

Dreams of Earth: Earth Dreaming as Eco-Resilience Practice for the Long Emergency

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Abstract

In ancient Greece, Hygeian dream temples were alternate medicine centers, retreat spaces in natural settings where those seeking healing meditated and made sacred contact with the earth to incubate healing dreams. A current-day researcher convened two-dozen participants to incubate dreams for earth healing in a virtual Hygeian dream temple. Sparked by the desire to directly interview the earth about habits and hopes for the long emergency, this research extended earth-dreaming research infused with Gaian and arts methods to explore diverse modes of coevolutionary contact with the numinous. The depth dimension of dreamers from Arizona to Africa birthed over 80 earth dreams. Findings included health- and hope-giving possibilities for cross-species collaborations, transformative supercapabilities in earth and people (e.g., flight, submersion, reclamation), and recovery from earth disaster. Muddying the question of whether the dreams were surfacing from individual dreamers, emergent dreamtime collectives, and/or from planetary supersystem, the pathways of these dream pilgrimages suggest effective practices for much-needed presence, healing, eco-resilience, and regeneration.

Key Words: Earth regeneration—Dream research—Hygeian earth healing—Eco-resilience—Place-based Gaian methods research.

Relationships with others in solidarity and synergism that imply motives not directed at control can enter our lives. Whereas in a world that denies interdependence, neither the ground underfoot nor the helpless and homeless strewn about are visible, women and men of vision each day re-present myth, art, societal

practice, and themselves. Dreams brimming with eternal images take on new meanings as we reconstitute over and over. The essence of a real 'New Age' would be the upwelling energy for the growth and welfare of all, a natural, cyclic growth, one that follows the seasons from fruition to dormancy, and that is self-limiting, interdependent, biocentric, and exuberant. (Krall, 1994, p. 232)

The planetary living system is in a time of peril and potential healing and regeneration. Ecotone theorist Krall (1994) imagined a potential future that would be “self-limiting, interdependent, biocentric, and exuberant” (p. 236). Some imagine a resurgence of the matrix- or mothercultures as a remedy to deepening humans’ relationship back within the collaborative matrix of place. Bracha Ettinger’s (2006) work on the matrixial borderland focused on the co-being of pregnancy as an alternate model of co-presencing and transsubjectivity. Scholar Carol Flinders (2002) imagined matrix cultures as cultures of belonging: woven within, embedding, and generative (pp. 56–57). Evolutionary microbiologist Lynn Margulis (1998) studied the collaborative nature of evolution articulated as a “symbiotic planet.” Ecopsychologist Craig Chalquist (2010a) imagined planetary futures inspired by listening with/in and sensing a networked, living cosmos from a “Deep Web” eradigm (para. 2). Archaeologist Marija Gimbutas (1989) emphasized the third core role of the Goddess of Old Europe as not only life-giving and death-bringing but also as “transformational ... self-renewing ... regeneration,” immanent and physically manifest as Nature itself (p. 316). My research extends matrixial theory and culture, mythopoeic regenerative earth cultures, and planetary symbiotic evolution to theorize humans as matrixially implicated and co-presencing with/in place, ecosystem, and planet. Movements toward Gaia Theory (Margulis, 2004), naturecultures (de la Bellacasa, 2010), relational reality (Spretnak, 2011), sensate porosity (Barrett, 2009),

terrapsychology (Chalquist, 2007, 2010b), and the Ecozoic era (Swimme & Berry, 1992) offer alternate paths through an age of domination, patriarchal cultural threats, and industrial-caused global living systems challenges. My research intention was to make use of the patterns of these ancient dream healing practices combined with shared and social dreaming methods to serve as a way of interviewing humans and/as the earth system directly and collectively, to actively foster and participate in the earth's regeneration and cultivate matrixial cultures of creative eco-resilience (Hauk, 2014a, 2014b). These approaches inform the program design of a certificate program in Gaian Resilience and Climate Justice for the Institute for Earth Regenerative Studies in Portland, Oregon, as well as my work mentoring graduate educators in sustainability education and climate change education at Prescott College.

Precedents—Dream Healing

In ancient Greece, Hygeian dream temples were alternate medicine centers, retreat spaces in natural settings where those seeking healing meditated and made sacred contact with the earth to incubate healing dreams. This research arose from dream healing practices and traditions from deep history, including the Hygeian and Asklepiian earth dream healing traditions. In these older healing traditions, querents meditated in nature healing sanctuaries and contemplatively entered a space carved into the earth to incubate healing dreams that were understood to come directly from the earth and could include what today would be considered spontaneous healings and/or guidance on curative regimens (Kearney, 2009a, 2009b, 2010; Patton, 2009). The rituals around incubating the healing dream included rest, meditation, preparation, and feeding honey cakes to (nonvenomous) tree snakes before descending into earthen beds carved in the earth within the dreaming temple to incubate the dream. Often dreams would themselves be curative via the appearance of the healing deity within the dreamtime and direct healing occurring. At other times, dreams would offer prescriptions or regimens for cures. Upon waking, dreamers would share their dreams with a temple scribe. These dreams were inscribed on clay tablets and placed on the walls in the healing sanctuary (Patton, 2009, pp. 20–21).

Imaginably, Asclepius held a staff on which the snakes twined, close to the earth and healing, from which the caduceus, symbol of modern medicine, is sourced. His daughter Hygeia, goddess of healing, needed no mediation through a staff; the snakes coiled directly around her healing body (Kearney, 2010; Monaghan, 2010, pp. 412–413). Snakes are particularly potentized as symbols of healing. Gimbutas (1989) describes the “dynamic energy of the snake as a symbol of regeneration ... exud[ing] regenerative force” (pp. 121,

319). These dream healing practices have precedents in Egyptian curative dream healing temple practices (Krippner et al., 2002, p. 67) and correlates in other cultural traditions, including indigenous, earth-based, and Chinese, Islamic, Indian, Japanese, and Hebrew cultural traditions (Garfield, 1974, p. 23).

Planetary Dreaming

The design of the present-day research was to extend this inspiration from the ancients and admix it with the praxis of modern earth dreaming, which attends to planetary healing and regeneration, to create a shared earth-dreaming temple with a virtual repository for the dream scribings. Current-day earth-dreaming conceptualizers include depth ecotherapists such as Meredith Sabini (2008, 2009), Karen Jaenke (2008, 2010), Craig Chalquist (2007, 2010b), and Laura Schneider (2009), who mix social dreaming approaches, connections with planetary presence, plunges into the depths of ecotherapeutic connection, and the cultivation of earth dreams as ways the earth and other species may be cultivating bi-directional communication, expression, and healing. Also incorporated are healing dream approaches, such as those suggested by Marc Barasch (2000).

For example, Sabini's (2009) earth-dreaming approach was applied, immersive, embodied, multidisciplinary, arts-based, evolutionary- and depth-oriented. She viewed the earth and dreaming as “a universally available source of guidance” (p. 211) and argued that “dreaming itself is a natural resource, abundant and self-renewing” (p. 212). She thought of dreaming as “a 140-million-year-old survival function in all mammals” and that dreams related to the earth as a planetary presence, including “a nature god, the Great Mother, on whose body we are mere dots,” and reminded us that “the life force extends beyond our species' reach” (p. 216). Sabini's institute offers monthly programs “in which dreams are explored for their larger socio-cultural implications rather than for their personal meaning to the dreamer” (p. 217), which she has connected with the social dreaming work of W. Gordon Lawrence (2010; in the 1980s at the Tavistock Institute). She imagined these kinds of dreams and the intercultural and artistic relationship and re-ritualizing of them to help “restore the living connection between spirit and matter” (p. 218).

Karen Jaenke (2008) suggested that “impending environmental collapse presents humanity with the necessity of a collective initiation, along with renewal of ways of knowing and being more attuned to nature, the earth, the body, matter, and the deep feminine” (p. 11). She contended that connection with dreams and embodiment could increase connection and respect for the earth: “Cultivating respect for

the natural mind present in the dreaming self and for the sensitivities and intelligence suffused within the body offers a doorway into renewed respect for the earth body" (Jaenke, 2008, p. 12).

Jaenke (2010) further suggested earth dreaming as curative: "we must plummet the depths of our psyches in order to heal the human-earth split, outwardly manifested as our ecological crisis" (p. 189). She also offered earth dreaming as reconnective, a gateway to "reconnect to our essential relatedness" because dreams "pull back the veil, revealing the hidden energies into which our lives are cast ... transport[ing] us into this seamless fabric of being" (p. 188). She went further to say that "dreams labor to heal the fragmented breaks with our relationships with our deep nature ... and the entire web of earthly life" (p. 189). Jaenke has viewed earth dreaming as reconnective and revelatory, mending the web of life.

She identified several kinds of earth dreams and pointed out how earth dreaming could be restorative and catalytic: "earth communing dreams also inspire and enliven, bestowing infusions of numinous psychic energy" (2010, p. 192). They could further nurture parts of ourselves that have lacked mothering and reconnect us to place and earth: "Mirroring, mothering, and mending the isolated and wounded soul, earth communing dreams generate in the dreamer deep feelings of kinship between person and place" (p. 192). Earth dreams give energy and lead to "the recovery of psychic kinship with the earth ... bath[ing] the dreamer in the same bath of animating energy that washes over the planet" (pp. 196–197). Not just increasing the aliveness and animation of being in the presence of elemental forces (such as those in earth destruction dreams) but also psychically opening to "the vital guidance from beyond the life-and-death moment" (pp. 198–199), earth dreams cultivate reverence, connection, and respect, and heal humans' relationship with the living earth.

Depth ecopsychologist Craig Chalquist (2010b) founded the field of terrapsychology, which includes dreams as data in understanding how the earth (Terra) itself inter-permeates humans and "possess[es] a primal intelligence, sensitivity, and reactivity" (p. 2) from a wide intersection of geography, ecology, and place; poetry and dream; art and the imaginal; ethnography and geology; permaculture and sociology. Importantly, Chalquist encouraged the use of dreaming as a form of communi(cati)on with the earth at multiple scales. The terrapsychological movement of connections between self and world relieves pathologies along parallel dimensions of personhood and place. It is balm for the separation of industrial usury and colonization: "when we realize how deeply we belong to this lively world and to the cosmos glittering all around it" (p. 8).

Ecotherapist Laura Schneider (2009) echoed these insights in her scholarship on eco-dreaming, particularly the cross-species possi-

bilities. Schneider's work in "eco-dreamwork is based on the premise that there is a larger consciousness to which we are intrinsically connected" and that eco-dreams "are intended for sharing beyond the private sanctuary of a therapist's office" (pp. 116–122). She believed in conducting dream groups, understanding dreams from the collective point of view. She echoed Sabini and Jaenke and asked "how do we heal this disturbance that exists simultaneously in both the dreaming and waking world? Psychotherapy alone cannot heal this intergenerational and interspecies distress" (p. 117). Schneider has suggested we must go to the basements of our psyche, "to recall our instinctual nature and essential connection to the body of the world, to the process of creation itself" (p. 121). Some of her scholarship focused on whale dreams, as a symbol/expression of earth wisdom of how dreaming itself can be curative, and how trans-species communication may be occurring. She related a "big dream" that came to her in which an indigenous scientist observed how a whale flapping its tail down in the ocean could cure depression. She wondered "Are the whales actually making contact through a kind of dreamtime sonar as a way of awakening us from our daytime stupor?" (p. 121). Schneider's eco-dreaming served on several levels to dissolve categories and boundaries and reconnect dreamer, eco-dreams, and other elements of the earth's expressive life.

Methods

This research leveraged the extensive insight and depth/ecotherapeutic earth-dreaming research of Sabini, Jaenke, Chalquist, and Schneider as well as the leading researchers regarding women's dreaming, including Patricia Garfield (1979, pp. 4–20), Connie Kaplan (1999, pp. 6–8, 76–88), and Karen Signell (1998, pp. 13–47). It has connections with the dreaming practices of many wisdom/indigenous cultures [for example, the Senoi (Garfield, 1979, p. 12)]. This research was positioned to extend my previous work in practical methods for cultivating earth empathy (Hauk, 2010). At the beginning of the research, a participant shared an earth dream that captured the possibility of the research to articulate what I have come to term "Earthvox" (2014b, pp. 253–257), the prophetic, polyvocal voice of the planetary system:

When I first heard about this project, I had a dream about a Standing Stone which wanted to speak. Next to the stone was a room-sized depression in the grass which began to form a sort of spiral, then it changed into a Vulva-like opening ... with a stairway going down, voices were coming out of the Earth and the Standing Stone was vibrating in resonance-like frequencies. (P-01-012)

I convened two-dozen participants to incubate dreams for earth healing in a virtual Hygeian dream temple. Over a 6-month period, participants shared their incubated earth dreams in a virtual *temenos* (dream sanctuary), inscribing their dreams via a private electronic wiki and sharing impressions and commenting collectively on each other's dreams. Part of the qualitative data synthesis methods involved creation and visual sorting of image mandalas from the dreams (Hauk, 2014b, pp. 222–228; a methodological innovation termed SIMage, or synthesis with image mandalas for resonant visual sorting and coding and for surfacing of themes). Methods also included member checking. Sparked by the desire to directly interview the earth for guidance about educating for eco-resilience in the age of the Anthropocene, this research extended dream research infused with Gaian and arts methods to explore diverse modes of coevolutionary contact with the numinous. Kagawa and Selby (2009) confirm that climate change education must include “complementary and recursive use of artistic, embodied, experiential, symbolic, spiritual, and relational learning, especially in the vital educational task of reconnecting learners to the earth while enabling them to discover their (connected) identity and realize their full potentials” (pp. 242–243). Earth dreaming offers an intersection of just such emergent methods during this age of the long emergency.

Findings and Discussion

The depth dimension of dreamers from Arizona to Africa birthed over 80 earth dreams. Findings included health- and hope-giving possibilities for cross-species collaborations, transformative super-capabilities in earth and humans (e.g., flight, submersion, reclamation), and sanctuary from earth disaster to imagine eco-resilient renewal.

Healing cross-species collaborations

Many dreamers reported dreams of snake bites or spider bites with transformative effects. Other earth dreamers collaborated with bears to save lives from earth catastrophes such as tsunamis or climate change melt. Sometimes the dreamers themselves became cross-species hybrids, sprouting butterfly wings, flying as birds, or breathing underwater. These impossible possibilities were hope-giving if chimerical. One participant described merging with avian and terran elements with vivid effects (see account in the next section).

Living land

For some, the merging with or as other elements of the natural world brought fresh perspective, shared presence, and a healing sense of aliveness (Fig. 1):

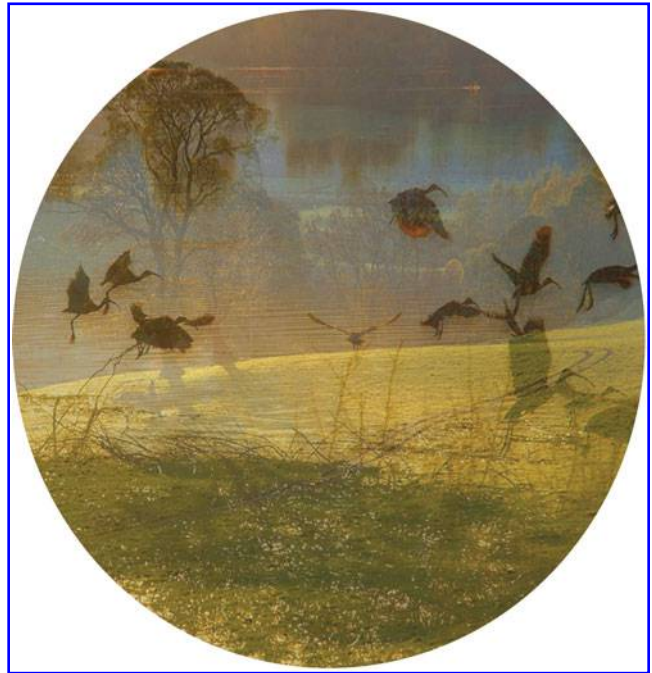


Fig. 1. SIMage Dreamthread 29, Comment 01 [P-01-041] “Dream about Bird Flying Merging with Tree” SIMontage 29. Composite image reused with permission, Hauk (2014b, p. 224).

When I think about how the Earth is alive, and how dream and revery take me out of my smallbuzzing brain into the larger aliveness, I think about a dream I had a long while back that stays with me, about flying. In a way, the dream feels like earth connection in that it's like I'm in a bird body. I can see acutely down into the landscape that's going by. I feel the air buoying my body and also whizzing past my face, it's exhilarating. I am particularly connected with the trees, I can see/sense their large green presences far out from their physical branches. Also, my sense of “I”-ness is different than in my waking human body. It's almost like if I put my attention to something, I go down into it, into its center and also see/sense from its perspective. Each part of the aliveness has a different signature/feel/way of see/sensing.—I also get this feeling sometimes while gardening, tuning into a particular plant, I can feel its ?aura? ?energy body? ?presence?, also from its being, its aliveness/wholeness.—In the fragment of the dream of flying, I go down to sit/sense/rest am in a large tree, inside of its greenness, both physically and in that felt sense extending beyond the tree body form. That's it, like many dreams, it's not a story, it's just a

moment that stays, that felt sense, that different way of being. When I think of your question about how it feels to connect with the larger Earth, that's what comes to me, these bird-being tree-presence senses and feelings. In good, whole moments of waking, I also feel inklings or moments like this. And when I arrive/arise/realize that's where I am, I feel renewed, deepened, fresh, alive. Something else, almost covered, underneath, but which is tingling and alive, surfaces. My senses widen. I know I am whole while also being dissolved/merged/thrummed/extended into everything else, and that too feels whole. (Dreamthread 29.1, P-01-041, June 14, 2012, spelling as in original dream account)

Another dreamer described an earth dream of her family's ancestral home, offering an alternative to the construct of land ownership, returning it to shared access, tearing down fences, creating an unseen ribbon of connection: "to hold the land: lightly, not with our hands but with our eyes and hearts. This creates a tie to the land which cannot be severed" (Dreamthread 01.07, P-01-023, March 11, 2012). Perhaps these imaginal mergings and uncovering of "something underneath, but which is tingling and alive, surfaces" (P-01-41) could be construed as the resurgence of the older ways of co-presencing that the matrix/mother cultures offer.

Dreams of Gaian eco-resilient renewal

Some participants dreamed of eco-resilient practices. In the following earth dream, attention brightens the world and places come back to life through biocultural twining of people and place in community offering movement and ceremony and attending to and nurturing place presence:

Then we are walking back down from the (north/up) point we had been walking before, to the first of the three side points of the triangle canyon. As we walk back, yes, that's when there are waterfalls being lit up.

It is tawny desert with scrub and trees, also though there are these vortex portalways that have waterfalls or other painting/altar/magic made to cross between. The altars aren't static placements of objects, they are more like weave-painting new realities (the waterfalls) with our arms and from the imagination the new terrain/feature/beauty springs—but like it was always there in the landscape, it was just not lit up yet. As we bring our attention to it, the world brightens. The inherent natural beauty that was in that place awakens/comes alive/is catalyzed/activated and colors enrich and water/life sparkles.

There are dozens of dozens of women in various places, communing with the earth/the land/a tree/a crook of rock, a particular

place, and each other. There is a sense of calm, meditative enchantment, something being made, something coming alive.

...Then afterwards is when D. shows me how the walls and terrain awaken in collaboration with the ?priestesses?/women all around.

I awake with the final images of walking with D. and the waterfall making and a holistic/synergistic/epiphanic totalistic gestaltic ah-hah understanding in body depth of how the land can wake up, the earth-land-women complex can awaken with colorful, verveful, artful, alive attention. Splendid. (Dreamthread 36, July 14, 2012, emphasis added, punctuation as in original)

Earth dreaming can envision possibilities, perhaps sourced from the generative collaborative ecomind (Lappé, 2011), ecological intelligence (Bowers, 2008; Goleman et al., 2012),¹ or Gaian intelligence (Hauk, 2014b, p. 477) of planet and people. The revivification of land via prophetic/projective movement, the world-brightening power of attention, and the lively "earth-land-women complex" are moving eco-communing mutualistic collaborations suggested by these earth dreams. Earth dreaming is a current option for reaching underneath the grid culture overlay of (post)modernity and re-contacting primary biocultural matrix.

Sanctuary/Cavern

Perhaps related to the treasure tradition in wisdom lineages and the seed pattern, and possibly connected with the nest pattern of convergent radiance, sanctuary and cavern also arose as a meta-pattern in the data. The refuge concept was often the regenerative counterpoint in earth dreams related to earth disaster or catastrophe. At least 20 of the 80 earth dreams (25%) related to earth disaster, destruction, or catastrophe. This metapattern of sanctuary and cavern recurred repeatedly, especially in the disaster dreams. This meta-pattern was exemplified by getting to high ground in tsunamis, discovering a nest of a puppy litter at the base of an uprooted tree (Dreamthread 07, P-01-004), retreating to an earth cavern for healing after violation (Dreamthread 01.08, P-01-010), and the safety of a kayak, raft, rock, or shore during global warming high water (e.g., Dreamthreads 20 and 50, P-01-019). The earth itself was often the

¹Ecological intelligence is an emergent construct that includes emotionally and ecologically intelligent ecoliteracy (Goleman et al., 2012). Ecological intelligence suggests the expansion toward emergent and collective intelligence based on cultural commons (see Bowers, 2008) as well as the idea of complex collaborative emergence (Sawyer, 2010). This is supported also by the findings of complexivists Minati and Pessa (2006).

sanctuary. Gardens, walking, and hiking in wild nature all became forms of sanctuary, being held within the larger, healing matrix of the earth (e.g., Dreamthread 08, P-01-023).

This sanctuary theme reflects how this earth metapattern of sanctuary is a form of emergent ecosocial regenerative (collaborative) creativity. Together, earth dreamers dreamed of earth-culture collaborations that modeled Margulian symbiotic and mutualistic possibilities featuring nurture, caring, heightened creativity, and what Sawyer (2010) has termed “collaborative emergence” (p. 368). Vandana Shiva (2008) characterized connecting to the creative energy of the self-organizing universe as critical to ecological renewal during a time of climate chaos, including emergentist and collaborative creativity, similar to Shakti, “the primordial power of creation, the self-organizing, self-regenerative, and self-renewing force of the universe in feminine form” (p. 136). Is it possible that earth dreaming can serve as a form of emergent eco-resilient renewal and connection with this ecological regenerative energy, “the source of all forces and potentialities of nature ... an infinite reservoir of power” (Shiva, 2008, p. 136)?

Conclusions

Connecting the questions of whether the dreams were surfacing from individual dreamers, emergent dreamtime collectives, place aggregates, and/or planetary supersystem, the pathways of these dream pilgrimages suggest effective practices for much-needed presence, healing, and regeneration.

Dreaming has been typified as the “hyper-connective” end of the creative spectrum (Hartmann, 2010, p. 43), related to thin boundary states (pp. 105–106). For millennia and across cultures, earth dreaming and eco-dreaming have been conceived as methods for direct healing with the numinous and the vehicle for communication of healing regimens. This research suggests that the collaborative coevolution of human-naturecultural matrix and life-on-earth-enhancing matrix mothercultures can be regenerated in shared healing and earth-dreaming practices. Earth dreaming can catalyze earth healing, including at greater scales than the individual life. It is possible these shared circles of intentional social dreaming serve as *omphali* (navels) of the living earth, generating polyvocal spaces for Earthvox, the earth’s voices, to communicate across to, through, and with human collectivities and collective consciousness. It is possible that this initiates emergent properties of Gaian knowing and intelligence. The resonance of the super-infused, supraordinary states of dream, earth dreaming, and what are termed “big dreams” or “extraordinary dreams” resonate with other forms of mythological material that also convey a depth of meaning and supraordinary

content for expanded possibility as revealed in the data and confirmed by Gimbutas (1989):

These symbols remain the only real access to this invigorating, earth-centered, life-reverencing worldview ... a symbol of the unity of all life in Nature. Her power was in water and stone, in tomb and cave, in animals and birds, snakes and fish, hills, trees, and flowers. Hence the holistic and mythopoeic perception of the sacredness and mystery of all there is on Earth. (p. 321)

Some ecopsychologists have considered earth dreams to be a way “the inspiring vision catches us” (Macy & Johnstone, 2012, p. 175) as the earth dreams within us (Berry, 1988).

As we co-generate prophetic, nurturing, healing, and strength-giving processes of earth regeneration that make space for a fuller range of individual and collective intelligence and creativity, including the imaginal and mythological dimensions, we step into new possibilities of presence, connection, and capability. Layers of presence elide and merge (Bickel, 2013). It is possible the dream visitations from super-powered deities or numinous entity(ies) and the “superpowers” revealed in this research and rife in current culture offer a return to meta-conscious possibilities and Gaian knowing/being/presencing beyond current Western conceptions of what is humanly possible. Perhaps earth dreaming can return us to our larger and emergent co-presencing and matrixial earth-embedded powers. Confronted by the seeming impossibility of recovering from the current life system threats from industrial growth society, there is no better time to shift our sense of what is possible. Physician Kearney (2009a) emphasized that incubating healing dreams is a practice of returning to a state of “wholeness [that] is already there ... wholeness and interconnectedness are *a priori*” (p. 37). Earth-dreaming practices cultivate reconnection with these larger states of planetary systemic intelligence and wholeness. Joanna Macy and Chris Johnstone (2012) described practices for “active hope”: “We belong to this world./The web of life is calling us forth at this time” (p. 35) to join with these larger circles of life to which we belong (p. 93). Gimbutas (1989) affirmed:

Human alienation from the vital roots of earthly life ensued, the results of which are clear in our contemporary society. But the cycles never stop turning, and now we find the Goddess reemerging from the forests and mountains, bringing us hope for the future, returning us to our most ancient human roots. (p. 321)

As we are actually embedded and embodied within Gaia E/emergent (Hauk, 2014b, pp. 456–457), this suggests possible future study, the cultivation of earth-dreaming temples, and sharing of the material from many earth-dreaming temples. A colleague offered that

within the research, the dream temple was not virtual; rather, the repository was (Denise Mitten, personal conversation, August 7, 2014). Ancient dream sanctuaries, *temenos*, were in places of great natural beauty. The data from this research suggest that earth dreaming awakens heightened states of sensory awareness such that the beauty of wherever we find ourselves awakens and shines. In this understanding, the entire earth becomes a shared dreaming temple for incubating earth dreams, regenerating capacities, and embodying expanded and planetary-curative states. These practices help us expand to the widening contexts of our co-thriving and lend endurance for the long haul of the long emergency. Whether through intention-setting for incubating earth dreams (Garfield, 1991, pp. 247–249), via group dream appreciation (Kaplan, 1999, pp. 76–78), by the active development of physical or virtual earth-dreaming temples (Hauk, 2014b, pp. 471–475, 478–479), or by the collective earth amends these inspire (Duran, 2006), we are birthing a renewing world from the dreaming matrix, becoming imaginal oracular portalways and instantiations of the voice(s) of the earth, re-embodying regenerative and life-giving wholeness.

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