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### ***You Heal Me Through Dreams...***

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Rav Yehudah also said in the name of Rav: There are three things for which one should pray: good rulers, good years, and good dreams... as it is written; *You heal me through dreams and thereby cause me to live. (Isaiah 38:16)*<sup>1</sup>

#### **I. Regaining Contact**

Beginning with the publication of Freud's *The Interpretation of Dreams* in 1900, the last century plus has seen a renewed interest in Dreamwork. On the popular front, searches on *Bing.com* reveal ten general dream interpretation sites -- on its first page -- and virtual dream sharing groups ranging from *The Facebook Dreamer Group* to *Dreamdigging*, and *Awakening - in - the Dream*. More seriously, an early 2016 *New York Times*' article highlighted the research of Buffalo hospice physician, Dr. Christopher Kerr, on the therapeutic role played by patients' end-of-life dreams and visions.<sup>2</sup> Ten months later dream work reappeared in a *Times* report on Kim Gillingham's use of Jungian dream practice to help actors emotionally deepen their performances while preparing for upcoming roles. Interviewed among Gillingham's more accomplished clients were Tony Award winner Judith Light and Golden Globes recipient Sandra Oh.<sup>3</sup>

Given Western culture's preference for the practical and the scientific, we might ask why the current interest in dreams? Kelly Bulkeley, a leading authority on the topic of religion and dreams, points to the inability of contemporary rationalism, commercialism, and individualism "to always lead to a fulfilling, meaningful life."<sup>4</sup> Calling upon the work of Carl Jung and later dream theorists, Bulkeley writes "that dreams are legitimate means of regaining contact with spiritual energies whose traditional outlets have been repressed by the scientific rationality of

modern Western culture.”<sup>5</sup> They do so, in part, by bringing us in contact with deeper aspects of ourselves that we’re not aware of during waking life.

At times dreams can also generate intense, meaningful images whose narratives touch upon life’s fundamental issues. These serve as “Root Metaphors,” reshaping the dreamer’s interpretation of reality, perception of the world, and one’s place within it.<sup>6</sup> Such dreams can have deep transformative effects, impelling the dreamer to action.<sup>7</sup> Perhaps Dreamwork’s contemporary appeal, particularly among the growing numbers who consider themselves “spiritual but not religious,”<sup>8</sup> is its potential to offer inspiration and guidance without recourse to formal religious rituals, symbols, or creeds.

Dreamwork also seems to be regaining a measure of acceptance within Western religious life.

Durham University’s Iain Edgar has observed that Islam, which honors posing dream questions through a rite known as *Istikhara*,<sup>9</sup> might well be the most extensive dream culture on the planet.<sup>10</sup> A 2010 New York Times article mentions that at least 200 church-based dream groups are now active across the United States.<sup>11</sup> Separate *Bing.com* searches reveal eleven specifically Christian and ten dedicated Muslim dream interpretation sites on their respective first pages. While Judaism has no comparable web presence, several books on Judaism and Dreams have appeared over these last few decades.<sup>12</sup>

The following observation by a seeker offers insight into the spiritual immediacy Dreamwork can offer believers, an immediacy not always found in formal communal worship and religious study: *I ...find the dream world to be a “thin place”<sup>13</sup> for encountering the Divine in all aspects of my life. Dream group experience is both intimately connecting with others and an important*

*piece of my own personal work.*<sup>14</sup> The goal of this essay is to explore how contemporary adaptations of traditional religious dream practices can deepen and re-sacralize our lives. We will consider some ways that spiritually inspired Dreamwork can help us redeem the often shallow “Flatland”<sup>15</sup> which both secular and, due to the trap of rote observance, even the devout among us sometimes live.

## II. Caution, Humility and Hope

Classical teachings within each of the Western traditions have affirmed dreams as legitimate sources of ongoing revelation. Tertullian of Carthage (d. 240 C E), an early Church Father, claimed the majority of humanity learns of God through dreams -- not divinity in general but the One, True God.<sup>16</sup> A *Hadith*<sup>17</sup> reports that at the time of his death the prophet Muhammad proclaimed that naught shall remain of Prophecy’s good tidings after his passing except for true dreams.<sup>18</sup> The *Zohar* (Book of Splendor), thirteenth-century Spanish Kabbalah’s major corpus, states: *For nothing happens in the world but what is made known in advance either by means of a dream or a proclamation... when prophets were no more, their place was taken by the Sages, who, in a sense, even excelled the prophets; and in the absence of Sages things to come are revealed in dreams...*<sup>19</sup>

However, the imagistic, nonlinear, and sporadic nature of dreams has also rendered them institutionally unreliable as ongoing sources of Divine guidance. Dreams and dreamers can and have proven subversive to established religion, challenging both doctrine and authority based on personal visionary inspiration.<sup>20</sup> Western religious history contains real stories of how deluded self-inflation can taint even scripturally inspired dreams, bringing calamity in their wake: the

false messianic dreams of a young kabbalist, Shabbtai Tzvi, in 1648<sup>21</sup>; Nat Turner's dreams of being ordained to lead a violent slave uprising in 1831<sup>22</sup>; the importance of dreams in formulating the strategic plans of current day jihadis.<sup>23</sup> While these episodes visited slaughter and despair upon some whom the dreamers considered victimizers, they brought shame and/or death to the dreamers and, paradoxically, tragedy upon those the dreamers sought to deliver. Thus, it's not surprising that voices within each tradition have sought to minimize, marginalize, and even demonize the spiritual nature of dreams.<sup>24</sup>

There are those who believe that dreams are literally messages from God, much in the way they're described in Scripture. However, many of us living in this Post-modern era, with its advances in Psychology and Neuroscience, have trouble understanding dreams in this way. Still, a sense of mystery can pervade our dreams when they offer us guidance from sources we know are outside our consciousness will. On the objective level, researchers continue to wonder while exploring the underlying dynamics of ESP which can occur in dream states, revealing things not currently known to the dreamer, information of the future and content suggestive of telepathy.<sup>25</sup> Carl Jung perhaps best described the ageless yet subjective mystery of dreams, calling them: *a little hidden door in the innermost and most secret recesses of the soul, opening into that cosmic night, which was psyche long before there was any ego-consciousness, and which will remain psyche no matter how far our ego-consciousness extends.*<sup>26</sup>

It is from this latter perspective that we will now consider the transposing of some traditional dream practices into a modern key. While not denying the pre-cognitive, non-local, or telepathic nature of some dreams, this study hopes not to reclaim forms of divination but to help advance

spiritual renewal. As part of this enterprise, I consider it important to underscore the historical connections among Scripture and its interpretation, traditional dream practices, and contemporary dream work. Highlighting this continuity provides historical authenticity to our contemporary practices while offering familiar touchstones to the many who are far more comfortable encountering Scripture than their own dreams. And, as Joyce Rockwood Hudson, author of *Natural Spirituality*,<sup>27</sup> told me in a personal interview: *Scripture can provide the timeless and tested container through which we might better discern the contours of the timely flow of spirit, our dreams.*

### III. Scripture as “Oracle”

#### *Seeking God*

Perhaps the primary link between Scriptural interpretation and dream work can be found in the phrase, *l’drosh et YHWH*, (literally “to seek the Eternal,”), which appears twice in the Hebrew Bible. The first portrays Mother Rebecca, alarmed by her twin sons’ violent movements in her womb, proclaiming, “if this be so why do I exist?” The verse then states, “*va-teyleych l’drosh et YHWH*- - she went to inquire of the Eternal.(Genesis 25: 19 – 26)” Classical commentators understand this phrase as an idiom meaning “to consult a prophet or oracle,” in Rebecca’s case her father-in-law Abraham.<sup>28</sup> The second finds King Artaxerxes empowering Ezra the Scribe to move to Judea in 458 BCE and assume both religious and judicial authority over a Jewish society still tenuous despite having returned from Persia eight decades earlier. His qualifications? “For Ezra had prepared himself (lit. his heart) to inquire of the Eternal's Torah -- *l’drosh et Torat YHWH* -- to enact and teach statutes and judgments in Israel. (Ezra 7:10)”

The morphing of this phrase into “*l’drosh et Torat YHWH*” during the early Second Temple

period heralded a major shift in Jewish religious history. Not only did the Bible “become the repository of past revelation; as interpreted by its scholars, it now took the place of prophecy as the source of guidance for the present and near future.”<sup>29</sup> This had profound implications for the explication of Scripture through oracular and dream interpretation techniques. The Torah itself could actually be read as endorsing such practices. Numbers 12:6-8 contrasts Moses’ prophecy to that of other visionaries, including his brother, Aaron, and sister, Miriam: *When there is a prophet among you, I, the Eternal (YHWH), reveal myself in visions, I speak in dreams. But this is not true of my servant Moses; he is faithful in all my house. With him, I speak face to face....* While God asserts the primacy of Moses’ direct revelation (the Torah), dreams and visions are also described as God’s disclosures, albeit of lesser rank. Therefore, in the absence of bona fide prophets, methods used to uncover underlying messages in dreams and visions could also be employed to disclose hidden levels of revelation embedded in the words of Scripture.<sup>30</sup>

It is significant that the same terms, *Pesher* (Aramaic: to remove, to solve) and *Patar* (Hebrew: textual translation, the magical transfer of harmful energy) were used to denote dream interpretation and an early form of scriptural exegesis found extensively in the Qumran texts<sup>31</sup>.

While examples of dream interpretation styled *Pesher* are found in Classical Judaism<sup>32</sup> and Islam<sup>33</sup> perhaps the best known is found in *Matthew* 1:18-23:

*the Lord’s angel spoke to Joseph in a dream: Joseph, son of David, don’t fear taking Mary, your wife, into your home. This child was conceived within her through the Holy Spirit. You will name the son she bears Jesus (Joshua) -- because he will save his people (Sirach 46:1), from their sins fulfilling the Lord’s word through the prophet: Behold, the virgin (alma – literally maiden) shall be with child and bear a son, that will be named Emmanuel, God is with us. (Isaiah 7:14)*<sup>i</sup>

Here the 1<sup>st</sup> century CE Gospel writer finds in ben Sirach's early 2<sup>nd</sup> century BCE ode to Moses' successor Joshua, (literally "He will save") a foreshadowing of Jesus<sup>34</sup>, who shares the name and the salvific mission it denotes. Isaiah's 8<sup>th</sup>-century prophecy is interpreted to reveal that Mary was the predicted maiden and Jesus the presaged child, who will embody *Emmanuel*, the Incarnate God Who is with and among us.

An opening section of *Midrash ha-Gadol* (lit. "The Great Midrash")<sup>35</sup> states: "*A dream carries much implication*" (Ecclesiastes 5:2) *Now... we reason: if the contents of dreams, which (empirically) neither help nor harm, may yield a multitude of interpretations, how much more, then, should the important contents of the Torah imply many interpretations in every verse.*<sup>36</sup> It goes on to list 32 hermeneutic techniques (*middot*) for interpreting Scriptural narratives. In 1950 Dr. Saul Lieberman noted that at least five of these methods were derived from ancient dream interpretation practice<sup>37</sup>, including: **Notarikon**, reading single words as acronyms or anagrams; **Remez**, finding allusions based on word plays, often derived from homonymous roots; **ATBaSH**, reading unknown terms as cryptograms to be decoded through letter substitution cyphers<sup>38</sup>; **Mashal**, symbolic or allegorical meanings,<sup>39</sup> and; **Gematria**, deriving meaning from the numerical equivalents of the letters comprising words or phrases<sup>40</sup>. This form of Scriptural interpretation using, among others, techniques that are still staples of contemporary Dreamwork, is known as **Midrash**.<sup>41</sup> It has allowed Judaism, Christianity and Islam to elicit continuing revelations through exegesis, and, like dream interpretation, has opened many levels of meaning in response to ever-changing conditions. By stimulating the growth of rich bodies of legal and homiletic exegesis, it has permitted text-centered religions to largely avoid the pitfalls of ossification<sup>42</sup>

### ***“Take It on as Your Dream”***

*Tawil*<sup>43</sup>, the esoteric and allegorical interpretation of the Qur’an, has a long, continuing history that dates to the early centuries of Islam, as does the interpretation of Qur’anic symbols, Qur’anic acronyms (*Harooḥ Muqqat•a•aat*)<sup>44</sup> and the relationship between numbers and the words of the text.<sup>45</sup> However, the precept attributed to Muhammad, “Whoever says something in interpreting the Qur’an based on his own opinion should find his place in the Fire,”<sup>46</sup> certainly decreases the likelihood of individual Muslims interpreting the Qur’an as one would a personal dream.

Since neither liberal Judaism nor Christianity finds itself bound by such strictures, there are contemporary seekers who deepen their personal understanding of Scripture through the use of Dreamwork techniques. Theresa, a hospital chaplain and spiritual director, has written of gaining new insights into aspects of herself and being empowered as a woman and as a seeker by applying dream analogies to the tale of Zelophehad’s Daughters. (Numbers 27:1-11)<sup>47</sup> To briefly recap, Zelophehad of the tribe Manasseh, died in the Sinai Wilderness leaving five daughters but no sons. Proscribed from inheriting their father’s portion in Canaan, the five women appeal this injustice to their father’s memory and themselves. After consulting God, Moses publicly vindicates the Daughters and announces a change in law, so that they and other women who have no brothers are acknowledged as their families’ rightful heirs.

Theresa finds significance in the Daughters being members of the tribe Manasseh, son of Joseph the Dreamer, situated among the Israelite camp’s westernmost tribes (Numbers 2:18-24); the



“West” represents the sunset’s darkness, the place of dreams and the unknown, whence change can arise. In Jungian terms, “Four” is completion, and “Five” represents “what’s next”, in this case five sisters, compassionate adventurers, persuasive, motivated, seeking justice and the welfare of family and tribe. In each of the sisters she sees projected aspects of herself: Mahlah the “Burden Bearer,” accountable for her sisters’ worries and concerns; Noa the “Courageous Crusader” confidently counseling her kin forward to do what’s right, perhaps hiding her own inevitable fears; Hoglah, the faithful “Honored Heiress”, possibly first to marry a tribal cousin and thus insure her own and her sisters’ inheritance (Numbers 36:1-12); Milkah, a “Satisfied Soul” who carries out her duties and responsibilities, but might be too complacent, afraid to transgress boundaries, and; Tirzah, the lively “Joyful Jumper,” big-hearted, hospitable, filled with creative energy, a favored dancer and musician during festivals.<sup>48</sup>

Together these sisters seek the just transformation of a community through integration into its cultural consciousness. Perhaps some of the very same archetypes manifest by Moses, including visionary, advocate, pioneer, seeker, and guide, can be observed collectively in the Daughters. Moses, already a luminous image, encounters the Daughters who will “become of treasure to the tribe.”<sup>49</sup> Facing their own doubts, as Moses did from the “Burning Bush” until then, they confront the “Shadow” energy of custom, law, and those who would deny women their full humanity to strive, in their own way, for a more liberating, righteous social order. Moses speaks to the Eternal in the Tent of the Desert Tabernacle where God dwells. There no woman could enter, a condition that prevails in some traditions to this day. Perhaps the space where God quietly and gently enters the lives of the Daughters also becomes holy, a locus for the collective emergence of the sacred feminine force.

Having taken Zelophehad's Daughters' tale as her own dream, the "deeper meaning of my complex Self" has been further revealed to Theresa. The Daughters have called her to reflect upon and further integrate their "many parallels in my psyche": faithfulness and worries of accountability to others; confident courage and hidden fears; advocacy for what's right and complacency; joyful creativity and a hesitancy to transgress boundaries. On the societal level she feels awakened to the liberating reality that, "created in God's image, we [as women] are called upon to realize the divine inheritance in ourselves."

To quote Joyce Rockwood Hudson on the application of dreamwork techniques to understanding Scripture: *once we've gone deep into Dreamwork we can bring that depth into viewing Scripture ...since dreams and Scripture with its parables come from the same place of metaphor, they call us to the same place of understanding...bringing us into conversation with Wisdom..to teach us how to live with God.*<sup>50</sup>

### III. ...and Explain It upon the Tablets<sup>51</sup>

#### *If One sees...in a Dream*

Given the foundational role that the sacred texts play in classical Judaism, Christianity, and Islam it is little wonder that these provided the lenses through which those traditions historically viewed dreams. The Talmudic "Dream Book", *BT Berakhot 55-7*, invokes a host of biblical verses to elucidate dream practice and symbols. The dreams of early Christian martyrs like Perpetua of Carthage (d.203 CE) are replete with images that mirror those found in the Hebrew Bible and the New Testament.<sup>52</sup> And since the *Qur'an* and good dreams both come from Allah, Muslims may use symbolism from the former to interpret images from the latter, based on authentic commentaries.<sup>53</sup>

The appearance in dreams of Scriptural figures, images and books hold special import for each tradition. Seeing the Prophet Muhammad in a dream is a sign of its veracity, for “whoever has seen me in a dream, has in fact seen the truth, for Satan does not appear in my form”.<sup>54</sup> Sarturus, who was martyred with Perpetua, dreams of being born aloft with her by four angels (Ezekiel 1:5-25)<sup>55</sup> to a Pleasure Garden where he hears a united angelic chorus chanting “Holy, Holy, Holy...” (Isaiah 6:3 ) as he stands before the Ancient of Days (Daniel 7:9 ), Whose younger face perhaps alludes to a shared divinity with The Son, Jesus.<sup>56</sup> The Talmud contends that seeing the Books of Ezekiel, Proverbs, or Ecclesiastes in dreams are harbingers of wisdom, Psalms and Song of Songs foretell piety, while Jeremiah, Job, and Lamentations may portend punishment.<sup>57</sup> Biblical verses and imagery were also used in formulae to help ameliorate bad or uncertain dreams<sup>58</sup>; one is still recited in traditional synagogues during the Priestly Benediction (Numbers 6:22-7)

### *Ever Reaching out to Us<sup>59</sup>*

There are many ways by which contemporary seekers and spiritual guides elucidate dreams through Scripture. Fran, a Jewish seeker, was considering retirement and options for the next chapter of her life. One night she dreamed of diving into a deep body of water and retrieving a treasure. Although she postponed her retirement another six years, the dream stayed with her, as she recognized “water” as a Scriptural symbol for Torah and a psychological symbol of the unconscious. Six weeks following her ultimate retirement, her synagogue announced the offering of an ongoing seminar on Judaism and Dreams. Having already begun to regularly attend services and two Torah study classes, Fran, a decades-long recorder of her own dreams, understood her “Water Dream’s” call. She further “dove into the deep waters” of Torah and her unconscious,

becoming active first as a dream seminar participant and then as a founding member of a monthly Jewish dream group.

Linda (a pseudonym), a Protestant spiritual director, drew insight and guidance through a nocturnal encounter with Biblical figure: *I'm standing third in line before Jesus, who has lopers and is cutting people's hands off, not one but both; those standing behind Jesus are bandaged. I wonder how I might continue to do what I've always done without my hands! Surprisingly, no one in the dream seems alarmed.* As she awoke to transcribe the dream, John 15:2 came to her: *every branch that does bear fruit he prunes so that it will be even more fruitful.* She then understood that “sometimes we need to prune back what seems to be flowering to preserve energy for new blossoming, that what might have been experienced as a devastating loss could actually introduce something hopeful and creative.”

Contemporary seekers and guides have also noted how the interplay of Scripture and dreams can impact both physical and emotional well-being. Linda also shared the dream of a spiritual directee, who envisioned King Saul shooting arrows into his lower back. After sharing with him the Biblical story of Saul's pursuit of David (I Samuel 26-7), she asked about the physicality of her directee's dream and if he were having back problems. The dreamer confessed to experiencing dropping in his right foot. A subsequent doctor's visit revealed he has kidney cancer; Linda continues as his spiritual and dream companion during this ongoing journey.

Cynthia draws on a variety of disciplines and traditions to inform her work as a somatic and spiritual healer. Once plagued by continuing PTSD dreams, her prayerful offering of Psalm 23 became a dream amelioration rite that aided in her healing.

*Truthfully, I turned to the 23rd Psalm, my paternal grandmother's favorite, out of desperation. Since each night felt like the "Valley of the Shadow of Death" I just hoped for some needed peace of mind while I awaited sleep with its onslaught of dreaded dreams. Slowly and silently I recited each phrase before bed, pausing to pray and determine what each meant to me. I prayed not to heal myself nor to be healed; I didn't know nor could I anticipate what the outcome might be.*

*As It happened, the prayer of the Psalm shifted the emotional experience of my dreams. While the dreams' basic content remained the same, their intensity gradually lessened. Uncoupling from their overwhelming affect. I became an "observer" to my dreams' unfolding, sensing the support of a "wise presence" by my side.*

Cynthia clearly recognizes the graced element of her dream amelioration: *the feeling content is so dramatic, so paralyzing that one doesn't just rationally figure out something that will help.* Among treatment modalities, Cynthia now guides others in the practice of praying Psalm 23 when they come seeking healing from trauma and their own PTSD dreams.

Just as ancient dream practices were used to interpret Scripture, methods of Scriptural interpretation can inform and sanctify contemporary dream work. Several years ago I noticed parallels between the stages of the projective group **Dreamwork** process<sup>60</sup> and a four-level approach to Scriptural exegesis common to Christianity, Islam and Judaism.<sup>61</sup> Having developed a practice of contemplatively led projective group dream work expressed through the vocabulary of scriptural interpretation, I've been privileged to facilitate this process in both Jewish and multi-faith settings. Over the last five years, it has often yielded rich insights and deep spiritual experience. Framed within the same schema employed by centuries of religious exegetes it

affirms, in a very real sense, that one's dreams can help compose the innermost Scripture of one's life.<sup>62</sup>

#### IV. Send Me a Dream

##### *Responsa from Heaven*<sup>63</sup>

Dream Incubation is a delicate issue for the Monotheistic traditions, as it would be heretical for any Jew, Christian, or Muslim to even imply that s/he could compel the One, Unique God to do anything. We can find but allusions to dream incubation rites in the Hebrew Bible in the experiences of the Judge Samuel (I Samuel 3) and King Solomon (I Kings 3:4-15). However, each of the three traditions developed formulae for seeking divine guidance through dreams. The Jewish practice of posing dream questions, known in Hebrew as *She'eilat Halom*, varies, with rites including fasting, weeping and/or refraining from marital relations; the cleansing of one's person, clothing, and sleep setting and; counsel on which side one should sleep, and whether one should sleep atop an entreaty note?<sup>64</sup>

Despite the Council of Carthage, at St Augustine's behest, forbidding dream incubation at churches and martyrs' tombs in 418 CE, <sup>65</sup>the practice persisted. Reports of the devout and the sick sleeping in churches and receiving dream guidance and healing range from eighth-century Cambridge, England to late nineteenth-century Zante on the Isle of Rhodes.<sup>66</sup>

The Muslim practice of *Istikhara* (Arabic: “to wish what is beneficial”) involves worship, ritual, and sleep. A person first prays:

*My Lord, I ask you to inform me what is beneficial and make me strong. For you are powerful, but I am not. You know but I do not. You know all secrets. My Lord, if my task...is beneficial for my religion, my life, and my afterlife, make it easier and make it my destiny. If my task... is bad for my religion, my life, or my afterlife, make me lose my desire, send me away, and do not make it my destiny. Ordain for me what is good, wherever it be, and then make me happy with it.*

One then goes to sleep. If one sees white and green colors, a great religious figure, or something desirable in one’s dream the task is deemed beneficial and is to be performed contentedly. If one sees black, blue, and red colors, unwelcome persons, or disgusting things, the task is not considered beneficial and should be foresworn.<sup>67</sup>

As one might expect, Scripture plays a significant role in these rites, particularly in *She'eilat Halom* and *Istikhara*. Popular Biblical selections invoked when Jews have proposed dream questions include: David’s invocation of God before the gathered community (I Chronicles 29:11-12 ); the aforementioned God’s promise to speak to visionaries other than Moses through dreams (Numbers 12:6 ), Jacob’s Ladder (Genesis 28:12) and; Ezekiel’s vision of God’s Chariot Throne (Ezekiel 1:1 )<sup>68</sup>. Responses have also been conditioned by Scripture. Rabbi Jacob of Marvege (d. 1230) who decided matters of Torah law by posing dream questions, would at times be answered “in the name of the Great, Powerful and Awesome God.” (Deuteronomy 10:17)<sup>69</sup> While the Qur’an itself doesn’t mention *Istikhara*, several *ahadith*, including *Sahih al-Bukhari*, report that the Prophet taught it to his companions including details of the *Istikhara* prayer.<sup>70</sup> Additionally, some variations of the *Istikhara* do include reciting the first Sura of the Qur’an, *al-Fatiha*, as well as verse 68 of the twenty-eighth Sura, *al-Qasas*, and verse 33 of the thirty-third Sura, *al-Ahzaab*.<sup>71</sup>

### *You Light My Lamp...*

In May 2016, Sophia Said<sup>72</sup> gave a keynote presentation, which she called “Our Common Humanity”, at the 2016 Haden Institute Summer Dream Conference in Hendersonville, NC. She spoke of her own family’s *Istikhara* practice, which includes washing, offering a ten-minute prayer, setting one’s intention for the dream, then going to sleep. She noted that her mother would never offer final approval on suitable marriage partners for her children without performing *Istikhara*. Sophia’s own daughter only came to decide on which of two colleges she should enroll after Sofia encouraged her to submit a dream question using this rite. When asked, Sofia replied that she and other Muslims might perform *Istikhara* when confused by the meaning of a Qur’anic passage. If the confusion is not clarified during the first night’s dream, the dream question would be resubmitted on successive nights until it was.

Marcia, a pastor and spiritual guide from Indiana, offers the following counsel to those who seek her guidance:

*“I love you... Fear not, I am with you”, from Isaiah 43:4-5, is one that I often teach as a Breath Prayer<sup>73</sup>, letting them know they are not alone when inviting God to send a dream or (when) facing any difficult dreams/messages from the Divine One in their dreams. This reminds them that all dreams are given with great love for their healing and wholeness... and to trust. This has brought deeper, experiential trust in the Divine One’s unconditional love.*

This past summer, while teaching a “Judaism and Dreams” seminar, I learned that Scriptural dream narratives can shed light on one’s life while also helping to incubate illuminating personal dreams. I invited participants to conduct individual, imaginal interviews with a character or image found in the vision of Jacob wrestling the Angel (Genesis 32:23-33). Albert (a



pseudonym), whose own mobility has been compromised, described his identification with the wounded Jacob. He wondered aloud if his own walking impairment might not be a curse but an “angel” challenging him to become a better person. All of us paused in silent awe at the depth of Albert’s insight and his courage to share it with us.

The next morning Albert told me he had a dream that night: a handsome, successful, aggressive former work colleague, whom he hadn’t seen in decades, asked Albert to watch his eight-year-old son. Albert agreed, thinking he’d take the boy shopping at the renowned toy store, FAO Schwartz. Upon telling a current synagogue friend of his plan, Albert was aghast to learn this warm-hearted man thought Albert might be acting from ulterior motives. Albert feared that he might lose this friend’s respect as well as that of their shared congregational family. Despite any misgivings Albert, went ahead and watched the boy. When the work colleague returned a couple of days later, he offered to drive Albert home; “home” turned out to be Albert’s synagogue’s Friday night Sabbath collation. There Albert was seated at a table for four with his work colleague (not a synagogue member) and the colleague’s recently arrived seventeen-year-old son; the fourth seat remained empty.

Upon reviewing the dream, it became clear that all its characters were male; their differing ages, from the little child to himself, represented the span of a man’s life. Each character’s age correlated either to a turning point in Albert’s degenerating mobility or a recent, debilitating bereavement; some of those numbers also intimated new beginnings. His “synagogue friend’s” reaction paralleled some friends’ and family’s hesitance at Albert’s decision to take a three-night trip and then attend our multi-day seminar by himself. He understood this as a warning that he remain sensitive to his loved ones’ concerns for his safety. The dream also highlighted the

playfulness of youth (the eight-year-old and FAO Schwartz) and the energy of the aggressive colleague -- not the warm-hearted friend -- that drove Albert to the place he experiences as home.

Our discussion made it increasingly clear that Albert's dream had, in part, been incubated by his encounter with Jacob's visions over the last two days. When asked about his mobility, he realized that he had gotten around just fine in the dream. When asked who or what might be the missing fourth at his synagogue collation table, Albert, a widower, replied, "female companionship", Jacob's putative reason for leaving Canaan for Mesopotamia (Genesis 28:1-9). Looking back upon the dream he discerned that, like Jacob, he was being called to summon his resolve, if not a bit of audaciousness, to move forward, recapture some youthful joy and arrive at a state of being that feels like home. He was also cautioned not to be reckless nor ignore the justified concerns of loved ones. In his words he was being reminded "to keep living as long as he's alive." Like our Father Jacob, Albert realized that there is still much to experience and savor despite or, in some ways, even due to his wounding.

## **VI. Renewal and Sanctification**

As seen above, the integration of Scripture and dream work can offer fresh, exciting opportunities for spiritual awakening, psychological integration, and emotional healing. The confluence of the two can offer new sources of guidance while deepening one's personal identification with the sacred texts, prompting a new appreciation for the wisdom traditions from which they grew. The Scriptures become imbued with further meaning through our lives' narratives and dreams while the latter become sacralized when contextualized and viewed through the lens of Scripture, the records of humanity's ongoing encounters with the Holy over the millennia.

It is true that all the respondents cited above are in some way religiously affiliated. One could argue that of course they will experience, report, and understand their dreams within the context of their traditions. However, one can tell by the responses that most have experienced significant shifts in their religiosity, some to greater observance, all to a more inward identification with the tradition's profound power and with the Sacred as personally manifest in their lives.

And the non-religious? Br Don Bisson, a Marist Brother, Jungian teacher, and spiritual guide told me in a personal interview that he takes special note when symbols from other traditions appear in his dreams or in those whom he guides<sup>74</sup> He feels the unconscious is calling "pay attention" more emphatically than if, say, a Christian image appears to a Christian; the exploration of these "foreign" symbols and their meanings have opened new realms of insight and guidance for him. Most religious symbols and allusions seem foreign to the increasing numbers unmoored from religion, particularly among the young. However, they are not totally unknown due to family ties, culture, and the media. They may show up in a dream, sparking curiosity. Entrée to spiritual engagement could be found by asking: *why do you think your unconscious sent you this symbol, these words, this allusion at this time; would you like to explore what they mean in context and; what might these mean for you?*

Nearly a hundred years ago the first Chief Rabbi of Pre-State Israel, Rabbi A I Kook (d. 1935), wrote: *Let the ancient be renewed and the new be made holy*. To this call for a culture re-sacralized, let us add our own 21<sup>st</sup>-century "Amen". By integrating Scripture and dream work, we may transpose ancient practice and teaching into compelling modern keys. In turn, may these provide us with some redemptive avenues, amid the "Flatland" of our increasingly secular society, to deepen and see as holy the ever-new and changing realities of our lives.

## ENDNOTES

<sup>1</sup> *BT Berakhot* 55a. The scriptural proof text offered for the third type of petition offered by Rav Yehudah, a 3<sup>rd</sup> century CE Babylonian sage, cites King Hezekiah imploring God, saying: *vata-halimeini u'tihayeini*. Since the Hebrew root **h-l-m** can denote healing and/or dreams, one could interpret this phrase as: *You heal me through dreams...*

<sup>2</sup> Hoffman, J. "A New Vision for Dreams of the Dying" *NY Times*, February 2, 2016

<sup>3</sup> Cohen, F "Inside the Actors' Dream Studio" Dec. 29, 2016

<sup>4</sup> Bulkeley, K. *The Wilderness of Dreams* (Albany, NY: SUNY Press, 1994) p 213

<sup>5</sup> *ibid.* p 209

<sup>6</sup> Nordquist, R. "root metaphor" (March 6, 2017) Retrieved from [thoughtco.com/root-metaphor-1692067](http://thoughtco.com/root-metaphor-1692067)

<sup>7</sup> Bulkely, op. cit p 152

<sup>8</sup> [pewresearch.org/fact-tank/2017/09/06/more-americans-now-say-theyre-spiritual-but-not-religious/](http://pewresearch.org/fact-tank/2017/09/06/more-americans-now-say-theyre-spiritual-but-not-religious/)

<sup>9</sup> The practice of the *Istikhara* is derived from *Hadith Sahih al-Bukhari*, Volume 2, Book 21, Number 263. Retrieved from [http://islamicacademy.org/html/Dua/How\\_to\\_do\\_Istikhara.htm](http://islamicacademy.org/html/Dua/How_to_do_Istikhara.htm)

<sup>10</sup> Edgar, I & Henig, D. "*Istikhara*: The Guidance and Practice of Islamic Dream Incubation through Ethnographic Comparison," *History and Anthropology*, 2010. Retrieved from [www.researchgate.net/publication/249027033](http://www.researchgate.net/publication/249027033)

<sup>11</sup> Murphy, K. "Take a Look Inside My Dream," *New York Times*, July 9, 2010

<sup>12</sup> While not exhaustive the list includes: Joel Covitz, *Visions in the Night* (Shambhala, 1990), Monford Harris, *Studies in Jewish Dream Interpretation* (Jason Aronson, 1993), Tamar Frankiel & Judy Greenfield, *Entering the Temple of Dreams* (Jewish Lights, 2000), Vanessa Ochs, *The Jewish Dream Book* (Jewish Lights, 2003), Catherine Shainberg, *The Kabbalah of Dreams* (Inner Traditions, 2005), Rodger Kamenetz, *The History of Last Nights Dream* (HarperOne, 2008) and most recently Tamar Frankiel, *She Rises While It Is Still Night* (Gaon Web, 2017)

<sup>13</sup> In Celtic tradition, a "thin place" is where the veil separating heaven and earth is nearly transparent, where the spiritual world and the natural world intersect. When applied intra-personally to dream work it may also connote moments when the conscious and unconscious touch. See Wills, M H, "Pressing into Thin Places" [beliefnet.com/inspiration/christian-inspiration/pressing-into-thin-places](http://beliefnet.com/inspiration/christian-inspiration/pressing-into-thin-places).

<sup>14</sup> Retrieved from [www.hadeninstitute.com/dream-work-training](http://www.hadeninstitute.com/dream-work-training)

<sup>15</sup> As used here, the term "Flatland" first appears in Abbott, E A. *Flatland: A Romance in Many Dimensions*. Seeley & Company: London, 1884. Retrieved from <https://ned.ipac.caltech.edu/level5/Abbott/paper.pdf>

<sup>16</sup> Tertullian, *De anima* 47.2 cited in Strouma, G.G. "Dreams and Visions in Early Christian Discourse" in Shulman, D and Strouma, G.G. editors, *Dream Cultures* (Oxford, UK: Oxford University Press, 1999) p.191

<sup>17</sup> A *Hadith* is a report of the words, actions or habits of the Prophet Muhammad. While the *Qur'an* is a unitary work, the collections of *Ahadith* (pl.) derive from many sources and have canonical status second to the *Qur'an*. Sunni Islam accords the highest status among *Ahadith* collections to *Sahih al-Bukhari* and *Sahih Muslim*.

<sup>18</sup> *Sahih al-Bukhari*, vol. 9, book 87:119 cited in Hermansen, M. "Dreams and Dreaming in Islam" in Bulkely, K, editor *Dreams* (New York: Palgrave, 2001) p. 75.

<sup>19</sup> *Zohar* I: 183a-b

<sup>20</sup> One among the myriad examples of this phenomenon can be found in Tishken, J.E. "Whose Nazareth Baptist Church? Prophecy, Power, and Schism in South Africa," *Nova Religio: The Journal of Alternative and Emergent Religions*, Vol. 9 No. 4, May 2006; pp. 79-97

<sup>21</sup> <https://www.jewishhistory.org/sabbatai-zevi/>

<sup>22</sup> <https://www.u-s-history.com/pages/h3747.html>

<sup>23</sup> Edgar, I.R "The Dreams of Islamic state". *Perspectives on Terrorism* · September 2015

Retrieved from [https://www.researchgate.net/publication/281202852\\_The\\_Dreams\\_of\\_Islamic\\_State?](https://www.researchgate.net/publication/281202852_The_Dreams_of_Islamic_State?)

<sup>24</sup> See Maimonides, *Guide to the Perplexed* 2:36-7; Robert Moss, "St Jerome Bewitches Dreams and Dreamwork"

<http://www.beliefnet.com/columnists/dreamgates/2011/08/st-jerome-bewitches-dreams-and-dreamwork.html>; and selections from *Ahadith Sahih Al-Bukhari and Sahih Al-Islam* retrieved from <http://www.myislamicdream.com/>

<sup>25</sup> <https://psi-encyclopedia.spr.ac.uk/articles/dreams-and-esp>

<sup>26</sup> Jung, C G, "The Meaning of Psychology for Modern Man" 1933. Retrieved from [www.ahistoryofthepresentanthology.blogspot.com](http://www.ahistoryofthepresentanthology.blogspot.com)

<sup>27</sup> *Natural Spirituality*, Revised Edition. (Chiron Publications, 2016). Telephone interview with Joyce Rockwood Hudson, January 16, 2018.

<sup>28</sup> See commentary of Abraham Ibn Ezra (d.1164) on Genesis 25: 19 – 26

<sup>29</sup> Tigay, J "An Early Technique of Aggadic Exegesis" in Tadmor, H & Weinfeld, M editors, *History, Historiography and Interpretation: Studies in Biblical and Cuneiform Literature* (Jerusalem, Magnes Press, 1984) pp 169-70. Also see Spiegel, S. "On Medieval Hebrew Poetry," in L. Finkelstein (ed.) *The Jews: Their History. Culture. and Religion*. 1961 pp. 854-856.

<sup>30</sup> Tigay, *ibid.*

<sup>31</sup> See Fishbane, M. (1973). *The Qumran Peshet and Traits of Ancient Hermeneutics*, 1(A). p. 101-5 Retrieved from [jstor.org/stable/23515557](http://jstor.org/stable/23515557)

For the structural parallels between Peshet and ancient dreamwork see Finkel, A. (1963). The Peshet of Dreams and Scripture. *Revue de Qumran*, 4(3). P. 370 Retrieved from [jstor.org/stable/24600881](http://jstor.org/stable/24600881).

<sup>32</sup> Leviticus Rabbah 29:4

<sup>33</sup> See “The Nag Hammadi Codices and Gnostic Christianity” (2017)

Retrieved from [biblicalarchaeology.org/daily/biblical-topics/post-biblical-period/the-nag-hammadi-codices/](http://biblicalarchaeology.org/daily/biblical-topics/post-biblical-period/the-nag-hammadi-codices/) and Robinson, S “Second Treatise of the Great Seth” *Claremont Coptic Encyclopedia*

Retrieved from [ccdl.libraries.claremont.edu/cdm/ref/collection/cce/id/1726](http://ccdl.libraries.claremont.edu/cdm/ref/collection/cce/id/1726)

<sup>34</sup> The Hebrew of which is *Yehoshua*, Joshua

<sup>35</sup> Modern scholars attribute it to a 13<sup>th</sup> CE century Yemenite author, Rabbi David ben Amran Adani of Aden

See “MIDRASH HAGADOL” Retrieved from [jewishvirtuallibrary.org/midrash-ha-gadol](http://jewishvirtuallibrary.org/midrash-ha-gadol)

<sup>36</sup> Midrash Hagadol Bereshit, ed. Shechter, p. XXV retrieved from Lieberman, S. *op. cit.*, p 70

<sup>37</sup> Lieberman, S. *Hellenism in Jewish Palestine* (New York, The Jewish Theological Seminary, 1950) pp. 68-77

<sup>38</sup> The key to the *ATBaSh* cypher is created by writing the Hebrew *Aleph Bet* in its correct order on one line and its reverse on the line below. Thus *Aleph*, the first letter, corresponds to *Tav*, the last (*AT*), *Bet*, the second, for *Shin*, the penultimate (*BaSh*) and so on, forming mutually substituting pairs for Hebrew’s 22 letters.

A Biblical example of ATBaSH revolves around the king of an unidentifiable realm, *Sheshakh*, mentioned in Jeremiah 25:26.

The kingdom’s name appears again in Jeremiah 51:41 in a synonymous parallelism with Babel. *Sheshakh*, composed of a double *Shin*, Hebrew’s penultimate letter, and its eleventh, *Khaf*, is interpreted as a cryptogram for *Babel*, which doubles Hebrew’s second letter, *Bet*, and ends in its twelfth letter, *Lamed*.

<sup>39</sup> such as the Seven Cows and Seven Ears of Corn representing Seven Years in Pharaoh’s Dreams Genesis 41:1-32

<sup>40</sup> An example of Gematria claims the 318 warriors who accompanied Abram to free his nephew Lot (Genesis 14:14) were not a whole company but Abram’s lone servant, whose name Eliezer bears the numerical value of 318! Eliezer -- E (1 א) + L (30 ל) + I (10 י) + Eh (70 ע) + Z (7 ז) + R (200 ר) = 318 Bt. Nedarim 32a; Genesis.Rabbah. 43:2

For a brief overview of Gematria and the numerical value of Hebrew Letters see Ratzabi, H “What Is Gematria”

Retrieved from [myjewishlearning.com/article/gematria/](http://myjewishlearning.com/article/gematria/)

<sup>41</sup> The term *Midrash*, as can be readily surmised, is derived from the same verb found in the above cited phrase *l’drosh et Torat YHVH* -- to inquire of the Eternal’s Torah (Ezra 7:10) see note #28

<sup>42</sup> **BT Sanhedrin 34a** -- It was taught in the School of Rabbi Ishmael: *Behold, My word is like fire-declares the Lord-and like a hammer that shatters rock*” (Jer. 23:29). *Just as this hammer produces many sparks [when striking the rock], so a single verse has several meanings*

*Adapted from The Confessions of St. Augustine*, ed. & trans. John K. Ryan (Garden City, N.Y.,1960), p. 360. -- *God’s blessing to mankind ‘to be fruitful and multiply’ (Gen.1 :22, 28) ...express in manifold ways what we understand in but one, and to understand in manifold ways what we read as obscurely uttered in but one way*

Augustine himself offered five different interpretations to Genesis 1:1.

**Qur’an 3:7** --*It is He (Allah) who revealed to you the Book. Some of its verses are definitive; they are the foundation of the Book, and others are unspecific.*

<sup>43</sup> “*Tawil*” retrieved from <http://www.oxfordislamicstudies.com/article/opr/t125/e2358>. Also “Esoteric Interpretation of the Quran” retrieved from [https://www.revolvy.com/topic/Esoteric%20interpretation%20of%20the%20Quran&item\\_type=topic](https://www.revolvy.com/topic/Esoteric%20interpretation%20of%20the%20Quran&item_type=topic)

<sup>44</sup> Shah, MA, et. al. “Meaning of Quranic Abbreviations,” *Academic Research International*. Vol 2 #3, May 2012

Retrieved from [http://www.savap.org.pk/journals/ARInt./Vol.2\(3\)/2012\(2.3-86\).pdf](http://www.savap.org.pk/journals/ARInt./Vol.2(3)/2012(2.3-86).pdf)

<sup>45</sup> See “The Miracle of the Quran” in [http://quran-islam.org/main\\_topics/miracle\\_of\\_the\\_quran\\_\(P1313\).html](http://quran-islam.org/main_topics/miracle_of_the_quran_(P1313).html)

<sup>46</sup> *Tirmidhi Hadith No. 4023* Retrieved from <https://pakobserver.net/interpreting-holy-quran/>

<sup>47</sup> O’Bryan, T. “The Daughters of Zelophad: A Dream-Story of Justice and Truth” (unpublished) Submitted in fulfillment of the Final Essay Requirement, Haden Institute Dream Leaders Training Program, Hendersonville, NC

For further information on Sub-personality Psychology and the “synthesis of Self” see Wakefield, C. *Negotiating the Inner Peace Treaty* (Balboa Press, 2012)

<sup>48</sup> Possible Hebrew etymologies of the Daughters names include: *Maḥlah*, “One who mollifies or appeases”; <sup>48</sup> *Noa*, “One who wanders forth”; *Hoglah*, “Partridge”, a favorable omen for accumulating property; *Milkah*, “Royalty, Queen” indicating abundance, court etiquette and the rule of law; *Tirzah*, “Pleasure, Desire”

<sup>49</sup> Hollis, J. *Tracking the Gods: The Place of Myth in Modern Life* (Inner City Books, 1995)

<sup>50</sup> See note # 26. For a brilliant interpretation of Jesus’ “Parable of the Sower and the Seed” (Matthew 13) using similar dreamwork techniques to those found in Theresa’s above cited essay, listen to Joyce Rockwood Hudson, “Dreams, Parables and the Kingdom” (audiocassette) 2004 Haden Institute Summer Dream Conference [www.hadeninstitute.com](http://www.hadeninstitute.com)

<sup>51</sup> Nahum 2:2: *Write the vision and explain (inscribe) it upon the tablets that it might be easily read*

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<sup>52</sup> Miller, P.C. “A Dubious Twilight’: Reflections on Dreams in Patristic Literature” in *Church History*, Vol. 55:2 (June, 1986), pp. 156-159. Retrieved from [jstor.org/stable/3167417](http://www.jstor.org/stable/3167417)

<sup>53</sup> Philips, A.A.B et. al. *Dream Interpretation According to the Qur’an and Sunnah* (Kuala Lumpur, Malaysia: A S Noordeen, 2001) p.49

<sup>54</sup> *Sahih Muslim*, vol:4, pp.1225 #5635 & 1226 #5639 retrieved from [http://www.myislamicdream.com/prophet\\_muhammad.html](http://www.myislamicdream.com/prophet_muhammad.html)

<sup>55</sup> Four angelic “Holy Creatures” bear aloft God’s Chariot Throne in Ezekiel 1. A Jewish prayer invokes the four Archangels, Michael, Gabriel, Uriel and Raphael to guard one’s bed and body as the soul ascends on its nocturnal dream journey. This formula seems adapted from an ancient Babylonian bedtime incantation: *Shamash before me, behind me Sin, Nergal at my right, Ninib at my left* See Trachtenberg, J. *Jewish Magic and Superstition* (1939), p. 156. Retrieved from <http://www.sacred-texts.com/jud/jms/jms13.htm>

A later Christian petition, the “Black Patemoster”. will identify these four with the Gospel Writers: Matthew, Mark, Luke and John. See Opie and P. Opie, *The Oxford Dictionary of Nursery Rhymes* (Oxford: Oxford University Press, 1951, 2nd edn., 1997), pp. 357–60.

<sup>56</sup> Tertulian. “The Passion of the Holy Martyrs: Perpetua and Felicitas”, ch 4. Retrieved from <http://www.earlychristianwritings.com/text/tertullian24.html>

<sup>57</sup> BT *Berakhot* 57b

<sup>58</sup> BT. *Berakhot* 55b, attributed to one of three late Talmudic figures of the 4<sup>th</sup>-5<sup>th</sup> century CE, Ameimar, Mar Zutra, or Rav Ashi. For a full treatment of this prayer see Addison, HA. “I Have Dreamed a Dream” in Birnbaum, D and Cohen, MS, ed. *Birkat Kohanim: The Priestly Benediction* (Mesorah Matrix Press, 2016) pp. 341-364

<sup>59</sup> The personal narratives and practices that appear in this essay were shared with me through responses to a questionnaire I sent to several hundred Haden Institute alumni and other participants in North American dream groups during November, 2017

<sup>60</sup> Ulman, M & Zimmerman, N. *Working With Dreams* (ISBN-10: 9781138095649) and Haden, RL. *Unopened Letters from God* (Haden Institute, 2010)

<sup>61</sup> Based on St Augustine’s notion that Scripture has four levels of meaning, the 8<sup>th</sup> century schema of the **Venerable Bede** includes: the **Literal** or plain sense of the text; the **Tropological** or figurative connotations, the **Allegorical** or philosophical allusions and; the **Anagogical**, from which one could infer the secrets of life everlasting. Stein, RH. *An Introduction to the Parables of Jesus* (Philadelphia, Westminster Press, 1981) p 47

Later in the 8<sup>th</sup> century, **Caliph Jafar al-Sadik**’s methodology includes *‘ibāra*, the literal expression, *ishāra*, allusion, *laṭā’if*, the subtleties and *ḥaqā’iq*, the deepest realities. *Spiritual Gems: The Mystical Qur’an Commentary ascribed to Ja’far al-Sadiq as contained in Sulami’s Haqa’iq al-Tafsir* (Louisville: Fons Vitae, 2011), trans. Farhana Mayer, p. 1

This fourfold approach only appears among Jewish circles in Spain in a late thirteenth century Torah commentary and is known by its acronym, **PaRDeS: Peshat** (Literal), **D’rash** (“Inquiry” Homoleptic), **Remez** (Allusions),. **Sod** (Secret).

See [www.jewishencyclopedia.com/articles/3263-bible-exegesis](http://www.jewishencyclopedia.com/articles/3263-bible-exegesis)

<sup>62</sup> For a full presentation of this practice see, Addison, HA “In the Presence of Three” (*Presence: An International Journal of Spiritual Direction*) vol. 22:2 pp 46-41

<sup>63</sup> The name of Rabbi Jacob of Marvege’s book, written in 1203 CE, containing twenty-two of legal decisions based on his dream questions. Hebrew: *She’eilot u’Teshuvot min ha-Shamayim*

<sup>64</sup> For a short treatment of this subject see Idel, M “Dream Techniques in Jewish Mysticism” retrieved from [www.jhom.com/topics/dreams/techniques.html](http://www.jhom.com/topics/dreams/techniques.html) Also see Ochs, V. *The Jewish Dream Book* (Jewish Lights, 2003),

<sup>65</sup> Shulman, D & Strousma, GG, editors. *Dream Cultures* (Oxford University Press, 19119) p.194

<sup>66</sup> Hamilton, M, op. cit. pp. 113, 210 Retrieved from. <http://hdl.handle.net/2027/nyp.33433070255421>

<sup>67</sup> Aydar, H “Istikhara and Dreams: an Attempt to Predict the Future through Dreams” in K. Bulkeley, K. Adams and P. Davis (eds.), *Dreaming in Christianity and Islam: Culture, Conflict and Creativity*. New York: Rutgers, p 123

<sup>68</sup> Shalom, B *The Mishnah of Dreams* (Hebrew) B’nei B’rak, Israel, 2005 p. 156

<sup>69</sup> "Jacob of Marvège." *Encyclopaedia Judaica*. . *Encyclopedia.com*. 17 Oct. 2018 <<http://www.encyclopedia.com>

<sup>70</sup> Aydar, H op. cit p. 126-7

<sup>71</sup> Istikhara – Seeking the Best from Allah. Retrieved from <https://quranacademy.io/blog/istikhara/>

<sup>72</sup> Sophia Said is a Sufi Muslim and serves as Program Director of The Interfaith Center, the Institute for Theological Studies at St Margaret’s Episcopal Church, Little Rock, AK

<sup>73</sup> Breath Prayer, the continuing, usually silent, repetition of a sacred word or verse to the rhythm of one’s breath, is practiced in many traditions. See Buxbaum, Y. *Jewish Spiritual Practices* (Jason Aronson, 1990) ch. 21; “Breath Prayer” (<https://gravitycenter.com/practice/breath-prayer/>); “A Sufi Breathwork Meditation” (<http://www.techofheart.co/2011/02/sufi-breathwork-meditation.html>)

<sup>74</sup> October 26, 2017. For Br Don’s background, retreat offerings and 70 cassette series see <http://donbisson.com/>