

**GLOSSARY
OF
PROCESS WORK TERMS**

Arnold Mindell & Amy Mindell

In Process work, terms are considered meaningful because they describe experience, which is changeable, not because they are absolute truths. – Arnold Mindell, 1995, *Sitting In The Fire*, p.45. Lao Tse Press, Portland, Oregon, USA.

Explanation :- Number between colons refers to Serial Number of Book, given in Index.

- **G** stands for Glossary given by the Authors.
- Number after 'G' refers to page number of Book.
- Number after colons refers to page number(s).
- Connecting words of the Compiler are put into [].

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C O N T E N T S

1. Process Work Terms	3
2. Index	87
3. Bibliography	89

Acausal

Having an unknown cause, connected through meaning. :6: G-148

Acceleration

The rate of increase of speed or velocity. Acceleration describes a change in velocity. Acceleration is defined as :

$$\frac{\text{Change in velocity}}{\text{Change in time}} = \text{Acceleration}$$

We know from our body sense that acceleration always involves force. It takes force to stop quickly or to speed up. In a car, acceleration pins us to our seats and deceleration throws us forward; that is why we need safety belts. On the other hand, if there is no acceleration, that is, if the velocity is constant, there are very few forces acting on us. If the car is not moving (going zero velocity) or is rolling along at a constant velocity, we do not feel pinned back in our seats or thrown forward. Again, acceleration, or changes in velocity, involves forces. :13: 154

Access : The path to a given part or role of a humon field. :6: G-148

Action

A mathematical quantity that depends upon the velocity, mass, and distance traveled by an object or particle. Action describes the way energy is carried and used. :18: 256 The action principle says that paths that minimize action are favored by nature. :18: 257

Active imagination

A part of dreambody work which stresses the conscious confrontation with unconscious material. :1: 69 A purposeful confrontation with images which also includes audition that is listening to these images. :3: 16 Jung's method for working alone on visual material, is a potent form of introverted work with dreams and visions. :8: 4-5 Remaining in everyday reality, while communicating with the figures of dreams. :13: 282

Addiction

Conflict between a primary and a secondary process in which one uses increasing quantities of a drug to support a secondary process in order to overcome the primary one. Typical drugs are morphium, heroin, alcohol, cigarettes, coffee and tea. :5: G-173 A state of mind in which you take more and more of some food or substance to get the same desired effect, and that this state of mind endangers your health or relationships. :14: 163

Addictive tendency

A state of mind in which you are compelled to take more of a substance to get the same effect, but which does not immediately endanger your health or relationships. Relationships and health cannot be divided, because if your relationships are upset, your health will eventually be upset. An addictive tendency is not immediately harmful but could possibly be. :14: 163

Adding

A process of unfolding or amplifying an element with another element. :13: 118

Affect

Overwhelming secondary emotion which partially or totally submerges the primary process. :5: G-173

Afterlife

The concept of an awareness that continues to exist after physical life is completed. :7: G-107

Aging

Progressive **physiological** decline. **Psychologically**, that part of us that imagined it could live forever is constantly shocked at the deterioration. At the same time, aging can mean freedom from one's self and one's social concerns. Our appearance changes; we become shorter, more hunched, gray, balder, wrinkled; hearing, seeing, and sensing are dulled; and memory is less acute. :17: 166 A nonconsensual definition of aging is that it is awareness of the growth of the death of who you were. *Aging is the death of the marginalizer*, the one who was able to ignore the dreaming, little flirts, and sensations. :17: 167 A subjective, individual experience; and in the essence world, aging is but one facet of the **force of silence**. :17: 168

Alchemy

Taoists considered alchemy as the science or art of meditating upon the body in order to transform the body itself into a magical substance. :1: 57

Alcoholic

Being an alcoholic means having a preference for a certain state of consciousness. :5: 122

Alcoholism : An addiction to alcohol. :5: G-173

Allostasis

A biological homeostasis but also includes the behavioral and psychological means to create homeostasis. For example, if someone is chasing you, to protect yourself you automatically sweat, and you also run to remain safe. Allostatic change encompasses all the possible adaptations we go through to adjust and live through social, ecological, and world stress in order to achieve homeostasis. :19: 137

Ally

"The giver of secrets." :14: 203 You may think of allies as God, Buddha, the Self, your own wisdom or guardian angels. Whatever you call these guides, whether you feel they are within yourself or in the environment, their assistance puts great powers at your disposal. Such powers are gifts of spiritual rank which allowed you to survive. They will help you to find your voice. :12: 129

Altered states

A term referring to a state of consciousness which is different from the state connected to collective primary process. For example, if ordinary waking

consciousness is our primary state, altered states include nocturnal dreaming, hypnotic conditions, drunken and drugged states, states centered around strong emotions like rage, panic, depression, elation, or states induced by meditation.

:5: G-173-174 Any state having characteristics which are not part of the primary process of a human and which therefore has an unusual and unpredictable nature.

:6: G-148 A temporary alteration of focus from the primary to the *secondary process* that may be created willfully or spontaneously through a *channel* change. :7: G-107

All states of consciousness that are different than the ordinary ones with which we identify ourselves. :7: 55 A state in which the person is temporarily identified with,

or immersed in, one part of his or her process. :25: 161 Altered state is any state that is different from the one with which we normally identify. :26: 154

Altered state is different from your ordinary state of consciousness. :27: 32

Altered state of consciousness

Any state of consciousness that is different from the state we ordinarily identify with.

Typical altered states of consciousness include drowsiness, intense anger, or falling in love. Altered states can happen willfully, for example, through the use of drugs or high levels of exercise, or involuntarily, such as through the onset of coma.

Coma is the deepest altered state of consciousness. :24: G-277

Altered states of consciousness are different from your ordinary way of experiencing and expressing yourself. :27: 37

Amplification

In the simplest form, it meant increasing the strength of physical signals. :1: 180

A method for strengthening our experiences so they can develop and unfold. :23: 28

Following and intensifying a signal in the particular sensory oriented channel in which it appears so that its full message can emerge. :23: 87

Amplifying a signal means discovering the channel in which the signal is occurring and then intensifying that experience. If a signal occurs **in the visual channel**, that signal can be amplified by seeing the vision more clearly, looking closely at the colors, shapes and forms, or perhaps enlarging the picture. **Auditory experiences** can be amplified by listening to the sounds more closely. If the sound is a voice, we can determine whether it is a male or a female voice. Amplification of spontaneous **movements** could include increasing the spatial expression of that movement or doing it in slow motion. A **body sensation** felt in one part of the body could be amplified by increasing this feeling momentarily to include the whole body. :23: 88

The intensification or expansion and deepening of experiences. :24: G-277

Anima : Man's inner dream female. :14: 176

Animus : Woman's male dream counterpart. :14: 176

Anthropos

A personification of the entire universe that often appears in myths about the origin of the world. :6: G-148

Archetype

The tendency toward specific movements, drives to fulfill certain physiological functions, dream images, fantasies and moods. A field structure, a pattern that

manifests itself in terms of dream images and body states. More simply stated, *the archetype is a compelling tendency toward a specific experience*. If the archetype or field pattern is not made conscious, then it becomes an enemy of the individual clinging to the chronological path. :1: 167-168 The interrelationship between various channels. :3: 102 A total picture of the spontaneous phenomena occurring in all possible channels. :3: 101

The implicit structure and organization of processes which may appear in dreams, body problems, relationships, synchronicities and hallucinations. :5: G-174

Jung's idea of a collective pattern which forms and appears in dreams and fantasies as images that can be found in all cultures and during all times. :6: G-148

Archetypal patterns such as love and learning go on after the death of the body.

:7: 92 According to Jung, "Archetypes intervene in the shaping of conscious contents by regulating, modifying and motivating them." Jung saw the archetypes as the primordial patterns behind images, universal models found in everyone and expressed everywhere in mythology, literature, and the arts. Archetypes pattern our commonly shared experiences such as confronting death, falling in love, becoming whole, and the like. Jung found symbols of these events, such as the grim reaper, Eros, and wisdom figures, in religions, myths, fantasies, and fairy tales. :15: 151,152

According to Jung, the archetypes are inherited characteristics, "seeds," behind images or clusters of images. Stories and dreams are lines or strings of basic images, portraying shared human phenomenology. Archetypes or archaic images; they are found in the myths and fairy tales of people from all over the world. :17: 148

Ark

A feeling, a theory, or a spiritual experience that people sense can carry them through impossible periods. The ark is something you are commanded from inside to build, something that was only a potential and that you made conscious and built before the problem happened. That is the reason for developing your awareness, so that it can carry you through even difficult times. That is the meaning also of training yourself, to help you detach and float when your everyday reality seems threatened. :20: 255

The ark is a system that was built to flow so that its *cargo* could survive. The ark is a system built for going into altered states : systems that say, "You are going on a journey into the dark night of the soul," use the awareness within you to track and flow with these states. These essence awareness systems are *arks* that keep things afloat. Our basic essence level awareness and systems that work with altered states of consciousness can be extremely helpful. :20: 254

Assemblage point

The way in which you assemble or construct yourself. :11: 181

The way you identify, assemble, and conduct yourself, and your sense of reality.

:11: 6 The way in which you "assemble" or identify yourself. This means that our identity is no longer identical with consensus reality but includes the experience of the **force of silence** that gives rise to all the other worlds. :17: 61

Assembling : That is identifying yourself in different ways. :11: 17

Awareness

The capacity to discover and to use the channel of perception. :6: G-148
Two different kinds of awareness : **Short-term awareness** is channel awareness.
It is awareness of temporary changes in signals and consciousness. **Long-term awareness** is insight into the process of awareness itself. :8: 120 The power that gives us ongoing access to new states of consciousness and as yet unborn parts of ourselves and the world. :10: 73 Interest in ourselves, others, and outer events contributes to the global field's wisdom. :10: 155 Waking up to the nature of the world around you. :11: 128 **Awareness** : *Noticing* what you are experiencing. :21: 97 The ever-increasing ability to notice and follow what is arising in a given moment. :25: 132 With awareness, you may be able to experience the essence level at night, even when you are snoring. We always seem to be active! There is no time off, as far as awareness and its levels are concerned. :22: 17 Try to take your awareness as seriously as you can, and value it. :22: 19

Awareness work

Noticing the weather (the momentary atmosphere reigning in a group). :16: 179

Back action

A kind of feedback between body and mind. To be more exact, it is a non-consensual feedback between the body and awareness and the force of silence. A psychological analogy of back action is the experience of how changes in your everyday attitude influence the course of your dreams. Back action is crucial to our sense of emotional and psychological balance. :17: 77

Bardos

The dream-like feelings spaces in between points in consensus reality. :20: 122
The word bardo is often used to indicate a transitional or liminal condition between birth and death, during meditation, while dreaming, while dying, or during the process of rebirth. Bardo is a phase, a piece of space-time between our consensus reality times, organized, for example, by the time of going to sleep, waking time, working time, meditation time, and so forth. :20: 109 Space-time dreaming is all around us. :20: 110

Tibetans focus mainly upon the times in between life and death, which they call *bardos*. According to Chogyam Trungpa :

The Tibetan word bardo literally means "between two." Although it is popularly taken to refer to the after-death state, its principal meaning is the nowness in every moment of time, the continually moving point between past and future. Thus, bardo occurs at every moment of time, and to understand it is to understand the development of consciousness. :20: 109

Bare bones

Noticing and stating *exactly* what you see, without preconceptions or judgments.
It is the Zen phrase. :25: 40

Becoming whole

Finding your ally and asking it to help you find other lost or missing parts of your soul. :11: 95

Beginner's mind

A mind – or perhaps heart – that is open and unbiased. It is not shaded by knowledge but is free and spontaneous enough to follow what we normally forget or overlook.

:23: 83 A mind or heart that is focused on the flow of events rather than on attaining a particular goal, even when that goal is healing. :25: 183

Big U

It is a kind of hidden vision, center, sum, and background “pilot wave” behind the overt roles (the “boss”) and ghost roles (the “thief”) into which we get pulled.

:18: 214 Together with all the other worlds, the dreamer and dreamed, the observer and the observed add up to the total you, an experience referred to as the *big U*. Just as the quantum wave or basic pattern of an atom includes all its possible states, your big U has all your parts in it as well. The big U is the thread connecting all your dream fragments. It is the sum of all your parallel worlds and contains the major direction of your life. As the sum of many parallel worlds, your life adds up to the big U, the core of who you are. 18: 43-44 The big U, the sum of all your other paths. :18: 80 The big U, is the shaman’s central and most powerful tool. :18: 44

The source of your dreams; it's another name for the dreammaker. The Big You is the sentient core of everything that catches your attention as well as the things themselves. :14: 202 From the viewpoint of the Big You, the sentient you, every day is perfect. :14: 40 The Big You first appears in your worst problems, body symptoms, compulsive thoughts, addictions, and relationship and group issues that threaten to overcome you. To succeed in this match, the little you must become a warrior and struggle to interrupt the demonic destructiveness of that formidable inner opponent. As this mythic struggle continues, the successful warrior does not succumb to her apparently insurmountable problems, but survives and finds that her difficulties were but a mask, disguising a power that is now her ally, "the giver of secrets." :14: 202, 203 **Big U** : The vector describing the overall tendency of an entire world, a group, an individual, or even a particle. The big U is a psychological experience (derived from vector formulations of the quantum wave) related to David Bohm’s piloting-guiding function of the system’s mind (or more exactly, its **quantum mind**). It is moved by the invisible field of the **processmind**. :19: G-271

Bilocality

The two-in-oneness experience of being in two states of mind or two separate locations interconnected through the psychological (i.e., subjective) experience of **nonlocality**. :19: G-271 The appearance of the processmind in subjective, dualistic, dreamlike experience. Bilocality suggests that two (or more) things are both separate and not separate. :19: 247

Binary communication

A nonverbal method of asking questions that can be answered with a simple yes or no. :24: G-277

Biosphere

Each unit of the living systems tree – the individual, family, city, nation, and world – is a self-organizing whole, and simultaneously part of a larger whole. :6: 60

Black box

An *altered state*, to the facilitator's *nonlocal* mind that belongs to her and – at the same time – to the system of which she is currently a part. :21: 27

Blank access -- A technique that uses noninterpretative or "blank" words, sounds, and movements to help amplify experiences. :24: G-277

Blank accessing

This is a sensing method which presents an empty 'blank' or 'statement' for a group to project into or express itself with. :6: 97 We fill in the blanks with our own sounds, images, and fantasies. All blank-accessing methods are soothing and creative because they help bring up what is inside by giving it space and time. A **verbal blank** access would be, "Oh, yes, that." An **auditory blank** access would be to say, "Listen to that." A **visual blank** access like "Look inside and see," or "Look at the blank wall and paint a picture"; can work like magic. :7: 65 **Blank movement access**: If the client moves even a little bit, then you might say, "Oh, what a lovely movement!" [or] "Yes, yes! Go on with that movement". **Breathing access** [is to] pace the client's breathing for two or three breaths, and then add another kind of breath, your own kind, with a different sound or tempo to it. :7: 66-67 Blank access is a term I use for an intervention that invites the hidden processes to appear. :10: 43

Body

A machine or robot but also a dream and a piece of the whole world. :19: 140

Brain death

The state in which all functions of the brain are permanently inaccessible. The body can be maintained artificially for hours or days at the most. The signs of brain death include total unresponsiveness, lack of movement, loss of brain stem reflexes, fixed and dilated pupils, and so forth. :7: G-107 Clinically and legally viewed today as the irreversible loss of brainstem function. :24: G-277

Brain injury

Mechanical injury to the brain attributable to traumatic or non-traumatic sources. Traumatic sources include accidents, strokes, or blood hemorrhages. Non-traumatic sources include brain tumors, hypoxia, drug overdose, and alcoholism. :24: G-277

Broad strokes

That is, as an undifferentiated quality underlying all that you do. :27: 17

Bug

Sometimes a backlight or oppositional vector, experienced as a problem. :18: 247

Burning

Amplifying – intensifying an “X” experience in movement and sound so much that it burns up and everything can relax. :21: 114 To go further than you would normally

do in expressing that “X” energy. :21: 81 Burning the TROUBLE energy means *feeling it and using your entire body to express it*, from your face down to your toes. :21: 93

Burning your wood

Taking time to process our reactions to “hot” issues that touch us personally. It means allowing ourselves time to open up to and consciously get into our affects and feelings, to let go and react as strongly as we feel about those issues. :25: 297

A central idea behind this process is that if you are allowed to be really free with your reactions, you may then gain some detachment from them. This doesn’t mean that you will necessarily change your beliefs, but you won’t be so entirely gripped by them that you lose your overview and awareness of the other person and anything that lies outside of your paradigm. The idea is that it is not until we *have* our reactions and allow ourselves to express them as much as possible that we can gain some distance from them. :25: 298

Cerebral death : see *Vegetative state*. :7: G-107

Cerebrospinal fluid

A clear fluid that surrounds and protects the brain and spinal cord. :24: G-277

Change

In the process paradigm, [it] occurs through the confrontation of awareness with processes trying to unfold. :5: 24

Channel

The specific mode in which information is received, for example, the visual, auditory, proprioceptive, kinesthetic, relationship and world channels refer to information picked up respectively by seeing, hearing, feeling, moving, through another person or an outer event. :5: G-174 Perception modality of a humon. One of many interconnecting modes of perception, all of which together create our total capacity to perceive. Each channel is relatively independent. Humons use between five and eight channels at any one time. :6: G-148

The modes in which we perceive. They include the following:

Auditory	: hearing and noticing information as sound
Kinesthetic	: the sense of movement
Proprioceptive	: noticing feelings such as pressure, heat, temperature
Relationship	: noticing information as if it were observed by or coming from another person
Visual	: perceiving with reference to sight
World	: perceiving information as happening in or noticed by the world at large. :7: G-107

Sensory-oriented pathways or modes through which we perceive. Among the most common channels are kinesthetic (movement), auditory, proprioceptive (feeling), and visual channels. :24: G-277

Channel incongruity

The message comes in a way or channel or language with which we are not familiar. :6: 30

Channel switching

The act of consciously or unconsciously moving from one channel of perception to another in order to broaden awareness. :6: G-148

Chi

In Chinese philosophy, the concept of *Chi*, which means gas or ether and denotes the energy or breath that animates the universe. :1: 17

Chronic symptom

A symptom that you cannot get rid of might be a gift, a kind of light to awaken you and detach you from your normal geocentric consensus reality self. :22: 180

Chronos

The actual, that is consensus reality time: 3 o'clock, 4 o'clock, 5 o'clock, 6 o'clock. :20: 288 *Chronos* in Greek means time. "What time is it?" What is happening exactly? *Chronos* refers to the time of consensus reality time. Who spilled the water – you or me? That is *chronos*, the fact-based reality. But in relationship, those facts are not always easy to determine. :20: 51 (see **Kairos**)

Co-creation

The fieldlike experience of the processmind emerges into a sense of two or more entangled parts. When the everyday mind still has access to the processmind, you can witness and experience the natural flow between parts co-creating new realities. Conscious co-creation creates the **quantum theater**. :19: G-271

Moving with our process, with the world's process, as it goes from inside to outside to inside again, from life to death, and so forth. :20: 259

Coherence

A short-term, one-to-one correspondence between elements in different systems which have identical or similar form, shape, or structure. :17: 100

Being in tune. :20: 241. Being at one with your process-mind, with space-time dreaming. In this state you will feel your arm rising before it even rises and you will move with it so that the transitions are less abrupt. All your signals; your body, mind and spirit or whatever; all act as a unity. :20: 243. Coherence describes being close to your deepest self, the universe's dance of the ancient one. Coherence lets two apparently opposing energies or facts in consensus reality both be true at the same time because they both belong to the same dance, to the same community. :20: 248

Collective primary process

This is a consensus reality, a primary process shared by the majority of individuals in a given family or community. This process simulates the world and the environment. A psychotic person no longer shares this picture of reality. This process resembles the primary process of an individual, except that instead of 'I,' which an individual

uses to refer to his role in a given collective, he uses 'we,' by which he refers to a primary process shared with others. :5: G-174

Collective unconscious

It refers to essentially vegetative experiences which cannot be trained or manipulated and which remain relatively independent from consciousness. The collective unconscious may thus be symbolized by plants and undomesticable animals. :1: 163
A term developed by Jung referring to experiences which are found among people from all over the world. These experiences are symbolized in dreams by figures without immediate personal associations from one's past such as kings, queens, magicians, trees, animals, etc. The collective unconscious frequently appears in secondary processes. :5: G-174 (see **Personal unconscious**) Jung's definition of a creative, memory-filled, pattern-filled field located outside time and space, and which appears in our fantasies, synchronicities and dreams. :6: G-148

Coma

A state of extreme insensibility to outer stimuli from which it is difficult to arouse the individual, connected to psychogenic problems, organic brain lesions, or systemic metabolic changes such as glucose or oxygen deficiency. The duration of a coma depends upon the extent and severity of the pathological process, the ability of the helpers to process its contents, and the psychology of the individual. (see also *Trances* and the definition of *coma* according to Plum and Posner, *Diagnosis of Stupor and Coma*). :7: G-107-108 The deepest form of unconsciousness. :7: 54

In the medical context, a prolonged state of unresponsiveness much like sleep in which the person does not react to outer stimuli or to her inner needs. The comatose state may be due to metabolic, structural, or psychogenic factors, or a combination of these. From a process-oriented viewpoint, coma is an extreme altered state of consciousness in which the person is not relating to ordinary reality, yet is going through potentially meaningful inner experiences and can be related to through special communication methods. In the Manual: *COMA, A Healing Journey*, Amy Mindell, the term *coma* is used broadly to refer to a spectrum of altered states from the deepest form of coma to a persistent vegetative state, and to the various stages in which the person emerges into degrees of wakefulness and recovery. Some of these are defined medically by such terms as clouding of consciousness, delirium, stupor, locked-in syndrome, and the minimally responsive state. :24: G-277

Coma vigil

A persistent vegetative state in which one or both eyes are open, :7: G-108
In a "coma vigil" one or both eyes remain open with minimal or no detectable evidence of responsiveness to outer stimuli. :7: 58-59

Common ground

The experience that we are all together as a unit on the same earth location. Imagine a group of people who work in an office. Then imagine them out drinking. There is an atmosphere they share, a kind of common ground. :20: 281

Commune

To sense your own and the other's buzz or "mmm." *Commune* means being in touch with nature and the "-icate" means using that while being in everyday reality with others. The word *commune* is the essence of the term *community* and means "coming together." :21: 339

Commune-ication

Communing with the field to relate to the person and all else in that field. :21: 236
In commune-ication, I am here, *and* I am there. :21: 236

Communi-flow

Act out and flow between u + X as fluidly as possible. :21: 32 *That is, try to feel deeply into all sides!* :21: 33

Communi-flowing : Going deeply into each side as you communicate. :21: 30

Communing

To be in touch with the universe and to use that experience to "sense it," to "commune-icate" with yourself and others. :21: 308 *Reading into others, discerning why they behave the way they do.* :21: 312 *Feeling into the other.* :21: 319 *"Commune," that is, try to connect to the spirit and ideas of those manifesting that "X" energy.* :21: 332

Communism

The process of equalizing class. Communism is a phase in community process trying to happen wherever a conflict arises between those who have money and those who don't. :12: 168

Community process

A strange, awesome experience, a place that is international and personal, intercultural, cultural and countercultural. Following the flow of communication, you go deeper and deeper into the mystery inside, between and among us. :12: 71

Compassion

Process work defines compassion as nurturing, caring for, and attending to those parts of ourselves that we like and identify with while *attending equally to* and appreciating those parts that we do not like, that we disavow and that are far from our identity. Further, compassion involves helping all of these parts to unfold and reveal their essential nature and meaning. Therefore, compassion means attending to all the aspects of our experience and consciously allowing each to unfold. :23: 70

In a process-oriented sense, compassion means being in step with what is happening, using awareness and being precise and feeling. This definition of compassion combines the clarity of scientific attitudes and the feeling capacity of the heart. :18: 266 *Gaining access to the big U and/or the processmind, being open to all directions and sides; compass-ion, meaning a 360-degree "compass" openness and interest in all vectors.* :19: G-271

Complex

The name for a particular interaction in which the ego does not or cannot flow with the Tao, the dreambody. :1: 171 A term originally defined by Jung which in this work refers to a disturbance of attention due to a secondary process which has been accessed and disturbs the stability of the primary process. The complex is organized by an archetype, has an awareness of its own and structures a given secondary process. :5: G-174

Jung used *complex* to mean *exaggerated feelings* and *feeling-toned association*. He found he could measure complexes with a stopwatch (the precursor to the lie detector test). Words such as *mother* or *father* could be detected as delayed associations. Jung later explained that complexes were organized by archetypes, which appear in basic images or forms. Much like the chemist's complexes bound by electric fields, Jung's complex was a group of memories, feelings, and interpretations bound up with an archetype (a father complex, for example). :18: 157

Wild phases of space-time. :20: 118. Something like a bend in space-time, something that curves you, spaces you out. :20: 99.

Complex experience

[An] "Experience" of real and imaginary quantities and qualities, a mixture of everyday reality and fantasy or dreaming, of CR and NCR characteristics. :13: 102

Complex numbers

Mixture of real and imaginary numbers. Complex numbers are a combination of real and imaginary numbers. For example, $3+4i$ is a complex number. :13: 98
Observations that include both CR and NCR experiences are the psychological analogy of complex numbers. Every observation is analogous to a complex number in the sense that it includes both real (objective, consensual) and imaginary (subjective, non-consensual) perceptions. :13: 119

Complex number field

[It] is a numerical map including all real and imaginary numbers, an area within which all mathematical operations can take place. The complex field is a mathematical analogy of the field of awareness that includes both CR and NCR experiences and in which processes may unfold, that is, where we can add, reduce, generate, self-amplify, and so on. :13: 119

Computer Aided Tomography (CAT) Scanning

X-rays of brain structures formed by the difference in x-ray absorption from the fluid in the ventricular spaces and the brain tissue itself. :5: G-174 (see CT Scan)

Conflict resolution

Gaining access to all the different roles in a field and allowing them to interact. :6: G-148

Congruence

A measure of how together you are with your signals. :20: 243. Congruence is about being at one with signals. :20: 248 *It* refers to being together with the signals and the

events happening in dreamland or in consensus reality or in both. :20: 243. When the body, or parts of the body, function as a unified system. :24: G-277

Conjugation

The mathematical operation of multiplying a complex number by its reflection. The result of conjugation is always a real number. A psychological analogy to conjugation is lucidly dreaming a dream into reality. In this process, an unconscious process, such as a dream, generates an insight or interpretation through being reflected by a lucid dreamer. The psychological process of conjugation, or lucid dreaming, **includes two separable aspects**. **One** is the NCR aspect of unfolding experience (analogous to the complex number being multiplied by its reflection). The **other** is the final result of that process (or operation) that can be shared with others – an insight or interpretation analogous to the real number. It is possible to forget or marginalize the conjugation process by focusing only on the real result, the insight or interpretation. :13: 119 **In psychology** conjugation is the pattern of conjoining dreaming and its reflection, lucid dreaming, thereby generating consensus reality and everyday consciousness. :13: 188 **Mathematical physics** expresses reflection of a signal with the operation of conjugation, which multiplies the quantum wave by its reflection, $(a + ib) \times (a - ib)$. In psychology, this reflection is the amplification needed to lucidly generate reality. This lucidity may occur spontaneously, or it can be produced with practice. :13: 310 A form of reflection in which a quantum wave or complex number – such as $a + ib$ – is reflected to become a real measurable number. :18: 63

Consciousness

Means awareness of our ability to perceive. :2: 124 In process work, the term consciousness refers to awareness. :4: 32 This term refers to having an observer who can metacommunicate and who is aware of the mode and channel in which perception is occurring. :5: G-175 A term which I use only for those moments in which the individual is aware of primary and secondary processes. :5: 25 Becoming aware of awareness. :6: G-148 A term sometimes referring to wakefulness, at other times implying the highest state of awareness, one in which we are aware of what and how we perceive. According to Plum and Posner (*Diagnosis of Stupor and Coma*), consciousness is "a state of awareness of the self and the environment and coma is the opposite, i.e., the total absence of awareness of self and environment, even when the subject is externally stimulated." :7: G-108 Consciousness means being aware of the various parts of yourself as well as being aware of yourself as an interacting part of a larger community. :13: 29 The awareness of consensual signals, is rooted in dreaming and quantum flirts and created through the self-reflection of these NCR experiences. **In physics**, conjugation multiplies complex numbers to create real numbers. Consciousness is like observation; both are the result of self-generating NCR reflections and can be consented on. Dreaming and quantum flirts occur at a speed without perceptual duration, but the advent of consciousness occurs in time. :13: 310-311 The ability to observe parts of consensus reality and parts of dreams and to understand these parts as aspects of your self. In this new definition, consciousness deals with parts and with their connection to one another. :14: 36

From a medical standpoint (and in relationship to coma) the awareness of self and environment. In this context, coma is the opposite condition – that of

unconsciousness – in which there is no awareness of oneself or the environment, even when stimulated externally. **In a process-oriented model** the degree of consciousness is assessed by discovering the comatose person's potential for inner awareness and perception, as well as responses to outer communication that are related to the comatose person's altered state of consciousness. :24: G-277-278

Consensus

An agreement to address a certain topic or follow a direction for a limited time.
:12: 41 A particular state of a group's mind in which everyone agrees about something. Consensus is that special, temporary group condition in which people move unanimously together in a particular direction. :12: 194-195

Incongruent consensus: Groups that have been publicly abused may not be able to agree on a focus or consent to a leader's decision. Passivity and apathy may indicate a history of abuse. Democratic countries and organizations do not function well, in part, because people who are afraid or hopeless do not represent their viewpoints. Unless everyone speaks out freely, a consensus is meaningless. :12: 122

Consensus making

The facilitator can help gain agreement by discovering what direction the group would like to take first and by knowing that all of the issues and feelings are important and need to be discussed at some point. Whatever theme is chosen, it is a large umbrella topic with many subthemes, some of which may include other topics mentioned by the group during filtering, that is, the process of sorting for issues.
:19: G-271

Consensus Reality

CR is impersonal; it has authorization and is considered fundamental in a given time and culture. In *Quantum Mind* consensus reality refers mainly to the reality of physics, the classical, everyday cosmopolitan reality of everyday life in which terms such as space, time, size, age, particle, and, even, person have fairly well-defined and collectively consented-upon meanings. :13: 26 (see **Non-consensus reality**).

CR refers to a given community's "reality," expressed with an agreed-upon verbal and nonverbal language, including numbers and gestures. :13: 117 Consensus reality defines itself, so to speak, in terms of what can be measured, reproduced, and shared with others. :13: 261 The definitions of reality (and therefore of all communication methods) that are implicitly agreed upon by a given culture. :24: G-277 The implicit, consensus reality of a given group. In the book *Dreaming While Awake*, I have written with a multicultural population in mind, CR means cosmopolitan reality. This CR marginalizes sentient experience. CR is the world of **experimental physics**, where you can measure signals and make observations. From the **cosmopolitan view**, consensus reality seems more objective, NCR more subjective. :14: 46-47

Consensus Reality : What we all agree is real, or consensus reality. :18: 64

Consensus reality = The world everyone says is *real*. :20: 18 The generally agreed-upon idea of what is "real." In the twenty-first century, this means that which can be observed "objectively" in time, space, matter, and energy. In today's consensus reality, something moves only if something near it touches or pushes it. :19: G-272

The everyday reality that most people consent upon, the *doings* of our world, the agreed upon names of objects, etc. :26: 20

Consensus reality – that is, the ordinary reality about which people agree. :27: 15

Consensus Reality Level : Your primary process and its substyle arise out of CRL and are often closely related to your upbringing and/or social norms. :27: 118

Contagion

A particular process in which economic changes in one country will likely spread to other countries. Contagion is about experiences in one spot being *picked up* at a distance. Contagion is a causal and also, in part, a nonlocal aspect of economics. It is a field effect, now here and now there, like a disease at the essence level. :20: 303

Controlled abandon

Letting things go and then picking up and supporting the emerging patterns. :10: 78
Letting go while still having some element of alertness. :23: 136 This is a special mood in which a warrior lets go of himself while retaining a quiet center. :23: 158
Being naked carefully so your basic flowing nature appears. :21: 79 *Controlled* means abandon yourself into the dreaming – and be careful not to hurt yourself. :21: 76 *Control* requires that you care for yourself, and *abandon* means letting go to discover something in this dreaming state. :21: 76

Cool spot

A momentary resolution, or a cooler quiet spot. If you don't slow down at cool spots, you can miss the cooling off factor – which might be a potential key to the group process issue. :22: 66 (see Hot spot)

Cosmologist : The scientific observer of the universe. :13: 470

Cosmotheandric vision

That is, one that includes gods, people, animals and the whole environment. :12: 133

Countertransference

The doctor's affective experiences of love and hate transferred on to the patient. :4:7
An occurrence when the helper or teacher or therapist has strong feelings toward the student or client, especially around their transference issues. Since the healer's feelings toward the client partially determine how well the therapy goes, countertransference feelings are crucial to what occurs. If you have good feelings toward your client, that person is more likely to accept your medicine or therapy, whatever it is. When the countertransference turns negative or you cannot separate your experiences from theirs, the outcome is unpredictable and depends on awareness on all sides. :14: 145 The therapist's *counter*-reactive feelings about the client. Countertransference in process work means that the therapist is either dreamed up as an aspect of the client's process or has feelings that arise about the client that are related to the therapist's personal psychology, or both. In a process-oriented view, the labels of *transference* and *countertransference* are states in flux. :25: 265

Counting

An abstraction of an interactional awareness process that involves noticing, marginalizing, marking, and unfolding. Counting matches events with a given

standard aggregate such as fingers. :13: 117 Counting is an interactional process between the observed and the observer. This interaction is a rapid, automatic awareness and a dynamic process. As a result, not only do numbers represent consensus reality characteristics of events, they also symbolize the awareness behind the observation process. :13: 53

CT scan

Computerized Tomography scan. A test that uses a combination of computer and x-ray technology to reveal physical abnormalities by means of high-quality, cross-sectional views of body tissues. :24: G-278 (see **Computer Aided Tomography (CAT) Scanning**).

Cubism

An artistic form in which many dimensions or perspectives of a given subject are portrayed simultaneously. The Cubists believed that you could not truly understand a subject unless you viewed it from many sides all at once. :26: 152-153

Dark sky : The power and potential of the processmind. :19: 25

Death

A relativistic term based on the observations of the *real body*, referring to the annihilation of our present identity. :7: G-108 A transformational process, a procedure in which your identity leaves your CR in life, usually at the end of life. Many religious practices, such as those described by Sogyal Rinpoche in his *Tibetan Book of Living and Dying*, view death as a transformation from your ordinary self into an altered state through the use of meditation on light, quietness, controlled breathing, and other methods. Altered states arising from these practices are described in terms of enlightenment, light, emptiness, silence, and quiet. :13: 282

The end of our identification with certain characteristics and the beginning of a new potential to open to new vistas. From the quantum view, from the force of silence, we are a combination of death and life. :17: 166

Decerebrate posturing

Characteristic positioning of the hands and fingers in which the arms are extended outward rigidly and turned away from the center of the body as a result of injury to particular motor areas of the brain. :24: G-278

Decoherence

Getting out of tune with your basic stochastic dancing self. It's easy to get out of tune because we are all partly determined and partly totally random. The tendency to get out of our basic oneness *decoherence*. :20: 241

Decorticate posturing

The characteristic contortion and contraction of the limbs in a comatose state so that the elbows, wrists, and fingers bend toward the center. People in this state still display primitive reactions and may yawn, smack their lips, or grimace without apparent purpose. :7: G-108 Characteristic positioning of the hands and

fingers in which they are rigidly bent in and upward toward the chest as a result of injury to particular motor areas of the brain. :24: G-278

Deep bodywork

The use of the hands in a loving way to elicit profound body experiences. :24: G-278

Deep democracy

Realization that everyone is needed to represent reality. Awareness that the world can only partially be understood. :10: 155 Deep democracy is our sense that the world is here to help us become our entire selves, and that we are here to help the world become whole. :10: 5 **IN PERSONAL LIFE**, it means openness to all of our inner voices, feelings, and movements, not just the ones we know and support, but also the ones we fear and do not know well. **IN RELATIONSHIPS**, deep democracy means having ongoing awareness of our highest ideals and worst moods. **IN GROUP LIFE**, it means the willingness to listen to and experiment with whatever part comes up. **IN GLOBAL WORK**, deep democracy values politics, ethnicity, separatism, and the spirit of nature. :10: 154-155 Deep democracy means that everyone must be encouraged to note and express whatever they are feeling. :12: 187 **Deep democracy** is a new awareness procedure that respects all individuals, parts, and states of consciousness. :16: 174 It requires educating ourselves to notice all our inner experiences while dealing with the outer world, holding an awareness in a given moment of feelings, dreaming, and social power. :16: 14 Includes the free and equal right of all *dreams* and *essence experiences* to be represented. Deep democracy requires sentient awareness of changes, flirts, dreams, as well as everyday reality.

:18: 175 A concept, as well as an elder's multidimensional feeling attitude toward life, that recognizes the basically equal importance of representing **consensus reality** concerns (facts, issues, problems, people), dreamland figures (**roles, ghosts, directions**), and the **essence** (common ground) that connects everyone. :19: G-272

Deep democracy : To actualize a world that is more aware of itself, that values various positions in its social and ecological fields, we need elders, people who are in touch with a big picture. This big picture is one in which everyone and everything seeks and finds a home, where individuals and organizations learn to debate but also appreciate themselves deeply as individuals, roles, and as aspects of the universe.

:20: 318 Army's term *deep democracy* grew out of large group work. It describes the facilitator's openness to, and appreciation for, all parts of a group. It means allowing all the different sides of the group to emerge and communicate with one another; the authority, the rebel, the fearful and silent parts all have a forum for their expression.

:23: 73 An open and inclusive attitude toward all of the various parts inside and outside of ourselves. :25: 131

This term has to do with valuing *all of the dimensions* of our experience, both inside of ourselves and with those individuals or groups with whom we work. :27: 15

Deeply democratic : It values real, dreamlike, and ineffable events. :18: 247

Deescalating signals

Those signals of withdrawal, such as quieting voice, moving away, looking away, or simply losing interest. :10: 91

Default function

That is, no matter what you have learned or how hard you try to change or adapt yourself to a given norm or standard, you will always revert back to the most unusual, unique, and inimitable you ! :27: 42

Deluge

A big flood, a big catastrophe, a lot of trouble. And the deluge means a lot of entropy but then it also reawakens the world and miraculously there is a re-beginning. :20: 43

Depression

A state of great unhappiness in which one's tempo of speech and movements are slowed down. It can become a psychosis if there is a reversal of the original primary and secondary processes. There is, except in psychotic cases, a metacommunicator present who is able to communicate with others. :5: G-175

Detachment

Detachment must no longer lead to disinterest in and disconnection from the world, but to a new kind of immersion in the Dreaming. This kind of immersion in conflicts, coupled with appreciation of all sides, can replace transcendence as a goal. :16: 160 A particular feeling in which we are released from the apparent situation, when we step back and discover a "meta" – or outside – point of view. All of us notice a sense of detachment in ourselves in subtle moments when we sit back, feel a bit numb or trancey or have the need for an overview. Following this sense of detachment provides a perspective not wholly immersed in the ongoing drama of life. :23: 102

Deterioration

All usable forms of energy will be converted into unusable forms, such as heat (hence the reference to the "heat-death of the universe"). :17: 280

Die : That is, to drop out of your consensus reality mind. :22: 56

Dictator : A leader who uses power excessively and abusively. 12: 170

Diffuse brain injury

Brain injury that affects many areas of the brain, typically caused by a buildup of poisonous substances that intoxicate brain tissues or by prolonged hypoxia. :24: G-278

Disease

A primary description of a secondary process disturbing us. (see Illness) :5: 24

Disturbance : Means consciousness of a foreign element. :1: 165

Disturber

The interrupter of a primary process focus. :6: G-148
Represents needs which everyone has repressed or forgotten. :6: 78
[*The person who does not know*] how to bring in new ideas in a more acceptable way. :6: 75

Divination

The practice of seeking knowledge of the future or the unknown by what is called “supernatural means,” by means of laws beyond our present scientific explanations. :21: 359

Divine

Something marvelous and spiritual, but I use the word *divining* to mean looking for something. One reason you cannot sometimes understand your own behavior, feelings, or dreams is that you don’t know the diviner in yourself who went to sleep. :20: 13

Double

The quality behind all the things that flirt with you. It is the sentient essence, an invisible face behind all other faces, behind the most horrible and magnificent events, the wisdom in your dreams, addictions, and worst compulsions. The double is a part of you that is not human, which relates to and is in constant contact with the rocks, trees, wind, water, earth, the solar system, the whole universe, as well as the ants and elephants and the human realm. The human is just one of many realms. The double is the Dreaming experience that unfolds into the figures of the Big You. :14: 200 The double is the Dreaming fire behind the Big You, the fire and intelligence behind your dreams. :14: 202

Double edges

The edges both partners have on each side of the relationship; :9: 188 [e.g. Army says] I have an edge to express something and you have an edge to express something, too. :9: 189 The double edge is the key, in blocked crisis, to letting the water flow again. :12: 208

Double signal

Language or body gestures which the communicator does not identify with. Signals or communication which are related to a secondary process. :5: G-175 Double signals refer to expressions coming from a person which are part of his secondary processes, information with which he is not able to identify himself in a given moment. :5: 25-26 A piece or whole or an unintended message which usually confuses communication. :6: G-148

An unconscious body gesture which expresses the inner dream figures you do not identify with. :8: 105 Unintentional signals which you communicate. These signals are in your vocal tone, the way you use your body, your posture, the distance you assume when in communication with others. :9: 179 A double signal is a signal containing two conflicting messages. For instance, in a group process, someone might be asking for help and unconsciously be yelling at the group for not working hard enough. :10: 53 The behavior with which you do not identify. :11: 127

Double signals are those gestures and motions you make that you are not identified with or aware of, in a given moment. :27: 63

Double signals refer to body signals, gestures, and experiences that do not go along with your momentary intention, or primary process and substyle. :27: 130

Typical double signals [are the] experiences [which] you afraid to express directly [or] which you refuse to admit even to yourself. :12: 206

A secondary expression (of face, of gesture, of voice) that is different from, or even contradicts, the more obvious primary expression that we identify with. The double signal is one of the most pronounced of many signals and processes that a person emits. :18: 73

“Second messages” we send of which we are not aware. You can see double signals in dreams and in body postures. For example, I might say verbally that I want to relate to you. That is my intention. However, at the same time I am looking down and not at you. A double signal is usually entangled with what is intended in communication. :19: G-272

Double-state ethics

An ethical standpoint that incorporates the responses of the person before he went into a coma, as well as responses while in the coma, about life-and-death issues. :24: G-278

Dream

A process trying to happen in consciousness. :7: 23 Jung’s theory that a dream is its own interpretation is a process-oriented view. Process (dreaming) is its own solution. :13: 64 Dreams are verbalizable statements about a remembered but usually unintentional experience from the night or day, usually containing specific images, sounds, body feelings, smells, and so forth. Dreams include the dream images from the night before, or those early morning memories of the night, the first song, mood, sentence, and fantasy you have while awakening in the morning. Dreams include sudden fears, feelings, and ideas that disturb your attention during the daytime. :15: 31 **High dreams** : Amy and I created this term to mean your deepest beliefs and highest hopes, your expectations that people will live up to some ideal -- for instance, the notion that people will always be sweet-tempered. High dreams describe the world you want to create; [they] can keep you engaged in life. They underlie and strengthen your world view. :12: 199 **Pipe dreams** : [They] cut you off from reality. They make you co-dependent. :12: 199 **Low dream** occurs when you are in shock about the nature of people, groups, or life. You get depressed and sick. You lose hope, walk out, go back to drugs, swear you’ll never go near human beings again, or feel like killing yourself. :12: 199 **Dreams** : Images, sensations, sounds, or movements you remember arising out of a relaxed everyday state of mind, or a deeply altered essence-level sleeping state. :21: 240 Dreams are the result of little bangs. They can re-begin and re-orient our lives. :22: 7 The dream is like an image, an idea, or a feeling that you can almost formulate when the essence level, the sound of silence, reflects on itself and emerges. :22: 86 The center of your life is the dream you had last night and the dreaming process behind each and every one of your symptoms! :22: 180

Dreambody

The [term for] inner body sensations and connected fantasies. :1: 5 The dreambody is created by individual experience, personal descriptions of signals, sensations and

fantasies which do not necessarily conform to collective materialistic definitions. :1: 11 The dreambody is the psychophysical process which is trying to dream itself, so to speak, into being. :1: 184 A term for the total, multi-channeled personality. The part of you that is trying to grow and develop in this life. :2: 39 The idea that your secondary body processes such as illnesses and symptoms appear in dreams. :3: 27 Fantasy world produced by the client. :5: 27 The phenomena which occur when body experiences which have been secondary are amplified creating an altered state of consciousness which mirrors one's dreams. :5: G-175 A body with a dream field around it, organizing experiences. :6: 27 A description of the experience we have of our bodies, occurring when we relate images to body feelings and symptoms. The dreambody is usually experienced as a disturbance to the real body and first comes to awareness in the form of symptoms. :7: G-108 Every body symptom or pain could be found reflected in the images of dreams. Arnold Mindell called this reflection the "dreambody." Uncontrolled body experiences are mirrored in dreams. Reformulated, you might say that your body is dreaming. When focused on and amplified, body experiences always appear to be reflected in dreams you had before the symptoms appeared. :14: 128-129

Dreambody : Body experiences such as a sharp pain mirrored in dreams by symbols such as a knife. :19: G-272 The relationship between your physical body and your dream figures the "dreambody". In other words, the harmony, conflicts, and battles in which we participate in the outside world and/or in our dreams are not just outside or in our dreams, but are also inside our bodies. :19:130 "Dreambody" refers to our proprioceptive body experiences, such as aches and pains, which are reflected in dreams. :19: 262 Arny's discovery of the *Dreambody* : i.e., the mirror that exists between body experiences and dream images. He discovered that dreams do not occur only at night while we sleep but also pop out during the day in our spontaneous motions, sounds, body feelings, and relationship problems and in our interactions with the outer world. :25: 6 The concept of the Dreambody, in short : all body symptoms mirror our dreams. :22: 175

Dreambody language

[It is] communication process, [manifested by] body signals, sitting positions, vocal tones, actions, and reactions which can be observed not only during conversations, but also in the dreams. Dreambody language is truly dream-like. We do not quite notice or understand its signals. Its information appears quickly as incomplete body motions, strange notions, or dreams, as well as in beliefs and myths which we do not even realize we have. :4: 4

Dreambody work

Means essentially becoming aware of a signal, determining the channel it is in, and then amplifying this signal until a process begins. :2: 86 Its basic idea is that *what is happening to your body is mirrored in your dreams.* :22: 175

Dreamdoor

A potential opening to another world, another realm. It is a door, an opening, an invitation that can be taken, or not. :15: 159 Dreamdoors give you a view of a separate reality. :15: 167 If you open and go through a dreamdoor, you get a new view of a reality, your space and time change (:15: 160) and you can do what I called "secret dreaming." :15: 167 (see **Secret dreamwork**)

Dreamdoors are persistent feelings, sentences, movements, or states of mind that have three characteristics. These are :

1. Something, someone, or some object or person who catches my attention and is “not-me.”
2. A time that is “not now.”
3. A place or space that is “not here.” :15: 172

Dreamdoors and flirts, in principle they are different. Flirts are unstable, quick experiences in everyday life. You need to be a “fast cat” to catch them. In contrast to flirts, dreamdoors have more persistence in claiming your attention over time; they are firmer signals such as sentences and words that can be easily recalled. While dreamdoors persist as messages and signals, flirts are “presignals” and are more easily overlooked. Although dreamdoors are more readily perceived and remembered than flirts, usually we do not focus on dreamdoors since we assume they are simply part of consensus reality. We may not realize their “doorlike” quality. We only know they are doors by testing them – by exploring sentences containing the future, the past, or complexes, to see if they set you off into Dreaming. You cannot focus on flirts in this way because you can barely see them; they happen too quickly. :15: 170-171

Dream ego

An ever-changing primary process we identify with in everyday reality. This dream ego is not a fixed state. :18: 43 In everyday reality we speak of observations or dream fragments. What we notice during the day or night, however, arises from a more sentient perspective, a parallel world. This world, as well as all other worlds, depends upon the state you are in when you are looking at it. In dreams we see this state of mind as what Jung called “dream ego”. :18: 43

Dreamland

The world where Dreaming first expresses Itself, in a particular form such as the dualistic world of dreams, movement, dance, images, body aches and pains, and so on. :15: 31 Dreamland appears in narratives in terms of past, future, or not here, not-me. :15: 160 A general level of awareness including dreams, dreaming while awake, and nonconsensual experiences (relative to a given community). :19: G-272

This level refers to experiences that are dreamlike; that is, those experiences that lie in the background of your awareness and have been marginalized. Dreamlike experiences include, for example, feelings you have not yet noticed, dreams and dream figures, and double signals. :27: 114

Dreamwork

Relates the memories of Dreamland – namely, pictures, the images, fantasies, and body experiences – to the rest of your experience; that is, to everyday reality *and* the Dreaming. :15: 31

Dreaming

In process-oriented psychology, I call the awareness process from which observation arises, "dreaming," which is a combination of meditating, musing, and imagining experiences that most people ignore. I use the term "dreaming" as a basic, usually unconscious form of awareness, which precedes consciousness. :13: 64 [It is an] awareness process that exists like shadow behind each moment of observation. :13: 53 The mathematical analogy to dreaming is the wave function, whose general form is $a + ib$. For CR observers, dreaming is a subliminal or "flash-like" awareness that exists without reflection. :13: 310 All sentient NCR experiences, such as the feelings you have in sleep, your fantasies, intuitions, and unexpected body feelings, as well as partially observed objects that fleetingly catch your attention. These are the pre-material origins of the world. :13: 581 In dreaming there is an equivalence of the information about doing something and someone else reflecting on that later without knowing about it occurring earlier. :13: 592 Flowing with the unknown river of community. :12: 235 The power behind the figures you see in your nighttime dreams and everyday reality. :14: 5 The origin of all your experiences, including your sense of meaning and your deepest beliefs. :14: 8 The dreaming is a tendency; it is our basic perception that precedes all thoughts and sensations that can be formulated. The dreaming even precedes the dreams you have at night ! Dreaming is the power that creates the figures of dreams, and the Dreaming unfolds into Dreamland. :14: 14 A kind of nonverbal knowing, a sort of feeling or sense that was there *before the images or actions*, a feeling that expresses *itself* in terms of the psychological parts and their relationship to one another. :15: 30 **Ignoring the dreaming** means marginalizing the deepest unformulated experiences that create your actions in everyday life. :14: 6-7 **Dreaming** is one of our main "lights." Dreaming is more central than our everyday mind; more central than the diagnosis of body issues. :22: 180

Dreaming paradigm

Based on experiencing preverbal, sentient phenomena and on Its images in Dreamland and everyday reality. Dreaming paradigm made me place more emphasis on the magic of the moment and less upon dreams. :15: 190

Dreaming together

A new kind of social activism; it means going deeper to find the basis of personal and social healing. :11: 212. Psychologists identify basic human drives such as sex, death, love, power, and the hope for transcendence. I add another drive to this list : that of dreaming together. This is the community's way of following the Tao by following secondary processes. It is the aboriginal way. :11: 217

Dreaming Up

This expression refers to the phenomenon which occurs when a double signal creates reactions in another person. The term comes from the empirical observation that the reaction in the other person is always reflected in the double signaller's dreams. :5: G-175 The morphic tendency of a field to differentiate and create its own parts. :6: G-148 You pick up experiences which the other person dreams about but has an edge against. :9: 142 In dreaming up, you do not realize that your CR behavior can be seen as having been evoked by signals from me. I dream you up, so to speak. Your behavior comes from signals that seem to be originating only in me. In both

projection and dreaming up, you marginalize your NCR role in events, the quantum flirts between us. :13: 491 Dreaming up occurs when my dreams unwittingly provoke your feelings – without you or me realizing that your feelings are related to my dreams. In other words, your feelings are not created by your psychology alone, but are temporarily provoked or dreamed up by things that I do unconsciously and that you can see in my dreams. For example, a client who dreams of a needy child may dream up a therapist to have positive feelings toward him or her. The therapist can locate the origin of these positive feelings by examining the dreams of the client. In this case, the client's "needy child" may be thought to "dream up" the therapist to have positive feelings. :14: 146-147 By “dreamed up,” I mean that dreamlike events inside of us may not be directly represented, but “dream themselves up” on the outside, so to speak. Dreaming up implies that the dream world seeks to realize itself in everyday life ! :16: 136

[An] experience when the therapist begins to act as if he or she were a part of the client's process that the client has disavowed. The therapist can become dreamed up by incomplete signals of the client and react to them without even noticing the signals consciously. For example, the client may identify with leaning back and relaxing but be talking very quickly. Suddenly you as therapist find yourself feeling antsy, agitated and wanting to move. You may be "dreamed up" by the client to pick up information that he/she is not aware of, that is, the fast speed of his/her voice. :23: 130-131

When the client emits certain unconscious signals, the therapist's body experiences and reacts to them; the therapist changes. And vice versa. :25: 187 The experience when a therapist unwittingly begins to act like an aspect of the client's process that is not yet directly represented. :25: 130

Dream progressions

The flow of a dream or dream fragments from the beginning to the end. :25: 179

Drop out : To detach from the values and norms of a culture. :20: 138

Earth service

Helping individuals and groups become their individual and total selves. :10: 130

Ecologist

[The person who] recycles not only plastics and paper but also experiences we would normally discard ! :23: 79

Ecology

The relationship between the animals and all things and their natural environment, we deny this if we marginalize our sense of relationship to the living and nonliving world. The study of our home, which includes the interactional processes in and between us and the rest of our living and nonliving world and universe. :20: 223 Ecology is not just a scientific domain, it is also a social and psychological issue. When ecology is intermixed with issues of money, privilege, and classism; when people dump and trash places where real estate is inexpensive and people are poor, we might have eco- or environmental racism. :20: 224 Ecology as a science should

focus on essence-level experiences as well as on chemistry and biology, physics, climate change, erosion, and evolution. :20: 228

Edge

The experience of not being able to do something, being limited or hindered from accomplishing, thinking or communicating. Structurally speaking, an edge separates the primary from the secondary process. :5: G-175 *The name for the experience of confinement, for the limitations in awareness, for the boundaries of your own identity.* :8: 71 The limit of what we believe we can do. A description of something we think is impossible for us to experience or live with, :7: G-108 [e.g.] a statement of identity, such as 'I am not that', indicates an edge. :8: 71 A communication block that occurs when an individual or group, out of fear, represses something that is trying to emerge. :12: 41

The borders or barriers that exist to the eternal and continual flow of inner processes. In speaking, when we can no longer say something, we have reached a communication edge. An edge is a kind of threshold. Just as logs or rocks in a river give form to the river, edges give form to your inner processes. Edges are neither good nor bad; they simply divide us into different worlds. We know this because at one point or another, we feel we cannot go more deeply into an experience, insight, thought, or feeling. We have reached an edge. :13: 57 The flow of our perceptions is differentiated by edges, which appear in the patterns of numbers called number bases that symbolize the limits of our personal identities. Just as a river flows along until it meets an obstacle like a fallen tree, a branch, or a rock, the flow of our perception is blocked at edges. Edges create perceptual barriers. :13: 65 Edges : Communication breaks. :16: 179 A moment when someone speaks but is unable to complete what she or he is saying due to personal reasons or because of actual or perceived group restrictions. :19: G-272

The boundary between our known world and the unknown. It occurs in the moment when something new and unknown arises, and we find ourselves faltering and falling back into our known identity. Sometimes people giggle, hesitate or become shy at the edge as new experiences begin to emerge. At the edge, a compassionate therapist follows the individual's awareness. If the client wants to go over the edge into new territory, then that is the direction to go. If the client stays at the edge, the therapist can find out more about the inhibitions to going over that edge. Perhaps the client simply needs encouragement to step out of ordinary time and follow something that is mysterious. :23: 72-73 The boundary to our known identity. On one side of the edge is the way we normally identify ourselves; on the other side are all the numinous, mysterious, and unknown aspects of our experiences and potentials. :24: G-278 (**Difference between Edges & Marginalization**; see Marginalizing)

A dynamic moment in which something that has been disavowed begins to surface and is quickly ignored or does not complete itself. At this point when this new experience is trying to arise, we frequently change themes or begin to giggle, looking nervous, excited, (tempted and afraid, :25: 43) and shy all at once. :25: 42 The place where your identity is challenged when a new process begins to emerge! The natural tendency at the edge is to try to ignore this new stream and continue on your

original path. :25: 53 *The edge is the boundary between primary and secondary processes.* :25: 130 The boundary between our known world and other unknown experiences. :26: 226

EEG

Electroencephalogram. A test that measures the electrical activity within the brain, revealing whether the person is alert, awake, or asleep. :24: G-278

Ego

The center of consciousness awareness. :1: 164 The ego awakens when the body is disturbed, since the disturbance means consciousness of a foreign element. :1: 165 *The 'I' which identifies itself with the doings of the world.* :8: 20

Egotism

Egotism is not a fault but a fact. In the process view, egotism is not a defect but a sign that the person or group is insecure about their identity. :6: 22

Elder

A “participant-facilitator,” an ordinary person who feels responsible for caring for all. Elders create an atmosphere for people and for the invisible spirits in the air whose lack of representation makes us humans nervous. :16: 164 A person who has a kind of wisdom that is connected to infinity, to history, to the universe, and to nature. :25: 321 An elder is someone who is comfortable with her style and can go beyond it; she or he is an awareness facilitator. The elder says, from time to time, “Now this is happening, now that.” She asks, “What are you aware of? What is trying to happen? Where is nature going?” This elder stands compassionately for all of the parts and, simultaneously, for the ineffable dreaming process that flows between them. :25: 322

Eldership

A universal **metaskill** emerging from your deepest self: your **processmind** and its direction. This skill manifests as a **deeply democratic** attitude that interweaves the equal importance of individual viewpoints, the world as your child, and the grand mystery behind it all. :19: G-272

Empirical

It means verifiable by observation or experience, rather than by theory. :22: 17

Empty mind : A creative mind, open to whatever occurs. :17: 194

Endogenous : Coming from or occurring within. :5: G-175

Enlightenment

Simultaneous lucidity and consciousness, that is, having a sense of the origin of all things and simultaneously living with full awareness of the amazing diversity of this world. :14: 36 Enlightenment consists of those moments when you are both lucid and conscious. In the present context, enlightenment means valuing sentient experience and the parts of everyday life, that is, simultaneous lucidity of the sentient realm and consciousness of parts. :14: 63

Enlightenment : Processmind awareness that is present most of the time even as you identify with people, your normal identity, time, and space. :19: G-272

Enlightened person

Someone who is sometimes in touch with the whole universe and can help others feel that as well. :20: 204

Entanglement

In physics [it] refers to the difficulty in differentiating quantum processes, that is, differentiating the state of one particle from the state of another particle. :14: 149

Entanglement (in physics): Quantum entanglement is a property of a quantum system of two or more objects in which the states of the objects are correlated or linked so that one object can no longer be described without full mention of its counterpart regardless of how close or far they are from one another. This interconnection leads to nonclassical links between remote objects, often referred to as **nonlocality**. :19: G-273 **Entanglement (in psychology):** A metaphor borrowed from quantum physics, meaning an individual or group experience in which parts of emotional systems are connected not only through known causal connections but also through nonlocal means, as if there were no separations between the parts. :19: G-273 What happens in a system over here is connected to what's over there in that system without any known signals going between. The essence of quantum physics. :20: 67

Entropy

A measure of how much energy is available for work in a given bounded system.

:6: G-148 A measure of the availability of energy. :13: 422 A form of disorder.

:17: 67 Entropy law, sometimes referred to as the "heat-death of the universe."

The law says that over time, entropy increases in closed systems; as they age, closed systems have less available energy for work. :17: 201 Entropy is a measure of the unavailability of energy to do work in a system. :17: 279

Entropy : A measure of disorder. :20: 36 Lots of entropy means too much *noise* in the system. :20: 37 Entropy describes physical and informational disorder.

A little disorder can be psychologically stimulating and make you work with yourself and others better. But too much entropy is disturbing to everything and everyone.

Remember :

1. For closed material thermodynamics systems, entropy is a measure of available energy.
2. It is also a measure of the disorder or randomness in a closed system.
3. It is also a measure of the loss of information in a transmitted message.
4. The entropy law, the second law of thermodynamics, says that in our consensus reality universe there is a tendency for all matter and energy in the universe to evolve toward a state of inert uniformity. :20: 38

Trying to understand ourselves and communicate with ourselves and others clearly without double signals reverses entropy. :20: 38

Epilepsy

A group of symptoms characterized by the sudden and temporary loss of the primary process. One suddenly loses awareness, either by falling asleep or into a stupor, losing control of speech and body movements, etc. In '**petit mal**' seizures, speech and actions may simply be interrupted briefly or the person may drop something. '**Grand mal**' seizures involve repeated, uncontrolled, violent clonic movements of all the muscle groups. The person may be injured in thrashing about or may bite the tongue. Subjectively, a seizure may typically be experienced as being thrown to the floor or possessed by an alien spirit. :5: G-175-176

Equanimity

A neutral focus; the ability to accept whatever nature is pointing to in a given moment with a neutral and fair heart. :23: 75

Essence

The nondual level of awareness, such as “the Tao that can’t be said.” This level corresponds to experiences which are implicit or not yet explicit to our everyday minds. This is the basic level of the **processmind**, a noncognitive “knowing” that is difficult to explicate. :19: G-273 The essence is like a seed from which the plants grow, the origin of the Intentional Field, and the mother of manifest things. :26: 31 The Essence is a source of great creativity. :26: 36 The Essence is almost inexpressible, and therefore it can be helpful to attempt to express it in the form of brief drawings, poetry, gestures, and musical phrases. :26: 37

Essence level

The awareness level from which dreams pop up. I call the intelligence of that level our “processmind”. You can feel or sense it when you relax: you may notice tiny thoughts and ideas popping up. I prefer “processmind” over terms such as the “unconscious” because of the remarkable, apparently nonlocal (or as Jung might say, “synchronistic”) intelligence behind the processmind. Call that mind the Great Spirit, God, the Self or anything else, but experience it yourself to know it. The level closer to everyday awareness or “dreamland” is where you have visual images or vague intuitions arising from that essence level. The essence level is like the quantum world of physics – you can barely sense or see it at first, yet it gives rise to dream images and thoughts, just as quantum events give rise to particle measurements. :22: 6, 7 Zen Buddhism’s “empty mind” is what I call the essence level. :22: 15 Essence level is 95% of our psychology, and like dark energy and matter in the universe, the essence level can be experienced, but is basically a noncognitive experience or field power intelligence. The mysterious essence level and the powers of the essence level connect Taoism, psychology, physics, and religions. :22: 258 Essence level is an invisible power that is felt and imagined. :22: 259

This level has to do with the most subtle or sentient experiences that can hardly be spoken about, and the feeling of being moved by the field or universe around you. :27: 114 Essence level is *the ground, or the mother from which all other levels and substyles arise*. In other words, the Essence Level contains them all, yet is larger and more encompassing that all the individual parts together. :27: 115

Essence realm

It is also a nonconsensual level of experience. It is the realm of subtle tendencies that occur *before* they can be verbalized, such as the *tendency* to move before moving. Experiences here are subtle and fleeting. We often call them *sentient* experiences. :26: 20

Exogenous : Coming from or occurring without. :5: G-176

Extrapolation

The ability to notice the structure behind one aspect of a person's experience and then imagine how that structure expresses itself in other areas of the person's life. :25: 115

Extreme

From a statistical viewpoint, those dreamers who are in a minority state of consciousness that can't be validated with yardsticks and clocks. Everyone has a few extreme states of mind and goes through unusual nonconsensual periods. They're statistically not as prevalent as other states. From a process viewpoint, nothing is sick. So each of us should deal with these states as best we can, as with everything in life. :20: 158-59

Extreme state

Refers to conditions that are usually considered ill by the medical community. :21: 320

Extreme states

States which are normally antagonistic or unusual in a given community, for example, a psychotic episode or altered state of consciousness. :5: G-176 The client's ability to exist in a given environment is disturbed. :5: 166-167

Familiars

Inner figures [or] spirits who bring human beings wisdom they cannot find anywhere else. In my book *The Shaman's Body* I call these helping spirits "allies" in accordance with shamanic traditions the world over, including the one described by Carlos Castaneda. :12: 129

Feedback : A response occurring as a reaction to a given stimulus. :5: G-176

Feedback (best)

The best feedback means reporting that certain things moved you and some didn't. :21: 322 In coma, feedback means communication responses from the comatose person to your communications through the use of movements, sounds, changes in breathing, coloration changes in the skin, and so forth. :24: G-278

Feedback loop

The chain of reactions in which a stimulus signal receives and is altered by feedback. There is no feedback loop in many extreme and psychotic states. :5: G-176 Not picking up or not adjusting to outer signals. :5: 38 Not picking up what others are doing and saying. :5: 60

Feeling uptight

Terms such as “feeling uptight” refer to the sense of being cramped in both space and time. :22: 50

Field

A feeling of causal or acausal interconnectedness between various places or people, and evidence for the existence of such interconnectedness as in the case of synchronicity. :5: G-176 A vague atmosphere that we sense with our feelings, fantasies and hallucinations, capable of differentiation and interaction between roles or parts. :6: G-149 An area in space within which lines of force are in operation. It is simultaneously everywhere with everyone. It is here and now in its entirety, whenever we merely think of it. :10: 8 Fields are natural phenomena that include everyone, are omnipresent, and exert forces upon things in their midst. :10: 15 Working with a field means dealing with the issues wherever they appear : in groups, in our relationships, dreams, body symptoms, and fantasies. :10: 69

The atmosphere or climate of any community, including its physical, environmental and emotional surroundings. :12: 42 Something that we cannot see that moves us, like gravity. Fields are mysterious and the final word on fields is yet to come. :20: 49 Fields are powers that move you, like a magnetic field or the gravity field, a kind of field the Taoists called the Tao: forces or energies that move us around. Fields occupy space, and they contain energy so there can be no true vacuum. Fields fill space so that any material thing in that field can feel a force upon it. :20: 15 **Field :** A powerful space around us that tends to move us. :21: 265

Figure

Any aspect of the dream – be it a person, object, creature, landscape – that catches your attention. :15: 141

First attention

The awareness needed to accomplish goals, to do your daily work, to appear the way you want to appear. :11: 24 (see **Second attention, Third attention**)
When you use your first attention, you focus on your “primary process,” your normal identity. :11: 25 The term refers to dealing with consensus reality, time, space, causality, medicine, signals, et cetera. :20: 184

First and second trainings

In the first training you develop the skills needed for a profession and become aware of your experience as a fact and a **role**, as well as other **ghost roles** and **vectors**. In the second training, you learn to shape-shift at least briefly into the **processmind** and facilitate the relationship between parts of systems. In other words, you are half in the realm of dreaming while half out in reality, facilitating the flow between experiences. :19: G-273 *In the first training*, you learn relationship and community-making skills, and use the methods you already know. :21: 36 In 1st Trainings notice signals, double signals and hot spots. :22: 128 (see **Second training**)

First Training

We learn leadership methods, sociology, medicine, physics, spiritual methods, processwork and/or other psychologies and spiritual traditions. :22: xi Remember

that 1st Training is following signals, noticing ghost roles, switching roles and so forth. :22: 73 1st Trainings need to be devoted to consensus reality and learning specific things. :22: 145 (see 2nd Training)

Fishing

That is, sitting and waiting until a fish swims by and then catching it, and bringing it up. :27: 273

Flash-flirt

An evanescent; that is, it occurs so rapidly, you tend to marginalize it and not take it seriously because you are uncertain about its exact message and meaning. :15: 119
A flash-flirt is a flickering, short-lived, transient sighting. :15: 116 Flash-flirts [are] “evanescent” feelings, thoughts, and sensations that quickly arise and pass. :15: 117

Flip-flop process

Groups, like individuals, tend to forget ideologies and identities when dealing with emotional issues. We know that if we get into them [emotional issues] we may lose our way and not return. :6: 110, 111

Flirt

A rapid, imaginary, virtual, or dreamlike interactions between the observer and the observed. :15: 5 An unstable, quick experience in everyday life. Flirts are “presignals” and are more easily overlooked. :15: 170 You cannot focus on flirts [like dreamdoors,] because you can barely see them; they happen too quickly. :15: 171 Flirts are a kind of temple, a place where we can discover some of the secrets of life, death, and the universe. :15: 192 **(Difference between Flirt & Dreamdoor; see Dreamdoor).**

Flirts : Flickering, split-second **signals** trying to catch your attention. A flower, for example, may “flirt” with you (and vice versa!). The flirt happens so quickly that we usually pass it by or forget it. Yet in communicating, the flirt plays an important role as a predecessor to signals. :19: G-273 Something catches your attention quickly; it fluctuates in your attention. *They* are quantum like, fluctuating parallel worlds. :20: 34 Every flirt is a synchronicity, one moment in a process! It also involves sentient flow of the field connecting us. :20: 69 Things that catch your attention suddenly. :21: 215

Flirts are the first way in which the Essence world arises in our awareness, the first way that we experience the movement of the Intentional Field. Flirts are quick, evanescent, nonverbal sensations, visual flickers, moods, and hunches that suddenly catch our attention. Such experiences occur very rapidly. For example, our attention might be grabbed for a split second by the brilliant color of a flower or the chirping sound of a bird. Such Flirt-like experiences are of such brief duration that we normally do not stay with them long enough to help them unfold and come into consciousness. They are fleeting and nonconsensual. The moment we notice a Flirt that has captured our attention, we have caught the tail of a creative process in the midst of unfolding. :26: 23-24

As the experiences of this essence level/empty-creative mind arise in consciousness, I often call these early pre-dream experiences “flirts”, because they momentarily attract your attention. When these flirts repeat in time, they become more easily seen, as they arise in the *dream-like* level – which means that they become images that you can hold onto; that you can call dreams or fantasies. As these flirts come closer to your everyday consensus reality, you begin to wonder “what are these feelings, thoughts, or images?” If you focus on them, you discover that they are often offering new ways for you live in consensus reality, more consciously. :22: 16

Flirts refer to fleeting nonverbal sensations, visions, sounds, moods, hunches, etc., that occur so rapidly that you almost don’t notice them with your awareness. Flirts can happen in any sensory-grounded channel. :27: 140-141

In order to notice flirts, we need what Arny calls *lucid attention*, which is different than our ordinary consciousness. :27: 272

Flirt level : When subtle information from the Essence Level bubbles up into greater awareness, it appears first at the Flirt Level. :27: 115

Fluidity

The therapist's feeling ability to move, adapt and flow with the unique curves and windings of any given process. The attitude of fluidity cannot be programmed but must be discovered as it arises naturally in the therapist. A fluid therapist learns to be like a river, following the flow of signals and processes as they carve their unique path. :23: 152 [The] ability to adapt to and flow with the unfolding process, rather than holding fast to any particular concepts or ideas. It has to do with following the moment-to-moment unfolding of events; [e.g.] to focus on one direction with a client and then suddenly change in response to the client’s feedback. :25: 223

Following processes

Means relating to experiences in the modality [channels] in which they are expressed . :7: 71

Force of silence

An idea and an experience of the *earliest source* of events. :17: 12 In dreamland experiences, the force of silence appears as dreams and images in the body, which, averaged over long periods of time, amount to our personal myth. :17: 81 “The force of silence” *is* apparently immeasurable subtle pressure or intelligence which we subjectively experience moving us. :17: 283 Your body’s intelligence and link to the universe. :17: 4

Framework

Creating a frame in which events can happen, :25: 235; to develop a special atmosphere and framework within which to work. :25: 233

Framing

The facilitator can frame, or organize, a discussion by remarking about the different **levels**, or dimensions, about which people are speaking. For example, one person may speak about issues and outer actions (**consensus reality**) while someone else is

speaking about feelings (**dreamland**). Then someone else might speak about a common ground (**essence**) that unites the group. The presence of multiple levels can be the source of conflict in itself! The facilitator can frame what is occurring by saying/asking which direction the person or group wishes to focus on first, while acknowledging that the other levels need to be focused on as well. :19: G-273 (see Levels)

Freedom fighters

Individuals fighting against mainstream power from socially marginal, minority or disenfranchised positions. :12: 90 What appears as random and unjustified violence to the mainstream is actually freedom fighters' attempts to compensate for the hurts they have suffered. Their goal is to awaken those in power to the necessity of social change. :12: 91

Free fall

A term that means that your motion is due only to space-time (or gravity). If you take the chair out from underneath your rear end, you will experience a free fall due only to gravity, which feels weightless as long as you are in the air. Without quite realizing it, however, you follow a curved, not a straight, line as you head towards the floor! Likewise, when we let go or die or relax in space-time dreaming, a kind of effortlessness or free fall happens. That is why many near-death experiences are about free fall in the universe... people finally just let go so space-time can move them. :20: 100

If you are falling through the universe and there is nothing, not even air, stopping you, then you are in your own universe dance pattern, your own space, and your own path. Then bring that free fall relaxation back to the relationship between those two energies in the earth spot to loosen you up. That is basically where we are headed. And through that loosening, you may discover noncognitive resolutions to problems on which you are working. :20: 172

Free mind

Not attached to any particular identity but free and open enough to pick up and identify with the flow of the Tao. :23: 141

Fundamental body communication

The most elemental ways in which we communicate through the use of the eyes, mouth, breath, sounds, lips, hands, and movements of the limbs. :24: G-278

Future

In terms of process work, *future* means nothing more than the hidden present, the disavowed or secondary processes happening right now. To find the future, therefore, we need to look at our feelings, symptoms, dreams, and double signals in relationships. To find the future at the global level, we need to examine our collective dreams, myths, and synchronicities. :10: 142

Gaia

The Greek Earth Goddess, used by Lovelock to refer to the world, since it possesses a homeostatic, anthropomorphic nature. :6: G-149

Garbage

Information, such as gossip, jealousy, numinous experience and anger which is neglected and thus infests the global field. :6: G-149 (see Human garbage).
The shadow : the secret, evil, forbidden yet beautiful thoughts that we quickly discard. :6: 93

Garbage pail

A humorous way of identifying the most tense area of group life. :6: 93

Geocentric

That means, you measure your weight, size, color, and so forth and identify with some location or city. :22: 176 Being geocentric means we mainstream ourselves and ignore dreams and the universe. :22: 177 Geocentric means that the earth and our everyday human reality is the center of all things, the universe included. :22: 178

Geodesic = *The* shortest path between two points. :20: 100

Ghost

[The term refers to] implied or background feelings in the atmosphere. Ghosts such as jealousy, love, contempt, dignity etc. **A system that gives no time or space to its ghosts will eventually be disturbed or destroyed by them.** :10: 33
Ghosts in personal relationships, [are] third parties that can't be seen. :12: 66-67
Ghost roles, that is, aspects of the group's process that were not represented by anyone. :12: 83 A ghost role in a group is something we feel but cannot see. :12: 89 [The] powers that are felt but cannot be seen. :12: 123

Every mention of history or the future, of things not present, is a ghost. :16: 37
Events or people who are mentioned but who are not present – and you name and represent them as an actor might do, then play out or explain their role. :16: 37
Roles mentioned but not occupied by anyone present; :16: 179 [e.g.] folks who have been spoken about but who have died, the trees spoken of in a discussion about the environment but not represented, or the president of a country mentioned who is not present. :16: 60 In the physical sense it is no longer alive but it does exist on other levels. :17: 273 In terms of process work, ghosts refer to those aspects of someone's experience that are *implied* but not directly represented by the client. Ghosts are secondary experiences that are trying to come into awareness. :25: 65
“Ghost” as an experience that the person talks about but does not identify with, so the experience hovers in the atmosphere like a ghost. :25: 28
The invisible force that we cannot see. :25: 67 The word *ghosts* is another term for the secondary process. A ghost is anything a person talks about which is not yet directly represented, or something that *happens to* the person with which he or she is not identified. **Ghost roles in groups** as those people, institutions, groups, parts of the environment, and so forth that are talked about in a group but are not directly represented. :25: 93

Ghost roles

That is, roles spoken about but not identified with, “the others”. :18: 214 Part of **dreamland**, these refer to those things that a spoken about but not directly

represented by anyone in a given group. Some typical ghosts are ancestors who are spoken about but who are no longer present, the “bad” person who is not in the room, the environment, the president, etc. Getting into, representing, and expressing the views and thoughts of ghosts can be important keys to processes. And it is important to know that everyone shares these ghost roles. :19: G-274 Roles mentioned but not there in the moment. :21: 219 People or events mentioned but not given a chance to “speak”. 21: 226

Glasgow Coma Scale

A scale that measures the level of consciousness in people who have sustained brain injuries. :24: G-278

Glass-ceiling

A ranking system that keeps individuals of lower rank, such as women and People of Color, from climbing the corporate ladder beyond a certain point. :12: 37

A glass-ceiling is a double signal that is unconscious on the part of the originators. Furthermore, it is invisible to its victims, who can only feel it. :12: 59

Global awareness

Knowledge of our feelings and fantasies when alone and in groups; being aware of the reactions of other group members and network parts when representing our own ideas; and having awareness of our racist tendencies to gossip about, tyrannize or neglect those who are different from us. :6: 9 Knowledge about intervening on many different cultural levels at once. :6: 23 Global awareness means appreciating and working with the altered states that groups, like individuals, need for life. :6: 111

Global consciousness

Awareness of the many parts and channels in a human being or group; the feeling of supporting not only a side in a conflict, but the overall system; the ability to be strongly emotional and still remember the feeling and vision of the overall picture. :6: G-149

Global dreambody

Two or more people together with their environment considered to function as a body whose processes, body gestures and outer synchronicities mirror their dreams. :5: G-176 (See **Universal dreambody**)

Global mind

The wisdom of a dreambody which manifests itself in the tendency to produce experiences enriching its own consciousness; the global mind tends, by and large, to perpetuate its body. :6: G-149

Global process work

A wide-spectrum attempt to apprehend events at all levels. Such work values homeostasis and equilibrium as well as change. :6: 83

Good ecology

Living congruently with the earth, and this depends upon our ability to get into Tao, to follow the energy of the field we are in. To live in Tao is to live

congruently with access to all parts. :10: 128 Good ecology means deep democracy, that is, mindfully fathoming what is trying to happen, appreciating it, analyzing it with both rapture and a critical mind, and helping the total process unfold. :10: 127

Gotterdammerung

The Germanic myth that the gods will end the world through self-destruction and battle. :6: G-149

Grounded

Really being grounded means being in touch with the universe, with its emptiness, with its open and empty mind – the core of the 2nd Training. :22: 195

Grounding

Sensing the Dreaming, becoming the Dreammaker's apprentice. :15: 51

Group awareness

Means understanding that all roles and segments are necessary to create and differentiate a field, and that everyone is needed to fill these positions. Noticing when groups repress emotional issues and disturbers. Noticing the tendencies in groups to cast out unknown or new members and to create insider and outsider groups. :6: 93

Group dream : A community feeling, vision or opinion needing more support. :6: 97

Grower's club

A jovial way of describing the kinds of people and processes in which there are metacommunicators interested in integrating primary and secondary processes. :5: G-176

Guide : For the everyday mind; a multidimensional teacher of the way. :18: 247

Half in and half out

This means, stay close to your own experience, while still, in some way, noticing and adapting to the feedback and signals from your "client"! :27: 90

Healing

In the sense of medicine means reducing the pain or removing the cause of symptoms. :18: 144

Hierarchy : A centralized form of organization with a leadership. :6: G-149

Holism

A Greek word meaning all, whole, entire, or total. Holism is the idea that all the properties of a given physical, biological, chemical, social, economic, or mental system are not determined by studying its component parts alone. Instead, the system as a whole determines how the parts behave. :20: 230 Holism also exists in quantum physics. In quantum holism parts operate together in some inexplicable, quantum entanglement-like manner. :20: 232

Holistic

Means that we cannot break something down into parts; we will ruin it if we break it all into parts. :20: 231

Hologram

A concept borrowed from physics which describes the behavior of parts and the whole. Each part carries the same patterns as the original whole. :5: G-176

A piece of material, like glass, which carries a particular pattern. :5: 100

A field in which the same pattern appears in the overall picture as well as in parts of the field taken independently of one another. :6: G-149

Holomovement

Events in one part of the world are connected through the same pattern to events in other parts. :6: 55

Homeostatic

The tendency of all human variables to operate together in such a way as to maintain a dynamic equilibrium and relatively steady temperature, weight, color, identity and personality; a central characteristic of the primary process. :6: G-149

Homosentience

Indivisibility at the quantum level of relationships, that is, reflecting sameness.

You and your partner may be very different at the everyday level, and yet you may manifest the same or similar characteristics in Dreaming. :14: 178

Hospice

An approach to terminal care of the dying person that stresses comfort, as well as quality-of-life issues and the desires of the patient and family. It is a palliative rather than a cure-based approach. :24: G-278

Hot spot

An emotional, angry, surprising or frozen moment in a group meeting. Hot spots are whirling vortices of energy that escalate and sweep like a tornado over everyone in their path, resulting even in riots and violence. Hot spots involving anger are intrinsically tied to double signals of rank. :12: 80-81 In a group setting, a moment of attack and defense, fight and flight, ecstasy, apathy or depression. :12: 42 An extreme moment. :12: 27 Apparently forbidden topics. :16: 179 A moment during a group process where something flickers in the group's attention but is dropped because it is too scary, too emotional. :16: 60 A hot spot is an intense, "woof!" moment. If hot spot or cool spot happens, see if you can slow down, hold the moment, and explore those hot or cool incidents. :22: 66 (see Cool spot)

Human garbage

The emotional tension we throw into the atmosphere, the unresolvable, impossible, and forbidden fantasies about ourselves and others that we leave for the next generation to clean up. :6: 10 (see Garbage)

Humon

Living human system which is connected to other minds, has some degree of mind and a tendency to perceive. It is the indivisible human-like element of a field created together with other humons and the anthropos. :6: G-149

Hungry ghost

The thing you are afraid of the most, the thing that screws you up all the time and gets you all mixed up and upset. And everyone has a few of them. :20: 118 They are seen in religions as the devil or the seven deadly sins: greed, lust, envy, ambition, sloth, gluttony, jealousy. :20: 118 Hungry ghosts are just intense places in space-time. :20: 119

Hunter

A person who understands reality and notices when unusual events are about to happen. :11: 28

Hyperbolic

In mathematics means something related to a hyperbola or a curve. Our universe's space is hyperbolic. For example, the sea anemone is hyperbolic. Our universe is curved in similar ways! Because of curvature, a beam of light moving through space going by our planet will have to curve a bit because the space around our planet is curved. :20: 97

Hyperspace

A term that refers to any multidimensional space that has more than three dimensions. We can visualize one-, two-, and three-dimensional spaces as a straight line, a flat piece of paper, and a room with height. But it is very difficult, if not impossible, to visualize a four-dimensional space, a hyperspace. How shall we draw it ? For example, a path through a room (a fourth dimension) can be drawn as a series of points on the floor of the room, each point representing a position in space at a different second. But how shall we portray the fourth dimension itself ? We can only imply its existence by making a line through a three-dimensional space like a room. :13: 285

Creativity is related to the fourth, process dimension; in this hyperspace you are free to be any age, or anything that is occurring; you are not attached to one form or description. You become fluid, unbound to one fixed state or object. :13: 289

Hypoxia

Insufficient amount of oxygen in the blood and lungs, which can lead to brain injury. :24: G-278

Iatrogenic diseases

Disorders caused by the medical profession itself. :5: 9 Diseases associated with neuroleptica. :5: 16

Identified patient

The client of the city often appears to be the identified patient of the community; he channels its repressed and unrealized psychology. :5: 162 The scapegoat, or the

representative of minority opinion. :6: 103 (The problems of a group may appear in individuals who seem to have many problems. When a field is constantly disturbed by someone's problems, this person may represent important needs for everyone to process. :6: 103)

Ideology

A belief which gives meaning to life, and filters out information which does not fit. :6: G-149

Illness : Subjective experience of being disturbed by a secondary process. :5: G-176

Imaginary number

[It] represents non-rational, non-consensus experience. The imaginary number was created or discovered because real numbers cannot be used to find the square root of numbers with a minus sign in front of them. [It] cannot be measured in reality, whereas "real" numbers can be. Leibniz called imaginary numbers "a fine and wonderful refuge of the divine spirit – almost an amphibian between being and non-being...." Among the **psychological analogies** to imaginary numbers are the figures and symbols we find in dreams. These figures are both real and not real. **In spiritual language**, they are the home of the spirit. Dream symbols are analogies of imaginary numbers in that they are the roots of unconscious areas in everyday life. For example, the root of an attack of rage might be seen in a dream as a bear. :13: 118-119

Individuation

Means that the eyes, skin color, lips, hand motions, body posture, voice tone, words and fantasies all manifest one and the same piece of information, the real personality, a living myth. :1: 197 Jung called the lifelong process of psychological maturation and attainment of self-knowledge "individuation." It is the central, guiding drive in life, the result both of growing older and wiser and of biological, psychological, and environmental evolution. :11: 33

Individuation process

This term was originally defined by Jung and refers to the life-long development of an individual capable of integrating all of the various parts of the personality into ordinary life. In process thinking, individuation also refers to the ability to access any altered state, such as a dream figure, body problem or relationship projection and to live and process these states in the moment they are present without losing contact with one's ordinary identity. :5: G-176-177

Information

A combination of signals whose meaning may or may not be consciously perceived. :6: G-149

Information float

Neglected, partially completed ideas, feelings, and opinions which are not part of the identified communication network. :6: G-149

Inner democracy

Treating the different parts of [one]self as equally important; no part is "first" and no part "second" in an absolute sense. Most – if not all – people have this NCR tendency toward self-knowledge and balance either within themselves or in relation to the world as a whole. This self-balancing tendency is not found just between people around the world, but in one form or another in all psychologies and spiritual traditions. At some deep level, we all have all things within us. :13: 247

Inside

Being closest to the identified leadership positions, to those who seem to have the power, to those who are the apparent representation of the group ideology or group spirit. Being 'in' is believing in an ideology. :6: 93

Integration

Usually means that when something new happens, one is expected to integrate it and change according to the new self-discovery. :10: 73 Discovering that something that is nonlocal can be found arising in a certain time and place; that is, within me. :15: 7 [An] ongoing awareness of the dreaming process as it arises throughout our lives, whether we are in therapy, at work, or at home. It is a focus on the dynamic and changing movement inside of us and our ability to transform it into a creative force in all that we do. :23: 147 Discovering and then incorporating new aspects of ourselves into our lives. :25: 132

Intentional Field

Arny described this field as a generating, creative force that is always present within and around us and which we can experience by becoming aware of the slightest tendencies within and around us in any given moment. :26: xi Originally, the concept of the Intentional Field arose out of Arny's studies of quantum physics and the quantum wave function. The quantum wave function is the basic pattern behind all of matter, but it cannot be seen directly. The Intentional Field is one name Arny used to reinterpret the quantum wave function. He draws on the following analogy to describe the Intentional Field: if you put a magnet under metal filings, it will invisibly begin to organize the filings into a pattern. He likened this invisible guiding force to the physicist David Bohm's concept of a guiding wave, or pilot wave. :26: 19

Yet another way to understand the Intentional Field is to envisage it as a *life force* within materials. For example, imagine that the seed of a tree represents the Essence. The life force that flows out of that seed guides it into its unique tree-form can be understood as the Intentional Field. :26: 22

Interference

The periodic amplification or cancellation of experience; is a well-known psychological principle. :13: 185

Intervention

Deliberately bringing in awareness of a field's primary and secondary processes, which facilitates its unfolding. :6: G-150

Ion

An atom or group of atoms that acquires an electric charge by losing or gaining one or more electrons. :18: 156

Isomorphism

An analogy or similarity is isomorphic when what happens in one system happens in the other. :17: 100

Kairos

The Greek word *kairos*, meaning the weather and the right moment. :20: 232 It refers to the times, the world atmosphere, the Tao feeling! A system mind approach is needed here for our local and global atmosphere. We need to improve the *kairos*, the feeling atmosphere, literally, the weather between us. And *kairos* is the feeling time, the weather, between us. To work with the environment, we need to improve the weather, the climate between us : *kairos*. :20: 288 The process revolution is about going with *kairos*. :20: 50 (**See Chronos**)

Ki

A "divine energy". A mysterious spirit. The field's force or intensity. :10: 51
The field's changing excitement, interest, and energy. :10: 52 [e.g.] Imagine a person who identifies with being angry but is really needy and sad, then the *hidden ki* is sadness. :10: 53 Picking up the hidden Ki, the secondary processes of a group, is awesome and fun. :10: 75

Kundalini : The experience of being moved by an inner spirit. :8: 80

Leadership

Any role in a global field which is required at a given moment to express information necessary to the field. :6: G-150 From the deep democracy perspective, leadership means saying *yes* to action, and *yes* to role switching and *yes* to relaxation – that is what I would call *community leadership*. :21: 198

Least action

That is, the least amount of time or the shortest distance for something to get done. :18: 5 The direction that affords you the least effort and resistance. :18: 25 A kind of least effort, an inherent sense that there is an easiest way through even the most difficult situations. :18: 117 As the big U, a teleological dreaming tendency that minimizes effort. :18: 247

The moment when your movements are very close to your basic, inherent potential energy. A very deep need in us is to move in such a way that we are very close to our basic potential nature, our potential energy. So least action is basic not only to theoretical physics but also to psychology and spiritual traditions. To move from one point in space and time to another, the deepest part of us explores all the possible paths it can take. Then, left to itself, it will dream or take the easiest, quickest possible path. :20: 146. After trying all paths, nature chooses finally, the path of least action thereby bringing the normally invisible quantum mechanics and everyday Newtonian life closer together. :20: 147

Levels

Dimensions of awareness. In the book : ProcessMind, I focus on three main levels: **consensus reality, dreamland,** and the **essence.** *see also Framing.* :19: G-274

Liberation

In process language, means being aware of your edges and being able to move with them or around them. Liberation implies becoming free of your edges to your secondary process (which means being tough if you want to), and to your primary process (which means being sweet when necessary). Liberation is detachment from edges, from the cycling processes which give you the repetitive, hopeless and bored experience of life. :8: 71-72

Life

Everything in the universe is “alive” in dreamland and part of the life process. Your experience of interdependent flickers and flirts indicates that life is properly shared with the whole universe. In dreamland and hyperspaces, objects and people are all vivacious, whether they live or appear “dead” in consensus reality. :17: 66 Rainbow Medicine’s definition of life also includes the force of silence, or nature’s subtle intent that connects existence to quantum mechanics and parallel worlds. :17: 168

Lifewalk

By lifewalk, I mean using #4 (Phase 4) relaxed space and time fluidity. Remember, your #4 light or essence level experience is an unchanging awareness (like the speed of light) in all possible galaxies or worlds. I use a new term, *lifewalk* instead of deathwalk, because conflict does not have to be a death event. When your normal way of doing things and fighting no longer works, your lifewalk begins. :22: 55 The idea is that if you must face, or walk in front of, others who don’t like you, you are on a lifewalk. :22: 104

Linear interaction

Linear interaction is the “cooler” style. The parties communicate one at a time and stick to the subject. Use the linear style when people who have had long-standing conflict ask to understand one another, and when everyone is ready to make agreements concerning safety and protection. The disadvantages of linearity are that strong emotions may be repressed by linear styles, and the feelings and style of marginalized groups may be ignored. :12: 202-203 (**See Non-linear interaction**)

Little u

In everyday reality, *what* all we identify with is the primary process, the “dream ego” – the little u, so to speak. :18: 44

Living will

A document in which a person in her ordinary state of consciousness states what care she would like if death is imminent and life-sustaining procedures would only delay the moment of death. This is one of a number of documents called "advance directives." :24: G-278

Localized brain injury

Brain trauma occurring at a particular area of the brain and causing specific defects in the function of the brain; depending on the place of injury, defects may include loss of coordination, difficulty with speech, or paralysis. :24: G-278

Loveland

Your favorite and most consistent earth-based association to the deepest part of you. I also call this earth spot your **processmind**. :19: G-274

Lucid awareness

The ability to be foggy and open, and at the same time to notice the slightest events that catch our attention, those tiny sparks that we often marginalize with our ordinary consciousness. :26: 57

Lucidity

[An] awareness of subliminal, "flash-like" dreaming. Without lucidity of dreamtime events, consciousness ordinarily marginalizes NCR events like quantum flirts. Thus consciousness has what physicists call "classical" spatial and temporal characteristics. If we ignore the dreaming background of consciousness, it occurs without lucidity. :13: 311 [An] awareness of sentient experience, which precedes everything you think, see, hear, and do. Lucidity leads to a new viewpoint about life, to the wisdom or insight of Dreaming. When you are lucid, you sense tendencies as well as actualities. :14: 36 Lucidity is awareness of the feeling background that gave rise to the song. :14: 69

24-Hour Lucid Dreaming is the ability to continuously notice the tendencies that precede events, to be aware of the Dreaming background that gives rise to everyday reality. :14: 17 24-Hour Lucid Dreaming means identifying with the sentient essence that precedes dreams and real events. :14: 43 24-Hour Lucid Dreaming means becoming aware of every moment, noticing subtle feelings, the seeds of reality, *before* they unfold and become differentiated into the parts that appear in dreams and symptoms. :14: 28

Lucid dreaming, that is, staying awake in your dreams. :13: 105 The intention to reflect on an experience, can be voluntary or involuntary. We can choose to be lucid and reflect on our experience, or reflection can happen automatically, without our having been aware of even doing it. Normally, we are aware of wanting to reflect on something. But frequently, reflection happens to us. We don't "do" it consciously. :13: 196 *Being awake during Dreaming not only at night but also during the day.* :14: 14 **Being lucid** means that everything that is or was real in the consensual sense, is originally a mixture of real and imaginary. It is eternal. :14: 235

Refers to the ability to notice subtle tendencies and "pre-signals" that are so fleeting that they are not yet stable signals or double signals. Lucid attention requires that we have a mind that is sufficiently open, empty, and foggy or diffused, to notice and nurture subtle experiences. :27: 272

Mainsteaming

The pressure to conform to a particular type of mainstream group – which might be very different from the way you really are, look, or feel. *Remember, mainstreaming in relationships makes us forget our own feelings, movements and phases in order to act like others.* :22: 220 That means people feel pressured to do things in a mainstream way: act right, have the right color, hairstyle, lips, the right body, and so forth. *Mainstreaming is a consensus reality* human story, and can be very painful. There is a lot of cultural pressure behind the problems bothering people. That is why I said that worldwork is inner work, as well as large group worldwork. :22: 150

Mania

Wild excitement usually connected to identifying with a secondary process which disturbs the environment while still being capable of communicating with it.
:5: G-177

Marginalization

Something that was in the center of your awareness – like frustration or tiredness – is placed in the "margins" of your focus where you can barely see it. ***Marginalization*** is a deep process, which usually occurs without you even noticing that you have done it. Of course, you can suppress experiences, but to do that, you need to know they exist. Marginalization is subtler; you need mindfulness, concentration, and training to notice how Dreaming gets put into the margins of awareness. :14: 33-34

The difference between edges and marginalization is that marginalization is sentient and goes on without an I. Edges require an I. From the viewpoint of the Dreaming realm, without training you arise and Dreaming is forgotten. This forgetting is what I mean by marginalization. Marginalization helps to create your particular personality and the perception of other things that are deemed not-you. Marginalization makes you think that your thoughts are yours as a single, solitary entity. :15: 45 (see 'Edge')

Math

A personal experience as well as an abstract tool. Every time you dream or work with your fantasies you are doing math, just as when you count how many sheep you have in your pasture. :13: 117

Maturation

Paying attention both to events that support your identity and to the disavowed aspects of life – to which you do not usually pay attention – that disturb. :11: 34

Maxwell's demon

A projection of the kind of awareness that reverses disorder by being awake even in chaotic states and near-death situations. :17: 225 A projection of consciousness or awareness onto matter, a projection of the human and universe's tendency toward self-reflection. :17: 227

Mediator = Being in between two or more parties. :20: 196

Medical model

According to this model of extreme states, malfunctioning of the brain causes mental disorders and requires pharmacological intervention. This model is based upon the discovery that various physical and mental processes are controlled by different parts of the brain and that certain chemicals affect electrical transmission in the neural network. :5: G-177

Meditation

Noticing what you experience and follows that experience to help you make decisions. Meditation is a form of consciousness. It is about following your *awareness of awareness*. By meditation, I rather mean *awareness of your changing states*. :21: 97

Mental illness

An illness without known chemical causes in which behavior does not conform to the norm of a given community. :5: G-177

Mental retardation

Subnormal intelligence accompanied by emotional difficulties and a sober-minded metacommunicator who requests supervision and assistance with daily life. :5: G-177

Mentate

The tendency of networks and systems to form an identity and to have a primary and a secondary process. :6: G-150

Mercury

Taoists defined Mercury in terms of the word *spirit*, and spirit as "the divine in man or his immortal nature which derives from the purification of vitality....". :1: 57

Metabolic coma

Coma attributable to an alteration in blood chemistry, which results in a general reduction of the body's ability to function normally and which has not developed to the point of structural damage to the brain. The metabolic coma often occurs near death; causes include severe insulin imbalances, situations near death when the sodium/potassium balance is disrupted, and toxins. :24: G-278-279

The term refers to a condition arising in response to changes in blood chemistry that result in a general reduction of the bodily function but that has not developed to the point of causing structural damage to the brain. Metabolic comas occur when the chemical balance of body fluids is severely disrupted for a critical period of time.

This occurs in conditions such as diabetes, or in near-death states. Drug overdose and alcoholism are also potential causes of metabolic comas. :24: 38-39

Metacommunication

The capacity to communicate about the content and process of communication. :5: G-177 Communicating about some aspect of communication. For example, I can communicate about my communication signals, what I say, how I say it, whether or not I feel the receiver has understood, the reason I have spoken, etc. :5: 40 "Meta" means "about," and "communicate" means to inform. If you

metacommunicate, you can talk about your states of consciousness. You have a view of your own views and can communicate about both CR and NCR states of consciousness. To metacommunicate, you need to be detached enough from both viewpoints to move from one to the other without getting caught in either. :13: 281

Metacommunicator

Someone who is able to talk about his experiences and perceptions. :5: 25
Who can observe both the primary and secondary processes as if from above, on the mountain top, and is able to talk about these insights and perceptions. :8: 19
[A person who is] neutral witness to the conflict and occupies the position of neutrality or fairness. :10: 100 **Metacommunicator** : Something that is still there that has this genius overview of things and seems to create dreams. :20: 149

Metamovement

Ability to include all the other movements with their different approaches. Metamovements help various approaches work together. A metamovement has more power than do the several different directions within one large movement. Metamovements require awareness. :21: 197

Metaposition

Maintaining your awareness of CR and of dreaming at the same time. :13: 282
This means that the person is able to be aware of, and can *talk about*, her or his experiences. :25: 156 A state of consciousness in which the person has a high level of metacommunicative ability. A state in which a person is able to reflect on his or her experiences, both primary and secondary. :25: 160

Metaskill

The feeling with which theory, information and techniques are applied. (see Amy Mindell's *Metaskills : The Spiritual Art of Therapy* for a complete analysis of this concept.) :12: 42 **Metaskill** : Defined by Amy in her book *Metaskills* as the overarching quality or feeling behind the use of a skill. The way you say something or do something is a metaskill that can be harsh, helpful, compassionate, playful, scientific, etc. :19: G-274 **Metaskills** : The feeling attitudes behind skills. :20: 346

The term "meta" implies an outside point of view from which we are able to notice what we are experiencing, which feelings are occurring in any given moment. The term "metaskills," then, refers not only to the feelings that occur while we are working, but to becoming *aware* of these feelings as they arise inside of us. Further, the term "metaskills" implies that, in addition to noticing these attitudes, we pick them up and cull their energy, using our feelings and attitudes in the service of the client. :23: 37 Metaskills determine how we affect someone else's personal development, independently of what theories, models and skills we have been taught. :23: 11 Metaskills are cross-culturally applicable. :23: 63 The feeling attitudes that accompany technical skills. The metaskills of coma work include love, openness, compassion, patience, a beginner's mind, and sentient awareness. :24: G-279 Metaskills are the feeling attitudes or qualities that support and bring to life our ordinary skills. :25: 127

Refers to the feeling attitudes or qualities that infuse all the practical skills we learn.
:27: xiii

Meta-thinking

You, or something in you, is thinking about you; that is, thinking about your thinking. :8: 18

Metaviewpoint

The detached overview of all views, a creative, shamanistic part of life. :21: 209
Metaview values social action, including awareness of rank, double signals, and roles. :21: 197

Middle way

Things neither exist nor are they absent. What we call a *thing* in consensus reality has a paradoxical existence at the essence level. Something is not real and, at the same time, it is not unreal. I am a person with a body, and I am still a person without a body. :20: 304

Mind : A tendency to organize activities in space and time. :6: 61

Mindfulness

Using your awareness to become conscious of anything you are not normally aware of. Notice your proprioceptions, your movements, your imaginations, the sounds around you, your relationship, and worldly impulses. :20: 167

Mindlessness

Your everyday mind realizes that it does not know for certain who anyone (including yourself) really is. :16: 171

Minimal cues

Minute signals, such as slight movements of the mouth, eyebrows, and fingers and slight alterations of the breath. :24: G-279

Minus

[The] numbers were created to resolve the mysteries of debts and can be linked to the psychology of "unowned" experiences, such as projections. :13: 118

Moody

A force field in which creation, annihilation, and detachment occur. :18: 247

Morphic field

Sheldrake's idea of a field with memory patterns which form physical and mental life. :6: G-150

Morphine : A synthetic narcotic used to induce sleep and relieve pain. :24: G-279

Morphogenetic : Patterns of events create behaviour and evolution in like beings. :6: 56

MRI

Magnetic resonance **i**maging. A test that reveals physical abnormalities by means of high-quality, cross-sectional views of body tissues without the use of x-rays or other forms of irradiation. :24: G-279

Mud-slinging: Making demeaning personal remarks about the opponent. :12: 133

Multicultural life

Encouraging deep subgroup experiences as well as all-community experience. It means warming up frozen and rigid opinions and attitudes to the point at which they combine and recombine. :12: 235

Multiplication

An abbreviated form of adding a number a given number of times. :13: 118

Multiverse

A physics term but it has been picked up by science fiction to mean parallel universes. The reason parallel universes are so named is because parallel means lines that never intersect; they don't meet or touch or connect in any way, ever. So our *oneness* breaks itself up into various parts that don't connect, into parallel universes and psychologies. :20: 15

Mu-Shin

This Zen expression is sometimes referred to as the state of "no-mind." That is, a mind open to everything. :22: 221

Mystic

According to the Merriam Webster dictionary, senses things that "are neither apparent to the senses nor obvious to the intelligence," that is, to the rational mind. The mystic sees with eyes closed, so to speak. Mystics seek to experience unity with conscious awareness of ultimate reality or God. Mystics are often radicals, belonging to a religion while participating in practices that may lie outside it. :19: 169-170

Mythic

Basic energy that has always moved and called to you in life. :27: 33 Throughout life, each of us is strongly drawn toward certain experiences that we seek again and again, in some form. :27: 35

Mythbody

The transpersonal *dreambody*; a body feeling that is usually beyond our awareness threshold. The images and stories associated with it have little to do with our everyday life but are usually connected to *personal myths*. :7: G-108-109

Mythostasis

Includes homeostasis and allostasis (our bodies' abilities to return to normal range of temperature, pressure, and other variables needed for good health) as well as near-death experiences wherein homeostasis and allostasis fail. What seems *not* to fail is our consistent tendency to follow a particular track, as perceived, for instance, in visions and dreams. :19: G-274

The processmind's ability to create social, behavioral, and biological-change processes to maintain and stabilize our biology *and* maintain contact with our basic nature. Mythostasis is our ability to deal with stress by being variable, zigzagging between polarities, following positive and negative feedback from the environment while remaining mythic selves – close to our basic big U direction and processmind. The processmind is mythostatic both during life and at the edge of life, when allostasis and homeostasis fail. Mythostasis includes physiology but may well go beyond physical life functions to maintain our essence. The processmind's mythostatic flow brings back the sense of overall wellness. Near death, when the allostasis needed to reach homeostasis begins to fail, the overarching paradigm of mythostasis becomes more apparent, maintaining our connection to a mythic, totem spirit core. It has often seemed to me that many symptoms and perhaps aging itself promote awareness of the processmind's mythostatic power. :19: 138

Nagual

The unknown, the Tao, the unconscious. :13: 324 Don Juan called the field the nagual. This nagual gives us the option to be a "phantom" who lives in ordinary consensus reality and is periodically annihilated by the unknown, or a "real" person who steps out of time and space by shape-shifting identities. Don Juan suggests that we transform our normal identity as a particular person, in a particular society, and that we become free spirits moving independent of time and space. :13: 507

The unknown, a totemic spirit, a master shaman who can move through the unknown. Don Juan's use of *Nagual* is typical of essence and dreamlike terms whose exact meaning depends upon the way it is used in a particular context. It can be experienced, but not easily explained. :18: 161 *Yaqui* Indian Mexican shamans called the *nagual*, meaning the mysterious force of the earth that moves us. The *nagual* is a kind of space-time dreaming. :20: 223 The *nagual* is, however, not just a space but the shaman or sorcerer herself who shape-shifts, who leaves consensus reality and can experience herself in another form. :20: 277

Nano

A prefix meaning the one-billionth part [.000000001 *see page31, Book No.17*] of a unit of measurement, here meant to speak of atomic and molecular processes occurring within one-billionth of a meter. :17: xii

Nano-awareness : Awareness of the tiniest, most subtle experiences. :17: 28

Network

An inexactly defined number of people held together by an ideology or belief system and having more than one head. :6: G-150

Neurosis

Any long-lasting experience in which a metacommunicator experiences his primary process as being endangered or overcome by a secondary one. :5: G-177

Nirvana

The state of stillness, of feeling free of suffering. It's freedom from your little *u*'s dictatorship, from its ambitions, greed, hatred, et cetera. But nirvana is not a

permanent goal in Processwork. :20: 327 *Nirvana* is a moment in the process when you are the home for your family, for all members of a conflict situation. :20: 333

Noncausal : (see Acausal) :6: G-150

Non-consensus reality

[An] another reality, the one that seems from the Consensus Reality viewpoint to be more "individual," subjective and less fundamental; it has less consent and less mainstream cultural authorization. :13: 26 (**See Consensus Reality**)

Non-equilibrium

The name of processes which occur far from a peaceful state and which usually evoke fear and excitement. :6: G-150

Nonlinear

An indirect relationship between two variables, such as the number of bacteria and the onset of a cold. :6: G-150

Non-linear interaction

Dialogue that circles instead of proceeding in a straight line. There are many advantages to non-linear communications. When they occur in the area of conflict-resolution, non-linear escalations allow underlying emotions such as vengefulness and fury to find expression. People can express themselves simultaneously without being frustrated by a one-to-one, linear agenda. Non-linearity enables people who have been merely cordial to know each other emotionally. **Emotional exchange can be preventative medicine against future violence.** :12: 203-204 (**See Linear interaction**)

Nonlocal

Evanescent, particle-like flirts, waves, and dreamlike pre-signals. :18: 247

Nonlocality

The principle in physics describing the apparent lack of space between two signals. :6: G-150 (see **Sentient experience**) The idea from physics that the world behaves as if it were spaceless, since certain signals can travel faster than the speed of light. :7: G-109 Non-locality, which means that a system cannot be explained by reference to the interaction of its parts in a given locality. Non-locality implies that a system's most subtle properties depend on the whole. :13: 241 Nonlocality refers to two spatially separate processes that appear to be linked as if they were right next to one another. :14: 149

A timeless and "spaceless" connection between people and parts. :17: 108 The nonconsensual aspects of objects and people that allow them to be everywhere, anytime, including both the past and the future. :17: 131 The spaceless and timeless quality of tendencies. Nonlocal information manifests in dreams, fantasies, intuitions, vague fields, and entangling flirts – bits and short-lived pieces of consensus reality (too rapid, unrepeatably, or irrational to measure). :17: 228

In physics, nonlocality is the direct influence of one object on another, distant object, in violation of the principle of locality, which says that an object is influenced only by its immediate surroundings. **In psychology**, nonlocality is a experience of closeness or interconnection beyond the parameters of time or space. This is usually an altered state / **processmind** experience and quality in which there is no perceived separation between (entangled) particles, parts, **flirts**, etc. :19: G-274 There is no space between us. Nonlocality is another term for a holistic situation. :20: 232

Non-local means that things you think of and do in this state might possibly be connected to or even helpful to someone at a distance. You may be connected to telephone calls before you get them. :22: 149

Not-doing

That means, things sort of happen and you don't feel that you are doing them. :20: 38 Being in touch with [*our*] deepest self – our deepest feelings of connection to something infinite - the processmind's dance of the ancient one, while being in consensus reality. :20: 89

Nothingness

You know that you are at any one moment any one of your different parts and yet none at all. :11: 34

Number bases

The basic numbers needed to create higher numbers. Number bases depend on the structure of our awareness and on our cultures. :13: 117

Occupation

The process of relating to or identifying with one of the parts or states of a process. For example, visualization is not occupied if we say that others look at us and we are unaware of our own active looking. Or a man's father is not occupied if he dreams of the father and projects it onto the outside world. :5: G-177-178 The tendency for a field to dream up people to fill each of its roles in order to express itself completely. The people whose natures are closest to a given role in a given field must fill it. :6: G-150

Occupied channel

A channel is "occupied" when the person identifies with the event taking place in that channel, e.g. "I sing" or "I talk a lot" are occupied auditory experiences. :9: 52 (see **Sensory-oriented perception, Unoccupied channel**)

Open forum

Structured, person-to-person or cyber-space, democratic meetings, in which everyone feels represented. Furthermore, they are facilitated in a deeply democratic manner, which means the deepest feelings and dreams can also be expressed. :16: 3 Forums are public meeting places that host open discussions about community problems. [It] is an ideal setting for a community to get to know the rich diversity of ideas and feelings within its members. :16: 19 A relatively informal, open space and time for part of (or the whole of) organizations to meet for the purpose of solving problems and creating community. :16: 20 Open Forums

are usually brief, lasting about two hours. :16: 25 The Open Forum tends to be more focused and more linear. It is best suited for business organizations and open townlike meetings. :16: 28 **Open forum** : A structured, deeply democratic meeting, person-to-person or in cyberspace, in which everyone feels represented and social issues as well as the deepest feelings and dreams of the participants are included. The open forum method emphasizes the more linear style of the generally nonlinear worldwork approach in which the facilitator slows down events as needed and intervenes more often. :19: G-275

Order

I mean finding the polarities in a mood or finding the polarities in a bad atmosphere and feeling that atmosphere. Finding the polarities already reduces the disorder. Just getting clear if there is a bad mood in a group can help you focus your work on changing the climate between group members. :20: 44

Organization ; A group of people working toward shared goals. :19: 215

Organizing fields

The mind of god, the processmind, the quantum wave function, or space-time dreaming fields. This is the most evidence-based explanation of experience. :20: 69

Ourselves

We are individuals in time and space, and we are also one continuous, mythostatic time-free process. :19: 140

Pacing the breath

Joining the comatose person's breathing rate by adjusting your verbal and physical interventions to this rhythm. :24: G-279

Palliative care

Care that emphasizes increasing the quality of a person's life and the management of pain. :24: G-279

Panic

An experience of everything inside of you firing fear and terror. Panic can make you push more, fear more. :20: 302 Panic means, "I cannot afford to stop what I am doing, I am panicked!" Panic is one of many difficulties that is split-off and in the background. :20: 280

Participant-facilitator

In processwork, the concept of leader and facilitator is understood as a shared and nonlocal role. The traditional concept of participant has changed; participants or citizens are called "participant-facilitators" (just as the leader-facilitator is now termed the leader-follower). :19: G-275

Path

A sense of inner direction and purpose, as well as the measure of the outer, literal meaning of direction – the hours and miles and such that define consensus reality

for us. Your body's path awareness is not only mystical and dreamlike, but also very real. :18: 23

Path awareness

Our innate ability to sense where to turn at a given moment. :18: p.ix *It* means using your sentient awareness to notice and follow the various zigzags of life. :18: 113

Path of Crumbs

[An ability of] discovering the spontaneous process and focusing intently on its winding path. :23: 121

Permanent vegetative state

An irreversible condition in which there is a high probability that the person will not regain consciousness. This category would be applied to individuals who have been in a persistent vegetative state for twelve months after traumatic coma or for three months after non-traumatic coma. :24: 41

A state in which the brain stem, or primitive region of the brain connecting the brain to the spinal cord, is intact or mostly intact while other parts are disturbed. The person in such a state can have stereotypical reflex functions, can breath, sleep, and digest food, but is thought to be incapable of thought or awareness of the environment. :7: G-109 A state in which the person appears awake but is seemingly unresponsive and the sleep / wake cycle returns. This is sometimes called *akinetic mutism*, *coma vigil*, or *appallic syndrome*. Some comatose individuals enter this state after emerging from the deepest form of coma. :24: G-279

Personal history

A combination of fact and fiction, genetics and myth. :17: 137

Personal myth

The generalization of a childhood dream or memory that becomes an organizing factor in the creation of lifestyles, chronic symptoms, and issues. It may also organize the last experiences in life. :7: G-109

Personal unconscious

The *personal* unconscious is related to civilized or learnable behavior and symbolized in dreams by people and by domesticable animals such as dogs and cats. [It] appears in dreams and muscle spasms that have assumed specific postural conditions in accordance with personal history, education, traumas and culture. :1: 163 (**See *Collective unconscious***) A term defined originally by Jung. The primary process of a person in consensus reality. This process is usually symbolized in dreams by known figures identified with one's past. :5: G-178

Phase 1

Commonly occurs when you think, "Oh, here I am! Forget dreaming, I don't want to think about anything, I don't want any problems, leave me alone!" In this phase, we don't want more new thoughts or problems! That forgetting is phase 1. :22: 17-18 People in phase 1 open more quickly if their need to avoid pain is appreciated. Only then, can they begin to deal with phase 2 problems. :22: 18

Phase 2

In Phase 2, the problem that you were ignoring – let's call it X – is back! Your inner critic and outer negative political figures are X figures, creating tension for many people in phase 2. Phase 2 is full of tension and conflict. :22: 18

Phase 1 and 2 are what others would probably agree to as “consensus reality,” relaxing and/or fighting. :22: 18

Phase 3

In phase 3, the possibility of exploring that X problem, and/or role-switching becomes possible. The monsters you deal with in everyday reality often appear as dream figures at night. That implies that you are at least a bit like X. We need to face that X problem inside, as well as outside. :22: 18

In phase 3, X is recognized as an aspect of yourself. Since you dream about X, there is the possibility of role-switching in phase 3, and discovering how you, too, are like that X. In psychological work and in worldwork, such role-switching can be crucial for relationships and solutions. Phase 3 is a dream-like phase, close to the essence level or phase 4. :22: 18

Phase 4

The essence experience within or behind the other phases and experiences. With awareness, you can go to this phase 4 essence level from any one of the other levels. So, what we refer to normally as levels of consciousness are also typical phases that we all go through. We are not bound to fixed states of mind, but have phases, and are in constant process. :22: 18-19

Phases 1- 4

Let's use the # sign for phase.

1: relaxing with the symptom,

2: fighting it with medicine or alternative medicine,

3: becoming the thing bothering you and looking at ourselves through its mind,

4: flowing through all this with detachment. :22: 25

1: ignore X, # 2: fight X, # 3: role switch, #4 : detached and flowing. :22: 106

Physical therapy

Physical treatment of injuries and disorders by means of such methods as massage, exercise, cold and hot treatments, or electrical current, which are used to guard against atrophy, reduce joint stiffness, strengthen muscles, and retrain muscles and joints. :24: G-279

Polycephalous

Many-headed; a characteristic of a network in which there are many different leadership positions. :6: G-150

Positron emission tomography(PET)

A neurotransmitter analog in which one of the atoms is replaced by an isotope (a positron emitter) and given to a patient to see where the drug is and how it combines while the patient is alive. :5: G-178

Power

I mean a field sense of something moving you, anywhere you are, in any circumstance. :20: 138

Practice of Psychotherapy

The unique combination of skills and metaskills of a given therapist. Metaskills alone are not enough. Working with someone in an acute psychotic state certainly requires the therapist's feeling awareness, but also, especially, her skillful ability to use her techniques. Yet techniques alone leave therapy a lifeless, mechanical interaction without the spirit and beliefs that make it meaningful. The practice of therapy, then, is based both on a feeling wisdom *and* an intellectual wisdom. :23: 179-180

Presence

A *pre-sense*. *Pre* means “before,” and *sense* means “feeling” or “perceiving” something. A *presence* is something you can almost feel before you can describe it as a feeling. Your processmind is a pre-sense. You need to know this pre-sense of who you are in order to be yourself, in order to facilitate your inner world and outer relationships, and even to improve world situations. Your presence is like a kind of spirit that sends signals to others before you even know you’ve sent them! :19: 39

Pre-signals

Flirt-like body experiences, too subtle to be seen on a video, though they do appear to our lucid awareness as flirts and flashes. In time, they usually express themselves as visible signals. :17:230

Prima materia

An alchemist would say that the awareness process is the *prima materia*, the magical stuff about to be cooked, the substance which will transform. :8: 16 The raw material of life – was gold. :6: 113

Primal reality : Your awareness of the force of silence. :17: 222

Primary process

The body gestures, behavior, and thoughts with which one identifies oneself or which it can be assumed one would identify with if asked. :5: G-178 Primary processes [are] those expressions with which the individual identifies himself either explicitly or implicitly. :5: 25 (**See Secondary process**) Our common, habitual identity and focus. :6: G-150 Everything that is connected to our personal identity. :7: G-109 Primary process or the ego normally associated with it. In process terms, it is one state or stage in the development of the metacommunicator, the fair observer. :8: 21

Primary processes are experiences that are closer to your awareness, events and images with which you identify or which you intend to create. :11: 80 The self-description, methods and culture with which you and your group identify yourselves. "Process" in primary process emphasizes how identity changes in time. :12: 42 (**see Process**) All aspects of experience that connect with our ordinary identity. :24: G-279

In Process Work we call our everyday mask our primary process, our ordinary identity. Most often we don't realize we have it on! Our primary process is not totally conscious. It happens to us and becomes an automatic long-term pattern – but it is certainly not the whole of us. :26: 125

Privilege

Not only economic power, but the privilege of being cool, calm and detached in communication – the privilege of not having to listen to the rage, fury and sadness of those without power. :12: 162

Process

I see **process in two forms, primary and secondary** processes. **Primary processes** are closer to awareness, and include content, that is, that which you talk about.

Secondary processes are all the unconscious phenomena, like body symptoms, of which you are only vaguely aware, and to which you have very little relationship, that is, which you cannot control. :2: 10

Process science is a study of perception. :3: 67 Process is that which is already happening. :4: 5 The flow of signals and of information as defined by those who perceive it. Process is differentiated into primary and secondary information which is closer to or further from the sender's awareness. :5: G-178 The flow or exchange of information; a perceptual matrix; a pattern describing a network of interconnecting signals and channels. The total process for a human is a combination of all of its identified and potentially identifiable signals. When *process* is used as a verb it means enabling the above signal and message flow to occur. :6: G-150

The flow of signals in *channels* over short periods of time, and the changing experiences of identities throughout a lifetime. :7: G-109 *Process is information which comes to you in specific ways or channels such as seeing, hearing, moving, feeling, relationships, and the world.* :8: 17 “Process” implies that theory and practice are in transition and can never be completed. :9: 227 The flow of overt and covert communication within an individual, family, group, culture or environment. Process includes inexpressible feelings, dreams and spiritual experiences. :12: 42

The observation of signals. Just follow process in terms of what you see, feel, hear, and dream. Process! Follow events, follow what people do, follow nature, follow the river. Process includes and moves within, between, and beyond inner and outer, mind and body, psyche and matter, you and me, bad guys and good people. :20: 7

The flow of signals through various sensory-oriented channels. :24: G-279

Processing

Working with signals or bits and pieces of information, or allowing them to unfold. :7: G-109 (**See Process, Primary process, Secondary process**)

Processmind

The deepest part of ourselves, associated with a part of our body and the power of an earth location. Just as the earth underlies all forms of human and natural events in the

biosphere, the processmind is the dreaming intelligence and field that organizes all our experiences; hence it is a key dimension all facilitators need to access. The processmind is a nonlocal “oneness” experience and appears in dreams and reality as the diversity of things catching our attention and interest. :19: G-275 The processmind maintains our *mythic* nature. :19:138

Processmind awareness as expressed in physics, psychology, and spirituality alike has three basic levels of awareness : *nonlocality* (an essence-level experience), *bilocality* (the way dream figures and dreamlike realities seemingly connect without known causal signal exchanges), and *space-time locality* (consensus reality). These levels correspond to mythic, psychological, and possibly also physical “hyperspaces.” :19: 246 The processmind is an invisible force field that moves and organizes our bodies and dream images in meaningful ways. :19: 13 What I am calling the processmind is what you may be calling your mind, your unconscious, your deepest self, your biology, your dreambody, your wisdom, or even God. :19: 23

It is a field, and it is something we can feel but not see: something that moves us. This is the space around and between everything. Here at the consensus reality level it is “*u* did it” or “*X* did it.” :20: 51 The processmind is a kind of unified field theory. It tries to pull the outer world communities together with individual work and all the states of consciousness together with the cosmos. Processmind together with other Processwork tools works with people in normal states of consciousness, people just near death, people who are ill, and with dreams, relationships, and large groups. :20: 82 Processmind is the intelligence behind the *unus mundus*, the one body we share with the universe. :20: 179-180

That is, the wisdom of the field around us. :27: 23 **Arny defined the Processmind** as a subtle and creative intelligence, organizing our spontaneous experiences, such as momentary flirts and dreams. :27: 198 The Processmind is the creative force and intelligence at the Essence Level that knows how and when to move you in a particular direction. When you’re in touch with it, the Processmind often brings insights and approaches to life problems that you may not have been able to imagine from your ordinary state of consciousness. :27: 199 Earth spots are one way that the Processmind manifests in our physical realm. When you are near a special earth spot that your deepest self is attracted to, you sense a kind of wisdom and field power all around it. :27: 199

Process-oriented (approach)

The attitude that the solutions to problems can be found in the process, that is, the flow of events and signals. :16: ix **Process-oriented facilitation** works with our inner lives and dreams, as well as with group life, and its dreams and stories. :16: ix An approach based on following the natural process, or flow of signals, of an individual, in contrast to a predetermined program. :24: G-279

Process-oriented ecology

Studies our “home”, i.e., the earth and its interactional processes including but not limited to plants, animals (including people), real and dreamlike objects and energies. Based on deep democracy, “p.o.e.” is transdisciplinary, including at minimum the physical, biological, and psychological sciences as well as mythic understandings of

the world. :19: G-275 *It* includes not only the distribution and abundance of living organisms and interactions with other living organisms and their environment but also the possible feelings, dreams, nonlocal interactions, and space-time dreaming of all concerned. :20: 223

Process-Oriented Meditation

A meditation procedure to live completely in the moment, in every way possible.

:8: 7 In process-oriented meditation, you learn how to become a trained observer capable of helping yourself with your own feelings, visions, voices, relationships, movements, and body problems. :8: 40

Knowing and flowing with yourself and others in *all* of your and our diversity.

Process-oriented meditation focuses on : *What* you experience and notice.

The *channel and phase* you are in. *Following and unfolding* those channel and phase experiences. :21: 98

Process-Oriented Symptom Work

[It] is based on the idea that a physical symptom is not only a medical problem, something to be cured, but rather a potentially meaningful and physical expression of the Dreaming, much as dreams are essentially visual expressions of the Dreaming. By exploring the nature of the symptom, the process-oriented therapist hopes that new parts of an individual's life will open up, and also, that the symptom will become less important, or even disappear. :14: 132

Process Work

Since process work is based upon a phenomenological viewpoint, terms such as psyche and matter, inner and outer, psychology and physics, are replaced by the experiences, awareness and observations. :3: 55 Process work begins with whatever presents itself, the client's questions, problems in relationship, medical symptoms, stories of the day before, dream experiences or even the therapist's problems, and uses verbal processes, language content, body signals and environmental situations to determine the nature and evolution of the client-therapist interaction. :3: 9

Means following the way of nature. :4: 5 Focuses upon the intended and unintended processes, upon what is happening and trying to happen, not upon who should be present, what should be happening, or what roles should be filled. :4: 6 Process Work is the awareness of the moving ground, of the flow of events around and within us. :10: 71 [A] focus on the dreaming process that occurs night and day in individuals, couples, large groups, and people in coma, near death, or in psychotic or other extreme states. Process work is an attitude of respect for the unintentional and the unknown in all channels. :15: 32

It is awareness work: the work of becoming aware of how individuals, groups, and nature herself change, starting with ourselves. :20: 7 Processwork means following the overall process, including your own reservations if they are present. :20: 65

For example, if you don't notice your own aggressive signals, you are going to think that the other person is aggressive! But processing your signals will show you that whomever you gossip about is not just living in a separate universe. They are part of your process, here and now. The good guys and the bad guys overlap! The process

paradigm that connects psychology, medicine, physics, small and large groups, organizations, inside and out. :20: 7 Processwork pulls together altered states, extreme states, and everyday life. By adding meaning to medicine, Processwork brings psyche and matter closer, as in working with the dreaming body. It brings different peoples together and seems to be a cross-cultural concept. :20: 82

Process work is a phenomenological approach emphasizing the perception of, and respect for, the flow of events, as well as the belief that inherent within even the most difficult problem lies the seed of its solution. Therefore, the therapist is an awareness facilitator who notices what is happening, helps the client with her or his awareness, and follows nature as best as she or he can. The **process work model** has a triadic foundation that is **scientific** and **empirical** as well as deeply **mystical** in nature. Its practitioners focus on signals that can be seen and measured, while knowing that these signals emanate from a deep and invisible dreaming process. :25: 6 [It] is based on the idea of respecting and supporting the *whole* process. This means bringing awareness to those parts of ourselves that we disavow, to the parts that are more known and closer to our identities, and to the relationship between them. The unknown parts rarely receive equal attention and therefore often are experienced as disturbing to our primary processes. :25: 131

“Process work is a multicultural, multileveled awareness practice. Depending upon the individuals and group consensus, as well as the historical moment, process work is an evolving, transdisciplinary approach supporting individuals, relationships and organizations to discover themselves, follow nature and thereby resolve inner, relationship, world and personal body issues.” (see <www.aamindell.net> Introduction to Process Work, ‘Process Work Page’).

A basic Process Work concept is that everything we need is here right now; it lies in following the details of your own awareness. Simply notice what you are experiencing and follow it. If you are feeling blocked and nothing else seems to work, you can always rely on your awareness to reveal the path in which the river is flowing. It is the easiest path that I know of, and it is always at your disposal. :26: 223

My goal is to develop processwork in such a way that it fits, at least partially, into everyone’s deepest belief system. :22: 141 The Big Theory Of Everything (TOE) implies how processwork ideas are linked to spiritual, psychological, and physical theories, and brings these various methods and belief systems closer together. :22: 253

A basic tenet of Process Work : That is, within the disturbances, mistakes, or experiences that do not go along with our intentions, lay the seeds of rich information and potential solutions to our problems. 7: 55 It is just in the disturbances or things that bother you in life that you can find the seeds of new information and resolutions ! :27: 61

Projection

An affect about someone who is the mirror image of a dream figure. :4: 19 [It] refers to one-sidedly attributing your own feelings, ideas, and attitudes to other people or objects – especially externalizing blame, guilt, or responsibility. Projection is based on the assumption that who you are is separable from the other person. :14: 144
Something coming from one person going out to another; on another level projection refers to a sense of connection, a dreaming together. From the view of sentient awareness, there is a nonlocal field between us even though we experience this field in our awareness and everyday consciousness as images, projections, and the “other”. :18: 38

Psyche

The total personality, the combination of consciousness and the unconscious. It is identical to the dreambody when the unconscious is understood in connection with its physiological equivalents. :1: 164

Psychiatry : The study and management of extreme states. :5: G-178

Psychic economy : Means processing the garbage as frequently as needed. :6: 93

Psycho-ecology

A process-oriented view understands greed, jealousy, pride, ambition and egotism as momentary states whose meaning can be discovered only by unfolding them. Unprocessed information and experience poison the body and the environment. Just as there is an ecology of the physical planet, there is also a psycho-ecology. We have to learn to use our base states by processing them. :6: 21

Psychogenic coma

Coma that is linked to psychological factors such as mania or depression. Some psychological states, such as catatonia, mimic coma. :24: G-279 Coma in which organic reasons for the coma have been removed or healed but the person remains comatose for no known reason. :24: 39

Psychosis

In process terms, psychosis is the process in which an earlier primary process is exchanged and becomes secondary while the earlier secondary process becomes primary. This process occurs without a metacommunicator and lasts for more than several weeks. :5: G-178 A process reversal without a metacommunicator. :5: 166
Psychosis moves from Consensus Reality into Non-Consensus Reality or altered states. In psychosis, you do not just go into an altered state and come back; instead, you leave CR and may not come back for long periods of time. There are no analogies to this transformation in physics unless we think of wandering into a black hole or the world of imaginary numbers, which, you will remember, has no everyday significance for physicists. :13: 282

Psychotic corner

A psychotic process of relatively short duration such as a week or two. Everyone has psychotic corners. :5: G-178 Everyone’s psychotic corner can be accessed by touching upon a central, mythical, painful issue. :5: 164

Psychotic state

Process reversal in which secondary processes are exchanged for primary ones for more than a short duration. :5: 164

Quantum compass : An earth- or cosmos-based experience of being turned. :18: 247

Quantum flirts

The NCR signals behind observation; two dreaming signals reflect one another, link a potential observer with an observed. They are instantaneous in NCR, that is, without perceptible duration. In CR, these signals cannot be measured and thus may be slower or faster than the speed of light. :13: 310

Quantum mind

The processmind's conceptual predecessor in my work, reflected in the math and laws of quantum physics. As seen in the math of physics, the quantum mind shows the tendency to self-reflect, to produce and notice quick, easily marginalized **flirts** catching our attention, and to collapse or repress the wave functions or dreams to create reality. :19: G-275

Quantum state

A state of a quantized system described by its quantum numbers. For example, hydrogen has four such quantum numbers, 1,0,0, and $\frac{1}{2}$, describing characteristics of the electron (its specific energies and spins). :17: 283

Quantum state crossover

A coherence – or even a one-to-one correspondence – between altered states of consciousness and the quantum sub-states of the pilot wave. The crossover phenomenon points to the existence of some single world, the essence world behind the parallel experiences that occur on levels we currently label as psychology, physics, and medicine. :17: 99 It bridges psychology and biology, the meaning of the sounds and the biophysics of your body. :17:100

Quantum theater

(or quantum entanglement theater). A process experience that creates and facilitates the entanglement between dreamlike pairs of opposites. This theater, unlike other kinds of role awareness and role play, is based upon noncognitive, essence-like experiences of the processmind. :19: G-275-76

Quantum wave function

The tendency that gives rise to the probabilistic nature of everyday reality. :15: 13
A mathematical equation used in quantum theory to describe physical systems. The wave function describes the “state space,” the complex number “map” of all possible states of the system. The laws of quantum mechanics, represented in part by Schrodinger's equation, describe how the wave function evolves over time. The values of the wave function are complex numbers – the squares whose absolute values indicate the probability that the system will be in any of the possible states. :19: G-276

Qubit

It means that we are one person or one system with two or more overlapping states reaching over to others. :20: 178 I translate the term for use in everyday life, means that your states and mine are entangled, my dream images and your feelings are close. This is psychology and it is also physics. :20: 87 Modern physicists speak of *qubits* (short for quantum bits), units of quantum information. Normally we think only of the bits; that is, of right and wrong, 1 or 0, something or nothing. But these bits get mixed up and entangled in the quantum world, so they are called qubits, quantum bits. :20: 87

Racism

Identifying people with certain roles over time in a fixed way is racism. :10: 112 The process in which one group feels superior to another because of color, family, religion, language, or the like. :10: 110 The use of mainstream rank against people who don't have enough social power to defend themselves. Racism is always social abuse. Racism is economic, institutional, national, personal, interpersonal and psychological. People of Color are uncomfortable around white people who are oblivious to their economic, racial or psychological rank. Unconscious rank confuses and inhibits communication between the mainstream and people of lesser rank. :12: 151

Rainbow Medicine

A mixture of biomedicine, alternative traditions, and physics. :17: 13 A name for multidimensional approaches in medicine. :17: 15 Rainbow Medicine includes the real time and real space of physical reality as well as dreamlike levels of the body's psychological reality. Rainbow Medicine includes components of classical medicine such as anatomy, diagnosis, medication, surgery, biophysics, etc., as well as alternative medical procedures involving subjective experience, dream patterns, and all levels of consciousness. :17: 17 A unifying paradigm connecting psychology, medicine, and the environment. As quantum medicine, it studies the effect of quantum nonlocality, the patterning of our pilot waves, and the songlines of our dreaming on our genetics. :17: 142

Rancho Los Amigos Coma Scale of Cognitive Functioning

A scale for charting stages of recovery in head-injured individuals. :24: G-279

Rank

A conscious or unconscious, social or personal ability or power arising from culture, community support, personal psychology and /or spiritual power. Whether you earned or inherited your rank, it organizes much of your communication behavior, especially at edges and in hot spots. :12: 42 The sum of a person's privileges. :12: 28

Psychological rank refers to a kind of centeredness that allows the person to remain cool in the midst of difficult psychological issues. If the psychological rank is expressed as a kind of superiority, it may have a downing effect on the client, causing him or her to feel less developed and less worthy. **Spiritual rank** refers to a person's perceived connection with god or the spirit. If used unconsciously, spiritual rank can

make the client feel less spiritually developed, which can be quite hurtful and disempowering. On the other hand, at times the client may have more psychological or spiritual rank than the therapist. Recognizing this can be very empowering for the client. :25: 283-284

Real body

The result of objective physiological measurements, and the dreambody as the individual experience of the body. :1: 11 Our primary body identification. The experience of being a victim, being in pain, or being the recipient of things happening to us on the outside. :7: G-109 The real body is that body experience with which we identify. :7: 80

Real leader

Who [is] aware of the process trying to happen in [her/his] community. :6: 88

Real person

Being a real person is being awake to the spirits that go through you and taking responsibility for their effects on others. :11: 191 Don Juan's idea of being a real person is exactly the opposite of what we normally think of as being "real." For him, a real person is someone who moves with dreaming and can go backward in time. Real people are part of the community of sentient beings who use their second attention and their courage to live their full potential. :13: 507

Recounting

Telling the story of our inner experiences, to be a form of arithmetic, a form of dreaming – of unfolding and relating our inner and outer experiences to others. :13: 59

Reformulation

Restating the person's experiences in another way, beginning with : *"I feel or identify with this or that and this is happening to me."* :25: 61

Relational

That we live in a field of coupled, interacting processes. For example, you can kill the person – a dictator – but not the dictator ghost role. :20: 194

Relationship

Being aware of and working with what happens to yourself when you are with others. Learning how to process the communication which is present. :5: 158 Relationship means dealing with trouble, abuse, pain, fear and suffering. :12: 166

Relationship-healing means getting to the bottom line, feeling that what we are experiencing belongs to community. It is the spirit moving us in unknown ways, making us afraid, angry and also peaceful. :12: 166

The sum of your CR (Consensus Reality) relationship identities (e.g., doctor-patient, student-student, parent-child, friend-friend, lovers, etc.) plus all the intertwined dreamland and essence signals and experiences. What we call relationship is really

a superposition, a composition of all worlds, most of which are marginalized in everyday life. For example, in one world we agree; in another, we may be in the middle of an argument. :17: 230-231

Relationship work

As suggested in this book, relationship work implies finding the **processmind** or land, between and encompassing two or more people, and from that viewpoint noticing the edges and signals, and facilitating the flirts, dreams, signals, and feelings that arise. Then use the quantum theater as needed. :19: G-276

Re-minding : Reflecting on the mind you already have ! :14: 24

Responsibility

Accepting everything you say, feel, hear, write, see, and communicate as part of you. Taking responsibility means that if you are sick, you must understand that the body is bringing up a dream you have not yet known. :11: 52

Revenge

A form of spirituality, a sort of spiritual power meant to equalize social injustice. :12: 78 The desire for revenge is manifest in the formation of coalitions opposed to the oppressors. Eventually, revenge is sought in demonstrations against authorities, riots, civil disobedience and finally revolution. Revenge itself is an uncanny power that the privileged are unable to defend against. :12: 79- 80

Revolution

For me, means revolving. :22: 101 *Revolution implies revolving through all phases.* :22: 115

Rigid: The idea that, “*I am this, and not that!*” :21: 113

Rigpa

The awareness of an experience of the “essence” from which all things arise and are created. In the Rigpa state, the sentient essence of events – the “intelligence of the universe” – appears. One senses the nonlocal, all-present aspect of any so-called “everyday” event. :17: 24-25

Role

One of the necessary parts of the field whose interaction creates its atmosphere. :6: G-150 A cultural rank, position or viewpoint that depends on time and place. Roles and timespirits change rapidly because they are a function of the moment and locality. Roles in groups are not fixed, but fluid. They are filled by different individuals and parties over time, keeping the roles in a constant state of flux. :12: 42 (see **Timespirit**) Roles [are] the momentary players, such as “oppressor,” “oppressed,” “terrorists,” “leaders,” etc. Each group has its own names for these roles. :16: 179

Part of the **dreamland** aspect of group process. Although each role (e.g., boss, underling, patient, helper) seems located within a given individual or group, it is actually an evolving time-spirit, a nonlocal transforming spirit of the times that needs

everyone to fill it. In other words, each role is much greater than any one individual or group. And each of us is bigger than any one role. Roles are entangled. :19: G-276

Role switching

There is a natural tendency to role switch. That is, we find that we may identify with a particular role but then at a given point notice that we feel pulled to represent another role, or that we *are* in another role. For example, someone in a social-service organization who is identified as a helper of others who are suffering and in need of care may begin to speak about her or his own suffering. At that moment, she or he has switched into the role of the “others” who need care. Noticing and allowing yourself to switch roles, sensing when you are in one role and when you begin to move to another, is an awareness practice. To do this best, find the **processmind** of the situation and tangle-dance, as described in the last chapter. :19: G-276

Satori

Moments of enlightenment, catching on, “satori,” sudden insights into the nature of life are often associated with peak experiences. :13: 408

Schizophrenia

A psychosis in which there is no metacommunicator present and which has minimal feedback loop with the content of communication. :5: G-178 Psychosis in which the primary process of the individual – which is originally adapted to the culture in which a person is living – is exchanged for a secondary process. The primary and secondary processes of an individual reverse. :5: 85

Sculpting

A method of bodywork in which the hands are used like those of a sensitive potter to access inner body experiences. :24: G-279

Second attention

Concentration on irrational, unusual feelings and fantasies. :11: xii Focus upon things you normally neglect, upon external and internal, subjective, irrational experiences. The second attention is the key to the world of dreaming, the unconscious and dreamlike movements, the accidents and slips of the tongue and synchronicities that happen all day long. :11: 24-25 (See **First & Third attention**)

Becoming aware of unintentional things such as double signals, projections, dream figures, and the potential for role play. :20: 184

Second training

Second training emphasizing inner work and a spiritual attitude. [It] is about our original relationship to the universe. :18: 169 [It] gives us the “soft skills” or emotional intelligence needed to get along with others and the universe. :19: 220 Second training is to be able to look at the other person and know that, “*I am looking at me, at an aspect of myself.*” :21: 339 Second training is that facilitation needs to be an everyday lifestyle and spiritual practice. :21: 329 *The second training is not just about using your learned “science,” but about “eldering.”* :21: 36 (see **First and Second trainings**)

2nd Trainings involve process awareness and a sense of FLOW with the issues and peoples involved, during tense personal and world issues. :22: xi
The 2nd Training is based upon the subtle and flowing experience of the origins of consciousness, and how the essence level and flirts emerge as dreams and ideas in consciousness creating a kind of psychological Big Bang. :22: 16 **The 2nd Training is about experiencing phase 4 and its ability to relax in phase 1, fight in phase 2, dream and role-switch in phase 3, and detach in phase 4.** :22: 21 The 2nd Training means having access to your *constant speed of light: that is, your ability to see into your own and other people's spaces, all of which are normal.* You can disagree with people, but all worlds are, in a sense, normal. :22:53-54 *To let go, open up, and flow through all phases with the other(s).* :22: 55 Therefore, 2nd Training facilitation means, in part, getting in touch with that light. That is, feeling into the times and spaces of people, to relate more deeply with them. In a way, light is a shamanistic ability. :22: 69 The 2nd Training concepts are partly an art needed for sustainable social change. :22: 100 The 2nd Training attitude is open-minded and understands that all relationships and/or organizations go through *all* phases. If you can occasionally have this generous process attitude, you are doing well with your 2nd Training. If you can be fluid, and consider that enlightenment itself is a phase and not the goal, you will be more open and fluid with yourself and others. **2nd Training is a revolution in the largest sense.** It is about revolving, phase-awareness, and flowing. :22: 101 [It] is a key to our health, as well as the health of our communities. :22: 103 The big goal in the 2nd Training is to flow through all the phases. Work for better fluid relationships, as well as specific solutions. :22: 143

Secondary process

All the verbal and nonverbal signals in an individual's or community's expressions with which the individual or community does not identify. The information from secondary processes is usually projected, denied, and found in the body or outside the sender. :5: G-178-179 Secondary processes refer to all other processes which an individual does not experience as belonging to him, and which he speaks about as if they happened to him from the outside, or as caused by another agent. :5: 25 (see **Primary process**)

Experiences that we do not perceive as belonging to our personal identity. We perceive them either as happening to us, or as emotions and experiences we are reluctant to identify with, such as viruses, anger, fear, power, and numinosity. :7: G-109 An unpredictable humon focus consisting of a group of signals and messages with which the humon does not choose to identify itself. The secondary process disturbs the humon's preferred focus and identity. :6: G-150

Secondary processes are further from awareness and are more surprising. They can be awesome, terrifying, or confusing. They may be auditory hallucinations, sudden visions, or nighttime apparitions. They can be headaches, pains, or unpredictable movements. Relationship problems that you cannot solve and unremitting world problems are all secondary. :11: 80 Aspects of ourselves that we, as individuals or groups, prefer not to identify with. Often we project these aspects onto people we view as the "enemy." We may marginalize or admire these qualities, creating inferior or superior traits in other groups. :12: 43 All aspects of our experience that we perceive as lying outside our ordinary identity. :24: G-279

(see **Process, Primary process**)

Secondary process, which refers to the signals and experiences with which you do *not* identify. :27: 126

Secondary sound

An *unintentional* sound within the first sound that you are making – something strange that doesn't quite fit or go along completely with the first sound. :26: 169

Secret dreamwork

Focus on everyday life as a dream, without the dreamer being lucid that she is dreaming and working on her dream. Secret dreamwork consists in listening closely for events happening in : The past; The future; No-here places; Not-me people, objects, or situations. :15: 160-161 (**See Dreamdoor**)

“Seeing the light”

Means that we might disagree, but we are still able to understand and relate to people who think differently from us. :22: 49

Self-reflective

The tendency of two or more mutual observers to behave similarly. :18: 247

Semicomatose state

A condition of apparent insensitivity to the environment in which the individual will occasionally mumble in response to communication from others. (see also *Trance*). :7: G-110

Sensing

This is the perception of overtly and covertly expressed feelings and opinions. All of us sense the atmosphere, the global field, by the language people use, their tone of voice, their facial expressions and by their movements – restless, stiff or relaxed. :6: 97

Sensory-grounded

[It] refers to the senses. When we describe phenomena in sensory-grounded terms, it means that we state exactly what we notice in terms of the senses, that is, in terms of movement, sound, feeling, or visualization, without interpreting those observations. Sensory-grounded descriptions avoid the danger of misinterpreting what a person is experiencing. :24: 142

Sensory-grounded channels

The pathways through which we send and receive information. Some of the main channels that facilitators tend to use are the *visual* channel (seeing), the *auditory* channel (hearing, sound, and speaking), the *proprioceptive* channel (body feeling), the *kinesthetic* channel (movement), and the *relationship* channel (experiencing ourselves in terms of relationship interactions). :27: 88

Sensory-oriented

The way we experience ourselves through our senses, that is, through seeing, hearing, feeling, smelling, or moving. :24: 72

Sensory-oriented perception

This refers to the *way* in which someone *perceives* and *experiences* his or her world through various sensory **channels**, the most common of which are the visual, auditory, proprioceptive (body feeling), and kinesthetic (movement), relationship and world channels. Some channels are more *occupied* by our awareness and connected with our primary processes, while others are more *unoccupied*. Unoccupied channels are not used with awareness and are associated with our secondary processes. :25: 126 (see **Occupied & Unoccupied channels**)

Sensitive communication

Communication that is adapted to the altered state of the comatose person and adjusts to his feedback. :24: G-279

Sentient

The continuous and automatic awareness of subtle, normally marginalized experiences and sensations. :14: 36 Everyone is sentient, and according to some Buddhists and most Aboriginal people, everything, including stones and trees, is sentient as well. :14: 44 **Ignore sentient**, that is, generally unrecognized dreamlike perceptions, something inside of you goes into a mild form of shock because you have overlooked the spirit of life, your greatest potential power. :14: 7

Sentient awareness

The fundamental "stuff" that is ontologically prior to number, time, psyche, and matter. Sentient awareness is non-local; it is not contained in a material place such as the human brain. Sentient awareness is the ground of consciousness and everyday reality; it lies behind observation, which becomes nature's general tendency to self-reflect. :13: 574 The part that is non-consensual, I call sentient awareness. :13: 101 A kind of intelligence, a knowingness, a quantum mind. Sentient awareness may be only partially measurable, a nonlocal dreamlike ability that informs us where and when to move. Sentient awareness is nondualistic, the precursor to any awareness we measure, and consciousness we can use in everyday life. :18: 16 At its deepest, at its essence, sentient awareness is a subtle feeling. Sentient awareness is physical and spiritual, gravitational and psychological. :18: 17

Sentient awareness is noetic in that it creates a kind of knowingness. It is passive in that the everyday mind must be reduced, "empty," or open and receptive to it. And sentient awareness is transient and difficult to sustain. In fact, after sentient awareness appears as awareness and consciousness, then consciousness seems to "forget" or marginalize its sentient beginnings. :18: 22 The awareness of sentient experience through the use of intuition, feeling, or sensitive touch, or a combination of these. :24: G-279

Sentient essence

The essence of events is neither good nor bad, but rather awesome, deep; it is prior to the concepts of good and bad. :14: 40

Sentient experience

Preverbal, subtle feelings and tendencies. :24: G-279 *Sentient experience is nonlocal and nontemporal.* **Nontemporal** means that everyday time cannot be associated with

Dreaming. *Nonlocal* simply means there is no single locality for sentient experience. Space and time are no longer firm concepts in nonconsensus reality. You do not know *where* or *when* in space and time sentient experience originates. :14: 72

Sentient field

The fire or energy of your life, is independent of time and space. :14: 201

Sentient perception

[A] preverbal, nondualistic experience. [A] part of the Dreaming realm. :15: 38

Sentient realm

The realm of psychology, shamanism, and physics – where things exist before they are seen. The psychologist C.G. Jung called it the collective unconscious. The Nobel Prize-winning physicist David Bohm named it the realm of unbroken wholeness. Another Nobel Prize-winning physicist, Werner Heisenberg, called it the world of tendencies, of the quantum wave function. :13: 14

Sentient work

Sensing the subtle atmosphere between people before it reveals itself as a signal from one person or the other. Sentient work focuses on the unifying element of relationship; this method is a type of awareness training. :14: 152

721 feedback

721 can be written as 360+360+1. There are 360 degrees in a circle. “360” is the name given by the business community to the process of getting a full 360 degrees of feedback from around, above, and below you (peers, superiors, and subordinates). The final 1 degree, symbolizing the unifying feedback from the essence level. :21: 209-210

360 consensus reality feedback from all u’s + X’s of people “above” and “below” you
+ **360 dreamland** (role switching feedback)
+ **1 your essence level, processmind’s experience and metaview.**
= **721 a new organizational and worldwork feedback method.** :21: 210

This type of feedback is a creative and sustainable approach to dealing with criticism or critical feedback in relationships, small and large group work, and business and government contexts. :21: 209

Shadow

A term originally defined by Jung to mean a dream figure of the same sex as the dreamer which symbolizes or 'personifies everything that the subject refuses to acknowledge about himself' which nevertheless thrusts 'itself upon him directly or indirectly.' It is, 'for instance, inferior traits of character and other incompatible tendencies.' (Collected Works vol. 9, Part 1, pp.284-285.) :5: G-179 Depending upon the state of the individual and his awareness, the shadow may be either primary or secondary. As far as the city is concerned, the shadow is secondary since power, jealousy, laziness and altered states of consciousness refer to tendencies not identified

with. :5: G-179 I used to speak about the "shadow" in cultures, but today I avoid this term because it is a Eurocentric creation. It makes light more valuable than darkness, and has references to skin color. :12: 45 Part of ourselves that we dislike and disown by projecting it onto other people, whom we then look down on. :16: 151

Shakti

The Indian goddess who represents the observed world, perceptions. :6: G-150
The feminine cosmic force. She [is] the power of the "universal void," the divine Mother who sustains not just the real universe and all its beings, but also the many and various manifestation of the gods, the imaginary universe. :14: 224

Shaman

The word *Shaman*, borrowed from Siberian culture, refers to one who works only part-time as a spiritual guide and healer. :11: 7 A tribal healer who is able to fall into altered states, go into the underworld or world of the spirits, discover what is ailing the client, and then bring that information back to this world so that it will be useful to the client and/or community. Eliade,1982. :23: 129

Shaman's body

A name for unusual experiences and altered states of consciousness that try to reach your everyday awareness through signals such as body symptoms and movement impulses, dreams, and messages from the environment. :11: 3-4

Shamanism

The very term "shamanism" implies that we are in consensus about the fact that the shaman enters other realities, although we cannot exactly define them in terms of everyday life. The study of non-consensus experiences in shamanism gives us a hint about the invariant, constant quality shared by otherwise very different viewpoints. :13: 324

The belief system of a given culture, usually aboriginal cultures, that suggests that to resolve certain problems, we need to go into an altered state of consciousness and connect with some unifying principle (the name depends upon the group). In any case, shamanism goes back to the time before we awakened with a big or little bang. :20: 277

Shape-shifting

Changing identities and states of consciousness. Some form of shape-shifting is always involved in the resolution of psychological problems in therapeutic practice. Your personal development depends on being able to move from one framework or state of consciousness to another, seeing the same thing from different viewpoints, living in various worlds, one at a time. For example, in one world you may be in consensus reality where time goes forward, yet in another world, you may enjoy another kind of life in which time goes slower, backward, or even stops. :13: 277

Dropping and extending your self-definition is a kind of shapeshifting. :14: 189

Shiva : (Siva), the Indian god embodying the act of perception. :6: G-150

Shock and abuse

I mean imagining or actually remembering being unfairly treated or feeling that you were unfairly treated by a human being or by a natural event. This could be a psychological injury, a physical hurt, or pain due to an outer event like a tsunami. :20: 135

Shuffling invariance

When roles remain the same but the people filling them change, a shuffling invariance occurs. Invariance means no variation. Even though the roles are shuffled, the structure of the system as a whole remains the same. You can switch roles when you sentiently experience another form of behavior impinging upon you. A shaman would say that you shape-shift when you do this. When you sense that you share the viewpoint of the other and then leave your own viewpoint temporarily and share the other viewpoint, you have shuffled or switched roles. Since all roles still remain, the system is invariant. That is what is meant by shuffling invariance. :13: 549

Signal

A momentary, elementary perception in a particular mode or channel; a piece of information. :6: G-150 Bits and pieces of information. :7: G-110 Bits of information, such as grimaces, changes of skin color, movements, sounds, shallow or deep breaths, and twitches. :24: G-279 Signals may originate as almost imperceptible experiences that only the observer notices. Otherwise, signals are perceived pieces of information, communicated by words, sounds, actions, gestures, or body feelings. Signals have a local appearance, but may be nonlocally entangled with communication partners at a distance. :19: G-277

Social Activist

Who opposes oppression by becoming a freedom fighter and later a revolutionary. :12: 170

Sociopath

An individual who breaks the stated rules of a given society over a long period of time to the extent that he constantly requires supervision or social control (such as in a prison). :5: G-179

Softskill

The method of using the processmind fluidly to understand roles and switch. The ineffable guidance from mythic, earth-based sources and the processmind that can feel into and role play all sides of a situation. Contrasts with more conventional skills that involve prelearned methods and programs. At present, the processmind softskill is perhaps the most useful method to facilitate all kinds of situations and make everyone feel understood. :19: G-277 In contrast to IQ, softskills are often identified with emotional intelligence. Softskills may include negotiation techniques, teamwork ability, or positive attitudes towards serving others. While these softskills are important, **for me, “softskill” refers to flowing with the processmind between entangled signals and accusations.** :19: 269

Songlines

The paths through the landscape; they are symbolic markers that organize the land and give it spiritual meaning. These paths connect dreamtime with the present time and space. :18: 51

Sorting

Means sifting through the feelings, issues, statements, and arguments of the group in order to identify what timespirits are present. :10: 36

Source unrelatedness

We cannot relate to the source enough to encourage it to send clearer messages. :6: 30

Space-time dreaming

A transdisciplinary physical and spiritual characteristic of the universe. :20: 27
*It is all around us. :20: 110 The entangling experience is what I refer to as *space-time dreaming*. :20: 68 It is the dance of the ancient one, an experience of not-doing. :20: 93*

Spin

A mathematical concept signifying the angular momentum of an elementary particle. To understand spin, remember that a spinning top continues to spin because of its momentum, or indwelling force. (To get a psychological sense of spin, think of it as imagination. To “spin” is to dream. When you have a new idea, or a new “spin” on something, you have momentum. :19: 189

SPIN

Virginia Hine's acronym for network structures : **S** = segmented, **P** = polycephalous, **I** = ideology, and **N** = network. :6: G-150

SPINAG

A non-equilibrium, process-oriented network structure where **A** (awareness) and **G** (garbage) are added to SPIN, as defined above. :6: G-151

Spiritual Leader : Who connects us to the infinite. :12: 170

Spiritual warrior

A human being who approaches conflict with consciousness, respect and awe, and with the knowledge that he or she is being dreamed up by the global field to be a channel for this field. :6: G-151

Spooky

In physics, the word *spooky* means *weird*, since we cannot empirically track how nonlocal connections occur. :21: 75

Squaring

Adding a number to itself according to the number. The psychological process of squaring (multiplying a number by itself) encompasses self-creative processes with generative, procreative, self-propagating experiences such as moods, which get worse

or better by themselves. Much of our human experience is generated outside of our conscious control; it multiplies or squares itself, so to speak. :13: 118

State

A process in a static condition. Thus, the primary process is normally a state since it remains stable in spite of strong changes in the world around and impinging signals from secondary processes within. A secondary process implicit in a complex or illness can also be a state. Schizophrenia, bipolar disorders, and other mental illnesses are states. :5: G-179 The momentary appearance of a process. :6: G-151

Minus-one state : If you get depressed because the person is not picking up on things or following your suggestions, you are in a *minus-one* condition and feel like a failure. The minus-one state appears when the therapist feels depressed because the client is not changing. This minus-one state typically arises as a reaction to the crashing of the plus-one expectations !

Plus-one state : If you are in a perfectionist mood and want everything to go well, and you are hungry for the client to change and grow, you are in a *plus-one* condition. The plus-one state arises when the therapist is attached to a given process or result.

Zero state : A detached, open, and aware state that is not attached to outcomes is the *zero state*. The idea of the zero state comes from an aspect of the Tibetan or Zen view of life; it is a state of emptiness and detachment from one's personal history, with no expectations, only a bare bones awareness of the present moment. The zero state appears when the therapist has a moment of detachment or neutrality. :25: 304

[Process Work is] not having a value judgment about any of these states. They are simply experiences that the therapist fluidly moves between as he or she works, albeit most times unaware of them. Hence, all of these are part of a flow of feelings that all of us go through and, with awareness, might be of great assistance to our clients. :25: 304

Static state : A process in a state which is not changing. :6: G-151

Stillness

Temporarily reducing the busyness, the noise of your everyday mind so that subtler experiences and sentient awareness can appear. In this sense stillness is not emptiness, but rather an open space in which path awareness can arise. This open-space aspect of stillness is akin to quantum physicists' notion of a vacuum. :18: 25-26

Stochastic

It is both predictable and deterministic and that it also has spontaneous random elements. :20: 294 Stochastic means partly determined and partly random. Your movements in space-time cannot be completely predicted. :20: 26

Structural coma

A coma attributable to mechanical damage to the brain resulting from traumatic or non-traumatic sources. :24: G-279 **Traumatic sources** include accidents or acts

of violence, which in turn may lead to blood clots in the brain stem, strokes, hemorrhages, or local impairment in blood flow. **Non-traumatic sources** of brain injury include abnormalities such as brain tumors and abscesses, inflammations, and metabolic or anoxic changes that result in structural damage to the brain. :24: 38

Styles : A number of qualities. :27: 111

Substyles : We all have a diversity of styles or what Amy calls Substyles. Each of us is multifaceted and has an array of substyles that contain the many rich qualities and energies that are basic to our natures. These substyles are like the variety of colors on an artist's palette that we all dip into and out of, as we work. 27: 112

Amy Mindell introduced four different substyles : Primary, Secondary, Momentary dreaming, and Deep substyles. :27: 113

- 1. Primary substyle :** Consensus reality level is connected to primary substyle as a facilitator. :27: 114 Primary substyle is characterized by the *main, automatic, or most predictable way* you tend to work with others. It is the substyle that is closest to your awareness and mirrors your *primary process* : that is, the ordinary or predictable way you tend to behave and identify yourself, over a given period of time. :27: 117-118
- 2. Secondary substyle :** Dreamland level is connected to secondary substyle. :27: 114
- 3. Momentary dreaming substyle :** Flirt level is connected with your momentary dreaming substyle. This level has to do with the most fleeting experiences that quickly catch our attention. :27: 115
- 4. Deep substyle :** Essence level correlates with the substyle that is called deep substyle. :27: 114

Suicide

[A] method of switching out of one state into another. From a process point of view, suicide means overcoming the primary process. :5: 63, 64

Superposition

Each and every fragment is part of the sum of what I refer to metaphorically as the path with heart. Each separate world is a face of the force of silence. :17: 228

In psychology, *it* means that there are various layers in us. As in geology, our ancient history (**dreamlike, timeless layers beneath our identities**) is on the bottom, and our recent history can be imagined to be on the top. :18: 46 The sum of all experiences around a given observation, or the vector sum of all directions representing these experiences. :19: G-277 The experience of different states at the same time. In quantum physics you can be dead and alive simultaneously. You can be in two or more states at the same time. :20: 113

Superpositional

It adds up flirts, parallel worlds, and directions to create the big U. :18: 247

Switching channels

That is, by allowing your experience to express itself more fully in various modalities. For example, if you are seeing something, try feeling it in your body. If you are hearing something, try to express that sound in movement. :26: 226

Symbol

Signals to you through a dream. The dreambody is your wise signaller, giving you messages in many different dimensions. :2: 39

Symptom

Signals to you in the body, we call it a symptom. :2: 39 An aspect of the personality in need of integration. :5: 77

System mind = Free mind-body feeling. :20: 169

Synaesthesia

Your overlapping senses – as you feel, move, and make sounds. For example, you may feel yourself breathing and making sounds like the sea, the wind, and so on. Sing and hum, feel and visualize your experiences. :19: 72 In a synaesthesia mode of being in which thinking, speaking, feeling, moving, seeing, hearing, tasting, dreaming, and the rest of your senses overlap. Direct experience of the processmind is a “half here, half there” altered state as well. :19: 59

Synchronicity

The meaningful relationship between two or more events which have no apparent causal connection. :1: 7 A term defined by Jung, used here to mean a secondary process occurring in the world channel. :5: G-179 Jung's idea of two events which have causal as well as noncausal or meaningful explanations. :6: G-151 Meaningful coincidence between two otherwise disconnected events. :10: 135

Jung says synchronicity means :

- “a meaningful coincidence of inner and outer.” :13: 351
- a coincidence of a *psychic* state with a simultaneous, *objective external* event.
- a coincidence of a psychic state with an external event simultaneous in time but spatially removed.
- a coincidence of a psychic state with an external event distant in time. :13: 352
- a coincidence of meaning, a situation in which an inner event and an outer event have the same significance. :15: 129-130

I prefer to redefine synchronicity as the non-consensus reality experience of a connection between two or more events, at least one of which occurs in consensus reality. :13: 356 We can say that synchronicities occur continuously – but because the premonitions and flirts that precede events are usually marginalized, we do not notice synchronicity. :15: 130 An *acausal connecting principle*. :21: 29 “Acausal” connection through similar meaning. :21: 326 Synchronicity was Jung's term for inner experience that spontaneously connects to outer events. :21: 382

Systems theory

The scientific formulation of the network structure and evolution of organizations.
:6: G-151

Tangle-dance

Based on the concept of entanglement in physics and its psychological counterpart, parts are seen as symmetrically and dynamically (thus the dance element) interconnected. For example, if A says, "Because you did this, I did that," B might typically respond, "No! The opposite! Because *you* did this, I did that!" But when using the tangle-dance approach, the observer then relaxes, identifies with the processmind, and allows it to "tangle" between A and B until they co-create new solutions. :19: G-277

Tao

A force field permeating the universe. The Tao is a pre-meaningful field, a sort of force either operating on the personality or radiated by it, a force which when made conscious reveals meaning. :1: 16 The Chinese concept of a field to which we must adjust which organizes and patterns the environment. :6: G-151

A power, the source or energy behind the universe and the wisdom or order behind individual lives within that universe. The ineffable Tao cannot be described in words and is therefore variously translated as *way*, *path*, *right way*, or *meaning*. The Tao is a noetic path of awareness, transient and always changing and passive in the sense that one must be open to understand it. :18: 23 The field-like power you cannot see. :20: 94 The Tao is a field, and our experience of the Tao is our processmind. :20: 87 The mystical field process that makes things look like consensus reality things or no-things. :20: 88

Tardive Dyskinesia (TD)

An iatrogenic disease characterized by movements which are involuntary and purposeful. First evidence is often masticatory-like movements of the surface of the tongue or floor of the mouth. Occurs particularly in older patients. TD can progress to neck, fingers, toes and face. Postural control is also disturbed. :5: G-179

Te

The word *Te* most likely meant *little tug*. :20: 88 *Te* is a proprioceptive awareness of stochastic movement. *Te* is a power in the space you inhabit. Follow it. Then you have the power to follow the Tao, the little tug, the pull that you feel when your mind is relaxed, empty, or dreaming in the processmind. :20: 90 *Te* in the book title *Tao Te Ching* is experienced as a tiny pull or a little tug. :20: 94

Teamwork

If a team is a group of individuals joined together for a common task, then teamwork occurs when the team is aware of its mission and uses its processmind. :19: G-277

Teleology

The philosophy that events are organized by the meaning they have for an observer. :6: G-151 **One of Jung's main concepts** that events are striving toward a meaningful purpose or goal. :23: 55

Terrorism

A social process that ranges from small-scale to international; it is engaged in by disempowered individuals or groups taking revenge for past and current use of rank, intentionally or unconsciously, and hoping to establish equality. :12: 91 It is characterized by disempowered groups' attacks on the mainstream for the sake of equality and freedom. Terrorism is a social process that ranges from small-scale to international; it is engaged in by disempowered individuals or groups taking revenge for past and current use of rank, intentionally or unconsciously, and hoping to establish equality. :12: 91

Terrorist

A media word for people who identify themselves as freedom fighters. :12: 76 As a terrorist, you have a kind of spiritual rank. You may not identify with this power or be aware of it. :12: 97

Thanatos ethics : Ethical viewpoints about death. :24: G-279

Thermodynamics

The study of the rules that govern how energy transforms from one form to another, how heat moves, and how usable energy becomes more or less available. "Available physical energy" can be directly converted into work. This energy is also referred to as usable or "ordered" energy, in contrast to unusable or "disordered" energy (such as heat) that cannot be directly converted into work. :17: 279-280 The theory of the transfer of energy and matter, determines the processes in the macroscopic world. :17: 67

Third attention

A focus on altered, essence-like states of consciousness, four-dimensional curves, and space-time dreaming. If you are moving freely, then the third attention will notice noncognitive experiences and insights. Stay awake while lucidly dreaming. :20: 184 (See **First attention**, **Second attention**)

Timespirit

A term that implies that polarizations are not entirely a product of given individuals and groups and that roles are not static but rather change, escalate, diminish, and even disappear with time. :10: 23 The term *timespirit* is an update of the role concept; it describes and emphasizes the temporal and transitory nature of roles in a personal or group field better than does the term *role*. *Timespirit* is meant to remind us of the transformation potential of the world around us. :10: 25 (**See Role**) Timespirits are cultural, collective figures such as the "abuser," the "heroine," etc., which are changing spirits of the times. :16: 117 The Dreaming and its timespirits are more fundamental than everyday reality, because timespirits precede roles and even linger on after we have filled these roles and died ! :16: 118 Those specific and typical roles that slowly change over time. :17: 108

Time symmetry

The ability to travel forward, backward, and out of time in the world of quantum events. :13: 582 Symmetry in time for example, means that when we substitute $+t$

for $-t$ (that is, time going forward for time going backward) in the mathematical expression of a law, if the law does not change, it is symmetrical with respect to time. It does not vary. The technical expression is that it is "time invariant."

In group process this shuffling happens when people switch roles; they step out of time, "stop the world," or make time irrelevant to history. :13: 561

Tiredness

A need to get in touch again with that wave-like part of ourselves. :22: 146

Tokenism

It occurs when a person with more privilege acts inclusively toward a person of lesser privilege or less rank without there being a true interest in the person. Tokenism can be unintentional. :20: 205

Total self : Becoming our total selves must mean living out our personal myths. :7: 44

Totem spirit

In Aboriginal cultures around the world, a totem is an entity believed to watch over or assist a group of people, be it a family, clan, or tribe. This spirit is often a symbol of the processmind. :19: G-277

Trance

A static state of awareness highly inaccessible to interventions because the person in this state does not identify with it. :6: G-151 Any alteration in our normal focus, differentiated into **four states**. In a **quarter trance** our feedback is slightly delayed and unrelated. In a **half trance** feedback is strongly delayed or very unadapted to the stimulus, but we still have the feeling of connecting to one another. In a **three-quarter trance**, or semicoma, one swings between consciousness and apparent profound insensitivity. Those coming out of comas go through this state. In a **total trance**, or full coma, one is in a profound state of apparent unconsciousness with no response to verbal and somatic stimuli that are not adjusted to the patient's inner experience. :7: G-110 *Three-quarter trance*, also known as *semicomas*, may be related to organic problems. In this state people cannot seem to control their swings between half and full trances. :7: 56

Trances, or full comas, are profound states of apparent unconsciousness where one cannot respond to any verbal or nonverbal approaches. Total comas may be induced by slight or seriously traumatic organic disturbances. If you scream at or pinch a person in a coma, you will not get a normal response. :7: 56 (see **Semicomatose state**)

Transference

The technical name for a projection within a therapeutic context. Freud's idea of the transference involves "transferring" feelings or desires related to your childhood and parents onto a teacher or authority figure in the present. Projection differs from just thinking about someone in that a projection is accompanied by a lot of emotion. You not only believe that something is true only for the other person or object, but are also disturbed, excited, or furious about it. :14: 144 Traditionally, the term refers to a client's projection of positive or negative feelings about a parental figure onto the

therapist. :25: 265 In a process-oriented view, the labels of *transference* and *countertransference* are states in flux. :25: 265

Transparent

Notice and show your dreaming, your double signals, etc. Show your rank consciousness and unconsciousness. Talk about it! :21: 347

Transposition

The term borrowed from the field of music; (:25: 135) means focusing on the same pattern but expressing it in a different position or area. The most common method of transposing is *channel changing*, that is, transposing an experience from one channel into another channel. :25: 136 (see *Zooming out*, *Zooming in*; two large categories of transposition. :25: 136)

Tune in = To get into an altered state. :20: 138

Twice born

You renew your experience of life through connection with deep meditative states. :20: 203-204

Two-in-one : A unity with inherent duality. :18: 247

Ubiquitous : “In all places.” :19: 171

Ubuntu

The central and southern African community ethic that stresses the interconnectedness between all peoples, as in the phrase, “I am because you are.” :19: G-277

Uncertain

The everyday mind is always uncertain about dreamlike realities. :18: 247

Unconscious

The unconscious refers to involuntary body signals such as the heartbeat, involuntary signals that may be voluntarily controlled such as the breath and tics, as well as dreams, fantasies and visions. [It] may also be thought of in terms of its personal or collective contents. :1: 163 I reserve the term *unconscious* to mean that aspect of the dreambody which organizes dreams and body signals, as well as those signals that remain outside the perimeter of our awareness. :1: 164

In process work, the term unconsciousness usually means lack of awareness of primary and secondary processes. :4: 32 All primary and secondary processes which are not available to the observer's or experiencer's awareness. :5: G-180

Unconsciousness

The state of being identified with perception, i.e., being unable to be aware of, notice, or follow perceptions. :7: G-110

Unfolding

Deepening an experience so that it begins to spontaneously express or generate itself and flow naturally. :24: G-279

Unique style

Your nature and way of working that are so basic to you that they emerge spontaneously, even when you don't intend it. Your nature is a special combination of many qualities that, together, create a subtle feeling or atmosphere you exude in your way of working. Like the "Tao that can't be said," it almost can't be spoken. :27: 21-22

Universe

The sum of all consensus reality and dreamlike mythic experiences – a self-organizing, self-reflective intelligence. This definition includes the field theories of physics and religious stories and myths about the cosmos as well as ineffable mystical "oneness" experiences. The universe seems to be an objective thing from the consensus-reality perspective, but it is also a process that is constantly wondering about itself, articulating and rediscovering itself through people. This self-discovery process inextricably and inexorably connects physics and psychology. To say this more simply : *the universe is the sum of all the changing viewpoints about it.*

:19: 146-147 **Universe** : The container of everything that exists. :21: 6

Universal dreambody

A field with a non-physical pattern manifesting itself in organic and inorganic events; any system of interconnected channels; a hologram seeking altered states, wholeness, the completion of all its processes and perceptions. It has typical phases in development in which awareness is created through disturbances to the primary process. It has a timeless, spaceless, mythic quality, and acausal symmetrical couplings between events. :6: G-149 (see **Global dreambody**)

Unoccupied channel

Experiences occur to unknown or rejected parts of you. Performing an activity in an unoccupied channel creates feelings and states that are outside your normal identity. You feel "stoned", euphoric or "tranced out". :9: 52 (see **Sensory-oriented perception, Occupied channel**)

Unus mundus

Alchemists were trying to resolve diversity issues and worked out and sensed some kind of one-world quality behind the world of parts they called the *unus mundus*. :20: 23 [They] thought the essence of the universe was something like the *unus mundus* (one world). :20: 78 Alchemists believed in an experience of a unified world. [They] were after gold! The best known goals of the alchemists were the transmutation of common metals such as lead into gold or silver and the creation of a panacea, a remedy that supposedly would cure all diseases and prolong life indefinitely. :20: 268-269

Vacation effect

Vacating your everyday mind. *Vacate* means *quit*. It means *annul*. *Leave*. *Set aside*. *Empty*. Let go momentarily of your everyday consensus reality focus. *Vacate ! To*

“vacate” means to allow your mind to be empty and creative. In “empty mind” we experience the creativity. :21: 253

Vector

Simply an arrow (the Latin word *vectus* means *carrier*) with a given length (or magnitude) and direction. For example, the force with which you pull something is a vector. :18: 49 Vectors correspond in psychology to the sense of being carried by a body-oriented, earth-based experience in a certain real or imaginary direction. :18: 252 A mathematical term for an arrow indicating, for example, direction or velocity. I use vectors to symbolize our subjective or dreamlike sense of earth-based direction. The earth pulls or moves us in certain directions at different times. When we walk and follow the direction or vector of an experience, we sense some energy, power, and rhythm as well as the path’s meaning. :19: G-277-278

Vegetative state

According to Plum and Posner (*Diagnosis of Stupor and Coma*), a vegetative state is a

condition that sometimes emerges after severe brain injury and comprises a return of wakefulness accompanied by an apparent total lack of cognitive function. An operational definition is that the eyes open spontaneously in response to verbal stimuli. Sleep-wake cycles exist. The patients spontaneously maintain normal levels of blood pressure and respiratory control. They show no discrete localizing motor responses and neither offer comprehensible words nor obey any verbal commands. ... In most instances the vegetative state follows upon a period of sleep-like coma.

Other terms used to describe this state are *coma vigil*, apallic syndrome, cerebral death, neocortical death, and total dementia. :7: G-110

Ventilator

A machine that takes over breathing, thereby sustaining life. Also called a life-support machine. :24: G-279

Verschraenkung

The German word for entanglement, *verschraenkung*, which also means “crossing” or “folding.” The word is normally used for describing crossed legs. This fact makes me think that perhaps Erwin Schrodinger was thinking of two feet, A and B, being crossed even while describing the “crossing” of two particles, A and B. :19: 193

Victim body

The experience of the *primary process* of suffering from symptoms and diseases that stem from *secondary processes*, i.e., processes happening outside our identity. :7: G-111

Vigilance

[An] awareness of the manifold ideas and feelings in yourself and in the world around you. :12: 18

Virtual (particles) = *Which* you can't see them. Richard Feynman [Nobel laureate] imagined virtual particles to be wave-like wiggles or a wiggling rope-like form connecting two real particles. :20: 79

Vision

My definition of a vision is a powerful, shocking experience in the visual channel. A powerful body experience usually accompanies a vision. However, when you visualize your pain, the pain disappears. :2: 39

War

A violent, large-scale national and/or international conflict in which countries condone murder. :16: 150

Warrior

To be a warrior means to be your true self, that is, to be difficult, loving and playing tricks on your friends to help both them and yourself to awareness. :11: 166 As a warrior, you know that the world is a hunting ground, and everyone is an ally. :11-200

Wave function

The wave function is a mathematical expression used to describe characteristics of a particle (such as its speed) as they change over time and location. The square of the wave function (i.e., multiplying it by itself) describes the probability of finding the particle at a certain point. :18: 264

Way and direction

A mixture of real-world directions, dreamlike experiences, and ineffable or mystical experiences. :18: 25

Weak : Refers to a lack of awareness (because those who inadvertently attach themselves to one role or get lost in an altered state from which they cannot return, are in a 'weak' position). :6: 129

Weather reporting

Noticing and announcing the atmosphere in the room. :16: 59 Notice the atmosphere and emotional feeling of the group. Bring out what is happening in a group in a neutral and nonjudgmental way. :10: 44 (see *The Leader As Martial Artist*, p.39-41, 44-45)

Wholeness

The human tendency to become aware of all modes of perception, all inner perceivers and their couplings; the tendency to complete processes and the tendency to gain access to all parts. :6: G-151 [An] openness to what is happening at the moment, not some once-and-for-all integration of your inner parts. Wholeness will mean clarity about outer diversity. It means field awareness, noticing oppressors, victims and healers. Awareness stops us from putting halos on victims. In the next moment, that victim can be an oppressor on another issue. :12: 238

World process theatre

A collective drama in which roles are filled by given individuals or groups in order to polarize a field sufficiently to reconstruct a given atmosphere. :6: G-151

World work

A method that helps small and large groups of people to live, work, and grow together within their environment. :10: 3 The goal of worldwork isn't to create a conflict-free world. After all, some problems may persist to create community.

The goal is to follow individuals, groups, nature and the Tao. Follow your God.

:12: 230 World work is a group work method based on the assumption of "deep democracy," namely that each voice and every feeling needs representation in order for a group to know itself and resolve its issues. The method of 24-Hour Lucid Dreaming is an additional way of realizing the potential of world work.

:14: 188 *Worldwork* is the broad term for community-making and conflict-resolving approaches to small and large groups (up to about one thousand people) based on deep democracy. Worldwork has been created to deal with communities that are in balance as well as in wildly chaotic states of transformation. :16: 24 The large-group format of worldwork encourages whole communities to gather together from three to six hours a day, for several days, to reduce tension and to create greater awareness of communication styles. :16: 25

A small – and large-group method that uses deep democracy to address the issues of groups and organizations of all kinds. World work employs the power of an organization's or city's dreamlike background (e.g., projections, gossip, roles, and creative fantasy). World work facilitators listen to the land, do innerwork, and practice outer communication skills involving role consciousness and signal and rank awareness to enrich organizational life. World work has been successfully used in work with multicultural, multileveled communities; universities; small and large international organizations; city hot spots; political situations; and world conflict zones. :19: G-278

A method that processes relationship and organizational problems. It is an awareness-raising method that helps the world discover and appreciate itself, its diversity, its communities, its mysteries, and people's real goals. :21: 35 Worldwork is about following the phases and *recycling* problems and energies we don't like. This is *also about us learning to relate together*. :21: 36

Wounded healer

One who helps others because she has survived her own painful experiences. Like the shamans going through their training in aboriginal societies, the best Open Forum facilitators-elders have also been hurt. In a way, they have even died, in the sense of having detached a bit from their earlier identities. Multicultural elders may have been victims of oppression, but they learned to free themselves enough from the oppressed role to feel their way into other "spirits" in any given conflict. They seem to know all the sides, regardless of the issue. :16: 162-163

Wu-wei, or not-doing

Noting the oneness and its little tugs in the background. The ancient Chinese Taoist term for *not-doing* is *wu-wei*. In Chinese *wu* means nothingness, and *wei* means

doing. :20: 89 Chinese Taoism calls *Wu Wei* (not-doing). Wu Wei means that it is not “you” but “it” that does things. :21: 140

Xenophobic : Fearful of new or unknown events. :6: G-151

Yin and Yang

In Chinese philosophy the **female energy, Yin**, swings toward and balances the **male energy, Yang**. :10: 32

Zeit Geist

German words that mean, literally, "time" and "spirit," or "spirit of the times." The Zeitgeist is a hidden variable in physics and psychology. The Zeitgeist, the spirit of the times of consensus reality, for example, allows the ideas of virtual particles and dream figures. :13: 450

Zen mind

A Zen Buddhist concept. In *Zen Mind, Beginner's Mind*, Shunryu Suzuki Roshi says : “The world is its own magic Zen Mind is one of those enigmatic phrases used by Zen teachers to throw you back upon yourself, to make you go behind the words themselves and begin wondering . . . do I really know what my own mind is? . . . And if you should then try to sit physically still for a while to see if you can discover just what your mind is, to see if you can locate it – then you have begun the practice of Zen, then you have begun to realize the unrestricted mind.” Zen mind seems to be a processmind-like concept. :19: G-278

Zigzag

Process wisdom moving through all directions and balanced around myth. :18: 247

Zooming in

This is like replacing the wide-angle lens with a telephoto one : zooming in and viewing the process more closely and in greater detail. :25: 141 (**See Transposition**)

Zooming out

Instead of focusing tightly on the given image, you can open up the field of vision, zoom out, so to speak, and view the given image in a larger, more general context. :25: 136 (**See Transposition**)

INDEX

Sr. No.	B o o k	Glossary Terms	Hidden Terms
1	Dreambody	--	18
2	Working With Dreaming Body	--	7
3	River's Way	--	5
4	Dreambody In Relationships	--	7
5	City Shadows	50	21
6	The Year I	61	26
7	Coma	27	9
8	Working On Yourself Alone	--	13
9	Riding The Horse Backwards	--	6
10	Leader As Martial Artist	--	22
11	Shaman's Body	--	19
12	Sitting In Fire	--	42
13	Quantum Mind	--	46
14	Dreaming While Awake	--	36
15	Dreammaker's Apprentice	--	19
16	Deep Democracy of Open Forums	--	18
17	The Quantum Mind and Healing	--	28
18	Earth-Based Psychology	--	38
19	ProcessMind	45	13
20	Dance of the Ancient One	--	67
21	Conflict:Phases,Forums, & Solutions	--	32
22	The Leader's 2 nd Training	--	28

23	Metaskills	--	19
24	Coma: A Healing Journey	55	6
25	Alternative To Therapy	--	31
26	Dreaming Source of Creativity	--	13
27	Your Unique Facilitator Style	--	28

		238	617 = 855

Abbreviation : **G** = Glossary

Explanation :- Number between colons refers to Serial Number of Book, given in Index.

- **G** stands for Glossary given by the Authors.
- Number after 'G' refers to page number of Book.
- Number after colons refers to page number(s).
- Connecting words of the Compiler are put into [].

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