

Sample Dream Texts

Dream of Japan - 6/21/00

I see a Japanese policeman wearing a necklace of large dark wooden beads. He is the only one who has one. EOD.

(The dark wooden beads are the means by which one descends into the darkness of the womb of the goddess at the Giyomizo Temple in Kyoto (shown in the photo), which I'd visited the day before.)

Dream of India - 9/5/01

Danielle tells me of her journey by boat in the Kerala backwaters. Actually it was a counter-clockwise circular journey, 3/4 of which was through the countryside. I go on this journey as far as the first landward village, Ododam. The people there welcome me in triumph. They have created archways in the shape of the outline of the Taj Mahal out of white flowers all along the roads and sidewalks. I am awed by this spectacle as I proceed through the arches. EOD.

(The name of the village stands out, but I'm not sure what it might mean. Onam was the name of the festival we witnessed, and it just means "first" -- a reference to the first month of the Hindu calendar. The Taj, of course, is the height of architectural perfection, here duplicated in flowers. One of the peculiar features of Onam is the creation of mandalas of flowers, similar to Tibetan sand paintings but made of petals.)

Dream of Southern France - 6/5/02

I am in a Paleolithic cave with a group of dreamworkers. We see a rock formation across from us with maybe a dozen niches, each of which contains a glowing image of a divinity. We are awed by this sight! EOD.

(This was from the night we visited Lourdes, and it confirmed my impressions of Lourdes as a goddess place. Bernadette's first vision of the Virgin Mary was inside a grotto, and the figure is depicted there as emerging from a niche in a rock wall. The land under Lourdes is honeycombed with caves, some of which were used by Paleolithic people, so this is part of the ongoing tradition that links her 13 visions to that of the Cathars who also used the caves in the 13th century -- I tended to see Lourdes through Cathar eyes -- to the Cro-Magnons who used them 13,000 years ago. The divinity clothes itself in whatever form will be most needed whenever it emerges from inside the rock face!)

Dream of Mexico - 8/7/05

I conduct the dreamspirit group on an archaeological tour of Mexico. We begin at the earliest sites and work forward in time. We come to Teotihuacan. The entire scene -- buildings, sky, surroundings -- is cast in a light shade of orange. The group members

are impressed with the many sculpted feathered-serpent heads protruding from the facade of the Quetzalcoatl Temple there. In keeping with the theme of the tour, I take them to the earliest buildings first. We come to a palace with square columns in front and the bas-relief of a serpent on the front wall behind the portico. I tell them that a famous queen held court there. EOD.

(This dream was incubated for the IASD dreamspirit e-study group, and I feel that it reflects upon one of the dreamspirit member's upcoming tour of Buddhist countries in southeast Asia -- where the monks wear robes of a color similar to the orange color in the dream. The Teotihuacanos appear to have run an empire which was largely based upon trade rather than conquest (probably more so in the earlier period than later), so this may relate to the incubation theme of world peace.)

Dream of New Zealand - 3/20/06

I am a female anthropologist studying Maori culture in a village in an unstable area of New Zealand. The ground is covered by a thick brown mat of woven reeds, and it undergoes swells which are very disconcerting. The women of the village have decided to accept me as one of their own, and initiate me into their clan. This is a very long ritual which takes place in a big marae on the shifting mat. I am quite disconcerted by the swells, they make me feel emotionally unstable. The tribal elder -- a heavily tattooed woman -- is very nurturing and keeps reassuring me that it will be OK. I have to abandon my Western preconceptions and rely on her strength to get me through. I know that I will never be the same after this experience. EOD.

(Evidently all of the ethnographies of the Maori - including the one I had bought and was reading at the time of the dream - have been written by male anthropologists. This leaves out the women's side of the culture, which turns out to be vibrant and strong! But to fit into that culture I have to adapt to the cyclical instabilities of the land. The swells were in a way like childbirth contractions - they were that strong! This will be a transformative experience if I let it be.)

Dream of Belize - 1/18/07

My wife and I are staying in the Garifuna village. There is a concern there about the manifestation of ghosts. We investigate this. The concern is mostly raised by a 12-year old girl dressed in pink. It centers around two old, dark, wooden rectangular boxes, the size and shape of coffins, which are end to end against the wall of a small public room. We convince the village elders to let up pry off the lids of these boxes. It turns out that they are filled to the brim with water, but there is nothing else in them. The villagers are relieved! EOD.

(The Garifuna have a profound belief in the ghosts of their ancestors, who visit them in dreams to communicate what they want. However, they are not afraid of them, so long as they carry out their wishes. If they fail to do this, the ancestors reappear in more threatening dreams, and if this still fails to produce results they may cause a member of

the family to sicken. Then the people call upon one of the village elders, a *buje*, who is more or less of a shamanic figure who can contact any of the dead (not just his own lineage like everyone else). The result may be a major ceremony called *dugu*, in which large wooden canoes are used to obtain fish, there is a lot of dancing and trancing, and the ancestors contact people during trance to indicate their wishes. I asked the *buje* – shown outside his temple in the photo - what is the difference between dreaming and trancing. He replied that "in dreaming, you go out into the world of the ancestors; in trancing they come into your world." I asked then whether the *buje* is one who can go in both directions, and he replied in the affirmative.)