

# Synchronicity: did Jung have it right?

Kurt Forrer

Maldon Victoria, Australia

*Summary.* 1. The Problem or the Day of the Tooth: Description of a synchronistic event from personal experience. It is a puzzling experience the observation of which requires a certain alertness of mind. It took Jung twenty years to pluck up enough courage to make his thoughts on this matter public. Jung proposed an 'acausal law' that was to form together with the triad of space, time and causality a 'quaternio'. This would have to make science even more uncertain than Schrödinger's cat. The Celestine Prophecies refer to this phenomenon as 'insights' with a spiritual bias. Stripped of its bias it turns out to be mindfulness possessed by different individuals to varying degrees. 2. Day of the Fishes: Jung's example of serial synchronicity. He admits that it is a difficult subject that requires an open mind. Six fish motifs appear within 24 hours. His attempts of explaining the phenomenon. 3. The Scarab Incident: The classic synchronistic event that leads Jung to explain this occurrence as the workings of an 'acausal connecting principle'. The occasion that gave birth to the synchronicity principle was the apparent accidental appearance of an European scarab while one of Jung's patients was telling him her dream in which she was given a piece of jewellery in form of a gold-green scarab. Jung fails to see the obvious yet comes ever so close to the real explanation. He states that such synchronicities are often accompanied by a kind of foreknowledge. 4. Foreknowledge in Dreams and Waking. Jung realises that such foreknowledge can come from our dreams. But, so he argues, it may also come in the waking state. He fails to see that foreknowledge can only come from dreams. When it comes in waking it is nothing more mysterious than a dream remembered 'cryptomnesically'. This must be examined more closely. 5. The Déjà Vu: Jung discovered that this experience is rooted in a dream. The déjà vu is the classic example of a dream come true. There are two variants of the déjà vu: one is based on a cryptomnesic recall of a dream, the other on a direct recall of a precursory dream. 6. Speak of the Devil: The description of this occurrence explains the cryptomnesic recall of a dream. It simply means the ability to recall the content of a dream without being able to detect the source of this knowledge. This is no different to recalling that Canberra is the capital of Australia without remembering where and when we had learnt this fact. It also demonstrates that foreknowledge or premonition is dream based. 7. The Broken Dream: The exclamation 'you have broken my dream!' explains that dreams may be recalled in course of conversations that touch upon the central motif of the dream. Speaking of babies, for instance, will recall the dream of this morning in which a baby figured as the highlight of the dream. 8. The Scarab Dream revisited: The synchronistic mystery of the scarab dream and its materialisation in Jung's clinic is explained in terms of the "Speak of the Devil Syndrome". 9. Return to the Day of the Fishes: The serial synchronicities of the fish motif are explained: a precursory dream spawned the recurrence of the fish motif. Jung did not realise that the main motif of a dream manifests serially. Once he went along with Kammerer who believed that there was such a thing as a law of seriality. Jung rejects this later as nothing more than a statistical problem. The serial manifestation of a dream engenders serial synchronicities. 10. The Serial Manifestation of Dreams. The V-dream from my book "Pregrams of Tomorrow" is provided as an example. 11. The Royal Road to the Unconscious. Freud's assertion that our conscious as well as our unconscious life is determined by the Unconscious. Freud can't prove this since he denies that the dream can see the future. He is unclear about the function of the dream. He only knows that it is the mirror of the Unconscious that determines our ways. He cannot come to the conclusion that the dream is a picture of the future because he believes that the dream can only picture the past. Freud remains confused. Logic can provide the crucial answer. Confusion of the masters tends to block the understanding of the followers. 12. The Star Witness to the Dream's Anticipatory Nature. The case of Michael Barnsley, a mathematician and inventor of the image compression soft ware. He had a nightmare for 20 years, which formed the basis of his eventual invention. He did not realise this until 20 years after the first nightmare. This is evidence that the dream leads and knows the whole story whereas the dreamer will be unaware of what is brewing in his Unconscious. 13. Experimental Corroboration of the Dream's Anticipatory Nature. According to a report in "The New Scientist" of 14th September 2002, Benjamin Libet of the California University experiments with brain functions and discovers that our actions are motivated unconsciously. Freud's assertion is vindicated. My finding that the dream is the template of waking experience is underpinned. 14. The Experiment of the Posthypnotic Suggestion. The posthypnotic suggestion takes place under similar conditions as the nocturnal dream. It can serve therefore as an illustration of how the dream dictates to us what to do in a similar way as does the hypnotist. The result tallies with what John Gray said who had penned the article on Libet's experiment: "If cognitive science is right, the picture of humans that philosophers conjure up when defending the ideal of personal autonomy is at least partly a chimera." 15. Determinism as the Solution to the Riddle of Synchronicity. In view of strong evidence that the dream is the precursor of waking, synchronicity is no longer a mystery, but becomes simply a series of déjà vus. 16. Causality versus the Acausal Connecting Principle of Jung. Everything points to the fact that synchronicity is not an acausal connecting principle but an 'ordinary' linking of 'ordinary' causal events. What is different is that the brain function that induces a physical action remains hidden until it is exposed experimentally. 17. Return to the Day of the Tooth 18. Extension of the Causal Chain. Causality is led back from the 3rd dimension of every day life to the 4th dimension of the dream and ultimately to the 5th dimension of the Pre-existent Reality. 19. Time and Space. The dream as the best illustration that time and space are illusory. Causality as the ultimate casualty. 20. Galileo II A changed way of seeing the world. From the geocentric to egocentric. 21. The Unitive Vision

*The causalistic view of 'chance runs' and meaningful coincidences' prevalent in western science is "in many ways a prejudice and a bias that ought to be corrected."*

Carl Jung; "The Structure and Dynamics of the Psyche"

*The experiments of Benjamin Libet of the University of California demonstrate that "the electrical impulse in the brain that initiates action occurs up to half a second before we take the decisions to act. Our actions are initiated unconsciously."*

John Gray; "The New Scientist", 14th Sep. 2002

## 1. The Problem or the Day of the Tooth

Sitting in my car I was listening to the radio while having a humble sandwich for lunch. Just as a program on dental health began, something went crunch in my mouth. The pip of a so-called pitted olive had managed to snap off the recently fitted crown of a tooth on the upper right.

If our first reaction to this anecdote is: "Just coincidence", we are most likely sceptics. Sceptics believe in an accidental coming together at one particular moment in time of two intimately related matters that have no apparent causal connection whatsoever. To put it simply, sceptics, like all common sense individuals, are fully aware that listening to a dental care program could not have caused the snapping of the crown of my tooth that my dentist had fitted with such skill and care. In short, for them there can be no meaningful connection at all between two such occurrences since it is not something that would appear to be subject to the laws of ordinary cause and effect known to science.

Jung was certainly of the opinion that connections between such events were outside the known laws of physics, which impelled him to speculate that we were dealing here with an 'a-causal connecting principle'. For folks of the west, steeped in mechanics and physics, this is hard to digest. Indeed, with such a rogue law the rest of scientific observation would be open to all sorts of uncertainties that would put Schrödinger's cat puzzle to shame. Not surprisingly, Jung found support in his view from the physicist Professor Pauli who was a student of quantum mechanics. There is, however, no need for us to get embroiled in that branch of science, for the real problem, as we shall see, is not one of physics, but one of perception.

The first thing in support of this view is the fact that not everybody is aware of such 'coincidences', yet they are in everybody's life. We may for example be in the garden of a friend of ours who is deeply engrossed in telling us about a certain butterfly when his little boy, never part of the current conversation, suddenly comes rushing out of the house with an open book in his hand. "Not now, Johnny; daddy is busy," our friend admonishes his tiny son; and although he may have clearly seen the open book and actually set his eyes on the butterflies on the double page, he may not have noticed the glaring coincidence; not until we have pointed it out to him.

Corresponding address:

Kurt Forrer  
26 Parkins Reef Road, Maldon Victoria 3463, Australia  
Email: dnaofdreams@gmail.com

Indeed, according to "The Celestine Prophecy", our inability to spot such 'insights' is, if I am not mistaken, a measure of spiritual retardation. And conversely, the more often we can spot these coincidences, the greater is our spiritual alertness supposed to be.

While I cannot share the author's spiritual bias, I must agree that having these 'insights' is clearly a matter of awareness, in short, of a mental alertness that is present in different persons to varying degrees.

Jung, as he says in his essay on synchronicity, had grappled with this problem for a long time without publishing his concern. Indeed, he admitted in his foreword to it that he had "lacked the courage" to air his ruminations about this vexing phenomenon in public for twenty years, merely alluding to it "without discussing it any further." (419) He had hesitated because, as he confessed, the subject "made uncommon demands on the open-mindedness and goodwill of the reader." (419)

So what gave him the impetus in the end to open his heart and put the matter courageously on the table? The reason he gave for this fits in with the observations made in "The Celestine Prophecy" which, when purged of its spiritual bias, might be phrased something like this: the increase of 'insights' is commensurate with increased awareness. In Jung's own words: "If I have now conquered my hesitation and at last come to grips with my theme, it is chiefly because my experiences of the phenomenon of synchronicity have multiplied themselves over decades, while on the other hand, my researches into the history of symbols, and of the fish symbol in particular, brought the problem ever closer to me." (419)

## 2. The 'Day of the Fishes'

When we find out just what occurred on the 'Day of the Fishes', we are not surprised that Jung could no longer defer a more forthright and rigorous approach to this mystifying phenomenon. The definitive occasion began on the first of April 1949. Here is his own record of the sixfold recurrence of the fish motif within 24 hours: "Today is Friday. We have *fish for lunch*. Somebody happens to mention the custom of making an '*April fish*' of someone. That same morning I made a note of an inscription, which read: 'Est homo totus medius *piscis* ab imo'. In the afternoon a former patient of mine whom I had not seen for months, showed me some extremely impressive *pictures of fish*, which she had painted in the meantime. In the evening I was shown a piece of embroidery with *fish-like sea-monsters* in it. On the morning of April 2 another patient, whom I had not seen for many years, told me a dream in which she stood on the shore of a lake and saw a *large fish* that swam straight towards her and landed at her feet. I was at this time engaged in a study of the fish symbol in history. Only one person mentioned knew anything about it." (426) But this was not all. In a footnote on page 427 he added something, which he reiterated in the appendix on synchronicity: "A few months later, when I was using this series for a larger work and had just finished writing it down, I walked over to a spot by the lake in front of the house where I had already been several times that morning. This time a fish a foot long lay on the sea-wall. Since no one else was present, I have no idea how the fish could have got there." (521)

This remarkable episode shows that synchronicity has another face than that of a single coincidence such as I have described at the beginning of this paper. This kind of

proliferation of one particular motif within such a short time span makes this phenomenon even more extraordinary. Jung was, of course, not the first one to have noticed such frequent recurrences of one and the same motif, or as he put it, of 'runs of chance'. He enumerated many forerunners. One among them that loomed rather large was Kammerer. Jung was inclined to go along with his explanation that these 'runs' must be subject to something like a 'law of seriality'. (425) But in the end he dismissed this view of things by saying that Kammerer's "concepts of seriality... tell us no more than that the 'run of chance' corresponds to statistical and mathematical probability." (425)

Of course, that was not the end of the matter for Jung. As he constantly kept coming across connections, which he "simply could not explain as chance groupings or runs", he was dragooned into pursuing the matter more systematically and with greater resolution. In the end it led him to confess: "What I found were 'coincidences', which were connected so meaningfully that their 'chance' concurrence would represent a degree of improbability that would have to be expressed by an astronomical figure." (437)

### 3. The Scarab Incident

One such 'coincidence' was the famous scarab incident. It began with the dream of one of his patients, a young woman he had been treating without success because she "proved to be psychologically inaccessible." (525) Because of this he had to confine himself in the end "to the hope that something unexpected and irrational would turn up", something that might burst her Cartesian rationalism with which she had girded herself.

And turn up it did. It came in form of an "impressive dream the night before" she found herself at Jung's clinic retelling it. (525) In this dream someone had given her a costly piece of jewellery in the shape of a golden scarab. While she was still relating her dream, Jung heard a rapping on the window. When he turned around he discovered "that it was a fairly large flying insect that was knocking against the window-pane from the outside in the obvious effort to get into the dark room." (525) After Jung had opened the window, he caught the insect as it flew in. "It was a scarabaeid beetle", he wrote, "or a common rose-chafer whose gold-green colour most nearly resembles that of a golden scarab. I handed the beetle to my patient with the words, 'Here is your scarab'." (525-6)

Jung admitted that nothing like it ever happened to him before or since. Because it epitomised, like nothing else, the mystery of synchronicity, he saw it "as a paradigm of the innumerable cases of meaningful coincidences that have been observed not only by me but by many others, and recorded in large collections." (526) From there he went on to say something quite remarkable: "They include everything that goes by the name of clairvoyance, telepathy, etc., from Swedenborg's well-attested vision of the great fire in Stockholm to the recent report by Air Marshall Sir Victor Goddard about the dream of an unknown officer, which predicted the subsequent accident to Goddard's plane." (526)

As we read this last part of the quote we wonder at once: was Jung listening to his own words? Dream! Prediction! Should that not have rung a bell in the steeple of this giant of dream interpretation, who just told us in the paragraph before that a patient of his had a dream in which someone had handed her a golden scarab gem, only to be handed a live scarab of gold-green colour on the day after? How curi-

ous is this phenomenon of not seeing the forest for trees. It seems to ambush even the most brilliant professionals in their very own field of expertise.

It is indeed fascinating how this event of events bowled the master interpreter over. It is the more captivating, since after telling this classic case of synchronicity he kept hovering around the solution to the problem. This is evident from the fact that instead of making the connection between the dream that predicted Goddard's aeronautic accident and the scarab dream of his recalcitrant patient there and then, he skipped from birds heralding death to Babylonian and Egyptian soul birds, from Rhine's investigations into the psi factor to yet another predictive dream. This time his attention came to rest on the case of J.W. Dunne's dream of a volcanic disaster. Once again it was confirmed that it too had been predictive, yet Jung did not make the expected connection. Instead of stamping his foot and crying out 'eureka!' he continued as if his quarry was roaming deep in the heart of a darksome forest, instead of mockingly exposing itself within striking distance at the edge of the woods.

And so, happily oblivious to the proximity of the solution to that teasing beetle episode and a host of other, similar occurrences, he proceeded by telling us that Dunne's experience of dreaming things ahead was not really so unusual, for "we often (!) dream about people from whom we receive a letter by the next post." (444)

Yet even after this crucial insight, confirming that dreams do come true, and not just at odd occasions, but frequently, he once again skirted around the crux of the matter in order to ponder subject matter that was far removed from dreams and their materialisation. These ruminations included an astrological experiment (459-484) a review of forerunners of the idea of synchronicity (485-504) a conclusion (505-519) with an apology stating: "I am only too conscious that synchronicity is a highly abstract and 'irrepresentable' quantity," and finally an appendix (520-531) which amazingly contains a host of choice cuts of that retractable beast he wanted to hunt down and dispatch so he could pull out its still palpitating heart.

Incredibly, he overlooked all these appended offerings, displaying with even greater drama how spectacularly close he had been all along to the resolution of synchronicity's mystery.

### 4. Foreknowledge in Dreams & Waking

Finally, after telling us that startling example of the horse and carriage dream a student friend of his had, which then materialised in perfect literality shortly after he went to Spain on holidays (522) he touched upon what I see as the cornerstone to the edifice that is the theory of the predictive nature of dreams. It is the *déjà vu* of which Jung wrote: "The sentiment du *déjà vu* is based, as I have found in a number of cases, on foreknowledge in dreams." (522)

But then he added something that possibly explains the reason for his hesitation, or indeed, unwillingness, to recognise the role of the dream as the pivotal point in synchronicity: "But we saw that this foreknowledge can also occur in the waking state." (522) Clearly, Jung thought that there were two kinds of foreknowledge: one gained in dreams, as he put it, and the other apprehended independently of dreams in the waking state. Unfortunately he did not explain how we might obtain foreknowledge or precognition in the waking state. Instead, he went on to say that people often put this gift in the same basket with "clairvoyance, telepa-

thy etc., without being able to explain what these faculties consist of, or what means of transmission they use in order to render events distant in space and time accessible to our perception.” (523)

From this is evident that the question whether or not there are two types of foreknowledge, or only one, must be addressed and resolved, in order to make a more astute judgement about the root of synchronicity. So we can do that systematically, we need to look first at the déjà vu itself and how it relates to foreknowledge.

## 5. The Déjà Vu

My own research into the déjà vu convinced me that Jung was absolutely right when he declared that the déjà vu was a revisit of something we had dreamt before. In my experience such dreams come to us often the night before the déjà vu occurs, just as the scarab dream came to Jung's patient the night before she retold it at his clinic.

I am aware that the positivists explain this phenomenon by means of a 'split brain function'. They insist that it is an illusion of perception. When I investigated this matter, I found that a significant number of people who have had the experience of this curious 'double-take' have, upon reflection, remembered a dream that had anticipated the very event in question. Naturally, the positivists will declare that these people would have 'reconstructed' the sort of dream memory that in their view went ahead of its subsequent waking manifestation. Whenever I have discussed this with positivists and other sceptics, I have found that they were not exactly prolific dreamers and none was in the habit of keeping a dream diary.

When, on the other hand, we do keep a dream diary and observe the subsequent waking periods, we soon discover that the déjà vu is merely the classic case of a dream come true, where in fact the dream memory manifests verbatim and presents itself in our consciousness together with its waking manifestation in perfect simultaneity. It is this curious overlap of the dream memory with its waking realisation that gives us that vexing sensation of a 'double-take'. Put succinctly: *The classic déjà vu is a literal manifestation of an anticipatory dream overlaid by its precisely synchronous recall.*

But, as the argument of the positivists suggests, not everyone is able to recall the dream that hatched the déjà vu. When it comes to this ability, we can be like the father who was unable to see the synchronicity of the butterfly convergence. Only patient and careful observance and meticulous recording will in time reveal that every déjà vu is based on a dream, whether this is recognised or not. The explanation for this is that in the case when we don't recall the dream that hatched its waking counterpart, we apprehend its source *cryptomnesically* instead of openly. In other words, at such times we recall only the content of the source-dream while being unable to remember the dream as such. This is no different from any other memory failure not connected with the recall of dreams.

## 6. 'Speak of the Devil' as typical Cryptomnesic Recall:

A typical example for such cryptomnesic recalls is what I call the 'Speak of the Devil Syndrome'. In such a scenario the cryptomnesic content of a dream impinges on our mind with the result that we will have the distinct sensation of a

kind of foreknowledge of what is about to happen. Such a situation is prone to arise when we are chatting with a friend in the street, speaking in the course of our conversation about a certain person, for instance. We may then suddenly be getting the feeling that we are about to meet that particular acquaintance or friend. And sure enough, as we keep chatting, the very person we had mentioned in conversation will appear out of a crowd of people, or come around the next corner. It is at such occasions that we exclaim: "Speak of the Devil!"

Jung attested to such occasions of which he said that they "occur in every conceivable form and by no means infrequently, but after the first momentary astonishment they are as a rule quickly forgotten." (522) Jung did not claim that such occasions were based on a dream memory as I do, but he did say, "It is difficult to avoid the impression that there is a sort of foreknowledge of the coming ...events." (521) As I see it, the "Speak of the Devil" episode is principally a cryptomnesic déjà vu where the recall of the dream memory, instead of overlapping with its manifestation, happens before its actual realisation in the waking state.

From this is evident once more that we can recall something we have dreamt about without realising that we had dreamt it beforehand. When we now put the two cases of the classic déjà vu together, we can see that we can have foreknowledge that we are able to clearly identify as having been grounded in a dream; but we can also have foreknowledge the source of which we do not recognise. What I here then propose is that the 'foreknowledge' Jung had called 'foreknowledge in the waking state' is really a 'cryptomnesic recall' of a dream. In short, there are not two kinds of foreknowledge, instead there is only one, and that one is indubitably rooted in a dream.

## 7. The 'Broken Dream'

Apart from cryptomnesic déjà vus there are other variants of 'something we have heard or seen before'. One such variant is the 'broken dream'. The situation that illustrates this best has us chatting with a friend, for instance. Suddenly, in the midst of our conversation our friend will unexpectedly interrupt the dialogue and exclaim as we speak: "You've just broken my dream!" If we have never heard this expression and ask our friend: "What do you mean by 'broken my dream'?" she will say: "What you have just said to me brought back my dream from this morning. It was when you talked about a lost baby that my dream came to mind. I wondered upon waking, why I should have had such a dream, for I don't have any friends or acquaintances with small babies, and I certainly am well past looking after babies of my own!"

While this does not fit into the mould of the classic déjà vu, it is nevertheless something that our friend has 'seen before', although not in the literal manner that is evident in the classic déjà vu. Yet it is close enough to what has been said in the conversation. This closeness is obviously enough to stimulate the hidden memory of the precursory dream, so bringing it to the surface. This is really no different from any other associative trigger to the memory in situations away from dream recall. Memory is after all built on an associative network.

Clearly, the 'broken dream' is nothing but a variant of the classic déjà vu. What is of paramount importance to note and remember here is that both the classic prototype and its variant demonstrate that **a dream memory may readily surface at the moment a precursory dream is manifest-**

**ing in the waking state.** While in the classic version the recall of the dream will be simultaneous and overlapping with its corresponding manifestation, in the 'broken dream' the recall *will follow* the manifestation of the congruent motif in the usual manner of an associative memory trigger, where we normally say: "That reminds me of..."

## 8. The Scarab Dream revisited

So how then is it with the scarab dream? Is it also a variant of a déjà vu? What happened in Jung's clinic is most certainly something that had been 'seen before' by the dreamer. In fact, the dream scenario varied very little from its actualisation in Jung's clinic. In the dream the patient was *given* a golden scarab. In waking she was *handed* a gold-green scarab. The only difference between those two gifts was that one was a piece of jewellery while the other was a live beetle. The central objects of the two scenes, although not identical in substance, were nevertheless identical in motif. They were in fact a lot closer in form and colour than many of the fish motifs Jung enumerated in the series of the 'Day of the Fishes', which he saw as synchronistic occasions. The plots of both the nocturnal event and its corresponding waking manifestation were perfectly parallel. There was the *giving* of the piece of jewellery of the golden scarab and the *handing over* of the live golden-green scarab. It is somewhat curious to discover that Jung paid little attention to this *congruence of action* when at other times, particularly in connection with his criticism of Freud's disregard for context, he was so particular about following the plot of the dream, in order to arrive at a valid interpretation.

Clearly, in the case of the scarab incident we are face to face with nothing more mysterious than a variant of the déjà vu. Which variant? The 'Speak of the Devil' variant! Just as in the 'Speak of the Devil' case, the dreamer of the scarab episode was talking about her golden scarab she was given in her dream, when its physical counterpart miraculously appeared. Indeed, Jung might well have exclaimed: "Speaking of the Devil!" while handing the beetle to his patient. And although the beetle was not identical in substance with the beetle of the dream, it was nevertheless easily and unmistakably identified as its waking counterpart. *For this reason the scarab incident may legitimately be regarded as an episode of a dream come true!*

## 9. Return to the 'Day of the Fishes'

While the 'synchronicity' of the scarab incident is easily explained by means of a manifestation of a dream as it is being told, it is not so obvious to recognise what is happening when a series of motifs recurs as in the example of the 'Day of the Fishes'. The reason for this is, of course, the fact that Jung had no precursory dream to report, nor was he speaking of any kind of foreknowledge. Faced with such a case we must nevertheless ask ourselves if runs of this kind could not also be rooted in a dream, much the same as the déjà vu and its many variants.

Long before I had read any of Jung's papers I was deeply preoccupied with the mystery of the dream quite generally, and with its power to foresee events in particular. Shortly after a harrowing nightmare that was more real than everyday waking experience, I had a dream that engendered seven manifestations of its central motif on the ensuing day. When I told one of my fellow students who was steeped in Jungian psychology he exclaimed: "Synchronicity!" "What is that?" I

queried. He then took me straight to the library of the university where we were studying and pulled out the volume of Jung's 'The Structure and Dynamics of the Psyche'. That in hand, I familiarised myself with Jung's essay on synchronicity. When I came across the passage of the 'Day of the Fishes', I recognised it at once as an experience I had been having quite regularly since my nightmare. Each time such a run occurred to me, I could point to a dream that I had recorded in the morning upon waking. This showed me clearly that these apparent 'chance runs' were no less rooted in a dream than the scarab incident or the 'Speak of the Devil Syndrome', or the 'Broken Dream Syndrome', and quite generally, the déjà vu of either kind. If Jung didn't have a precursory dream or some kind of foreknowledge to report, it was simply because the dream that had spawned his fishes did not impinge in anyway on his mind. This was contrary to other occasions when he observed that in connection with such 'pile-ups', as he called them, foreknowledge was distinctly part of the experience. As he said himself: "*Now, the more the foreseen details of an event pile up, the more definite is the impression of an existing foreknowledge, and the more improbable does chance become.*" (522) In a way, this was like saying that Jung should have had some sort of foreknowledge in conjunction with the fish series, which as we now see, must have been founded in some precursory dream.

## 10. The Serial Manifestation of Dreams

By way of demonstrating what exactly happens in such cases, I wish to reproduce a condensed form of the V-dream that I have published in my dream book "Pregrams of Tomorrow" (Pp. 64-72) The dream that engendered the 'run' of manifestations was as follows:

"A pack of huskies is rushing out into the wide open spaces of the polar region. In typical V-formation they travel across the featureless white of the landscape, barking exuberantly." When I woke up from this dream, there was nothing left of it except a feeling of happy expectations. It was only when I sat up in bed and stretched myself, spreading my arms wide and high, that the dream came back to me in a flash. Since it was this very V of my arms that brought back the dream, I knew from experience that it must be the V-formation of the huskies in the dream that was its central motif. And this became ever clearer in the course of the day. Here is an abbreviated reproduction of the seven serial manifestations of the dream:

SM1 6.50 a.m. As I stretch out my arms my focus is on the V of the cornice in one corner of the bedroom. My wife asks expectantly: "Are we going out anywhere this weekend?"

SM2 11:38 a.m. We are on the way to a picnic. The girls spot a flock of swans overhead flying in typical V-formation. There is general excitement.

SM3 1:47 p.m. Per chance we come to a picnic ground called 'Love's Creek'. We stop and cook our meal after which I ask the girls to clean the litter on the grounds. I cut a stake for each and sharpen it to a spear. They go about spearing papers and burn them in the picnic fire. After repeated burning the spear tips catch on fire. The girls get the idea of dousing the glowing sticks in the nearby (Love's) creek. They shriek with delight at the sizzling and hissing this engenders. Cleaning up papers is now forgotten. Instead, the two girls hold the tips of the spears together so that the flames at the points stay alight, which ensures good sizzling. In this way the two spears form a clear V with burn-

ing apex.

SM4 8:10 p.m. I am walking in the garden with baby son in my arms. A bright moon shines overhead. I point to it to attract the boy's attention. Excitedly he too points and our index fingers join at the tip to form a V.

SM5 Minutes after this we return to the lounge. The family is watching TV. Elizabeth R is screened. Mary Queen of Scots stands before the block. Suddenly she lunges her torso forward with her arms spread out like wings behind her, which engenders surprisingly deep emotions in me. Later her lap dog is found to have been under her skirts.

SM6 9:56 p.m. The girls clamour for a bedtime story. They choose the story of Odysseus' encounter with the Cyclops. The illustration shows Odysseus' men holding a pole over a fire, which they later plunge into the Cyclops' eye. The figures in the illustration form a clear V.

SM7 11:45 Exuberant lovemaking.

Clearly, this is not a random series. Apart from sharing a common motif, it is being held together by the associative threads of emotions that pervade the seven episodes. The whole series begins in bed and ends in bed. When read together, the collection of episodes becomes a terse story of exuberance, excitement and loving. "Love's Creek" flies like a banner over the whole day. When we look at the mythology of the swans, we learn that they were thought to carry the soul of the dead king (or queen) to the North Pole where, in the swan's breeding ground, it would reincarnate. This theme is continued in the death of the queen that seems to fly out of this life. The scene of the Cyclops is not just a portrayal of blinding for the sake of gaining freedom, but it also prefigures sexual intercourse that too is liberating and is followed by the death of countless spermatozoa. We recall here that Freud had said that the eye was symbolical of the vagina. But the V too is a feminine image. As we realise this, the interplay between the feminine V, the burning pole, and the flaming lances dipped in the creek, give the exuberant rushing out towards the polar region an unmistakably erotic slant. Indeed, the whole series might be put into the eighth house of astrology, which is about sex, death, and transformation.

Much more could be said here of the amazing interweaving of motifs and themes that transforms the whole series from an apparent random collection of identical motifs to a coherent, harmonious story, echoing the theme of the source-dream. This may not be apparent in every case. It may seem strange, for instance, that the V of the dream had been formed by a pack of huskies when the only manifestation with a dog was that of the queen's lap dog under her skirt. But as we look closer, we see that the shape of the Queen's skirt formed a 'canine V' by association. This picture is further augmented by the story of Odysseus with the lines that say: "When morning came, the flocks surged out to pasture, their master feeling the back of each sheep." (The Iliad and the Odyssey, Golden Press, pg. 57) Thus, apart from being strong evidence that the dream is the forerunner of what we later experience in waking as an apparent random run, this series also underscores Freud's conviction that "the more one is concerned with the solution of dreams, the more one is driven to recognize that the majority of the dreams of adults deal with sexual material and give expression to erotic wishes." (Sigmund Freud, "The Interpretation of Dreams", page 520)

If Jung had been able to observe a series like the one described, together with the realisation that it was born

of a dream, he would have had to ask Freud for forgiveness for insisting that the 'concrete' sexual interpretation of the dream had no place or only a subservient role in psychoanalysis. And conversely, if Freud had made the same observations, he would have had to acknowledge that the dream was capable of seeing the future. The recognition of this would have given him the framework for a scientific test into his hands, which Jung considered impossible; a test, in other words, that was able to verify his sexual interpretation scientifically. In short, all that was needed for Freud, in order to substantiate his claims, was to make the appropriate sexual predictions based on a series of dreams, and then compare them with the subsequent sexual behaviour of the dreamer on the dream day, i.e. the waking period immediately following the dreams. (See IJoDR, "To test or not too test", Vol. 7 No 2, October 14)

Indeed, for a start all he had to do is to ask his patients if the results of his analyses tallied with their sexual activities, their abstinence, their indifference or frustrations on the dream day. The results of such an enquiry would have surprised him, for he would have seen to his astonishment that his analyses would have been confirmed in most cases. But he would also have discovered that some of his interpretations had failed to hit their target mainly because of his tendency to go against the context of the dream on occasion. For this, Jung deservedly rapped him over his knuckles. A classic example of his disregard for the plot is to be found in the Praguian dream where he interpreted the buildings of the citadel of Prague with perfect appropriateness as representative of the female body. But then, instead of going along with the dream's plot that clearly stated: "My wife led me along the piece of street up to the little house and pushed the door open," he insisted that the dreamer did not have the kind of intercourse indicated by the dream out of "consideration for her". (Opus cit. 522) Had he followed, instead, the practice of the Mesopotamian Arabs (who had inherited the Babylonian practice of interpretation) cited in a footnote (Opus cit. 172) he would have stood corrected in his Praguian interpretation, and learnt at the same time that the sexual meaning of dreams could be scientifically verified. For this practice in the mould of the ancient art of dream divining was not only logical, but also wise. When it came to questions of a sexual nature, these Arab interpreters would regularly ask the dreamers prior to their interpretations: "Did you copulate with your wife the night before the dream or after you had the dream?" (Ibid 172) If Freud had followed this model, he would soon have found himself devising a systematic framework of prediction and validation of his interpretative work.

But Freud was, of course, barred from this because he didn't acknowledge that a dream was predictive of things to come. Yet, paradoxically, he asserted, "the actions we ascribe to coincidence or free choice are in reality subject to unconscious mechanisms." ("Freud", Octave Mannoni, Rohwolt's Monographien, August 1975, Rohwolt Taschenbuch Verlag GmbH, page 81, my translation) As is easy to see, this is a direct corroboration of my observations that the dream is the blueprint of every waking experience. But how did Freud arrive, so must we ask, at such a conclusion, when he didn't believe in the anticipatory character of the dream and so couldn't test his assertion by means of prediction and verification?

## 11. The Royal Road to the Unconscious

It is well known that Freud believed that the dream was the Royal Road to the Unconscious. By this he could only have meant that the dream was a reflection of what was happening in the Unconscious. Armed with such a magic mirror, one would have thought that he would have said of the Unconscious exactly the same as what he had maintained of the dream: that it was incapable of viewing the future and was condemned to look forever towards the past. Strangely enough, he came to the opposite conclusion, namely that the Unconscious and not our personal awareness was the driving force in our life, thus taking all the decision making out of our hands. As Mannoni had put it, "(the Unconscious) implied for him a determinism that rules both the conscious and unconscious life absolutely." (Opus cit. page 80)

We can only speculate how Freud had arrived at such a deterministic view of existence. It seems that his sceptical attitude towards the dream's capacity to anticipate the future was overruled by the machinations of his own Unconscious.

In view of this contradictory stance Freud had taken, it is not surprising that Mannoni, who had penned the little booklet from which I have quoted the above, said in this connection: "This theory (of Freud) is not completely worked through. It suffices Freud to show that the actions, which we ascribe to coincidence or freely made decisions obey in reality unconscious mechanisms. He evades the metaphysical difficulties for which he has no interest." (Opus cit. page 80)

Here Mannoni was too kind in his adjudication. Obviously it was not that Freud lacked interest in pursuing the question any further. Instead, it was an inadequate understanding of the role the dream had to play in relation to the Unconscious that bogged him down and forced him to quit the matter. Clearly, if the dream was the way to the Unconscious, as he maintained, he should also have seen that it was nothing less than a direct reflection of the 'predetermining contents of the Unconscious', and thus a clear view of the future. Once more, we are face to face with that curious phenomenon encountered earlier on, where an expert fails to see the forest for trees. It seems to me that this very failure of the masters to spot the obvious must have been, and still is, a factor in preventing their followers from seeing it themselves. Thus, Freud retarded the recognition of the dream's prognostic ability due to his point blank denial that the dream could see the future, while Jung had the same effect by insisting that the dream was merely reconnoitering future possibilities, despite the numerous materialisations of dreams he had witnessed and recorded. It is because of such impediments set up by the masters that we must now look at a case of the materialisation of a recurrent dream that is strong enough to break this 100-year deadlock.

## 12. The Star Witness to the Dream's Anticipatory Nature

There is no better example of the dream's anticipatory nature than the recurring nightmare that plagued the mathematician Michael Barnsley for twenty years. As is well known in psychological circles, a recurring dream will reappear time and time again until its message is understood and acted upon. A man out of work, for instance, may repeatedly dream that he keeps missing the bus. But the day he gets a new job, the dream, or indeed the nightmare, will

disappear. Something similar happened to Michael Barnsley who began to be visited by a disturbing dream while still a student of mathematics. In it he was presented with the problem of sorting out a tangled mess of wires on a matrix that resembled something like the switchboard of an old-fashioned telephone exchange. As much as he tried to untangle the bewildering muddle of wires, he invariably proved unequal to this task. The main reason for this was that he had no idea what the confronting matrix was for; what its task would be if he managed to sort out the wiring.

These distressing nocturnal upheavals harassed him until he came across a demonstration of Benoit Mandelbrot's fractal mathematics. Realising its potential as a means to create image compression software, he explored possible ways to go about it. He did not have to wait long before the twenty-year-old nightmare returned. But this time it came in a totally new dress. This is what Barnsley himself said in the documentary called 'Colours of Infinity': "The discovery of how to automatically calculate the collage of an arbitrary picture came to me in a dream. (In it) I saw how you could straighten out the switchboard, how all the wires would come untangled and be nicely connected, and how you would join all the wires from big blocks to little blocks in the grid. I woke up one morning and I knew I had discovered the total secret to fractal image compression... So the goal was now to be able to capture this fire of Prometheus, this fractal wonder, put it in a box and being able to make this available to everyone." (Documentary film hosted by Arthur C. Clark)

Like no other, this case of a dream-inspired invention shows that it was not the dreamer but the dream itself that was in charge from the beginning to the end. Put another way, it demonstrates that it was *the dream's idea to build image compression software and use Michael Barnsley as its head and hands*. It also corroborates Robert Louis Stevenson's suspicion that it was not only the plots of his stories that came from his dreams, but also the subsequent remodelling of the dream stories into tales of the waking world. And ultimately this also allows us to understand why Mozart said of himself: 'I am not a composer, I am a mere copyist!'

## 13. Experimental Corroboration of the Dream's Anticipatory Nature

While all this may be strong evidence in favour of the idea that the dream is in charge of inventions and all sorts of artistic activities, and indeed the actions in our daily life, it may still seem too anecdotal to be conclusive for the scientific mind. To put this on solid scientific ground, we need to find experimental support that demonstrates that it is not the waking ego that initiates action, but something beyond its control.

This experimentation has now been made possible thanks to modern instrumentation that allows us to observe *directly* what is happening in our brain when faced with situations that require action on our part. The experiment in question has been devised by Benjamin Libet of the University of California.

A report of his work in 'The New Scientist' of 14th of September 2002 shows that "the electrical impulse in the brain that initiates action occurs up to *half a second before* we take the decisions to act. Our actions are initiated unconsciously."

Freud's assertion that the Unconscious implied a determinism that rules both the conscious and unconscious life absolutely is vindicated. As we have seen in context of "The Royal Road to the Unconscious", Freud arrived at this conclusion despite his inability to credit the dream with the propensity of apprehending the future. But when we unravel his tangled logic, we see that the dream as the path to the Unconscious is inevitably also a reflection of what is going on in the Unconscious. Seen in this light, the dream clearly becomes *instrumental* in bringing the contents of the Unconscious to the surface, to our waking consciousness.

So what then is happening *half a second before* Libet asks his experimental subject to get off his chair, for instance, and walk to the door? Put another way: What makes the precise section of the subject's brain 'light up' that is needed for the direction of the muscular system in such a task? It can only be the *memory of the dream* the subject had in the morning or even days before experimentation with Libet. In that memory must have been built in the very command that Libet would give his subject half a second after the activation of that particular sector of the brain! For this to be able to take place the dream memory would have to have surfaced precisely at the required time; at least half a second before Libet was able to make his request.

We have seen that this kind of premonitory activation of the brain is quite within the capability of the dream. The example we have examined in this regard is the 'Speak of the Devil Syndrome', something which Jung himself had witness often and of which he had said that such occasions "occur in every conceivable form and by no means infrequently, but after the first momentary astonishment they are as a rule quickly forgotten." (522)

It seems incredible that the dream could be so intimately interlinked with its corresponding waking manifestation. One of the things that must worry us is the unbelievable synchronisation that is involved in such split-second timing. Fortunately we have a splendid example of how all this can work. This example is provided by an experiment in post-hypnotic suggestions.

#### 14. The Experiment of the Posthypnotic Suggestion

What is required for this experiment is a subject that is susceptible to deep hypnosis. This is necessary since only deep hypnosis shares the precise symptoms of the nocturnal dream and thus parallels what is happening to us while we are immersed in the dream state of the night. In other words, it evidences REM and with it the same brain wave frequencies of 4-8 Hertz or 4-8 cycles per second. These brain waves have been dubbed Theta waves. Apart from occurring in the dream state, they are also characteristic of the deep meditative state, or when we have sudden creative insights, flashes of intuition or spiritual experiences. But they also play an important part in retrieving memories, including dream memories.

The experiment itself goes something like this: The hypnotist puts the subject into the hypnotic state. Once in deep hypnosis he will say to his subject: "Five minutes after I have brought you back to waking consciousness you will go over to the table there, grab the vase with those flowers in it, take out the flowers and pour the water in the vase over my head. When you wake up you will not be able to remember that I have ordered you to do all this." After this the subject is

brought back to ordinary waking consciousness. The hypnotist will chat with his subject about this and that when exactly five minutes after waking up the subject will go to the table, grab the vase, take out the flowers and then pour the water in the vase over the hypnotist. When asked why he did this, the subject will find a perfectly rational justification. He may say: "I saw that you looked very feverish and so I thought I would cool you down to save you from collapse."

From this we see that the dream (which in this case was artificially induced) is perfectly synchronised with waking time. In short, it can give the orders to us to act at a precisely given time. *We are impelled to deduce that the appropriate dream memory must be constantly shadowing us throughout the day, prompting our every action.* It also illustrates the workings of the cryptomnesic recall in a truly ideal manner: the dream's command, like the hypnotist's, drops into our waking consciousness allowing us to believe that it was our own idea to act in a given way. In short, we will never know the true motivation for our acts. All justifications we give for them remain pure rationalisation.

John Gray, who wrote the report on Libet's experimentation agrees when he said: "If cognitive science is right, the picture of humans that philosophers conjure up when defending the ideal of personal autonomy is at least partly a chimera. True", so he continued, "Libet allowed that we can veto what the brain had initiated, but it is unclear how we can even know that we have deliberately exercised this capacity. For all practical purposes it might as well not exist."

I see inspired dreamers like Robert Louis Stevenson and Mozart nodding their heads. But what about Michael Barnsley? Somewhat nonplussed he asked: "How can we reconcile free will with Newton's determinism...how does God do that?"

The answer to this is simple: Free will is without any doubt a distinct and undeniable feeling everyone has. But the notion of choice loses its potency when we remember the dream that inspired us to act in this or in that way.

#### 15. Determinism as the Solution to the Riddle of Synchronicity

Whenever the idea of determinism comes up in conversation, I can see the hackles rise on the sceptics and their allies. For the majority of those educated in a western climate of thought, predetermination is absolute anathema. When I put this view once to a young woman who was normally well in control of herself, a veritable storm of protest was unleashed. But after a barrage of stinging words she suddenly stopped and asked: "Why am I so upset about this? Does it mean that I can't be as sure about being in charge of my life as I thought I was; that I have free will?"

Indeed, do we really know that we have the power to choose and own that precious commodity we call free will? Normally we take it for granted. But this changes when we learn something thoroughly fundamental as we follow our dreams, record them meticulously, and spot their corresponding waking manifestations. This something fundamental is the fact that the more we look into this matter, the denser becomes the evidence that all dreams seem to be predictive; that all dreams must be components of a blueprint for life. The first evidence in support of this is the *consistency principle* that operates within nature that impels us to ask: "If one dream has come true, why not all the others?" I am aware of Schrödinger's cat sitting right behind me, not

exactly purring. I am not sure if I should worry about that since it may well be that it is not the underlying reality of the world that is uncertain, but the way quantum mechanics forces its adherents to apprehend it!

The second piece underpinning the idea that all dreams come true in one way or another is that not only Jung had reported numerous dreams that had materialised, but a host of other people all over the world as well. Books, such as Brian Inglis' "The Power of Dreams" exemplify this. In that work he devotes a whole chapter of 171 pages to 'Dreaming the Future' and records some amazingly long dreams that manifested literally in the waking world. Another book worth mentioning in this context is "The Future is Now", by Arthur Osborn. In light of such studies the predictive nature of the dream can no longer be blithely dismissed as was done by Freud at the end of the 19th century.

Indeed, when we observe, as J.W. Dunne did, for instance, the notion of coincidence gradually fades away. Those who have read Dunne's book, "An Experiment with Time", may interject here reminding us that Dunne believed that only 50% of our dreams were about the future, while the other 50% were about the past. Dunne came to this conclusion, because like Freud, he did not fully comprehend the language of dreams. Once we understand that the dream makes good use of past experiences much in the same way as our everyday language does, it becomes at once apparent that its references to the past are simply a device of economy. Here the dream simply says to us: "Watch, what has happened long ago - or even yesterday - will come up again!" But, of course, this 'recurrence' of a past event won't be exactly the same as its past precursor. If we observe such past memories taken up by the dream, we will find that, contrary to Freud's observation, they are not "a perfect likeness of the past." (Opus cit. 783) They are in fact modified to one degree or another. In other words the future events foreshadowed by means of such modified past memories will differ according to the respective modifications. From observations such as these, it is not such a giant step to reach the all-important conclusion that if one dream can see the future, all of them might well do so. And if that were the case, then the ultimate inference would be that if our dreams are able to see the future, the future itself must be right here and now. Put another way: *in the background of everything that was, is and will be, there would have to be an Infinite Pre-existent Reality* instead of Dunne's Serial Universe, which he construed in order to explain how it was possible to see the future. And with that the Multiverse, or even the more modest Parallel Universe, would also become little more than idle speculation.

## 16. Causality versus an Acausal Connecting Principle

So was Jung right when he said: 'The causalistic view prevalent in western science is in many ways a prejudice and a bias that ought to be corrected'? Clearly not. Within the relationship of the dream and of waking the law of causality is at work as much as in any other situation. But what western science, generally speaking, has not yet acknowledged, is the fact that the cause of our action has deeper and subtler roots than what is ordinarily presumed.

Before pursuing these roots of causality further, we must first clearly articulate that ***synchronicity is not an acausal connecting principle, but instead a definite causal link-***

***age.*** In its simplest form it is that of a dream manifesting in terms of a waking correspondence, as we have seen in our examination of the scarab incident. It is, of course, the fact that in such a scenario the dream shows to be much more than an arbitrary mental function, which presents the real difficulty. If it could be shown that it was an intelligent link between mind and matter instead of a mere random occurrence, science could have no objection if we declared it to be a part of a natural and effective causal sequence. After all premeditation to a murder is a mental act that may have physical consequences, which a court of law would most definitely recognise as a serious factor in its judgement. In short, intelligent mental activity cannot be excluded from a chain of cause and effect.

The dream is not merely a random sparking off in the neurological system of the brain. This is supported by means of Libet's experiment, Michael Barnsley's nightmare, and the posthypnotic suggestion. In view of this the dream can justly be classified as an effective and intelligent and fully integrated mental activity. Indeed, it is not only an intelligent and integral part of a particular chain of events, but it is actually in the driver's seat like the hypnotist in the scenario of the posthypnotic suggestion.

In principle this causal chain is no different from any other mental activity that will translate into physical action or some other circumstance. It is no different from getting an abstract idea, which we then turn into physical form. But here comes the crunch: when we have an idea or inspiration to act in this or that way, the thought never occurs to us that the idea might not have been our own, but someone else's. Indeed, how many people think about this? How many will ask: "Where did my idea come from?" Now we know. *Ideas come from our dreams.*

## 17. Return to the Day of the Tooth

The unravelling of a dream motif as it drops from the dream's fourth dimension into the third of waking time and space will help us understand the synchronistic mystery of the breaking tooth. As an isolated incident, disconnected from the matrix of the dream, it is totally incomprehensible and can only be explained in terms of an absolute coincidence. But when we learn that such episodes may well be one of many members of a serial manifestation of a particular motif born of a dream, the notion of coincidence fades away. Instead, we will see the tooth episode as part of a dental Leitmotiv that stemmed from a serial manifestation of a dream, which would have pervaded the whole day.

Once we have had the opportunity to observe this phenomenon as it occurred in the V-dream, for instance, we will have to acknowledge that such isolated members of a serial manifestation are as much of a déjà vu experience as its classic variation. Thus, it might be said, that in the case of a serial manifestation of a dream we are simply experiencing serial déjà vus.

## 18. Extension of the Causal Chain

Once we realise that the dream can see the future, we automatically understand that the future must already exist. Put another way, it is as I have said earlier on: in the background of everything that was, is and will be, there must be an Infinite ***Pre-existent Reality***. Libet's experiment that shows that our actions are initiated unconsciously reinforces this notion. **But it also reveals at the same time what exactly**

### **the Unconscious is. It is that very Infinite Pre-existent Reality.**

Since the ordinary waking experience takes place within the 3rd dimension, the dream, that not only includes past and present factors, but also those of the future, must be seen as the 4th dimension. This elevates the Pre-existent Reality automatically to the 5th dimension. In light of what we have learnt so far it must be clear that all processes along this chain from the 5th to the 3rd dimension are totally integrated. Included in this chain is the phenomenon of **synchronicity, which turns out to be nothing more mysterious than a dream come true.** This raises the dream from a more or less irrelevant brain function to a fully integrated member of an unbreakable chain that links one and all to that which always was, is and will be.

### 19. Space and Time

Once we realise that synchronicity is nothing but the manifestation of a dream in terms of a waking experience, it will no longer appear as an inexplicable mystery, but will come across as a fusion of two disparate, yet strictly corresponding states of perception. We will no longer wonder how it was possible for my tooth to break at the same time as the program on dentistry was being aired hundreds of miles away. We will need no longer marvel at this because distance is no object in such a fusion. It is no object because what we perceive as distant is merely a characteristic of perception. In truth a radio session in waking is as much in our head as is a radio session experienced in a dream. Indeed, space and time are the progeny of the dream and are thus in waking little less dream-like as the dream itself. We tend to forget that in both dream and waking the head is equally indispensable as the organ of apprehension. While the dream world after waking up appears to be less solid than the world of the day, it nevertheless employs the same neuronal system. This is certainly true in the case of lucid dreaming. There, according to findings made at the Max Planck Institute in Munich (2011) it transpired that the same brain activity occurs for clenching the fists, for instance, whether it was done in waking or in dreaming. But even if such a correspondence were not the case, it is indisputable that both the dream world and that of waking are utterly dependent on the function of the brain. This highlights the comparatively illusory character of both worlds. Although the waking world may appear to be of a different substance to that of the dream world, it is still relative and utterly subjective.

For this reason it must be conceded that neither deserves a superior reality status when measured with the standing of **Pre-existence.** In both the world of dreams and the realm of waking our apprehension is constrained by a vastly limited point of view, which necessitates **apparent movement** from place to place, in order to reveal fragment upon fragment of the **Pre-existent Reality.** Indeed, when it comes to defining reality, we can only accept something as truly real, which is unchanging. Based on such a condition, neither waking nor dreaming qualifies for it since both states are equally subject to change. Indeed, waking is no less intermittent than dreaming. The only thing that does not change, that indeed cannot change, is Pre-existence itself. This is, of course, due to its all-inclusive nature to which nothing can be added and from which nothing can be taken away. In such a world synchronicity has no place since everything is synchronous, everything is NOW. And, of course, in such a

state, that which we see as causality becomes the ultimate casualty.

It is at this point where we must address the question of perception once again. It clearly is our restrictive point of view that we must take up in both the waking and dreaming mode that produces the sense of movement, which we interpret in terms of cause and effect. There is no better illustration for the illusory nature of movement than the dream state. Although we are not going anywhere, although we are keeping perfectly still upon our bed, we are nevertheless under the impression of wandering through fields, swimming in lakes and rivers and flying through the air. The sense of movement is not engendered by an actual shift of the body or the sense of self, but by the constant drifting of our point of view generated in the neurological network of the brain. Clearly, it is nothing but this constant fluctuation of our limited outlook that creates the sensation of synchronistic events where dream memory and waking perception overlap, or where they are about to cross or just have crossed.

### 20. Galileo II

At one time we were made to believe that the earth was in the middle of the Universe and that the sun was our satellite wandering from horizon to horizon. In time this **geocentric** view was recognised as illusory. In the same way we will have to make a similar adjustment if we wish to see the way things truly are. In other words, we will have to abandon our belief that we are moving through space and time when in reality it is the brain functions of the ego that create that particular sensation. In light of this unashamedly **egocentric** perspective we will realise that in the scarab episode it was the point of view of the participants that was changing from the dream memory to the perception of it as a dream story, to the perception of it as a waking variant of the dream memory. If it were possible for us to have a complete view of all these changing perceptions, there would be no synchronicity since there would be nothing 'going on'. At such a vantage point the usual, limited, apprehension of what seems to be would be obliterated. In its place a view of what truly is would open up before us. There, the past and the future would all fuse into a mysterious present that is outside the capabilities of the ordinary brain functions.

### 21. The Unitive Vision

In his chapter on 'Forerunners of the Idea of Synchronicity' Jung wrote: "The synchronistic principle asserts that the terms of a meaningful coincidence are connected by simultaneity and meaning." (485) Some lines further on he continued: "What that factor, which appears to us as 'meaning' may be in itself, we have no possibility of knowing." (485) It does not need a great deal of reflection to see that **what Jung had defined as the synchronistic principle, is also a description of the déjà vu,** where we experience the coinciding of two terms that are connected by simultaneity and meaning. When we see synchronicity in this light and thus know what actually is happening at the moment of a déjà vu, the question of 'meaning itself', whatever that might want to convey, does simply not arise. Once we have thoroughly investigated the déjà vu with all its variants and are completely familiar with what we have discovered so far, there can be no doubt as to why we perceive the coinciding of two synchronistic terms as meaningful. It is meaningful to us because déjà vu is a *translation* of one term into an-

other, equivalent term. Phrased another way: it is meaningful because a term of the 4th dimension is being, or will be, or has been, *transposed* into an equivalent term of the 3rd dimension.

Because Jung did not recognise synchronicity as a dream come true, *he failed to spot its unmistakably causalistic mechanism*. For this reason he clung to the idea that it must be some mystery independent of the common principle of cause and effect. As a result he declared that “the causalistic view of ‘chance runs’ and ‘meaningful coincidences’ prevalent in western science was in many ways a prejudice and a bias that ought to be corrected.” (485) In the hope of finding a solution to his vexing puzzle in other mindsets, he looked at eras and civilisations that were not exclusively captive of the law of causality. In his own words: “The very much older civilisation of the Chinese had always thought differently from us in this respect and we have to go back to Heraclitus if we want to find something similar in our civilisation.” (485) After that he touched upon the Chinese Taoist philosophy quoting from Lao-tzu’s commentary on the Tao: **“There is something formless yet complete that existed before heaven and earth.”** (486) From there he proceeded to Chuang-tzu’s elucidation of the Tao, quoting a verse that contains this line: **“Tao is obscured when you fix your eye on little segments of existence only.”** (488)

We recognise these two quotations as perfect parallels to the **‘Pre-existent Now’**, which I have portrayed as the all-encompassing source of existence; a state of being, in other words, which we cannot comprehend because we are fed only small fragments of it at a time. And when we read Jung’s report on two other Chinese sages, we find my own discoveries restated in terms of Chinese philosophy. These two sages were King Wen and the Duke of Chou. Basing their hypothesis on the *unity of nature*, “they sought to explain the *simultaneous occurrence* of a psychic state with a physical process as an equivalence of meaning. In other words, they supposed that **the same living reality was expressing itself in the psychic state as in the physical.**” (452)

After having been so close to his quarry, after having described the ‘mechanics’ of synchronicity by means of ancient philosophies, Jung then bemoaned the fact “that the synchronistic phenomena, which can be verified empirically...are so exceptional that most people doubt their existence.” (500) And then, after asserting that it is nonetheless a phenomenon that occurs with far greater frequency than one suspects at first sight, he wrote: “We still do not know whether they occur so frequently and so regularly in any field of experience that we could speak of them as conforming to a law. We only know that there must be an underlying principle, which might possibly explain all such (related) phenomena.” (500-501)

That underlying principle, as we have seen, is in its simplest description nothing more mysterious than the *manifestation of a dream* in the waking world. For this reason it is no longer a valid definition of synchronicity by simply describing it as a ‘meaningful coincidence’ of an ‘acausal connecting principle’. Instead, it should be formulated as **the fusion of a 4th dimensional reality with that of a 3rd dimensional one.**

As we keep precise and extensive records of our dreams and their manifestations, we will in fact discover that this principle of the fusion of two levels of reality, those of the dream and that of the waking world, is latent in various ways

in the dream itself. We discover this, for instance, when we have a dream of wading in a mountain stream while talking on the mobile phone and then, later in the day, find ourselves watching a show on TV, where we spot an actor on the screen wading in that very mountain stream, just as we did in the dream. While following this, our phone rings, we get up and answer the call. It is precisely at this moment that the dream is becoming fully manifest in waking terms.

Before its manifestation the dream sequence looked perfectly *unified*; we could not even guess its possible division into two levels of existence; that of the virtual reality of the TV show and that of the living reality of us on the phone.

But once we have recognised this potential differentiation, we also recognise the *latent synchronistic capacity in the dream*. This disintegration from the dream’s ‘me’ into the ‘you and me’ of waking reality, is actually a very frequent transposition that occurs in the course of a dream’s translation into waking terms. I have called this *ego-transference*. As we have seen before, here too we find that the *comparatively* unitive reality of the 4th dimension is brought down to the dualistic denominator of the 3rd dimension.

But there is more. This example also demonstrates that the dream makes no distinction between the dreamer and what later is clearly someone else’s image in a virtual world. This sort of ego-transference not only happens between the dreamer and TV images, but also between the dreamer and living persons. I have recorded hundreds of examples where I dreamt that something was happening to me when in reality that very thing happened to someone else later in the day or the week, either to a known person or to one reported in the papers or on TV.

A good example of such ego-transference is this: I dreamt that I got an injection in my left arm. On the following day it was my daughter that was inoculated with an injection in her right arm. In such a situation we are face to face with the total identification of one living person with another. This happens not only between close relations but also between total strangers. Incidentally, the left to right inversion is something very common in manifestations of the dream.

From such transferences we learn that the waking experiences will split certain dream images into two or even more components. Put another way: what in waking consciousness appears to us as two or more separate items are for the dreamer one single identity. In other words, there happens a *disintegration of the comparative unity* of the 4th dimension as it translates into the dualistic 3rd; or, couched in still other words, once we wake up from the relatively unitive experience of the dream, the solitary ‘me’ becomes the dualistic ‘you and me’. Or again, as Chuang-tzu had put it over two thousand years ago: **“The state in which ego and non-ego are no longer opposed is called the pivot of Tao.”** (488)

There are many more ways in which the dream reveals its comparatively unitive point of view, so demonstrating that it is but **one short step away from the absolute unity of the All-encompassing and Pre-existent NOW, which on this scale has to be seen as the 5th dimension.**

A most palpable example of this relatively ‘holistic’ perspective of the dream is its propensity to portray the dreamer’s body by means of features of the landscape. In this context Freud wrote in his “The Interpretations of Dreams”, published at the beginning of the last century: “Marcinowsky has published a collection of dreams illustrated by their dreamers with drawings that ostensibly represent landscapes and other localities occurring in dreams. These

drawings bring out very clearly the distinction between a dream's manifest and latent meaning. Whereas to the innocent eye they appear to be plans, maps, and so on, closer inspection shows that they represent the human body, the genitals etc., and only then do the dreams become intelligible." (Opus cit. 474)

In principle this identification of the dreamer's body and its parts with its surroundings is the same as ego-transference. Once again it demonstrates the relatively unitive perspective of the dreamer as compared with the distinctly dualistic, indeed 'separative', point of view of the waking person. And again, it highlights the comparative closeness of the dream state to the 'absolutely unitive Pre-existent NOW', the 5th dimension. Of interest is here, that we find such identification of the body with the landscape, or more generally, of the body with its surroundings in poetry. This not only suggests that poetry is closer to the language and metaphor of the dream, but also to the 5th dimension.

Indeed, is not the work of the poet as mysterious and startling, as surprising and meaningful as is the appearance of a beetle while its precursory dream is being told? And are there not a host of poets and writers, artists and all sorts of creative people quite generally, who have dreamt their verse, their paintings, their sculptures, their technological inventions, their music? Is not their work also a fusion of an inspirational dream with its projection on the level of waking reality; a fusion, in other words, of a psychic state with its corresponding physical manifestation?

Whatever we may think of that, one measure, which shows that synchronicity, is not so 'exceptional that most people must doubt its existence', is the immense popularity of the book of "The Celestine Prophecies", which makes synchronicity to its fundamental theme. And indeed, Jung himself had said, "innumerable cases of meaningful coincidences have been observed not only by me, but by many others, and recorded in large collections." As well as that he confirmed that dreams do come true, and not just at odd occasions, but frequently. When we add to this the innumerable reports that come from all over the world that testify to dreams materialising, Jung's regret that 'we only know that there must be an underlying principle, which might possibly explain all such phenomena', can be changed into a more affirmative form: Now, that we know that the underlying principle is nothing more mysterious than the natural and regular *transmutation of a dream into terms of waking*, we must part company with Jung's belief that *the causalistic view of 'chance runs' and 'meaningful coincidences' prevalent in western science is "in many ways a prejudice and a bias that ought to be corrected"*. Instead, we may see synchronicity subject to a 'law'; however not an acausal one, but a "law of the transposition of the 4th dimension into that of the 3rd dimension", or the law of *déjà vu*.

But as always, the ultimate judgment of any matter invariably depends on the point of view taken up by the observer: Thus, seen from the platform of the Unitive Vision, Jung has a point: the causalistic perspective is not just a prejudice, but it makes no sense whatsoever. But it makes equally no sense to graft, as he seems to be doing, the Unitive Vision onto the ordinary dualistic manner of perception, for, as we have seen, observed from there, synchronicity is as causalistic as anything else in the world of duality.

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