is. Its nothing else than that.

S: Than making contact with your truth?

E: Well, it's being where you need to be in the form, because that's what transformation means. It means changing form, really changing form. That's not minimal transformation. That's what it means. It means to change from.... transform means to go from one form to another.

S: Is that what happened to you, going from the twenty-two year old to you now?

E: Well, it's not that specific, you see. It's subtler than that. It's if you can make a transformation from a caterpillar to a butterfly, that doesn't happen like that. It is a process. So the twenty-two year old and the sixty are beginning and end. So the process is in transformation. You don't do it like that. That is a mistake that people make. You may have the vision of it which a dream can bring, but then you've got to do the work of it. You have to create, to change from chaos to the new form. And that takes time.

S: So you are saying that the transformative dream, and we will talk about yours, was if you look at the chronology of it in terms of your processing, it's somewhere in the middle of a process, that that dream is occurring.

E: Yes, usually so.

S: And what that is doing is elucidating and bringing to consciousness that unconscious process.



E: That's right. So that you can support the deeper process which the conscious mind supported by your own ideas and the collective ideas may not be in touch, so you are working against the form. You're still trying to be the caterpillar when you should be the butterfly.

S: Would you say that that elucidates the process for you in terms of the giving up of the old story for a newer version, or does it really cut it short?

E: No, it's all one story. Any transformation is about going from one form to another in the whole life process. It is one story. I mean, you are only changing form without changing everything.

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