

Shrink Rap Radio # 51 September 10, 2006

Group Projective Dreamwork

Dr David van Nuys aka “Dr Dave” interviews Rev Jeremy Taylor

Transcribed from www.shrinkrapradio.com by Martin Hallett

Excerpt: *“I think the generic message of every remembered dream is...wake up, pay attention, there is a potentially creative, effective, transformative role for the dreamer’s waking mind to play in the further unfoldment of whatever has been given symbolic shape in the dream, and that the nightmare adds a blinking, neon, exclamation point to that general message.”*

Introduction: That was the voice of my friend, author, teacher, and long-time dream worker, Jeremy Taylor. Jeremy’s story is a most unusual one. He’s a Unitarian, Universalist minister, who has defined his ministry as dreamwork. In this capacity, he has lectured throughout the Bay area, and indeed, across the US and the world. He’s known particularly for increasingly popularising the use of group projective dreamwork. He’s worked with thousands of people from all walks of life, both individually and in dream groups. Jeremy has written a number of very readable books, including *Dreamwork: Techniques for Discovering the Creative Power in Dreams*; *Where People Fly and Water Runs Uphill*, *Using Dreams to Tap the Wisdom of the Unconscious*; and *The Living Labyrinth: Exposing Universal Themes in Myths, Dreams and the Symbolism of Waking Life*. He’s also a co-founder of the Association for the Study of Dreams. Now let’s get into the interview.

Dr Dave: Jeremy, welcome to Shrink Rap Radio.

Jeremy Taylor: It’s a pleasure to be here.

Dr Dave: Alright. Now most people pay very slight attention to their dreams, yet you’ve made dreamwork your life’s work. Why do you believe dreams are of such importance, to centre your whole professional career around them.

Taylor: I’m interested in dreams for a number of reasons. Perhaps the most important one is summed up in the little sound bite from folklore “The magic mirror never lies”...

Dr Dave: Uh huh.

Taylor: ...and I’m always much more interested in what people’s dreams have to say about their lives, than their conscious narratives. I find the dream narratives much more reliable, and much more interesting.

Dr Dave: Really!

Taylor: Yes.

Dr Dave: So, when you say that the magic mirror, you mean...

Taylor: I mean the dreams themselves

Dr Dave: The dreams reflect what's going on in people's...what, their unconscious?

Taylor: Well sure, sure! What their lives are *really* all about, in contrast to what they think they're all about, or what they wish they were all about, or what they wish other people thought they were all about.

Dr Dave: Yeah, we can deceive ourselves, we can deceive other people and we can deceive ourselves, but somehow dreams don't lie, do they?

Taylor: That's certainly my experience

Dr Dave: Yeah.

Taylor: They do not lie, and so they are a source of truth in all situations. I have always been interested in people's internal lives. I've been interested in my own internal life and the internal lives of others, and there is more clean and reliable information about all of that in the dream world, than any other place I know. I am also interested in dreams because they defy the assumptions of rational materialism. It is simply the case that the dreams predict the future an astonishing amount of the time...

Dr Dave: Mm.

Taylor: ...and that people have subtle knowledge of each other across time and space that cannot be rationally explained. And when I started out, I thought that was all hysteria, only I've had so many experiences, that now I know it's the case.

Dr Dave: Right. Well I've had dreams that felt like they predicted the future, but in such a minor way...you know just little details of the next day.

Taylor: Well sometimes it's way more than the next day. Sometimes it's years in advance...

Dr Dave: Mm.

Taylor: ...and I am now convinced, even with all the dreams that predicted the terrorist attack on the World Trade Centre, on 911, that the dreams do not point to the events...the events point back to the dreams, and that whenever anybody has a precognitive dream, it is inevitable that when the event transpires, their minds shoot back to the dream...and I think that's the point! And I'm pretty well convinced that the hundreds and hundreds...and I can only believe that it's actually thousands...I'm only aware of hundreds...of dreams that predicted the 911 attack, pointed back to the symbolic significance of the archetype given shape by the tower struck by lightning in the...

Dr Dave: ...in the Tarot cards.

Taylor: Like in the Tarot card...exactly!

Dr Dave: Right. Now I was aware that followers of Osama bin Laden had had some predictive dreams.

Taylor: Oh yes.

Dr Dave: Have there in fact been studies of predictive dreams of 911 on this side of the ocean?

Taylor: Yeah, there have, and of course most of them are not persuasive from the rationalist, materialist point of view, because the dates that the researchers find in the dreams are always after the event.

Dr Dave: Right

Taylor: And it is always possible that someone could have left a blank page in their journal and then filled it in after the fact with what looked like a precognitive dream. I don't think...well I don't want to say that I don't think anybody did that, because I think that some disturbed people might in fact have invented precognitive dreams in order to draw some attention to themselves...but the vast majority of precognitive dreams that have been brought to my attention persuaded me that they were genuine events, and that the real importance of the events for the dreamers was not the attack on the towers, but the symbolic significance of the central intellectual construct of their lives collapsing...

Dr Dave: Mm mm.

Taylor: ...in the face of overwhelming experience.

Dr Dave: OK. Now, maybe something that would be somewhat more convincing to some people...as I know in your book *Dreamwork* you cite a number of instances...and they've been cited in a number of places as well... where dreams have been of value in scientific discoveries and artistic works. I always have trouble bringing all these examples to mind, but I wonder if you recall any?

Taylor: Oh yes, there are many. There's also a wonderful book, out a couple of years now, from the Harvard dream researcher, Deidre Barrett, called *The Committee of Sleep*, in which she tells all the stories of inspiration that she knows of, and it's a substantial amount. Well Elias Howe invented the sewing machine out of a nightmare, in fact, and Kekulé came upon the idea of the benzene ring in a dream. The Syriologist, Hilprecht, figured out that votive statues were needed in a rush thousands of years ago and that various signature seals had been cut in half in order to provide jewellery for the effigies of the god that were suddenly and unexpectedly required.

Dr Dave: Wasn't there an example with Einstein as well?

Taylor: Oh yes. Einstein dreamed that he was sledding at night and that his sled, as he went down the hill, started to approach the speed of light, and he had all these ideas about gravity and the speed of light, and he saw colours that he'd never seen in the waking world, and he told Edwin Newman, from the Broadcast News, that his whole life could be considered a meditation on that dream.

Dr Dave: Wow! Wow! That really gave him the impetus for that idea of relativity.

Taylor: Absolutely!

Dr Dave: Moving very rapidly, things would be relative...and you mentioned that Elias Howe...I also think of Robert Louis Stevenson that's wonderful.

Taylor: Oh yes!

Dr Dave: And Dr Jeckyll and Mr Hyde came out of a dream.

Taylor: Yes, the transformation scene was dreamed virtually as he wrote it, and then he built the story around the scene that provided itself in the dream.

Dr Dave: Yeah, and I believe there are many such examples.

Taylor: Oh many examples...many examples.

Dr Dave: And the sewing machine example that you cited, that comes back to me now that you mention it. I believe the dream involved something about...that he was surrounded by cannibals...

Taylor: That's right!

Dr Dave: ...who were going to cook him, and they were all poking him with their spears.

Taylor: Yes.

Dr Dave: And somehow... from that he got this key idea that he'd been struggling with...

Taylor: Yes.

Dr Dave: ...about how do you get the...where do you put the thread into the needle, and he realized that the thread needed to go through the tip of the needle...

Taylor: Right.

Dr Dave: ...rather than the rear.

Taylor: Yep...that everyone had been fixated on the needle as a hand tool, and to turn it into a tool that a machine could use, the holes had to go in the points.

Dr Dave: Right.

Taylor: That was what he noticed was that the points of the spears that were poking him back into the cooking pot all had holes...and he woke up with the thought "all those spears have holes in the points"...

Dr Dave: Mm mm.

Taylor: ...and he came awake with the phrase "holes in the points" in his mind.

Dr Dave: Ah yeah...yeah. So, maybe what we've just been discussing answers to some degree my next question, but I wanted to ask you: what do you say to people who think that dreamwork is just so much pointless naval gazing...that tracking your dreams has no impact on the real problems confronting humanity?

Taylor: Well, it's a very important question, and it's one that I have devoted a lot of thought to. If dreamwork were simply a way for terminally over-educated, middle-class white folks to lead better lives, I would still do dreamwork, because I'm a terminally over-educated, middle-class white guy, and I would like to lead a better life. But as you mentioned, it has been the centre of my

professional life and ministry now for more than thirty five years...and it has retained that kind of interest for me because of its collective significance. I am persuaded by years of working the streets on the one hand ...and study...intellectual study...on the other, that Carl Jung is right, and that there is a foundation to human unconscious life, which is beyond race and gender and class and culture and language...that all human beings, regardless of our circumstances, are inherently predisposed to call up the same kinds of symbols when faced with the same kinds of universal human circumstances...and so devising a practical group method for exploring the deeper meaning of dreams, means that even sworn enemies can meet and address one another out of a universal language, and recognise the deep, shared common humanity that binds them together, even across the disagreements that create the enmity.

Dr Dave: You have some experience working with groups...

Taylor: Oh yes.

Dr Dave: ...that had that kind of enmity or divisions.

Taylor: That's right. I began this whole group projective dreamwork business in desperation, as a training exercise for volunteers in a social change project in Emeryville, California, devoted to overcoming racism. ..and my frustration came from my increasing realisation that we were not overcoming racism with the curriculum we were working with. We were listening to each other, and helping each other feel better, but the meta message was that we had given overcoming racism our best shot and we had failed.

Dr Dave: But somehow the sharing of dreams transcended that.

Taylor: That's right.

Taylor: Transformed it in a single night! That's what was so astonishing. In desperation, I suggested that instead of telling more 'war stories' to one another, we start sharing dreams in which racial feeling was part of the manifest content of the dreams...and as soon as we began to share those dreams, there was an awakened interest, and everybody, as individuals, each person suddenly saw the rest of the people in the group as fascinating individual human beings, instead of representative spokespersons for their particular points of view...which had been the dominant point of view prior to the dream sharing.

Dr Dave: And plus they, I gather, experienced the other person as someone they could begin to empathize with.

Taylor: Absolutely! The level of empathy just shot up and fortunately my students have found the same thing in their work around the world. I have a student who did work in a youth corrections facility at Borstal, in Northern Island, and he persuaded the prison authorities to allow him to do dreamwork with Roman Catholic rowdies and protestant rowdies in the same room. It was no small political and communications trick, even to get the chance to do the work, but he managed to force his way into that situation, and the work was utterly transformative for the...not only for the kids in the Borstal, but for the guards and the administrators that were all there watching it because they

were afraid he was going to start a riot. So everybody came to watch him work.

Dr Dave: That's marvellous!

Taylor: Yeah it was...a world class moment.

Dr Dave: Yeah! And I know that you yourself have...I mean you've been doing this work now, you said, for thirty five years.

Taylor: Yes.

Dr Dave: And I know you've done it in an amazing array of settings. What are some of the more interesting...

Taylor: Yeah.

Dr Dave: ...or bizarre ones that come to mind?

Taylor: Well I've done a lot of work in prisons of various sorts from youth correctional facilities, all the way up to San Quentin. And when I was working in San Quentin it was the maximum security prison in California; Pelican Bay hadn't been built yet...and everything in between.

Dr Dave: Theological seminaries?

Taylor: Oh yes, with priests and nuns and ministers and imams on sabbatical...and hoards of religious leader wannabes, and ah...particularly pious lay folk.

Dr Dave: Right, and I know you teach in the depth psychology program...

Taylor: Yep.

Dr Dave: ...at Sonoma State University...

Taylor: That's right.

Dr Dave: ...as well as many other Bay areas.

Taylor: Yes, I teach in a lot of ...I teach at the Institute for Transpersonal Psychology down at Paulo Alto, and for the Consciousness Studies Department over at John F Kennedy University, and the Counselling Department at St Mary's...a lot of places, yeah.

Dr Dave: Now of course I'm very familiar with your work, but my listening audience may not be. So, ah...tell us about your approach...you mentioned ah...projective group work.

Taylor: Right. Basically, my experience is whenever anybody tells a dream, anybody who's listening really has no choice but to imagine their own version of the dream. Whether someone's actually imagining pictures or not, the moment the narrative requires some kind of emotional tinge, the listener has no choice but to substitute his or her own version of that emotion. So, in essence, when people join groups to do projective work, we apply the laws of fairness to determine who... what order people will share their dreams in, and people share dreams and everybody else imagines their own version of the dream, and the thing that makes it projective is that I insist that all the members of the dream group saying some version of the idea "if this were my dream" before they make any comments about the potential meanings they

project, essentially...may be there in the narrative. And because we human beings are in fact inherently predisposed to generate the same kinds of images, the process of imagining the dream touches the same archetypal symbol structures as the original process of dreaming the dream. And the comments that people have to make are pretty much invariably 'on the case' and awaken 'ah has' of insight and recognition, not only in the original dreamer, but in everybody else in the circle who has imagined his or her own version of the dream. It's a very efficient process. I will confess to being an American and a materialist at least to the point of being interested in efficiency.

Dr Dave: Ah ha...OK.

Taylor: And I'm always interested in the question of a dreamwork technique and how it looks in terms of person 'ah has' per hour...

Dr Dave: Yeah.

Taylor: ...over energy expended...

Dr Dave: OK.

Taylor: ...and that formula of insight...numbers of separate insights over amount of energy put into the work, produces a higher figure with group projective dreamwork than any other single way of work that I know of.

Dr Dave: OK. It seems to me that insisting that people say "if this were my dream" accomplishes two things: one is that it protects the dreamer a bit from my projections "oh this means you hate your mother".

Taylor: Yep.

Dr Dave: I have to say "in my dream I hate my mother"...

Taylor: That's right.

Dr Dave: ...so that protects the dreamer.

Taylor: Yep.

Dr Dave: Then the other aspect that you touched on is that there's a good chance though that my projection may resonate in some accurate way...

Taylor: Absolutely! Yep.

Dr Dave: ...with the dreamer...it may or it may not.

Taylor: Not only with the dreamer, but with everybody else in the dream group. I'm always saying to people in my weekend workshops, you know we may have a chance to pull five or six dreams out of a hat this weekend and work with them, and there's thirty or forty of you here and the rest of you may feel like "oh, my dream didn't get picked, what's the point?" But in truth, each one of us will have an opportunity to work five or six times, because each time somebody shares a dream we will each be working on our own imagined version of the dream...and I personally regularly find it easier to come to new insights by projecting on other peoples' dreams, than to come to those same insights in relation to my own dreams, because, even thirty five forty years down the road I am still uniquely and selectively blind to the most interesting and novel levels of meaning in my own dreams.

Dr Dave: Interesting! Yes, I've worked with people on their dreams, say with students. I often find that they give up too soon. You know they just...after a minute or two they say "OK that's it."

Taylor: Mm mm.

Dr Dave: When you're working in a small dream group let's say that's got, you know, seven or eight people in it...

Taylor: Ideal numbers, yes.

Dr Dave: ...yeah, how long do you think the average dream...about how much time does the...getting into the dream take?

Taylor: Well, in my dream groups these days we usually spend forty five minutes to an hour on each dream.

Dr Dave: That's my experience as well.

Taylor: Yeah. And I have a little group of extremely experienced dreamers and dream workers that I get...my wife and I get together with about twice a year. They mostly live down at Santa Barbara and we get together for a weekend and we'll sometimes work three or four hours on a dream...

Dr Dave: Oh my goodness.

Taylor: ...because every dream has multiple layers of meaning.

Dr Dave: Talk a bit about that because I know in your book...and I forgot to put that in my question list here...but that really triggers an important thing...you talk about maybe twenty five different levels.

Taylor: Mm mm.

Dr Dave: There may not be time to run through all twenty five, but give us a feeling for all these different levels.

Taylor: Sure. Sure. My experience is that it is a function of the dreaming process itself...that it's not a function of the seeming complexity of the narrative...that it is true of the tiniest little fugitive fragment as it is of the twenty page epic...and it has to do with the dreaming process itself. It's another reason why I think group projective dreamwork is such a valuable, foundational practice, because the multiple perspectives that the people in the dream group have, reflect the multiple levels of meaning in the dream. So there is a kind of best fit quality. The group symbolically reflects the nature of the dream. The reasonably well functioning dream group will produce something like a laundry list of the range of meanings that any given dream may have...in about thirty five forty minutes usually.

Dr Dave: And you've sort of catalogued the number of possibilities...

Taylor: Yeah.

Dr Dave: ...though. You've said that every dream has a sexual component.

Taylor: Yep.

Dr Dave: Every...you know...kind of a Freudian sexual component.

Taylor: That's right.

Dr Dave: Every dream probably has a Jungian mythological...

Taylor: Yep.

Dr Dave: ...component.

Taylor: A mythological archetypal component, absolutely.

Dr Dave: Probably a humorous, joke component.

Taylor: Yes.

Dr Dave: What are some of the other components?

Taylor: Well I think every dream has a Gestalt component. I think it's absolutely true that, at more than one important level, everything in the dream is a reflection of some aspect of the dreamer's own being.

Dr Dave: OK, so I'm in my dream about opening a door...I'm both the door, the doorknob, the person who's opening the door, the room which is being opened, the dog that's on the other side...

Taylor: Absolutely! Everything in the dream, every situation, every character, every seemingly inanimate thing, every subtlety of light...all of it is a detailed symbolic reflection of some aspect of the dreamer's own being. I think there's also a level...I don't even think, I know at this point...that there is a level symbolically reflecting the dreamer's physical health at the moment of the dream.

Dr Dave: OK.

Taylor: There's a level of some kind of speculation about the future, as well as memory of the past, often all the way back to birth...and I think those two levels reflect on another.

Dr Dave: And also I think that you've also mentioned a spiritual component.

Taylor: Oh yes, yes. Well I usually lump that under the Jungian piece. It seems to me that every human being has an inherent longing to live in a universe that makes some kind of sense...that has some kind of inherent meaning in it. We particularly want our sufferings to have meaning. The notion that our sufferings are just random and pointless is a creator of even more misery than the sufferings themselves.

Dr Dave: Right. Well, I'll refer people to your book *Dreamwork* if they want to read about all 25 levels...

Taylor: That's right.

Dr Dave: ...that are there.

Taylor: And that's just 25. I suspect you could frame any number more.

Dr Dave: Yeah. OK. Now I know that you've written a book on mythology and dreams, one that I haven't had the benefit of reading yet. What's the thesis of that book and what's the relationship between the two: dreams and myth, and how does one illuminate the other?

Taylor: Sure.

Dr Dave: What's the thesis of the book?

Taylor: The thesis of the book is that these archetypal symbols that Jung talks about manifest in dreams, the most obvious place. They also manifest in the symbolic implications of waking events – in history and contemporary events – and they also manifest very clearly in the sacred narratives or myths of the world. It's useful to remember that a myth is simply somebody else's religion. To be worthy of the name myth it has to have this sacred quality to it, and I have always been interested in myths. I have read myths for pleasure since I was a boy, and I realised part way through that, that one of the things that was so interesting about the myths was that they were another source of information about how these patterns of archetypal symbology come about and what they point toward: the health and wholeness that they point toward.

Dr Dave: Oh that's right. One of your key mantras is that every dream...

Taylor: All dreams...every dream comes in the service of health and wholeness and speaks a universal language.

Dr Dave: Well how about nightmares? People really have difficulty in believing that...

Taylor: Oh I know.

Dr Dave: ...when it comes as a nightmare.

Taylor: That's right, and it's counter-intuitive, but I look at what seems to me to be the compelling evidence for our evolutionary history, and if we have been at this process as long as the evolutionary evidence (the fossil evidence and the DNA evidence) suggests, we've had a long time to figure out some basic things, which I think we now know both literally and figuratively in our bones – twined into the DNA itself. And probably one of the most basic learnings that we have undertaken is the realisation that we must pay immediate and focused attention to nasty threatening stuff because it is a survival issue...that whenever we feel that level of threat, all these instinctive survival mechanisms come into play. And so when the deep source within has information of particular potential use and value to convey to the waking mind...particularly if that information runs counter in some fashion to cherished notions and beliefs, it is very likely to dress that stuff up in the form of a nightmare, because we are guaranteed to pay more attention to it.

Dr Dave: OK, so this is a way that our unconscious gets our attention.

Taylor: Yes.

Dr Dave: It delivers us a nightmare...

Taylor: Yes.

Dr Dave: ...saying "Here's something you'd better look at".

Taylor: That's right. I think the generic message of every remembered dream is "wake up, pay attention: there is a potentially creative, effective, transformative role for the dreamer's waking mind to play in the further unfoldment of whatever is being given symbolic shape in the dream", and that the nightmare adds a blinking, neon exclamation point to that general message. I think your readers will notice if they run through their memory of nightmares they've had, they will realise that one of the things that puts them

in that category is that when they woke up from them, they were “in their face”.

Dr Dave: Oh yes.

Taylor: You couldn't forget them even if you wanted to – in marked contrast to those other dreams, which tend to slip away even though I'm trying to remember them. And I think that is probably the largest initial point that the nightmare has to make: “this is worth paying attention to”. And because of our evolutionary history, the only way to guarantee that we'll pay attention to it is to make it nasty and distressing.

Dr Dave: OK, now you've been doing this work for 35 years as you mentioned, so I'm not letting out any secrets here. Where's your passion now? Is there anything new for you on the horizon?

Taylor: Oh yes, there's always new things. I am particularly concerned about the evidences in the dream world of ecological catastrophe that appears to be heading toward us like a tsunami. And I am concerned about it not so much because of the physical problems that I suspect will come from it – obviously they will be immense – I am concerned about it because it is going to put every structure of civilisation to the test. And any civilisation which relies on comfort and convenience for its humanity will go brutal, and any civilisation which has discovered deeper meaning than comfort and convenience will become teachers for the bits of humanity that survive.

Dr Dave: Ah...interesting...and dreamwork really is all about finding meaning...

Taylor: Yes.

Dr Dave: ...and developing meaning

Taylor: Yes, and particularly finding meaning in suffering. My fear is that collectively, as a species, we are headed toward even more suffering that we are inflicting on each other now – and I hate to say that, but my waking, analytical mind looks at contemporary events, not the least of which are the scientific evidences for global warming, and my dreamworker's mind looks at the narratives that people are spontaneously producing, many of which are deeply influenced by folks' anxiety about global warming. And the thing I am most interested in is the ways in which the dreams seem to be pointing toward how it is we relate to one another in these dire circumstances, as being much more important than the circumstances themselves.

Dr Dave: Do you think you'll be writing about this in a book...

Taylor: Oh yes.

Dr Dave: ...another book you're working on.

Taylor: Oh I have...there are a couple of books I'm working on now. Yes, the main problem is finding the time to finish them. I've never been able to take enough time off to write a book. My books have always been written on Wednesdays. I arrange my schedule so I don't have obligations on Wednesdays, and I write for one day a week. But recently I haven't even been able to hang on to even that, and so I am trying to re-establish a schedule in my life where I will have one day a week where I will not be answering the

phone, not teaching, not doing one-to-one counselling and all the various other things that I do, when I will just be reading and writing.

Dr Dave: Mm mm...Can you say anything about the books you're working on.

Taylor: Oh sure. I'm writing a book...I actually have a publisher for it...I'm very excited...about projection, not just a dream book about how we always project when we're working on each others' dreams, which we obviously do, but that is in fact a model, I believe, of how we project all the time when we are awake. It's just easier to see...

Dr Dave: Yes.

Taylor: ...when we are working or talking about dreams...but I think all of us live in a sea of projection, awake and asleep, and that this phenomenon is not sufficiently appreciated by anybody. So I am writing a book, which will be an ordinary print discursive book three quarters of the way down the page, and then there will be a comic strip at the bottom of the page, running along like a set of footnotes...

Dr Dave: Ha!

Taylor: ...commenting on the text...

Dr Dave: Interesting.

Taylor: ...and I'm hoping that will be a new form that will pique jaded interest of readers...

Dr Dave: Yeah.

Taylor: ...and I also think it will extend the interest and the readership...because I think it's such an important question.

Dr Dave: That's great, and you mentioned that you've got another book you're working on at the same time.

Taylor: Oh yes, I have a book about...essentially the evolution of the themes of world sacred narrative, of world mythology, in contemporary history...how it is that these large archetypes are dreaming and acting themselves further than the narrative that we inherit from all of these different cultures.

Dr Dave: That sounds wonderful. I think that's something that we need to kind of re-vivify these myths and understand how they're commenting...

Taylor: Well I'm certainly hoping that it will have that effect...that it will do something to point folks' attention in that direction, because I think it's a crucially important piece.

Dr Dave: OK. Well as we're winding up here, is there anything else going on in the world of dreamwork or dream research that catches your attention right now?

Taylor: Well, the thing that catches my attention most is the spread of the relatively simple process of group projective dreamwork around the planet.

Dr Dave: You're like Jojnny Appleseed.

Taylor: I do my best!

Dr Dave: If anybody has spread this, you're responsible for it.

Taylor: Well thank you for saying that. That's high praise. It is something I've been devoting myself to for decades, and the payoffs appear to be appearing now. I had the opportunity to address an all-Asian transpersonal psychology conference sponsored by the University of Beijing last year.

Dr Dave: How exciting!

Taylor: It was...and I got to do a training workshop for Chinese mental health professionals and my understanding from the email contacts I have kept up is that there are little group projective dream groups all over China now...

Dr Dave: Wonderful!

Taylor: ...and I'm doing similar work in Korea, Japan, similar work in Latin America and South America. That's...one of the reasons I don't have time to finish my books is that suddenly this idea is taking off in all these different culture pools.

Dr Dave: Jeremy, I hope you have a Boswell!

Taylor: Ha!

Dr Dave: You're going to need a biographer.

Taylor: Well, I think the graduate students of the future will be up to the task.

Dr Dave: OK. Now is there any message that you'd like to leave our listeners with...that perhaps my questioning hasn't evoked?

Taylor: Oh, I think your questioning has evoked it, but let me just underline it. We are heading into a very difficult time, even if the weather changes that seem to be demonstrated by the scientific evidence...even if they don't take place, we're still in the midst of cultural change of an unprecedented order. And it is going to force all of us to make a distinction between the old conventional wisdom that we learned, and the spontaneous, creative impulse that is our heritage as human beings. And I think we are going to have to rely more and more on the creative impulse and less and less on the conventional wisdom of the ages...and the best way that I know of to access that transformative, creative impulse is to pay attention to our dreams, and to get into the habit of listening to other peoples' dreams.

Dr Dave: OK, well that's a perfect wrap up. Jeremy Taylor, I want to thank you so much for being a guest here on Shrink Rap Radio. You can consider yourself both shrunk and wrapped.

Taylor: Thank you. It's great to be with you again.