

Spiesberger



MASKS
OF
DREAMS



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Karl Spiesberger

THE MASKS OF THE DREAM

We live in our dreams
a second life, and
this must be explored.

Karl Spiesberger

The masks of the dream

The dream events in
depth psychological and occult meaning



From Freud to Jung	7
Man a complex of perceptions?	13
Dreaming - a biological necessity	15
Dream symbols, interpreted differently in different schools	19
Causes of the dream	22
Depth psychological dream evaluation	29
The dream - voice of the "inner watcher" and warner	34
Waking dreams that lead to delusions?.....	37
Telepathically influenced dream contents.....	43
The dream as a herald of inevitable events	49
The dream life of the seeress of Prevorst.....	60
The dream - mediator of lost wisdom?	65
The occult side of sleep	69
The dream in the light of the occult-magical	74
Dreams - ambassadors from "over there"?.....	77
Haunted dreams.....	83
The work of our ego in the spiritual worlds during sleep	87
Dream and reincarnation research	91
The mystical dream experience.....	93
Sleep and dreams shake up world views.....	99
ANNEX	103
Interpretation of some important dream symbols	103
Further writings by Karl Spiesberger.....	118

From Freud to Jung

Are we not citizens of two worlds? - Do not two entities live within us, moving in fundamentally different spheres of experience? Are we not governed by two separate states of consciousness that constantly alternate in the rhythm of sleep and waking? -

Every night we enter the mysterious realm of dreams, allowing ourselves to be fascinated, delighted, disturbed and tormented by its enchanting arts. Most of the time it is only meagre fragments that we salvage; sometimes it is the dull feeling that something has happened, something has happened to us. Often this is also missing. It is understandable when some people claim that they have never dreamed in their lives.

For a long time, dreams were dismissed as something meaningless and worthless. Who paid any attention to them? If anyone did, they were considered backward, simple-minded and superstitious. Who among the scientists and enlightened, educated laypeople would have thought of attaching any serious significance to the incomprehensible imagery of dreams with their blatant colourfulness? With a pitying smile, the supposed unveiling of this confusion was left to occultists and other fantasists. Anyone who swore by common sense found it beneath their dignity to concern themselves with such waste products of a brain working without control. 'Dreams are foams' was the slogan of an era that had banished the human soul from lecture theatres.

Even if the almighty coincidence stubbornly revealed hard-to-deny connections between dreams and daytime experiences, people didn't pay attention to it, simply didn't want to admit it.

It is therefore a truly Copernican act that the physician **Sigmund Freud**, born in 1856, had the courage, contrary to the opinion of his time, to study the dream and its symbolism in depth and to analyse the experiences from it therapeutically in his practice.

The supremacy of the waking consciousness was thus broken. For the first time, the subconscious came into the field of vision of exact scientific observation, and the dream was the safest and closest way to these hitherto hardly entered realms.

Freud correctly recognised the dream state as a mediator between waking thought and the unconscious.

Unfortunately, the founder of psychoanalysis cannot be spared the accusation of one-sidedness. The system he created is rooted too much in the purely sexual. For him, every dream speaks of sensual desire, speaks of secret, mostly unacknowledged or violently repressed desires of our instinctive nature.

This view put him at odds with his contemporary and pupil **Alfred Adler**, the creator of individual psychology, who was fourteen years his junior.

If Freud paid homage to a pan-sexualism, Adler sees it as an opposition between the pleasure principle and the reality principle, between the libido and conformity to the law, morality, etc,

- the latter traces everything back to the contrast between will and ability; the *will to power* alone is the endeavour to assert oneself.

For Adler, then, the dream event means the more or less successful fulfilment of the intentions of the power consciousness that is ducked in everyday life. In any case, the desire for power is primary, even where apparently undoubtedly sexual motives come to light; since for Adler the mutual attraction of the sexes is also a struggle, a fight.

Wrestling is for supremacy. Sexual potency is a power factor for him. In the main, however, he considers the dream to be a pathological product.

A large number of neuroses, especially in younger years, are certainly based on an unfulfilled desire for recognition. A correctly analysed dream can easily shed light on the pathogenic causes of hidden depths of the soul, because it often describes situations that we do not want to acknowledge. It is not without good reason that we speak of it as a cleansing process of the soul. -

Just as Adler's theory proves itself in numerous cases, Freud's assertion of the omnipotence of the sexus, the libido, also proves itself in many individuals, especially in lower, instinct-bound natures. In the early years of psychoanalysis, this may have been even more strongly expressed. In those days before the two world fires, people lived a more carefree life, free from oppressive material burdens. The majority of the wealthy at that time tended towards affluence, hedonism and effeminacy. It is characteristic that today we speak of the so-called "Plush culture" of that era, which at the same time harboured an excess of muckraking, hypocrisy and hypocrisy behind its seemingly impeccable moral façade.

May after all - especially for the average person
- Greed for the satisfaction of the sensual drive and the desire to gain influence and power may be a source that constantly feeds the dream life and countless night stories find their unravelling on this basis - there is still too much to which the two aforementioned motives cannot be subordinated, although those schools often try to force these dream categories into the Procrustean bed of their rules of interpretation.

The Swiss physician C.G. Jung in particular recognised this missing element. For him, the dream is the *self-representation of the active state of the unconscious in symbolic form*; and this unconscious is no longer just a rumbling chamber, the cesspit of the Freudian school, for him it is the source from which the archetypes emerge, the creative forces of a great "inside".

While Freud and Adler only spoke of a personal subconscious, from the content of which dreams are formed, Jung famously coined the broader concept of the "Collective unconscious", pointing to a substrate, to a layer of the soul in which we all share - beyond racial, cultural and consciousness differences. It is, in Jung's words, "in purely psychological terms - common instincts of imagination and action". This collective unconscious, with its dormant archetypes, the often quoted *archetypes*, its conscious content of human experience, the primal instinct of the folk and family soul, etc., allows Jung and his school almost unlimited possibilities for analysing dreams.

However, they in no way deny the repression theory of their predecessors. Indeed, they even go beyond it. Not only bad things, they say, but also un-lived values sink down into the unconscious. Not to forget the needs of a religious nature, rooted in the primal instinct, unfortunately often repressed by modern man.

Although Jung strictly refused to relate his system to metaphysics, he unintentionally built the bridge that inevitably leads there. Does not the modern Jungian depth psychologist speak of a

"Primordial knowledge of the world" that is enriched by the experiences of each new generation?

We all possess a part of this great unconscious. We simply draw from the gigantic reservoir of the soul, thanks to the collective unconscious within us.

The idea does not sound new. It has long since found expression in esoteric teachings. Just think of the group soul. This too collects and utilises the impressions of countless generations and in turn transmits this experience as what we generally call instinct, as I explained in more detail in my book on the animal soul.¹

To a certain extent, the Akashic Chronicle of the Theosophists, the "memory of the Logos", can be seen as a parallel to this.

In a similar sense, the palaeontologist Prof. Dr **Edgar Dacqué**: "If we want to recognise the ways in which mythically seeing and knowing people penetrated the inner sphere of nature, which is so completely inaccessible to our waking consciousness and intellect, we must above all become clear about the last remnant of this inner vision and this inner face that we still find in ourselves: that is the dream and the clairvoyance. Dreams - this must be emphasised - come from the unconscious, they come from the sub-soul; they are not simply memories and combinations of the experiences of the day, they are not only caused by physical stimuli, even if such dreams, which are of a more superficial nature, always occur.

¹ Karl Spiesberger: Brother Animal, in: Popular Belief, Research and Esotericism

Such remains of the day give only the pictorial material for genuine deep knowledge coming from the sub-soul, and the dreaming spirit ... links to it those deeper insights which it receives from the unconscious, and which now appear in the reflected consciousness precisely as images and combinations of images

... "2

² Edgar Dacqué: The lost paradise

Man a complex of perceptions?

For Dr **Ernst Schertel**, "our 'I' in the strict sense of the word is nothing more than a 'point of view', 'a centre of consciousness', a 'node' within the infinite cosmic network of forces, in itself completely devoid of content and merely a principle of consciousness. But what we call our 'I' in the sense of concrete personality, real individuality, etc., is already a complex of 'elements of perception' and differs in principle in nothing from the material 'I'.

'Environment'. Our 'body', our 'soul' etc. are basically nothing other than certain perceptual complexes such as a tree, a house, a star or any other 'thing'.

And further: "The fact that we nevertheless confront our own person with the environment and often convulsively defend it is due to the fact that our possibility of consciousness is only connected with the cosmic network of forces at this one point, which we call our 'I', and therefore this one point is of outstanding importance to us."

"Our body is the stronghold of our consciousness, and our ego centre is the point where the world forces converge and gain meaning for us."¹

Consequently, we are not something complex, self-contained, strictly delineated, but rather a variety of "elements of perception", as Dr Schertel calls it, which must of course be taken into account in dream research.

¹ Dr Ernst Schertel: MAGIE History/Theory/Practice

After all this, I can't help but think of the mysterious army worm that wanders through the woods in summer like a snake, also known as the war snake, hunger worm or worm dragon. But the first sight is deceptive. Nothing of a snake-like creature, nothing of a uniform body - they are larvae, brownish-grey larvae of the fungus gnat, about one centimetre long, searching for food in a closed formation. Thousands and thousands of them, grouped together to form a giant worm-like structure, move towards the same destination: their grazing grounds. Seemingly just one body, in reality an infinite number of tiny animals, all driven by the same desire.

What power could it be that drives them together and forces them to unite to form a body? Where is the will that shows them the way? The occultist will say: the group soul.

But now to us. Are we also a kind of army worm? Joined together, guided by a will that is alien to us. Which our ego-consciousness must also follow - without being aware of it - like the infinite number of partial egos that emerge from the depths of (our) unconscious.

Questions that we must never forget to ask when exploring our dream experiences.

Dreaming - a biological necessity

"Those who cannot dream must die," was the title of an article in the magazine STERN. A test subject was prevented from dreaming for 14 nights by being constantly woken up. The result: a peaceful character turned into an uninhibited, hostile nature, bursting with anti-social desires. The dream experiments had to be discontinued, otherwise the VP would have "completely collapsed psychologically and ultimately died of dreamlessness", as the experiment leader Prof. **William C. Dement**, University of Chicago, emphatically emphasised. Without dreams, we would "wake up helplessly disorientated and after a certain time may not be able to regain consciousness at all".

In the habitual drunkard, dream life seems to be disturbed. The dream is replaced by *hallucination* as an undesirable substitute behaviour.

Consequently, everyone dreams, even those who claim never to have dreamed; otherwise, as Prof Dement states, they would be in a bad way.

Is dreaming thinking in another form?

No waking moment in which thought activity rests. The stream of thoughts surges incessantly. - Does this also continue in sleep? When consciousness is dimmed, do the rushing thoughts form themselves into images, into sequences of dramatic actions? In the sense of the well-known saying: In dreams, every man is a Shakespeare.

The dramatic is the archetypal form of representation. Dialogue is fruitful creation. The unconscious "thinks" in images. This is why the dream also "visualises"; hence the pictorial script as the most original means of expression to communicate permanently.

My awakening, as always, always means the end of a dream; and conversely, before the waking consciousness gradually sinks, the first dream images show themselves to me. And images drift away as soon as sleep flees. They only go out when daytime thinking takes over.

Thanks to a coincidence, Chicago University assistant **Eugen Aserinski** succeeded in proving that a sleeping person is dreaming. He discovered how the dreamer moved his eyes behind closed eyelids: so-called REM sleep. (REIM = Rapid Eye Movement) This discovery enables scientists to determine when a sleeper is dreaming.

In this way, large-scale experiments wrested many of the dream's secrets from it, whereby what had previously been discovered was repeatedly called into question. From this point of view, Freud's royal road to the unconscious (the dream) turned out to be a dead end. Once again, the great pioneer, who was the first scientist to make the bold attempt to penetrate the night side of human nature in order to strip the dream of its masks, was caught in the crossfire of his followers. Professor **Dement**, seeing no wish fulfilment in the Freudian sense in the dream, speaks of

"some accountant ... who records profits and losses!" For which there should be a fair amount of evidence.

In any case, it is always the depths of the unconscious into which we have to dive. Or as Daqué wrote a few decades ago, quoting Achelis: "The development of human consciousness reveals that the *unconscious in us is, as it were, the great forecourt* to which the other, the superior nature is constantly gathering for the advance into the worldly, the conscious one." (Paradise Lost)

Back to REM sleep once again. It raises a second problem, namely with regard to the animal soul, whose

existence is therefore all the more convincing. "Today it can be assumed with a probability bordering on certainty that animals also dream during sleep," writes **Heini Hediger** in the *TAGESSPIEGEL* of 1 May 1986. "As early as 1963, **E. Hartmann** was able to demonstrate REM phenomena in some animals. Such "rapid/eye/movements" (rapid eye movements) are a sure indication of dream phases."

Incidentally, the famous surgeon **Carl Ludwig Schleich** was already convinced decades earlier that animals dream; he even attributed to them a certain degree of imagination that allows them to "express their ideas through gestures, tail wagging, pawing to express their ideas."²

Doesn't the question involuntarily arise (which applies to us no less)? Who or what perceives the dream face in the dreaming animal? As well as every sensory impression received while awake? With us, with humans at least, it is believed that this is known.

A truism. The image transmitted through the eye via the optic nerve reaches the visual centre, the acoustic stimulus transmitted through the ear rushes to the auditory centre, and so it is with all impressions. But all of this only fulfils its purpose if it is registered by a superordinate central centre. We take it for granted, we say, from our ego consciousness. Is it really so self-evident? Or are we already dealing here with a principle that no longer belongs to the physical world of things? A principle that Schleich certainly had in mind when he wrote these profound words:

² Carl Ludwig Schleich: Power of thought and hysteria

"A minstrel plays his poem on the
finest nerve strings, you may see the
fingers gliding, but you don't see the
minstrel."

And this "minstrel" is no longer from this physical world, but he is the conductor from a higher plan of existence, who directs and guides everything, in the physical as well as in the spiritual.

And in animals? Don't sensory organs and nerve fibres transmit the impressions received to the respective brain centres? But who is the receiver here? Even a

"Playman"? Of a lower degree, perhaps, but in any case a principle that, like our "minstrel", absorbs the impressions of the sensory world, that even taught horses and dogs arithmetic and spelling and apes deaf-mute language,³ and that is equally rooted in the UNCONSCIOUS, thus also connected to the dream realm. Dreaming is therefore also a biological necessity in animals, at least in higher animals.

Ultimately, we all draw from the same source, we and the animal, human soul as well as animal soul.

³ Detailed information in: Karl Spiesberger: Brother Animal, in: Popular Belief, Research and Esotericism

Dream symbols, interpreted differently in different schools

In a pamphlet widely circulated years ago, **P. Philipp Schmidt**, J.P., entitled his attacks on the analysis of dreams "Dreams are foams". In an age that has long since utilised the discoveries of Freud, Adler, Jung and others, Schmidt surprised us with this outdated, fundamentally false slogan. No sensible person will agree with him when he dares to claim: "Everyone knows what confused and inconsistent, indeed what 'great stuff' is dreamt ..."

Confusing, inconsistent, great for the uninformed, not for the trained therapist, who can gain deep insights into the life of the soul. Traumas, repressions, complexes reveal themselves in images, dream symbols often point the way to recovery. Modern psychotherapy without dream analysis is unthinkable. Not a word of this in P. Philipp Schmidt, who merely raises the question: "How can the future be interpreted from this confused content?"

Now, it is not primarily about seeing the future, but mostly about *introspection* on a deep psychological basis. This does not, of course, exclude the possibility that the dream also conveys other aspects, including those of a prophetic nature. But more on that later. For now, let us show how fundamentally different the three major schools judge dream symbolism.

A young man dreamt that he was lying in bed with his mother. Suddenly the mother grew bigger and bigger, became gigantic and finally took up all the space until the man finally fell out of bed, completely displaced.

According to Freud: a flawless Oedipus complex. The "inner censor" made sure that the primal desire, the wickedness, did not become an act; for even in the subconscious, even in dreams, our unauthorised impulses are, according to Freud, a

This boundary is drawn analogously to our conscience, as another dream researcher, the physician Dr **Wilhelm Stekel**, later also clearly expressed, for whom the dream is "the stream of the soul that rises through the filter of conscience from unexplored depths."

The evaluation of Adler's school? - Not a trace of an unnatural instinct. This dream is based solely on a striving for power, a struggle for power. Which is true insofar as - as it turned out - the mother was an extremely energetic woman who ruled the house alone and tolerated no other will beside her.

Although Adler's system was able to peel a real core out of the dream, Jung's method is not satisfied with this.

It is not the dream figure of the mother in the flesh that torments the dreamer - the *archetype*, the *archetype of the maternal* in itself emerged symbolically from subconscious reasons. The maternal in one's own soul! The mother-bound nature of the man who, in the depths of his unconscious, has remained a child in need of a mother. - The *maternal* is the driving moment in him, which completely dominates him and which he cannot resist. The primal maternal has become too great in the space of his soul and tries to repress him completely.

This dream, which at first glance appears to be sexually emphasised, symbolises in its final conclusion the dreamer's *attachment to his mother*. In fact, the person suffering from a severe neurosis was completely under the influence of his strong-willed mother. Without any initiative of his own, as dependent as a child, he allowed himself to be guided by her, to be nurtured and cared for.

This dream process could also have revealed itself in another image, such as that of an ever-increasing

Spider. In primal symbolism, it represents the maternal, the being woven into the maternal web of the soul.

The sphinx nature of the dream is manifold, and therefore the possible interpretations are manifold.

Its problematic nature can hardly be exhausted. Neither the individual subconscious nor the collective unconscious are able to solve the final riddles of the dream mystery.

Many a dream image longs for a metaphysical solution, but rational dream research must deny it if it does not want to shake its current doctrinal edifice.

Fortunately, unbiased researchers overcame existing prejudices. They boldly ventured into the transcendental. If for Freud the dream is the "via regia, the royal road to the unconscious", then for the Hanoverian neurologist Dr **Georg Lomer** - who, as a result of his own experiences, had made the transition from materialist to occultist - the dream is "the first gateway to the beyond".

With this realisation, the exact physician is completely in line with esoteric research and confirms the view of **C.W. Leadbeater**: "What at first appears to be only a dream can be the portal that allows access to that higher realm where alone true vision is possible." - - -

Causes of the dream

How do the often bizarre dream acts actually come about?

The various camps are fairly unanimous on this. Every dream is based on a stimulus, from within or from without. The stimulus can be of physical or psychological origin. Inner body states or sensory stimuli, caused by the effects of the outside world or tensions of a psychological nature, urge for resolution, for relaxation in dreams.

The frequently occurring *body dreams* are well known. As the name suggests, they are rooted in the body. Even a bad posture can trigger unpleasant dream images. - A harmless light stimulus turns into a dangerous conflagration in the dream image, a cold draught may conjure up a winter landscape; some meaningless noise swells into the roar of thunder or battle.

As you can see, the subconscious immediately responds to physical stimuli with exaggerated scenes. Exaggeration, exaggeration is almost always characteristic of the ordinary dream. This has to be taken into account when analysing the dream, because as a rule a proper reduction, a far-reaching mitigation is usually in order.

Furthermore, all dream actions caused by physical indisposition are to be addressed as body stimulus dreams; whereby the dream often uses the most peculiar symbols, as the observations of authoritative researchers prove.

If you dream of a long dark corridor or an underground, your intestines don't seem to be in good shape. The same applies to your head if you see cobwebs in an attic. Even worse, he sees a building that is dilapidated or even collapsing. The general physical well-being is in danger. And it can be bad for his

eyes, the window panes are not clean and clear, and even more worrying, they shatter.

Without directly referring to the body or specific organs, the dream warns us through comparative, often very apt images. The stomach, for example, is symbolised as a kitchen, as neurologist Dr Lomer has noted.

The imagination of the subconscious is almost inexhaustible when it comes to symbolising processes from the sexual sphere.

Everything that is somehow symbolically reminiscent of sexual processes in form and action attracts it. - On the other hand, it should not be forgotten that it occasionally depicts what appears to be sexual without meaning anything sexual. It does not proceed any differently from our intellectual thinking when it assigns names to events or objects that are reminiscent of the erotic or sexual. We need only think of the Virgin or Mother Earth, or of the many allegorical terms used by alchemists when they speak of the bridal bed, the chymical wedding and the like.

In addition to physical stimuli, the majority of our dreams are characterised to a far greater extent by *stimuli and states of tension of psychological origin*. All the unfulfilled, unacknowledged or even violently repressed wishes, plans and desires that live within us, that consciously or unconsciously move, frighten and torment us, all the hopes, worries and fears that form the content of our soul, not to mention our weaknesses, shortcomings and wrongdoings - emerge from the night pole of our selfhood, and the "it" speaks to the "I". It speaks in a language that is completely alien and unfamiliar to our everyday thinking. How much effort, thought and empathy does it take to extract a sensible meaning from the mad confusion that defies all logic; advice, a warning or the unvarnished illumination of our innermost, hidden side of character. Undoubtedly

In some respects, the psychoanalyst is right when he describes the dream as a cleansing process, as the soul's way of working itself out.

As I said, it would be wrong to take literally what the dream shows us. Sometimes he even means the complete opposite, creating symbols of joy for impending suffering and vice versa. Now and again he resorts to extremely drastic measures and transforms abstract pictorial symbols into concrete actions.

A person who does not really want to succeed in life, or as the saying goes: does not get on a green branch, - can actually struggle in a dream for a green branch or reach in vain for a safe branch. -

If a young man tears out his eye and throws it at a pretty girl, it's no big deal - he's just had his eye on her. And if the beauty suddenly catches fire and is ablaze, that's no reason to be horrified either. She is merely on fire for him, dream plots reminiscent of proverbs, popular sayings and allegories are easy to decipher with the help of this key.

The mysterious director in us makes use of many other eye-catching symbols. Everything that is connected with climbing, for example, such as stairs, steps, ladders, mountain slopes and the like, means that the dreamer is in some way strongly concerned with his progress, his ascent. It is important how the ascent, climbing or clambering takes place, whether it is easy, arduous or even connected with insurmountable difficulties.

If someone dreams, for example, that he is climbing a mountain with great effort and is thrown back just before reaching his destination and is perhaps even advised to abandon his plan and choose a different path, this is a gloomy sign for his

concerns. Under certain conditions, esoterically judged, it could be concluded that there is a spiritual immaturity, a failure to be found worthy, since the aforementioned dream symbolism also has an inherent mystical meaning.

Such dreams often allow deep insights into the workings of our hidden soul mechanism, which the psychoanalyst knows how to use therapeutically in a variety of ways.

A young man, for example, is sitting at a long table. Everyone is eating. Only he doesn't get round to it. Every time he wants to tuck in, his neighbour engages him in conversation and he, out of innate politeness, misses the meal.

A clear case for the depth psychologist. Excessive modesty excludes the person concerned from the table of life. - After extensive psychotherapeutic treatment, the man had a similar dream face. This time, however, he took no notice of the troublemaker and reached for the best morsels without further ado. -

If, on the other hand, someone dreams, as was the case another time, that he is sitting at a long table and the chair intended for him is barely a quarter of a metre high and the dreamer protests and energetically demands another, a normal seat, this is a sign that he will not allow himself to duck in life. - His further behaviour in the course of the dream also demonstrates this will to assert himself. His neighbour objects and points out that this seat is reserved. Smiling, the dreamer throws the objection to the wind, remains seated calmly, takes a knife and bread and cuts himself a hearty slice. -

Dream life enlightens us about many unacknowledged latent weaknesses and character defects. - If a person with an impeccable reputation and impeccable behaviour confesses that he is invisibly harassing, pinching or pinching people he does not like in a dream, this is a sign that he is doing so,

that there is still a good deal of unacknowledged or unconscious malice, if not outright wickedness, slumbering in the seemingly virtuous. As I, too, was admittedly made aware of many years ago.

Stripped of my body - an infinitely blissful feeling - I walked across a large square. All around me were figures dressed in unfamiliar costumes. Thinking myself invisible - knowing that my physical part was sleeping peacefully at home - I itched to tease the person in front of me. I gleefully gave him a rough poke in the back. But my teasing mood suddenly turned to pale horror. With incredible speed, the man behind me had turned towards me - and I was staring, hard body to body, into a non-human, broad, full-moon face, more painted than real, moulded to an oversized, bald balloon skull. Diabolical triumph, cruel malice grinned at the caught man. Horror flashed through me. Away, just away, was my only thought. - Breathing a sigh of relief, I found myself awakening in my bed, enriched by the lesson that mischief bears rotten fruit everywhere, even in our so-called dreams. -

Another misbehaviour in my dream immediately resulted in an eerie experience. Wandering through a deserted area, having lost my way, a barrier barely a foot high prevented me from continuing. Without giving it a second thought, I trudged over it and continued walking briskly, apparently now on a forbidden path. On one side, steeply sloping, a lovely, green valley deep below, on the other side, not far away, towering rocks; between them and me a narrow, lonely road. But this solitude didn't bother me. I even felt very comfortable in this silence. But that suddenly changed.

As if compelled by something invisible, I had to look backwards and, to my horror, saw a marching column behind me on the road. - Hard to describe. They were stamping along like robots. An eerie, never-before-heard rhythm, a marching step that made me freeze. In addition, the golem-like appearance, one figure resembled the other exactly, their clothes as if made of sheet metal and steel: the faces rigid, mask-like, as if made according to a template. - They had it in for me. Surely because I had crossed the barrier and was on a forbidden path. But they didn't come any closer. They always kept the same distance. If I hurried faster, they increased their pace to the same extent, if I slowed down again, they slowed down in the same way. It seemed to go on forever. And no one came to help. Down in the valley, people were happily bustling about, as I felt. I shouted down desperately, but nobody paid any attention to me. And the ghostly column kept following me. - Long after I woke up, I could still hear the marching footsteps of this crowd of robots in my ears.

The dream holds a mirror up to us without compassion. How many dreams, often of the most disgusting kind, do not evoke repressions in the sexual sphere; or greed for possessions, for power, for addictions and pleasure. How many people often become thieves, robbers, even murderers in their dreams. Many a dream grimace makes us shudder at ourselves in its horror.

Constant *observation of dreams* is therefore one of the most urgent requirements on the path to self-knowledge!

Here is Mulford's advice: "When you go to bed, bear firmly in mind that you are no longer using your bodily senses. After a time you will remember this wisdom in your dreams. You will say: everything I see and hear is just as real as my body and its

Daily experience. I find myself in an altered state of mind."

We must therefore realise "that we do not use our physical body in dreams. This means that before we fall asleep we must keep the fixed idea in our consciousness: we are spirits, or better: invisible organisations that make use of physical bodies during the day."⁴ Thus the dream becomes the mouthpiece of our soul, from whose consciousness us advice and help become can be. Admittedly, it is not always easy to find the right interpretation. He uses too many different masks. And even these do not have the same meaning for everyone. All too often, irrelevant images, fragments of memories from the day's experiences, and so on, get in the way. It is not easy to separate meaningful things from worthless mental rubbish. A great deal of patience, experience and no less intuition is required for a properly conducted Dream analysis.

⁴ Prentice Mulford: The possibility of the impossible.

Depth psychological dream evaluation

The dream is like a surrealist. Never interpret it literally. Always put an "as if" in front of it. The language of dreams does not describe a life situation in concrete terms, but as an allegory. Therefore, every dream interpretation must be based on the *individual* problem situation. And don't think about it! Always *think about it!* This is the only way the subconscious mind will answer with direct advice or unveil the dream riddle in a later dream.

Seen in this light, dreaming is the surest way to the unconscious, which communicates itself to us symbolically through the dream act. *It* knows, not us.

Like pictorial writing, the original written form, "*visualises*" the unconscious, "*visualises*" our dreams; using the original form of representation, the dramatic. From the scenic representation, from the dialogue, the dialogue, the messages of the depths of the soul emerge in parables, in pictorial form.

The language of similes, once the original language, can still be found in rudimentary form in the language of the primitives, which is rich in imagery, and in the flowery language of the Orientals. We also find symbolic language in the Bible and other religious systems, not forgetting fairy tales, myths and legends. Important for understanding the content of dreams. The same applies to proverbs, remaining images of primal thought. It would be wrong to take all these factors literally. Like nature, man also adheres to archetypes. To a certain extent, we are programmed by them.

The love of play is inherent in dreams. This is also a primal instinct in humans. (No less in animals) Just think of mystery and passion plays, cults and rites. Similarly, the dream dramatises. -

Most dreams come from the personal unconscious (private dreams), but some come from much deeper layers of the soul. They emerge from the collective unconscious, in which all life has a part: Humans, animals, plants, the whole of nature. From these layers rises the "great dream" of the Indians, which no longer has anything to do with the personal dream. This is why every member of the tribe is obliged to communicate a "great dream" to the medicine man; "because in this 'great dream' - according to Edgar Dacqué - man is torn out of the individual realm, he looks into a well in which he no longer sees merely his own image and the corridors of his own soul."

No one can dream someone else's personal dream; everyone can have collective dreams, and they can be the same.

Healing is only possible when the image - be it of a personal or collective nature - changes within us. The distorted images must first be removed.

It can hardly be denied that a psychic, the Freudian ES - The dream censor, the Freudian hypothetical sub-personality within us, monitors us. Contested by more recent psychologists, however.

The external impressions of the dreamer form the "Dream facade", the actual content of the dream leads to the solution. For Freud, for example, a burning house indicates a burning need for love that can bring harm.

Adler, who, as we know, attaches less reality to dreams, sees them as the fulfilment of the consciousness of power, and therefore also of sexual desires. For him the dream is final, whereas for Freud the dream is rooted in the trauma of childhood.

For Jung, on the other hand, dream events are the spontaneous self-representation of the active state of the unconscious in symbolic form. Often dominated by situations that one does not want to recognise. Jung rejects generally binding schemes of interpretation.

The patient dreams differently for the various analysts. The Freudian method asks: "What do you remember about the dream?" The therapist waits until the answer comes. The Jungian method, on the other hand, helps with the question: "What does the dream want, what is it supposed to do? What is its purpose?" -

When interpreting your own dreams, imagine that someone else has dreamt them. This removes the barrier. However, the individual dream hardly provides any clear information. Jung's followers work with "dream series". Precisely because there is little to be gained from one dream alone. You also have to differentiate between the object and subject level.

Attention should be paid to the former, especially in the adolescent stage. The dream figures are what they are in life. Thus the dream father is identical to the real father. Later on, the subject stage dominates. All dream figures are now to be understood as parts of the dreamer.

Systematic dream observation brings us closer to the life of the soul. The images of the soul become unveiled to us. Our attitude to life becomes more positive.

The shorter the dream, the more striking and significant it usually is. Images, experiences and symbolic actions remain in the memory. Particular attention should be paid to the symbolic. It often conveys archetypes, as we still find in rituals. In the Freemasons, for example, the cult experience symbolises a process of individuation.

It is the task of the dream - which creates something new and almost ingenious from the remains of the day's consciousness - as a whole.

to relive it. To "blink at it", as it were, as the saying goes. First the main motif, then the details.

And record everything! It is recommended to give the recorded material a heading, a title, which encourages greater reflection. Dreams after which we wake up immediately usually have something special to say. These should be written down immediately or recorded on tape.

But never forget: The dream speaks in *parables*. While for old-school doctors, dreams have their cause in the somatic, for open-minded psychotherapists they convey psychological realities. The witch, for example, epitomises evil. Sometimes the dream - as we have already heard - "visualises" current life situations in the manner of proverbs. Like: "Pull the chestnuts out of the fire." -

"It burns under your feet." - "Sand in the eyes." -

"He's behaving like a bull in a china shop." -

If an elephant is walking around the room in a dream, the question arises: "Did I really behave similarly somewhere?"

As the dream reflects *the* side of the soul that is in the dark for us, it often tells unpleasant truths. It functions as a kind of self-regulation of the psyche. It detoxifies, equalises and restores mental balance by warning, encouraging and spurring us on. Its task is: to unravel subconscious malfunctions in the course of mental functions.

The prospective, future-oriented aspect is the positive, pioneering side of the dream.

Ignoring one's own dreams means undervaluing one's soul, means ignoring them. Primitives register them carefully. They distinguish between big and small dreams. Big dreams are communicated to the medicine man and the chief.

Because our thinking is alienated from nature, we have to orientate ourselves on the language of the primitives and that of the child.

Since dreams often borrow their images from the primal knowledge of mankind, myths and legends help us to unveil them.

You always try to come up with something. However, the absolute interpretation is less important than the material that can be analysed.

It is the revealing of subconscious problems that makes dream observation so valuable.

The dream - voice of the "inner watcher" and warner

A good acquaintance in a high government position told me the following dream experience:

"Walking up a narrow path, I soon reached its end, which I hadn't expected. Where it used to continue, an earthquake had created a deep but not too wide crevice. A skilful jumper could have jumped across without a running start, as there was enough space on the other side. However, with a heavy rucksack on my back and a left leg prosthesis (the person in question actually has an amputated leg), I didn't dare make the jump.

In short, I was biased and burdened by all too earthly things.

My anxious and helpless behaviour caught my attention and a man approached the crevice from the other side, looked me in the face for a long time and then said to me: 'I don't want to and can't help you because you're a coward'. That was the end of the dream." - -

A dream story that, as far as I knew the man at the time, was completely inconsistent with his behaviour. It was clear from his many letters, and a personal meeting seemed to confirm this, that he was extremely keen to learn in the esoteric field and had set himself high goals.

His question is understandable: "Do genii who are asked for help have the right to speak like this and flatly refuse to help?"

His dream was a prompt response to a request he had made shortly before. Feeling abandoned by his genius and the good powers of the spirit, he had begged for a hint. The answer shocked him and he thought the dream was a meaningless event, devoid of deeper content.

Two years later, he answered the question he had asked himself. I don't know whether he still remembered that dream. His last letter spoke of a broken man who confessed:

"I am and remain a dreamer, a fantasist, and cannot realise the simplest ideas. Not once in the past year have I made even the slightest attempt to engage in any exercises or studies. That is a staggering debit balance for me." - -

Dream censorships can often be very purposeful. A woman was endeavouring to help and advise her fellow human beings; she was also engaged in intensive spiritual-scientific studies. In her dream, as she wrote to me, she was standing on an elevated place in a meadow surrounded by old, mighty trees. And all around her were the sick, the infirm, the paralysed, all moving about with difficulty. Close to her, with her back turned, a woman bent low. With the firm intention of helping the visibly suffering woman, she focussed on the poor woman, who was leaning heavily on her crutches. As she did so, the dreamer sensed a force that leapt from her to the unfortunate woman. And suddenly she threw the crutches away; standing up, she cried out joyfully:

"I can walk!" -

Having become aware of this miracle, another sick woman approached. She hesitantly touched the dreaming woman - and received a strong electric shock. Crying out loudly in pain, she cried out like the paralysed woman before her: "I am well."

- Everyone then surrounded the miracle worker. But she feared that she was a danger to the tormented and tried to escape. Only those seeking healing pressed on and bombarded her with requests and questions. One of the many stuck in my memory when I woke up: "How is it possible to be so

to accomplish something almost unbelievable?" - Her answer:
"I am nothing more and nothing less than you. What I have accomplished is the effect of powers that each of you also carries within you; only, unfortunately, you do not realise it." -

This dream easily points to the dormant spiritual capacity in the woman and to a being free of craving for recognition. Her dream answered in the simplest way the question of how each of us can be helped:

By activating the dormant spiritual powers within us!

Waking dreams that lead to delusions?

Many a thing has been revealed to man in a dream, many a discovery and invention owe their origin to a dream. a more or less more or less indicative dream face. Many problems found their solution in sleep. This is why it is so **i m p o r t a n t** to trust your inner dream counsellor, who is so often a helper in difficult situations, before going to sleep. Even those who claim never to have dreamed in their lives should not deprive themselves of this help. They certainly dream like everyone else, only they do not realise it when they wake up. Nevertheless, your question can be answered. Intuitively, a thought may flash up in the morning or during the day, or something compels them from within to act in this way and no other. While some never seem to dream, others are firmly convinced t h a t they fall under the spell of dream fantasies when they are awake. Dr **Steckel**, at least, was already of the opinion at the time that "people also dream while they are awake". Confirmed by many psychologists today. "Daydreams," writes **Klaus Thews** in STERN, "are an important part of normal mental life, according to recent American studies ..."

Doesn't the possibility of daydreaming raise the question of whether this might lead to delusions? Is it so absurd to assume that we can slip from being awake into a dream state for fractions of a second and then experience what we saw in fast motion as real? There seems to be some evidence i n favour of this. It is not always

"Crazy people" who claim to see what cannot be seen. A person

I knew well, who until then had thought absolutely sensibly wife, suddenly had the most amazing delusions. To my horror, she confided in me one day that her brother - a man living in

a well-off master craftsman living in the GDR, about whom they were always full of praise, had committed a bank robbery here in West Berlin. Actually, I should have known about it, it was written about in all the newspapers. Of course, not a word of it was true. But from then on, the "stumbled" brother haunted her thoughts. Suddenly he would come into the room or sit at the table and smile at her. Another time she visited him in hospital. And that was in East Berlin, without a pass and without any border controls. She had simply crossed over through the Tiergarten. - "And the Wall?" I asked. Of course she hadn't seen one. She continued unperturbed, saying that a strange man had been standing at her brother's bedside, urging her to do everything she could to get him out.

"Your brother must not stay here," the stranger implored her.

There were also sudden problems with her neighbour. All harmony came to an end when she surprised her neighbour in her room when she came home. She left without saying a word, but kept coming back and snooping around the flat as soon as she got the chance. She certainly had a spare key.

My specific objections, my probing questions finally made the hallucinating woman think and over time I had her ready. Gradually she became unsure and finally she couldn't rule out the possibility of having dreamt in broad daylight. She had been alone so much and was already very old.

But all my persuasion was of no use. Only for a short time was I able to convince the woman that all the hair-raising things she thought she had experienced were just daydreams. All too soon she was once again the victim of monstrous figures - -

Another case of a similar nature. An elderly man, dentist, educated, otherwise of sound mind, repeatedly assured me that "Friend Hein" had visited him several times. Here is his detailed account:

"One evening, just as I was about to pack up my things, Brother Hein suddenly sat in my armchair in front of me. Strangely enough, I felt as if I had been expecting him: like a visit that was long overdue. - I looked at him closely, without any fear, without any feeling of surprise. And practically *awake*. The second apparition I had in this state in my life. Other phenomena appeared to me when I was half asleep or asleep.

But first, let's talk to Brother Hein. He was sitting very casually in an armchair, leaning back, wrapped in a cape-like coat with a wide-brimmed hat on his head. Both purple in colour.

Now he opened the following conversation *telepathically*: 'I like coming to you and resting with you because you are not afraid of me. I don't find many places where I can really rest. People are all afraid of me. I can't stay where someone is afraid of me. That's why I like to come to you often and rest. - I am feared everywhere. People don't understand me. It's nonsense to be afraid of me. I'm just doing my duty. I'm not an enforcer, I'm just a signpost. The enforcer is man himself.' -

Friend Hein explained to me in detail: 'Firstly, through stored misdeeds that man wants to repress and has repressed in life; but these keep pushing forward and remind us that man is mortal, that everyone has to step down one good day. He is not taken away, he departs himself. And the more a person rebels against misdeeds, against evil things he has done in life, the more he has suppressed, the more this urge comes and he knows

He no longer knows where to flee to. Then he takes refuge in the thought of death. Consciously or unconsciously, it doesn't matter. Such repressions often lead to heavy alcohol abuse and drug addiction. People want to anaesthetise themselves and bring about their end through an unreasonable way of life. But what works most, most of all, is the evil deeds they do not want to have in their memory, what they have repressed, what they have pushed away. But this pushing back is of no use. It comes back again and again. That is what wears people down inside and drives them to bring about their own end. But most people don't realise this. How could anyone know that? As long as they are afraid of death, they can never find out.

That was the main thing he told me. I couldn't ask because I don't know if I'm allowed to talk to him about these things. I often ask myself whether I shouldn't try it when I see or feel him again. I'm actually very cautious because I'm not that experienced in occult matters. I can certainly do something, bring something about, but I can't divert evil. I don't know how to defend myself against evil things ..."

And so much more of the abstruse. But the man doesn't want to know anything about daydreaming. Although he agrees with me, what he sees cannot be a transcendent apparition - such as a spiritual being. The figure of death has always been an allegorical one, especially in Christian mystery plays. It is also an archetypal symbol of all that is transient.

No doubt the man experienced all this in an altered state of consciousness. In a kind of waking dream. Probably the most obvious explanation. A state that goes beyond normal consciousness, which - without us realising it - overshadows our daily thoughts. How many

may have already stood on this threshold - and many have probably not succeeded in finding their way back to normal existence. I once experienced such an indescribable state of consciousness myself - many years ago. For no reason at all. Suddenly, in the middle of everyday life. Shortly before, I had been chatting with an acquaintance outside the house about something trivial and was just about to change my clothes to go away ... when - I don't know how it happened or how to describe it - a state of consciousness overrode my normal thinking and tried to suppress it. Something inexplicable dragged me with all its might into another world of consciousness. For moments I found myself on the edge of another being. I was almost over there, but I braced myself with all my strength. I knew that if I gave in and did not resist this pull of consciousness, another way of experiencing being would open up to me without perhaps ever returning to our world.

In spite of this split state of mind, sometimes here, sometimes elsewhere, I continued to dress, then chatted with my flat neighbour, who was unaware of any of this, then got on my bike, rode off and paid the agreed visit, chatting animatedly while two states of consciousness within me fought for dominance. Again and again I was drawn into another world of consciousness for moments in which it was completely unclear to me how I had got here in the first place, whether by bike or otherwise. Only when I said goodbye did I feel this strangeness gradually recede from me after at least three hours.

But what would have happened, how would it have ended, if I had not resisted this inexplicable thing with the sharpness of my mind, with all the strength of my will.

Some daydreamers may be victims of such a split in consciousness, a split that possibly leads to other spaces of consciousness.

Telepathically influenced dream contents

Dreams - triggered by stimuli of the most varied kinds, by disturbances and tensions, by disharmonies of a physical and psychological nature - already present us with tasks that are not easy to master, and they seem even more puzzling when they seem to lose themselves in the transcendental.

Only the wide field of experience of dreams of truth is too well known, from the primitive times of the Bible to our "enlightened" days.

This is where the usual explanations of how a dream action comes about begin to fail, as the demonstrable, dream-triggering moment, the stimulating factor in the dreamer's self, is missing.

Of course, we must not accept everything that appears under a prophet's mask as a true dream. If someone dreams, as the dream chronicles report, that he is drowning - and this dream does not let go of him when he wakes up, so that he can only be persuaded with the greatest persuasion to go into the water like the others, and suddenly, no longer able to swim for fear, sinks and drowns - the role of the *suggestor* and not the warning prophet should undoubtedly be attributed to that ominous dream.

I experienced the power of suggestion inherent in certain dreams very clearly in my youth. Just before a Faust premiere, I got stuck on a certain line of verse in a dream. - This happened immediately. The line I hadn't been able to do in the dream was wiped from my memory and I had to skip it for better or worse. - A real dream? - Not at all! The subconscious had not anticipated what was to come, but had *caused* the embarrassment *itself*; in other words, *suggested it to me*.

A similar type of dream comes up with predictions that do not materialise in any way. Their parents are usually called wish and fear. One evening, when a foreign object got into my ear and medical intervention seemed essential, the intruder fell out by itself, much to my delight. Unfortunately only in a dream. Disappointed, I fell asleep again and immediately the same dream came back to haunt me with even greater certainty. No prophecy - I was not spared the doctor. Wishful thinking had been the driving force. - In countless cases, on the other hand, it is fear that conjures up illusions of coming misfortune, such as an imminent death, be it our own or that of a loved one. Sometimes the unconscious plays tricks on us in our dreams: Coded, unrecognisable, as I myself experienced to my great displeasure. It was in Bulgaria, on holiday. We had planned a trip together to Lebanon, to Baalbeck. The night before departure, I dreamt that I was in Baalbeck, but I couldn't - which was particularly important to me

- I couldn't take any pictures. I had forgotten my camera.

You can imagine how seriously I took this warning and how careful I was to make sure I only took the phone with me.

Despite everything, I didn't take any pictures in Lebanon. In this the dream was right. What I hadn't taken with me, and deliberately so, was my German passport, which wasn't valid in the Eastern Bloc country of Bulgaria anyway, as I lived in West Berlin. And because I was flying from Varna, where I had to legitimise myself with my West Berlin identity card, I firmly believed that the same applied in Lebanon. But as soon as I arrived at Beirut airport, I was told otherwise and deported to Bulgaria on the next flight.

Why this irony? Why didn't the dream clearly remind me to take the passport with me?

However, there are dreams that fulfil themselves down to the smallest detail, their origin, the cause does not lie in the dreamer, yet they lack the character of true prophecy. The depth psychologist speaks here of *remote stimulus effects*, of *telepathic* dreams. Dream researchers such as the doctors **Stekel, Lomer and Hagen** are in favour of this and thus confirm the possibility of a conscious transmission of thoughts and sensations, although the sender is usually not aware of it, whereby the distance plays no role whatsoever.

When a man I know, who trusted his beloved completely, sees her turn into a bird, which immediately afterwards becomes a snake, and he learns shortly afterwards of her infidelity, this apparent dream prophecy is probably of telepathic origin, since the deception had already taken place at the time of the dream. The unfaithful person, possibly also their partner, or both, had unintentionally transmitted the event to the deceived person. The subconscious had an effect on the subconscious. The thought, indeed the action as such, imprinted itself on the receptive parts of the soul, which they communicated to the consciousness of the sleeping person in their language, the pictorial symbols.

Another interesting aspect of this dream is the symbol of the bird and the snake. The former, embodying sexual processes par excellence, symbolising the soul in a higher octave, probably stands here for the flighty, the unstable: the snake, manifold in meaning, testifies to the deceitfulness, the perfidy of the beloved.

This or that dream often harbours meaning behind seemingly meaningless events. Not every dream experience is necessarily personal. There are undoubtedly dream genres (occult-oriented researchers know this, and ongoing

confirm new facts) that go beyond the scope of conventional dream psychology. What is often forgotten in many places.

One night, a participant in our research group saw herself in a dream wearing a delightful dress, entirely to her taste, from a well-known Berlin fashion house. The dream even revealed the price. Only 98 marks for this dream dress. - To her surprise, the next day she saw the dress reproduced in the newspaper, true to its shape and design. What's more, the advert bore the name of the company she had seen in her dream. The only problem was the price. Instead of a modest 98 marks, it was a hefty 198, which, as a thrifty housewife, she would never have spent. Ergo, her subconscious had underestimated a whopping 100 marks. -

A few days later, another strange dream face that spilled over into the daytime. The front of a house was on fire. But not a very dangerous fire. There was still light in the rooms. The occupants didn't seem to have fled. - "Probably set alight by tenants who were demolishing the house," the woman thought, "to get to a flat more quickly." An accusation which, she assured us, would never occur to her in her waking life.

And again it was a daily newspaper that brought us closer to the dream puzzle the next day: a photo of a burning hairdressing salon; a second photo showed a house on Kurfürstendamm, hung with protest signs from students against the planned demolition.

The basic motifs of the dream are again clearly reflected: the harmless fire seen and the planned demolition, two completely different dream images in reality.

The two last-mentioned dreams unmistakably represent clairvoyant perceptions. But whether they are also based on seeing into the future is doubtful. Certainly this was

The dream already existed as an idea and as a material design. The fashion advert was designed, commissioned, set and printed; the same applies to the photos. They too were in the consciousness of many, from which the woman could draw. From the collective subconscious. Of course, the meaning behind this - dreaming at night in pictures of what will be in the newspaper in the morning - remains hidden. Especially as it is a banal event that has virtually nothing to do with the dreamer as a person. Unless, of course, the intention behind this is to use such banalities to show how the unconscious, reaching beyond the confines of the body, is capable of capturing the contents of consciousness, even of the most trivial kind, from somewhere and moulding them at will into dream acts ...¹

It often remains controversial whether it is precognition or telepathy. A classic example of this is an experience by Schopenhauer. One day, the philosopher confused the salt shaker with the inkwell in his mind. The girl who had been summoned was very surprised - because, as she emphatically claimed, she had already removed the ink blots in her *dream* the previous night under the same circumstances. Fortunately, she had immediately told the other maid. Schopenhauer thus had perfect proof.

Did an invisible being demonstrate to the great thinker the existence of a transcendental dimension in which what is to become earthly form is decided by the foresight of an incident that is in itself trivial?

¹ Further examples in PRACTICAL TELEPATHY p.150-155: Telepathy and dreams

Schopenhauer in any case, interprets the strange incident in this sense:

"The incident is remarkable in that the dreamer dreamed before the effect of an action which might be called involuntary, inasmuch as I performed it entirely against my intention, and it was caused by a slight mistake of my hand nevertheless the action so strictly necessary and inevitably predetermined, since its effect, several hours beforehand, stood there as a dream in the consciousness of another. Here one sees most clearly the truth of my sentence: "Everything what happens, happens necessarily!"

Or was it just temporary telepathy?

Had the girl transferred the dream mishap so strongly to Schopenhauer's subconscious, had she suggested to him, so to speak, that he had to physically experience the dreamt misdeed the next day? - -

The dream as a herald of inevitable events

There are countless dreams that indicate upcoming, often far-reaching events. The future is seen in real terms. In most cases, however, what is to come is hidden behind symbolic imagery

In his book "The dream and its secrets", the neurologist Dr **Georg Lomer** describes a series of dreams of both groups.

The dream of a Berlin nurse is revealing, its imagery on the one hand concretely indicating the facts of the case, on the other hand symbolically encapsulating the course of events. The woman dreamt that she was sitting on the train and read the number 12 416 on the compartment door - she had to change trains and, after some searching, got into a carriage with the number 12 416. And this happened *six times* in succession. When she hears about this strange dream, her mother advises her to look for a ticket with this number. Not an easy task. Only in the sixth shop does she get the lucky ticket.

Specifically, the dream had shown the lucky number: the difficulty of obtaining the lottery ticket, on the other hand, was signalled in code by the six changes. - -

Two examples from the daily press of 5 January 1965 are disputed as to whether they are prophetic dreams or telepathic influence. Title of the first case: "Mother foresaw daughter's death in dream." - "In the dream 'experienced' a Frankfurt woman the suicide of her daughter. One day later she learnt that her dream had become bitter truth. Her daughter ... had ... from the third floor of a hotel onto the street."

Against her parents' wishes, the 25-year-old had an affair with a well-to-do married man. A hotel in Metz,

a multi-storey building, had repeatedly been the meeting place for both of them. Presumably this love affair was to blame for the act of despair that the mother witnessed in her dream: she saw a large house. At one of the windows, significantly, was the lover of her child, apparently one of the perpetrators of the tragedy. Frightened, she called out her daughter's name. The girl came to the window, looked at her mother and jumped into the deadly depths.

A clearly proven case. But there is a gap, a significant one. It is not clear from the report *when* the mother dreamt the terrible dream. *Before* or *after* the accident? - And even if the dream had taken place before the fatal jump, telepathic influence on the part of the mother cannot be ruled out, unless the daughter had suddenly acted in the heat of the moment without first harbouring suicidal thoughts, let alone considering jumping out of a window. - -

The second example speaks more in favour of a vision of the future. In bold print on 11 January 1963: "Dream of death became reality." A 42-year-old woman is the victim of a road accident. Something commonplace on our streets, but not commonplace ("almost uncanny", according to the press) is the associated "second face that the 22-year-old daughter had the night before her mother's death." - "'Don't go to the social services, mum,' Ursula had said pleadingly yesterday morning, 'I dreamt something happened to you on the tram'. A short time later, the terrible dream had materialised. Mrs E.R. was killed by the tram while crossing the road. How the accident happened has not yet been clarified. The traffic police ... suspect that the woman, who had a serious heart condition, had not heard the approaching tram."

Perhaps one could also object here that the prophetic vision cannot be proven beyond doubt, despite the time difference between the predicted catastrophe and the actual course of events. Could it not be the result of a suggestion? Did the woman, deeply impressed, perhaps walk somnambulistically into the tram? - Or do the circumstances prove that predetermined fate cannot be avoided? - -

A dream reported by Dr Lomer meets all the requirements of true foresight. During a midday nap, a man dreams that his four-year-old daughter is kneeling in the open kitchen window. The hard window sill was visibly causing the child pain, as she kept moving from one knee to the other. With her face turned to the side (not outwards), she swayed more and more and threatened to fall down. Before the terrible thing happened, the sleeper woke up. He doesn't say a word about his dream and goes to the office. As I said, it's lunchtime. In the evening, after 7 pm, he is back home. His wife, pale and trembling, tells him "that a few minutes ago she saw the child sitting in the open window half a staircase up with a playmate; it was swaying back and forth in pain and would certainly have fallen out if she hadn't rushed in at the last moment and pulled it back," he says.

However, the dream differs from the actual events in two important respects. The scene was not the kitchen window of his own flat, but the window in the hallway. Secondly, the dreamer was deprived of the child's playmate. All the other details were correct. Even the child's sideways sitting position, as eyewitnesses confirmed. - -

A mother's dream seems to prove once again that you can't escape your fate. According to the press, 29-year-old James Kirby "dreamt that her son would die in a fatal accident on Monday. She therefore persuaded him to stay away from work at an industrial plant that day. Kirby followed her advice and used his free time to sharpen his lawnmower. Suddenly, his whetstone shattered into three pieces. One piece hit Kirby full force above his right eye and killed him."

--

I remember a dream from my own sad experience. My father was in hospital, abandoned by the doctors, but contrary to expectations he was recovered after a few weeks. My joy, which was vividly reflected in my dream shortly before his discharge, was understandable. Suddenly, however, a dark figure appeared before me and said that my joy was futile, that my father would have to die before the year was out. The prophesying shadow had spoken true, my father died on Boxing Day.

If I had had the dream face when my father was terminally ill, there would have been nothing special about it. The subconscious would only have continued to spin what I feared, reinforced by medical concerns. So it wasn't a true dream, but rather an anxiety dream. But to dream of imminent death, when everything speaks against it, such a dream must draw on other sources of knowledge. -

The prophetic character of the dream of one of the participants in our research circle is also flawless: a crane rotated faster and faster. A man helpless in the driver's cab. The disaster cannot be averted. The crane continues to rotate furiously - topples over - shatters. No help for the man inside. The night face goes out. The awakening man is deeply disturbed. His brother is a crane operator. - Less than 24 hours and

This one is dead. In an accident. But not, as the dream suggests, in the line of duty. In a car that got out of control.

The dream director is clever: he clearly announces the accident with a fatal outcome, but only shows the victim of the catastrophe indirectly, as a crane operator, to the dreaming brother. He omits the real object of the accident, the car of death. The popular and often justified objections - unconscious telepathic influence, autosuggestive fear complexes that lead to disastrous mistakes - are omitted here. Nobody feared a car accident. Proof among countless proofs:

Our world of existence, determined by space and time, is inserted into a OVERDIMENSION, into a timeless and spaceless continuum, where there is neither present, past nor future; no succession, only an everlasting concurrence of an imperishable DURATION.

The dream often favours even greater clouding. The night before I was totally bombed out, I dreamt that my teeth were becoming loose and falling out. By losing all my teeth - a well-known symbol for losses of all kinds, as I repeatedly realised - the invisible warner within us pointed to the impending severe loss.

Great obstacles, hardships, hard situations in life are sometimes symbolised by threatening masses of water. Standing before an unexpected, unforeseeable critical situation in life, I was in a hall with many people when I saw an immense flood approaching at breakneck speed. I hurried up the stairs like the others. Too late. The masses of water were already burying me up to my mouth. A fitting symbolism. I soon found myself in situations where, figuratively speaking, the water was actually up to my mouth. -

Another dream, years later. Darkness surrounded me, the path became narrower and narrower step by step. To the right and left, impassable boulders piled up and finally blocked the path completely. By now it had become completely dark. Blackest darkness took away all visibility. A terrible situation. "No way out," it flashed through me. - Soon afterwards, I unexpectedly found myself in a situation that seemed hopeless.

Unexpected inflow of money often signalled to me through bugs, quarrels and inconveniences through small children or eggs, horses - in the dream language meaning many things - signalled adversity, especially with authorities.

The imminent death of loved ones often announces itself in dreams, symbolically or literally. A woman friend of mine dreamt that she was on a hill and looking down at me, interrupting my urgent pleading with her with the words: "What do you want from me? I'm not here any more." - I knew everything then, especially as she fell seriously ill the very next morning. Less than a week later she was dead. The bright light that surrounded the dreamer was also characteristic, as she told me. Without realising that this was already mentioned in the Tibetan Book of the Dead. The dying perceive a bright light. Recently this has also been confirmed in our country by those who have died clinically, as we read in **Raymond A. Moody** and other researchers. -

Napoleon told those around him about a death dream that literally came true. On the eve of the Battle of Marengo, his order officer **Steingel** handed him his will, stating that he would fall tomorrow. In a dream, he was suddenly confronted by a huge Croatian on his horse, whose chest he tried to pierce with his sword. Armour and clothing fell off the rider with a thud and he sat on his horse.

Death, who, laughing derisively, dealt him the death blow with a sickle.

The next day, Napoleon was told that in the turmoil of battle a huge horseman, a Croat, had appeared in front of Steingel, who was charging forwards. On seeing him, the officer shouted to the astonishment of his comrades: "It's him, I know him!" And stabbed with his sword as if paralysed. A metallic echo from his opponent's armour - the man he had seen in his dream, swinging out to strike a fatal blow. -

It is not only personally valid things that are prophetically foretold in dreams. The numerous premonitions of great events in the world are well known: wars, unrest and other karmic scourges.

Before the outbreak of both world wars, dark or sparking, wildly roaring trains were often seen in dreams. Apparently, such omens of impending mass disaster are anchored in the collective unconscious. Without knowing of such dream visions at the time, years before the Second World War I dreamt of a dark, lonely railway platform. A train raced towards me out of the pitch-black night. It was preceded by a terrible storm. Immediately, all those waiting threw themselves to the ground. The black monster raged past us like a hurricane with an indescribable roar that made the earth tremble.

Later, still at peace, I went to the zoo in a dream. Nothing special really, as it was almost my daily walk. I walked along carefree. It was a marvellous day. It was green and in bloom. - Suddenly there was a terrible roar above me and bombs were falling and detonating all around me. Scared to death, I threw myself to the ground, immediately surrounded by flames and falling trees, but was not harmed. - Just like during the whole war, where nothing happened to me despite the hail of bombs. -

"Before 1944 I dreamt - a man wrote to me - that a number of bright umbrellas were moving high up in the sky, to the right of the corner of the large neighbouring house. - I saw the same image, the strange things in the sky, in reality - but on the left side of the house - from my garden on the evening of the terrorist attack on Freiburg in November 1944. - -The mirroring (right for left), which the dream uses from time to time, is striking about this bright face.

How far the above dream stories are rooted in the temporal-telepathic or the supratemporal remains to be seen. In any case, a human transmitter is hardly recognisable. Rather, the GREAT UNCONSCIOUSNESS, the WORLD SOUL, seems to be in action, into whose primordial grounds our consciousness constantly dives; otherwise it would not be conceivable that much was dreamt that later became reality, gruesome reality.

"A senior Austrian officer appeared to me (describes **G.W. Surya** described his dream of May 1913 in the July 1913 issue of the Zentralblatt für Okkultismus) and presented me with a large folder. Its contents consisted of nothing but modern battle pictures, probably a hundred in number. I asked myself in my mind what these terrible pictures meant, the whole thing must have a title! and closed the folder. To my astonishment, I saw the following title inscription in succinct black Latin letters about five centimetres high on a light background
'The Kingdom of Poland will rise again, it is on the march, its outlines are already emerging'.

A German soldier was drawn below on the left and an Austrian soldier below on the right. These two soldiers each pointed upwards with one hand to the title."

The fact is: As a result of the First World War, Poland - although not a kingdom - became an independent state again. - -

The dream of the Bishop of Großwardein, Dr **Joseph von Lanyi**, confidant of the Austrian heir to the throne Franz Ferdinand and his teacher of the Hungarian language, is almost eerily real.

On 28 June 1914, around half past three in the morning, the bishop saw a black-edged letter with a black seal and coat of arms on his desk in a dream. It showed a picture of a street and a narrow lane in a sky-blue colour and a car with Their Highnesses inside. "Opposite them a general, next to the chauffeur an officer. A crowd on both sides of the road. Two young lads jump out and shoot at the Highnesses," says the bishop, who then reads the text of the letter in his dream, which he writes down immediately after waking up:

"Your Episcopal Grace! Dear Dr Lanyi! I hereby inform you that I and my wife have fallen victim to a political assassination in Serajevo today. We commend ourselves to your pious prayers and Holy Mass offerings and ask you to continue to remain devoted to our children in love and loyalty as before.

Sincerely greetings you Your
Archduke Franz Sarajevo, 28 June
1914, half past three in the morning."

"Even the shape of some of the letters, as they were written down by the Archduke," the bishop remembered.²

² Josef Kral: Reality in science and Christianity

In the afternoon of the same day, the dream that heralded a turning point in world history came true, which at the same time raises the question: To what extent can people actually be held responsible for their actions? Since it appears that OTHERWISE what must happen on earth as a catastrophe is planned in advance; for without doubt the two assassins (like the many who make world history) were merely the compliant tools of a power that intended something terrible.

One possible objection against perfect precognition is that the assassins had already planned their crime in detail at the time of the dream. Consequently, there was a source of consciousness from which they could draw telepathically. But the fact that the assassination was successful, this knowledge harboured a higher consciousness in which the bishop was allowed to participate in the dream state. The dream of the French lawyer **Duvelle** four days before the sinking of the Titanic on 12 April 1912 is certainly a dream without the possibility of telepathic influence. He saw the end of the ocean liner, which was thought to be unsinkable, in every detail.

He was not the only one to whom the impending catastrophe was revealed. Visions, premonitions and dreams worried many.

The London businessman **J. Cannon Middleton** even dreamt about it twice. His dream vision showed him floating above the keel-lifted ocean liner, watching the tragedy of those desperately drifting in the icy waters.

The businessman, who had booked a place on the Titanic for an urgent trip to New York, did not believe in the terrible dream face, but was nevertheless delighted when a telegram reached him in time with the life-saving advice to postpone his journey. -

Edgar Dacqué describes "dreaming and even the future vision" as "a truly great ability." His reasoning: "The soul of man, which, especially in its subconscious part, is in the innermost connection with the living being of nature, the cosmos itself, gains access to the inner connections in ways unknown to it in waking consciousness - and facts and effects also come into the consciousness of the dreamer, which are future in the outer spatio-temporal world, but which are already present in the inner sphere by their very nature."³

³ Edgar Dacqué / The lost paradise.

The dream life of the seeress of Prevorst

Friederike **Hauffe**, Justinus Kerner's famous seeress from Prevorst, who died in 1829 at the age of twenty-eight, has much to tell us that goes beyond the usual dream events; incidentally, without being influenced in any way by occultism, she exhibited numerous phenomena that were confirmed by later parapsychic researchers.¹

The doctor and poet Justinus Kerner, who looked after Mrs Hauffe in the last years of her life, recorded many of her dreams.²

One night in a dream she saw her uncle's eldest girl "leaving the house with a small coffin on her head", which she told Kerner as soon as she woke up.

After seven days, the dream came true. The one-year-old child died unexpectedly, nobody had realised that it had been ill.

Another time, the dreaming visionary, walking through water, held a piece of rotten meat in her hands. An acquaintance who met her asked her what the rotten meat meant.

Nobody, not even Mrs H., knew what the dream face meant. Seven days later they knew. The woman seen in the dream "came down with a dead child that had already begun to decompose. - -

¹ E. Sopp/K. Spiesberger: AUF DEN SPUREN DER SEHERIN - Justinus Kerner's 'Seherin von Prevorst' in der Betrachtung esoterischer Tradition und im Lichte moderner psychischer Forschung.

² Justinus Kerner: DIE SEHERIN VON PREVORST (Reclam edition no. 3315-3320a.)

The visionary also had a similar dream about a woman she did not know at all, who came towards her with a dead child in her arms and asked for help. - Six weeks after this dream, the woman was delivered of a dead child at great risk to her life. - -

Shortly before falling asleep, Mrs H. drank some water and then dreamt that there was "something in the water skid on the upper floor, which she had never entered before, that did not belong there, which is why she had struggled all night in her dream to scoop it out of the skid."

Kerner immediately had the skid emptied. Out came "a very long, completely rusty black knitting needle". From this he concluded that the woman, who was so sensitive to metals, "got a dark feeling of iron in him by drinking that water, which she then felt in her dreams as something that did not belong in this water. -

In a dream on a desert island, she saw "on the other side her deceased child in heavenly clarity with a wreath of flowers on her head and a branch of flowers in her hand." The image disappeared and then she saw Kerner helping a bleeding man. In the third dream image she saw herself, afflicted by violent cramps.

The very next night after these dream visions, Kerner was called to an injured man who had been injured shortly before with

"was stabbed in the chest with a knife". - Fulfilment of the second dream image.

The evening before, Kerner had rushed to the visionary to help her with her severe cramps. - the third dream image. Only the one with the child did not trigger any premonitory events. - -

The following two dream experiences are probably the strangest! Saying goodbye to a very sensitive woman with a handshake, Mrs H. asked: "Do you dream this night what I am dreaming?"

to take it so that I get better (she pointed to her menstruation) and I will take it."

The woman dreamt that "she looked out from a room that was like her bedroom into a larger one, where Mrs H. stood next to eight sour well jugs and had one with 'Fachinger Wasser' written on it, pointed out to her as if she (the dreamer) should use it."

And on the same night Mrs H. had the same dream, in which she found herself in "a room more long than wide (this is the bedroom of that other woman, but Mrs H. never saw it), there were eight sour well jugs, one of which that woman, sealed with black pitch, told her was the one she should drink from to cure her evil. She did so and was successful." Kerner adds that "the dream image here (was) reversed, like the image in mirrors."

Don't these dreams that have come true make you wonder? After all, they seem to be proof that events, many of them at least, have already been prefigured in the bosom of the future. Could they otherwise be seen even before they have become the present? - - -

In addition to the dreams just described, the seer's magnetic state was characterised by another type of dream, which Kerner called *magnetic*.

In this, too, she saw things to come. Once again, lying in a magnetic sleep, she said: "I see N. in the moon, but he is still alive on earth, I see him there as if in advance. In a quarter of a year he will die, and my father will be the first to know that he has died." - The person mentioned, who was perfectly healthy at the time of the dream, "died after a quarter of a year and his father learnt of his death first." - -

In general, however, the magnetic dreams were more than just visions pointing to earthly events. Often they were

Dreams in which she acted vividly with her eyes closed while speaking in poem form. With her arms folded crosswise across her chest, she prayed, the "poor", the "sick" one to the "All-merciful", felt "led by the spiritual hand", exclaimed full of delight: "Where am I, what do I see? A heavenly child?" - After further descriptions, she asked: "Oh, guide, hold me, a heavenly land surrounds me." Many more verses followed until she thanked her guide "for this hour and the refreshing rest".

"When she awoke - according to Kerner - she remembered her guide, the beautiful region to which she was led, the bright figure of her deceased child, the laurel wreath wrapped around her head, etc. from the dream, but she did not know that she spoke the dream aloud and as it was literally written after her above." -

Another example of one of her magnetic dreams is given here in abbreviated form:

While the seer spoke aloud, a relative recorded everything verbatim: "Where am I? What do I see? Am I asleep or awake? I am dreaming. Yes, I am standing in my dream ring! Why do I have to be here, here on this barren earth! Nothing but earth around me! I feel cold and shivery! I can hardly stand, I tremble, I tremble! There is no mortal around me, no grass, no flower I see! What is it? Is it a grave? No! It is my earthly life. Lord, my God, I call to you and cry for help! Most holy Father! Let your grace and mercy shine upon me, help me, O Lord, for the sake of your Son Christ. ... You have refreshed me! My yoke is gentle, my burden is easy to bear, but only by the power of your Spirit. Now I lie down on the ground because of the weakness of my body. I must lie down! Far in the distance I see a gate - what is it? It is a garden. If only I could

come over, who will help me! What do I see! My guide is coming, I ask her: Pick me up, lead me to where I see this garden, lead me across this earth, give me your hand and let me lie here! She says: You must stay there. - Just let me see something! You show me flowers? What do they mean? You say: They are your whole self. - Tell me, what are the leaves of these flowers? - The leaves are your past. - What does this blue flower with its countless petals mean? - They are the image of continuity and eternal bliss. - Tell me, what is the green flower that is so small and has so few petals? - It is hope. Do I have so little hope before me because this flower is so small? ... Tell me, what is the third flower ... that has colours of all kinds? ... It is your present situation. - The flowers have disappeared, and with them my guide. Everything has vanished, and I have nothing before me but this barren earth! Lonely I must lie once more, languid and pale, struggling on again! From the depths of my heart I call out to you and cry for help, for mercy and compassion!"

Kerner: "These magnetic dreams differed from ordinary ones in that they were always a meaningful, often very poetic painting, and never a jumble of colourful images floating around in them, as in ordinary dreams, and also in that, if they were interrupted one night, they continued in the other night just where they had ended that night, and that the dreamer could not be awakened from them by shouting and shaking."

In these dreams, the seer could have been at the interface between here and there.

The dream - mediator of lost wisdom?

Many a man dreams mythological things, long known to the depth psychologist, of which he has never heard before; which proves that the dream opens up natural vision to us on timeless grounds. But we are also granted some other knowledge. For example, in an unforgettable dream experience, a mantram unknown to me was revealed to me, which I was later unable to find in any book, nor did I hear it anywhere.

Standing in a seemingly endless, light-filled expanse, a mighty rock towering in the background, surrounded by silence like I had never felt before, a mantra, a single word, broke through this silence from above, from the rocky peak; echoing far and wide, forcing everything around me and within me into its magical rhythm. Sounds that I have never heard before and never heard again. Sounds from another realm of being. A strange sequence of vowels and consonants. These indescribable sounds filled me long after I woke up.

And this was at a time when I was not involved in mantra studies in the narrower sense. My mantra book was not written down until decades later.³ -

A dream face, communicated by a reader of my rune books, seems to convey insights into a lost magical way of working. Under a radiant sky, he witnessed a graceful, strange round dance. Runes of dainty size formed strange dancing figures on a carpet of meadows strewn with flowers.

³ Karl Spiesberger: DAS MANTABUCH - From vocal deep breathing to mantra yoga

Finally, the group split up and formed a trellis through which a tall figure came striding, whose face was unrecognisable. The long white robe hooded his head down to his face. While the trellised runic forms remained motionless, the apparition slowly moved straight towards the dreaming observer. A formation on the head of the pacer - similar to the forehead stripes found on paintings and statues of medieval rulers - captured the dreamer's attention. When the apparition stood just in front of him, he noticed two upright runic staves facing each other to the side of the forehead band. After the strange figure had stood still for a while, it instantly dissolved into a mist of light. With it the runic trellis.

The sleeper woke up. It was around three o'clock in the morning. He could no longer sleep, he was too preoccupied by the images he had seen in his dream. In particular, he could not get the hoop and rune sticks out of his mind, the exact shape of which he unfortunately could not remember with certainty. After much thought, he remembered an illustration he had seen in a magazine about ten years ago. Fortunately, he still had the picture, which showed a rock drawing in the Sahara that was supposedly over 10,000 years old, stylised to depict a man with a strange shape on his head, not unlike an antenna. Resembling a "simplified man-rune", says the writer, "which lacked the connecting vertical".

The reporter of that newspaper suggested an extraterrestrial astronaut. However, our author does not share this opinion; he is only interested in the "antenna shape" on the head of the rock drawing. Apart from this "antenna principle", as he calls it, his dream had

had nothing in common with the figure depicted, and the "antenna" he saw had a different shape. In his own words: "I pondered for a long time about what this dream was actually trying to tell me. So I came to this theory: not everyone seems to have the transmitting energy in their brain to carry out telepathic transmissions (like a weak radio transmitter). Nor is the human being always a highly developed radio receiver, rather than a detector. The strongest reception is still guaranteed by the high antenna and not the indoor antenna. Couldn't special antennas (rune shapes) on the head (receiving station and energy source when transmitting), mounted as a forehead ring, therefore have the same amplification properties as the high antenna in radio and television technology? - Without doubt, the light figure wore two antenna (runic) shapes on its head, which were attached as a headband. Were these the transmitting and receiving antennas? If so, this would be a significant simplification of the physical placement of the runes. Especially for charging and transmitting purposes. Could this dream be a clue?"

For the palaeontologist Dacqué, too, the runes are "pictorial signs of words and meaning of an extraordinary breadth and depth ... Whoever knew the runes, i.e. the deep context of meaning that lies within them and cannot be expressed in short words, whoever had a genuine magical insight into life, also had an insight that could basically open up everything that lay unconsciously in the inner connections of the runic wisdom. He saw how the inner correspondences unfolded in things and events; through this sight he was himself penetrated by the cosmic divine forces, their workings and nature. They were true magical means, on the one hand for

oracular questioning of the deities (runo-questioning), on the other hand for the exercise of magical powers."⁴ -

Back to the dream discussed earlier. This allows for yet another interpretation, provided it is interpreted as a mystical dream face. Judged in this way, the flowering meadow could be an indication of the new, higher life awakening within. The runic forms acting on it presumably refer to metacosmic sources of power, as them the rune practice helps to tap into. The man dressed in white could certainly be seen as a symbol of the rune magician (or rather the rune mystic), who is given the ability to receive and send out streams of spiritual and energetic power. - I would also like to mention the dream of a participant in one of my rune courses, which she immediately told us at the breakfast table. She had the appearance of a broad-shouldered man, wrapped in a wide coat, his wide floppy hat pushed low on his forehead. One eye covered the thick lock of hair, the other looked benevolently at the dreamer. - The dream symbolism probably speaks for itself here.

Again we see how diverse the masks of dreams are; as diverse as life, whose hidden side they show us in symbols.

How right **Gerhard Hauptmann** was when he had one of his novel's heroes say:

"To have researched all the different types and degrees of dreams would mean being an expert on the human soul in a far deeper sense than in any present-day sense."

Truly, if the reasons and abysses of our soul were stripped of all mysteries, life would lie clearly before us. We would see it embedded in being and OTHER BEING.

⁴ Edgar Dacqué: The lost paradise.

More about rune wisdom in RUNENMAGIE by Karl Spiesberger

The occult side of sleep

If the telepathic dream is still consistent with our current psychological knowledge, the usual attempts at explanation fail in the case of genuine precognition. Not to mention when the otherworldly seems to confront us in dreams. Whoever wants to go further here must, for better or worse, let the occultist have his say. In his opinion, what happens at the moment of falling asleep?

Esotericism teaches that consciousness leaves the body with the astral body. The astral vehicle and its mirror image, the etheric body - *linga sharira* - continue to operate to a certain extent, but usually independently of each other. Impressions and memories from the day's experience are automatically repeated. In the physical and etheric brain, colourful fragments of images are formed from this, which often flow into each other in the most senseless way. The muffled body consciousness, which the organism possesses over and above the cellular consciousness, dramatises stimuli of all kinds in the material brain, turning harmless noises into gunshots, thunderclaps, cries of fear and death rattles. A slight pressure on the back of the neck sometimes turns into a gruesome decapitation scene.

The etheric brain works in a similar way; it adds stray scraps of the constant stream of thoughts coming from outside to its own thought rudiments and mixes the most grotesque actions from them.

However, only those stimuli in the physical and etheric organism form themselves into dreams - so we hear - which are *strong* enough to communicate themselves to the astral body, which remains in constant contact with Sthula and Linga sharira by means of the "silver cord" - a sum of binding forces - after its exit from the physical body.

But where is the mana force, the ego?⁵

As clairvoyance tests have shown, the astral body and with it the ego hovers over the sleeping person. Depending on the degree of maturity of the ego, the astral body is more or less well developed. Originally, in complete primitives, it resembles a ring of mist of indeterminate form, gradually acquiring the forms of human shape. The influences of the astral plane affect it according to its lower or higher vibration. The more undeveloped an ego, the more its astral vehicle is subject to the influences of the lower instinctive nature. The ego's own desires, lusts and cravings, as well as whisperings from the astral sphere, are moulded into dreams.

Or as **H.P. Blavatzky** puts it:

"The lower manas sleeps in sensual dreams and the animal consciousness is then led by kama to the astral light; the intention of such sensual dreams is always directed towards the animal."

The undeveloped ego is therefore in a kind of twilight sleep or dramatises fantastic actions that defy all logic. Only at an advanced stage of development does it consciously make contact with the astral plane and, moreover, becomes receptive to the inspirations of still higher spheres of consciousness. Then it is able to see events in the inner worlds which are irrefutable certainties as mature karma and are already reflected in the astral light.

⁵ On the sevenfold state of the human being *MAGIC INITIATION - Esoteric Life Formation in Theory and Practice* and *THE AURA OF MAN* by the author.

Even then, the ego still finds it difficult to have a warning, stimulating and enlightening effect on the real ego. In most cases, the brain of the two grossest principles is not or only very imperfectly able to receive and correctly analyse the spiritual messages. Above all, the foreign streams of thought that constantly flow through the etheric brain have a disturbing effect; it plays with them as long as the person is not able to control his thoughts even in sleep. It is particularly important to magically close oneself off from the outside world before falling asleep. This is hard work in terms of mastering concentration and imagination. On the other hand, it will happen again and again, even with those who are spiritually more highly developed, that the higher inspirations, the visionary insights from purely spiritual levels of being, are mixed with a confusion of thoughts from the etheric brain, thus creating a distorted image of truth and falsity.

It is clear from this that the level of the dreamer must be considered first and foremost when assessing a dream. The great French Kabbalist **Eliphas Levi** already pointed out this important condition; for him it was important to know the spiritual level of the person concerned.

It is not uncommon for those of low spiritual and moral calibre to fall victim to lower thought elements that they have created themselves or that penetrate the astral body from outside. Of course, as already mentioned, even those who are more highly developed are not spared. Unless they train themselves thoroughly in the above-mentioned sense, which can be done through daily repeated magical exercises.

Thought is an absolutely real force, a form of vibration to which the extremely fine matter of the astral realm surrounding us willingly reacts. The vibration of thought merges with the astral matter to a certain extent.

connection. The result is the often-mentioned thought forms.

There is undeniably a degree of self-will inherent in these thought forms. Their effectiveness depends entirely on the intensity of their creator.

An army of such thought creations drifts in the fluidic currents of the astral light, and as everywhere in the realms of nature, the law of sympathy and antipathy also prevails here. Thought forms of a similar nature attract and reinforce each other, vibrations of an opposite nature repel each other.

Thought formations of all kinds constantly hit or graze the auric egg, the auric shell of our astral body and the brain of our etheric double.

The best way to protect ourselves from this is to use a strong act of will before going to bed to solidify our aura into an impenetrable shell, an armour, so to speak, from which all disharmonious vibrations bounce off. It is therefore appropriate to reinforce the auric protective shell by pulling the Od mantle or the rune protective mantle.⁶

However, there are astral entities that even this auric protection does not keep out. Only high harmonious thought processes ward them off. This is why the *last* thought before falling asleep is so important. Only spiritual things should move us at this moment; then demonic forces will be less and less likely to intervene in our dream life, or in our life in general, in a disturbing way. If we behave appropriately, we are not defenceless against them. We will come back to this in the discussion of haunted dreams and nightmares. -

⁶ MAGICAL INITIATION. Odmantel, p. 216; Odschutz während des Schlafes, p.218 - RUNENEXERCITIES. Runic cloak of protection, p.94.

The *perception of time* in dreams is also strange. All too often it confronts us with the relativity of time.

Edgar Dacqué on this in general: "Doubts about the unconditional validity of our experience of space and time are simply necessary on the basis of existing experience. The possibility that the psyche touches a space-timeless form of existence is a seriously growing scientific problem."

Something to bear in mind when researching dreams.

The dream completely overturns our concept of space and time. Fractions of a second suffice to depict a wildly moving fairy tale. A chair falls over - and the sleeper dreams long and wide of being drafted into the army and dying from a grenade. Since the external noise and the explosion of the dream grenade undoubtedly occur at the same moment, all these scenes must have taken place simultaneously in the dream consciousness according to our concept. But how does this correspond to our normal perception of time?

C.W. Leadbeater ventures an attempt at an explanation from a theosophical point of view. Referring to the scientifically established fact that there is an infinitesimally small but still measurable time difference between the reception of a stimulus and its transmission to the brain and becoming conscious there, he takes the view that the ego, which resides outside the body, skilfully uses this time span and sends the brain its quickly devised shuddering action *before* the auditory stimulus arrives. Preferably primitive egos are said to love this kind of exaggerated dramatisation.

The dream in the light of the occult-magical

According to the clues taken from the esoteric world view, there are some dream experiences in this regard that psychoanalysis is unlikely to be able to interpret.

One example: *flying dreams*; soaring through the air, high above houses and trees, with the wondrous feeling of being detached from all earthly heaviness. Only those who have experienced these dreams themselves will find it difficult to agree with the prevailing opinion. I would not generally recognise sexual desire or the desire for recognition, the desire to rise above others, nor the childhood memory of being lifted up for the first time. - Could it not be the experiences of a developed astral body that distances itself from its physical carrier at will? -

Sometimes I glide about half a metre or more above the ground, past passers-by. Sometimes even many metres high. Once I was standing on the edge of a high rock massif. There was probably a steep drop of around a thousand metres. Below was a wide green valley. Without hesitation, I walked straight ahead, into the void - and floated along in the open air, filled with wonderful lightness; heading towards the distant mountain peak on the other side of the valley floor. -

One dream experimenter - **Heinrich Jürgens** - claimed that he travelled across the ocean in his dreams, sometimes as far as South America. He simply set his mind to it before falling asleep and determined the exact route of his journey. When he woke up, he remembered every phase of his strange nocturnal wanderings, from the moment he left his body to the moment he returned.⁷ -

⁷ Heinrich Jürgens. DREAM-EXERCITEIN

I knew myself to be asleep in bed. Precisely orientated about my position, I became aware of something tearing itself away from the body and immediately afterwards I felt myself standing at the foot of the bed, my consciousness was no longer in the body but in the place where I thought I was standing. At the same time I realised that I had left my physical part, which was asleep on the bed in front of me. I forced myself to look, but despite all my efforts I could only see the bedspread. Which was quite true. Seconds later I felt the return to the physical shell, and my previously exteriorised ego-consciousness was again connected with the gross material body.

Another time: I found myself in a low, gloomy room and knew that my body was lying in bed at home. Repeatedly I told this realisation to a man who sat motionless and stony-faced in front of me. Remaining silent, however, his inscrutable, speaking eyes confirmed my assertion. - After a while I went to the open window and decided to walk straight through the air as an example, since I was bodiless. The decision was immediately followed by action. High above the street, I walked between the rows of houses. Without seeing a living creature. Suddenly the scenery changed. Everything physical had disappeared in an instant. Formless grey surrounded me. There seemed to be no up or down. "Astral," I jerked. Immediately afterwards, I noticed something dark and flowing towards me. I was gripped by an eerie feeling. Back into my sleeping body! Thought, done. Immediately afterwards, the strange jolt again - and I and my body were one. -

Once, however, my return did not work out as I had hoped. Realising that my body was asleep, I walked in an open field. A wide, light-filled plain. Silence all around. Yet a loneliness that oppressed me.

I quickly wanted to return to my body. -In vain, it didn't work, no matter how hard I tried. - If I can't go back, I thought, then I must be what is commonly known as dead. - This realisation didn't shake me, but what got to me was this loneliness. Nothing was moving. Nobody cared about me. "What's going to happen? What will happen now?" I asked myself anxiously. - Finally, there was the familiar jolt. I woke up, much relieved. - -

Many years ago, when I wanted to try to appear asleep to an acquaintance, he informed me of the desired result the next day without knowing of my intention. I myself, however, had not the slightest trace of memory. - The telepathic moment could at best suffice here, but from the point of view of splitting magic, hypothesis stands against hypothesis.

The *manifestations of the living and the deceased* are also known in dreams that pose many riddles.

Dreams - ambassadors from "over there"?

There is unlikely to be much favour in the ranks of orthodox scientific dream researchers if one dares to claim that dream prophecy could also be of otherworldly origin. Nevertheless, there are dreams that speak in favour of this.

My father had an unforgettable dream in the first few months of the last year of his life. Above his bed he saw a recently deceased acquaintance. The face and upper body were clearly visible, the rest of the body was misty and blurred. The most striking feature, as in his lifetime, was the mighty full beard that reached down to his chest. - With powerful, sweeping movements of the arms in the air, the apparition tried to pull the prone man towards it. Desperate to defend himself, my father clutched his beard with both hands and pushed the eerie phantom away with his last ounce of strength. The otherwise fearless man, shaken by this dream experience, woke up drenched in sweat. - Soon afterwards, my father fell ill, struggled with death for a long time, recovered, fell ill again months later - and a few days before the year ended, he too passed away from this world.

Symbolically - the violent gesture of pulling himself along - the dream apparition had signalled imminent death. The persistent struggle that the dreamer waged with the phantom symbolises the resistance he put up against his illness. It can hardly be denied that the bearded man was more than a mere dream image. Of course, the psychologist will attribute the role of prophet to the subconscious. The illness, still latent, but already in the making, has manifested itself through this bizarre

Dream events announced- Here again opinion stands against opinion. -

Another question: Was the dark figure who announced my father's death possibly a messenger from "Over there"? - -

A friend told me a similar, less dramatic dream. In it, an old-looking relative, who in reality had died young, beckoned to her vividly. The dreamer did not honour the invitation. - A short time later she fell dangerously ill, but recovered. -

Again the gesture inviting him to come along. That this dream passed without dramatic accents is probably due to the fact that it was only the herald of a serious illness. -

A few days after my father's death, he appeared to me in a dream to say goodbye. Above my bed, head, chest and arms clearly visible, the rest misty, barely perceptible; similar to the apparition that had symbolically announced his death. Fully aware of this situation, I saw him in front of me, heard him, even felt the pressure of his hand after waking up.

A few days later, he came back to say goodbye to me for good, because from then on he would no longer be able to come, he said.

Again, two views meet. The spiritual judgement is a concrete astral experience. The psychoanalyst, on the other hand, will conclude that it was merely wish fulfilment. Especially as my father's death came quite unexpectedly for us and, what hurt me the most, a final dialogue was no longer possible.

A dream with documentary evidence that leads to the surprising discovery of a second will that no one knows about.

The head of the Parapsychological Institute at Duke University, Professor **J.B. Rhine**, describes how the parapsychological research led to the development of the parapsychological research.

After the execution of the first will, one of the four sons became the universal heir. Four years later, the deceased father told one of the deceased sons in a dream that there was a will in his (the father's) overcoat that they should look for. They did so, and to everyone's surprise, one of the brothers actually found the overcoat with a sheet of paper sewn into the lining, with a specific page of the family Bible written on it, "where a second will was then found, which the court recognised as having been written by the father." On the basis of this, "the inheritance was divided equally between all four sons without contradiction."⁸

The same dilemma again. Did the disembodied father really appear to the son in a dream or was it merely a bright face that revealed itself in this dream mask? Those who deny life after death naturally assume the latter. A fatal situation for the objective dream interpreter.

Living on or being extinguished forever? Despite the most astonishing discoveries and inventions, there is still a huge gap in our scientific world view. Giant telescopes cover billions of light years and open up countless galaxies; science has penetrated the marvellous world of the subatomic, the first humans have landed on the moon, but what will happen to us after death - scientific knowledge is silent and leaves the answer to the most burning of all questions of existence to those who dictatorially demand allegiance through blind faith, but who are unable to convince with evidence.

⁸ J.B. Rhine: The reach of the human spirit.

With evidence, at least, which is already available. For example, the experiences of the seeress of Prevorst with otherworldly beings.⁹ Admittedly questioned by official science. Last but not least, the truly numerous phenomena of experimental mediumism, in the creation of which academic outsiders with not insignificant names were involved and took a thoroughly positive stance.

Unconcerned by this, everything beyond is still denied and attributed to our unconscious. And what appears in dreams, even more so.

Certainly not an easy position for the open-minded researcher. On the one hand, materialistic thinkers doggedly defend their rational foresight, while on the other, religious circles seem to tremble before a spiritual dawn. However, it should not be forgotten that there have long been open-minded, courageous parapsychologists in gowns. Unfortunately, the official point of view seems to be different, according to **Josef Kral**, a publicist who is in favour of parapsychological research but strictly adheres to Catholic demands.¹⁰

According to Kral, the Catholic Church "leaves parapsychology complete freedom of research; it is convinced that all genuine research is a happy progress towards the truth and not a diabolical endeavour."

Sounds promising - if only there wasn't an immediate problem.

⁹ Justinus Kerner: The Seeress of Prevorst
K, Sopp/K. Spiesberger: On the trail of the seeress

¹⁰ Karl Kral: The reality of the extrasensory in science and Christianity.

"Metaphysical and theological errors are to be avoided when explaining facts." Which then sounds like this:

"In the field of *natural philosophy*, the *Church* condemns any interpretation that denies the following points: existence, spirituality, immortality, freedom of the soul ..."

This is exactly what needs to be researched. For the time being, without any yes or no, the aim is to empirically prove personal survival after bodily death.

Furthermore, the Catholic Church condemns "the assertion of the pre-existence of the soul, the transmigration of souls and fatalism."

Consequently, all cases that could presumably be reincarnation should not be investigated. The possibility of recollection in dreams would therefore be ruled out from the outset. This demand smacks of the Middle Ages.

It is also forbidden to "ascribe divine abilities to the natural man, such as the foresight and prediction of a completely free future event."

Prophetic dreams may well prove the opposite (and Kral himself provides some in his very interesting book). Of course, we do not know which realms of being open up to the seer in such dreams.

"In the field of theological knowledge, the Church condemns any interpretation that *denies the* following points: The existence of a supernature, the possibility of prophecy, miracles, visions and revelations."

Because perhaps objective research could comment on some things differently?

For example, the term miracle. Although in common parlance we speak of a miracle in the case of things that cannot be explained, there is no such thing as an additional miracle worked by God. No matter how incomprehensible the phenomenon, it is always

Nevertheless, it is the operation of natural laws, admittedly the laws of a supernature, the laws of a transcendence which we do not know and which we will probably never fully fathom in the mortal body. Seen in this light, there is only one miracle that can never be grasped:

the never-created, endless eternal SPACE and the UNIVERSE created in time.

Judged from this point of view, every leaf on the tree, every blade of grass, every mosquito is the manifestation of a divine miracle, the operation of the laws of nature no less. -

Opinions are also likely to be divided on this claim. "The science of parapsychology has, can and must only have the task of investigating and *establishing* facts using scientific methods, whereas the interpretation (one is amazed) is a matter for philosophy and religion."

Doesn't that mean forcing what has been researched into the Procrustean bed of preconceived opinions and dogmas?

No and again no! Everyone must take an *unconditional, objective* approach, both the atheistic researcher and the religious one. Only in this way can the extrasensory, rooted in the transcendental, be integrated into the scientific world view.

Life after our existence on earth, once conclusively proven, as conclusive as the earth's course around the sun, can only be an advantage for all faiths. They no longer have to rely on beliefs that are difficult to prove, but undeniable facts speak in their favour.

It will also be much easier for psychologists and psychotherapists to judge dreams correctly. They will then quite naturally agree with Dr Lomer that the dream is the first gateway to the afterlife.

Haunted dreams

Dark, enigmatic also those dreams in which spooky things seem to be pressing in on us, such as the Alp (more correctly the Alb) with its horror. Here the question becomes acute as to whether in such cases there is contact with otherworldly forces, albeit with less desirable ones.

For the doctor, of course, this is usually a clear-cut case: poor posture, a full stomach, indigestion and other such ailments.

From a medical point of view, I observed this "nightmare" in my youth. This annoying condition never occurred with stomach upsets or other ailments! The feeling of nightmares was there, mocking each of these conditions. It was as if something was throwing itself on my chest, whereupon my whole body immediately became paralysed from head to toe. Although I was asleep (and dreaming this?), I heard everything around me, could think as if I were awake, but was incapable of moving a single finger, no matter how hard I tried.

As all my efforts were of no avail, I tried suggestion. - I calmly checked my position and put it down to my imagination. Ergo, I concluded, you can move.

For nothing! The rigidity remained. Yes, the pressure on my chest was even stronger. It was as if someone was trying with all their might to work against my thoughts. It wasn't until the first sound I struggled to get out that the anxiety disappeared, followed immediately by awakening.

I was told similar things by acquaintances who were also tormented by such dreams from time to time. Some even had them quite frequently, which was not the case with me, except after certain experiments. Which I regretted at the time;

because this uncanny dream category soon proved to be an interesting field of study.

After willpower and autosuggestion had completely failed, my research led me to a seemingly absurd means of defence - certain names and formulae, spoken in the mind without the slightest exertion of force (!) put an abrupt end to the haunted dream. No matter how nonsensical it may sound: it depended on very *specific* names. The pressure eased as soon as one of the names flashed through my mind, but if it didn't seem to have the necessary spellbinding power, the spooky something came back at me with all the more force and only gave way to the decisive word.

It cannot have been a mere belief in the power of this or that name, as the success was different at different times. It is as if one attacker had more respect for this power of words, the other more for that. -

The magical banishing effect also proved its worth in dream experiences of an unmistakably demonic nature. It could also be used successfully in cases bordering on possession.

A woman from New York - who believed herself to be haunted by ghostly apparitions - wrote to me that the black shadow approaching her bed disappeared in an instant as soon as she followed my advice and used the recommended names. In a similar way, I also succeeded in banishing a phantom that a medium in a trance saw approaching.

The magic of the word came into its own in a more than complicated case. Only briefly so much:

A man - through reckless spiritualistic attempts (which cannot be warned against enough when talking about

The man was driven to the brink of obsession and suffered from a wide variety of hauntings while fully awake. He was constantly plagued by voices. However, he did not want to know anything about trying to use magic words, because he strictly rejected the possibility of otherworldly influence, but he believed himself all the more firmly in the power of a black magician. He politely explained this to me in a letter, to which his wife added the following lines:

"... I held back my husband's letter to thank you for your efforts and helpfulness. Unfortunately, my husband is an absolute intellectual and believes he can achieve anything with his will. So you have to let him have his way if he doesn't get too deeply involved in something. But you should be pleased that your advice is being applied by me - without my husband's knowledge - and, *as it seems, with success*, whether it will last, we'll have to wait and see ..." ¹ -

Others who had no idea of the results mentioned here also came to the same conclusions. One man saw himself surrounded by a crowd of demonic beings in a dream, he drew a defence symbol in his mind - and the haunting disappeared. Instead of the magical word, the magical sign!

A researcher friend of mine also experimentally established the differentiated banishing effect of cabalistic and other names.

¹ Detailed in my novella "Besessen" in "Das neue Zeitalter", Vol. 1975, No.10-14. About the effect of magical names in MAGISCHE EINWEIHUNG: "Die Kraft der Namen". p. 157ff.

His trance medium saw a man emerge from an astral symbol and try to approach him. Immediately, the experimenter spoke a spellbinding name that the medium could not hear.

A Tempo the test subject: "The man falls to the ground." Now he tries another, *opposite* one

Power word. Immediately the medium: "The man jumps up."

You are absolutely right. The word used now gave the being power again - provided the hypothesis of the power of names is correct.

The second name was followed by a third.

Relieved, the sensitive woman states: "The man is gone."

Seen correctly again. The strongest magical agent had been used.

This experiment resembled a dream experience of which the aforementioned experimenter knew nothing. Standing in front of me was a small iron man about half a metre tall, with a shoulder width of barely fifteen centimetres. The strange creature clutched my folded hands with its delicate little fingers. I watched his endeavour with interest for a while. Gradually the grip became unbearable. His little hands squeezed my fingers like vices. - I calmly spoke one of the releasing words and the little man collapsed. Like a marionette. He was lying flat on the floor, unable to move, his face filled with unbridled fury. -

The work of our ego in the spiritual worlds during sleep

The old tale of the witches' ride to the Brocken is well known. It is possible that there is a real core to it. We are probably dealing with splitting experiences in the darkest sub-vibrations of the astral realm.

We still have a theonic counterpart, so to speak, to these medieval demonic wanderings today. Every year at the time of the May full moon, many Theosophists and Buddhists fall asleep with the desire to participate in the festival of the lotus blossom, the great Buddha celebration, in the astral body in the Wesack Valley, in distant Tibet. Most of them know nothing when they awaken. Some, however, want to remember the impressive show more or less clearly; which the depth psychologist naturally attributes to autosuggestion.

Furthermore, esotericists are convinced that, with the right attitude and spiritual development, the aspirant will receive instruction in the inner worlds at night. Thus they speak
Among other things, the invisible school of Master Hilarion or the "Hall of Learning", which Mabel Collins reports on. This is where she claims to have received the inspiration for her work "Light on the Path". The materialisation medium Einer Nielsen reports seeing a large white temple with many pillars in his sleep. Here he was asked solemnly whether he would always remain faithful to the task he had been given on earth. -

Many attune themselves to the spiritual centres of the beyond between twenty o'clock and five o'clock in the morning. It is difficult to determine the extent to which they are successful in their endeavours, because memorylessness in itself does not necessarily prove failure. Some claim that in deep sleep we dwell in spiritual regions which

completely slip away from us when we awaken. The inner person often receives teachings that must remain closed to the outer personality for lack of development. Many a neophyte of higher occultism, however, carries within him the believing certainty of having taken part in the mystical rituals in the "Hall of Learning", that cathedral of all cathedrals in the sphere beyond.

No longer an issue for the depth psychologist. It does not contradict occult laws. It is quite possible to remember supersensible experiences, especially if one succeeds in sinking into such a deep sleep that it is possible to pass over into the higher spheres of consciousness not only in the astral body, but simultaneously with the etheric body. At least that is what is claimed.

The "Hall of Learning", which is often referred to in some circles, is of course only one of the many possibilities of contact with the spiritual planes, those spheres from which seers, artists and inventors at all times still receive their inspiration in dreams, often also while awake.

Yet another group of wanderers in transcendence should be remembered. These are the so-called "Invisible helpers", people who go to rest with the request to be allowed to provide comfort and help to other beings - living and disembodied - in the astral. A flashing thought in the brain of an unfortunate person, an unexpected favourable encounter, a fate-turning coincidence can often be the work of one of these invisible helpers, according to the opinion of knowledgeable esotericists, who, upon awakening, does not need to remember the rescue work he has accomplished; for here, too, what has already been said about becoming conscious applies.²

² More details about this in UNSICHTBARE HELFERKRÄFTE by the author.

Apparently more than coincidence that dream and trance experience produce the same results.

An astral thread runs from the conventional nightmare to the demon-like vision - including the sexual incubes and succubi. Are we not standing here at one of the denied gates to the realm of the super-dimensional? Similar to the splitting phenomena - the exit of the astral - the dream may also be more than a mere dream in these cases.

Admittedly, even the most modern depth psychologist cannot yet decide to take this step, although he already recognises demons in his sense. For him, they are *psychic*, non-transcendent realities, stemming from layers of the soul in which the archetypal, the archetypal struggles to take shape: the "thing in itself", the "mother form in the realm of ideas".

For example, the demon, the witch, the sorcerer, the Alp, represents the dangerous, the Cyclops of the earth represents harmful forces of nature, and so on.

And all the innumerable archetypes are prefigured in the depths of our souls, to which we react accordingly. - Should not the primal idea, the primal form of Kabbalistic word imprints, therefore also be preformed as banishing, redeeming forces in the great unconscious, in the realm of causes? - -

But let's leave this question open. - Don't think you are defenceless just because you don't know the secret of these names. It also remains to be seen whether they actually contain the strongest potency of helping power. In any case, however, their mode of action is of interest insofar as it poses a puzzle to purely worldly-orientated dream research.

Those who strive sincerely, overcome hypocrisy and deceit, and endeavour to be true in everything, cannot be harmed by demonic forces, even in their dreams.

behave so terribly. He is protected. Something inside him is on guard.

A monstrous black shadow penetrated me. It emanated an almost crushing radiation that cannot be described in words. I was unable to form a thought, let alone ward off the danger. - Then "it" spoke out of me. Awakening, the ear just heard the last word on my lips. - And strangely, the inner guardian did not use any of the magical word formations I usually use. He banished the shadow in the *name of Jesus Christ*. The power of Christ - the Chrestos principle - proved to be the strongest. Anyone can safely entrust themselves to this protector!

Dream and reincarnation research

Although reincarnation dreams are understandably usually only a *subjective* confirmation of previous earthly lives and naturally lack concrete proof, such dreams are sometimes significant for the person concerned, as they influence their development in a directional way.

One lady told me that as a girl in a dream she had witnessed the dissection of a lusty libertine who had put an end to his dissolute life by drowning. To the dreamer's horror, the disfigured corpse bore *her* features. Shuddering, she recognised her last pre-existence in the face.

This vision - confirmed in later years by further recollections - was devastating. The woman was ashamed of her unscrupulous lifestyle in male embodiment at the time, the traces of which so hideously marked her dead body. - From then on, this terrible dream image accompanied her as a warning and gave her distant life purpose and direction.

Only those reincarnation dreams are mentioned that can lay claim to a certain objectivity.

I know of a case of an occult researcher who confronts rationalists with a question that can hardly be answered in his sense.

The aforementioned magus saw himself in a dream with his friend - both in monk's habit - stepping out of a woad chapel. Armed servants attacked them and one of the fiends pierced his neck with a spear. Dying, he remembered the name of the murdered monk. - Fortunately, he recorded this intuition on waking, as well as the characteristic clothing of the travellers and other accompanying circumstances. Reason

His friend - a scholar well versed in old chronicles - actually succeeded in identifying a priest of that name who had been stabbed to death with his brother in office. In fact, even the attire of the lansquenets of the time matched the dream vision.

Such dreams can only be explained in terms of the ego and usually presuppose a very specific depth of sleep that connects us with the causal state, a state in which all our pre-existences are recorded. The decisive factor here is the transfer of what we have seen into our waking consciousness. **H.P. Blavatzky** says about this in *The Secret Doctrine*: "If we could remember our dreams in deep sleep, then we would be able to remember all our past incarnations."

The mystical dream experience

Let us now turn to that side of the dream, the indicator of inner development.

With the storm behind me, I climbed up a steep slope. At the top, a narrow path stretches out on both sides. Without thinking, I take one direction. Then the storm, whose impetuosity had helped me uphill, turned and pushed against me with all its might, forcing me to turn back. So I ended up going the other way. - Only when I woke up did I realise that I had originally wanted to turn *left*. But even in dream symbolism, the left is always the wrong, the wrong way round. And only much later did I read that, under certain conditions, wind and storm are mystical symbols of the Holy Spirit.

A neophyte of mysticism sees a huge snake crawling up the path outside the window with powerful movements. And suddenly the colossus is next to him, erect as a candle, its skull nestled gently against his head, its eyes gazing kindly.

The interpretation of the snake symbol is diverse. It can have a healing meaning, it can stand for wisdom, it can also, in the words of Edgar Dacqué, be the embodiment of deeply demonic states of the soul. In our case, it is probably an indication of the harmonious rise of the Kundalini, the serpent power.

Now the mystical dream of a Theosophist. She and her companion, also a Theosophist, were walking along a long country lane. To the right and left were freshly ploughed fields. In the upper field on the left was a house, which they were heading towards. Oversized clods of earth and the rapidly approaching darkness hinder them in their endeavour. So they make do with the mighty tree that appears in front of them and

lie down to rest under its expansive crown. The man falls asleep immediately. The woman stays awake. She is frightened by the darkening night. Then two men with lanterns approach from the right-hand field. The older man shines a light in the face of the resting man. Then the two continue on their way and disappear into the darkness of the road. - Only now does the woman realise that she is wrapped in a white sheet. Before she has time to think about it, the tree opens and an eerie creature with a long, shaggy beard, as transparent as wafts of mist, peeps out of the gap in the trunk ... wants to stretch its arms towards her ... the woman screams - and is awake.

The strange thing about this dream; its symbolism revealed itself after months to the lady in another dream-face: the long road, as is easy to see, points to the dreamer's path through life - the fields on either side are the paths to be travelled, or not to be travelled; the untended, mighty clods awaiting sowing point to the work to be done; the tree symbolises knowledge, the gift of discernment. The two men: a master with his disciple, their lights: an indication that the knowing ones were paying attention to the resting ones and were ready to guide them. Unfortunately, the woman's companion missed this opportunity. He was asleep. The white sheet refers to mystical death, the tree being to the still demonic nature of her instincts, which tries to draw her away from the mystical path. - -

In the midst of an extremely adverse life situation, the same lady had another very significant dream: a bridge arched over a dangerous slope. Deep below, a wild river was rushing. - She tried in vain to climb the steps that led to the bridge. Again and again she slipped. Ice covered every step. Moreover, they were overburdened

rounded off. - Slipping again, she threatened to fall into the abyss. She clutched a small, delicate tree in desperation, but it didn't seem able to bear the weight for long. - At this terrible moment, a man appeared before her, dressed as a guardian, with the face of an adept she revered. Grasping her firmly by the arm, he shouted energetically: "Up! With his help, she swung herself up with determination.

This dream probably speaks for itself. Only the uniform is strange. But wasn't it, in the truest sense of the word, her *guardian* who saved her from falling into the depths and helped her onto the bridge?

From a spiritual point of view, the bridge also represents the connection between this world and the hereafter, as well as the connecting link between the material and higher spirituality. Furthermore, it indicates a bridging of a dangerous situation to the transition to a better phase of life³ -

Dreams of this kind hardly draw from the unconscious, which is what exact dream research speaks of. Inspirations of the above kind certainly originate from those grounds of the soul that esotericists refer to as the superconscious, the higher self or, to use **Paul Brunton's** term, the superego.

³ A very characteristic mystical dream is also described in **MAGICAL INVENTION**.

It should be expressly noted that the symbolism and interpretation of dreams here is quite different from that of general dream psychology. Here the dream speaks to us in a language that belongs to the higher spiritual world; universally valid in its meaning, even if one knows nothing about it, as my own experience has proven to me. Long before I became acquainted with **Karl Weinfurter's** MYSTICAL FIBLE (an excellent book on the interpretation of mystical dream symbols), symbols were revealed to me in my dreams that only became comprehensible to me through this book.

As already mentioned, the mystical dream life has its own special symbols. Symbols for the "outer and the inner man", for the "outer and the inner world", the concerning the "mystical disciple", the "leader and master", the "higher consciousness".

This symbolic language heralds all the stations on the steep path to spiritual rebirth. Thus the "mystical baptism", the "mystical death", the "mystical wedding", etc.

Each of these numerous symbols is a yardstick on the path to inner maturity, a signpost, often also a warning when the person striving for the Unio mystica slackens in his endeavours.

An extremely diverse imagery. For example, the outer human being appears as an imp (the little self), a fool, a vagabond or a masked person, depending on his respective state of development. A dungeon is an indication of the soul still imprisoned in the material. A swaying reed points to the still undecided, a pig even to the still very carnal-minded human being.

The symbols of "mystical concentration", on the other hand, are used to symbolise both good and bad concentration. Calm seas are a sign of good, constant concentration, stormy ones,

A troubled sea, on the other hand, indicates restless, restless thinking, faulty concentration. One or more turtles in a dream means: immerse yourself in your inner self! A brightly lit candle is a positive sign. A candle that is only glowing, smouldering or even going out, as well as a fire that is dying out, is a warning sign that your concentration is waning! A sea of glass in a dream means that you are already able to concentrate properly.

The symbols of the "mystical path" indicate the progress you have already made or the extent to which you have not yet met the spiritual requirements. Carrying heavy burdens, tilling stones or other arduous labour, all these and similar activities refer to the arduousness of the path you have taken. It is gratifying when a key is handed to you, because you have now reached the first stage of the path. Whoever draws clear "water from a deep well can hope for the approach of the deity. Reading books, especially unknown ones, means: spiritual instruction will be given to you; but if they are closed or their text cannot be deciphered: Your inner being is not yet open to it.

The still wandering soul makes itself known through imprisonment or slavery. On the other hand, a bird soaring into the air proclaims its liberation from the shackles of matter.

Achieved high spiritual states are shown by the symbols of the "mystical baptisms", such as swimming in clear water or being drenched by heavy rain. The

The "mystical death" is heralded by the fluttering or winging of many birds, especially black ones, also by being killed, hearing the death knell, receiving the death certificate, seeing a grave or a tomb. Symbols of the "mystical wedding" include

the hexagram or the gift of a wedding ring or a crown. The highest of all symbols, those of the deity, are revealed in the dream images as a rock towering up to the sky, a high tower or the sky enveloped in flames, often accompanied by roaring winds and mighty thunder.⁴

Mystical dreams are, of course, a rare gift. They differ from ordinary, abstruse dreams in their clarity. They stick in the memory. They are never forgotten. It is therefore important to follow their symbolic instructions.

⁴ A clear summary of the most important dream symbols according to Karl Weinfurter can be found in *MAGIC INITIATION*.

Sleep and dreams shake up world views

The deeper we sink into the unconsciousness of physical sleep, the more the "veil of mystery within and above us" lifts. Even dreams of the simplest kind sometimes make us doubt the reality of our waking world.

A long time ago I dreamt that I was walking through a strange-looking town. Stranger still, I *knew* I was dreaming, so I was fully aware of my situation. In order to gain final certainty, I walked towards one of the tall buildings, driven by the logical thought that if it was only a dream, everything would dissolve into nothing on closer inspection. - But the opposite happened! Standing in front of a mighty mass of houses, my hand felt hard and clear resistance: the wall. - You're just dreaming, I kept telling myself. - In vain. - I continue to feel the rough surface against which I press my hand and *see* a window-panelled wall rising up

As a side piece another time: I'm standing on a small bridge. The iron terrain reaches right up to my chin. This time, too, I felt something hard and cold with the same clarity. - Below me is a wide stream that disappears further back into the darkness of the night. A small house leans sideways in the moonlight. Nothing special in itself. A house like many houses. Just a little run-down, bare bricks here and there. The plaster was missing. - Staying on the bridge, I take a look at the whole thing - and again I realise: it's just a dream! Now I stare at the house with all my might, convinced that it must be vanishing from my sight, as it is only an imaginary dream. - But everything remains. It even becomes more and more real. A bright light suddenly illuminates the whole object, and I can see the white paint all the better

with the reddish grey stains. The crumbling plasterwork is only now really coming into its own. I almost feel as if this house still exists somewhere today, even though I know it was only a dream. Just as I knew it in my sleep. Standing on the bridge, I kept staring at the house, which seemed to shine in ever brighter light, in order to shout its presence in my face. With my chin pressed firmly against the railing, I felt the hard, cold metal. But not for a second did the thought leave me: *It's just a dream!*

Or: realising myself, I stood within a low, crumbling wall, reminiscent of those poorly preserved buildings I only saw later in the ruined cities of Ostia and Pompeii. Not doubting for a second that my body was in bed and asleep. - I calmly memorised the situation. I found myself in a place completely foreign to me, unable to determine my position. I could not tell how far apart he and the sleeping body were. Certainly the earthly-spatial measurements no longer applied here.

I looked around scrutinisingly. Cracked walls, about the size of a room in a square. Rubble on the floor and heaped in the corners. Between broken bricks, sand and stones, weeds. I memorised it all well: Wall, moss, the sparse little plants. In between, I kept reminding myself: In truth, you're asleep! - That alone

"Mirage" *remained!!!* -

Now his fingers felt the dirty yellow wall: damp, greasy, grainy, like clay mixed with sand. - The sense of touch also worked perfectly.

Now I step through the narrow opening, once probably the door, and stand in the open, a narrow path in front of me leading to a wooden footbridge over which I walk. A mighty bush

on the right captures my attention. An army of sharp thorns looms behind the lush green foliage. - A welcome test, I rejoice, since I'm asleep and only dreaming the whole thing, I'm going to throw myself into the hedge of thorns with full force. But I wasn't able to do it. Something inside me warned me. My fingers carefully felt the needle-pointed thorns of the bulky bush, whose branches were one massive, gnarled tangle. -

I turn round, step onto the footbridge and scrutinise the depths below me. A dizzying gorge, an abyss that seems never-ending. Once again I come to my senses. Since it's all just a dream, I am overcome by an indomitable desire to simply jump down. Again, something holds me back with all its might. I resist. I am about to jump when I am overcome by a horror that cannot be described in words. Then a violent jolt - and I'm awake. The incredible sharpness of all my sensory perceptions is still unforgettable today: the vivid reality of the walls, the shrubbery, the gruesome depths, the sensation of touching the plaster, the thorns, the resistance of the branches. - -

Once I dreamt that I woke up and told a friend sitting at the edge of my bed about the dream I had just had, which in itself was trivial; whereupon I immediately woke up again and had to realise - *that everything before had been a dream within a dream.*⁵

How relative things appear in such moments, how relative the world, the whole of existence.

⁵ More "Dreams that question reality;" in *MAGICAL INVENTION*, p. 286/87.

The masks of dreams are multifaceted, as diverse as life, whose hidden side they show us in symbols. Perhaps this is the purpose of such strange states of consciousness in dreams, perhaps they want to teach us to take life around us less seriously and to give our dreams the importance they deserve.

Let us therefore observe them even more closely in the future. In future, let's capture every dream face in our thoughts. Better still, let's write down what we dreamed immediately after waking up. And let's make it the subject of our meditation. Let us endeavour to understand the mysterious language of dreams so that it helps to open the door to the most hidden things within us.

UNIO MYSTICA.

ANNEX

Interpretation of some important dream symbols

"The dream is a *great artist* who, in order to construct his creations, utilises the *entire wealth of images* and *imagination* of the person concerned, whether these images are conscious or unconscious, whether they were acquired recently or in earlier times.

His most characteristic habit is that he abhors everything abstract and purely conceptual and speaks to the dreamer's soul in *vivid symbolic images*. In symbolic images that must first be translated back into the language of everyday life in order to be understood. So what he brings are *cover images*, *allegories*, *charades*, *parables*, behind which what is actually meant is shyly concealed. He brings *comparisons* that need to be understood and interpreted and which, since they are drawn from and born out of the richness of the imagination, only reveal themselves to those interpreters who themselves possess a certain imagination and are able to empathise with the image. Therefore, not everyone is cut out to be a dream analyst, and here too the sentence applies, "that practice makes perfect."¹

It should also be emphasised once again that every dream must be interpreted from the dreamer's particular situation. A schematic interpretation of the dream images rarely leads to success. Furthermore, according to Dr **Steckel**, **it should be** noted that the dream sometimes speaks to us in contrasting images. Sometimes dreamed emotional effects mean the exact opposite: pleasure - sorrow; joy - sadness, etc.

¹ Dr Georg Lorner: The dream and its secrets

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Abyss: difficulties of all kinds. - The abyss of suffering. - An abyss opens up, threatening to swallow the dreamer.

Saying goodbye to loved ones: Becoming free from the parental complex or other ties. - Also profound changes.

Amputation of a limb: Being hindered in the freedom of action and movement. - Movement is jeopardised or made impossible.

Casting the line or sitting on the rod: It is still uncertain whether or what will bite. If something bites, the value of the prey indicates the expected success. (See also fish) - It can also be a hint to become as calm as an angler waiting for the prey.

Apple: Indicates love relationships. - If a man receives an apple from a woman: Don't let yourself be seduced!

Breath: contact with the environment. -

Getting out of breath: You don't have enough strength for your project. -

Breathe deeply and strongly: you will receive strength and help.

Eyes, depending on how they look and where they are looking (happy, hopeful or sad, despairing), indicate good things to come or less favourable things. - *Both eyes* also symbolise the siblings.

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Losing an eye can mean losing a brother or sister.

Car: Mostly one's own self. If someone else is driving the car, the dreamer is not able to drive himself, so he is still very dependent in his decisions. - If you can no longer control the car, the brakes fail.

cautious in traffic and in dealing with your fellow human beings, especially in all your plans and undertakings! (This also applies to continuous carriages.) **Legs:** Refers to steadiness or insecurity, depending on how you walk and stand, whether your step is firm, hesitant or inhibited. One or even both legs paralysed, for example from fright, is a bad sign for progress. (See also: Limbs).

Mountain hike: wanting to go higher. Also striving for a higher level of knowledge that must first be "climbed".

Letters: Receiving good or bad news, depending on the content. - For women, this dream message can also mean: You are having a child.

Bread: the blessing of labour. If you are denied bread: bad prospects in daily life.

Hearing thunder: Pent-up aggression is urging an explosive discharge, a fit of rage or an illness is breaking out.

Ice surface: the solidified. Cold feelings, an icy mind, hostile life forms.

Railway train: When hurtling along in the dark and unlit: an announcement of a catastrophe that will affect many. - Otherwise travelling. If you reach the train without any problems, everything will go smoothly; if the dreamer misses it, he will have to reckon with obstacles. - However, the train can also symbolise the journey of life.

Eating and drinking in dreams: refers to everything we consume. If there is plenty to eat, material gain is to be expected, but if it is a meagre meal or is even refused, the prospects are not the best. Good food and drink means not only good earning potential but also the prospect of well-deserved recognition.

Traps: The warning not to fall for something.

Fire:

Hearth fire: Feeling cosy and secure. Harmonious domestic relationships. -

Bonfires, flames shooting up brightly: Love, joy, enthusiasm, energy. To be inflamed for a person or a cause. - Also good news or joyful events. - Can also indicate a process of cleansing, purification, transformation. -

Damage fire: losses, disasters.

Blood-red or smoke-blackened flames: Flaming anger. Destructive Fury. -

Burn to ashes: Destruction. -

Flash in the pan: enthusiasm gives way to disillusionment. -

Fireworks: dazzling, dazzling work. -

Alchemical fire: symbol of purification, of inner transformation.

Finger: Can be a gender symbol.

Fishing: To retrieve something from the unconscious. - Can also mean: Be patient, learn to wait!

Flying in dreams: Sometimes wanting to fly high, but also to be free of all earthly heaviness, all difficulties in life. - Sometimes a realisation in the astral body.

Buy a flute or play it: Become more musical!

River: boundary. The flowing, the dissolving, the present becoming the past. Your life is flowing, use it in time!

Fertility symbols: Fruit of all kinds, especially grapes; also eggs, fish and meat.

Birth: Preferably in women: Longing for a child. - Or an indication of new growth.

Vessel and vessel-like objects: In place of mostly for vagina.

Walk: Often means the path of life, whereby it is important in which direction one walks, whether the path is clear or whether

obstacles. It is also important how the path runs, whether it is smooth, flat or stony and confusing. Being forced to stop on blocked roads or paths means finding yourself in a hopeless situation. - Standing at a crossroads means: Make up your mind! (See also: Paths)

Get money: Mental strength, potency, increased power and self-confidence; a kind of fuel, so to speak. - *Suffering a loss of money:* Loss of strength, fatigue, illness, dwindling self-confidence, material losses. -

Spending money, paying or not wanting to pay: Reminder: Save! and curb your greed!

Violence:

If the dreamer is the perpetrator of violence: Control yourself! Especially your feelings of inferiority. -

However, if violence is done to it: warning of hostile attacks. - But can also be triggered by the rebellious subconscious.

Belt: Ancient Venus symbol - chastity belt!

Glass, clear, transparent: Seeing through problems and life situations clearly. -

Cloudy glass: opaque situation. -

Broken glass: Something is shattered, mentally or materially.

Limbs: Legs and arms sometimes represent the closest family members, but also valuable possessions.

House: A very ambiguous symbol. Often stands for the human body.

Window: eyes, attic: head, brain. (Cobwebs indicate a not entirely intact mental life).

Ceiling: forehead, cellar: abdomen, but also the unconscious.

The house also means, if it is intact: Safety, security, a place of refuge, a home that protects against the hostile environment. - A dilapidated house means the opposite in all respects.

Witch (sorcerer): dangerous person from whom something abysmal and spellbinding emanates. - Also symbolises negative qualities that threaten to take over.

Sky: Indicates the state of mind.

Bright, sunny skies: the best atmosphere, cheering from the heavens.

cloudy sky: dejection, depressive. *Celestial phenomena of a bright, friendly nature:* joyful events are imminent, -

Fearsome images, on the other hand, such as a *comet with a blood-red*

Tail, heralding disaster, personal or collective. **Obstacle dreams:** *Something stands in your way, literally "the stone in the way", "the stick between your legs":* being hindered from the outside or being mentally inhibited. -

Other obstructions: Missing a train, missing a connection or travelling in the wrong direction, or the train stops on a lonely, open stretch of track and you have to get off and stand alone in the open countryside. - The same applies if the engine does not start. - *Severe obstructions to progress indicate* storms that make it impossible to continue.

Horseshoe (often as a defence spell): Hanging the evil outside, as it were. It must not be suppressed, it must be conquered. - A symbol of luck, provided the dream is harmonious. **Hunger: We are** denied what we are entitled to. (See also: eating and drinking).

Hat: To be protected; to lose it or have it snatched away by a person or storm: Danger threatens, honour and reputation are at stake. - Also means: to have a child or

lose; a long-cherished wish is fulfilled or a cherished possession is snatched away.

Island: Being isolated, feeling lonely.

Inscription: Something will be communicated to you. - If in flaming letters: Be warned!

Carousel: spinning in circles. You do something, seem to be moving forward, but still don't get anywhere, don't reach your goal. - Also means bluffing, even bluffing.

Cat: Female sexual symbol. - Sometimes also falsehood. **Cellar:** Physically seen the abdomen. - Otherwise: foundation, depth, the inner, the unconscious.

Cinema: a symbol of the outside world. - Gaining insight into the world, into world events.

Becoming or appearing smaller than you are: feelings of inferiority, lack of self-confidence. An invitation to develop more personality.

Cornfield: waving: Symbol of bread, of life, of abundance. - When harvested or devastated: Shortage threatens.

Faeces: Favourable financial situation. (Money doesn't stink.)

Prosperity. **Cosmic catastrophes:** *Eclipse of the sun, falling celestial bodies, etc.:* Getting into a threatening situation. - Also applies to earthly catastrophes, earthquakes, volcanic eruptions. - In exceptional cases, such dreams can announce of earthly catastrophes, revolutionary unrest or wars.

War dreams: after-effects of horror or horror yet to be experienced. - A release of the soul, which seeks to free itself from complexes. - More rarely, the announcement of actual war events.

Kitchen: Physical: digestive system. - Also an alchemical symbol: Transformation, purification, remelting process.

Bake cake, cake batter rises: get pregnant. - Otherwise an indication of a good supply situation.

Body dreams: Climbing up a mountain with difficulty, desperately struggling for air, languishing in a prison, constricting walls or walls collapsing over you - all this indicates that heart and lung activity are disturbed. - A rush of blood, stomach and intestinal complaints are often perceived as nightmarish oppression.

Light: understanding, intelligence, wisdom. -

Blinding light: The blinded intellect does not allow instinct, the inner voice to have its say. - Bright landscapes promise a happy situation in life, dark ones indicate threatening circumstances.

Lift: The ups and downs. - The law of reversal. It goes up to a certain extent, but if you ask for more, you turn back and go down.

Left: To behave in a left-wing manner; also the wrong and false (in contrast to the right). Also the path into the unconscious, into the depths. - To be not entirely at ease.

Mantle: The protective one. (Mary, the Mother of the World with the mantle).

To be deprived of one's cloak: to be in danger.

Sea: soul, feeling. -

Calm sea state: balanced nature. -

Wild sea, waves crashing over the shore: danger that clear-headed reason will succumb to unbridled emotions. *Commit*

murder: Prone to acts of violence. One might kill oneself or others out of anger. -

Being murdered: a great danger looms.

Mother: Mother attachment; still being a child regarding development. -

Grandmother: The great mother, the mother in potency. Indicates a very great maternal bond.

Night: dark, moonless and starless: Fear, doubt, inscrutable circumstances. Much still lies in the dark.

Being naked: To be seen through; to be ruthlessly exposed to one's adversaries. - But it can also be a sign of absolute sincerity. One presents oneself unbiased, truthful, without any disguise. (clothing)

Operation; depending on the success: a correction is made, something is removed more or less forcibly.

Pearls: Tears.

Horse:

Stallion: to be potent, instinctive nature. (The animal in general is often used as a drive symbol).

Wild horse: Natural instincts. -

Centaur: To be stuck in the instinctive, to be completely under the spell of one's passions. -

Continuous horse: your instincts run away with you. -

Noble breeding horse: tamed, restrained instincts, -

Catching and breaking a horse with a lasso or in some other way with success: in other words, absolutely mastering it: To learn to control instincts, to cultivate them, or to be master of them. -

Pegasus: Highest sublimation of instinct. Also indicates an artistic disposition. -

Ghost horse, chimera, nightmare: Refers to the subliminal, mysterious, uncanny, ghostly. - Furthermore, the horse is a symbol of power, of useful labour. - It is also the royal animal, the totem animal, especially among the ancient Germanic tribes. - To summarise: symbol of the noble, strong, heaven-storming, but also of the sinister, evil, damned, just as the horse appears in dreams (see also rider).

Pupa: pupation, development possibilities. - Furthermore: You are not yet a finisher.

Rooms, unknown: Penetration into hidden soul spaces. **Rats (mice):** Hunger, misery, loss of money, announcement of a difficult period in life. - But can also be purely spiritual conditions.

Right: In many ways identical with the right, also with making right. In the soul: the path to consciousness.

Rain, warm: Fertility symbol. Favourable growth. - *Cold rain, damaging downpours:* Sorrow and tears.

Rider who masters his horse: mastery of the natural, being master of one's instincts, recognising the natural in a woman and knowing how to guide it. Mastery of the sexual instinct. (Also applies to the dreaming woman). - The unskilful rider means the opposite in everything.

Journey: Change of life situation, saying goodbye to things you have grown fond of. The course of the journey shows whether it is favourable or unfavourable. - A long journey with an unknown destination, a journey without return: sometimes heralds a death. It can also be your own demise.

X-ray, X-ray image: the interior of the human being, its fluoroscopy, its realisation.

Seeing runes or hearing their names: According to the meaning of the runic sign seen or the runic name heard in the dream.² -

In general: Power flows to you. Higher wisdom is bestowed upon you. - For the rune practitioner, this is sometimes an indication of which rune or runes he should preferably work with.

Salt: The spiritual substrate of the world. - Indicates a favourable state of spiritual development.

² Karl Spiesberger: RUNENMAGIE (The eighteen runes of Futhork)

Sexual symbols: Anything tangible that symbolises procreation and conception. -

Male: pole, pillar, tree. Cigar, banana, end of a rope etc., *female:* crevice, vessel, cave, mountain (breasts). - The uterus sometimes appears in dreams in place of the biological mother.

Coffin: Does not necessarily have to be a symbol of death, but can possibly be a contrasting symbol of good news.

Shadow: The inscrutable (in us or in our surroundings) - also loss of honour. - Becoming a shadow of oneself.

Snake: The dangerous, poisonous animal, but also the healing snake that knows the healing herbs. (Poison and antidote) - Recognising the natural. Separation, finding oneself. -

Eat the snake piece by piece: The person who is alienated from nature takes in a piece of nature. (Someone dreamt of a snake of which he was supposed to eat a piece every day, but had completely forgotten about it. Suddenly, however, the person who is completely alienated from nature remembers this, cuts off a piece of the snake, which remains alive unharmed, and savours it. A good sign: The dreamer comes closer to nature, to what is natural).

Shoe: Female sexual symbol.

Swimming, if skilful: good progress. Being relaxed, both physically and mentally. -

Struggling through the waves: Resistance must be overcome. -

The waves crash menacingly over the swimmer or he goes under: Fears of life, the problems grow over your head, the water reaches up to your mouth.

Column: Mostly a symbol for vagina.

Mirror (an extremely magical object): Symbolises the opposite side of things, the reflection of all being. Dreams also sometimes love this kind of symbolisation.

Current: streams of life, fertilising forces.

Spider: Is regarded as a symbol of evil. But also symbolises the primordial mother. - *Also:* Spinning oneself up, getting caught up in something.

Rod: Mostly a male sexual symbol.

Valley: Peace and tranquillity beckon, if lovely and sunny. Gloomy and impassable valley: The dreamer is in a low from which it is difficult to find a way out.

Animal dreams mostly point to passions, - *aggressive dogs* point to unrestrained sensual desires. -

The well-behaved, obedient dog, on the other hand, is a symbol of loyalty and devotion. -

An angry bull symbolises a fierce opponent who will stop at nothing. This adversary may be wreaking havoc in the chest of the dreamer. -

All wild animals point to a greater or lesser degree of danger, from outside or dormant within.

Symbols of death: Journey into the dark, travelling, going home, leaving home, suddenly dissolving and disappearing. Furthermore: long endless path or entering a distant, vast and unknown land. - Death itself appears as a masked man, robber, clergyman, thirteenth, etc.

Staircase: (A significant symbol that primarily indicates inner development.)

You climb effortlessly: You are on the rise. -

Going down the stairs or even falling down: you are going downhill. - It also depends on the speed and mood during this dream process.

Shore: An important symbol: Transition. Reaching the other shore. It includes the foreign, the unknown, the still new. - Can also symbolise death: the transition to another world.

Clock: It is important where the hands are. - *Long before twelve:* there is still time; *shortly before twelve* (twenty-four): act quickly, otherwise it will be too late. *Already after twelve:* the opportunity has passed. Something has come to an end, possibly unused, or will come to an end soon.

Vermin: (fleas, bugs, lice, etc.) Losses of all kinds. Sometimes gossip and gossiping.

Underground. *Descending or walking in it:* The invisible, the subterranean, often that of one's own nature. **Father:** person of respect. Appears in a wide variety of masks: as a king in fairy tales, as a primal ruler, primal sage, ferryman, emperor, president, master, boss, student counsellor and so on.

Travelling: New impressions and experiences, expansion of one's surroundings, provided the dream is pleasant (see also: travelling and death symbols).

Bird: symbol of the soul. To learn to understand the language of the natural in oneself, to come closer to the unconscious. - *In a negative sense:* the flighty.

Weapons:

These are directed at the dreamer: Danger threatens you! -

Use the weapon yourself: Resist, defend yourself! -

Stabbing weapons and firearms are primarily regarded as sexual symbols. Being threatened by them can be a hidden sign of sexual desire in women.

Forest: Usually symbolising the dark and mysterious. (In the gloomy forest where the witch lives.) - Also points to the diversity of our thoughts and feelings, which we usually lose track of. (You can see for all the trees

not the forest). - From a higher perspective, the forest symbolises the sum of our spiritual knowledge.

Water: A natural product that can be found in all states, hence its multiple meanings. (Water has no bars) - An important symbol of the soul, which refers to the emotional life and the unconscious, as well as to life in general in its manifold effects. - *Streams of water* indicate directing, guiding power, especially the power of life and the maternal power. -

Harmful masses of water, storm surges herald destruction, indicate a catastrophic life situation, if not the destruction of life. (The water reaches up to your mouth) Threatening masses of water are often a sign of emotional chaos. - For women, water dreams sometimes herald pregnancy.

Paths: Ambiguous, depending on the direction and nature. If the dreamer goes to the right, he is on the right path in life, is positive and energetic, but if he goes to the left, there is a danger of doing the wrong thing, the forbidden thing.

Clouds: If they are very gloomy or even shot through with lightning, this indicates great danger in the personal sphere and natural disasters, terror, war and revolution in national affairs (see catastrophe dreams).

Worms: Something gnaws at me, it worries me. The more worms, the worse the gnawing feelings. -

Worms and maggots announce that our health or our interests are under threat

To hurl or crush worms means: to defend oneself successfully.

Teeth: To *bite hard with healthy teeth* means to bite aggressively at something, not wanting to let go of a plan. - Teeth can also take the place of the inhabitants of the house, the male teeth *on the right* and the female teeth *on the left*.

the female ones. Furthermore, the *upper rows of teeth* symbolise the closer family members, *the lower ones* the more distant ones. - *Incisors* symbolise younger people, *molars* older people. - *Incisors* also symbolise household utensils, *molars* valuables. - *Losing healthy teeth* means suffering losses and damage. - *Losing bad teeth* means getting rid of bad things. - *All teeth fall out*: There is a risk of losing everything, goods or people close to you; sometimes signs of your own death. *To miss a **train** (or other means of transport)*: to miss the connection to life or to have plans come to nothing (see also railway train).

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Final remark: Once again, let us not forget the symbols of mystical dreams. These indicate stages of higher spiritual development. They do not originate from the personal unconscious, but are messages from the superconscious and only rarely appear.³

³ More detailed in MAGICAL PRACTICE - "The mystical dream and its symbolism".

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