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Archetypes and Visions: Dreams and the Rise of Contemporary Esotericism

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Abstract

This essay considers the intimate relationships between archetypes, dreams, and modern esotericism and the symbolic function played by these terms in joining the material and the metaphysical worlds. It explores the transmutational function of dreams as vehicles for self-realization, healing, and higher consciousness by integrating findings from science, psychology, anthropology, and spiritual pathings. To bridge dream phenomena such as lucid dreaming, out-of-body experiences (OBEs), and neo-shamanic practice, the essay discusses Carl Jung's archetypal theory and the symbolic stories. Subtle bodies, changed states of awareness, and symbolic language are seen to highlight existing esoteric viewpoints. The study merges historical practice and modern therapeutic and cognitive science by integrating the thought of dream rituals, scientific exploration, and personal experiences of authors like Alice Robb and Meg Bartlett. The research reinforces the interdisciplinary nature of dreams as a source of latent knowledge, with a unification of both scientific knowledge and spiritual questioning in the esoteric practices of the present day.

Keywords : Archetypes, Dreams, Esotericism, Symbols, Lucid Dreaming, Transformation.

Introduction

Dreaming among human beings is a common subject, both in the sense that there is nobody who would not dream, meaning generally to have visions while sleeping, and particularly in a drowse, and also because dreaming carries many elements of everyday interaction with things unseen before or with the things and places never encountered before. "Everyone has a dream or a future intention. Everyone desires what they lack. Why are dreams, something performed at night and possibly yielding us pleasure and suffering, related to our wants?"1Not only has man attempted to analyze the dreams, but he/she has also been provided with visions by sources that are thought to be godly and/orsupernatural. A dream may be a mental exercise, where one visualizes something or has himself/herself conversing with another person. From Joseph to Daniel, from Jung and Freud to present-day scientific research into dreams, man has always been intrigued by this phenomenon. This worldwide interest is not bound by space and time. Oneiric activity penetrates the man's unconscious and conscious mind. Dream interpretations, such as the symbolic quality of dreaming and the universal language of the soul, create a bridge for the dreamer to cross over to his/her unconscious. "Archetypes And Visions: Dreams And The Rise Of Contemporary Esotericism" is a meeting of mystical information or esoteric consciousness and psychological change, resulting in perspective

1 Ribeiro, Sidarta. *The Oracle of Night: The History and Science of Dreams.* Translated by Daniel Hahn. New York: Pantheon Books, 2021. Originally published in 2019.

shifting, while archetypes are containers through which meanings and concepts are conveyed and suggested.

As but one-third of man's Divine Nature is temporarily cut off from its immortality at birth, taking the form of material life and birth,2 Then the material life itself may be accepted as a dream between esoteric and psyche. Thus, the real in actuality is the esoteric, and the human mind is the instrument of perception to attain the phenomena, drawn toward and denied completely to touch the inner reality. Whereas Manly P. Hall explores the dream phenomenon metaphysically, Jung moves ahead psychologically. As Jung continues, because we assume, quite reasonably, to impose meaning on ourselves and because we believe, with some hesitation, that the great world could continue without meaning, it always seems to us as though meaning, as opposed to life, were a more recent development.3

Symbolic imagery is the work of dreams, in which "they are visible to the seer's vision as images in dreams and visions of revelation." 4 "While man frequently employs signs or images not strictly descriptive, his/her language is full of symbols. A symbol is a word, name, or even image, which is perhaps familiar in ordinary use but which has additional meanings beyond its literal and conventional significance. It implies something vague, inaccessible, or unknowable to us."5 "A daily morning routine that can actually bring a lot of good to one's dream life is to write down one's dreams when waking up",6 as it makes us capable of addressing these symbolic messages consciously. The anima or the soul of the dreamer, according to the dream, has the duty to gain emancipation by bringing to life the images of the unconscious.7 For example, "Evil" is connected with the dark, night, lower and chthonic factors, as may be inferred from a range of symbols. In this symbolism, the lower is equivalent to the top upside down, i.e., a trio. A masculine number is connected with the evil hunter who symbolizes the lower triad. The old woman is assigned the number four, which is "feminine".8

Archetypes, Dreams, and the Evolution of Esotericism

Engaging cycles of death and rebirth, Hall imagines earth life as a dream which integrates esoteric reality and man's psyche (mind) in harmony. In his discussion of the Druid deity Hu, Albert Pike claims that the Lost Word of Masonry is hidden within his name (Morals and Dogma, ch. IV). Accordingly, Strong P. Hall states, the scant evidence that has survived on Druidic initiations points to close similarities between

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2 Hall, Manly P. *The Secret Teachings of All Ages: An Encyclopedic Outline of Masonic, Hermetic, Qabbalistic, and Rosicrucian Symbolical Philosophy*. Edited by M. Lampić. Web ed., 2009. H. S. Crocker Company, 1928.

3 Jung, Carl G. *The Collected Works of C. G. Jung: Volume 9, Part 1. The Archetypes and the Collective Unconscious.* Edited by Herbert Read, Michael Fordham, Gerhard Adler, and William McGuire. Princeton: Princeton University Press, 1959. Complete Digital Edition.

4 Jung, *The Collected Works of C. G. Jung: Volume 9, Part 1*, 48, para. 68.

5 Jung, Carl G., Marie-Louise von Franz, Joseph L. Henderson, Jolande Jacobi, and Aniela Jaffe. *Man and His Symbols*. Edited by Carl G. Jung and Coordinated by John Freeman. Garden City, NY: Anchor Press/Doubleday, 1964.

6 Ribeiro, *The Oracle of Night*, 16.

7 Ribeiro, *The Oracle of Night*, 223.

8 Jung, *The Collected Works of C. G. Jung: Volume 9, Part 1*, 221, para. 425.

their mystery rituals and those of Ancient Egypt and Greece. He continues by saying that "Hu, a solar deity, was slaughtered metaphorically and then raised from the dead after a series of mystical ceremonies".9 Dreams are where life occurs,10 sleep is sacred11 and dreamers are able to converse with other beings in symbolic language.12

Ancient and modern dream rituals bear witness to the enduring role of dreams in blending the ordinary and the miraculous. The Sara Janes interview emphasizes the continuity of dream practices from archaic tradition to their reworking within contemporary esoteric contexts. Dreams were meaningful to the ancients. In religious settings, they altered destinies by possessing, in cryptic language, the commands of powers beyond man's understanding. Dreams predicted the rise and fall of kings and prophets, the destruction and salvation of dynasties and kingdoms, in Judea, Babylon, Greece, Egypt, Rome and other ancient civilizations. Ancient individuals also visited underground caverns and temples of specific designations to acquire firsthand information about the gods. They underwent initiation type tests at these sites, such as the legendary Trophonius cave of Boeotia, which usually left them with terrifying, lunatic visions that irreparably altered their understanding of reality.13 Dreams' power to transform over time and across cultures is present here in this frequent insistence on them as conveyances of divine or symbolic knowledge, linking historical tradition to modern esoteric interpretation. Esoteric insight into "Lost Word" is the concealed segment disclosed by Ra, which is to be initiated to open, a transformation effected through the waking of the psyche. "Ra, the God of Eternities who was never to be conquered, is said to have been called to be taught by Isis his hierophantic name and mystery. The same as the Lost Word of Masonry. Through this Word, a sorcerer can get the higher, unseen gods to serve him. Isis priests knew the art of working the unseen powers of nature. Thousands of years before the age of today might have dared aspire to such work; they knew the art of hypnotism, of mesmerism and analogous procedures".14 Modern thought emphasizes dreams' potential for personal growth and healing, much like the ancients did when they saw them as a means of revealing spiritual mysteries. We spend a grand portion of our lives journeying through the world of dreams, a secure world where projection, speculation and guidance are possible. In dreams, many experiences can be accessed and overcome, offering an individual a safe environment to deal with and mend through traumatic experiences. "Dreams can enable people to re-establish health from individual, social and intergenerational suffering and create hope for an empathic future".15 Dream in Hall's metaphysical epiphany, demands the entwined nature of gritty reality and greater realities dwelling in twilight metaphysical space.

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9 Hall, *The Secret Teachings of All Ages*, 50.

10 Krenak, Ailton. *A Vida Não É Útil [Life Is Not Useful]*. São Paulo: Companhia das Letras, 2021.

11 MUDA Outras Economias. "*Ciclo Outras Economias – Cosmologias do Dinheiro.*" YouTube video, 1:37:56. Posted May 18, 2021. https://www.youtube.com/watch?v=ueQAV_4fWbY.

12 Fernandes, Thais. "*To Dream as a Collective and Political Act: An Essay on the Importance of Dreams as a Loving Act of Change.*" HDK-Valand – Academy of Art and Design, MFA in Fine Arts Program, 2022. Unpublished manuscript.

13 TheCustodian. "*Dream Mysteries: An Interview with Sarah Janes.*" The Thinker's Garden. Published May 12, 2023. https://thethinkersgarden.com/dream-mysteries-an-interview-with-sarah-janes/.

14 Hall, *The Secret Teachings of All Ages*, 129.

15 Fernandes, "*To Dream as a Collective and Political Act*".

A visionary artist and contemporary esoteric philosopher, Marcelo Pinel, employs his dynamic and digital art to explore how archetypes engage with dreams and contemporary esotericism. He is among the principal authors of the reinterpretation of dream symbolism's mystical heritage to contemporary times due to his groundbreaking work in bridging ancient wisdom and contemporary forms of esotericism. Pinel discusses how his process embodies this idea. "I believe in the underlying symbolism of archetypes and try to explore and invoke esoteric themes and symbols in my artwork, which comes from studies and even from dreaming".16 This viewpoint adds more depth to the theory that dreams provide access to archetypes that bridge the material and spiritual levels, providing avenues for change and self-reflection.

"According to Michio Kaku, photosynthesis, one of the most essential life-sustaining processes, is a quantum phenomenon that naturally takes place at ambient temperature. This is something that nature does without the need for complex apparatus or freezing temperatures, which are commonly necessary for human-made quantum experiments".17 Nature's quantum process is like the esoteric belief, that dreams are processes which offer insight into more complex and interconnected realities by transcending normal physical laws. In Hall's opinion, life itself is very much like a dream, shows the significance of archetypes splicing physical and metaphysical. "One of our most basic human needs is to simulate. In order to comprehend human behavior, kids imitate using toys. Children imitate elements of adult life to learn about complex human relationships, whether they are playing teacher and student, doctor and patient, or cops and robbers".18 Dreams are also psychological simulations that allow one to move through archetypes and symbolic narratives that constitute individual and collective consciousness. The narrative form of dreams offers a basis for analysis and reflection. Analysis of the self, the symbols in our minds and the influence they have on ourselves and others is facilitated by dream narratives.19 In Marcelo Pinel's esoteric-inspired paintings, Marcelo Pinel reaffirms the transformative power of dreams. Pinel's paintings are rooted in mystical themes from ancient traditions and his dreams, making him the focus of contemporary esoteric practice. This supports the thesis put forward by Christopher Partridge that, Occulture is ordinary. "Pop culture is affected by esoteric discourse, which gets incorporated into it".20 By uniting mystical ideas with art media to reach a broader public, Pinel's work is an ideal example of how contemporary esotericism speaks for itself in contemporary art. As Pinel states, "The main ideas that inspire me are mythology, alchemy, magic, mysticism, symbology and emblems, the search for higher planes of consciousness, tarot, archetypes, dreams, occultism, esotericism and any other subject that fascinates my inner child".21 This perspective illustrates how dreams are psychological simulations, which enable people to move through archetypal stories that affect personal and collective consciousness.

By incorporating traditional practices into modern therapeutic studies, contemporary esotericists usher this mystic legacy into the modern world. On behalf of Egil Asprem and Kennet Granholm, Asprem and

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16 Pinel, Marcelo. "*An Interview with Marcelo Pinel (Cyber Mystic Garden).*" Astral Magazine. Published 2024. https://www.astralmagazine.com/post/an-interview-with-marcelo-pinel-cyber-mystic-garden.

17 Kaku, Michio. *Quantum Supremacy: How Quantum Computers Will Unlock the Mysteries of Science and Address Humanity's Biggest Challenges*. London: Penguin Books Limited, 2023. 14.

18 Kaku, *Quantum Supremacy*, 25.

19 Fernandes, "*To Dream as a Collective and Political Act*".

20 Partridge, Christopher. "Occulture Is Ordinary." In *Contemporary Esotericism*, edited by Egil Asprem and Kennet Granholm, 113–133. Durham: Acumen Publishing, 2012. 113-33.

21 Pinel, "*An Interview with Marcelo Pinel.*"

Granholm state that members of contemporary esoteric movements frequently struggle with the difficult task of navigating their identities across social, religious and ethnic dimensions in addition to dealing with questions of legitimacy and tradition in their larger social contexts.[22] This shows how esotericism promotes identity restoration by providing structures for reflection and recovery that extend beyond the self to shape society's consciousness. "This esoteric function stays in dreams among spiritual groups otherwise. The modern esotericist is of the view that dreams are therapeutic, with counsel, instruction, warning and illumination, e.g., Edward Bulwer Lytton's guidebook-style occult novel, Zanoni, where dreams are the bridge between "this world and the worlds beyond".[23]

Psychological Foundations

Jung describes how symbols work using a universal illustration, when he credits stones to God. He says, "The need which we feel in nearly every community to set up monuments to celebrities in the history of events most likely comes from the symbolic connection between these stones. The stones that Jacob put on the ground where he had his famous dream, or stones that have been left behind by plain folks in local heroes' and saints' cemeteries, symbolize the origin of humanity and the necessity to express an otherwise inexpressible and nontransferable experience by means of the symbol stone. That men and religious denominations make use of a stone as a symbol for God to determine a place of worship is great. The Ka'aba, a black Meccan stone, is the holiest place in Islam and the point of pilgrimage for all the Moslems' pilgrimages. "Christ is 'the stone which the builders rejected', who became 'the head of the corner', asserts Christian ecclesiasticalism (Luke 2:17)".[24] Going a step ahead in the discussion, here it is that Carl Jung uses the "stone and God" polarity as an archetype, a symbol, whereas all symbols are not archetypes. Archetypes, in his opinion, are remnants of the olden days, which he refers to as archetypes or primitive images.[25] The archetype is the underlying one, whereas the stone is an expression of a central archetype, Self, which can symbolize God as well. One way to think of the mind is as a sphere, with a light field on its surface to symbolize consciousness. This sphere is centered on the ego, which only becomes conscious when I am conscious of anything. This concept places the Self at the center of the sphere and states that dreams are the outcome of the Self's internal regulating processes.[26] Spiritual experience largely depends on symbolism, where, irrespective of differences between cultures, dreams employing the symbolism communicate the unity of archetypes.

"All living creatures 'in the forest' are presumed to be capable of communicating with each other in the Avatar film as well as in Tang Plang[27] legends. Although this communication is scientifically accounted

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22 Asprem, Egil, and Kennet Granholm, editors. *Contemporary Esotericism*. New York: Routledge, 2013. 49–71.

23 TheCustodian, "Dream Mysteries."

24 Jung et al., *Man and His Symbols*, 209–10.

25 Jung et al., *Man and His Symbols*, 67..

26 Jung et al., *Man and His Symbols*, 161.

27 During my fieldwork in Laos, in a small village called Tang Plang, inhabited by Chetonng and Nge-Kriang people, villagers told me a story about a nearby hill named Tåång, which they said was inhabited by spirits. Indeed, the spirits of the hill were identified with the hill itself, and this hill was their tutelary Spirit Hill – their protective hill. Tåång Hill and its spirits were at the same time personalized and singularized (hypostasized). The reciprocal identification between particular hills and specific spirits (or spirit communities) was, as it turned out, a general feature of Katuic animism.

for in Avatar, it is an instance of human hill spirits (the nurses) communicating in the Tang Plang situation. Human beings thought that it was easy and possible to communicate with the hill spirit or spirits; it happened through possessions, dreams and human interpretation of portents and signs communicated by the spirits. Thus, Tang Plang's spirit hill appears as a 'real' counterpart to the fictional 'hive mind' (in a structure named the Tree of Souls) of Avatar, something characteristic of the Katuic animist environment.28

Jung's theory of interpreting stone symbols as products of God and villagers dreaming up hill spirits as signs and omens highlights symbols' symbolism as a bridge connecting the material to the spiritual sphere. Similarly, Jung interprets archetypes and symbols as mutually accessible tools through which to unlock underlying realities and villagers believe conversations with the spiritual world are straightforward and actual. In helping to serve as bridges between material and spiritual things, symbols help individuals tap into deeper realities and narratives beyond one's Self. As an exemplar of symbolic communication as the very fabric of animist ecologies, Jungian archetypes, villagers converse with hill spirits via dreams and portents. As illustrated in Jacob's dream and in other ritualistic cultures, Jung establishes the universal power of symbols, like stones representing divinity. As forever realized archetypes of the human collective psyche, archetypes become culturally charged and influence individual and collective understanding of the world. Symbols simply ground religious experience in narratives about archetypes and reconcile material and metaphysical aspects.

"As early as Philo Judaeus, the God Image or Imago Dei in man was explained by means of the 'archetype'. Irenaeus pictures it too when he says: 'The world Creator copied these things from archetypes outside Himself rather than making them straight off from Himself'. God is spoken of in the Corpus Hermeticum as Archetypal Light. Thus, for instance, the term occurs repeatedly in Dionysius the Areopagite in De caelesti hierarchia II, 4: 'immaterial Archetypes', and in De divinis nominibus, I, 6: 'Archetypal stone'. St. Augustine does not employ the term 'archetype', but he does make use of the concept. He thus speaks of 'ideae principales' in De diversis quaestionibus LXXXIII, contained in the divine understanding but themselves unshaped. 'Archetype' is a paraphrase of the Platonic which lends explanation. This term is fitting and handy for us since it tells us that, so far as the contents of the collective unconscious are concerned, we are dealing with archaic or, I may say, primordial types, i.e., Universal Pictures that had existence from the beginning".29 Tribal mythology is ever perilous and valuable. All mystical teaching claims the highest authority for itself and seeks to know the things hidden that are occurring in the mind. The world religions of the present day have a greater proportion of truth revealed in ancient myth.30

The hexagram meanings, constructed first from the trigram layers of expressive metaphor and synesthetic association, are so basic from the perspective of a contemporary cognitive psychology of metaphor and

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Århem, *Forests, Spirits and High Modernist Development*, 66.

28 Nils Århem, *Forests, Spirits and High Modernist Development: A Study of Cosmology and Change Among the Katuic Peoples in the Uplands of Laos and Vietnam*, Uppsala Studies in Cultural Anthropology No. 55 (Uppsala: Acta Universitatis Upsaliensis, 2014), 74–75, http://urn.kb.se/resolve?urn=urn:nbn:se:uu:diva-236880.

29 Jung, *The Archetypes and the Collective Unconscious*, 1959, 21, para. 5.

30 Jung, The Archetypes and the Collective Unconscious, 1959, 23, para. 10.

creativity that they will, with sufficient openness to experience, conceal elements of one's problem situation that are known and unknown.31

Esoteric training typically translates these kinds of archetypal images out of unconscious stuff into conscious templates using tradition and symbolical education. "Hunt32 and Emmons33 independently formulated the concept that archetypal imagination represents inner activity of an adult spiritual intelligence according to formal or abstract feeling and affect processes. It can be argued one in which it is possible to demonstrate that it satisfies conditions Gardner 34 outlines for establishing a unique developmental line of intelligence, namely: 1) a basis upon which cognitive processes can be specifically defined; 2) extensive individual differences of genetic origin; 3) usual childhood and adult development phases; and 4) an indication of selective precocity during childhood that foreshadows more usual adult development, such as music and mathematics".35 Jung's fundamental ideas can therefore further be substantiated by reinscribing him in the correct domains of contemporary psychology, anthropology, sociology and vice versa. This is also completely in line with Jung's own early synthesis in the human sciences.36

Jung's archetypal theories remain of immense use in the disciplines of sociocultural anthropology, cognitive neuroscience and psychology. According to new research by Hogenson, 37 Stevens 38 and Kugler,39 and genetic environmental interactionism theory, "archetypal imagination, rooted in metaphor and synesthesia, suggests symbolic intelligence with spiritual connotations". As well as validating Jung's empirical observations, such interdisciplinary confirmations from anthropology, psychology and

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31 Hunt, Harry T. "*A Collective Unconscious Reconsidered: Jung's Archetypal Imagination in the Light of Contemporary Psychology and Social Science*." Journal of Analytical Psychology 57, no. 1 (2012): 85. https://doi.org/10.1111/j.1468-5922.2011.01952.x.

32 Hunt, harry. "*Some Developmental Issues in Transpersonal Experience.*" Journal of Mind and Behavior, 1995; Hunt, "*A Collective Unconscious Reconsidered*".

33 Emmons, Robert. "*Is Spirituality an Intelligence? Motivation, Cognition, and the Psychology of Ultimate Concern*." International Journal for the Psychology of Religion 10, no. 1 (2000): 3–26; Emmons, Robert. "*Spirituality and Intelligence: Problems and Prospects*." International Journal for the Psychology of Religion 10, no. 1 (2000): 57–64.

34 Gardner, Howard. *Frames of Mind*. New York: Basic Books, 1983.

35 Hunt, *A Collective Unconscious Reconsidered*, 80-81.

36 Hunt, *A Collective Unconscious Reconsidered*, 76.

37 Hogenson, George. "*The Baldwin Effect: A Neglected Influence on C.G. Jung's Evolutionary Thinking.*" Journal of Analytical Psychology 46, no. 4 (2001): 591–611.

38 Stevens, Anthony. "*Archetypal Theory: The Evolutionary Dimension*." In Controversies in Analytical Psychology, edited by Robert Withers, 252–264. New York: Brunner-Routledge, 2003.

39 Kugler, Paul. "*Psyche, Language and Biology: The Argument for a Co-Evolutionary Approach.*" In Controversies in Analytical Psychology, edited by Robert Withers, 265–279. New York: Brunner-Routledge, 2003.

neuroscience also modernized his original synthesis in the human sciences, proving the strength of the transformation of the archetypes in shaping human experience and knowledge.40

This supports Jung's argument that archetypes, which manifest in dreams and religious rituals, are forces of psychological transformation and self-awareness. Jung underlined the necessity of working together with these symbols as a method of connecting the conscious and unconscious minds to stimulate individuation, wholeness. The shared knowledge found within these archetypal images is at once associated with esotericism, which employs spiritual and ancient wisdom as vectors for conveying general principles. Thus, Jung's theory of psychology is contemporary but on a spectrum with these ancient esotericisms, highlighting the transformative power of archetypes in dreams and symbolic narratives.

Neuroscience and Modern Esotericism

Deeper information regarding how dreams work in the human mind and society is available through Sidarta Ribeiro's exploration of the science and history of dreams, through his book The Oracle of Night, in which he reveals how dreams evolved into probabilistic oracles to enable individuals to foresee the future; something which has deep roots in esoteric arts. It is difficult to exclude the possibility that dreams may reveal insights into the future that are not immediately apparent to us. They truly are no more clairvoyant than is a medical diagnosis or a weather forecast, and thus it is incorrect to define them as being so.41 They are merely a progression of forecasted probabilities that could well match how things actually do behave, yet do not need to concur on details.42

Both meaningfulness and uniqueness are part of creativity, and it is argued that we are able to utilize creativity as a tool to integrate research experience. It argues that creation is a deliberate activity in the occult and creative fields and can be utilized as a tool to master.43This places precognition in its cultural and historical context by linking it with the esoteric traditions, and how contemporary esotericism has redefined it, where dreams are conceived as tools to seek secrets and archetypal truths. Noninferential expectations of things that are going to be in the future, precognition, encompasses anecdotal accounts of telling the future in nearly all societies and in all periods of human existence.44

Dreaming is a process of cognition which focuses strongly on emotive happenings and outcomes.45 The dream functions as a system for linking the self-knowing mind with hidden unconscious reality through

40 Hunt, "*A Collective Unconscious Reconsidered*," 91.

41 Ribeiro, *The Oracle of Night*, 30.

42 Jung, Carl G. "*General Aspects of Dream Psychology.*" In The Structure and Dynamics of the Psyche, Vol. 8. Princeton: Princeton University Press, 1916, 493.

43 Arons, Michael, and Richards, Ruth. "*Two Noble Insurgencies: Creativity and Humanistic Psychology.*" In The Handbook of Humanistic Psychology: Theory, Research, and Practice, edited by Kirk J. Schneider, J. Fraser Pierson, and James F. T. Bugental, 161. 2nd ed. SAGE Publications, 2014, 161.

44 Honorton, Charles, and Ferrari, Diane C. "'*Future Telling': A Meta-Analysis of Forced-Choice Precognition Experiments, 1935–1987*." Journal of Parapsychology 53, no. 4 (1989): 281.

45 Geller, S., Friedman, R., Levy, S., Akerman, Y., Van den Brink, G., Romach, G., Shazar, T., and Goldzweig, G. "*The Rough Road: A Single Case Study of Dreamtelling in a Group During the COVID-19 Pandemic and Military*

the mechanism of the utilization of metaphor and symbolic imagery, communicating greater truths than ordinary thinking. According to Antonio Zadra,46dreams more often act as catalysts toward knowing more rather than providing solutions. The response becomes clear when individuals wake up and reflect on the symbolic content of their dreams.47 Therefore, conversation and sharing dreams in a group, can enhance participants' empathy. 48 This process demonstrates how dreams are tools for problem-solving and creativity, bridging the conscious and unconscious realms. These reflections justify the esoteric hypothesis that dreams can be employed to disclose inner truths and spark revolutionary ideas.

There is also a bit of thaumaturgic activity inherent in the process of design: objects, materials and images are symbolic representations of individuals, places and ideas and can be used in sympathetic magic to evoke feelings and stimulate imagination.49 Precognition has been explored systematically in scientific settings through an array of methodologies. These are forced choice tests, whereby subjects attempt to identify randomly selected stimuli on the basis of their response. The majority of experiments assert that the subjects involved in such a test have managed to predict statistically significantly, accurately, the identity (or order) of target stimuli, which will be selected randomly afterward.50 This scientific approach to precognition is also consistent with esoteric traditions that see visions and dreams as vehicles for revealing secrets and prefiguring the future.

By showing that dreams are able to reschedule memories and trigger creativity, Ribeiro's research on the neurology of memory and creativity still validates the transformative power of dreams. Siestas have long been known for their healing properties and are a staple of Mexican and Spanish culture. It is said that the renowned Renaissance artist and polymath Leonardo da Vinci napped frequently in order to increase his output and inventiveness. Because of their revitalizing properties, these brief rest intervals are now frequently referred to as 'power naps' in the US.51

Because art is less about answering and more about questions, artist Dave Green enjoys using his artwork to induce lucid dreams. He attempts to be comfortable with the uncertainty and mystery of dreams, as he thinks that this is the healthiest way for him to have lucid dreams.52 Symbolic and ceremonial making occult items can itself be a symbolic and transformative ceremony, and they allow individuals to tap into

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Conflict." International Journal of Environmental Research and Public Health 19 (2022): 7174. https://doi.org/10.3390/ijerph19127174.

46 Psychology professor at University of Montreal and investigator at the center for advanced research in sleep medicine. His work explores lucid dreams, nightmares and parasomnias. He's the co author of the book, "When Brain Dreams".

47 World Science Festival. "*The Dreaming Mind: 'Waking The Mysteries of Sleep*.'" YouTube video, 1:41:17. Posted November 17, 2022. https://youtu.be/wvvovktKKa4?si=q3Os1sOYF91BkCyi, 57:30.

48 Blagrove, Mark, Hale, Samantha, Lockheart, Jess, Carr, Meredith, Jones, Amber, and Valli, Katja. "*Testing the Empathy Theory of Dreaming: The Relationships Between Dream Sharing and Trait and State Empathy*." Frontiers in Psychology 10 (2019): 1351. https://doi.org/10.3389/fpsyg.2019.01351.

49 Jenkins, Victoria. *Visions of the Occult: An Untold Story of Art and Magic.* London: Tate Publishing, 2022.

50 Honorton, Ferrari, "'*Future Telling*,'" 282.

51 Ribeiro, *The Oracle of Night*, 189–190.

52 World Science Festival, "*The Dreaming Mind*," 41:17.

the magic they wish to achieve.53 In the same way, large scale investigation of precognition, it is recommended in research that the effect still remains statistically significant and considerable after eliminating trials with Z scores54 in the top and bottom 10% of the range.55 The finding of a series of factors discovered to function moderately and seeming to change systematically with precognition skill is the meta analysis's56 most significant finding.57

Closing the loop between esotericism and empirical scientific research on precognition, it illustrates how the ancient practices of techniques like dreaming and forecasting turned into contemporary attempts to research mystical revelation. Members provided the practice of dream witnessing and reporting good marks, and it decreased psychological distress and optimized fanciful social interaction.58 It outlines how esotericism continues to develop and increase its relevance in modern scientific research through the connection of the former use of dreams as religious or prophetic tools with their present confirmation as such by extensive research. In a dynamic matrix,59 the dreamer and those who hear him come together, and the dream is both private creation and group possession. That is a co-creation, which is debatable by all the actors in terms of their common thoughts and experiences. 60 The significance of dreams in contemporary esotericism is further reinforced by the fact that, over time, they have been employed as

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53 Bellisario, Silvia. "*Contemporary Visions: Refiguring the Esoteric; The Transformational Act of 'Making' Magic*." Journal of Design History. Advance online publication, 2025. https://doi.org/10.1093/jdh/epae029.

54 "Z scores, which are numerical values expressed in standard deviation units, show how far a particular datum deviates from the dataset mean. In precognition trials, Z ratings are used to evaluate the statistical significance of participants' possible future event prediction skills. The premise that such effects may be of empirical relevance is supported by the fact that the precognition effect is still statistically significant even after eliminating trials with Z scores in the top and bottom 10%, which eliminates extreme outliers".

Saul McLeod, "Z-Score: Definition, Formula, Calculation & Interpretation," Simply Psychology, last modified October 6, 2023, accessed April 30, 2025, https://www.simplypsychology.org/z-score.html.

55 Honorton, Ferrari, "'*Future Telling*,'" 300.

56 Statistical combining and systematic summarization of a number of studies to determine the aggregate validity and meaning of precognition effects, as the authors in page 283 refer to it, is referred to as meta analysis in this case. This method highlights connections and patterns among diverse experimental results. This evolution demonstrates how older traditions such as dream prophecy, are evolving further in connecting esoteric traditions and systematic scientific research into precognition. It demonstrates the effort of reconciling spiritual facilitators such as dreams within the framework of contemporary research paradigms, linking historical insight and modern esoteric relevance. "In order to generate a more thorough assessment of a certain effect, meta analysis combines data from several studies using statistical methods. This approach allows researchers to provide a more lucid and trustworthy response to a particular study issue by integrating data from multiple separate investigations".

V. Nagendrababu et al., "Glossary for Systematic Reviews and Meta-Analyses," International Endodontic Journal 53, no. 2 (2020): 232–249, https://doi.org/10.1111/iej.13217.

57 Honorton, Ferrari, "'*Future Telling*,'" 301.

58 Geller et al., "*The Rough Road*,".

59 Based on the relationships between the group's communication patterns, the "dynamic matrix" that results from people interacting with the foundation matrix (Foulkes, 1990), is how the group is organized. All communications provide the group process meaning, and the dynamic and foundation matrices have reciprocal relationships (Hopper, 2018: 99-117).

60 Foulkes, S. H. *Therapeutic Group Analysis.* New York: International University Press, 1964.

mediums for religious and existential understanding, based on anthropology. These perspectives demonstrate how dreams and their archetypal symbolism continue to be a force that informs human experience and consciousness, bridging the gap between science and spirituality.

Hartmann reports that "it seems that our dreams are more visual than thought",61 affirming Jungian and esoteric dream theories which hold that dreams express deeper realities and archetypes by means of symbolic languages. To be in line with esotericism's concern with the way visionary experience goes beyond all states of mind and bridges daydreams and dreams, he goes on, Consider our ordinary daydreams. Daydreams are sensory, especially visual, for most of us. They involve more feeling and visualization than thinking. We may fantasize about having a great vacation at the beach, eating a big meal, having sex with a movie star, etc. At other times we fantasize about something we don't want to happen, like being cornered by a man with a gun or being shouted at by our boss and called down on the carpet. These are typically pictures, and it is apparent that emotion powers them. On this axis, they are closer to dreams than the effort we put into solving math problems.62 Relative to awareness, dreams are hyper related),63 a word that describes this mystic notion, that dreams can be harnessed in a way that makes the known and unknown reconcilable with one another, with the goal of revealing archetypal truth. Dreams are like art forms, whereby they have huge networks which are emotive-based.64 In short, dreaming is a part of a continuum of brain activity. It is not an extraterrestrial invasion. It is not a separate and independent activity such as other mental activities.65

Exploring the Symbolic Language of Dreams Thru Archetypes and Visions

Christopher Langan discusses how he views his dream without becoming involved in it. When he wakes up, however, he, unlike other people, is able to recall it all and attempts to figure it out when awake. He describes that the significance of a gorilla figure differs depending on the symbol language dreams utilize.66 To the declaration of Langan, reality is like a symbolic language; its elements are symbols. He again states that the study of symbols in a dream is akin to studying the underlying realities contained in life.67 Likewise, Steven Greer presents the esotericity of the dream. He considers dream to be a separate reality that can be controlled. He goes on: How is it that, in a dream time, you have a crystal-clear, full-colored dream, and whatever that is in the dream, happens the next day, or week, or month, or ten years

61 Ernest Hartmann, "*Introduction. Overview of the Contemporary Theory of Dreaming*," in The Nature and Functions of Dreaming (Oxford University Press, 2011), 33, https://doi.org/10.1093/acprof:oso/9780195134323.003.0001.

62 Hartmann, "*Overview of the Contemporary Theory of Dreaming*," 33.

63 Hartmann, "*Overview of the Contemporary Theory of Dreaming*," 35.

64 Hartmann, "*Overview of the Contemporary Theory of Dreaming,*" 41.

65 Hartmann, "*Overview of the Contemporary Theory of Dreaming*," 31.

66 World Brain Project. "*200 IQ Man: 'I'm Fully Conscious When I Sleep*.'" YouTube video, 10:52. Posted December 17, 2024. Timestamp 00:38. https://youtu.be/aGISmFubQvY?si=HffdwPjejS_FbHX9.

67 The Ultimate Masters. "*Christopher Langan on Intelligence, God, and the Future*." Published December 10, 2024. https://www.ultimatemasters.org/christopher-langan-on-intelligence-god-and-the-future/.

down the line; how does that happen?! Think about it!68 Langan's metacausation theory, which holds that causality functions in closed loops, is consistent with Greer's precognitive visions. This idea provides a foundation for comprehending how dream symbols may be able to transcend time and maybe predict future occurrences.69

Elsewhere, Greer admits to his dreamy girl, a girl he had actually imagined during a sleep: A month or two later, I visited Abdu'l-Baha's shrine on Mount Carmel, in the gardens where he is buried. Emily had come in through the entrance. I was ecstatic the moment I identified that she was the woman within my dream.70 Both of them explore the role dreams play as indications and how they connect to above-normal knowledge. Dreams are very important events related to higher degrees of consciousness, and not simply products of brain activity.

Hillel Zeitlin,71 waitingly recorded his visions, from waking realizations to nighttime dreams during the lucid interval, from autumn 1915 onwards, in what he termed his Book of Visions, summarily reporting dreams occasionally that were altogether remarkable.72 By means of symbols, internal voices and soul ascent, Zeitlin's model of revelatory experience stretched dreams and visions at night to a fourth group in his categories73 of shared epiphany.74 Zeitlin's approach to dream interpretation highlights the importance of dreams as messengers of revelation to a deeper understanding of how symbols in dreams serve as

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68 Be Inspired, "*200 IQ Man: 'I'm Fully Conscious When I Sleep*,'" YouTube video, 13:27, posted December 17, 2024, 01:17, https://youtu.be/aGISmFubQvY?si=HffdwPjejS_FbHX9.

69 The Ultimate Masters, "*Christopher Langan on Intelligence, God, and the Future,*" 2024.

70 Greer, Steven M. *Hidden Truth, Forbidden Knowledge: It Is Time for You to Know*. Crozet, VA: Crossing Point, Inc., 2006, 40.

71 "As an academiac Jew and a well known scholar in Eastern Europe, Hillel Zeitlin (1871–1942) used to pen in Hebrew and Yiddish. His endeavors included a complete study of the subjects regarding prophecy and prophetic experiences. Trying to give a new birth to Jewish mysticism via Kabbalistic and Hasidic teachings, he posed against modern secularism. According to Zeitlin, anyone being sensitive to spiritual awakening, prophecy will be a living thing to him; a immediate encounter rather than an extension from passed times. Zeitlin's approach incorporated intellectual nous, integrating with emotive intuition, where he showed the prophet as a profoundly connecting person to reality of God. By doing so, he mingled ethics and mysticism with existential yearnings. Zeitlin, being in a modern Jewish line of thinking, was holding a unique opinion, where he stressed the importance of ethical enlightenment, in which suffering had a salvational role to play in soul's revelation". Samuel Glauber-Zimra, "From Time to Time I Dream Wondrous Dreams: Esotericism and Prophecy in the Writings of Hillel Zeitlin," Correspondences 9, no. 1 (2021): 5–48, accessed April 30, 2025, https://correspondencesjournal.com/ojs/ojs/index.php/home/article/view/118.

72 Zeitlin, Hillel. "*Letter to Shmuel Yosef Agnon*." Archive of Shmuel Yosef Agnon, Correspondence, Folder 5:2276 (Record No. 401599), The National Library of Israel, 1938, 505.

73 According to Zeitlin, there are ten categories of common revelatory experiences: (1) the voice of God in nature; (2) symbols; (3) hints from God to specific people; (4) night visions and dreams; (5) the voice of conscience and thoughts of repentance; (6) desolation of the soul and cosmic longings; (7) the inner voice; (8) a feeling of divine closeness; (9) life events like poverty, illness and human suffering; and (10) ascent of the soul. Zeitlin, Ba-Ḥevyon ha-Neshamah, 155–61.

74 Zeitlin, Hillel. Ba-Ḥevyon ha-Neshamah: Ha-Praqim ha-Rishonim Mi-Tokh Sefer [In the Secret Place of the Soul: Opening Chapters of a Book]. In Ba-Ḥevyon ha-Neshamah: Shalosh Masot, edited by Jonatan Meir and Shmuel Glauber-Zimra. Tel Aviv: Blima Books, 2020, 155–61.

windows onto unseen worlds. In a similar vein, transpersonal theories of consciousness[75] add to this approach by synthesizing mystical and scientific explanations of dream analysis. These explanations are consistent with Zeitlin's typologies of revelatory experience in supporting the position that archetypes and symbols made manifest in dreams are access keys to universal truths.[76]

This is succeeded by more general esoteric contexts, which adopt the position that symbolic systems are essential to understanding universal reality. Another analogous argument is presented by George Sessions, whose own criticism of perceptions that Deep Ecology and New Age are connected, but still makes use of Aldous Huxley's The Perennial Philosophy and refers to the former as being a modern realization of an archaic metaphysics.[77] Dream symbols, Langan claims, are deeply rooted in an overall consciousness and reflect a profound understanding of interdependent realities not explicitly apparent.[78] Dream symbols are not arbitrary but are instead associated with a universal symbolic language, in Langan's case, or a personal symbolic language, in Greer's case, which either have to be respectively decoded or can lead to firsthand experience and insight. In either scenario, the most significant part playing is the symbol. According to Stanislav Grof's[79] studies on holotropic states,[80] dreamlike visions and other altered states of

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75 "The goal of transpersonal psychology is to investigate the aspects of human consciousness that go beyond the self. It incorporates spiritual, mystical and paranormal occurrences, recognizing that access to higher layers of the psyche and universal truths can be gained through altered states of consciousness, including dreams, meditation and near death experiences (NDE). According to Meridian University's 'What is Transpersonal Psychology?' article, transpersonal theories provide insights into how symbolic and archetypal dream imagery may act as a bridge to transcendent and collective realities by fusing psychology and spirituality". Meridian University, "What is Transpersonal Psychology?" Meridian University, accessed May 2, 2025, https://meridianuniversity.edu/content/what is-transpersonal-psychology?utm_source=chatgpt.com.

76 TTC: Transpersonal Theories of Consciousness. "*Transpersonal Psychology*." iResearchNet. Accessed April 26, 2025. https://transpersonal-psychology.iresearchnet.com/consciousness-and-self-transcendence/transpersonal-theories-of-consciousness/.

77 Asprem and Granholm, *Contemporary Esotericism*, 2013, 17.

78 The Ultimate Masters, "*Christopher Langan on Intelligence, God, and the Future,*" 2024.

79 By thoroughly examining unusual states of consciousness, Stanislav Grof, one of the pioneers of transpersonal psychology, changed how people currently perceive esotericism. He maintained that people might access spiritual realities and otherwise unreachable facets of the psyche through techniques like deep meditation, vivid dreaming, and near-death experiences. To characterize these transforming mental states, Grof created the term 'holotropic states', highlighting their capacity to foster spiritual awakening and psychological unification".

Stanislav Grof, *The Cosmic Game: Explorations of the Frontiers of Human Consciousness* (Albany: State University of New York Press, 1998), 24–26.

80 "The term 'holotropic', which comes from the Greek words holos (whole) and trepein (to turn or move toward), was created by Stanislav Grof, a key player in the creation of transpersonal psychology, to refer to altered states of consciousness intended to achieve inner integration and spiritual experience. These states are marked by significant changes in mental, emotional and sensory awareness and can be attained by techniques including controlled breathing, meditation, and dream exploration. According to Grof's studies, these experiences frequently materialize through striking symbolic and archetypal imagery, serving as entry points to transcendent knowledge and the collective unconscious. According to Grof, who echoed old mystical traditions, holotropic experiences provide access to spiritually charged aspects of reality, making dreams and related states crucial instruments for metaphysical

consciousness, disclose archetypal and symbolic imagery woven into the universal fabric of being. Grof's research stresses the way that dream symbols are portals to linked psychic and spiritual realms, relating esoteric dream work to more universal systems of transpersonal psychology.81 This accords with the notion that esotericism involves complete knowledge and the esoteric dialectic of concealment and manifestation.82

Within Langan's conception, the universe has a purpose or destination because consciousness is not some unique human trait but rather inherent in the fabric of reality itself.83 His vision is in accordance with esotericism's fascination with "concealment and revelation",84 with a good deal of attention placed on the way symbols and concealed fragments of existence possess the power to serve as keys to opening up greater truths. Zeitlin's approach is consonant with this, as he wrote:" Every inner enlightenment, every introspective gaze, every immersion into the darkest quarters of the self. All that we term 'intuition'. This is actually an unconscious sense matching exactly the outer faculty of sight.85 This perspective has assumed that people who dream witness the symbols there in their dreamscapes being in no manner haphazard but having instead a profound correspondence to the consciousness texture of the universe and possessing key roles that reveal profound cosmic secrets. S. Grof's research in consciousness gives credibility to this idea with the introduction of a contemporary perspective that relates dream symbolism to understanding spiritual wholeness. Grof shows how individuals are able to access universal orders of symbols and access the archetypal dimensions through altered states of consciousness, including those which occur through dreaming.86 The objective of certain lucid dreaming87 techniques, such as Tibetan dream yoga, is consciousness itself; in others, it may be the path of a soul, a creative or communicative act

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understanding and psychological change". Stanislav Grof, The Cosmic Game: Explorations of the Frontiers of Human Consciousness (Albany: State University of New York Press, 1998).

81 TTC, "*Transpersonal Psychology*," iResearchNet, accessed April 26, 2025.

82 von Stuckrad, Kocku. *Locations of Knowledge in Medieval and Early Modern Europe: Esoteric Discourse and Western Identities*. Leiden: Brill, 2010, 67.

83 Reddit. "*Anyone Else Blown Away by This Christopher Langan Interview?*" r/SimulationTheory. Accessed April 24,
2025.https://www.reddit.com/r/SimulationTheory/comments/1gneopm/anyone_else_blown_away_by_this_christopher_langan/.

84 Reddit, "*Anyone Else Blown Away by This Christopher Langan Interview?*" r/SimulationTheory, April 24, 2025.

85 Hillel Zeitlin, *Al ha-Kamus ve-ha-Ne'elam [On the Dense and the Hidden]*, in *Sifran shel Yehidim* (Warsaw, 1928), 473.

86 TTC, "*Transpersonal Psychology*," iResearchNet, accessed April 26, 2025.

87 Lucid dreaming is distinguished by a state of "reflexive awareness" enabled by the activation of brain regions ordinarily suppressed during dreaming, which are in charge of executive control and intentionality (Laughlin, 2011: 157-158). Thus, lucid dreaming is a state of awareness that allows one to exercise waking will and become conscious of the dream state while dreaming (Lohmann & Dahl, 2014: 23).

with supernatural beings.88 What this means is that much of the possible evidence for lucid dreams in the ethnographic literature could be examples of "tacit lucidity", where there is lucidity but not one that is documented, since it is simply a tool by which dreamers attain goals that they seek either for themselves or believe are led by spiritual others.89 As scientists and practitioners alike press on in unraveling these secrets, dreams remain an eternal means of discovery of the hidden aspects of existence and the boundless possibilities of human vision. The dream science and symbolism guide us to indicate the interdependent, intimate relations between human consciousness and cosmic realities.

Integration of Themes: Bridging Ancient And Modern Perspectives

Alice Robb, in her debut book Why We Dream, recounts that she discovered a new world of discovery, the world of lucid dreaming, while digging up Moche skeletons during a summer in Nepeña. She describes the experience graphically:" In the summer of 2011, I dug ditches and spoke of dreams. What followed was an intoxicating doorway into a world of visions I could never have imagined.90 With a narrative description, she hints at the potential for change that her dream embodies: I crawled into the bottom bunk at nine, tired of digging, and went to bed right away. Then the scene shifted; instead of the thin Andean heat, it was a hot July afternoon. I woke up invigorated after a walk in a beautiful, new pool and basking in the sun.91

Then, she, along with her friend, James, practices Lucid Dreaming Techniques by Stephen LaBerge92: Whenever we washed filth pots, we'd read his mantra, 'Tonight, I will have a lucid dream'. We also exchanged our dreams with each other. In order to induce lucidity, we'd do reality tests regularly and learn how to identify dream cues, for example, flying or seeing dead people. We'd do every two hours or so what LaBerge had called a reality test, where we'd wonder whether we're asleep or not. He indicated that if you could make the routine second nature, then that would induce lucidity.93 She spans ancient rituals and modern workshops, describing how pre-scheduled activities enhance access to and consciousness of dream states: LaBerge taught us to structure our days around dreams. This involved writing in the morning, musing on reality during the day, meditating before sleep and waking up at critical moments throughout the night. Within a week's time, I had more lucid dreams than ever before, making the intensive training

88 Lohmann, Roger Ivar, and Svend Aage Petersen Dahl. "*Cultural Contingency and the Varieties of Lucid Dreaming*." In Lucid Dreaming: New Perspectives on Consciousness in Sleep, edited by Ryan Hurd and Kelly Bulkeley, [insert page numbers]. Santa Barbara, CA: Praeger, ABC-CLIO eBook Collection, 2014, 25.

89 Windt, Jennifer M., and Thomas Metzinger. "*The Philosophy of Dreaming and Self-Consciousness: What Happens to the Experiential Subject During the Dream State?*" In The New Science of Dreaming: Volume 3: Cultural and Theoretical Perspectives, edited by Deirdre Barrett and Patrick McNamara, 228. Westport, CT: Praeger, 2007, 228.

90 Robb, Alice. "*Personal Story: On the Pleasures of Lucid Dreaming.*" New Statesman, June 5, 2019. https://www.newstatesman.com/politics/2019/06/personal-story-on-the-pleasures-of-lucid-dreaming.

91 Alice Robb, "*Personal Story: On the Pleasures of Lucid Dreaming,*" New Statesman, June 5, 2019,

92 American psychophysiologist Stephen LaBerge was born in 1947 and is well known for his groundbreaking contributions to the field of lucid dreaming research. Many people consider him to have been a key player in introducing lucid dreaming into the field of scientific study.

93 Alice Robb, "*Personal Story: On the Pleasures of Lucid Dreaming,*" New Statesman, June 5, 2019.

worthwhile. The manner in which the training exercises strengthen the perception of reality is one of the delights of learning to lucid dream. There is a sense of potential and no nervousness on those late nights.94

Fronto parietal activity in lucid dreaming has been suggested to be associated with the reinstatement of reflective capacity, 95 which controls secondary components of consciousness like self referential processing 96 and metacognitive assessment. 97 A mixture of primary and secondary consciousness features, i.e., self-reflective thought, abstract thinking, metacognition and agentive control, and waking and dreaming features, i.e., hallucinatory dream activity, is referred to as lucid dreaming.98 Lucid dreaming is one method that confirms the influence of dreams in the waking world and implies mindfulness and higher awareness concepts. Being a hydrid state of consciousness, Lucid dreaming is the zone of intersectionality of waking life and dream. Esotericism's deconstructive concern about dismantling consciousness to transcend ordinary experience is channeled into hallucinatory dreaming, self-monitoring thinking, and agent control. Lucid dreaming is an important research problem, 99 Since it is perhaps the only phenomenon which can be employed to study modification in primary and secondary consciousness to the same degree of attention to detail.100

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94 Alice Robb, "*Personal Story: On the Pleasures of Lucid Dreaming*," New Statesman, June 5, 2019

95 Martin Dresler et al., "*Neural Correlates of Insight in Dreaming and Psychosis*," Sleep Medicine Reviews 20 (2015): 92–99, https://doi.org/10.1016/j.smrv.2014.06.004.

96 Andrea E. Cavanna and Michael R. Trimble, "*The Precuneus: A Review of Its Functional Anatomy and Behavioural Correlates*," Brain 129, no. 3 (2006): 564–83, https://doi.org/10.1093/brain/awl004.

97 Donald T. Stuss, Terence W. Picton, and Michael P. Alexander, "*Consciousness, Self-Awareness, and the Frontal Lobes,*" in The Frontal Lobes and Neuropsychiatric Illness, ed. Stephen P. Salloway, Paul F. Malloy, and Jeffrey D. Duffy (Washington, DC: American Psychiatric Publishing, 2001), 101–9; T. W. Schmitz, T. N. Kawahara-Baccus, and S. C. Johnson, "*Metacognitive Evaluation, Self-Relevance, and the Right Prefrontal Cortex*," NeuroImage 22, no. 2 (2004): 941–47, https://doi.org/10.1016/j.neuroimage.2004.02.018; S. M. Fleming, R. J. Dolan, and C. D. Frith, "*Metacognition: Computation, Biology and Function*," Philosophical Transactions of the Royal Society B: Biological Sciences 367, no. 1594 (2012): 1280–86, https://doi.org/10.1098/rstb.2012.0021.

98 Ursula Voss, Rüdiger Holzmann, Irene Tuin, and J. Allan Hobson, "*Lucid Dreaming: A State of Consciousness with Features of Both Waking and Non-Lucid Dreaming,*" Sleep 32, no. 9 (2009): 1191–1200, https://doi.org/10.1093/sleep/32.9.1191; Dresler et al., "*Neural Correlates of Insight in Dreaming and Psychosis,*" Sleep Medicine Reviews 20 (2015): 92–99.

99 Johannes Mutz and Amir-Homayoun Javadi, "*Exploring the Neural Correlates of Dream Phenomenology and Altered States of Consciousness During Sleep*," Neuroscience of Consciousness 2017, no. 1 (2017): nix009,

100 Victor I. Spoormaker, Michael Czisch, and Martin Dresler, "*Lucid and Non-Lucid Dreaming: Thinking in Networks*," International Journal of Dream Research 3, no. 1 (2010): 49–51, https://doi.org/10.11588/ijodr.2010.1.597.

Metacognitive training,[101] the development of autosuggestions,[102] Extrinsic sensory stimulation and ongoing monitoring of one's own consciousness state, are all techniques for attaining dream lucidity.[103] Based on neuroscientific studies, lucid dreaming is a hybrid state of consciousness where agentive control, self-reflective thought and hallucinogenic dream activity all combine to mingle. Greater activity in regions such as the frontopolar prefrontal cortex, precuneus and dorsolateral prefrontal cortex during lucid dreaming, indicates that metacognitive processes and memory retrieval are again available.[104] These results identify the manner in which lucid dreaming comes to be the focal point of dreaming and waking awareness, an assumption underlying contemporary esotericism's fascination with expanding consciousness.

Meg Bartlett, a writer for Medium, presents a subjective, reflective view of dreams as a method of spiritual exploration in her article "Spiritual Dreams And A Soul Dream Experience". Her experience blends metaphysical understanding with individual dream interpretation, describing dreams as straight experiences with the soul or higher Self and not merely subconscious reprocessing. Meg's view is consonant with modern esotericism, which is based on the belief that dreams are doorways to concealed wisdom.

She states, I've always believed that dreams are more than just brain activity. Some of them are like messages, as if my spirit is speaking to me in code.[105] The focus on dreams as portals to deeper spiritual reality and esoteric understanding in modern esotericism is an affirmation of her belief that dreams are communications from the soul. Carl Jung's collective unconscious and archetypal symbolism, key aspects of esoteric philosophy, and in which dreams are portals to profound insights and broader consciousness are embodied in this perspective. Such interpretations are applied to contemporary esotericism to study

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101 A Psychological method referred to as metacognitive training (MCT), was developed with the aim of allowing individuals to recognize and rectify cognitive biases that underlie mental illness, namely psychosis.

Moritz and Woodward, "*Metacognitive Training*," 72.

102 Auto suggestions, which are a component of lucid dream training, are the deliberate mental rehearsal of repeating to oneself prior to sleep something such as "Tonight I will know I'm dreaming", in an attempt to implement an internal intention and train the brain to notice the dream signs. This will cause the unconscious mind to remember to become conscious in the dream.

Paulsson and Parker, "*The Effects of a Two-Week Reflection–Intention Training Program*," 22–35.

103 LaBerge, Stephen P. "Lucid Dreaming as a Learnable Skill: A Case Study." Perceptual and Motor Skills 51, no. 3 (1980): 1039–1042. https://doi.org/10.2466/pms.1980.51.3f.1039; Keith M. Hearne, "*Lucid Dream Induction*," Journal of Mental Imagery 7, no. 1 (1983): 19–23; Sue Purcell, Janet Mullington, Allan Moffitt, Robert Hoffmann, and Robert Pigeau, "*Dream Self-Reflectiveness as a Learned Cognitive Skill*," Sleep 9, no. 3 (1986): 423–437, https://doi.org/10.1093/sleep/9.3.423; Stumbrys, Tadas, Erlacher, Daniel, Schädlich, Marc, and Schredl, Michael. "*Induction of Lucid Dreams: A Systematic Review of Evidence*." Consciousness and Cognition 21, no. 3 (2012): 1456–1475. https://doi.org/10.1016/j.concog.2012.07.003.

104 Mutz, Johannes, and Amir-Homayoun Javadi. "*Exploring the Neural Correlates of Dream Phenomenology and Altered States of Consciousness During Sleep.*" Neuroscience of Consciousness 2017, no. 1: nix009. https://doi.org/10.1093/nc/nix009.

105 Bartlett, Meg. "*Spiritual Dreams and a Soul Dream Experience*." Medium, November 9, 2022. Accessed April 26, 2025. https://meg111.medium.com/spiritual-dreams-and-a-soul-dream-experience-230ad6036b9.

individual growth and apply the psyche to cosmic metaphysical principles. She goes on to say," Floating above my body, I saw myself sleeping in a dream. I felt as if my soul was untrammeled and unshackled from physical limits, thus it was not scary.106 Her concept of dreams as spiritual journeys is akin to out-of-body experiences (OBEs), which are the focal point of occultism and Theosophy and wherein the soul or astral body is free to wander beyond the material self. Even though Meg stays away from technical terms like astral plane,107 her readable language makes these ideas understandable as well as respectfully adhering to esoteric teaching on subtle bodies,108 and the multifaceted structure of life. This viewpoint is also in line with Neo Shamanic109 practices, especially soul flight,110 which is a key component of Michael Harner's111 core shamanism and utilizes dream states as channels for healing or acquiring

106 Bartlett, Meg. "*Spiritual Dreams and a Soul Dream Experience.*" Medium, November 9, 2022. Accessed April 26, 2025.

107 In occultism, theosophy and spiritual traditions, the word "astral plane" refers to a non physical realm or dimension, where consciousness might reside apart from the physical body. It is frequently called a domain of out of body experiences (OBEs), dreams or spiritual encounters. Robert Bruce and other contemporary writers, characterize the astral as consisting of several planes, each with unique occupants and traits (Wikipedia, 2025).

108 "Subtle bodies are material planes of existence that operate on more subtle, nonphysical planes and exist alongside the physical body. They are at the heart of mystical and spiritual practices, often referred to using terms like koshas and chakras".

"What Is Subtle Body? – Definition from Yogapedia," *Yogapedia*, accessed May 2, 2025, https://www.yogapedia.com/definition/9818/subtle-body.

109 "New Shamanism is a phenomenon that has predominantly occurred in contemporary North American and European societies since the second half of the 20th century. North American, Mesoamerican and Amazonian cultures are the main sources of the practice's origins. It is mainly the fusion of spiritual and psychological practices in contemporary times, and comprises a variety of various modalities (Raz, 2019). The above information outlines the key features of New Shamanism. Neo shamanism, as described by Joan B. Townsend, is: "[…] a diverse group of ideas and activities borrowed from books, courses and the web. Being a bricolage of invented customs originating from a fantacized and parabolic concept in arbitrary Shamanism, it's consisted of doctrines and practices that mostly portrays least likeness to ancient traditional Shamans".

Joan Townsend, "*Individualist Religious Movements: Core and Neo-Shamanism*," Anthropology of Consciousness 15, no. 1 (2008): 1–9, https://doi.org/10.1111/j.1556-3537.2008.tb00043.x.

110 "Through a technique called soul flight, sometimes referred to as Shamanic journeying, people can transcend the material world by entering a heightened state of awareness. This method is essential to Shamanic traditions and is employed for spiritual insight, divination and healing. The idea that a person's soul or consciousness might transcend their physical body and enter other spiritual realms, is known as soul flight. In order to facilitate this journey, practitioners frequently employ repetitive noises, such as rhythmic drumming, to establish a trance state. The phenomenon is sometimes called astral projection and is similar to an out of body experience (OBE) (Wikipedia, 2025a).

111 The American anthropologist Michael Harner (1929–2018), brought Shamanic methods to the West by creating Core Shamanism, a framework that combines elements of universalities from various Shamanic traditions into a form accessible to modern practitioners, and it is this that made him most famous.

profound insight. All together, these associations are at the foundation of the emphasis in modern esotericism on exploration of the religious and potential change of altered states like dreams.

Discussion And Conclusions

When one looks at the interaction of dreams, archetypes and modern esotericism, it appears that dreams are not just a brain activity but represent important windows on inner reality and transcendental consciousness. The union that this paper is suggesting makes one aware of how the condition of dreaming, especially when dreaming is being done in a lucid state, represents a bridge from the profane to the metaphysical where new neuroscience and old symbolism converge. There is little convergence in the case of lucid dreaming: the appearance of rich symbolic imagery associated with the archetypes proposed by Jung and the activation of reflective brain regions. This convergence lends strength to the notion that spirituality and science are allies in their pursuit of a deeper self and not enemies.

Talking of archetypal symbols in dreams offers a discerning view of the universal language of the unconscious. The cyclical visions of the hero's quest, the dark shadows and the shining visions, are the threads that bring individual narratives together to a common frame of thinking. These common visions offer an implicit, culturally shared knowledge, as opposed to a reflection of particular experiences. The archetypal patterns presented by dreams provide an individual and collective map for change and development, whether brought to light through ritual dream analysis or immediate experiential breakthrough.

Lucid dreaming is a changed state, wherein self-awareness and metacognition thrive in our contemporary world. Becoming lucid during dreaming accentuates the possibility of cognitive control of a state, which, under ordinary circumstances, is being controlled by the unconscious. Techniques such as autosuggestion and reality testing, popularly referred to as lucid dreaming techniques, find similarity with ageless esoteric disciplines aimed at accomplishing deep interior transformation and initiating latent abilities. Apart from confirming the neuroscientific efficacy of the practices, the replication confirms their spiritual worth, ratified by centuries-old esoteric practices.

In addition, our understanding of dreaming as an active process of re-arranging memories, fostering creativity and healing, has been broadened through the integration of scientific investigation and mystical teachings. Modern measurement of dreams, grounded both in qualitative self-reports and quantitative neurosciences, concludes that the phenomenology of dreaming can be used as a tool for social change and individual empowerment. We design pathways to a richer understanding of reality beyond the confines of conventional thinking, by embracing the ambiguity, wonder and richness that exist in dreams.

With a critical eye, the study also acknowledges the dream's flexibility. Our understanding was facilitated by the interdisciplinary nature, but at the same time, it brought to the forefront the challenge of uniting dissimilar theoretical viewpoints. More research and better methodologies are required in order to achieve the challenging balancing act between mystical significance and scientific integrity. More nuanced empirical research or better-targeted case studies, could illuminate the complex dynamic between dream experience and esoteric traditions better for further research to follow.

This essay essentially contends that dreams are multilayered tapestries with archetypal narratives that capture both the universal and the personal. Beyond greater awareness of consciousness, the profound synergy between lucid dreaming and esoteric pursuits gives us new life and meaning as we find the underlying aspect of our inner self.

Citation

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