The Code of Aramai
Vol 2
The Code of Aramai – Volume 2

Unlocking the Wisdom Within

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Contents

About the Author .................................................. Page 4

Ch 1  Preliminary Discussion ................................... Page 6

Ch 2  The Pathway to the Present .......................... Page 63

Ch 3  Sex and the Psyche ....................................... Page 146

Ch 4  Reincarnation .............................................. Page 159

Ch 5  Consolidation ............................................... Page 191

Ch 6  A Further Step ............................................ Page 199

Ch 7  Finale ....................................................... Page 208
Peter Ramster

The Author

Peter Ramster is a retired clinical psychologist. He is also a film maker and author. He began practice in the early 1970s in Sydney Australia. He specialized in hypnosis and analytical hypnotic procedures for the purpose of treating psychological problems and found that people would sometimes spontaneously recall past lives while working on their problems. It led him to dedicate much of his life to ascertaining the validity or otherwise of such recall. The evidence uncovered for its validity was extraordinary and led him to realise the memories were real. This led him to further exploration about the unseen world beyond death and the purpose and meaning of life. By the 1980s he had uncovered substantial evidence for the reality of reincarnation and had an unexpected dream telling him that God was beside him on his path of life. At that time he was not a believer in God. In addition to his psychological work and research, his life began to include predictive dreams and messages in dreams that guided his life and his understanding of life. It led him on his own personal spiritual journey that led him to an understanding of God and to the spiritual purpose of life on earth. His work has been written of in other’s books as well as his own, and shown in films and television programs around the world. In the later part of his life Peter Ramster began a non-profit organisation called Aramai Global, dedicated to the dissemination of knowledge linked to his research and the research of some others. It was the beginning of his final destination as indicated to him through dreams. These volumes outline the research and findings of Peter Ramster as well as his own personal extraordinary journey of life.
Chapter 1
Preliminary Discussion

There is a purpose to understanding the unconscious code. It is to understand yourself and your life to an extent greater than you ever thought possible. The code not only leads us to psychological self understanding, but also to character understanding, and to spiritual understanding, and to the understanding of the purpose of life generally. It informs you of the purpose of your own life as well as the extraordinary nature of the human mind.

I once had a dream in which funny little wire insects were running about. The dream intrigued me. Elements of the dream seemed foreign to conscious thinking. It was as if some part of my mind had gone into making cartoon movies for sleep-time viewing. In my practice at the time I also had many dreams told to me by clients, such as a dream of a snake winding its way around the torso of a woman and a dream of a strange pink floating fish. The clients had no idea why they dreamt them or what they meant. Today, I recognise them as important dreams. When, in the early days, clients were asked to see the reasons for psychological problems, they would sometimes say they saw something like a type of vegetable, or an old piece of twisted metal, or an ancient Egyptian ankh. I knew these things had a meaning, which was important, but it was not the meaning that had the most importance to me. The most important aspect of these seemingly illogical images was the code itself, because it meant that at some level within ourselves there is an unconscious form of communication, using a more expressionistic style than normal conscious language. I also recognised one more fact about these images that seemed quite illogical, and that was the fact that some of the images used by people under hypnosis and in dreams from time to time were not common images one would know about, but ancient symbols. Words were sometimes used that were not in the client’s vocabulary. Once I had a dream myself in which I had to look up the meaning of the word in the dictionary. I had dreamt about something I didn’t have a clue about at a conscious level at the time, but realized later, it was a prediction, because the events indicated by the dream, actually occurred. These things tell us there is more to understand about ourselves than is apparent from our conscious thinking. The clue to why we don’t understand who or what we truly are lies in the fact we see our conscious selves as who we are. Many of us know about the existence of our unconscious selves, but discount it, or deny it. This is an extremely important fact, which I will come back to. The evidence shows that we see ourselves inside out to what we actually are. I’ll explain this further on, but it is the clue as to why we misunderstand our total being. It is the clue as to why the code of Aramai has such importance.

Many like to think there is not much to know about ourselves and our consciousness than we already know. Many people in many professions will tell you that life after death is not a reality. Some might put it in stronger terms than that. Many will tell you that within out unconscious minds there is nothing but the things we don’t want to know about as well as memories we have forgotten. Some will tell you that there is no
such thing as an unconscious part of the mind. Sometimes these types of statements will come from those in the academic world. Sometimes they will come from those who are not academic. Only those who have never spent years working with dreams, with hypnosis and states of altered consciousness would make such claims. It is akin to those who have never studied genetics telling you that there is no such thing as a genetic code, or the DNA double helix. It is like those who have never studied microbiology telling you that there is no such thing as mitochondria in the cell, or in fact that the human body is not made up of cells. Once in past times, people were convinced that the world is flat and that you could fall off the edge of the world if you got too close, though the evidence of the sun, the planets and the horizon showed otherwise. It was because the realities hadn’t been explored or properly looked at. Many beliefs of ancient times have been discarded. Once it was thought that it was the woman’s fault if she bore daughters instead of sons. Today we know that is not so. Silly beliefs come from ignorance, but only by exploring, researching, following facts, and of course keeping an open mind will we progress. A shut mind brings no advancement. If one for the moment tries to think of the people of the fifteenth century and their thoughts, one would recognise that few at that time would have considered the possibility of motor cars, of radio sets, of mobile phones, of jet planes. Today however, we explore the possibility of moving matter along a beam. The reason for this is because we have opened our minds to the possibilities. This opening of minds has often come through imagination and fiction. In the beginning someone comes up with a wonderful story, a wonderful tale of scientific fiction that we all enjoy. The ideas and concepts find their way into other stories and other people’s minds. Finally, someone thinks to themselves, “Hey, maybe this could be done in reality”. From that moment on, from the moment we have opened our minds to the possibilities, the process of finding the truth, the process of achievement, the process of taking understanding and technology further, has begun. When the idea of rockets to the moon was first thought of, it was considered a fantasy. When Dick Tracey wristwatches were first thought of they were considered fantasy. Today both of those things have been achieved. The moral of the story is that in order to achieve something, we first need a vision and then we need to seek to find before we can understand the answers. In many disciplines such visions can largely be explored directly, but with the mind, it is not so easy. There is still a large amount to understand.

I have worked with the mind, altered states of consciousness and dreams for decades, and have found the mind is quite extraordinary, that there is far more about ourselves than we realise. The reason we haven’t all become aware of this is because few people ever get to open the door to their unconscious mind, or to the unconscious minds of others. In order to do so we need special techniques and tools. I developed these tools. Generally, people don’t know these tools. The information they led me to is extraordinary. From them, I recognised we need to make a quantum leap in our understanding of ourselves, but the knowledge is there if we open our minds to it. It is scientifically confirmed. Today with the mind, in general beliefs, we are like the people of the fifteenth century. There is so much to be known. There is so much that has already been found, but many of us don’t realise all of the findings. We need to open our minds to what has already been found, and then begin to explore the further
possibilities. This book is about what I have found and I have been exploring for about forty years. It is therefore hopefully about changing the ideas of many, so that they can see the truth and the reality, a reality that many people don’t see. Once there was a quantum leap made in understanding technology and the possibilities for it; it was a quantum leap that needed to be made. Today, we have to make a quantum leap in understanding the mind. We need to take ourselves from the dark ages to the twentieth first century and into the light. Then the world will prove itself to be a better place.

It is strange to me how some people think that a better understanding of the mind can come without studying it. In this I am talking about understanding the anomalies of mind and phenomena related to life and death. It is strange how many people think that we shouldn’t need complex tools to work with the mind, that it should just be there for us to see. When you look at history and see how wrong civilization has been about so many things, it is not difficult to see why it is not strange that many of us think incorrectly about ourselves. Few, if we have not studied electronics, or aeronautical engineering, or atomic chemistry, would dare to tell someone who has, their business. With the mind though, it is different. About immortality many people think they are armchair experts when in fact they have never studied it. Even people who work with the mind, unless they actively seek and research the unconscious elements that need to be understood, and unless they have the necessary skills and knowledge to go about it, and unless they have the necessary tools, will achieve nothing substantial, and if they then purport to be experts in the field, they will simply mislead people. To know the mind we need to understand the unconscious mind as well as the conscious.

The longer I worked with the mind, using hypnosis and altered conscious states, (sometimes developed through meditation), the more I understood how strange the mind is and how little we truly know about ourselves, though studying the mind gives the answers we seek. I have studied the mind, especially the unconscious part of it, for decades. I have developed the tools to do so. I have recognised the anomalies we need to understand and I have pursued and explored them. I have come to understand the world is not as most people think it is, that people need to understand the realities. They need to open their minds to the whole story. For many people in the western world, it will be like the quantum leap taken from the ideas of the fifteenth century to understanding that, yes, we can have mobile phones with video cameras in them. For myself, once I understood what is, and I opened my life and mind to it, I was taken on an extraordinary journey of discovery, one that I will give details of through these volumes.

The first clue to the fact that there is much more to ourselves than we realize is the existence of dreams. They tell us about ourselves, they tell stories, but in a language we don’t understand. People need to ask themselves why they do this, but not dismiss it because they can’t find an answer. In fact, they utilize a code which can sometimes be very cryptic. This code goes beyond dreams however, and is a form of communication one can have with one’s own unconscious. We can explore the parts of ourselves we don’t know through the part of ourselves we do. To fully understand the mind, one
also needs access to deep altered states of consciousness in association with the code, and from there, the sky is the limit. The first thing one notices is that the mind can reach beyond itself, beyond the person we think we are. I can show this, and do, later in the volumes. To fully explore the mind, it is essential one understands the code, the code I have called ‘The Code of Arama’i, but it is also essential to explore the inner unseen part of the mind as well, through the process of altering consciousness. When one does, one gains the impression that the body is like a virtual reality suit, a suit that fools us as to who and what we really are. To understand why I say this, we need to return to the findings I made, the findings of the people before me, and to the hidden code of the unconscious mind.

It doesn’t take long to work out some of the code, but most of it takes many years to understand. Eventually, most, if not all, can be understood. The first thing one notices is that sometimes the code, when understood, gives a different picture to life than what is commonly believed. It gives a different concept of time. Also, when one comes to realise how complex the code is, how extraordinary it is, it immediately forces one to question our common understanding of ourselves. First one has to recognise that at an unconscious level, that is, within a part of ourselves that not even we ourselves at a conscious level can see or are aware of, we know a quite common and complex code of communication. That highlights what Freud and others realized, that a part of our minds lies unconscious to us, and unseen. We then need to ask ourselves, what possible knowledge might reside within this unconscious part of ourselves? What can it tell us about ourselves? How can we find out? The most logical answer to this question is to understand the code, but it doesn’t stop there. We need to go within. How many people who tell you that there is nothing beyond death have managed to reach a deep altered state of consciousness and go within, or have an understanding of the unconscious code and understand their dreams? The answer is none, because if they had a correct understanding, they would know the reality is different. There is a further important question. Is the conscious part of our minds an extension (or an appendage) of the unconscious, or is the unconscious an extension (or an appendage) of the conscious? This is an extremely important question I come back to. Freud largely saw it as the latter, while Carl Jung saw it as the former. My research and experiences over about forty years has shown me the truth of the former. Our conscious minds are actually an appendage of our unconscious minds with the unconscious part being the larger part. The unconscious part holds far more knowledge about ourselves than we realize. In fact, I have realized that our true identities lie in the unconscious mind, not in the conscious one. That is one of the first alterations I had to make to my thinking.

The evidence confirms that we don’t truly know who we are. We don’t have a true and correct understanding of ourselves. How could we, when much of our own mind remains unconscious. These unconscious elements can be accessed through two different means. Each one will take you only a part of the way. Together you gain most of the whole. The picture this unfolds is the focus of this book but there is more to this book series than you might think, because there is an extraordinary personal story that unfolded for me through the understanding of this code, as well as an extraordinary picture of the makeup of human existence, and I detail in these volumes some of that
Before I go further I need to talk a little bit about the mind and the way one initially gets to recognise the division between that which is conscious and that which is unconscious. We seem to have an ability to expand consciousness or shrink it. To understand this, one only needs to look at somnambulistic, or in other words, profound altered states of consciousness. In such a state, a person can talk for two or more hours about things they don’t consciously know and then wake out of it remembering absolutely nothing, thinking they have been asleep. They recall nothing, even though they may have been discussing the most profound of topics. This shows that a part of our consciousness is lying ‘doggo’, pretending it isn’t there, because in the altered state of consciousness, we will sometimes explain why we won’t let a thought or memory become conscious. A friend of mine had an operation. She was recuperating from it when someone else who had had an operation was wheeled into the room and put into the bed next to her. It seemed as if the person hadn’t quite come out of anaesthetic. They were babbling on in what sounded like Italian. Eventually, the lady woke and returned to normal. When my friend introduced herself, the lady coming out of the anaesthetic replied in English. When asked if she spoke another language, the lady replied no. She had no recall of the time she was talking in a language foreign to her conscious self before she fully woke. In the same way then, it may be possible to have a near death experience in which one experiences the most profound happenings, only to wake from them and think that one has been unconscious. It is also possible that we might experience happenings during sleep that we forget, experiences that would profoundly alter our perception of life. Many people have convinced themselves that life after death isn’t true, that near death experiences are just the result of a mind gone wrong, but my research shows otherwise. A doctor friend of mine told me of an experience he had. A patient of his, who had undergone an operation, had an out of body experience during which she felt herself float to the ceiling of her room. She looked down and saw a card high up on a ledge, out of sight from the people below. After she woke and returned to normal, she told the nursing staff, so they climbed up and looked to see if it was true, and found the card. There are other such examples I have heard of.

It is not that difficult to see there is much more to the human race than we realize if we look carefully. If we dismiss the evidence we see, and don’t examine it properly, how can we expect any reward? The existence of the unconscious mind gives a large clue that we don’t understand everything about ourselves. The extraordinary events sometimes associated with trance states are another. The work of scientists such as Targ and Puthoff also show how extraordinary the mind is. In the 1970s, experiments they carried out on distant viewing showed that some people could vaguely see, or discern places, a long way distant from themselves, when asked to concentrate on it. They did not generally see things in detail, only some general features. One interesting ability that many people have is the ability to wake up from sleep at a particular time, within a minute or two of the time desired. When I was young, when I wished to rise early to go surf board riding, I would set the alarm. Invariably, I would wake up a minute or two before the alarm. I know others today who do this. It is a reasonably common phenomenon. How do we do this? It is one thing to say we have a body clock,
but it is another thing to say we unconsciously know what, at any given point in time, the time is, and can translate it to our conscious selves, though we are sleeping. Experiments at the Miamonides Medical Centre in New York City a few decades ago, showed the extraordinary nature of ESP. They were headed by Drs Ullman and Krippner, who, over a ten year period, conducted experiments into telepathic dreaming. They highlighted how one person could transfer thoughts to another while the second person was sleeping, thereby influencing the sleeper’s dreams. The extensive research revealed high correlations between what was ‘sent’ and what was ‘received’. It resulted in a book called *Dream Telepathy – Experiments in Nocturnal Extrasensory Perception*. The ramifications of this I will pursue later, but it also was confirmed to me once, by a dream. In my dream I saw a friend walk to the phone. I then saw her pick up the phone and start dialing. In the dream I looked to see who she was dialing and it was myself. Suddenly in the middle of the dream I was woken by the phone ringing. I instinctively knew it was the friend I’d been watching in the dream. When I answered the phone, this was confirmed. All of these things confirm there is much we don’t know about ourselves. The physical brain tells us about the physical world and our interactions with it. The mind at the deeper level tells us about another aspect of life. Unfortunately, many people don’t want to know about this. It is however, important that we do know. Two hundred years of history shows just how strongly based these claims are. One also sees this from an understanding of what I term the Code of Aramai, a code that seems to have been known of in ancient times, (but one that is largely forgotten today). One sees the strangeness of life and the mind from hypnotic phenomena, as well as from my personal story.

What is the code of Aramai? That’s not as simple a question as it might seem. How do we unlock the wisdom it contains? To this we cannot give a simple meaningful answer either. These are also not questions that can be answered in a short sentence or two, though they can be answered and I do answer them. That is why “The Code of Aramai’ covers multiple volumes. We all have much knowledge within us that we don’t realize, that we can’t consciously access. We also have access to an unconscious language or code of expression that we don’t consciously understand. This code of expression reaches out beyond ourselves and is somewhat universal. It has enormous value in this modern world; both at a personal level and a world level, though it lies hidden. It goes beyond dreams. It leads us to an understanding of the hidden layers of ourselves, to that which was once generally understood to be the ‘spirit’. It leads us to understand and decipher psychological problems. It clarifies our dreams, and it shows those who want to listen, the basis of our immortality. It leads us to some knowledge of the past and the future, and it also clarifies some understanding of the unknown. These seem like big claims but they are true as you will see as you read through these volumes.

I feel today this book and its subsequent volumes are more important than they have ever been at any time in known history for a number of important reasons. Firstly, from research I have carefully carried out over about forty years, I have found that life is not as it seems to be, and that we have convinced ourselves of the unreality of what is in fact real, and convinced ourselves of the reality of what is in fact false. Religion over the ages has helped us to do this, though some elements of religion are true. Science has
helped us to do this, though science is also an indispensable part of the development of society and culture. Many scientists have misconceptions about who and what we are, even though some interesting scientific discoveries have been made through dreams.

There are anomalies around us that show there is more to life than we understand, even in relation to physical phenomena. Take light for example. Whether or not it bounces off something stationery, bounces off something that is coming towards us slowly, or fast, or comes towards us because it bounced off something going across us, or away from us, the light always hits us at the same speed, so we can see one thing relative to another. If you think about it, this seems impossible. It led to Einstein’s theory of relativity. The reason for this is easy to understand. If we throw a ball and bounce it off a hard immovable surface, it will come back to us at roughly the same speed as it hit the wall, only in the opposite direction, in accordance with the laws of energy. If we have a machine that moves that surface towards us at high speed, and we throw the ball to the surface like before, it will come back to us at a speed that is faster than we threw it, because the force of return comes from the combined effect of it hitting the surface, and the fact the surface was coming towards us at speed, (acting like a cricket bat) and was not stationery. In effect it may return twice as fast, depending on the speed that the surface hits the ball. If light did the same thing, everything we see would be all mixed up. Light always travels at the same speed, whether it bounces off a wall, an object moving in any direction and so on. This would seem impossible but it happens. Otherwise, we couldn’t see properly, because we wouldn’t properly see one thing relative to another. The world gives us exactly what we need in this respect, but it doesn’t make much sense. It is like the illusion of the atomic structure; when bunched together atoms look solid, but it is an illusion: the illusion is created by energy. We are in fact, mostly energy, and not solid at all. Looking at us wouldn’t make you think that. The code of Aramai is somewhat like light. It allows one to see things, but it is also deceptive in nature, holding secrets to its existence, in that it holds many elements that are difficult to understand, unless you know the truth of who we are, and even then, mysteries remain. The famous psychiatrist Carl Jung recognised that the unconscious code in dreams went beyond human understanding, and believed it went beyond things that could be understood, and he might be correct, but dreams are just the beginning of it. There’s much more to it than dreams and many secrets within it to understand. It also has value in more ways than one.

Besides the personal exploration the hidden code allows, there is a also an important social value to the code that people today don’t generally realise, though it is something the ancients seemed to have known. It’s not just the code itself that is so important, but the knowledge, the information it leads us to. Some information is extremely difficult to see or understand without an understanding of the code, but it is most important. This I explain further in these volumes. The knowledge the code leads us to is far more important now than it has ever been in known human history. There is a reason for this, and it is to do with the present ills of the world, and the divisions. The code helps to show us we are all one. The code tells us who and what we are. It tells us about life and what it is about, including why we are here. It can tell aspects of the future, and it tells about our past. It clearly shows our spiritual nature and our immortality and it shows
to us that there are universal laws that go beyond man made laws. This might seem fanciful, but it is true. How I know I will explain.

The world today, or the people in it, are like a bunch of lemmings headed towards the cliff face about to jump over. Many people don’t even wish to acknowledge this fact, but let’s look at why it is so. Much of the world has become self obsessed and so ignores the plight of others. So what, you might say. Well, this has important consequences for the world as a whole. A few people becoming self obsessed is not a problem but when it becomes much greater numbers than that, and in fact begins to encompass much of the world, it causes problems for society as a whole. It makes the world colder for a start, so we don’t care for each other so much. This opens the door to other negatives. People in government become self obsessed, they become interested in only what they can get out of it, and that translates to money, power and prestige, which are all ego oriented pursuits. Some don’t worry about this either, as long as its business as usual, but the permeating increasing coldness of society, and the result that people think less of each other, increases crime, as well as the preparedness of some to harm others. People become reduced in value. This continues until governments see people as statistics to be ruled. They don’t value the people as they value themselves. Draconian laws slowly develop, introduced inch by inch, step by step, in a stealth-like manner, though their introduction might have been thought of as being innocent enough at the time. Things often happen slowly. People gradually become treated more harshly. Caring becomes less and less. Slowly a new attitude of increasing coldness pervades society. We don’t want to know our neighbours. People become expendable to governments. Criminals see it the same way. Other people become good only for what they can do for us, or give to us. Society lets out its anger and hate through films that slowly become more and more violent and through computer games that become likewise. In computer games we even pursue and kill people, or facsimiles thereof, like it’s a sport. People become desensitised. Kids become desensitised, some to the extreme. The result is drive by shootings, rocks thrown at moving cars, drugs, high school massacres and so on that have become a part of society. A lack of responsibility develops. The harshness and the coldness slowly develop a harder attitude in the young, along with disillusionment. This reflects in society. Crime increases. Laws become harsher. Policing can become colder. Governments think they can solve everything by draconian laws and removing people’s rights. On a world scale, the rich become richer. The poor become poorer. Distribution of wealth becomes less even, with some people taking home pay packets of millions while they pay others a pittance. Today we have most of the world’s wealth in the hands of just a few people. Isn’t that how the French revolution began? Can we expect it to bring a good future?

Discontent rises in society today. Discontent has spread across many societies and cultures. If that wasn’t the case there wouldn’t be so much world trouble in the news every evening. The uncaring nature of people spreads, especially in the young. The idea is adopted and believed that we are all only physical machines anyway. People believe there is no real evidence for anything else, so what does it matter? They believe that when the physical body wears out, there is nothing left, nothing continues on. They believe that anything else is an illusion. This becomes the common catch cry. It allows
for the justification of more social ills. Unfortunately, the disenfranchised begin to hit back. We see this in increased crime, in increased world trouble. It is a symptom of something socially wrong, but we don’t properly look for and address what is actually wrong. First it develops small groups of discontent then larger ones. As the world continues to become colder, step by step, others become more devalued, violence becomes more acceptable, as does harsher penalties and the removal of rights to combat it. Small groups begin to blow up buildings because they feel aggrieved. This progresses to killing innocent people because they think it is justified. People continue to become devalued. The groups over time unite. They might all have different grievances, but they are united in feeling aggrieved. The sense of feeling aggrieved becomes the common cause. They unite and fight the world together in an ill-advised, futile manner of revenge. Society becomes more disrupted. Penalties become harsher. The ego driven governments think even more that they have the right to control by force and power, and the reduction of human rights. Violence slowly becomes commonplace, a part of government and crime. Crime increases. Society as it was slowly falls apart. We suggest to ourselves it isn’t, by adopting new values. We begin our ride down the slippery slide. The world at the moment is well down that slide. It may have never been perfect, but at no time in known history have we had such a potential to destroy the value of life for most, through the power of a few. Never have we had such an ability to destroy the entire planet we live on. It is a time we need world harmony more than ever before, but that is something we don’t seem to be achieving.

Today we have everyone identified, but by numbers, not by names. We are numbered and tagged in every way. Your credit card might have a name, but it’s the number that’s important, and the expiry date. Your Medicare card might have a name, but it is the number that is important, and its expiry date. You have a tax file number. It goes on and on. Identification used to be a name. Slowly identification has become a number. Like society, it becomes more and more impersonal. People are depersonalized by government and by institutions, and eventually by society itself. It is presently heading towards fingerprints, as with the USA and immigration, something once used on criminals. The people who propose these things and those who implement them seem to be unaware of any other responsibility. Technology that reads the eyes is being introduced, so you will be identified by your eye patterns. Soon it will be genetic information and computer chips that identify you, probably implanted under the skin. One must ask what sort of world are we creating for our young, for future generations, for humanity? What are we becoming? Do these changes and additions make the world any better, a better place to live in? Of course they don’t. They’re simply negative half baked solutions. The crime increases and increases. The criminals just find ways to outsmart the system, and the impoverished and the aggrieved just find worse and worse ways of taking out their grievances on society. So why do we make these senseless negative changes? Does it reflect a shortage of people caring for people? Have we run out of ideas based on positive values?

The negative additions to society are only part of the picture. An important question is where will it end? If people totally convince themselves that there is nothing beyond death, that we are nothing but matter and are composed only of the bits you see, there
is little incentive but to climb for power, for control, for the better life, for hedonism, for money. Selfishness becomes better facilitated and so does hate. Such a belief better facilitates the coldness and depersonalization of society which continue to increase. Inevitably, with this situation, murder and brutality become more and more acceptable in the eyes of some. How does society ever pull itself out of the slippery slide we are on? The answer is for everyone to understand their true self and the purpose of life. Otherwise the world will only change in a better direction with difficulty. With common sense and a younger generation who might have a better vision than the present generations, the world might have some hope, but this might not come quickly. If not, then what will be the result? The answer to that is becoming obvious. Interestingly, it was a number of dreams I had that brought that reality closer to me. The world may simply destroy itself and have to start all over again. Where else will we head if we keep going in the same direction? What is there that will change people’s direction on a global scale if the present world problems, the wars, the fighting, the terrorism, the global damage and so forth doesn’t change our ways? We are like the lemmings heading to the cliff. In stead of changing our ways, the world problems seem to be solidifying the present disastrous course the world is on. Changes in the Middle East might send a light of hope, but changes still come through violence. We hope that someone or something will come along to save us, or change the situation and make the world a better place, but there is only us, and most of us don’t even complain. Many in the Middle East have done so and as a consequence are bringing change, but at what cost! Yet who is going to make the world a better place if we don’t do it ourselves? The people might be peaceful, but many criminals of this world are not. The present Middle Eastern problems highlight just how fragile the world situation is and how its direction can change from moment to moment. The future can be good but it can also bring unexpected disasters. In the present circumstances, how possible is it for world tensions to boil over, for increasing coldness and crime to bring a world way over-controlled, with few freedoms? With the present direction the world is headed, how long is it before human rights disappear? Is this possible? The Middle East exemplifies the high price that can be paid to regain them, once freedoms are lost, yet the Middle East also highlights how important it is for human freedoms to remain in any society. Yet how does a world full of greed and selfishness as we have in both West and East accomplish great things in the fields of human enlightenment, dignity and freedom. Things generally move either positively or negatively by increments. Even now, there are few human rights even in Western countries. You can be locked up without cause. You can be held on nothing more than suspicion. In so called free countries, since the advent of terrorism, a terrorism that has affected a very small percentage of the world, laws have begun to disregard human rights to combat it. But this is only the beginning if one opens ones eyes to see, and one only has to look around the world to see. The West puts forward the high moral ground, and in some instances this is justified, but the USA has shown its readiness to torture if deemed necessary. It has shown its readiness to kill an unarmed person in cold blood if necessary, or innocent civilians if they get in the way of something deemed important. How does one do these things and at the same time remain on the high moral ground? The facts stare us in the face but instead of doing something about them we accept them. If we come to commonly accept the torture of political prisoners and terrorists in the western world, as happened in Iraq
under US control, how long is it before we accept it for criminals generally, unless something intervenes? Many countries accept the torture of anyone if they are suspected of something. Possibly the struggles of the Middle East might be a Godsend of insight to the rest of the world. Tortures of one form or another are not new to human society. If we then accept it for criminals, as do some countries, and we allow people to be locked up on suspicion as many countries now do, rather than on facts, how long is it before torture of those under suspicion eventuates in the western world? Could this happen, given the right circumstances, such as increasing terrorism. This already is commonplace in some third world countries. The reality is that while we allow ourselves to slide backwards as a civilization, anything becomes possible. It rarely happens in one step. It happens in increments. It is therefore important to understand ourselves as never before so all people come to understand the purpose and meaning of life. Fortunately, the truth comes from within. By looking within, we can also see our potential for both good and bad.

There is a good example of this within one of my own dreams I had many years ago. It was a dream telling me of my life’s path and what it was about, though I didn’t fully understand the dream until some years later. In my dream I foresaw trouble for the world. I heard the words “The earth will rock to and fro like a drunkard as the inhabitants of the earth are burnt and few are left”. I looked at myself in a mirror and saw I had something protruding from my face that I wanted to remove. I cut it off and was happier with myself. In this dream I made the recognition that trouble for the world comes from people. If we all improve ourselves, the world will be a better place. I was expressing the purpose of life. Seeing the reflection of myself represented seeing myself as I am. I recognised at the time that improvements needed to be made. I set about doing that. It was a representation of my life’s path. We all grow and become wiser with age. It is a fact of life. My dream was representing that fact. I dreamt that as a young man.

As well as seeing ourselves clearly, we need to see the world clearly. We should also ask ourselves when, for instance, has the world never used a weapon it has invented? When atomic bombs were invented we invented the means to our own end. We proved their voracity in Hiroshima and Nagasaki. We then went out and build much bigger weaponry that pales the Hiroshima bomb ‘little boy’ into insignificance. Instead of one bomb, we built thousands of them. What used to be the USSR has tens of thousands of them, as does the USA. The UK also has nuclear weapons as does France, and so the list keeps expanding. Is anyone silly enough to think they won’t one day get used by some madman as the world goes on long enough in a negative direction and people become sufficiently dehumanized? Does this world have some immunity or protection in the event some madman like Hitler or Stalin comes along once again in a position of power, with enough of the same behind him to have leverage? How many people among us are aware of the resulting nuclear winter such an event as even a limited nuclear war would bring, the absolutely devastating consequence of such a world exchange? There are enough bombs to annihilate the entire world more than once. What physical effects even a limited exchange might bring are largely unknown. What chain reactions might occur? What movement of earth plates, what earthquakes, what tidal
waves, what famines, what droughts and so on might occur? What would we do about the fallout that contaminates the earth for a long time? How irresponsible would we consider ourselves to have been if we allow such a thing to happen? The list of possible calamities is endless. Long term possibilities are written on the wall now, and possibly not that long term. But what as a world do we do? Well, we continue to build nuclear weapons and we continue to put the world’s wealth in the hands of a few, and we continue to believe we can solve the world’s problems by force, hate, coldness, bombs and war. The only hope for the world is for people to see who they really are and to understand the truth about human existence. Everybody’s dreams will supply those truths. People need to see people differently, and appreciate people more, and ensure the wealth of the world is more evenly spread. Most of the world’s evils and hatreds are a consequence of social factors and education. Seeing ourselves as nothing more than physical matter aids and abets the dehumanization of people because in a way we become no more valuable than a lump of wood. We hear the call that we have to face the truth of our mortality, even from scientists, but such words emanate from those who have never truly explored life for the most important answers of all. Understanding something of the unconscious code will make people see differently. Until people see people differently and treat each other better, and genuinely care about each other, the world will not veer off its path. In the present direction, I believe this world will be lucky to survive a further hundred years, but I am also not so naive to think that the world will change direction, that the leopards of this world will change their spots, or that people who basically only care for themselves and no others will suddenly begin to care. We can wait for a new, better and wiser generation, but we might no longer exist by the time they arrive, or if we do, the damage both physical and social done to the world in the meantime might take thousands of years to overcome. The only way I see, that offers some hope for that not to happen, is for people to change the way they see themselves and life. They need to understand the truth about life and life’s purpose. Then we have some hope, both for future generations as well as present generations. There is much evidence for who we really are and our true life’s purpose. It just needs to be shown. The truth, the evidence, the reality of who and what we are, lies within the code of Aramaic. We need to resolve our psychological damage done through this aberrant world. We need to see ourselves as one world, with one people, and we need to see the truth that we are immortal and of a spiritual nature. We also need to understand the reality of universal laws, not made by man, that if breached, bring a price. We also need to understand that when we deliberately harm others in any way, it is against the whole purpose of life in relation to what we are trying to achieve. There are facts there to show this. World ills are facilitated by the belief that we are just matter, as well as by the coldness of society. If we continue to believe the falsity that we are simply matter, we will probably not survive as a world. If we continue to divide ourselves instead of uniting, we will probably not survive as a world. If we refuse to listen to the truth, and to look at the facts, then I believe we are doomed, and not because of any God, but because of our own misguided beliefs and our own misguided actions.

Can we change these things? I don’t believe anyone can make the world a better place simply by force or more brutality. I don’t think that more division is the answer either,
as that also makes matters worse. I believe as a world, we need to change from the inside. We need to change ourselves, and what we teach on a large scale. We need to change ourselves from the inside. We need to grow warmer. We need to grow more loving. As society becomes more and more brutalized, more and more shut off, more and more cold and isolating, this becomes harder and harder to achieve. We have a responsibility to ourselves but that responsibility cannot be fulfilled unless we also feel a sense of responsibility towards each other as well, and also a responsibility towards society and the planet as a whole. We all need to see ourselves differently, and see ourselves as a part of the world, but we need to become a much more unified and caring bunch of people than we are at present, or we will simply never survive the coming decades. The flames have been lit to ignite the world. It is important that these flames are put out and as a society we once again become more humanistic and compassionate. As a world we need to become softer and more gentle. The hard hearted must not lead the world. Of course, I am not naïve enough to think that all of the hard hearted and the cynical will give over their power. I’m not silly enough to believe that the evil of this world will simply become nice, and start thinking of others rather than themselves. I’m not naïve enough to think that the violent of this world will suddenly become pacified and gentle in nature, far from it. This can only happen if people in large numbers begin to see the truth about who we really are, about why we are here. The truth is there to see. It is largely hidden but it can be explained and shown. Much of it has been there to see for a long time.

Once upon a time people said that nuclear weapons will never be used, that they are only for defensive purposes, then someone, no names mentioned, came along and stated he believed it possible to make a preemptive strike. What reason do we have to think it will stop there? Recently North Korea threatened nuclear retaliation to its neighbours. We think the advent of the planes crashing into the world trade centres was bad. Who says there aren’t people out there who are plotting and planning worse? The world will only change direction if we change ourselves. We need a fundamental shift in the way people think and see themselves so this reflects throughout all societies of the world. What could possibly bring this? Only the knowledge of the truth of who we are and the truth of why we are here will change us. The change would be enormous. Unfortunately, the sad situation is that most people don’t have any idea of the truth, any more than they have an understanding of Einstein’s theory of relativity or the process of phosphorylation, or the mitochondria that reside within the human cell. It is time it is told.

Is it possible that the world was once before destroyed by nuclear weapons, or something similar. People under deep trance do recall such a time. When I did the research for a particular film I made about twenty years ago, I explored the sites of melted rock that exist all over the world, and read about the vitreous sand. I wondered how these sites could be there. What can cause rocks to melt other than nuclear weapons, or other high heat generating events? Vitreous sand has been known for a long time, but what melts sand out in the open other than atomic explosions or something similar? It makes one wonder. There is more to learn about our history and more to learn about ourselves. Possibly the ancient fabled cities weren't fables at all. There is
much more to ourselves that we need to understand. That is why the Code of Aramai is important, because it leads to a correct understanding of who we are and it has the potential in time to change the world and save us from our own negativity.

I have studied the code. I have researched the mind for decades as well as altered states of consciousness, and I am sure that, if all people understood the facts, all people would come to understand that we are not what we seem, and the world is not what it seems. There is good solid evidence for this and there has probably never been a time when the understanding of who we are is more important than now. The Code of Aramai turns on the light to all of these things, as does the research that goes along with it.

This story is an unusual one. It contains events that testify to the old adage that life can sometimes be stranger than fiction. The events and research outlined in this book also show just how much we don’t understand about ourselves. To research the mind I used trance states, meditation, as well as other psychological mechanisms, and worked with people on their psychological problems, their hidden memories, their hidden conflicts and their hidden understandings. I also explored and researched past life memories, both in children and in adults to see what truth might lie there. The findings were beyond my expectation. I spent years understanding dreams. At the same time, I also spent years researching and understanding myself. My findings took me in various unexpected directions, including religion. I found a code within the unconscious mind through which one could communicate with oneself at the deepest levels and beyond. My research showed to me it was recognised by the ancients, by various people throughout history, by some modern day psychologists: it is reflected in dreams. I have personally studied this hidden and complex code for nearly forty years. Its bounds are beyond modern language, its extent and limitations unknown. It holds many secrets about life, many secrets about death, the secrets to who we are, and much other hidden knowledge about our lives. It can be deciphered: it could be considered the language of our soul. It can be a form of communication between oneself and one’s inner self, which one might term the spirit. It can be communicated from one soul to another. To understand the language takes many years, but it can be done. Very few, to my knowledge, have ever mastered it. Freud was one who tried, though it would seem he never got far. About the unconscious use of the coded language in dreams, Freud thought it was as extraordinary as if your housemaid knew Sanskrit but had never learnt it, but there is much more to it than dreams. Last night, for instance, I had a dream in which the term ankylosing spondylitis was used. I had no idea what illness the term referred to until I looked it up in the dictionary and realised that my dream had used the word appropriately, and symbolically, something I couldn’t have done at a conscious level before I consulted the dictionary.

In addition to the symbols that it holds to convey life, there is also a pattern within the unconscious code that links to what are generally thought to be myths of ancient times, and there are also strong links to religion and religious beliefs. Many of the links were surprising to find. The more time one gives to understanding the code, the more one gains a picture of life and what it is all about, but this takes many years. Its use in
understanding our own personal psychology has been identified, its usefulness in dreams and prediction has been recognised since ancient times, but the overall picture, and the evidence for the reality of it, is something that has not been documented before, at least not in known history. The code is somewhat like a language. It is not just a pictorial code, but a code that uses all modalities. Understanding the language, or code, is probably one of the most useful things you will ever achieve. Most will never achieve it. It has been a driving focus of my life since I was young. I now understand the code, or much of it, but I have realized it is not deciphered in the way those before me have tried to decipher it, and its usefulness does not just come from dreams. I am always finding more to learn.

I have called the unconscious code *The Code of Aramai*, because the Aramaic language is an ancient one and the unconscious code was commonly used in the distant past to help people understand their lives. The code is used today by the unconscious mind to express things beyond conscious understanding. It is a code of history and it is one of the main areas of research pursued by myself within our organisation, which is called Aramai Global.

Interestingly, Aramaic was also supposedly the language of Jesus. As he was supposed to have foreseen events and had discussions with God, one wonders how much of this came from dreams. It is not uncommon for dreams to incorporate ancient Gods such as Zeus. There are parallels between the story of Christ, and the story of the Gods of the ancient world, some of which I will discuss later. They carry threads that permeate both the modern and ancient world, that permeate myths and religious beliefs of all known epochs, and possibly before. The known facts show that all religions throughout history seem to have similar elements within them, with similar roots and ideas. The known facts about religious belief correlate with the knowledge that seems to lie within the unconscious minds of us all, which can be expressed through the code of Aramai. Possibly, religious or spiritual teachers come to Earth from time to time, armed with this unconscious knowledge. In the same way as Aramaic was an ancient language, so the code I am discussing also seems to have ancient roots. This language confirms there is more to ourselves and to life than we have probably ever been aware of, either as a race, or even as a world. The value of the code of Aramai is not just what it can tell us about ourselves. It can tell us the purpose of human existence. It’s a secret language, held secret by ourselves, by our ‘inner’ minds, and it holds the key to knowledge about many things held secret, about life and death. As you read the volumes of this work, you’ll come to understand why I say this, and you will see why I believe there are many similarities between ancient and modern religions; sometimes even the names of people have similarities, but in order to understand the hidden code you need to open the door to the unconscious. This unfortunately can be a circular argument, like a ‘catch 22’ because in order to open the door to the unconscious, you need the code of Aramai.

Exploring the mind in just a general sense is one of the most valuable pastimes anyone can do. Many people see life from the perspective of their work, their favourite pursuits, their upbringing and the things that concern them. They think of themselves
as physical beings, dedicate themselves to sport and to other exciting pastimes, and it isn’t until something major happens in their lives, either to themselves or to someone else, that they begin to think about the broader aspects of life, the mind, and what lies within. Many aspects of the physical world bring satisfaction and usefulness, as well as personal growth, and sport can be one of these, but nothing compares with the development of the mind. It is the mind that controls our decisions, our happiness, our direction of life, our laziness or determination, and our choices. How hard we physically drive ourselves is more a factor of mind, than a factor of the body. Within our personal worlds, the mind reigns supreme. Yet how many people train and develop the mind. Many people develop their biceps, but what about their capacity for endurance, for psychological strength, their spiritual values, their capacity for love, their management skills and so on, not to mention their insight, their intuition, or their capacity to recall past memories long forgotten in order to better understand the source of emotions. In religion we often simply believe what we want to believe. We don’t always look for any evidence of the truth about what we are believing or trusting in. For this reason, our beliefs sometimes let us down. Within the code of Aramai there is a pattern laid down that one can follow, and it is a pattern that allows one to look for truth. It can be found in all. This pattern of life is confirmed by evidence one can find, though such evidence is not always easy to uncover.

We generally see the world at a conscious level in a way that is different to the way our inner minds see the world. There are a number of factors that point to this including the way the world is around us. The result of the inner mind and the outer mind thinking differently can be inner disharmony, even a disharmony we are not consciously aware of. With inner harmony we work better at our careers, at play, with creativity, and we more easily achieve. With inner disharmony, we tend to create greater disharmony through our interactions with other people and our projections onto them. Unfortunately, most of us have no idea of how to understand the inner mind, to find the things that are locked inside ourselves. Of course, even with your mind in harmony, life can go against you, especially if you are at the wrong place at the wrong time, and of course, life depends somewhat on the people around you. If, however, you build your mind like some build their biceps, you will cope better with whatever comes along.

Each civilization has its different beliefs and customs. For example, many in the scientific community believe in nothing more than physical matter while the Ancient Egyptians were assured of immortality. The interesting thing is that through all of the various civilizations, irrespective of individual beliefs, one finds references to immortality and to a supreme spiritual power. For Ancient Egypt it was the god Ra which later merged with the god Amun. Today we still have different religions and different names, but overlying them is a perception of a spiritual power not of this world. For the Christians, this is God. From this somewhat universal situation, we might consider that this struggle of belief is fundamental to the human psyche, as is the struggle of good and evil, which we know finds its beginnings in the ancient epochs of history. A poet, for example, writing in Ancient Greece, wrote about the disillusionment of his era. One might write the same today, though it’s thousands of years later. He wrote:
No brother will claim from brother the love once claimed
And parents will quickly age, dishonoured and shamed.
And men will scorn them and bitter words they’ll say.
Hard-hearted, no longer God fearing, they’ll not repay,
the cost of their nurture, but might their right they’ll call.
And ravaging men will break through a city wall.

In this we see the duality of love and hate; we see the duality of honour and shame; we see the duality of happiness and bitterness; we see the duality of kindness and hard heartedness; we see the duality of divine belief and atheism and we see the duality of peace and violence. These same dualities can be seen today in modern society. When we consider the poem was written thousands of years ago, before the time of Christ, we can see how life doesn’t change much. It is a struggle of poverty against wealth, of love against hate, of honour against dishonour and so forth. The main change has been the advent of technology, but in other ways, one might venture to say we haven’t advanced very far. The same conflicts that were in our collective psyches then still remain in our collective psyches today. From the point of view of mind it is therefore important to understand what lies within, what drives us, what frightens us, what impedes us: what do we believe in at an unconscious level? Is it different to the understanding we have at a conscious level?

We all have drives in some way. These drives and needs need not all be conscious. An inferiority complex might underlie a drive for power or recognition, guilt might bring a need for self punishment; this might drive a conscious need to destroy everything one builds. What lies in the unconscious is as important as the conscious but because it is unconscious, we are not aware of what lies within. Within our minds we need balance; without balance we run into difficulties.

The psychologist Carl Jung became aware of the spiritual nature of the mind and the forces that lie within it. These forces and needs are not just sexual as Freudian ideas might have us believe, but are also spiritual, social and creative, and can extend to career needs, religious needs, interest in sport and so forth, the list being almost endless. To exemplify what lies within the unconscious, famous psychologist Carl Jung developed ideas of archetypes, of symbolic expression, of links between mythology and modern expressions of mind, as well as links between the mind and mandalas, a Sanskrit term Jung adopted for symbolic variations on the theme of the circle, which he considered an unconscious symbol of wholeness. While Freud looked into dreams for answers, traditionally, altered states of consciousness have been used, including hypnosis, to enter the unconscious realms of mind, but the symbolic code of Aramai offers another more potent way to them. Jung and Freud deciphered some of the potential symbols within dreams, but symbolism within the mind, as I’ve mentioned, extends well beyond dreams and is even fundamental to our mode of language. The symbolism within expresses religion, God, life and death, as well as social and psychological aspects of life and self. The symbolic code is complex; it can be very complex indeed, but it is not beyond human understanding.
Who we are and what we are has been sought for millennia with varying beliefs existing since the times of pre-history. Today we are gaining better knowledge of that than at any time we know of. Yet there are problems. People suffer from depression. People suffer from anxiety. People suffer from disillusionment and hopelessness. People suffer from the effects of life being meaningless and sometimes look unsuccessfully for a meaning and purpose to life. If we see a meaning and a purpose then the world is a brighter place and everything has a brighter hue, because life has value. It is sometimes hard to find value in life if one’s circumstances are unpleasant and one believes there is nothing more to us than physical matter. Even people who live lives where they are financially well off, financially secure, endowed with the trappings of wealth and the ability to travel and buy the world’s best, sometimes find disillusionment and depression. They are not immune. One of the problems with finding out who we really are is that we expect our minds to tell us, to give us the information, as if we, at a conscious level in this existence, are the important and larger element of our beings. Because the unconscious doesn’t jump out at us, we think the information we unconsciously hold, doesn’t exist. In that respect, we are wrong. I have found that the conscious mind is but an extension of our larger self. We understand it the wrong way round. The unconscious won’t come to us in most cases; we have to go to it. This is not as easy as it might sound, but it emphasises the goal Gandhi had and wrote of in his autobiography: “What I want to achieve – what I have been striving and pining to achieve these thirty years – is self-realization…”.

The solution to many of life’s problems, to finding peace, to finding self-empowerment, to finding a meaning and purpose to your life, is to understand who you are and why you’re here. This might sound trite, but it is actually far more profound that most would realize. The answers to your life lie hidden within the unconscious code. To truly fulfill your life, you need to find and touch base with your inner self, your deeper self, your soul self, and to understand the problems and conflicts and hurts that lie unresolved within your mind that affect you. You also need to understand unconscious needs and desires. When you understand what your life is about, why you are here, what you hold inside, including memories, conflicts and emotions, you will begin to heal yourself, improve yourself, find a greater meaning, and better fulfill your goals, both conscious and unconscious. You will also find your spiritual self if you have not already done so. That is why I developed Aram Yoga, a process based on ancient principles that incorporates modern knowledge, modern findings and the results of modern research.

The answers to the questions many seek, and to some of the secrets of life, will be outlined in this book, but first I need to work through what has been found, what that tells us, and why I have come to the conclusions I have come to. It is not good enough to simply say ‘this is the answer’, I need to show why it is the answer, how I know it is the truth, and how time has led me to the important conclusions I have made. The code comes from the most fundamental element of ourselves and can open the door to ourselves and life, and as mentioned, has even opened the door to scientific breakthroughs on some occasions.
Before I begin to look at some relevant experiences, I need to show some findings related to religion. These relate to patterns we might unconsciously understand. These don’t diminish religion in any way, if one sees the findings broadly, but rather, enhance it, because these findings show the same elements throughout history. In other words, while we have changed names here and there, fundamentally, we have largely maintained the same religious beliefs throughout the millennia, beginning long before Christ. One might be tempted to say that it is explained by the fact that the different civilizations have copied one another, and there may be some truth in this, but I don’t believe it is the full story, because my research has shown that the similarity between the religions and the ages comes from a fundamental unconscious understanding within us that relates to religion and what it is about, and we have expressed it, symbolically, in the same way throughout history, because it relates to the fundamental truth of the spiritual nature of ourselves and our existence. Because religious elements of ourselves are expressed from a deep core within, they can also be expressed by the symbolic code that comes from the unconscious, one that we don’t fully understand at a conscious level. Some of the events I have witnessed during the research I have carried out show me just how much of an incorrect understanding we have of ourselves generally, and how we need to change our view of ourselves to accurately reflect who we truly are and why we are here. The details of some of the extraordinary experiences I have witnessed during the course of my research, that affected my perception of life, will help you to come to this understanding also. However, before I outline such extraordinary findings I need to spend further time on comparative religion, showing some of the threads that flow through history, from ancient times to the present. I also need to show the correlation between astrology and religion, something that few are probably aware of. Again, I don’t see that this either undermines religion, or undermines astrology, because as one works on understanding life through working with the mind, one comes to realise there is much symbolism that links and intertwines. It is complex, with hidden truths. There also seems to be an unconscious understanding of an overall guiding force that seems to influence life, and this force is linked to concepts of God, and to the knowledge of our spiritual nature.

Sometime back in ancient history mankind became aware of the movements of the stars and planets. The movements of the sun were also noted. A chart was drawn up which divided the celestial landscape into twelve constellations, or the zodiac. The summer and winter solstices were also noted. The sun moved through the sky at different levels throughout the year, at some point reaching its lowest level. I understand this point was noted as the 22nd December in the northern hemisphere where it seemed to stay for three days, the 22nd, the 23rd and the 24th. Finally, on the 25th of December, it was noted that the sun once again began to rise in the sky. The length of the days and nights were also noted in relation to the summer and winter solstices. It was noted that the time of the greatest light began with the spring equinox, at Easter. In ancient Egyptian mythology, we see the battle between the light and the dark expressing the battle between the sun’s light and the darkness of night. An early Egyptian god was the sun god Horus. He existed around 3000BC. The sun was seen in association with the twelve
constellations. Associated with the sun god Horus, therefore, were certain elements of astrology. The sun, naturally, moves around the sky in association with the twelve constellations. Ancient art shows the twelve constellations were symbolised by people, animals and fish as they are today. In the religion of the sun god Horus, there were also factors similar to modern religion. This is where it begins to get interesting.

In an ancient Egyptian religion, Horus was involved with the battle between darkness and light. We use the same symbolism today, in religion, relating it to ignorance and knowledge, the ‘light’ against the ‘darkness’. It may have been meant in the same way then. Can we assume that it was not meant metaphorically, borrowing from the ideas of the sun and stars in the night sky. I understand from what I have read that the ancient god was born on the 25\textsuperscript{th} December, the day the sun once again begins to rise in the sky after reaching its lowest position in the south. According to the story, Horus was born to the virgin Isis, and three kings followed a star to see the new saviour. The saviours teaching ability was apparent when young. He was initiated at 30 by Anup and began his true role. He had twelve disciples who he travelled around with, performing miracles, healing the sick. He was known as the truth, the light, God’s anointed one, the good shepherd etc. He was betrayed and crucified, then buried, and resurrected three days later.

These features were evidently common to various other gods and cultures. In Greece, in 1200BC, there was a god born of a virgin, on the 25\textsuperscript{th} December. He also was crucified, buried and resurrected. Around 900BC, Krishna of India, was born of the virgin Divaki; again there was a star in the east to signify his coming. He performed miracles and upon death was resurrected.

Dionysus, in Greece, 500 BC, was born of a virgin on December 25\textsuperscript{th}, was a teacher who performed miracles, was referred to as the king of kings, God’s only begotten son, alpha and omega. Upon his death he was resurrected.

In Persia, around 1200 BC, Mithra was born of a virgin on the 25\textsuperscript{th} December, had twelve disciples, he performed miracles; on death, he was buried for three days and resurrected. He was referred to as the truth and the light etc. This does not debunk the Jesus story. I believe there is more to it than that though the various stories point to the fact that there were various saviours from various periods that subscribe to these general characteristics.

Jesus Christ was born of the Virgin Mary on the 25\textsuperscript{th} December. At the time, a star appeared and was subsequently followed by the three wise men to the new saviour. Like the others, he was a teacher at 12, baptised at thirty by John the Baptist and had twelve disciples. He also performed miracles and was given such names as the light of lights, Alpha and Omega. He was betrayed by Judas. He was crucified. After three days he was raised from the dead. He then descended into heaven. The story of Christ has the same features as earlier stories of religious icons.
There are interesting astrological sequences involved with this birth sequence. The brightest star in the east is Sirius. On December 24th it aligns with three stars in Orion’s belt. I understand that these are still called what they were called in ancient times, ‘The Three Kings’. On December 25th, all stars point to the place of sunrise. In other words the three kings follow the star in the east to locate the sunrise, the birth of a new SUN.

There is an interesting symbolism regarding the town of Bethlehem. The constellation virgin is Virgo, also known as Virgo the virgin. Virgo means virgin in Latin. Virgo is also called the house of bread. Virgo is presented as a virgin holding a sheaf of wheat. In symbolic terms this might also be seen as a virgin holding a shaft of seeds in her hand, which could have a sexual connotation putting a double meaning to the time of spring and harvest with the virgin gaining seeds in the spring. A similar symbolism is man sowing his wild oats. Different seeds, but seeds nevertheless. Bethlehem literally translates to a house of bread. The symbolism of Bethlehem is therefore multifaceted.

There is also a symbolism in the death and resurrection story that is astrological. December 25th marks the time of longer days and warmth. During the three days prior to that when the sun lies at its lowest point in the sky; the sun resides in the vicinity of the southern cross (crux) constellation. The sun descends to its lowest point by the 22nd, and begins to rise again on the 25th, three days later. The sun (son) therefore dies on the 22nd and rises (or is resurrected) again three days later on the 25th, or is ‘born again’. The three stars in alignment in the Southern Cross point to the position of the sun between the 22nd of December and the 25th December.

The number twelve also figures largely in the bible. For example, there are twelve disciples, 12 tribes of Israel, 12 brothers of Joseph, twelve judges of Israel, twelve kings of Israel etc, etc.

The zodiac has twelve houses, but was not just a device to track the sun, but an old spiritual symbol. The old zodiac was drawn with a cross with an inner circle and two outer circles. Jesus in early paintings was shown with a cross behind his head. The cross had a circle. It is similar to the Southern Cross positioned behind the sun.

Other statements could have a meaning related to the sun. For example, Mark 13:26: “They shall see the son coming in the clouds” Does it mean “They shall see the SUN coming in the clouds”? It has been suggested that the ‘crown of thorns’ put on the head of Jesus is actually a symbolic indicator of the sun’s rays as they come through the clouds. Whether this be true or not, people will always find links between the different symbolism of life, so it doesn’t surprise me to see the different symbols of religion linked to the symbolism of astrology. Astrology offers a form of timing. It doesn’t necessarily lessen whatever it links to. It does not suggest anything derogatory about the Jesus story. In fact, as I see it, it adds some mystery. With the Jesus story, we don’t
know where the reality finishes and the symbolism begins, but because of the historical figures, I feel the main elements of the story, for instance the twelve disciples, were real, but had a deep symbolism within their formation. Much of religion is symbolic and contains many parables. Why I believe the stories of history were real, rather than fable, I will explain later in these volumes.

The Bible holds many references to the age, or ages. Ancient cultures including the Egyptians realised that approximately every 2150 years, the sunrise of the morning of the spring equinox would occur at a different side of the zodiac. It is to do with the wobble of the earth. The procession of the equinoxes is when the constellations go backwards. The amount of time it takes the procession to go through all twelve signs is 25,765 years. Each 2150 period is called an age. 4300 to 2150BC was the Age of Taurus the bull. The period from 2150 to 1AD was the Age of the Ram. The period from 1AD to 2150 AD has been the Age of Pisces. Around 2150 AD comes the new age, The Age of Aquarius. The Bible moves through three ages, and indicates another.

Jesus comes with the age of Pisces, the two fishes, by his timing, and the end of his era if viewed in astrological terms, is the age of Aquarius. The Jesus story has greater symbolism than is first apparent.

At Luke 22:10 Jesus told his disciples where the Feast of the Passover will be after he is gone. He said “Behold, when ye are entered into the city, there shall a man meet you wearing a pitcher of water. Follow him into the house where he entereth in.” A man bearing a pitcher of water is the sign of Aquarius. After the age of Jesus is the Age of Aquarius. The ‘Passover’ could therefore be a symbol of passing over from the age of Pisces into the Age of Aquarius. This transition might even have something to do with the end times.

Some might see the ‘end time’ as a misinterpreted astrological allegory. The King James version of the bible states in Matthew 28:20 “I will be with you until the end of the world”, but the word actually used in the original, I understand, was Aeon, which means age. The translation therefore should have been “I will be with you until the end of the age.”

Symbols repeat themselves in life without us generally knowing what we are repeating, or the significance. For example, when I was young I had something custom made of gold to hang around my neck on a chain. It felt symbolically important to me for some reason I wasn’t sure of. It was a cross with two circles. I now realize it was the cross and circles of the ancient zodiac. It was also the cross behind the head of Jesus in the ancient paintings. It was also identical to the cross and circle that adorned the pictures of the god Horus in Ancient Egypt. It was a repeating pattern of astrology and spiritual belief. It makes one wonder if spiritual cycles are explained by zodiac signs, which are hidden in the ancient texts. In other words, there may be a larger picture that we are missing, of which the stories of Jesus and other similar stories of history play a part. There is a reason I say this, but it is something I will come to later. One way my research into the mind has shown there is much more to us human beings than we
realize is by the symbolism of life that links to unconscious knowledge and goes beyond what we understand. Carl Jung recognised this and recognised the profound nature of some symbols.


The Rosicrucian Order had a connection with the Knights Templars, Cathars and Freemasonary Societies. The Rosicrucians also had a symbolism aligning with the ancient ones. Whether this was deliberate or of fortune I do not know.

The evidence uncovered over hundreds of years shows the way we see ourselves is inside out, or maybe back to front. We also see the traffic flow of information in the wrong direction. We tend to believe that we think conscious thoughts and then push the unwanted ones into the unconscious. It is actually not quite like this. When we
understand that fact, a better overall understanding of the mind is gained. It also explains better why some thoughts are blocked and others can become conscious, whether they be problems, conflicts, past memories or whatever. Freud’s ideas also make more sense when we see ourselves this way. We are in effect, like a light bulb of say one hundred watts, illuminating the room with only fifteen watts of power. The rest is blocked from spreading its light. Memories and ideas uncovered through hypnosis show this. That is why we can’t consciously force memories from within ourselves, because it is the inner self that controls and directs the memories that become conscious. The inside of us has the control, not the outside of us. It makes sense of split personalities. This makes sense of the concept of the spirit. If we all had conscious knowledge of what lies within us at an unconscious level, we would all see ourselves very differently.

I will return to spiritual concepts, but first I will try to draw the picture of what is commonly called the psyche. It is interesting to note that in terms of true meaning, the word psyche represents the soul or spirit, as well as the mind. So when we talk about the psyche we are also actually discussing the spirit within, and this makes sense when you look at the facts. It is the unconscious psyche that holds the power, not the conscious mind. In psychological terms we talk about the psyche to represent the total mind, the entire mind, both conscious and unconscious. We cannot force ourselves to go into an altered conscious state; it will only happen if our inner selves allow us to. We cannot force ourselves to calculate if we can’t, or recall things if we can’t, or feel things if we can’t and so on. All things of mind emanate from the inner self. I have taught people to control bodily sensations. The ability to do this comes from the inner self. One case that comes to mind is that of a pregnant lady who used hypnosis to switch off the pain of childbirth. It was her second child, but the first had brought much pain and she was scared of what the second might bring. Working with her and the trance state she was capable of, I slowly trained her to turn off all feeling in her body from the neck down, except for the feeling of contractions and so on. In other words, she could remain aware of the normal sensations associated with birth, but not the pain. It was highly successful and she gave birth without mishap or pain. The important point is that she had to allow the sensations and feelings to be switched off by her inner self, she had to take a passive role and let her inner mind do it for her. She had to learn to recognise that the power of control lay in the deeper unseen and unfelt part of herself.

Another person I worked with many years ago, while under trance, was asked to look at a map. She opened her eyes and looked at the map without a problem. She told me what I needed to know. After she woke I asked her to confirm some details on the map, but she couldn’t see it without her glasses. While she was under hypnosis I had forgotten that she needed glasses. We subsequently got her glasses for her and she read the map OK. Her comment when she realised what she had done under hypnosis was “So my stupid eyes work after all”. Awake she needed reading glasses to see but under hypnosis she didn’t need them. The question is why. The answer must lie in the power of the inner self. When you work with psychological problems long enough, in association with altered conscious states, you become aware of the enormous influence the unconscious has over much of our lives and what we know of ourselves. To give an
example of that, we should think for a moment about the psychological problem of multiple personalities. A person suffering from multiple personality disorder is not deliberately producing a different personality from time to time at a conscious level. These alter personalities simply appear and take over from one another. When it's time for the original one to reappear it does. This is an example which gives a different picture of the human mind or psyche to the conventional. An example of multiple personality would be the famous case of the ‘three faces of eve’. A psychiatrist handling such a case might never be sure which personality would appear in the office next. A typical scenario of multiple personality is when a young girl lives an exemplary and proper life, with sexual abstinence and a degree of reserve in her manner, and then a second and different personality suddenly appears who goes out and has a promiscuous life. She might drink and hop from bed to bed. It is the prim and proper one who then wakes up with the hang over but no memory or knowledge of what ‘excitement’ happened the night before. This personality cannot be controlled from the outside, only from within, beyond conscious awareness. This of course makes sense if the conscious mind is an extension of or simply a part of the total psyche. Because of the flow of thoughts and information, including memories, we know this has to be the case. We cannot force memories that are blocked; they have to emerge from within. It is the same with the alter personalities, they emerge from within. This is because it is the unconscious part of the mind that has the control. In this way the overall mind can control needs of the total psyche. If the overall psyche is forced to endure something such as sexual abstinence because the conscious mind has problems with it, it can easily create another conscious mind to go out and fulfill the mind’s need. This is because at a conscious level we are an extension of our total psyche, the inner psyche is not an extension of us. The inner psyche can therefore decide many things that we are not aware of and implement them, including sickness if so desired. All of the thoughts, memories, ideas and so on can be held back from the conscious mind if it so deems for whatever reason. A phenomenon of the modern world is past life memory, something many have tried. Such people do not normally recall past lives without hypnosis or some other form of altered consciousness. When you then consider that many of us may have unconscious memories of past lives lived long ago, though very few actually consciously recall them, or bother to try to recall them, one can easily see that the total mind could easily be holding back information about our spiritual connection, our immortality, and other memories that might link us with an unseen world of existence, as well as unresolved past life problems. The truth is, the evidence from psychological findings, as well as past life memory, trance states, somnambulism and fugue, all point to the logical nature of the concept of the soul or spirit residing within, and this sits nicely with the idea that the body is a form of ‘virtual reality suit’. We have to realise we are controlled from the inside out, not the outside in, because that would be like the tail wagging the dog. From experience over many years I have found that inside the unconscious is all of our forgotten memories, the memory of birth and often memories of past lives and all of the personalities we have been before, as well as memories of the period between lives and the places we resided during those times. In fact, I have found that within the unseen, unknown part of ourselves lies a huge amount of memories and information, as well as control. The memories include realms of existence not within the physical world, and memories of past deaths. When I went
developed largely in accordance with the unconscious code we unconsciously know and understand. Rather, it is the development of language that is important. The research over the past two hundred years shows that we, as a human race, generally have an incorrect understanding of ourselves, and that incorrect understanding is why we can’t see the truth of who we are. The research of the past hundreds of years aligns perfectly with the existence of an inner spirit. It has simply taken a while to work that out. Generally, as I said at the beginning of the chapter, we see ourselves back to front, or inside out if you like.

If we take a quick overview of what people under very deep hypnosis say, it paints a picture of a spirit moving from life to life, from century to century, staying between lives in a world of spirit, or an ethereal world, different in some ways, but sometimes similar in some ways to the physical world. The spirit if advanced, decides much about the life to be lived and its learning. It decides where to be born in accordance with what is wanted to be experienced. There is recalled a right and wrong element to existence and so the concept of karma. Some of the decisions about what a life will be are decided before birth, so some elements are ‘written’ or depicted beforehand. It is decided what the life will be like, and the elements of memory and knowledge that will need to be held back. This is the picture painted by those under a state of deep hypnosis, an altered consciousness that they won’t recall when they wake, and it fits with the findings of hundreds of years. It fits with predictive dreams that do happen (there is ample evidence of this phenomenon).

When it comes to speech, we think of language being decided at a conscious level and then being learnt by society. Again, the development of the language has to come from the inner self to reach consciousness. We can gain an understanding of that from trance states. Under hypnosis, we can be consciously thinking and talking about something for quite a while, but if the mind wishes to it can switch off the memory of it. Ideas come from within. We see in dreams images of us walking along a road and we wake thinking that was interesting and we ask ourselves “What was it all about: why were we walking along the road”? We see images in a dream that have ancient roots and are alien to our conscious thoughts. We wonder why and how that might happen. But when we understand the code of Aramai, the language deep within, and we realise that we may have unconscious memories that date back centuries and even millennia, then it’s not hard to fathom why we might be dreaming of some ancient symbols and ideas somewhat alien to our conscious minds, or of words that we might need to look up in the dictionary.

When we realise that our dreams tell us things, we often ask ourselves why don’t they talk in the language we normally speak in, English for instance? What we don’t realise is that the language of the unconscious psyche isn’t English, or any other language. Rather, it seems to be more of a code, and when we develop language, I believe it is developed largely in accordance with the unconscious code we unconsciously know and
recognise. To give an example, we might dream of walking down the road in a dream. At a conscious level we speak of walking down life’s path, and of life’s journey. I believe we do this because we already unconsciously know this association. It seems that our conscious minds don’t develop these sayings and then have the unconscious adopt them; it is the other way round.

The important point to remember is that in order for all of the phenomena observed about the mind, from the days of the 18th century exorcists and magnetizers, to the experiences of the 19th century up to the present day, to make sense, to form a coherent whole, the total psyche has to be the controlling force of mind, the whole psyche has to be who we truly are, and this is a much larger whole than just the part of ourselves we consciously recognise. In fact, most of the psyche is unconscious. Therefore most of us have very little idea of our total selves. One can gain an understanding of this through years of working with hypnosis. Because of this, the facts brought out over the past two hundred years align perfectly with the idea of the soul or spirit. Maybe that is why the word ‘psyche’ has been used to denote the overall human mind. To develop our understanding of the mind properly, to give the full picture, I need to return to some of the work of past centuries, mostly in psychology.
Chapter 2  
The Pathway to the Present

My life has ended at a spiritual understanding, but this understanding has come from a psychologically oriented beginning. My understanding has followed a somewhat tortuous path starting with an understanding of historical findings. My journey has taken me into an exploration of the mind as well as into an exploration of myself. These pursuits became associated with the exploration of life and death. I need to discuss those many years of research and findings that have brought me to where I am today, but this takes me back well before my life, to the eighteenth century. Many people still grapple with the idea that there is both a conscious and an unconscious mind, yet there is. Many don’t like to think that there is something within that is beyond one’s conscious knowledge. Some find it scary. Yet dreams show we live on more than one level of consciousness. Modern dream research has shown that we dream throughout the night in intervals that come and go approximately every ninety minutes. The vast majority of dreams are not recalled. We recall only a small fraction of our dreams. Yet some dreams show a clear meaning. Some dreams show a clear symbolic meaning. The clear symbolic meaning of a dream is not normally understood until after we wake, and then it will usually need someone to interpret it. If we have many dreams each night but don’t normally recall hardly any of them, and those we do recall in most instances are not understood, (though many can be shown to have meaning), such dreams cannot be targeted to the conscious mind but to some element of ourselves that we are not consciously aware of. Sometimes some dreams we recall are obviously targeted to the conscious mind. Such dreams have led, for example, to the scientific discoveries I have mentioned, and to cures. Many people are not aware of that. Mostly in dreams we are expressing thoughts in a way that the conscious doesn’t understand, unless they are explained to us by someone. Obviously, there is something happening within our minds beyond conscious understanding, though it is coming from our own minds. The source is unconscious. We are unaware of the source. It was largely the nineteenth century that led to the discovery of the unconscious, though the strange nature of dream language has been known for centuries. Few understand much about it, yet we all normally dream every night. Most of us simply throw dreams into the ‘too-hard’ basket. What people don’t realize is that within the part of the mind that dreams emanate from, the part of the mind that remains secret to us, lies the answers to some of the most profound questions of all.

The ideas of many people today come from modern thoughts, from people who have little understanding of the finds of previous eras, though many people also gain their ideas about life from people of earlier eras, as did author Erich Fromm or Carl Jung, especially in relation to dreams, and some of these people in turn developed their ideas largely out of Freudian theory, though such people also developed many of their own beliefs as time went on. In the same way, Freud’s ideas, at least initially, developed from what came before him, and this leads one back to the late 18th century. The modern studies of psychology, dreams, the unconscious, past life memory and the phenomena of spiritualism came from earlier studies over different centuries that
somewhat mimicked the social changes of the time. While dream interpretation is something that can be traced to antiquity, the metamorphosis of modern dream research and the development of the idea that an understanding of life and death can come from what is hidden within our own minds, has mainly occurred only within about the past one hundred and fifty years, though some understanding of altered consciousness goes back a little further to the work of the Marquis de Puységur.

The nineteenth century gave emphasis to the symptoms of hysteria and the various phenomena of the mind as was witnessed through hypnosis. Some of these were found to be extraordinary, but most are now long forgotten. The impact of these findings and the extraordinary nature of some of the finds are no longer seen, recalled, or in most cases, appreciated, but that doesn’t diminish their importance. The fact the findings were made in past centuries doesn’t reduce their validity. The understanding of the existence of the unconscious mind and the role symbolism plays in mental expression has been known for a long time and can’t be validly left languishing simply because we find it all too difficult to cope with, or because it doesn’t fit our pet beliefs, nor can we ignore our unconscious use of a symbolic form of communication, a type of code. We need to understand what the unconscious, and the code it uses, can tell us.

Until the end of the eighteenth century, phenomena of the mind were largely wound into religion with the result that psychological treatments were administered in the form of exorcism, confession, ceremonial healing, incubation, magical healing, temple healing, religious healing and the cure of souls. Dreams, no less, were linked to this thinking, and were also often seen as supernatural phenomena, in addition to being the result of the left over thoughts of the day.

Religious thought remains today relatively the same as it has always been. Many ordinary people today think of dreams in much the same way as traditional thinkers have done for centuries, but there is a more widespread understanding of the aetiology of psychological problems and problems of society now. We have become more aware of unconscious thinking. Like some beliefs, some aspects of life have not changed for centuries, but science has developed and this has had an effect on the understanding of matters of a spiritual nature in addition to science.

Like it was in the nineteenth century, and probably as it has been for many centuries, there remains a conflict between the professional ideas of different groups. Scientific groups for example, often think differently to religious groups. Near death experiences are interpreted by those who have them as an experience of life beyond the body. Some scientists try to explain them away as aberrations of a dying brain. Most popular modern dream books and dream dictionaries reflect the older views, in that they affix set meanings to particular symbols, but some modern physiologically based scientists believe that dreams are simply the reflection of neurons randomly firing in sleep. Unfortunately, those who write the dream books would seem to have little better idea than those who espouse the random firing theory. There has always been much unknown. Because of this, one problem with life is understanding where the truth lies, because even scientific thinkers differ in their views. Sigmund Freud and Carl Jung both
spent years observing dreams. Both concluded different results. Both men also looked back into history to find answers. In truth, they both found parts of the whole.

The process of change has come with the changes of the past centuries, the changes from romanticism to positivism, from religious thought to scientific thought and from magical thinking to beliefs developed through the observation of experiment, or empirical science. Modern machines have also assisted. Yet even here, direction has not been clear cut. Modern observation of the mind has taken place mostly within the disciplines of psychiatry and psychology, which also could be said to be incorrectly slanting the understanding of the mind in the way religious beliefs once did, rather than reflecting ‘normal’ thoughts. This began with the development of dynamic psychiatry which grew out of the late eighteenth century to become a major international force by the early twentieth. By the end of the nineteenth century, perceptions about the mind had changed, the paranormal was being examined and experimented with, people were recalling past lives under hypnosis and dreams had assumed a position of importance in psychological thinking possibly unparalleled since the temples of ancient times. But the forces and beliefs of science were strongly influencing society. Neither the religions of the time, nor the lofty, idealistic scientists of the time wished to hear about hypnosis bringing past life memory. This could be seen to undermine its scientific nature. The same people of the time were also little interested in its effectiveness in spiritualism. The advances of the nineteenth century would therefore have to wait a while in order to bring forth the fruit that should have been brought forth sooner. A bias in ideas held back knowledge for many decades. This was mostly in relation to understanding spiritual matters. Dreams and their interpretation took on a new vigour that had probably not been seen since ancient times, but it was slanted towards psychological illness by the biases and misunderstandings of those who pursued them. For the 19th century researchers they had implications for symptom formation, and therefore, in the minds of some 19th century thinkers, had the potential to be a powerful diagnostic tool. This is still explored today but the different schools of thought make it difficult for those who have not intensively studied them for many years to know what is true about them and what is not. They are not, for example, slanted solely towards psychological matters, but often express one’s life path and spiritual matters.

At the moment, if we wish to employ dream interpretation as an adjunct to diagnosis, we need to decide whether we should employ the Jungian concept of dreams, the Freudian idea, the ideas of some other writers, such as Fromm, some within and others outside the analytical schools, or should we incorporate traditional or even ancient and more religious ideas? There is an answer to this, but modern dream books won’t give it to you. How in fact does a novice differentiate between accuracy and fallacy when consensus is difficult to find, even among the experts? A similar but different conflict existed in the late 18th and 19th centuries. There is an answer to this question and the truth can be shown.

Dynamic psychiatry developed largely from a time of ignorance, superstition, and unfounded religious ideas. It ushered in many new concepts and observations and
brought psychology a new respectability, but at the same time opened the door to many unanswered questions that don’t seem to have been satisfactorily answered to this day. The emergence of dynamic psychiatry is important because many of the ideas that developed within this discipline, especially in relation to the unconscious mind, were later incorporated into different types of theories that have endured. This period was also important because the developed concepts and ideas of that time led up to the early understanding of such people as Sigmund Freud, Pierre Janet, and Carl Jung who have influenced the way the mind is seen. The emergence of dynamic psychiatry is in fact important for much more than dynamic psychiatry. Interestingly enough, it has relevance for deeply spiritual matters. It is important therefore to understand how this understanding of mind developed.

The emergence of dynamic psychiatry can be traced to the year 1775, to a clash between the physician Franz Anton Mesmer [1734 - 1815] and the exorcist Father Johann Joseph Gassner,[1727 - 1779] a country priest. Gassner attracted large crowds and performed séances where healing took place. He claimed to remove evil spirits of possession and had the traditional religious views many held at the time. Descriptions of the events would seem to indicate the involvement of induced altered states of consciousness. In his healing work, Mesmer, on the other hand, evolved new ideas involving concepts of ‘animal magnetism’. The time was ready for change and Mesmer won the battle, but the victory was short lived. Mesmer’s ideas soon fell into disrepute.

The first important step for Mesmer took place in 1774, on 28th June. For two years he had been treating a twenty seven year old patient and became aware of a periodicity in her symptoms. This happened at about the same time as he learnt of the work of English physicians who were treating certain diseases with magnets, so he tried to produce an artificial magnetic tide in his patient that would sweep away her illness. He asked her to swallow a preparation containing iron and attached three specially conceived magnets to different parts of her body. The patient subsequently felt streams of a mysterious fluid running down through her body. She was relieved of symptoms for a number of hours. Mesmer reasoned that this could not be the magnets alone, and that these magnetic streams in his patient were produced by a fluid accumulated in his own body, which he called ‘animal magnetism’. Mesmer devoted the rest of his life to this. As a result of this new method, his patient improved greatly, married, and became a healthy wife and mother. There remained, however, a similarity between his patient’s visions or experiences, [i.e. the flowing of a strange fluid through the body] and the visions and experiences of dreams or somnambulistic states. There was also an unnoticed symbolism between his ‘magnetic tide’ and the girl’s experience of the ‘fluid’ running through her body.

Mesmer developed his theories about animal magnetism until disaster struck for him in 1784 when the king appointed a commission of inquiry consisting of members of medical scientific societies. One or two years before his death, Mesmer moved to the shores of Lake Constance and died there on March 5th 1815. His work was pursued and taken further by the Marquis de Puységur who might be said to have moved
forward the ideas of Franz Anton Mesmer one more step. This became a part of the metamorphosis of dynamic psychiatry.

Like Mesmer, Puységur used 'magnetism', 'magnetizing' his patients and inducing in them a type of altered conscious state, called at the time, a 'crisis'. One of his sufferers experienced a peculiar crisis in which there were no convulsions like the other patients experienced, but instead, he fell into a type of sleep in which he seemed to be more awake and aware than in his normal waking state. In this state, he spoke and displayed greater abilities than when awake. Today, one would recognize this as a deep hypnotic trance, and possibly communication with the subject's unconscious spirit, but back then, knowledge about these phenomena were in their infancy. Like Mesmer, Puységur soon organized collective treatments. His patients generally recalled nothing of what had happened, testifying to the alteration in consciousness. This opening of awareness is a phenomenon I have worked with for decades. It does not limit itself to an understanding of psychological problems. A greater wisdom is accessed the deeper one enters what might, from a conscious perspective, be called the twilight zone of consciousness. Our consciousness expands in this state; it does not diminish. There is also far more to understand about this state than people realize. Its inducement is also not as simple as it might seem; there is a greater complexity than at first meets the eye.

It wasn't long before Puységur recognised the similarity between the 'magnetic sleep' he was witnessing and natural somnambulism. Accordingly, the process was given the term artificial somnambulism because this process involved the somnambulistic state of mind and the amnesia that followed. This alteration of consciousness was therefore recognised as being similar to sleepwalking. The mind was awake and aware, but recognised as being in some type of twilight zone. Much later, this state of consciousness was renamed and given the modern term 'hypnosis' by an Englishman named James Braid. Its recognition as a type of 'sleep' eventually led to the discovery that in this state one could be induced to dream. At the time of Mesmer the concept of the fluid in Mesmerism was thought to be real, rather than symbolic of what he was trying to achieve with his magnetized water and the magnetic forces that flowed from it. A 'magnetic tide' produces images of a 'flow', or 'tidal flow', which could be reinterpreted as the 'flow' of a mysterious fluid. Such symbolism was lost on Mesmer at the time.

Puységur wanted to advance knowledge at the time and investigated the idea that mental illness might be a type of somnambulistic distortion. He undertook the treatment of a disturbed boy, preempting the idea of psychotherapy for the treatment of psychosis, and came to understand that the state of consciousness he induced unlocked the door to forgotten memories. Puységur died in 1825 and his work went into obscurity, but was later re-found in 1884, some 59 years later by Charles Richet, who then showed that most of what his contemporaries believed they had discovered in the field of hypnosis, had already been discovered by Puységur.

During the course of the nineteenth century, religion and popular ideas of the supernatural again impacted on the understanding of psychiatry. This occurred
because of a development in the United States of America. Again we saw a mixing of the psychological with the spiritual.

The Temporary Importance of Spiritualism

Spiritualism began in the USA in the mid nineteenth century. In groups, people summoned up the spirits of the dead and codes were created by which they could communicate. Again we see the introduction of a ‘code’. In 1852 Spiritualism entered England and Germany and eventually reached all parts of the civilized world. In this process some mediums were able to write automatically, speak in trance and reportedly produce ‘physical phenomena’. It was a variation on the theme of the somnambulistic states that had been induced by Puységer, but this time it was being put to an entirely different use.

The supernatural phenomena that supposedly manifested itself in these instances was an important element of spiritualism for science, because the famous mediums who sprang up, who were reported to influence great phenomena, became available for study. Initial research resulted in two viewpoints, one that was psychologically based, and the other that was supernaturally based. The phenomena of automatic writing was explored by scientists as a method of exploring the unconscious. Again the findings were biased by belief and social factors. Two separate elements were coming to light, but instead of embracing both, each school of thought tried to take the findings in their own directions according to their personal perspectives on life.

Spiritualism was important to the advent of dynamic psychiatry because it supplied scientists with a new approach to the mind. Hypnosis flourished and demonstrations led to a renewed interest in that phenomenon as well. As a result, two schools of thought arose; the Nancy School and the Salpêtrière School, both were concerned with the exploration of the unconscious mind as well as understanding the psyche. Again, there was an opportunity to pursue more than just psychology, because around this time the recall of past lives during altered states of consciousness had also been noted. The phenomena of understanding one’s own afflictions and predicting the course of their cure had been noted as well, a theme that resurfaced with the coming of Edgar Cayce in the next century. This is something I have witnessed myself and I understand why this can happen. I’ll return to this later. During the 19th century an element of mind was trying to surface and become a known part of the modern world, but biases continued to hold the understanding of it back for many decades.

Today most people probably think of spiritualism as something that is related to fantasy and to people fooling themselves. It has also been associated with charlatanism. Yet do we assume that all of the work that went on during the decades of that century and all of the phenomena witnessed by all the people who were associated with it over decades in many countries, was false, foolish, and the consequence of misled people? Could something that was basically of no foundation whatsoever hold people’s attention like that for so long and over such a widespread area of the world,
considering some of those researching it were 19th century scientists?

One day, in the 1970s, long before I had even thought about the realities or otherwise of spiritualism, I had an experience that surprised me. I had a person under hypnosis being explored for a personal problem they had and I was using automatic writing to ascertain some information held at an unconscious level, when the girl’s hand suddenly began to write without the girl knowing what it was writing. I walked over and looked and saw it was writing a message to me. It basically said hello, we want to talk to you. I knew about this type of thing and had dismissed it as foolishness. When I saw what the girl had written I gently indicated to her we should get back to business. I indicated to her that I did not take anything like that seriously. The hand then wrote that it was not the girl writing, but people from beyond the girl. Again, presuming it was her unconscious playing games, I reiterated we should get back to business. The hand then wrote “We’ll have to prove it to you”. I said yes, thinking that was the end of it. However, from then on, whenever I had someone doing automatic writing, it would start again. Whoever it was, was writing through different people, saying the same things with a continuity that couldn’t be explained. Eventually I realised that something beyond the girl was at work. Once I made this recognition, though I didn’t say anything out loud, the hand wrote that it was about time, that they were going to give up on me shortly. That was the last I heard of it. It was as if someone unseen had made a point of their existence, though I couldn’t see them. It confirmed to me that some of the events one hears in association with spiritualism, and the events reported during the nineteenth century in many countries, most likely had a basis in fact, and were not simply the result of fantasy as many people think them to be. That would be why spiritualism held people’s interest for so long, though, like so many things of this nature, it becomes exploited, and then fact mixes with fantasy. Over time, I realized that two worlds seem to coexist side by side, one a world we can see, and the other an unseen world that we can’t, something we don’t understand at a conscious level. I soon came to realise though, that at an unconscious level, it is a different matter.

The Nancy School

The Nancy School originated from the country doctor, Auguste Ambroise Liébeault (1823 - 1904) who continued to practice hypnosis when the interest in this at the time was waning. He came to the conclusion that hypnotic sleep is no different to natural sleep except the former is induced by suggestion. This is close to the finding of Puyseger who understood it to be similar to sleepwalking. Liébeault took a couple of years off to write a book, after which he formed a practice in Nancy where he lived. A renowned Professor Bernheim decided to visit him in 1882 and subsequently adopted his ideas. Bernheim became Liébeault's friend and introduced his methods to his university’s medical hospital. As a result, Liébeault gained a name as a great medical mind, and his book was widely read. While Liébeault was the father of the Nancy school, Hippolyte Bernheim (1840 - 1919) was its actual leader. Again the focus became the medical side of hypnosis and what the unconscious mind could tell us in relation to medical issues. All else was ignored.
Bernheim told of the existence of Liébeault's work while a rival Jean-Martin Charcot, read his own paper on hypnotism at the Académie des Sciences which began a conflict between them. In 1886, Bernheim published a textbook which was a great success, making him the leader of the Nancy School. He claimed that hypnosis, or the induced altered state of consciousness, was a normal phenomenon. As time proceeded, Bernheim came to believe that the same effects of suggestion could be obtained from the waking state. The Nancy school termed this 'psychotherapeutics'. This would have to be one of the most profound mistakes made in the development of the new psychiatry. The temptation to do this was there because of the difficulty in inducing such altered conscious states in everyone. It was therefore not something that was an easily attainable method of psychological cure. By throwing out the baby with the bathwater, they failed to explore the other phenomena that are apparent in this altered state of consciousness. Their approach was blinkered.

The extraordinary nature of mind was observed on many occasions over the course of the 19th century. The mind body link was also clearly observed on many occasions, leading to the understanding of the 19th century affliction of hysteria. The mind body link can also be observed with autoimmune diseases. Bertha Pappenheim, a patient of a nineteenth century psychotherapist, experienced a phantom pregnancy, giving birth to a phantom child. There were many interesting observations of mind that were documented by the various schools of thought at the time. Such interesting observations also occur today.

Sigmund Freud, whose fame came later, acquainted himself with the ‘Nancy’ school. He visited Nancy and spent time with Bernheim and Liébeault in 1889. The Nancy school focussed attention on the psychological elements of the mind that needed to be understood, but which at the time couldn’t be. Freud was one of the captivated. Matters beyond psychology were not explored. The biggest mistake made later by Freud, and by the Nancy school, was assuming that the material within the unconscious could be reached via normal consciousness, and that altered conscious states were not needed. What had been discovered was being put aside. Returning to conscious methods though does not overcome that problem nor properly open the door to the unconscious mind. My own research has shown me that fact beyond a shadow of a doubt.

The Salpêtrière School.

The Salpêtrière was well organised and headed by the neurologist Jean-Martin Charcot (1835 - 1893). He was a prominent figure and a physician of royalty. Born in Paris, he entered medical school where he spent time in the hospital poorhouse, the ‘Salpêtrière’. Charcot at the time realized the importance of the hospital in medical research, because of the various problems of the people it housed. In 1862, Charcot was appointed chief physician in one of the Salpêtrière's largest sections and took up with the research he had recognised as important when at medical school. Between 1862 and 1870, Charcot
made his discoveries that made him famous.

One of the important issues to Charcot was determining the difference between people who had a physiological cause for their afflictions, and those who were suffering from a type of hysteria. This issue came about through the patients he had seen who were suffering from epilepsy. Some people had genuine epilepsy and others were hysterics who mimicked the symptoms of epilepsy. He was interested in a means of differentiating the two and consequently became interested in hypnotism, an interest that led him to begin a study into this phenomenon. For his study he used several of his most gifted hysterical patients. With this he identified three stages. Each stage showed characteristic symptoms.

Among Charcot’s greatest achievements was the investigation of traumatic paralysis, which he conducted in 1884 and 1885. After analysing what he saw as the difference between organic and hysterical paralysis, in 1884, three men were admitted to the Salpêtrière, each with a paralysis of one arm. Charcot was able to demonstrate how the paralysis, while differing from genuine physically caused paralysis, coincided with the symptoms of hysterical paralysis, though such symptoms followed trauma. Following this, he then reproduced the symptoms of similar paralyses under hypnosis. These had the same symptoms as both the spontaneous hysterical paralyses, and the hysterical paralyses following trauma. He then demonstrated how such symptoms could be removed. He further created the traumatic type of hysterical paralyses by post hypnotic suggestion. The patient was unable to recall the suggestion. It was then removed. It took knowledge a step further with an understanding of how unconscious elements of mind could control conscious elements, even conscious physiological actions. Further, one could see the similarity between the effects of suggestion, hysteria and some dream imagery. Finding difficulty with walking, for example, or the feeling of being paralyzed, is not uncommon in the fantasies of dreams. Hysteria or suggestion can take this into the waking state, and reality. Such work as mentioned brought realization of the power of the unconscious mind.

Charcot divided the hysterical, posttraumatic, and hypnotic paralyses into one group, which he termed the dynamic paralyses, and the others into the organic paralyses, resulting from lesions. He did further experimentation with mutism and amnesia, dividing the amnesia into the hysterical type and the organic, but problems beset him. Because the history of magnetism had been forgotten, Charcot, like Bernheim, thought all his observations were new discoveries. People such as the famous Pierre Janet became critical of his methodologies. Nevertheless, by psychoanalysts, he was praised as a precursor to Sigmund Freud. One could see that good results and understandings were being made and there was a need for clear perspective, but the various experts following one another became like the blind leading the blind, often ignoring or being detrimental about one another’s findings. As they led each other off into the theoretical wilderness, lay people were left to ponder the realities. Nevertheless, there is fact in the different stages of consciousness apparent in trance states. Altered consciousness also sometimes produces events that are inexplicable in normal terms. I have witnessed such things from time to time. Some are written in these volumes. Despite their differences
and bickering, these pioneers had opened the door to the discovery of another part of the mind, a part that begged to be explored, but from about the end of the nineteenth century very few did. Researchers reverted to conscious methods of exploring the mind and hypothesized about how this might be reflected in the unconscious. Freud was a perfect example of this.

Before the work of Mesmer what was witnessed was little understood and concepts were largely unsophisticated. From the work of Puységur came recognition that the mind needed to be explored. He showed how entering a state of somnambulism from normal consciousness was like the switching from one mind to another; to a mind that could be out of tune with the conscious one, or in tune with it, and one which had certain abilities the waking mind did not exhibit. This unconscious mind, in fact, showed a power over the conscious mind that had not hitherto been understood. After Puységur, James Braid coined the term hypnotism to replace artificial somnambulism. The link between this and unconscious forces had been made, but remained a long way from being understood.

Pursuing further this understanding of the power of mind, Charcot showed how the unconscious mind could impose hysterical symptoms onto the conscious mind that mimicked the symptoms of physical lesions. It therefore showed a power of mind over body. Through this period the phenomena of mediumship, past life memory and automatic writing had also been witnessed. There was a power of mind begging to be properly explored but due to prejudice no one was properly exploring it. Each was taking a piece and ignoring the findings of others that didn’t suit their liking. Unfortunately, the period also opened the door to many charlatans of spiritualism. The path to new discovery was opened but the limitations of people were leading the findings further and further into the wilderness. The period between Mesmer beginning his work and the death of Charcot was about a century. During the latter part of this, the work of the Nancy School and the Salpêtrière brought the understanding of hypnosis and its phenomena further into the spotlight and brought it a certain scientific acceptance. Finally, by the time Freud and Janet began to develop their ideas, there had been about a century of work and discoveries before them, as well as division.

The phenomenon witnessed by the early 18th and 19th century experimenters were not in themselves completely unique because they had already been noted and forgotten. Records of the fifteenth century in Italy show this. Such phenomenon were attributed to a power of the mind. This power they termed 'imagination", a term which had a broader meaning than what we have today and included such elements as suggestion and autosuggestion. It was recognised even then, that this 'Imagination' played a role in mental disease, somnambulism and some health problems, and also had a role in matters attributed to magic. From this it becomes apparent that the four hundred years following the fifteenth century did not bring a lot of advancement in understanding the mind, but it did bring some. It would also seem that the advancements that were made, were from time to time, forgotten. The most important aspect of this historical work was the clear demonstration of a powerful force of mind
that lies outside of consciousness, an element of the human mind and of human existence, that lies hidden outside of normal view. The second important aspect of this work was that it was shown that the unconscious aspects of mind had power and abilities unable to be understood at the time.

For the study of dreams, the important role of nineteenth century psychology was that it brought a changed, yet emerging understanding of the mind and the forces within it, and that led to a new way of looking at the dream phenomenon. Dreams were recognised scientifically as having meaning and this spurred on some researchers to find what the meanings were. This again stimulated interest in the unconscious ‘code’.

One of the most interesting phenomena to result from the nineteenth century research was ‘age regression’. This involved taking the subject back under hypnosis to earlier times, where he or she relived those times as if they had actually returned to that time. This was found to open the door to both childhood and forgotten traumatic memories. Such a technique might have usefulness in the treatment of fugue. The research showed the mind could be almost a matrix, sometimes exhibiting multiple unconscious personalities. This may or may not have implications for past life memory, as people under deep hypnosis when regressed to past lives can take on the personalities, the speech and the accents of the time recalled. These could have been the ‘personalities’ they found.

Like hypnosis, during the nineteenth century, dreams drew much scientific interest, especially as this phenomenon emphasized the existence of unconscious processes. While some dreams were unintelligible, others were not. It was noted that there were instances of dreams containing people who told of things that contradicted the dreamer’s conscious beliefs. This again indicated unconscious forces, but also the possibility of multiple personalities with opposing ideas, existing within the dreamer. The full ramification of this had not at that time, been fully understood and documented.

The objective study of hysteria began with the French physician Paul Briquet, whose work was published in 1859. He concluded that hysteria was the effect of emotions, conflicts and the like upon predisposed individuals. It was a part of the early phase of understanding how life’s happenings could result in psychological disturbance, and how psychological disturbance could result in both physical and emotional symptoms that were often symbolic in nature. Such things, Freud would later conclude, were also the material of dreams. All phenomena involved an unconscious element of mind.

Alfred Binet stated in 1887: "I believe it satisfactorily established, in a general way, that two states of consciousness, not known to each other, can co-exist in the mind of an hysterical patient." In 1889, he also wrote "The problem that I seek to solve is, to understand how and why, in hysterical patients, a division of consciousness takes place". In this statement one can see the division of consciousness is being attributed to hysteria, not to a normal mind, though evidence has since shown that all people are capable of this state of altered consciousness. It was again being biased towards
psychopathology and medicine, when it should not have been. It is simply a phenomenon of mind which can be used to study or treat hysteria, but also the mind itself. Binet failed to note the various levels of consciousness, seeing it only as a ‘split’.

Added to this understanding of an unconscious mind came the understanding of the power of suppressed sexual energy, as well as an understanding of the destructiveness of sexual conflicts that can lie within an individual. To some, this was seen as the driving force which lent power to some psychological phenomena, one example being hysteria. Some of the early researchers recognised the sexual nature of some of the symptoms of hysteria, and how sometimes, hypnosis brought forward sexual memories or thoughts that had been suppressed or forgotten at a conscious level. This brought into focus the power of the sexual drive and how it might be associated with psychopathology, something Freud would also pick up on and associate to dreams. In fact Freud largely saw dreams being driven by sexual energy, almost as if sex lay at the heart of all things of a psychological nature. Some saw dreams as solely pathological in the same way as some perceived altered states of consciousness. This again was because people of all times seem to have trouble with accepting change, especially to their beliefs. The changes in belief, brought through recognition of the unconscious mind, suffered the same difficulties as other changes of belief often find. Try for instance, telling a fundamentalist Christian about the truth of reincarnation. It is about as difficult as telling some scientists. It isn’t that the evidence or proof for it isn’t there; it’s that our prejudices get in the way of truth. I once had an academic tell me that he didn’t care how much evidence there was for reincarnation, he wasn’t going to believe it. Fortunately he didn’t take the same position with the sciences he was involved with. Many may also not want to know about any common symbolism that might surround the religious figures of history. The phenomena people witnessed in the early 19th century were normal, but the problems and impediments to understanding them lay in the difficulty associated with changing human beliefs.

An interesting case history from the 19th century was that of a Swiss girl named Estelle, born in 1825. In 1834 she developed a major illness involving severe pain and immobility. Most treatments of the time failed. It was then reported that at night Estelle saw angels who comforted her. The doctors recognised her case as one of ‘ecstasis’. Accordingly, cure was attempted through the use of a somnambulistic trance state. Following each treatment the little girl had no memory of what had occurred. During each treatment when the girl was in a state of altered consciousness, she would see an angel come to her and advise on her cure. By 1837 Estelle had developed a dual life. When awake she retained her paralysis and other symptoms. Her pain remained. When in the somnambulistic state she was free of symptoms and began to walk around, was able to eat food she wasn’t able to eat when normally awake, and was even able to play. She began to develop spontaneous somnambulism and then alternated between the waking state and the somnambulistic one, with them alternating every twelve hours. During the somnambulistic state she could eat anything she liked and existed as a normal person. In this state, Estelle then prophesied her own improvement and cure which came in due course. She began to swim and to walk in the
mountains. Finally a fusion of her normal and somnambulistic states took place and she returned to being a normal child without problems. She became known as the 'little resurrected one', and went on to live her life in France, where she married. She died on the 15th December 1862, age 37. It was as if for a short time in her childhood she had exhibited two minds, each one coming to the surface in turn. This had only come to be seen as a result of her illness and the need for medical intervention for the purpose of cure.

During the nineteenth century, two main models of the human mind evolved. One was called Dipsychism, and the other Polypsy chism. Dipsychism referred to the idea of the coexistence of two minds. It brought forth the concept of the double ego. The conscious mind was what the conscious person saw and understood. The unconscious mind remained unseen, except in special circumstances and in dreams. The idea of Polypsy chism on the other hand, involved many psychic egos, all of them under the control of the one superego, or Ego-in Chief. The sum of these sub egos constituted unconscious life. These unconscious divisions were also seen to be associated with dreams, each division taking, or having, a different role. It is like Shakespeare’s oft stated quote that ‘all the world’s a stage’, something reiterated by Reil in 1803.

"The actors appear, the roles are distributed; of these, the dreamer takes only one that he connects with his own personality. All the other actors are to him as foreign as strangers, although they and all their actions are the creation of the dreamer’s own fantasy. One hears people speaking in foreign languages, admires the talent of a great orator, is astounded by the profound wisdom of a teacher who explains to us things of which we do not remember ever having heard." Johann Reil 1803.

Such a statement shows that dreams haven’t changed much in hundreds of years. The unconscious elements of mind that lead to dreams still exist and produce the same phenomena today, and most people are no closer to understanding them than the people were at the beginning of the nineteenth century. Yet some symbolism is simple. When we walk down a road in our dreams we symbolically walk down the road of our lives, while some aspects of our dreams reflect feelings and emotions.

One further important unknown that was debated in the nineteenth century as a consequence of the discoveries was whether the 'hidden' mind was an open or closed system. It is closed if it contains only those things that have passed through the conscious mind, such as forgotten memories etc., but in an 'open' mind, the mind is in communication with a mysterious realm, an unseen world, with unknown knowledge, beyond the individual. This naturally led to concepts of the supernatural, but as time went on, there was a shift away from the supernatural to the neurological, the physiological, and the idea of natural phenomenon. Many of the scientific community felt uncomfortable with the possibility of an open system, while some authors believed that the mind could follow and regulate, or influence, its own development. As the 19th century departed and a new century began, a change was ushered in. A group of new players took the stage. Freud and Janet took the new psychiatry into the 20th century.
Both men drew on the idea of the closed system of dipsychism, though of course, their choice was based on their own beliefs and biases. From this Janet developed his concept of the unconscious and Freud postulated his concept of the unconscious as being the sum total of repressed memories and tendencies. Jung later developed his theory to become of the open type, involving archetypes and the collective unconscious. Both Freud's and Jung's beliefs evolved with time, from a dipsychical model to a polypsychical model of the human personality, though in other ways there remained many differences.

Whereas the earlier idea of the 'Fluidic Theory' from Mesmer had declined, an understanding of the existence of the unconscious mind had come more to prominence and largely influenced the direction initial twentieth century thinking would take. The nineteenth century had uncovered examples of phenomena not seen before, as well as the mechanisms of psychopathology. Great steps had been taken over that hundred years since the work of Gassner, the country priest. The interesting fact is that development took place along two lines; the first was psychology, but the second involved an awareness of something beyond the physical self that links to an unseen mind in an unseen world. In essence, evidence for the existence of spirit, or a spiritual being within the physical body was emerging. The psychological was largely ignored by those interested in the spiritual and the spiritual was largely ignored by those having a more psychologically oriented interest.

The twentieth century can be divided into segments, and to changing trains of thought. The route from the nineteenth century has been torturous and difficult and fraught with many obstacles and conflicts, but the truth has slowly made itself known to those who are prepared to look and listen, prepared to examine the evidence. Before I go further into this direction, I would like to take a brief look at the beliefs of twentieth century authors Carl Jung and Erich Fromm, because they are also important to 20th century knowledge of dreams and their work constitutes a part of the foundation from which my own work began.

Carl Gustav Jung

Carl Gustav Jung was born on 26th July 1875. He studied Medicine and began his career at the Burgholzli Mental Hospital in Zurich, leaving his home town in Bazel on 10th December 1900 to take up the post. His first two years were taken up with working with the director of the institution, Eugen Bleuler. He became an officer in the Swiss army and gravitated to psychiatry.

Jung used his days at the hospital to test ideas and to observe. He noted character changes in individuals exhibiting spontaneous somnambulism and amnesia. He noticed the power of the human mind to forget and to blank out memory. He noticed what he saw as double consciousness, or the mind’s ability to have a memory blackout and at the same time assume a new identity, forgetting the previous one. He witnessed alcoholism, manic depression and other abnormal states of mind.
Jung, in the early years of his profession approved of and agreed with Freud. While Jung discovered the unconscious quite independently of Freud, he was nevertheless, influenced by him from early on in his career. The area where this influence was not felt was schizophrenia. In this, Jung gained some of his ideas from Bleuler, who in turn had similar ideas to Janet, who believed that schizophrenia was associated with a lowering of psychological tension. Bleuler also saw it as a loosening of associations, similar to what occurs in dreams. Jung began at the Burghölzli hospital carefully observing this disorder and the psychopathology associated with it. He came to believe that schizophrenia had meaning and unconscious forces behind it. His perception of schizophrenia was that it is manifest in a person whose normal conscious personality had become unconscious, and in its place was a split off, or delusional personality from the unconscious. Jung believed a normal personality remained in the background of a schizophrenic. This belief may have been the basis for some of the differences that later emerged between Freud and Jung. It may also be where some of his ideas relating to the psyche originated. Jung also pondered on whether schizophrenia was reversible. He came to believe that psychosis was the result of a split in the mind, where one or more autonomous sub personalities existed at an unconscious level. This he termed a complex. The difference between neurosis and psychosis, as he saw it, was that in neurosis the complexes had only relative autonomy whereas in the case of psychosis, they had complete autonomy. In schizophrenia he believed that the complexes had become disconnected, so that remission was brought about by the rejoining of the autonomous fragments of mind.

In his early years, Jung’s ideas on sexuality were not that far from Freud’s. He saw a role for undischarged sexual energy. In men, he believed this resulted in an obsession with work, dangerous sport, and collecting. For women, undischarged sexual energy became channelled into philanthropy and caring activities, or for those capable, into artistic endeavour. This mimicked Freud.

Jung can also be seen to have been influenced by Janet, who believed that split off unconscious fragments of the personality could take an independent development. Janet had confused the phenomena commonly witnessed and again tried to link everything in the unconscious with psychopathology. Janet spoke of ‘unconscious fixed ideas’ that were the source of mental illness. Limitations came from the limitations of the observers. Jung, however, though a psychiatrist, recognised that the phenomena he witnessed showed a bigger picture.

From an early time in his career Jung showed an interest in dreams. He talked of ‘big dreams’ that did not seem to come from the circumstances of the dreamer’s life, but seemed more concerned with bigger issues, such as the metaphysical. Jung touched upon what I call the code of Aramai, the code that expresses knowledge far beyond our everyday lives.

Jung believed that schizophrenics had a story to tell if it could be deciphered or understood, so Freud and Jung had come from different directions, but were arriving in
some ways at the same place. Freud studied neurotics and repression via psychoanalysis, Jung found his way to the unconscious through studying schizophrenics and doing the word association tests. His work confirmed the Freudian idea of repression, though Freud had come to the conclusion via a different route. The fundamental ideas on which their beliefs stood were closely allied but from there, Jung and Freud parted ways. There are a number of social factors that might have played a part in the differing beliefs of Jung and Freud, such as Freud being Austrian and Jewish, and Jung being Swiss and non-Jewish. There were differences in the backgrounds of Freud and Jung, and of course there were differences in the personalities of both, with Jung having a much more spiritual or metaphysical ‘bent’ than Freud. Both people saw human beings differently. Jung’s concept of the human being was much more spiritually or religiously oriented than Freud’s, with Jung acknowledging the existence of predictive dreams and matters away from the province of pure psychology. The sexual backgrounds of Freud and Jung might have also played a part, especially in relation to their youth and the formative years. Freud saw the aetiology of neurosis as sexual whereas Jung saw it as also involving other drives. Jung’s libido theories differed strikingly to Freud’s, as Jung saw regression in relation to the libido as symbolic, and not something literal. In this way, the libido (sexual instincts and drive) might be perceived as something not totally sexual. Jungian concepts also became somewhat mystical. This libido theory could be seen as both regressive and progressive, in that if regression played a part in schizophrenia, then progression might play a part in neurosis, being the mind’s attempt at healing. Jung had recognised a complexity within the human mind that enveloped the metaphysical as well as people’s mundane lives. He recognised that the unconscious mind reached to concepts beyond the physical world, while dreams reached to unknown mysteries.

Jung turned to past mythical figures and common myths to understand collective symbolism. Jung justified his link between ancient mythology and modern fantasies by quoting the fantasies of patients, and showing how there was similarity to the mythology of ancient times. His argument was that they came from the same source. Jung gained further confirmation of his beliefs from the ideas of young children and the stories of fairytales and myths in relation to where babies come from. In both, they often made a magical appearance. Rather than seeing the ideas of children simply coming from fantasy based on ignorance, he believed that infants, in trying to solve the riddle of birth, drew on unconscious race memories coming from the dawn of time, which came to the surface.

Snakes in Jungian thought came to be signs of a mother complex. Serpents and dragons came to be symbolic representations of the fear of breaking the incest taboo. Psychoanalytic ideas began to merge with Jung’s own beliefs. The sun-hero motif was seen as a descent into the libido through the incest barrier. The hero was seen as a symbol of the dynamics of the libido, and is involved in primal conflict with the mother. The heroism comes from breaking free of the regressive libidinal bond, which according to Jung, was renunciation of the universal infantile wish to return to the mother.

Jung recognised links between his observations in relation to the unconscious mind, and
the occult. In mythology Jung saw the night-sea-journey achieved by Jonah and by Odysseus in his descent into the underworld as a symbolic re-enactment of the waxing and waning of the sun, involving the concept of rebirth. This was something of great interest to Jung throughout his life. I have shown how the sun’s movements are reflected in religion. Jung saw such a journey as necessary, as it was a symbolic re-entering of the mother, (in the form of the belly of the whale, or other myth), so the hero can be born again, and achieve spiritual rebirth. In this, one can see ideas taken from mythology, but also religion, both Western and Eastern.

Jung acknowledged the Oedipus Complex in men, and a similar complex in women that he named Electra. Jung’s theory was that in the neurotic the libido became introverted and took with it, large areas of memory. While Jung conceded that damage caused by parents to children was often of the ‘nuclear complex’, he pointed out that a large number of neurotics were spoiled as children. Jung recognised that the complex forces within the human mind came from unconscious drives as well as knowledge. Sex was one of them but so was the drive for spiritual wholeness and development. Jung recognised the predictive nature of some dreams along with the mystical connections this brings.

Possibly Jung’s most monumental difference from Freud came with his theory that the key to neurosis lay not in the past, but the present. So in Jungian terms, instead of parental complexes arising from painful childhood experiences, they came from present difficulties that reactivated old conflicts. The incest complex is not seen as a reality therefore, but as a regressive fantasy. To Jung, regression was the key explanatory factor to neurosis. With his view that the cause of neurosis lies in the present, he was endorsing the idea of Adler. So for Jung, the question was not so much what was the childhood trauma, as what was the patient trying to avoid; what was the patient trying not to fulfill? Jung had redefined libido from a sexual energy to a general psychic energy, or energy of life, and denied Freud’s theory of infantile sexuality, so undermining the very foundation of Freud. His energy was similar to the concept of Kundalini as expressed in some yoga beliefs. He coined the idea of the collective unconscious, and though he accepted the role of the Oedipus complex, he down-played its importance. He stressed the importance of the future whereas Freud might be said to have stressed the importance of the past. Whereas Freud stressed the importance of sexuality, Jung stressed the importance of symbols and the unconscious code, but even with the code there were differences, as symbols in Freudian thought pointed the way to repressed material, whereas in Jungian terms they pointed the way to psychological development.

The other important change for Jung was made in regard to transference. Freud saw transference as the projection of infantile erotic fantasies, whereas Jung came to see transference as a process of empathy and adaptation, whereby the patient becomes aware of his own inadequacy.

Jung came to the understanding of the existence of what Plato called ‘the world soul’. This was a core of actual and potential mental dispositions that Jung called the
‘psyche’, (though he sometimes used this term to refer to an individual’s psychic make-up). In this way the psyche came to mean a type of ‘world mind’, where every individual self was identical to all other selves. As such, the unconscious became collective. Because of this the human mind was predisposed to react to situations through fixed behaviour patterns Jung called ‘Archetypes’. These archetypes manifested themselves in symbols and could be found in dreams, fantasies and myths. Jung believed that the universal motifs that can be found in all of the world’s mythologies emphasized their common origin in archetypes in the collective unconscious. Jung therefore interpreted myth as the product of universal archetypes in a collective unconscious. As such, Jung hypothesized that in dreams one encounters archetypal figures along with archetypal pairings. Jung developed a theory on the ‘stages of life’. He believed that life from thirty-five on, or thereabouts, has a radically different purpose and meaning from life before that age. This led him to a further difference from Freud.

Jung came to believe that the human psyche was programmed to create at middle age, a consciousness detached from the world. Jung believed that the human organism was merely preparing itself for death. According to Jung, the process of individuation involves a journey into the collective unconscious, which is accompanied by a self-regulating process, particularly observable in dreams, whereby the conscious and unconscious compensate each other.

According to Jung, the main features of the personal unconscious are the shadow and the persona. The shadow is represented by a repulsive figure in dreams, representing those aspects of oneself that one wishes to keep hidden. The persona, taken from the Latin word meaning mask, is a compromise between the individual and society, and refers to the person we put forward to society. It is the mediator between the ego and the outer world, but not to be identified with. The persona, according to Jung, makes its appearance in dreams in the form of situations involving inadequate clothing or dress. According to Jung, the persona and shadow are in balance with each other. They have a compensatory relationship. Jung’s aim in therapy was to make both the shadow and the persona conscious.

Two more archetypes one encounters along the Jungian journey into the collective unconscious are the anima and animus. The anima represents man’s archetypal image of woman, and the animus, the woman’s archetypal image of man. The anima held one of the most important positions in Jungian theory of archetypes.

Jung’s anima had many roles it would seem, sometimes being projected from the unconscious to produce love at first sight, at other times being a source of inspiration and wisdom. It also played a role in creativity. The anima is also seen as narcissistic, in that the projection onto the woman comes from the man, so he is projecting something of himself. It is said to be bisexual, in that by falling in love with the projection, we are falling in love with our own complementary personality.

On the Jungian journey, after encountering the anima and animus, and coming to see
men and women for what they are, without projection of the archetype, the patient then moves to the archetype of the spirit. Jung claimed that the archetype was determined as to its form, but not content. For Jung, the existence of archetypes is confirmed by comparative mythology.

Another of Jung’s archetypes is the ‘trickster’, a collective shadow figure. He saw it as linked to disturbances of the psyche. To Jung, the mythological figure of Hermes or Mercury represents the trickster. Jung postulated that the result of the trickster archetype can be seen in politicians and political life.

The final archetype one must encounter in Jung’s process of individuation is the archetype of self. This is approaching when the patient’s imagination, creative fantasies or dreams are characterized by Mandalas (symbols of wholeness), or by religious figures such as Christ or Buddha. Jung also made clear that the term Self, had nothing to do with the term self, as used in ordinary language, for which he used the term ‘ego’. Self can be likened to the Buddhist term ‘Atman’. As with Freud and others, Jung aligned many of his perceptions with psychology rather than seeing them in a broader arena. He was not, however, as limited as Freud.

Jung did not accept that we are born a tabula rasa, a blank sheet onto which life will be written. This took him away from most empirical thinkers, and aligns with the concept of reincarnation. Further, his idea that sexuality was linked into the religious impulse was also at variance with common thought.

For Jung, the archetypes could be found represented in dreams; Jung also believed that dreams had a structure that contained four elements: exposition, development, culmination and solution. He admitted that sometimes a dream did not need the concept of archetypes, as the symbolism could be simple and easy to understand. Here we can see his acknowledgment of the role common symbolism sometimes plays in dreams. In this, he is acknowledging a similar understanding to that which Freud eventually reached.

Jung spoke of the ‘big dreams and believed these dreams occurred at specific stages of life, between three years and six, fourteen to sixteen, twenty to twenty five, from thirty-five to forty, and just before death. Big dreams dreamt before forty alert one to the time for individuation. The contents according to Jung are similar to initiations.

Jung saw a dream’s purpose as twofold. First they acted as a means by which the unconscious compensated the conscious. Secondly, they sometimes, but not often, foretold the future.

I can personally give many examples of this. In one case I dreamt a long time ago that I would lose my distended belly in five weeks. I looked down at my stomach and saw it was a bit podgy. I said I will be trim in five weeks. In truth, at the time, I was not that podgy, but the dream actually had a message that had nothing to do with my abdomen literally. The abdomen was a symbolic representation of my ‘guts’. It was
therefore about strength and courage. The five weeks was also symbolic, not representing an exact time, only a period of time in the future. The dream was telling me about an improvement in myself, a change in myself that would be made over time. It was indirectly referring to the meaning and purpose of life as expressed in the unconscious code and directly referring to a part of my own purpose for being here... to gain strength. This dream was had a long time ago. The change it referred to has occurred. The change was brought about by life, rather than myself deliberately. The dream was predictive and foretelling of the future and the changes that would come... that time would bring within myself.

One of the foremost clashes between Freud and Jung was a clash over the way symbols should be interpreted. Jung criticized Freud for being too ‘one dimensional’ with his interpretation of symbols. He perceived symbols as having at least two meanings. He came to differentiate between what he called signs and symbols. A sign was something that denoted something known. To Jung, the symbol was much more complex and denoted something yet to be known. He accused Freud of only identifying signs, rather than symbols.

Sometimes Jung’s ideas on symbolism stretched far into the mystical and religious and beyond that which many would be prepared to go. To Jung a symbol denoted a religious experience, and therefore not something that could be expressed directly, because as such, it transcends understanding. In truth, many symbols of the unconscious psyche probably transcended Jung’s understanding, so limiting his realizations.

Jung also saw the symbols of ancient Alchemy playing a part in human existence. Alchemy was associated with the concept of turning base metal into gold. It is one of the classical mysteries of olden times. Jung became fascinated with the study of alchemy and saw it as a symbolic journey which emulated some of his own beliefs on symbols. On the surface Alchemy was postulated as a science involving chemistry, but those who studied it recognised it had no relevance to chemistry. In dreams, chemistry can have different meanings, as can chemicals. Alchemy could therefore refer to the process of life in relation to mind. Jung saw it this way. The so called chemical process began with the *prima materia*, which different people believed to be different elements, possibly water, salt, mercury or earth, which one pulverized and mixed in a secret fire, before heating in a sealed vessel. This mass then turned black, which was called the blackening, *or nigredo*. The mass then begins the second stage in which it begins to show white flecks and turns white. The second stage is called *albedo*, which besides being a whitening of the blackening, is the product of the *nigredo* being washed. Finally this re-crystallizes, after becoming volatile, into a white stone. The final stage is *rubedo*, or reddening. The white stone is added to mercury and ‘exaltation’ takes place. This is a two-fold process whereby the stone is placed in acid and first turns green (the green lion of alchemy) and then red. Whiteness turns to redness through the raising of the heat of the fire. This final red stone is the ‘philosopher’s stone’, capable of turning base metal into gold, and contains qualities of the elixir of life. In alchemical symbolism, this was represented by the white queen being fused with the red king in a sacred marriage.
producing the union of opposites. This is because the *prima materia* supposedly contained two elements, one male and the other female. They were referred to as sol - the sun, and luna, - the moon, alias sulphur and mercury. The purpose of blackening was the separation of these elements. Thus the union of the king and queen represents the union of opposites.

Jung saw an analogy between the transference and the alchemical process. The base metal was akin to the projected problem material of the mind, whereas the gold was the integrated material after resolution of the conflicts. The process of therapy was therefore likened to the process of alchemy. Jung made the analogy of the first stages of therapy to the first stages of alchemy, the separation of alchemy being the separation of the childhood and childhood complexes from adulthood, the separation of the shadow from the ego, and so on. The resulting blackness was interpreted as the depression of mind and thoughts called melancholia that brought the patient to therapy. The washing of the *nigredo* is interpreted as the ‘washing of one’s dirty linen’ in therapy, leading to integration. Jung believed that the ‘philosopher’s stone’ understood from a psychological standpoint, was the process of individuation, so that the liberating of gold from the *massa confusa* translated to the bringing of Self to consciousness, from the chaos of the unconscious. In some ways this ‘Self’ might be translated to the spirit, allowing the spirit of wholeness to become the conscious self. Because Jung had not worked with hypnosis, he failed to see that the ‘spirit’ or that part of oneself constituting the ‘whole’ is much greater than he fully realized. Though he recognised the spiritual nature within, again, he was slanting his understanding of ‘Self’ too far towards the psychological. Further research done by myself indicates the concept of ‘Self’ lies behind what we commonly perceive as the unconscious mind. It is interesting that Freud’s psyche, or Jung’s Self, equate to the human ‘spirit’. The symbols that lead one to understand that the ‘spirit’ resides within the unconscious part of ourselves reflect the reality that the greater self lies unseen within the layers of the unconscious mind, but does have the potential to make its presence seen. It is a very unusual case where this happens; it is usually represented by the symbolic language that flows forth from it. Jung understood alchemy in psychological terms, but the symbolism also has a spiritual significance he failed to see. In truth, it was much more likely to have spiritual significance than psychological, considering the era from which it emanated. It was probably more likely to represent the cleansing and development of the soul, progressing to the philosopher’s recognition and the union of opposites. Like the other medically oriented researchers of his time, he largely biased his understanding in the direction of medical matters, such as psychology, illness and health. The spiritual elements of the unconscious that he perceived were delegated to second place in his work behind the psychological. The important point is that Jung, a medically trained psychiatrist, could not fail to see the spiritual nature of the unconscious, and also the predictive nature of some dreams, a phenomenon I’ve witnessed also, with clients and with my own dreams. Jung also could not fail to see the existence of the unconscious mind, nor the profound expressions and information that sometimes emanate from it. Had he performed hypnosis, he would have recognised the unconscious could be directly accessed in some people.
In his study, Jung was much impressed by the similarity of the symbols produced by his patients and those to be found in alchemy. Jung believed in the significance of the number four and constantly looked for quaternaries. He perceived the male analyst and his female patient as equivalent to the alchemist and his mystical sister. This became a ‘marriage’ quaternary. It involved the conscious relationship plus the relationship of the man’s anima with the woman’s animus, the relationship between the man and his anima, the relationship between the woman and her animus, the relationship between the woman’s animus and the man, and finally, the relationship between the man’s anima and the woman.

In the ancient world, alchemy had a fourth stage, so Jung concluded it aligned with the idea of universal quaternaries, such as the four elements, (earth, air, fire and water) and the four qualities (hot, cold, dry and moist). He saw it as having a compensatory relationship with the Christianity of the past, as for him, the dogmatism of Christianity had driven true religious feeling underground, into alchemy. The relationship seen by Jung between Christianity and alchemy was that of the conscious to the unconscious. Jung saw that alchemy stressed salvation through the process of individuation, instead of the second-coming as taught by Christianity. It also implied a quaternary rather than the Trinity. Again, there are elements within the symbolism that Jung missed. I believe Jung tried to see everything in a way that was too psychologically biased, but his understanding of the process of individuation was a positive step along the road to knowledge, a part of the whole that needed to be understood. Simply put, it makes earthly life a part of spiritual development and the attainment of wisdom, which includes self awareness. As dreams were seen to sometimes see into the future, they were recognised as being a part of the mystical and able to transcend our common understanding of the physical world.

Jung’s beliefs evolved from the observation that the contents of psychosis were similar no matter who they came from or when they were observed, whether from the present or different periods in history, or from the East or West. For Jung, symbolism extended from the idea of metaphors and similes, to the mystical, to the historical, to ancient beliefs, and to the stories and characters of mythology and literature. As I see it, his work sometimes went beyond boundaries he should have been wary of crossing and he sometimes entered into the fanciful, as indeed did Freud, showing only very flimsy evidence for his claims. It is not that they should have avoided their ideas, but they should have offered better evidence for some of them. The important element of Jung’s work is the fact that he saw and understood how the mind was using symbols to guide a person to wholeness, to spiritual growth and perfection, as well as to psychological health. This symbolic language showed to Jung the reality of forces lying deep within at an unconscious level that were guiding on all levels, not just the psychological or the sexual, but also the spiritual, and attempted to bring wholeness. Such forces are expressed in the symbolic language. Jung also noticed that these forces within had the capacity to see the future, seeing beyond present and past time, therefore entering a realm that was not explicable in normal physical terms. He had encompassed all of the findings of the nineteenth century, but had come to them through his own observations and discoveries. Because of this Jung’s findings were important ones. Whether his
understanding of symbolism was all correct, he had gone beyond Freud and the limitations Freud imposed on himself and his theories by his own prejudice and personal leanings. Jung had opened up something that was important to understand, but unfortunately, again, had limitations. Few had the capacity to take up where Jung left off. Jung’s work remains much the same as it was when he died.

Some of Jung’s work is very relevant to life, such as the concept of the persona or actor’s mask. People do put on a mask, or face for the world. It is a face they believe they ought to put on, or they like to put on. It does not represent the true self. Hidden are those things that one doesn’t like to admit or show about oneself. The concept therefore of the shadow is also valid. Identifying with the pretence that one puts on, or to those things that one dislikes about oneself can bring problems. An objective analysis of Jung’s work is a complicated and extensive exercise, as it leads one into many areas of human endeavour, as well as history. Nevertheless, even at a glance, some of the important elements of his work on symbols have validity. If we follow the thinking of Jung, we might find, for example, that symbolism has formed, not simply through the conscious experience of learning, or the linking of certain thoughts and ideas with other thoughts, ideas, objects and substitutions, or from learned metaphors, but also through internal unconscious processes and a deep unconscious understanding of the human conflicts, spiritual truths and historical associations inherent in human existence. The implication of this is important, because it lends weight to the concept of reincarnation, something for which evidence has continued to arise since the mid nineteenth century.

The twentieth century saw the understanding of mind develop beyond what it was in the nineteenth century. It became understood how we can internalize conflicts so we are not consciously aware of them, and how we can maintain memories from long past outside conscious awareness. Alter personalities, conflicts and forgotten memories can reappear, sometimes in distorted form, in our dreams. In effect, there is a world of consciousness within each of us that is largely unknown to ourselves. Jung recognised that this unconscious mind reached beyond the physical personality into realms of a mystical and metaphysical nature, and possibly had the capacity to answer many of the unknown questions of life and death, as well as the meaning and purpose of life. Jung also noted the messages for the dreamer that sometimes lay within the predictive nature of some dreams. The stage had been set to explore the mind for further knowledge. Again it was important that limitations were not put onto this research by personal bias. Life once again enhanced this knowledge by the famous 1950s story of Bridey Murphy, a past life recalled in Ireland. As a world, we were headed down one of the most important tracks one could follow for knowledge, but because of common prejudice, again no one did. It was nearly two decades later before new information of this type again emerged. Before we begin to look at that information, I will take a quick look at another author.

Erich Fromm

Erich Fromm was one of the people who might be said to have embodied psychoanalytic theory with social psychology. In this respect he was similar to Alfred Adler, Karen
Horney and Harry Stack Sullivan. Where Sullivan deviated from the psychoanalytic standpoint, Erich Fromm, sometimes termed a neo-Freudian, like Karen Horney, remained within the framework of psychoanalysis, though he had separated from the Freudian school. Fromm was born in Germany in 1900, and like many others, especially of his time, was influenced by Karl Marx.

Fromm saw suffering as an important element of psychology, and saw one of the important elements in human suffering as a feeling of isolation, resulting in his book, *Escape from Freedom* (1941). Fromm saw one of mankind's plights as a feeling of not belonging, something which had developed over a long period of time. Over the centuries mankind has fought for freedom. People are no longer serfs. People also become free of parental bondage only to find a sense of isolation. Fromm then saw people attempting to escape this freedom. Totalitarianism might then appeal because it offered a feeling of security. When one examines this idea, it is not so much a feeling of freedom that is the problem as a sense of isolation and depersonalization, which, as I mentioned in the beginning of this book, is one of the most permeating problems of modern society, reflected in the way governments and bureaucracy treat people and in some ways, people treat each other. For Fromm there also remained a fundamental conflict within humans, that of being human, and that of being animal. One aspect has creativity, tenderness, love, reason and so on. The other has physiological needs that demand satisfying. Fromm saw mankind as having the desire to transcend the animal aspect of self, which brought humans into conflict with nature. Again, this might equate to a type of religious struggle, equivalent to the struggle of monks and nuns living in monastic settings.

One of the first things one notices about Fromm is his understanding of symbolism and the importance of it. He believed that all myths and all dreams are written in the same symbolic language. This is not out of kilter with Freudian thinking in some respects, especially his later thinking, but Fromm, like Jung, also saw a spiritual element in unconscious thinking. Fromm saw the symbolism of dreams as something of a language. For Fromm, dreams have meaning, and sometimes profound meaning. Overall, it can be said that Fromm understood dreams as needing 'symbolic interpretation'. He differentiated between the inner world and the outer world and thought that in symbolic language inner experiences are expressed as if they were sensory experiences and events in the outer world, having a different logic from the one we speak. He believed it is the one universal language of the human race, being the same for all cultures and throughout history. He further believed that symbolic language is the one foreign language that each of us must learn, because its understanding puts us in touch with one of the most significant sources of wisdom and it puts us in touch with the deeper layers of our own personalities. For example, rain and torrents in dreams might put us in touch with deeper emotional issues. Someone in our dreams that has features we hate, might be highlighting to us the features about ourselves that we don’t like. The exquisite dreams we wake from might be highlighting to us our deepest wishes and desires. In this way, dreams unlock the door to greater self understanding and a different form of self expression.
Fromm confirmed an understanding that has evolved over time; there is within us all a hidden code, one that comes from the hidden part of the mind we call the unconscious, a deeper part of ourselves that sometimes exhibits a greater wisdom and cleverness than we do at a conscious level. So this coded language has greater usefulness than simply understanding one’s dreams. It goes beyond that. This is something you will see confirmed in later parts of these volumes. Fromm saw dreams as a type of communication between our unconscious selves and ourselves. He quotes a saying of the Talmud "Dreams which are not interpreted are like letters which have not been opened." In other words, if we don’t understand the language of the unconscious we miss much of what we are trying to tell to ourselves. To give an example, recently I was given a communication from someone in a hypnotic state. It included an almond tree, fish eggs and bees. If I didn’t know what they represented in the communication, it would have made no sense.

Fromm's work and beliefs are interesting because they would seem to confirm much of what I have found within my own dreams, as well as what I have noticed about the unconscious code. At a time when life was very difficult and we couldn’t see which way to go, my wife had a dream of walking around bombed out buildings and derelict shells of houses and buildings in an area that made her feel uneasy. In the dream she was lost and didn’t know which way to go to get back home, or to where she might feel secure. The dream was expressing the real life feeling she had at the time. Some years later, I read the almost identical account of a dream having the same meaning by Fromm. He stated that in symbolic language the world outside is a symbol of our souls and our minds.

Fromm detailed three types of symbols, conventional, accidental and universal. In his theory only the latter two express inner experiences and only they have the elements of symbolic language. Conventional refers to language, or in other words, the use of the word table for table. It is referring to a learned convention. The other types of identified symbols are not unlike the Freudian concept, which involves personal symbols, as well as universal ones. When describing the ‘universal symbol’, he comes very close to my own understanding.

Fromm also equates water and fire with universal symbols, and comes very close to statements made by Freud during the period after 1914. He believed that the universal symbolism was a common tongue developed by the human race but forgotten before a universal conventional language developed from it. Here we again see recognition that the existence of the unconscious code, the universal code, may have come prior to the development of formalized language. Considering also the overall concepts of Carl Jung in relation to dreams, especially the importance of the symbolism of myths and fairytales, including the figures of Hermes, Mercury and so on, Fromm's statement is also not too far from Jung’s thinking regarding dream symbols in general terms. People who study these things for long enough come to a similar understanding.

Fromm saw sleeping mental activity as fundamentally the same as the mental activity of waking thought, involving rational thoughts, feelings and ideas, though this sleeping
mental activity is different in the way the thoughts are expressed. There is a difference in logic. There is a difference between waking and sleeping thought expression. Largely, for Fromm, this would seem to be the result of symbolic images, mostly visual, that replace words.

To summarize, there are similarities in general between Fromm, Jung and Freud, as well as differences, though Fromm had a broader understanding of symbols than Freud. For Fromm, like Freud, there is seen within dreams, and within the expressions of the unconscious, a universal symbolism. Fromm believed that this universal symbolism goes beyond the expression of inner conflicts, past events and erotic thoughts. Fromm saw dreams as meaningful expressions of communication directed from within ourselves to ourselves, and encompassing just about all facets of inner and outer life. Fromm’s work leads us to understand that there is much more to our complexity than might at first glance be realized. My own work decades later confirmed that fact.

If we bring into focus the entire work of the different researchers over the hundred and fifty years since the commencement of Mesmer’s work and experimentation, we find it has been shown that the mind at an unconscious level reveals itself and communicates through a language of symbols, a symbolic code that is different to the language of the waking life, but one that has similarities beyond cultures, that sees into the future, that warns of psychological matters as well as spiritual ones, and guides us along a path to psychological and spiritual wholeness. It suggests that we are not born as blank slates, but bring into this world knowledge and symbolic language from before birth. It also suggests that the deeper layers of the unconscious, both in form and symbolic expression, correlate with common, aged old ideas of the human spirit or soul. Further, the existence of this universal language and other elements of the unconscious are in accord with the fact that in altered states of consciousness we recall past lives, lived at previous times in history, and previous deaths, confirming the idea that the human spirit is immortal.

The Odd Nature of Some Dreams.

Throughout my life I’ve had many dreams that have proven themselves to be predictive or advisory, as well as dreams that reflect my life and emotions. Until as a civilization we accept the predictive nature of some dreams and the fact that dreams can transcend normal accepted bounds sometimes, we will have an incorrect understanding of life. This is a fact even known to the ancients. Unfortunately, with a changing civilization, some of the gains made in one era are lost to another, but with time, it is possible to gain them again.

To give an example of predictive dreams, one of the most famous predictive dreams recorded was that of Abraham Lincoln who dreamt of his own death and how it would happen, two weeks before it actually occurred. Fortunately he didn’t keep the dream to himself so the events were witnessed by others.

For myself, I had a dream in which a friend called me and told me his marriage had
fallen apart and he and his wife had split up. In the dream I said to him that they surely could work it out, that possibly I could help him. He said I was six months too late. I then woke from the dream. As it turned out I went away for a while and returned to Sydney some months later. When I returned there was no one answering the phone at their place. After a period of time someone answered but the woman was not the lady I knew. At that point I realised that the dream may have been correct. I asked for the guy I knew and he came to the phone. When I said hello, he told me he had tried to contact me but couldn’t get me because I was away. He told me of how he had come home one day and his wife had gone. As a consequence, after he had realized that she wouldn’t be coming back, he flew overseas to get himself together. His words to me when he came on the phone were “You’re six months too late”. His marriage was well and truly over.

Around that same period I had a dream in which I saw a friend of mine come along on a truck and was very ill. In the dream certain things were said, but it was apparent little could be done to help her. At the time, this friend was well. It was about six months later this person went into illness and I was able to do little for her.

I had a dream in which I collected many studio machines and took them with me. When I woke I knew what the dream was saying, that I would gain larger fancier machines for my studio. At the time I had no ability to do that and the machines were expensive and I had little money to spare. I presumed the dream was probably wishful thinking. It wasn’t that long however, before life changed and the machines became available as I had dreamt. There was no way at the time I dreamt the dream that it would have been feasible, or that I would have foreseen that.

I could go on and on about predictive dreams but I merely wished to make the point that people do have them from time to time. I have in fact had some profound ones that I will come to later in these volumes. Another dream I had was of problems to come to my life associated with the studio machines. Again these things eventuated as I dreamt. There have been many more. Such dreams I logged and dated.

There is no doubting that there is a strange nature to many dreams. The more one works with them, the more one realizes that they reflect hidden truths, hidden abilities, and aspects of life that we don’t as yet, fully understand. They are one of the biggest clues pointing to the fact that we don’t have a full understanding of physical life.

Sigmund Freud

The last person I wish to look at from history is Sigmund Freud because he secured the foundations for some of the central ideas of modern society. And whereas others had shown the importance of symbolism in the expression of trauma and fear, as well as spiritual ideas, Freud gave example to further things that were symbolically expressed. Today different people see him in different ways, and some people see his work in different ways, but Freud was, nevertheless, a great force for change in his own time. His work did not just bring attention to the existence of the unconscious mind; he
brought attention to the differences that exist between the conscious and the unconscious, something that Carl Jung further developed. He showed that what we don’t want to know about ourselves, what we don’t want to admit about ourselves, what conflicts we have that we don’t wish to think about, what elements of ourselves we don’t like, we contain within the unconscious. Of course that is not the full story by any means, but it is an important part of it.

Sigmund Freud was born in Frieburg, Moravia, on May 6th, 1856 to a Jewish family headed by Joseph Freud. He was the first child of his father’s third wife, twenty one year old Amalie. Charles Darwin’s book On the Origins of the Species emerged soon after (1859), followed in time by Karl Marx’s Das Kapital. Vienna existed within the Austrian Empire and Austrian Jews had been emancipated for only six years before he was born. Science was in its infancy. Throughout his life Freud witnessed the changes in scientific method from the latter part of the 19th century to the more empirical scientific era around the time of the Second World War. Freud moved to Vienna with his family at the age of four and left in 1938 when the Nazis had taken control of Austria. He died in 1939, three weeks after the commencement of the War.

The era Freud was born into was therefore one in which the Jewish 'psyche', would have played a part in Freud’s upbringing and self-image, because the short time between Jewish emancipation and his birth was unlikely to be enough to remove past psychological and emotional legacies from the Jewish community. This may have influenced a desire in Freud to be ‘somebody’. Freud himself acknowledged his own desire for greatness (Letter to Martha Bernays, 1886). It seems strange that Freud was born soon after the emancipation of the Jews and died as the Jews were again being persecuted. This situation was not the only negative he lived with.

Freud began his schooling at home from a young age. At nine years of age he entered a school called the Leopoldstadt Communal-Realgymnasium. He excelled and passed with distinction in his final year. He entered the University of Vienna in 1873 and graduated in 1881 in March. Freud’s first independent written scientific work was in Zoology, on male eels in Trieste, not psychology. Freud then changed to the Physiological Institute, directed by Ernst Wilhelm Brücke, where he spent the next six years. These were significant years of influence, especially in academic thinking, considering the changes taking place from the earlier years of romanticism. They brought forth the ideas of Darwin and of physical science. The Helmholtz school emphasized natural law, unity of science, and scientific exactitude. Ernst Brücke was a founder of the scientific movement known as the Helmholtz school of medicine which postulated that the only forces active in biological organisms were the physiochemical forces inherent in matter, which in turn reduced to the forces of attraction and repulsion. Freud was strongly influenced by these ideas. Even after graduation Freud continued one more year with Brücke. His dream theories came to reflect this philosophy and involved a structure of the mind that could almost be superimposed over the concept of neurones and nervous pathways.
In 1882 Freud left the institute to prepare for private practice and became engaged to Martha Bernays. For the next three years he worked at the Vienna General Hospital and carried out research into brain anatomy and cocaine. In 1885 Freud successfully applied to become a lecturer at the University of Vienna, partly by support from Ernst Brücke, further confirming their similarity of ideas. Freud obtained a university grant enabling him to travel to Paris in October 1885, where he met with Charcot at the Salpêtrière, a meeting that became a turning point in Freud’s life, reorienting him more towards the psychological rather than the neurological. He presented a paper on his return, began his private practice and worked as a neurologist three mornings a week. Charcot influenced Freud’s concepts on hysteria which in turn later became much of the basis for his dream theory.

The Charcot period led to Freud’s fame as Freud was inspired by what he heard, though there were more than just the influences of Charcot that led to his later formulations; there were also the scientific influences that had developed for over a century that impacted on psychology generally, as well as the other researchers and writers of the time. By attaching himself to the field of psychology, he was at the time, opening the door to a largely unexplored discipline.

When Freud began his interest in psychology, he did not begin from a void of knowledge. The background to Freud’s work in what he termed ‘depth psychology’ can be traced back to the beginning of change in the late 18th century, when the major shift occurred from a belief in demonic possession to an understanding of the existence of unconscious forces being involved in psychopathology.

The changes that took place from the late 18th century are important for Freudian theory. Freud’s dream theories developed from his understanding of hysteria and the mechanisms behind that and came in time to also incorporate traditional ideas of dream symbolism that date back into antiquity. Some of the roots of Freudian theory lay deep in the past.

Importantly, the 19th century work with hysteria brought an understanding of the power of suppressed sexual energy, as well as an understanding of the destructiveness of sexual conflicts. This brought into focus the power of the sexual drive and how it might be associated with psychopathology, something Freud would pick up on and consequently also associate to dreams. The work of Freud’s friend Breuer also highlighted the power of past traumas and of sexuality, something having further influence on Freud.

There were also misconceptions linked to sex in the 19th century that misled people like Freud. It was thought for instance that masturbation brought with it psychological problems, as did ‘coitus interruptus’. These ideas were incorporated into Freud’s thinking, for example, his beliefs as to the aetiology of neurasthenia. Today we can joke of such ideas, but at the time, they were serious.
Freud was not free from his own emotional negatives, so it is relevant to understand the possible effects this might have had on his theories. He undertook his own self-analysis in the latter part of the nineteenth century. This along with his relationship with his mother and father might also have played a role in the formulation of his sexual theories, including the Oedipus complex, because of his own love for his mother and his dislike for his father. Heller (2005) believes Freud’s own sexuality and personal sexual issues, impacted on such theories.

According to Eissler, (1978) while Freud enjoyed a good relationship with his mother, and maintained his marriage throughout his life, and to all accounts remained faithful and devoted to his wife, Freud showed some hostility towards his father. This might have had consequences for his theory of the *Oedipus complex*.

Though his practice was successful and soon included patients with nervous disorders, he found the usual treatments of the time unsatisfactory, and so turned to hypnosis, but some patients relapsed, which was why he travelled to Nancy in 1889, to Auguste Ambroise Liébault, to learn more. This unfortunately did not bring the success hoped for in his own practice, so he turned to Josef Breüer. Freud had heard of his patient Anna ‘O’ (Bertha Pappenheim) some time earlier. This case solidified his beliefs in the aetiology of hysteria. Anna O’s symptoms had a symbolic sexual significance. Breüer’s method was termed ‘catharsis’ (Eissler, 1978). Again, it contained little new in terms of 19th century discoveries, except for an event at its conclusion, where ‘Anna O’ gave ‘birth’ to Breuer’s ‘baby’ from a ‘fantasized’ pregnancy. The process seems to have shocked Freud. Heller (2005) wrote that Freud was a prude though he ushered in the sexual revolution and the ‘free-love’ of the sixties. Freud seemed to have a fear of the sexual instincts (Heller, 2005). Nevertheless, the extraordinary nature of the mind and its capacity to create a phantom pregnancy seemed to be overlooked in favour of the sexual significance of the symptom.

The combination of his experiences with Brücke, Charcot, Liébault and Breüer had given Freud the beginnings of his later theories, which included an understanding of the existence of the unconscious, the link between hysteria and sex, the symbolic nature of hysterical symptoms, the importance of past forgotten events and experiences, the sexuality of the patient, and the importance of the rapport between doctor and patient. Freud released a preliminary report on this in 1893, but in 1895 he published with Breüer, *Studies on Hysteria*, and catharsis became Freud’s method where possible. Heller (2005) wrote that Breuer and Freud brought hysteria out of the dark ages.

The case of ‘Anna O’ had brought some extraordinary findings in relation to the mind, but the focus noted was merely a small part of these. The extraordinary mind-body interaction, the mind’s capability, the existence of an unconscious code, the divisions of mind and the ramifications of that all seem to have been forgotten. The issue of sex took Freud’s greatest interest, possibly because of his own sexual preoccupations, but this began a separation from Breüer. The Breüer friendship was soon replaced by a
friendship with Wilhelm Fleiss, an ear, nose and throat specialist who believed that people were fundamentally bi-sexual. This new friendship flourished throughout the time Freud underwent his period of self-analysis in the final part of the 19th century. Fleiss acted as a type of mentor, reading Freud’s writings, and helping him along the early path with his concepts. Fleiss may have influenced Freud with his ideas on bisexuality, because Freud also believed that people are born bisexual in addition to Fleiss.

Richard Freiherr von Kraft-Ebing might also have influenced Freud’s thinking in relation to sex, as well as its popularity in the public arena. He took over from Meynert at the psychiatric clinic in 1892 and became famous for his ‘Psychopathia Sexualis’ of 1886. The success of that book might have inspired Freud to publish material having a sexual content and convinced him further of the sexual aetiology of neurosis.

Rather than grasping the enormous significance of the unconscious mind and trying to further elucidate its contents and influences, Freud noted the unconscious sexual elements of mind, and the resulting conflicts, but other than that, focussed more on everyday life and the memory of events. Childhood seduction played a large part in Freud’s early theories of hysteria, with him believing it constituted a substantial part of the fundamental cause. But then, in September 1897, he wrote to Fleiss telling him that he had come to believe that the stories of early seduction he had listened to were but fantasy. This opened the door to the belief that such fantasies played a part in psychopathology and dreams, and Freud subsequently claimed the symbols of psychopathology and the fantasies they encompassed, could be found in dreams. His almost total early focus on the sexual drive and its effects on psychopathology seem to have emerged at the same time as him having his own conflicts with sexuality. Heller (2005) thought that Freud’s sexual inhibition before marriage and abstinence during marriage influenced his beliefs about the sexual etiology of most problems he wrote about.

One of his dreams (The Dream of the Etruscan Urn, Freud, 1954) that I have examined seems to confirm problems within Freud’s marriage and other dreams he details seem to me to indicate his tendency to incorporate some of his own conflicts into his theories. The light shone onto Freud’s problems by the above mentioned dream indicates that he may have in fact projected much of his own inner turmoil and emotions into his theories.

According to Ellenberger (1970), during the 1890s Freud’s future was influenced by four events. The first was his relationship with Wilhelm Fleiss. The second was Freud’s neurotic disturbance of that time. The third was his self-analysis. The fourth was his development of the principles of psychoanalysis. To this might be added his relationship with his own parents, Jewish influences on his life that may have led to a sense of inferiority at the time and so a desire to be ‘somebody’, and also his own sexual conflicts. His development of his dream theory was closely linked to his theories on psychoanalysis (Freud, 1954) because Freud intuited that some of the elements of
neurosis played a part in dreams. It was a trump card for his fame as well as for publicity for psychoanalysis, though it was slow to start (Freud, 1954).

In 1900, Freud’s book *The Interpretation of Dreams* was published linking the contents of people’s unconscious minds with their dreams. In the development of this work, Freud had studied his own dreams along with those of his patients, and he had noted the existence of a type of code that initially he thought to be largely personal to the dreamer. After working for a time with Breuer’s ideas, Freud developed his method of free-association which was assisted by a suggestion from his patient Frau Emmy. This eventuated because of his difficulties with hypnosis and had important consequences for his dream theory which was initially built from his understanding of hysteria, as well as his understanding of the unconscious and the results from his work with free-association. It initially took him away from traditional concepts of dream interpretation. Possibly this was in order to try to create an original work. Between 1901 and 1905, Freud completed his works *Fragment of an Analysis of a Case of Hysteria*, followed by *The Psychopathology of Everyday Life*, then *Three Essays on the Theory of Sexuality*. By then Freud’s new direction had solidified and these works showed his dream theories were closely allied to his new ideas on parapraxes (slips of the tongue etc) as well as the neuroses (Freud, 1954).

When Freud detailed his own dreams he was unlikely to be aware of what he was giving away of his personal secrets within them. He was a pioneer in dream interpretation at the time so knowledge was limited. He probably felt safe in expressing some of his dreams and interpreting them in accordance with what he thought. From them, however, we can gain an understanding of some of his conflicts and a confirmation of the likelihood that Freud and his theories were linked at a psychological level as well as an intellectual one. If I return to examining the *Dream of the Etruscan Urn*, from his book *The Interpretation of Dream* (1954), it shows Freud’s omission of much symbolism as well as his lack of understanding of what he was likely to be telling to the world. Freud believed the reason for the dream was to keep him from getting out of bed when he was thirsty, presumably because the bed was comfortable, and he ‘wished’ to stay there (in accord with Freud’s idea that dreams are ‘wish fulfilling’). If one examines the dream fully, one finds there is another element within the dream that would seem to be anything but the fulfillment of a wish. This highlights how Freudian interpretation, and indeed, dream interpretation generally, was at the time a very primitive thing, still languishing very much in a time of its infancy. Both Freudian interpretation and dream interpretation generally had a long way to go. In Freud’s dream he was thirsty so his wife passed him a drink of salt water from an Etruscan Urn full of ashes. The urn was one he had previously owned. This dream is important in that it shows how one’s inner emotions and thoughts are reflected in the expressions of sleep.

To see how far off the mark Freud was when he interpreted the dream one only needs to look at the type of ideas he put forward for the dream. He associated the dream to a love of comfort, the need to retrieve his urn, and the salty taste to wake him so he’d have his drink. There was a far more profound obvious symbolism inherent in the
dream than that. There is also something very contradictory about Freud’s interpretation, because on the one hand it is supposed to be a wish fulfilling dream to supply water for his thirst to keep him comfortable and in bed asleep, and on the other hand Freud indicates it is a dream to wake him up to bring attention to his thirst, so he can take care of it, hence the salty water with the salty taste. It is contradictory as you can’t do both at the same time and it is based on literal associations. Also, salty water does not quench one’s thirst but makes one’s thirst worse. One does not drink salt water to quench a thirst; one drinks fresh water, or fruit juice, or something palatable. Freud (1954) stated that a primary wish of a dream is to keep one sleeping, so why is it trying to wake him? If it is the fulfillment of a wish to keep him asleep, then salty water to wake him doesn’t make sense. If it is to quench his thirst, why give him ‘salty’ water? The explanation would seem to me to be ‘grasping at straws’. Also, if the thirst was big enough it would have been likely to have woken him anyway, without the need of a dream to do it.

Freud associated this dream to the type of dream he had where one is out of bed and standing at the wash basin when one is really in bed and sleeping, as if the dream is designed to fool one for a bit to keep one in bed a little longer.

The dream of Freud at the washing stand might be relatively obvious as a wish fulfillment, in that it allowed Freud to stay a little longer in bed, but on the other hand, it might be trying to bring his attention to the fact that he should have been at the wash basin and not in bed, and could have been a consequence of him thinking that. One problem with Freud’s explanations is that they don’t tell when one should interpret something literally or symbolically. Freud confirmed he had trouble with this (Freud, 1954). When young, I had the same type of dream myself as Freud outlines. I know others who have also. In Freud’s favour, one might say, as Freud did, that the dreams of this type are wish fulfilling, because they do allow one to remain in bed a little longer. The first dream outlined of the water in the urn however, is more complex and does not seem to be wish fulfilling, though it may be a dream disguised as a wish fulfillment, confirming some type of ‘dream censor’, while at the same time keeping Freud happy. It is more likely though that Freud simply did not understand the thoughts his dream was expressing because he didn’t understand the inherent coded language.

Freud has interpreted the dream of the urn literally, including the appearance of the urn itself, as if it was a literal dream satisfying his wish to have his urn back as well as his thirst. In other words, it is a dream therefore devoid of psychopathology, or any sexual element that Freud perceived in other’s dreams. There is nothing wrong with that, because not all dreams are sexual by any means, though Freud thought most were. It is possible that his thirst prompted the symbols in general, but an examination of the dream would seem to show a deeper significance within the images than a need for a drink of water. His wife handed him salty water, which is not what one would give to another to quench their thirst. It is also a strange drink for someone close, such as one’s wife, to give one to quench one’s thirst. It would on face value seem to be an expression of his wife giving him something totally inappropriate to his needs. He has a thirst for
something, or a need. Instead of fulfilling the need, his wife gives him something to drink that is almost bitter in taste, or at least unpleasant, that increases his thirst even more. It is interesting to follow this dream because it shows how, historically, dream interpretation was very much in its infancy, and how dreams reflect our lives as well as our thoughts.

There may in this dream, as Freud claimed with all dreams, be a difference between the manifest dream and the latent dream thoughts. In this case, the latent dream thoughts seem to be hidden by symbolism that Freud himself missed. Such thoughts as the symbols of this dream imply, are thoughts that Freud might not have wanted to think about, tell others about, or admit even to himself, because some elements of this dream simply don’t seem to fit Freud’s interpretation.

If his dream was simply wish fulfilling, why didn’t his wife just give him a glass of pure water or something to drink that he really enjoyed, maybe wine or an orange drink? Why did his wife pass him an urn full of ashes, instead of giving something pleasant to imbibe? Surely he would not wish to drink salty water from an ash filled urn, especially as the ashes in the urn would presumably represent the cremation ashes of a person, and salty water is not pleasant or healthy. There are anomalies with Freud’s interpretation.

Freud interpreted the appearance of the urn in the dream as a consequence of him wanting to have it returned, but in the dream it hadn’t been lost, so there was no indicator that this was indeed the reason it had been included. In fact, in the dream he was drinking from something that was in reality 'lost' from his life, which might therefore indicate the urn was used to symbolize something else that had been lost from his life, that was associated with his wife, (because she hands it to him). If we interpret the dream carefully we seem to find something that Freud did not want to admit about his life. The dream’s symbolic meaning seems to be in accord with Heller’s perception of the relationship between Freud and his wife (Heller, 2005).

A vase is something which normally holds flowers and flowers are something of beauty. But this vase is an urn which holds the ashes of a dead person who has been cremated. The salt water is something almost bitter in taste and unpleasant to drink, and salty water from the ashes of a dead person would be especially unpleasant to drink. The contents of the container are therefore possibly associated with bitterness towards something that has died or is finished or is over. A chalice from which one drinks is a traditional symbol of the cup of life, as in the saying 'my cup runneth over'. If from the chalice (urn) one drinks unpleasant salt water, then one is probably drinking something negative of an emotional kind from life. The water in this dream of Freud’s is worse than normal, as it is not only full of salt, and has a salty taste, but it is also associated with the remains of a dead person, so everything coming out of that vase for him to drink is unpleasant in taste and nature when it should be the opposite. The metaphorical symbol of 'taste' is common. If one goes through a nasty experience in real life, one might say it left a 'nasty taste' in one’s mouth. This dream could be using a similar type of metaphorical symbolism, indicating that something of his life didn’t
make him feel good and didn't 'taste' good. Also, as the urn full of salty water was handed to him by his *wife*, it means his wife was handing him something very unpleasant to imbibe, and something very unpleasant in nature. She was not handing him a vase full of flowers, or a pleasant drink. If the urn is another form of representation for the chalice of life, then the meaning of the dream becomes relatively obvious. His wife hands him something in life that leaves a bitter taste. It therefore, symbolically, may be a 'reflection' of their relationship or an aspect of it.

Possibly the dead person in the urn is Freud himself in relation to his marriage. The ashes could represent what is left of the relationship with his wife as a whole. The wife he married might have changed. The original girl might be metaphorically dead. Here one can see the likely correctness of Freud's assertion about the value of symbolism in understanding some elements of a dream. One can also see its possible usefulness in a clinical situation. If Freud was undergoing therapy, this dream might alert his therapist to possible problems he was having with his wife. Freud has looked at the *conscious associations*, but failed to examine the obvious symbolism of a metaphorical nature, which might have led him to confront some deeper feelings or issues. His wife could even have represented an aspect of himself, so the dream might be an indication of his feelings about his life, which had many difficulties. It could have also been an expression of the needs he had within himself that he had difficulty trying to subdue. The general gist of the dream is clear, and may have many tentacles associated with it. To fully clarify it, one would need to talk to Freud himself. This dream would seem to reflect Freud's own theory, of the importance of symbolism, and the existence of a latent dream content, which in this case he possibly failed to see or recognise in his own dream. The dream could have a sexual element, in that the 'ashes' could represent a dead sexual relationship that he once had with his wife, something Heller (2005), as mentioned, referred to. Freud's own writings seem to indicate that his relationship was somewhat in the ashes and their sexual relationship was virtually non existent. As the dream has the salty water coming from his wife in something that is 'lost', it is highly probable that it refers to that lost element of his relationship. Considering some of the statements Freud made about life generally, as well as his own life, that would not be surprising.

There is one final point to make about the dream. In real life, in order to quench his thirst at the time, he needed the glass of water that was next to his wife's bed, which was beyond his reach. His wife had to give it to him. As the glass, in real life, is beyond his reach, the dream could be about something he needs his wife to give him, that he cannot give to himself, as it is 'beyond his reach'. This could be love. It could be sex. It could be consideration and warmth. It could be congeniality. Finally, in relation to this, one can notice from Freud's description of the dream that he and his wife sleep in separate beds, which may or may not confirm a lack of warmth and an emotional distance between them. It is possible his wife in the dream could represent someone else, but this is probably unlikely. Also, a 'thirst' for something might refer to a 'desire' for something, like one might talk of a 'thirst' for knowledge. His 'thirst' might have been increasing, for something his wife was not supplying. If his wife was denying him something, such as warmth or sex, his need for that could have been increasing in the
same way as the salt water his wife handed him in the dream, if imbibed, would increase one's 'thirst'. In other words, the dream could be expressing that his wife leaves him with an increasing 'thirst', and an unfulfilled need leading to a feeling of bitterness. The dream quite possibly represents in multiple ways, his emotions related to some aspect of his relationship with his wife, or to particular interactions between them, thus representing an element of his own life that brings him a feeling of bitterness, or that in other words, leaves a 'bitter taste'. Freud's primitive understanding led him to publish something that in effect was telling his private life to the world, but fortunately for Freud, the true meaning seems to have been missed by his readers of the time.

Freud was correct in that he recognised the dream was trying to say something. He had at least come to recognise that fact, that dreams are not just nonsensical blobs of intellectual rubbish, but are meaningful expressions of something, though expressed in a way that is outside of conscious understanding. When interpreting someone else's dream it is sometimes difficult to be specific, but with you own, that is a different matter. Freud recognised the same unconscious activity was happening with hysterical symptoms. The problem was that he had misunderstood the mind. For Freud, what was to be found in the unconscious was that which had already passed through the conscious, except possibly for some phylogenetically inherited unconscious understanding of symbolism. He realized that his findings had in effect confirmed the existence of a part of ourselves that is unconscious, and he recognised that part to be larger than the conscious part, but he failed to recognise all of the possible implications of that. The consciousness is but merely an extension of the greater whole, but it was Jung who first had this realization. Yes, there are elements of memories and thoughts in the unconscious that have once been in our conscious minds at one time, but overall, there is more to understand about the inner mind than this.

After the war broke out in 1914, Freud wrote his Introductory Lectures on Psychoanalysis. In 1915 he wrote about Metapsychology. In this he introduced narcissism and wrote the changes he deemed necessary to meet the demands upon him, especially by Carl Jung and Alfred Adler. Freud developed non-libidinal and libidinal ego drives. He wrote Drives and their Vicissitudes and wrote of melancholic depression in Mourning and Melancholia. During the war Freud descended into a period of emotional negativity. This negativity continued until the end of his life and Freud admitted suffering depression. The year 1920 was one of mixed events for Freud. On the positive side, he was appointed 'Ordinary Professor' and Freud was left money from a friend's death. On the negative side, people close to him died. This further influenced his negativity. By this time his theories were beginning to develop a new direction and seemed to be incorporating this negativity. In May 1920 Freud completed the book Beyond the Pleasure Principle, in which he outlined his beliefs about the 'death drive' and 'repetition compulsion' and gave Metapsychology its final shape. One might speculate on how much this was inspired by his sense of futility, his losses, his privations during the war including the fear he had experienced in relation to the possibility of losing all his sons, and his expressed disillusionment of life. In December 1920 Freud also completed Group Psychology and the Analysis of the Ego, a work associated with social processes. His next work was The Ego and the Id in 1923. This outlined the relationship of the three
postulated structures, the Ego, the Id and the Superego, and completed his change from a dipsychical to a polypsychical model of the mind. This was important for his theory on dreams. Around this time, his grandson, the progeny of his dead daughter Sophie, died also. He expressed the depth of this loss in a letter to Binswanger. According to Eissler, (1978) Freud at this time complained of life having no meaning for him anymore. It is difficult to estimate how much this affected Freudian theory at that time, as well as his interpretation of facts. One dream for instance, in *The Interpretation of Dreams*, is described by Freud as having death at the basis of it, though the dream would on the surface seem to show no such meaning (Freud, 1954), making one wonder why he made the connection. Yet Freud’s formulations showed unconscious elements at work.

It is interesting that around the time of the nineteen twenties, Freud developed his ideas about the Id, the Ego and the Superego. Principally, the Id represented the instincts, which others have called the animal instincts, and the Superego the conscience and sense of righteousness. Whatever the divisions Freud had in mind, he recognised that a part of the self from deep inside tried to steer us in a more spiritual direction, with what one might perceive as more pure thoughts. This for Freud played a role in dreams as well as waking life. Though Freud perceived this as coming from early conscious teachings, again, we can see the same elements surfacing that Jung noticed, though in slightly different guises, and dressed slightly differently to religious thought. Because of Freud’s excesses, for a lot of people, the exploration into the unconscious ceased after Freud died in 1939. Unfortunately, Freud made a lot of mistakes and many of those who followed along in his footsteps and continued his work, continued to make the same mistakes as he did, rather than starting again from the beginning. Fortunately not all people did this, so knowledge did move forward in this direction. Freud’s problem was that he understood the existence of the part of the mind seeking spiritual values, or higher ideals, but because of his fixed atheism, he failed to see the ramifications of this, or return to hypnosis to properly explore that part of the mind he didn’t understand. He saw it as being related to puritanical conscience. A part of Freud’s misunderstanding came from his use of free association, his favourite tool, which cannot take the place of altered consciousness. This was one of the mistakes Freud made. He abandoned trance states because they are difficult sometimes, but he should have persevered. If he had, I believe he would have gained many of the answers he was seeking, but he would have needed to change some of his ideas.

In February 1923, Freud was diagnosed with cancer. It was for Freud the beginning of a long illness that would culminate in his death in 1939, two weeks after the Second World War began. Freud coped well with the thought of impending death and told others how he didn’t take it too hard. One might see this as a measure of his disillusionment with life.

The thread within Freud’s dream theory was that dreams were largely developed through symbolism and a symbolic code. He largely saw sexual symbols in everything, but his entire theory was not sexual, which many people today seem to either ignore or not notice. Admittedly, some of his symbolic interpretations would have one think he
had an obsession with sex. In dreams, for Freud, snakes were sexual, sticks were sexual, walking up stairs was the equivalent of having sex, a penis might be symbolised by a clarinet, a vagina by a container, a clitoris by a clock. While there are mechanisms that might make this the case, there are many other more likely uses for these symbols. The important thing however, was that Freud, after many years of research into dreams, never swayed from his stance that dreams contain symbolism, which he understood to be a part of an unconscious language used in the expression of dreams. This language in fact goes well beyond dreaming. Freud’s stance on this symbolic language has been reinforced by others. Freud was therefore one of the pioneers who came to understand the importance of the unconscious mind, that there were mixed elements of mind associated with it, and that the unconscious expresses itself through a language of symbolism, a code that might be termed a hidden language. It is unfortunately very difficult for anyone to master this code without help, and there are extremely few who can genuinely help one to do this. Freud’s forays into the mind took one beyond dreams however, into life generally, and into the way Freud understood the conflicts and ‘needs of life’ played themselves out on the social stage.

One might even say that sometimes Freud in a symbolic sense was writing from his soul, his heart, that part of himself that had evaluated his experiences of life and the excesses and negatives it can bring. In short, Freud was himself undergoing what one might call a type of soul growth, but he was doing it outside of religion. In his own way, he was certainly following a personal path of spiritual growth. What difference is there between a religious path of sexual abstinence, or strict sexual limitation in association with religious mores, associated with a strong sense of right and wrong, and the same associated with a non-religious path, that follows the same ideals. It would seem that Freud’s soul self was reaching the same goal, whether Freud at a conscious level was being spiritual, religious or not. In fact, Freud’s strict moral conduct, sexual abstinence, and understanding of right and wrong towards the end of his life, along with the burdensome nature of what he endured throughout his life, would, in many people’s minds, have been a good achievement for any spiritual path, with or without religion. Freud, an atheist and scientist, would seem to have followed a spiritually oriented path after all. One might also conclude from those who wrote about him, that towards the end of his life, though an atheist, he had a somewhat spiritual nature as well. Such would seem to be the unconscious forces from within.

Freud’s work was recognized by many people during his time, even by Albert Einstein. He published Moses and Monotheism after fleeing Vienna. In Germany after 1933, his work was blacklisted, because he was Jew. In Leipzig in 1936, his books were destroyed. Finally, in 1938, he was forced to leave Vienna because of the German occupation. He exited Vienna and went to Britain only with the assistance of influential friends. He was to spend fifteen months in England before his death. He died on 23rd September 1939, soon after the beginning of the Second World War.

From a personal perspective, I see Freud’s life as an interesting one. He suffered much. He followed almost a puritanical pattern but he at the same time recognised the
damage done to society by those puritanical patterns. He was the forerunner to the sexual revolution of the sixties, but in himself he was a prude, with high moral values, and the highest standards on how one should conduct oneself in life. When we look at Freud, he was born into a Jewish family, he had no religious belief, he believed only in physical matter and equated people to neurons (nerve cells). His preferences were scientific and cold. His nature would seem to have been somewhat cold in his early life at least. He was a prude but his pastime was pursuing sexuality and sexual topics. He freed others while he couldn’t free himself. He saw war and atrocities which would teach him compassion. He lost his daughter and grandson. He suffered much pain with cancer over many years until he could bear it no longer. His books were burnt and he was forced to flee his country in his old age. In short, he learnt a lot about the negative aspects of life, while maintaining a high level of integrity and sense of right and wrong. He faced his trial with strength. A visitor to his home towards the end of his life commented on his pleasantness of nature. His life was therefore what we commonly think of as a spiritual journey, and his manner was almost one of religiosity, yet he consciously rebuked religion. The irony is that he opened up some understanding of the mind, and he followed a path that most religions would consider exemplary, yet he at the same time, helped to open the door for others to the sexual revolution.

By the time Freud died, much of the picture of the psyche and life had been confirmed, though not understood, but because of personal prejudices it had been largely missed by him. An unconscious element to the self, with memories of past lives and a language beyond conscious comprehension had been shown. Unconscious knowledge had been shown outside of conscious awareness. Unconscious mechanisms related to psychological affictions had been shown, so a picture of the overall psyche was apparent, at least in greater measure than had previously been understood, but little was then undertaken to clarify the boundaries between fact and fantasy, to give an accurate picture of fact. There was evidence that the conscious mind was an extension of the unconscious, in the way that unconscious personalities can sometimes emerge in psychopathology and form the commonly called affliction of ‘split personality’, but this had not been mentally absorbed by Freud as a possible indicator that the unconscious mind might have a deeper significance to life than he realized, and is the primary mind, with ‘waking consciousness’ only a secondary one, or an appendage of it. This gives credence to the concept of the ‘spirit’.

My own experience of a dream, that I put down to past life memory at the age of eleven, made me believe there was a much greater picture to life than we realize. Work has been needed to clarify the facts and separate out the ‘wheat from the chaff’, the facts from the fantasy, as much as possible. The work of the researchers up to and including Freud made this possible; one had only to take the overall research a few more steps, and, unlike many of the researchers to that point, keep an open mind.

There are important spiritual and psychological elements to life and there are important physically oriented ones as well. Freud’s work was linked to biological needs, though Freud’s work, especially in symptom formation and dreams, had highlighted the unconscious language, the cryptic code that emanates from the depths of one’s soul.
This as I see it would have to be the most important element of Freud’s work along with his confirmation of the existence of the unconscious mind.
Chapter Three
Sex and the Psyche

The code of Aramai cannot be understood without an understanding of the sexual aspects of life because so many dreams of everyday people relate to it, and to romance. This hidden code reflects many aspects of life and death, and sexuality is naturally one of them. There are varied needs and drivers within all of us from an early age. We are born into a physical world and we explore and develop within it from the moment we are born. It is as if our bodies are us, and body image becomes inextricably linked to our self understanding. Within this lies our sexuality, our mind’s link to the physical form, to physical attraction, and to types of physical pleasure. We develop an interest in and an attraction to various parts of the body and to sexual interaction with other humans. We develop attachment to various sexual practices, but sex is not all sexual. Mind and body are linked, so we speak of sexuality; that part of our minds attracted to and associated with sex in all its forms. This has tentacles that wind into art, to creativity, to sport and to other aspects of society, such as fashion, theatre and recreation.

Associated with sex are the cultural taboos, the religious restrictions and practices, the fears instilled into children sometimes from an early age, the positive and negative associations associated with experience and the psychological conflicts that sexual desire can lead one into. Such conflicts can arise from varying situations, not just childhood teaching. Sexual conflict can lead to anxiety, anger, frustration, dissatisfaction with life and other emotions, as well as physical and psychological symptoms. Sexuality is as much a part of the human condition as one’s arms and legs. The sexual need can destroy one’s spiritual nature or possibly enhance it. Different people have different needs, desires, interests, and different strengths of desire. Some are highly sexed and others are the opposite, with little sex drive at all. Sometimes this comes from trauma associated with sex. Often such traumas lie within one’s childhood, but memories of such might also come from past life recall. The human psyche and sexuality are inextricably linked together, with each influencing the other in various ways. Life interacts with our sexuality, our sexuality interacts with life. Sexuality is probably the one area of life where the most conflicts and false beliefs lie. Many beliefs related to sex and sexuality are meaningless and valueless, yet are taught to children with a vigour by ignorant elders and sometimes peers. The need therefore is to understand one’s own sexuality and what it is about, what it encompasses, and its hold on and value to one’s life. Sexuality out of control, can, in different ways, be a problem to a peaceful and happy life, so can sexuality too forcefully restricted. The nineteenth century brought to light many of the problems associated with sexuality which is why a book written about the psychopathology of sex was one of the best sellers of the time. Interest in this topic hasn’t waned. It’s not hard to see when you look at life in general why sex constitutes such a large part of dreaming. It’s also not hard to see that if sex and sexuality can be seen to be represented in dreams then there is no reason why other aspects of life and thought should not be also.

We tend to think of the period around the end of the nineteenth century as a period of prudishness and sexual limitations, but in fact, I understand this was not the case, that
in Europe, sex was widely practiced, people were promiscuous, students got together, and life was not all like one might believe from the common understanding one gains of the Victorian era. This fostered the understanding of sexual pathology. As a result, in Europe, children were not only taught details of sex at an early age, but some were encouraged to discuss sexual conflicts and so on in an attempt to avoid them developing problems and neuroses at a later stage of life.

The changes of the early twentieth century set the stage for the sexual revolution, and it was probably Sigmund Freud who most helped to bring in the change and set the scene for the later freedoms that were to come. He postulated infantile sexuality, not just childhood sexuality or adult sexuality, but the notion that sexuality is inherent in all of us and develops within every boy and girl from the moment they are born into the physical world. As a result, Freud saw children gaining physical attraction and desires for people in ways that break cultural taboos. These ties and desires become the focus of moderation throughout life and the development period. This Freudian recognition that sexuality exists from birth agrees with the concept of reincarnation and the idea that we bring all from past lives with us. There is no denying that children have sexuality and an interest in the opposite sex. It might seem simple today, but to some during Freud’s time, it was not something they wanted to hear, as to many religious or culturally inhibited people, such ideas were in contrast to what they wanted to believe. Many, even today, still subscribe to the innocence of children, when in fact, in relation to sexuality, this would not seem to be the case. The one finding of the twentieth century was therefore the understanding of the importance of sexuality to human development and health, and it was probably Freud who did more for this than anyone else. The most important result of the sexual developments of the twentieth century was not just the beginning of the sexual revolution, but the understanding of the strength of the sexual drive and how it will not necessarily be suppressed. Effective suppression might bring psychological symptoms, depending on the person, the strength of suppression and the circumstances. Sexuality became a dominating focus of mind for a large part of the twentieth century. This, along with contraception, generated the sexual freedoms of today.

In relation to dreams, sex is important, but more important is the way dreams often try to guide our sexuality. This exemplifies the guiding nature of some dreams. An example was given in Volume One of this series. The problem today is that we have become sexually obsessed. The youth are fed on large portions of sexuality and sexual imagery generated in newspapers, magazines and television, not to mention the movies. Unfortunately, much of this sex has become associated with violence. Sex and love go hand in hand, but sex and violence, sex and hate, sex and alienation do not. Sex is one interesting aspect of society because it is the one area of society and life that has been most abused. Babies and children have been sexually mutilated over the centuries in the name of religion. Religion engendered shame and guilt in association with sexual exploration, but the commercial world in its attempt to exploit the financial gain that can be made from the human interest in
sex, has distorted it, and associated it with negative factors as well as positive, and brought children to the forefront of sexuality at an early age. This is not new, as children have been thrown into sexual situations for centuries around the age of puberty. Today however, children are exposed to the sexual undertones of society through the media and other sources well before puberty. Once dolls made for children were babies. Today they have evolved to dolls like Barbie dolls that are essentially representations of teenagers or people in their twenties, exhibiting the latest in sexually oriented women’s fashions with short skirts and so on. The result must be that kids learn early. Once there was an expectation that girls were sexless to puberty, then it became sixteen, eighteen or whatever, depending on the country. Now children are taught to be sexy from the age of about six, but not indulge till about eighteen in some countries. We send mixed signals to children, with some religious and traditional style families still trying to cling onto old values. Sex is a social thing, as well as a genetic thing, a psychological thing and a source of pleasure. It is also something that fulfills emotional needs and is something that one can become addicted to. It is therefore something that has the potential to create the greatest of psychological problems, especially when one considers the possible mix of shame, guilt, fear, drive, pleasure, addiction and so on that sex and sexuality can bring to human existence. It is therefore important that one understands one’s own sexuality and what directs it. Such matters are reflected in the code of Aramai. Freud was correct with many of his sexual symbols but he failed to recognise some of the main ones and mistakenly attributed sex to symbols that were not sexual. One of the things I have noted in the modern day is dreams that try to guide people away from overindulgence in sexual activity, again giving example to the guiding nature of some dreams.

Interestingly, problems of sex might relate to influences on us from previous existences. One may not want to believe this but there is much evidence for it. Case histories have shown for instance that if we have an unconscious memory of having been in a religious order in a previous incarnation, it might influence us now from an unconscious level. If we have memories of having suffered sexual abuse and harm at the hands of others in a previous lifetime, then again, though the lifetime might be forgotten, the important effects might continue to influence us today, and influence the way we feel about many things, including sex. Some don’t wish to believe in the concept of reincarnation, but largely those people are like Freud, simply putting their heads in the sand and not properly assessing the facts and the evidence, some of which I outline in these volumes. It may surprise many to know of the strength of evidence for reincarnation. To understand accurately the code of Aramai one needs to understand the symbols of the mind that relate to reincarnation. A woman related to me a dream in which she was told she had to return to the past. The past she had to return to was a long time before. It was a dream not only indicating guidance, but also what her life was to be, what her life in part was about, as well as the concept of karma.

Understanding the inner self is important in many ways. We cannot escape the sexuality within us any more than we can escape the need for food. We can work to reduce the need. We can work to replace the need. We can choose to ignore it. We can choose to exploit it. We can choose to gain fun from it, to gain satisfaction from it, to be
guilt bound by it, to be fearful of it, to be repulsed by it or to be accepting of it. Whatever your thoughts, it is best to understand why they are directed the way they are, and whether they involve negative aspects from society, or from yourself. Here, dreams can help enormously. Harmony within yourself cannot be reached through sexual disharmony within yourself. Sex is one of the greatest possible sources of dissatisfaction with life. It can be one of the greatest generators of anxiety as well as frustration in relation to unsatisfied needs. Sometimes these needs are sublimated to something else, and we find expression for them via another route. One’s sexuality is therefore an important thing for one to understand, and the unconscious code in dreams helps in that direction, testifying to the guiding nature of many dreams.

Guiding dreams can have important tasks. They can guide us and lead us away from serious difficulties if we know how to understand them, especially in areas of sex. Sex can factor in our personalities in ways such as shyness, self doubt, inferiority and self dislike. This is because one can grow from childhood with a strong sexual liking, but at the same time learn guilt and shame for one’s own feelings that one can neither control, or help. This may come through religion or other means, and lead people to think of themselves as bad, or this aspect of themselves as bad or shameful, and make the said person unconsciously or consciously dislike themselves. This in turn can lead to feelings of being not good enough, which can in turn lead to feelings of inferiority. If one ends up feeling inferior to the way one would like to be, then the overall feeling can be one of general inferiority and a lack of confidence. One might also learn to hide oneself away, psychologically or physically, to avoid showing the side to oneself that brings shame, discomfort, or fear. If one doesn’t like oneself, then one might come to feel that one is unlovable. All of these feelings are learnt and developed. They can reside at a conscious or unconscious level of the mind. To avoid these pitfalls, it is important to understand one’s sexuality, whatever that is, and to understand truthfully, what it is. It may need modification, but that is better carried out at a conscious level rather than at an unconscious one. It is amazing how, sometimes, with some people, dreams can help so much. I recall one woman who had serious sexual problems had dreams that clearly led her to the cause of her problems, which in her case was religious indoctrination resulting in extreme fear.

So far I have talked about the mind and the discoveries of the past two hundred years. These discoveries have been immense. From a beginning of understanding that we have a conscious mind, we have come to understand we have more than that, that there are unconscious elements to us that we may never become consciously aware of. It takes special processes to understand and discover unconscious elements of ourselves. I have talked about some of the researchers and the evidence that has come along over the centuries to give us this corrected understanding. I have shown how conflicts and fears might be pushed into this unconscious mind and affect us and our thoughts and actions, without us realizing that this is the case. I have shown how sex and sexuality plays a large part in human psychological afflictions, and can manifest itself in unconscious conflicts in association with one’s experiences and upbringing, and I have discussed how dreams can be a guiding light to show the way in matters of
I have also mentioned, how during the nineteenth century, it was discovered that people under deep hypnosis recalled past lives, presumably in association with problems they suffered at the time, and were exploring. Many 19th century problems explored were sexual. Past life memory was a monumental piece of knowledge that was uncomfortable to western thinking, so it remained largely ignored, even though it raised its head again in the twentieth century. It was something that could give proof of life after death and help to show that life has a purpose and a meaning. It had the potential to prove that one message religion had given us for millennia, was correct; that earth is just a transitory episode in an immortal journey. Yet, in accordance with the wisdom of the time, it was largely ignored, even by the Eastern world. The important point is that all roads lead to the same destination. Whether you go by dreams, hypnosis, past life memory or personal problems, you still end up with the same understanding. Our unconscious selves, or that part of us which I term the inner self, is much greater than we realise, and our memories transcend birth and death. That latter point can’t be disputed. It is proven. The only dispute that might arise is related to the validity of the memories, and I address that throughout these volumes because the evidence for their validity has been found. Anyone who doesn’t believe that needs to read the evidence. So, the task at this point, now we have travelled along the various roads of discovery, is to begin to show the validity of our memories and confirm they are fact. This can be done. In the next chapter I partially address this, though I fully address this in the next volume. The understanding of past life memory has been an evolving matter. When you understand the reality of these past memories, it brings a different understanding about life. It also brings an understanding about the responsibilities we have to ourselves and to others that otherwise we might not realise.

Around the nineteen seventies, a man called Arnold Bloxham researched past life memory and made a documentary called the Bloxham Tapes. This showed that the recall of past lives was once again emerging. It supplied evidence worth understanding, but incredibly, people once again largely ignored it. In my own practice of the seventies I found patients spontaneously recalled past lives, and it prompted me to investigate the phenomenon further, to find out the truth of the recall, one way or another. It has the potential to affect the way we see ourselves, the way we see the aetiology of psychological problems and character traits. It has the potential to alter the way we see life’s journey and the afflictions that befall us along the way. The extraordinary thing is that like Bloxham I found good solid evidence for its validity. That evidence was found in the nineteen seventies and eighties, yet in world terms, it is as if it was never found, even though I have had films go round the world. Considering its importance, that is what I find so extraordinary. It gives a picture of life and death, which, when linked to psychological knowledge, makes sense of dreams and the different elements of them, so all of the aspects of life come together into a coherent picture. Evidence for past life memory doesn’t just come from hypnosis however. The code of Aramai also shows we have lived many lives. It is just one of the elements of life that is expressed by the code.
Life is like a tapestry, but most of us see only some of the individual bits that make it up. Once you see all of the picture you see how all of the different threads are woven together. Unfortunately, most of us don’t see the whole, only a small part. Once you can see the whole, you gain a much greater understanding of the elements that create it. That is why in this book I try to bring all of the elements together so one can see the whole picture of life from the various parts. To maintain the whole picture and understand it however, you need to retain all the parts, you can’t throw any of them away just because you don’t like them, or don’t want to know about them. If the evidence shows something is true, we need to accept that. We can’t just dispute it because we don’t like the truth. The truth is whatever it is. Next I’ll look at past life memory and some of the evidence for it. I pursue this further in the next volume but in this volume I’ll make a start. After that I’ll look at all the different things, (including the elements of self), that you can learn about from the unconscious coded language we hold deep inside us, and I’ll explain further why this is important.

So far I have outlined the research of people over the past 200 years. This is to set the stage for my own research which picked up where the others left off. The unconscious had been explored, but not properly. Psychological problems and their mechanisms had been explored, but again, not properly. Much work was needed to be done but the biases of time blocked the advancement. In the same way that modern Christians probably don’t like to hear about the past Egyptian stories of Horus, or of the Greek gods linking to their religion, 20th century psychologists and psychiatrists generally didn’t like to hear about past life memory. There was a problem that further blocked the understanding of past life memory, and that was the fact that psychology had turned away from hypnosis and altered states of consciousness during the 20th century, largely as a result of the influence of Freud. To understand it, one first had to experience it, and that couldn’t be done by those who had discarded the means by which it might be achieved. There was also, however, a skill needed with this, and psychologists, psychiatrists and other medically oriented professions were not taught it. They are still not taught it today.
Chapter 4
Reincarnation

Reincarnation would have to be one of the most important facts of life that we need to understand. I say that because of the substantial evidence that has been uncovered in various ways. What knowledge lies within our unconscious minds that relates to past lifetimes and past experiences? How can we tap into this knowledge without falling into the pitfall of fantasy? There are three answers to this question. The first answer is the code of Aramai and the second is through past life regression, but past life regression done properly, not in the silly way it is mostly done. The third is look to the recall of young children. In this chapter I will look at some case histories. In both this and later volumes I will detail the evidence that allows us to be sure of the reality of reincarnation. The main cases of evidence however, will be outlined in the next volume. I will also look at cure from past life recall and at how past life memory is linked to facets of character.

Mandy Seabrook was a young girl I heard about in the nineteen eighties. At the time I was living in Sydney and she was living with her mother in the UK, somewhere not that far from Luton though her mother had originally come from Leeds. Her story is an interesting one because the family she was born into did not have beliefs in reincarnation. When Mandy was about two and a half years old, she ran to her mother and asked her why she cried when she died. Her mother Gillian asked her what she meant. Mandy replied "When I died before!" When her mother asked her more about her question she explained to her mother that she was the reincarnation of her dead sister who had died some years earlier. Gillian was skeptical, but open to the possibility, because Mandy had never, to her knowledge, been told of her dead sister, who was born in a different part of the country to where they lived. Gillian thought the two and a half year old child was too young to be informed of this, though it was possible someone had told her. Her dead sister had also been called Mandy.

Though Gillian didn't stop Mandy from talking about it, the matter was dropped until the family decided to go on holidays. At that time, they were travelling to Leeds, along the freeway, about a hundred miles or so from where they lived and in a part of the country where Mandy had never been before, when Mandy suddenly noticed Leeds cemetery in the distance. It is in a place called Hunslet. As they passed by Mandy suddenly jumped up in the back of the car and pointed to the cemetery. "That's where I'm buried!" she exclaimed. Her mother Gillian went cold. Mandy had pointed to the correct graveyard where her sister had been buried years before she was born. Mandy had never been to that area of the country in her life. The father pulled the car over and stopped. Was it coincidence? The occurrence stirred up eerie feelings in Gillian, but she wasn't sure about it. The incident stayed with her.

Some time later, they were on holidays again passing through the same area. When they passed the cemetery again, Mandy once again jumped up and said "Look, that's where I'm buried". Again it unnerved Gillian and her husband. On the way back they plucked up courage and decided to test Mandy, so they came back by a different route. They
came to the front of the cemetery, a place the young child would not have seen from the freeway going past. Mandy was asked to take her mother to her actual grave. Without hesitation, the little girl ran to her dead sister’s grave though it was marked at the time by only a number, and was in a large field amongst many others. For the first time Gillian had to accept that there was much more to Mandy’s recall than coincidence. It was not something she could shrug off lightly, as the recall related to a painful experience in her life when her previous child had died. There was no logical way Mandy could know of the actual location of the grave. She shouldn’t have even known of the graveyard or even the previous child’s existence. Gillian was forced to recognize that her dead child had most likely returned to her from the grave. Naturally, for a mother, it was an emotional realization. Though it wasn’t logically possible for Mandy to have known the whereabouts of her dead sister’s grave, she had gone there without hesitation, even running to prove the point. Gillian went home shaken, but with a different understanding about life.

After this incident, Gillian went to her doctor and told him about Mandy’s story and what she had done. The doctor told her to count her blessings, that it seemed she had her daughter back.

Over the ensuing years, up to about age five, Mandy made statements that further confirmed she was the reincarnation of her dead sister. She knew that at the burial her mother had slipped and nearly fallen into her dead sister’s grave because it was wet. She knew that her dead sister was buried with a bracelet and she knew details of the bracelet. She told her mother something her mother didn’t know herself, that her sister had been buried with a fluffy white ball that had been slipped into the coffin. It was later confirmed by relatives. She also told her mother other things that her mother believed the young Mandy couldn’t have known because they were things that had transpired between her mother and the dead girl, when no one else was around. That, combined with the knowledge of the dead girl’s grave, convinced her mother of the reality of Mandy’s story.

There are certain aspects of Mandy’s recall that are important to remember. She was very young so she did not have worldly wisdom at her disposal. Though her mother thought it very unlikely that Mandy had heard about her dead sister, it is possible. Though her mother thought it unlikely that she was told of the circumstances surrounding her dead sister’s burial, it is possible. It is also possible the recognition of the graveyard was coincidental, because it may have been the first cemetery the family passed on their trip north and triggered the child’s imagination. I’m not sure about that. The event that was not possible for the young girl to do was to run to the actual grave of her dead sister, which I saw for myself was among many other graves that looked identical; it had only a small marker on it with no headstone, as did all of the others. The whereabouts of that grave was something the young Mandy had to know and was the hard evidence required.

Several interesting books have been written on the subject of reincarnation. There is the famous *Search for Bridey Murphy*; there are books about the well-known clairvoyant
Edgar Cayce, and since then there has been some excellent work carried out by Ian Stevenson of the University of West Virginia. He has now retired. There have been many books discussing life after death, and there has been the research, the films and books by myself. Such research is not easy.

Past Life Problems

Professor Ian Stevenson wrote an article for the journal of Nervous & Mental Diseases about the believed association of mental disorder, especially in children, with past lives and past life events. He outlined what he felt were the values of understanding reincarnation to help explain the anomalies of the development of childhood phobias, and of sexual confusion, as well as other psychological problems.

Professor Stevenson’s article caused quite a controversy, however he had large numbers of requests for reprints and for more information. Requests came from all over the world. The editor of the journal later wrote an editorial in which he defended the right and the obligation of his journal to publish material he thought was thoroughly investigated, even if it was considered to be unorthodox.

In conducting his research, Stevenson travelled to India, Sri Lanka, Turkey, Alaska, Nigeria and Lebanon, collecting case histories. His cases were mainly children who very early in life declared they had memories of another existence. These sometimes were children that may have shown odd likes and dislikes that the child strongly defended. Stevenson felt that genetics and environmental influences were insufficient to explain many of the types of unusual behavior that he’d come across so he began to look for other explanations. He came to believe that children in western society, in many cases, would forget past life memories because of conditioning and beliefs against such things.

This idea in relation to past life memory was confirmed by my own findings. One of the most interesting cases I have witnessed was that of a man who came to me for problems of shyness, a fear of flying, and an inability to talk at public gatherings. Public speaking was necessary to his profession. He did not come to see me for past life memory, this simply occurred spontaneously. These problems were threatening his advancement in his field and he felt he needed some help to overcome them. At our first meeting we discussed his life and the usual matters this might involve, but at no point did there seem to be any real reason for his problems. He described his relationship with his mother as a good one. His father was fair and kind, although possibly rigid in his ideas. At school he had fared reasonably well, although he had left school early. While this may have affected his early adult life, his later success should have overcome any concern. This man was born on a farm in New South Wales, Australia, and his parents were farmers. His schooling was basically the same as most children’s, having attended both primary and secondary school, working his way into his industry from there. He was 50 years old when he came to see me. He had a responsible position in his company and had worked his way to his present position over many years.
After we discussed in detail both his current life and his childhood, we turned to hypnosis. I intended to search for the reasons for his problems, though at the time I was not sure where we were likely to find them. He turned out to be a good hypnotic subject and was hypnotized easily and quickly and was able to be regressed without much difficulty. I took him back to his childhood, to the various periods of his life, even back to infancy, and could not find anything in his life that might have precipitated the problem. He experienced nothing. Using analytical techniques involving symbolism, I ascertained that there had been certain traumas that had created his problems, so I used regression and told him that he would go back to whatever time it was when those traumas happened. His mind went back some two hundred years. Without it being suggested to him, he returned to memories of a past life, a life he recalled in America as a young black slave.

Under hypnosis, he described an isolated plantation with a large house that was owned by wealthy whites, where the work was carried out by black slaves who were bought by the white owners. He described the chores of the slaves and what was expected of them, and told how he and the other slaves were considered to be extremely inferior beings. Under hypnosis he became agitated and described the abuse and humiliation he was subjected to, and the fact he had no rights. He recalled that his duties included cleaning the leather goods in the stables. His bed was made of straw and conveniently placed in the stable, next to where he had to work. He recalled shining the leather to a high polish and keeping everything clean for the owners. He recalled the degradation he suffered, how he was forbidden to look at the faces of the white people who spoke to him, and how he was forced to look at their boots. He recalled many other humiliations during the course of that lifetime and his emotion became quite marked.

This recall was an unexpected event, because he was a man who had never given much thought to life after death, or to religion. He had his way of thinking firmly embedded into the logical and more conventional concepts of reality, where esoteric values and ideas play very little part. After allowing him to relive the life for a short period, I terminated the hypnosis to talk about the ramifications of what he’d seen. His first reaction when he woke was to tell me the recall was ridiculous.

Nevertheless, it seemed logical enough that if the past life was a reality, his problem could have been created by it because anybody who had been subjected to such abuse could easily, over a period of time, develop strong feelings of inferiority, timidity and insecurity. His initial reaction of disbelief was not surprising but confirmed how conscious belief plays no part in past life memory, as it was himself who had brought it to the surface. It remained to be ascertained whether or not it was fact or fantasy, but it made sense. My client told me that it was too fantastic for him to believe even though he was the one who had said it and recalled it. No suggestion had been made that he would see a past life. No suggestion was made to him that he should believe it, though it was explained that he was not the only one to recall such things under such circumstances.
I did not offer much comment at that time as to whether it might or might not be true, but merely said we would have to look into it further. A week later I again hypnotized him. This time I said he would see a blank screen and that on that blank screen he would see words that would appear of their own accord and would tell about the reasons for his problems. On the screen he saw the words, "I was made to feel inferior as a slave." Again I said he would see the reasons for his problems and again he went back to the life as a black man. This time he relived the abuse with more clarity and he again became very emotional. After a period of time I again terminated the hypnosis and we discussed what he had seen. Again he expressed the feeling that it was too fantastic and was not something he could believe, even though it had come spontaneously from him. He did, however, wonder why he was recalling this information. Even though he believed he must be indulging in fantasy, he could not understand why he would be giving a past life as the reason for his problems as opposed to some other more logical reason.

To him, at a conscious level, the concept of reincarnation was fanciful, so he could not accept it, much less believe his own statements. The third time he came to see me I again asked him to imagine a blank screen. I suggested that he would see the true reason for his problems and his feelings of inferiority. Onto the screen came the words, "They were created during the life as a black boy." Again, I said he would go back to the time when his problems were created and again he went back to that life in America, as a black slave.

This time he returned to a day when he was shining the leather goods belonging to the "whites." He described his job, the stable, and how he was never allowed to mix or talk to the white people. He described how he had to carry out his chores while maintaining his distance. I said to him that he would see the worst thing that happened to him during that life. He experienced being tied to a tree and having eggs thrown at him for the entertainment of the white boys. He recalled being accused of taking biscuits and being subsequently whipped for something he didn't do.

Reliving a trauma under a state of hypnosis, can be very real. Accordingly, he became very uncomfortable. When he recalled the whipping I woke him and told him that he would remember it clearly. It took him a minute or two to settle down. This experience had left quite an impression.

After a short talk I re-hypnotized him and told him to see his death in that life. He relived going headlong over a cliff and being killed instantly upon impact at the bottom. I told him to move to the point when he was about to return to earth. He recalled a man telling him it was time to go back, a similar experience to what many others have since described. Then under hypnosis, he began to cry and became very upset, saying that he had no intention of ever going back to earth again. In the middle of this experience I again woke him, making sure he remembered it. After this session we sat and talked.

He was still somewhat confused, not knowing what to believe, but by this time he had
realized that his emotions and memories were very powerful and very real. He could not understand why such an event that he experienced with such reality would have its basis in fantasy, especially considering the powerful emotions he had experienced. Also, the hypnotic memory was now filtering into his consciousness. He could now remember feelings from that recalled life at a conscious level in this. He was in a quandary as to whether or not to believe his own mind. As the memories continued to flow, so he also found that his problems began to abate and disappear. Finally, he recognised there may be some truth in his recall and he wanted to know more. I took him back to that life a number of times until the memory had become very clear to him and he could consciously remember the details of the whole life as it unfolded under hypnosis. He also recalled other lives.

After a period of time, and of working through the memory of his life as a slave, an integration took place whereby his feelings of inferiority and inadequacy disappeared and he was rewarded with confidence, something he never had in this life. He began to talk at lectures and meetings and was confident in his public speaking abilities, which had a beneficial effect on his work.

This case was a very clear and simple example of a problem based on past life memory. The reliving of this life and the release and recognition of the subsequent emotions cured his problem and turned his present life in a more positive direction. It is an unusual case, but it highlights the fact that he, like most people, was not in touch with what lay within his own mind. Putting him in touch with this brought change.

The Recall of Helen Pickering

While cures of problems lend good evidence to the validity of past life memory, there are many cases of people who recall past lives without them being linked to problems of any type. Like the story of Mandy, these sometimes give hard evidence for the validity of the recall; an evidence not always given by those resolving emotional problems. Helen was a lady who under hypnosis recalled a number of lives, but the one I decided to research was a past life recalled in Scotland in the nineteenth century, which was subsequently featured in the film of my work called Reincarnation. She recalled a life as a male Doctor of Medicine, having studied at the University of Aberdeen. She recalled having worked in a practice in a small town in Scotland called Blairgowrie. Helen recalled drinking in a bar in the Seaman's Mission in Aberdeen as a young man, and recalled the sights from the dormitories that overlooked the bay from the medical school where she trained as a doctor. Under hypnosis in Sydney she recalled the layout of the medical school as well as the town of Blairgowrie. She also recalled being an important person in civic affairs, having been involved with the town council. She recalled her name was Dr James Burns.

Once I had an understanding of everything she recalled, Helen was taken to Scotland, to Blairgowrie. Everything was filmed as it happened. She was blindfolded on the way there so she could gain no clues as to where she was, and then she was taken to a point just outside the town where the blindfold was taken off. At first she was confused. In
Australia she had spoken of a grassy square in the middle of town around which the road ran on both sides. This was not visible from where we stopped. Helen walked to the end of the road we took her to and then turned right into another road that led onto a bridge over a river. This led into the town centre. As she began to walk across the bridge the grassy square came into sight. It was the one spark of recognition she needed. Upon reaching the square she realized the town was just as she remembered it to be, though she had never been to Scotland before in this life. It had only been a memory recovered under hypnosis, yet she was also able to recognize the changes made since that time.

Dr James Burns had worked as a doctor but according to Helen’s memory had also been an influential person in the town. He had been on the council for the community and had been involved in Blairgowrie’s civic affairs. In order to find further evidence for the truth of her memories we went to look at the town records for reminders of Dr James Burns, and we found them in the former minute books of the council. We even found James Burn’s signature. Helen had recalled under hypnosis in Australia that he was a Justice of the Peace. James Burn’s signature written in the old books, confirmed this. This is not something that Helen Pickering could have known. She had not before been to the town or to the country. There is nowhere else these books could have been sighted and one must remember, this person recalled living in a small town in Scotland in previous centuries, a small town that existed on the other side of the world to where she lived, somewhere she had never visited in this life, and this expedition was in the time before the internet. It is unlikely such archives would be on the internet even today.

Under hypnosis in Australia Helen recalled attending medical school in Aberdeen from the 1830s. She recalled in detail the layout of the school as well as its other features, such as the library, lecture halls, staircases and so on, as well as the dormitories on the upper floor. She recalled the school had a U shape at the front and at the back went out in a T shape. She recalled the chapel and other features. We took Helen to Aberdeen and she pointed out where the seaman’s mission had been, as well as the features of the medical school, and where walls and staircases had been knocked down. Some features she recalled were very specific. We could see once we visited the area that the important features she had recalled were there. The building did go out in a T shape at the back and had a U shape at the front. Inside the building was similar as well. Helen had drawn a drawing of the old school as she remembered it, while she was still in Sydney before we left for Scotland, so one could see the similarities and some of the differences.

We found a man who had studied and written a paper on the old college of medicine as it was in the time of James Burns. He was able to confirm that Helen was correct in her memory of the details of the building, including the position of a staircase she noticed was missing today. The building today is not as it was. There is no logical reason for Helen to have known what she knew, except for the explanation of reincarnation and a memory coming from that time. Every piece of her findings was filmed and recorded as it happened. Helen’s recollections came only with hypnosis. Her findings proved the reality of many of those recollections, from the details of the old medical school, to aspects of Aberdeen, to details of the town of Blairgowrie. Even the
records of James Burns, a man important in Blairgowrie's civic affairs at the time, were there.

The Story of Michael

The next person I would like to discuss is Michael. His story, like mine, involves dreams and reincarnation. His is a most unusual story in that he dreamt of his own death the night before it actually happened. In his dream he came home to see his mother crying. Then he looked around to see all of his family and relatives upset. He saw one of his friends looking out of the window. Confused he walked over to his mother and asked her why she was upset, but she didn't answer. He spoke to others in the room who also didn't answer but he couldn't understand why no one would acknowledge him. Finally he walked over to a friend to try to get some answers. His friend ignored him also. Seeing a group of people in the next room he thought he would go in there and see what's happening. When he entered he saw a coffin standing in the middle of the room, so he walked over to it, realizing someone must have died. Wondering who it was he looked down to see. When he did, he saw himself. Suddenly he realised why no one would reply to him. He was dead. At this realization, he awoke. The night after the dream he was killed.

For a period of time after this one of his relatives saw his ghost walking down the hall. An aunt who was close to him before he died had a dream that Michael was knocking at the window. After waking, she went to the window to look, but no one was there. Almost immediately, on the same night, her husband woke from the same dream and went to go to the window, but was stopped by his wife, because she had already looked and knew no one was there. Both people had the same dream at approximately the same time on the same night.

Some years later, a young relative became pregnant. During that pregnancy, soon before the child was born, another aunt had a strange dream. In her dream she was in the hospital; the baby had just been born and she was asked to look after the child. Suddenly the baby sat up and talked. He said "Hello Net". The aunt replied in her dream: "Who are you?"? The baby replied "You know who I am!". The aunt replied she didn't know. He repeated, "You KNOW who I am!" When she said she didn't, he said, "I am Michael" (the man who had died). With that she woke up. When the time came for the birth, the young lady gave birth to a baby boy who from an early age seemed to know facts about the dead man's life that he shouldn't have known. For instance, he asked where his dog Sushi was, but the dog he asked for was Michael's, one that was long gone. He asked about Michael's mother, a person he hadn't met. Relatives soon became convinced he was the reincarnation of the man who had died some four years before.

The Story of Nicola

Nicola was born in Yorkshire. When she was two years old she began to call the family dog Muff. When her mother asked her why she called the dog muff, she replied that she
used to have a dog called Muff. Her mother knew that didn't make sense, but dismissed it. Nicola however, continued to call the dog Muff. As time went on Nicola talked about the time she lived before, when she was a little boy. She knew where she lived and she knew some details about the family. She told her mother she had lived a short walk from the railway line and that she played in the fields near the railway station where the old trains used to stop, and she gave the name of the former town where she had lived. Nicola recalled being killed by a train. At first her mother was skeptical but her daughter's constant talk about the life made her wonder. Nicola recalled the family name of Benson as well as the names of other people in the family.

Finally, her present mother Kathleen was driven to check it out. The village Nicola recalled living in was not that far from the place they lived at the time. Nicola was asked to direct her mother to the old place she had lived. They would go in the car. On the way her mother tried to trick Nicola by taking a different route to the town than the child might know, or have recognized from this life. Nicola knew her way nevertheless, and took her mother to the town. She then led her mother down a roadway to a lane which led to an old derelict house close to the railway line and next to an old disused railway station. It was as she had described. She took her mother to the house and then to the railway line and showed her mother where she had been hit by the train. It was a railway crossing. All of the facts told by Nicola fitted well with the place she had actually taken her mother to. It seemed she had lived a 19th century life.

Determined to know more, Kathleen took her daughter back to the old town, to the church which housed the old records of births for the town in the 19th century. At first she encountered difficulty with the vicar who didn't like the purpose to which she was putting the records. Finally he relented and allowed her to look. She searched through the old books and registers for the name her daughter had given until she came to the last register. It was there she found the records of the previous family and the child's birth in 1865. The previous child's father was a platelayer who worked for the railway. His name was Thomas Benson. The house was not far from the railway tracks so could have easily been a railway worker's home.

Having found the old house and railway track where Nicola recalled being killed, as well as the records of the family, including the child Nicola recalled having been, Kathleen decided to look further. She was interested in knowing whether the child could be shown to have died young, as Nicola recalled. In the meantime, an author, Mary Harrison, who had heard of the case, decided to check the records for herself. She sought out the census records for the relevant years which were not held by the church and found that the family's name was in the census records for the correct years, and the census confirmed the family did in fact live in the house that Nicola had taken them to. Further, the young boy's name that was in the birth records was not in the census records after about six years old. This agreed with the claim he had died early in life.

As Nicola grew, she became involved with the church and wished to attend church from a very early age, though her parents were not religious. Eventually she went to church on her own, of her own volition. By the time I spoke to Nicola and her mother,
Nicola recalled little of what she said when she was young, and her ideas of life after death had become a little fanciful in some ways. The memory had in fact faded away before five. It seemed she remembered some of what she had said, but no longer retained the past life memories themselves. Her mother began as a skeptic but became a believer. As Nicola grew older, the past life memory receded into the past and faded.

The important understanding to remember about Nicola’s story is that Nicola could not have known from her present young life, the facts of the house, the family, or the records that were found. This confirms Nicola’s understanding that she was recalling something from beyond the experiences of her present life.

Past Life Memory

On one occasion I sat in my office watching a woman relive the experience of being choked to death in a previous life. When she awoke, she exclaimed that this must account for the fact that for all of her life, she had experienced a compulsion to protect her throat with her hand while she slept. After reliving the incident a couple of times this compulsion left her. Another woman relived a life where she had been tortured by being confined to a very small space for a long time. After waking, she told me that all her life she had been troubled by a dread of confined spaces or of being confined. Again, after the recall, the problem cleared. Another lady I know relived a life in which she was chained to a wall by her throat. All this life she had suffered a feeling of choking, especially at night when it woke her from sleep. One session of the past life recall cured the problem for good. Another woman relived a past life in which she had been tied and dragged around by the hands. She also relived many other painful happenings. On waking, she confided that she dreaded her hands being tied or restricted, even to the extent of disliking having them held by another person. I once watched a man relive under hypnosis a spear going through him, his death scene from a previous life. This man had constantly complained of chest pains, and had been told by doctors that there was no apparent reason for them. Afterwards, he associated those pains with his previous death. Similarly, a woman who suffered from a numb area on her back relived the experience of having been shot in her previous life. Another person came to me with a problem of continuing headaches, headaches which she described as feeling like bruises. Under trance, she relived a past life during which she had been hit over the head a number of times with a solid object. After reliving the incident she was cured of that and the problem went away. One young girl came to me with a problem regarding her ability to concentrate on her studies. She recalled that during a past life she had been tortured as a heretic, and that attempts had been made to force her to accept the religious teachings of the time. The memory of this had stayed with her, making her resent any form of religion or religious teaching. After reliving the experience a number of times, she successfully overcame her inability to concentrate.

Another patient, a girl who was suffering from a sexual problem, including physical hormonal problems, recalled being badly hurt and sexually mistreated in a previous life. Because of her resentment and hurtful memories, she confirmed under trance that she wished to have nothing to do with sex and was trying to damage her own sexuality.
The unconscious logic behind this attitude was a determination to make her body 'useless' so that it could not be mistreated for sexual purposes.

Another patient I treated was a girl suffering from chronic depression. She seemed to be one of those unfortunate few who go through life always depressed and miserable for no apparent reason, as if determined to remain unhappy. Under trance the girl relived an incident in her past life for which she felt eternally guilty. She felt she had to punish herself and her unconscious mind reacted accordingly. This girl had undergone forms of therapy to no avail but after reliving and remembering this incident, and thus relieving her guilt, her personality changed and she began to take a more positive attitude towards life.

Interestingly, I once was visited by a minister of a Christian religion, whose aim was to prove both to himself and to me that the idea of reincarnation was fallacious. As far as he was concerned, if one person could remember a past life, all should be able to, and he was convinced that this was not the case. Unfortunately, to his horror, he relived a past life in vivid detail, remembering not only what he did but also how he felt at the time. Needless to say, by the time he left my office, his religious beliefs had been a little shaken.

Not everyone will have the ability for a deep enough hypnotic state to remember details of past lives. Special trance state development is generally needed and not all people are capable of it. Unfortunately, much recall one hears of today has not been undertaken properly. It is simply fantasy. The door to past life memory and to true accurate recall is not that easily opened.

The Recall of Alexander

This is the last case of past life memory I wish to detail in this book. It is someone who came to me a long time ago. I have taken the case from my first book and edited it slightly for quicker reading. I met Alexander when he came to me for the purpose of self-analysis. Alexander wanted to see if, under trance, he could remember living a past life. I outline this case because it contains interesting insights into the link between past life memory and personality.

At first he was difficult to work with as he had a strong unconscious desire to leave hidden all the information he was trying to remember. After persevering for a number of weeks he finally began to detail his past. One of the main points of interest in Alexander’s case is that he directly related certain problems and feelings within himself back to his alleged past lives and experiences. There was a direct undeniable relationship between the past circumstances he described under trance and his feelings, attitudes, and problems he had at the time he came to see me.

As with other people I’ve worked with, Alexander was asked to recall the different periods of his lives in detail many times, but in his case at no stage was Alexander asked to resume the identities of the persons he claims to have been in his previous
lives. He was merely asked to remember each life and to give what details he could about it.

In the early part of Alexander’s recall I took whatever fragmented memories he had from a previous life and worked on them. By working upon these I helped him to recall more and more of his lives and to break down more and more of the self imposed barriers. Slowly he came to the point where he could relate in detail three previous lifetimes: one as a Welsh seaman in the Royal Navy, one as a Korean monk, and another as a knight in a Teutonic order. My first attempt at hypnotizing Alexander met with only limited success. It was some time before I was able to hypnotize him into a trance that was deep enough for us to begin work, and even then the depth was not totally satisfactory.

Alexander claimed that his problems did not come from this life, that most of them came from his previous life when he was a seaman, George Evans, born in Llandudno, Wales, just before the turn of the century. He said that he had been brought up very strictly in that life, and that his childhood had been imbued with strong religious overtones and a great fear of God and retribution. This had been reinforced by the frequent and severe punishment he had suffered at the hands of his teachers and his parents. By the time he became an adult he was an extremely frightened and confused man who had great difficulty in coping with the problems and fears that had built up through his lifetime.

He recalled that his life in the navy was not particularly happy, and his death came before he had resolved any of his psychological problems. He therefore had carried these problems over with him into this lifetime, with the result that Alexander’s own childhood was clouded with excessive fears and unresolved problems, which, of course, were of unknown origin. Alexander’s analysis of his own situation raised many interesting points such as karmic retribution and the purpose of earthly existence. As we worked through his unconscious memories, relieving the unconscious fears and frustrations, it became apparent that he was slowly beginning to improve. Many of the problems that he had accepted as part of himself in this life began to dissipate. He began to feel more self-confident, stronger, more able to cope with difficult situations, and he found himself becoming less hassled and less angry in threatening situations, which hitherto he had been unable to handle coolly.

One of the most interesting things about the entire recall was that Alexander hardly touched upon his present childhood. The only time he described it in any detail was when he was relating how it had been affected by his previous life.

As Alexander began to feel better within himself he became even keener to continue with his self exploration and began to identify the unconscious memories that were keeping him from being a confident and relaxed person.

Sometimes, during the trance state, though Alexander had not been regressed to that time, and was only recalling the details, Alexander’s voice began to take on a slight
Welsh accent, and on one occasion the typical 'sing-song' Welsh lilt came through very strongly. At the time, Alexander was not aware that his accent had changed. He slipped into this form of expression quite unintentionally, and when he woke afterwards he had no recollection of it. While in the trance state, Alexander frequently made comments on events in his past life as they related to his present one.

'I was born in Llandudno in North Wales. I was born into a Calvinistic Welsh family and was never really a happy child. I went to the local school and detested the sanctimonious and hard discipline imposed upon the children, and the punishment for minor infractions of the rules at school. I found the low church Calvinism right from the word go depressing and unjust in the extreme, but as it all came from the Bible, I was compelled to believe that it must all be true, and therefore developed not just a pessimistic outlook on the immediate environment, but also in my looking forward into the future. I was aware that I was hardly the type to be chosen as the elect of God, for I did not find virtue in the narrow confines of Welsh provincial life, as those who seemed chosen seemed to find.

'I was no great shakes as a scholar and I left school at the age of fourteen, taking work in a labouring capacity until the opportunity presented itself during World War One to join the armed forces. I came from a seaport town, although small, and therefore picked the navy for preference. I felt that there would be more opportunity to break with the existing bounds or bonds around me if I went to sea, and I felt that life would be less harsh than at the front.

'I did not really enjoy the navy greatly, but it provided me with a break from the dreary past; and although shipboard life left a great deal to be desired it was the lesser of the two evils. My name in that life was George Evans, and the life was a most unsatisfactory one. The only special females I had were in the brothels, and I never married. My religion was the Welsh Calvinist Chapel and I was baptized in the Welsh National Chapel.

I found the necessity to speak English at school an imposition, but in retrospect I am grateful to the school system for forcing it upon us, for it would have been infinitely worse had I had to get used to English in the navy. The subjects bored me. I could see little point in geography or history. I detested mathematics, tolerated English, and coped with Welsh. In later life I wished I had taken more interest in geography, for when I visited ports overseas I saw the benefit of some knowledge of geography. I lacked a clear enough mind to cope with the intricacies of mathematics. I learned to detest schoolteachers who struck me as being hard people taking pleasure out of drumming their version of knowledge into the heads of unwilling people. In all, my school life was unhappy.

'I left school at fourteen and worked as a labourer for the local council until the Great War broke out in 1914. I joined towards the end of 1914 and went into the navy and was glad that I had managed to avoid the army, for I was a coward and felt that there was more chance of arriving home safe and sound from the sea than from the land. I
succeeded in remaining in the navy between the wars.

'I disliked the discipline in the navy. I disliked the arrogance of the officers and petty officers and resented being subject to their wills. I also resented the jeers at my Welsh background by the English and more particularly the Scots, who seemed to have a real contempt rather than the frequently good-natured but ill-advised jokes of the English. As a crewmember I was subjected to a lot of this.

George Evans was compelled to seek his pleasures from his environment, and there were few indeed. His position, therefore, was that of a person living in an incredibly dreary environment, seeking solace and entertainment from the environment, and being frustrated by his inability to do so, also suffering from the resultant boredom caused by the lack of stimulation.

I survived the first World War. I just wonder, however, if it would not have been a mercy to have been included on the Roll of Honour rather than continue as the unhappy man that I was. I had neither the moral stamina to accept death nor the strength of character to cope with life. I was a man who existed, who had never lived, and who in this particular incarnation never would live.

'When the second World War broke out, I was on the western approaches initially and it was a time of great fear, for the wolf packs were sinking the ships left, right and centre and the German Navy was far better prepared, and it was not as in World War One, confined to the narrow strip of coast between Denmark and the Netherlands. When the situation in the Far East became worse and it seemed likely that Japan would take a part in the war, we were dispatched to Far Eastern waters to combat or to show the flag to the Japanese.

'After death I found out I was wrong. One has to pay for one's sins, not through eternal damnation, but by being reborn and trying to do better the next time. There was a long dark tunnel with a light at the end, reminding George of the valley of the shadow of death. When he emerged he was confronted by this incredible but unspeakably benign light, and someone addressed him.

'The life as George Evans could be described as a debt paid off. There were also other lives when this was done, but through George Evans it was done very thoroughly, making the life miserable.'

So ends the story on Alexander. I didn’t bother to follow this life too far for a number of reasons, but I did wish to try something that might confirm its authenticity.

As Alexander claimed to have lived as a Welshman, and to have learnt to read and write Welsh, I instructed him to prove this to me by writing some words for me in that language. He replied that as it was in another lifetime and as he had had nothing to do with Wales in this lifetime, he had forgotten most of it; and anyway, he did not really want to remember because it only brought out unhappy feelings.
I pressured him, saying that he must be able to remember some words. It shouldn't upset him unduly; and it was the only way I could be sure he really had lived a life in Wales.

Alexander then wrote for me some words in what he claimed to be Welsh, and included a short Welsh sentence. I took the piece of paper on which he had written these words to the local library where I consulted a Welsh dictionary. All the words he had written, except for a couple, I found listed in the dictionary. The sentence he had written when translated, said simply 'God is kind'. The words were pertinent to what we were doing. Alexander had recalled the life of a cowardly, God fearing man, full of unhappiness, fear, and sorrow. When the words he had written were translated, they included the following: sorrow, fear, coward, weak, church, was killed, and battle.

The words were not written in the handwriting he uses today, but in a different hand.

There are other elements of past life recall I have not included in this book but will be a part of a later volume more specifically linked to reincarnation. The important point I have tried to show is that there is good evidence for reincarnation in different ways. Over the years I have taken many people back to past lives and they recall it with different levels of intensity. They can be taken through their previous lives as well as their previous deaths, and if properly prepared, through their experiences between lives. The interesting point is that the recall of the different people is similar. The same or similar stories of death and between lives are given by all. That is what I now need to talk about. The elements of this are also reflected in dreams. The most powerful evidence for reincarnation and life after death is discussed in the following two volumes. It indicates our personal responsibilities. It indicates that life is a school and that we can flunk out as well as succeed in whatever we came for. Again some might think this fanciful, but the evidence comes from many people, from different sources, including hypnosis, from dreams and the code of Aramai. You'll see in the final volumes of this book series, how powerful the evidence is in this regard.

The understanding of the unconscious encompasses all elements of life, including death. These things are locked within and can only be accessed via altered states of consciousness or the unconscious code. Most people, without careful preparation, will never reach a satisfactory trance, nor understand the code. It's not that they cannot, but rather they are unlikely to put in the effort and time it needs, or find someone who can properly guide them. That is why I detail the understanding that the code of Aramai leads us to. I have lots more to tell, and a lot more evidence to give.
Chapter 5
Consolidation

The purpose of this book is not just to show that there lies deep within us all a symbolic language that holds within it the secrets of life and death, as well as the answers to many personal problems, but also to show what the story of life is that the language tells. The other aim of the book is to show that there is good evidence, solid evidence in real life, to show that the story as supplied about life, in the code of Aramai, is true. The reason I have outlined the history of psychology since the eighteenth century is to show there has been good evidence uncovered during that time for the existence of an unconscious part of our minds that holds much knowledge, an unconscious that might be likened to the traditional concept of the spirit. As this unconscious contains much knowledge, it is a good place to start to seek the answers to the things we do not know at a conscious level. I have outlined the history of psychology in order to show that past life memory is not something new, to show our unconscious minds seem to tell of who and what we are, and this coincides with the story as given symbolically from the deep inner self via the code of Aramai. Though we have developed from a past world of barbaric people this world evolves in many ways. It is easy to get caught up in the idea that we are simply a type of animal, physical in nature, and that when we die we cease to exist at any level. This concept is not supported by the evidence, though it might be the favourite belief of many. The reason the Code of Aramai is so important is because it holds the key to understanding who we are. It holds the key to understanding our inner conflicts. It holds the key to understanding life and death and it holds the key to understanding our own personal journey of life. In order to show how this is true, I outline much of my own personal journey and how it was outlined by code to me over many years. I also outline some of the details of others. It highlights the story the code tells in all people, that life is an amazing journey. This outline comes in the following volumes.

To understand who we really are, traditionally, we have needed to go within ourselves to find out. This is not as easy as at first it might seem to be. This is because during childhood and even beyond that, we put up blocks and barriers to our unconscious selves, especially that part of ourselves that contains all of the thoughts and memories that we have suppressed because we don’t wish to know about them. The code of Aramai offers a way beyond this.

It stands to reason however, that if we can recall past lives and a life beyond death, there is much more to life than we are consciously aware of, and we therefore need to delve into our deeper selves to seek that which has been forgotten. When we do, we find that the story our minds give is that our lives have been to some extent preordained, that life is a training ground as well as a testing ground, a school, and our paths go higher in the spiritual planes of existence. You don’t need to take my word for it, or look at the evidence from others; you simply need to explore yourself and your own inner mind. Unfortunately, for the moment, this is not as easy as it might seem. There are few that can help you do it and a miniscule number that genuinely know how. That is why I began the organisation Aramai Global, a non profit organisation dedicated to
helping people do just that. At first, when I began this research work I didn’t know how much to believe. Now I understand the truth of it all. Through these volumes I’ll explain why.

One of the facts I have found is that people under trance recall planning their lives before they were born, during the between life period. If it’s not just fantasy, one will find links to these memories in the real world, and one does. This means that if you can access your inner self, you can understand your life’s goal. I personally have done that. I have learnt to understand that such things are not fantasy as some might like to believe, and you will clearly see that in volume three. Years ago I was told in a dream what my life would be for many years to come. My life has followed that path exactly. These types of experiences can’t happen unless there is much more to life than just physical matter. When one realizes that this is the case, then it necessitates understanding the non-physical world we must be linked to.

Most people are very blocked and lack the ability to get through to what they need to. They therefore need to clear unconscious blocks. This takes help from someone who has much skill in that area. I have found that the average person who puts themselves forward as a ‘past life therapist’ doesn’t usually have these skills. To get past blocks one needs to work with someone who has developed a detailed understanding of the language of the unconscious. It doesn’t usually come from simply asking.

The past centuries have brought much knowledge of science and technology and great advances in medicine. They are all physical pursuits and unfortunately have given a lopsided understanding of life. Knowledge of psychology hasn’t advanced greatly in the past fifty years and our spiritual understanding of ourselves hasn’t advanced since antiquity. First we had the industrial revolution, then the sexual revolution, then the technological revolution. It is time for the spiritual revolution. Science brought great new innovations, but people had to open their minds first to the possibilities. We need to do the same with spiritual understanding. We need to research it like technology. I have done this and the evidence is there. Many people unfortunately haven’t even opened their eyes and their minds to the possibilities. Nevertheless, if we can reach the hidden layers of our minds, we can understand much more about life after death and life on Earth than we realize. We can understand much about our particular soul’s journey. We can overcome many problems within ourselves and find peace, contentment and fulfillment. If we are being pushed by life, we are able to find out why. If we are stuck with someone we would prefer not to be, possibly we can find out why. If our relationships are not what we would hope, and we feel let down by life, it is possible to find out why. Many things are possible that we hitherto might have thought impossible. It is important for us to understand that fact. When one enters the realms of one’s inner mind, an area of mind many are frightened to explore, one can find jewels of knowledge hidden there like an Aladdin’s cave; one only needs to open the door to put one’s hands on them.

Many people don’t realize how much the psychological self and the spiritual self are linked together. Inside our minds there is a light of understanding that drives us
towards spiritual awareness. There is also a light that draws us towards psychological stability and wholeness. Enlightenment doesn’t come from sitting on a mountain top and cogitating one’s navel for months or years, or sitting there contemplating the major problems or mysteries of the world, it comes from delving into our inner selves, finding and touching the soul within, understanding our particular place in the world. Enlightenment also comes from experience, from doing things, not sitting back and doing nothing. If we avoid life we learn nothing. Life itself has so much to teach, why would one want to miss it? The idea that we can sit back, cocoon ourselves in a mountain hideaway, meditate on the major points of life, and still reap the benefits of knowledge this world can bring, is erroneous. If you have never walked on a mountain pass, never walked on a dewy grass covered landscape in the morning, never watched the sunrise or a sunset over a mountain, never felt the sand between your feet, never truly felt freedom, then you would never know what it is like. You could only guess. You can’t experience everything by sitting cocooned away from the world. In the same way, if you have never felt confined, you probably don’t fully appreciate freedom. If you have never felt confused, you may never fully appreciate clarity. If you have never felt failure, you probably don’t fully appreciate the sweet feeling of success. If you have never walked in the freezing cold in the wet or snow, then you will probably never fully appreciate the warmth of the sunshine. Life is full of experience, but there are always two sides to life, and to understand the truth, to understand the finer details of any situation, we need to be there; we need to have travelled along that path; we need to have experienced it. When you think about all there is to learn, all one could possibly learn from this place called Earth, do you get the feeling you could learn it all from simply one lifetime? The answer has to be no. It would seem to me that the more you experience of life, the better. The more you walk in the world of the physical, the more you will experience and therefore learn. The more you get into difficult situations, the more you will learn how to cope and deal with them. The more experiences of all types you have the more you will come to understand which one’s to seek and which ones to avoid. Life is a journey, like a trip to Paris, but you need to get into it to learn, you don’t learn much about Paris by sitting in a hotel room at the airport. The world is a huge place with many cultures and beliefs, many landscapes and many climates. This world has many disciplines to learn, from science to literature. It has many places that are difficult to get to. It would be impossible in one lifetime to properly try and experience all things. Some lives are simple, others are complex. Some lifestyles are poor; others are wealthy. If a part of the world’s purpose is to develop our knowledge, it makes sense that we come back and try all things. Some of our experiences are painful, others are pleasurable. There may in life be more pain than pleasure, but through it all we grow, we reach the heights of spiritual knowledge, the heights of psychological awareness, the heights of physical understanding, which together must finally bring us to that long sought after goal of enlightenment. As I say, it cannot be learned cogitating one’s navel while sitting on a mountain top as some might have us believe; you have to be in it to win it. That would have to be one of the most important facts of life. If life were to end at physical death then the value of the knowledge gained is lost, but if life goes on beyond death, as the evidence shows it does, then life becomes very valuable in many ways.
Once you have experienced all of the things you can possibly experience in this world, you will have a mind full of knowledge and memories, some very good, some very bad. As we begin our journey of life on earth with ignorance, so we stub our toes along the way, so we tread on the toes of others: we wear the occasional bruise, both to our bodies and to our egos: as a consequence we develop a vault in our minds into which we can dump all of the unwanted painful material we obtain along the way, but the blocks and barriers around our conscious minds ensure that none of us really understand just exactly who we are. So, after all of the learning and experiencing, going back within oneself to uncover and recover all of the lost gems, all of the lost secrets, must become the final important journey of earthly life. If we can’t recall these things directly, we can discuss them with the inner self, through the unconscious code, or what I call, the code of Aramai. Even if you don’t want to believe the truth of life, death and reincarnation, surely, it’s worth a try to simply explore what you might find about yourself.
Chapter 6
A Further Step

The next most important topic I need to discuss is dreaming, because dreams involve the code of Aramai and reflect all that has been discussed in this book. It is important to see how these things are reflected, so I’ll give examples. In later volumes I go beyond dreams.

Firstly, let’s briefly recap the picture built up over the past two centuries. The eighteenth century began the modern day discovery of altered conscious states. This led to the realization of the existence of the unconscious mind and the discovery that the unconscious plays a part in psychological afflictions, as if it is possible to split off elements of one’s consciousness and place them beyond the conscious ability to access them. This led to further discoveries as these split off elements were explored. Spiritual aspects of ourselves were also found split off from consciousness, along with the forgotten memories of past times, except these past memories sometimes went back to before birth, to past lives and to past centuries, as well as periods between lives in another dimension or realm of existence. Past life memory became apparent and developed in the nineteenth century, but was forgotten until it raised its head again in the twentieth century by chance, as it had done in the nineteenth. It was also discovered that symptoms of psychopathology often had a symbolic element as if the symptoms somehow symbolized the deep inner causes of the affliction. This symbolism further led to a better understanding of dreams, and it was found that the psychological symptoms were expressed in our dreams in a similar way, so it became understood that the unconscious mind often expresses itself in a symbolic code, a code that extends into dreams and other modalities, and can be deciphered. The next important step in knowledge came with the research of people like Arnold Bloxham, Ian Stevenson and myself. This research showed that the past life recall was not simply fantasy, that if checked, the names could be found in the records, people knew their way in places they had never been to, details of the lives recalled were found to be correct and in some cases the recall led to the recovery of buried items, items whose whereabouts could not have been possibly known by the person recalling the past life. Further research with these subjects shows that different people who don’t know one another tell the same story of death, of the place between lives, of the experience between lives, and these many people who recall such things are in fact in agreement with those who have had real near death experiences.

If we listen to the people who recall past lives, the picture we gain is that we reincarnate in groups, because there becomes links built up between one another over the lives and times. Each life we might take a different role. Our friend might become our father: our mother might become our friend: our teacher in spirit might be our teacher on earth. There are many possibilities. One life we might be born as a Christian, the next as a Jew. One life we might be born Chinese, the next we might be born British or American. One life we might be European, the next Asian or South American or Indian. Our paths change from life to life in accordance with our needed learning. Because we are born into a wealthy Caucasian family one lifetime, we cannot guarantee that we will
experience the same in the next. The other link between lives that people discuss is Karma, or the idea that as you sew so shall you reap. People recall for instance being a slave trader in one life, and a slave in the next life or a later life. In one life one might have a prejudice against Jews, in the next life one may be a Jew. The wheel turns in many ways and we evolve through experience. Fortunately the truth of this is easy to ascertain, you only need to do the work yourself and recall it. You only need to open the door to your own inner mind. That takes training, some dedication and a good teacher or guide. The final point to make is that people under very deep hypnosis say your life is predetermined, possibly by yourself. This would seem to depend on the level one is at in one’s spiritual existence. The picture one gains is that if you are more highly placed and not on the bottom rungs, it would seem that you get to work out and choose your lives and what you shall do in them. Others seem to go from one life into the next without the ability to choose for themselves. Because we choose much of our lives before we are born, at an unconscious level, one has some knowledge of what one’s life will be. This is one of the reasons why some people have predictive dreams. Using deep trance I have seen first hand how sometimes we can recall and know major events that will come into our lives. One person told me in deep trance of an accident she would have some weeks later and the outcome of that accident. I didn’t at the time know whether to believe her or not, but the accident occurred as she had foretold, and it was something outside of her control. I was forced to accept that she knew something of her own future. As mentioned earlier in this book, I personally have had dreams of other people’s lives, and foreseen events that would come into their lives, so I know that at some level, sometimes at least, the future can be known and foreseen. The psychologist Carl Jung, as I also mentioned earlier, recognised this and documented a number of cases occurring during his years of practice. If the pattern of life is as people in deep trance describe, which I’m sure it is, then one would expect the pattern to be reflected in other ways. One finds that all of the above outlined tapestry of life is revealed in dreams. You simply need to know how to understand them and what they are trying to tell you. The story is also told in other ways.

A woman once told me a dream she had in which she was standing at a crossroads alongside a railway line. In one direction she could see the future. In the other she could see the past and all of the old buildings of the past. She knew in the dream she had to walk back to the nineteenth century in order to meet up with people there, waiting for her in a house. When she got back there the people all greeted her and said hello.

In this dream the ‘crossroads’ represented an important period of change in her life. It was a ‘crossroads’ of her life, a point of change, when one road leads up to and joins another, or crosses another. The dream is indicating that she had to return to the past to meet up with old acquaintances. These people came from the nineteenth century, so they are people from a past life that she had to meet up with again because there was something she had to do with them. This can’t be from this life because she wasn’t that old. People don’t live that long. This dream would most likely be to do with unfinished business from a previous life, possibly something karmic. She couldn’t literally walk back to the nineteenth century, so they had to be people from her past, revisiting her in this life. It has become very apparent from the research I have carried out that all
pointers indicate people reincarnate in groups. This type of dream isn’t that unusual. I have had one myself, which I will detail in due course.

Recently someone told me a dream in which she was in her house and could see a university graduation certificate on the cabinet. She looked at it wondering whose it was as she knew she hadn’t been to university. It indicated that whoever it referred to had done very well and passed with high marks. As she continued to ponder the certificate the face of a person appeared in the paper. It was the face of someone who she had been close to and had died a month or two earlier. As she looked at the face it came out of the picture and became real and told her something nice about herself. She then woke.

This dream again reflects the picture as painted by those under hypnosis. The common understanding is that life is a school. It is reflected in dreams as well. University is simply the highest earthly level of school. The meaning of the dream is that the certificate relates to someone who has passed his tests or exams of life. The dreamer is being symbolically told by the dream that the person it refers to has done well and completed what he needed to do. Next there was a face on the paper to show who the certificate belongs to. The person then comes alive and says something nice to her. The dream was identifying the person who owned the certificate. It was someone who had died a month or two earlier. The dream is confirming that the person died because he had completed what he came to do and had passed his tests, and so it was therefore time for him to leave. It was also confirming what people under hypnosis say that life is a school and we need to pass the tests that are put in front of us. We can fail the tests we came for. That dream would also seem to be a dream of communication from the deceased person, because when he came alive in the dream, he said something nice to her as if it was something he wanted to say or impart one last time.

I had a dream once in which I could see a city of the world, and I could see though all of the people walking round as if they were almost transparent, and I realized in the dream that their bodies were really just mechanical contraptions with spirits inside moving them around. It was as if I could see them in x-ray almost. As I watched the world I could also see spirits descending from above coming down to Earth, and others ascending, leaving the Earth, and I heard a voice telling me things about the world as I watched. I knew in the dream the truth of the fact that we are spirits inhabiting bodies for the purpose of experience and that when we have completed the particular experience we came for, we leave and go back to whence we came. The dream was confirming the understanding of life and death as given by the picture painted by the research of people in altered states, and by children who recall past lives. The human body is like a virtual reality suit. When one remembers that the picture of the benzene ring was given to the scientist who ‘discovered’ it, in a dream, and it was symbolized in a way he could understand it, it makes it understandable and more easy to recognise the validity of my dream and others like it.

The dream of being at school, or sitting tests, is a very common dream. I have come to understand that these are simply telling us something about our life at the time of
having the dream, to help us to understand what life is all about. Someone recently told me about a graduation dream, a dream they had in which they were shown that they had graduated and were given a certificate. These types of dreams are simply letting us know a little about life. Not all dreams are psychological.

Some of our dreams are about our life’s path; others are about our spiritual development; others are about memories we have that have been forgotten, or about conflicts we have, or about sex and desire, or about the future. Some dreams reflect our past lives. I personally have had past life dreams that returned me to earlier times in other lives. My first past life dream that I experienced when I was only eleven years old was not my last. My mind had let me see in dreams an aspect to myself that I otherwise wouldn’t have been aware of. My acceptance of it showed I had an instinctive understanding of past lives when I was young, though it was the furthest thing from what I was taught at the time. I have since had a number of such dreams.

In the early nineteen eighties, I had a dream in which I was symbolically told the path my life would take and it has taken that path exactly. I have had other dreams about my life that are not symbolic, but nevertheless, the more I came to understand dreams, something I have studied for nearly forty years now, the more I came to understand that dreams reflect a story of life and death; they reflect the purpose and meaning of life, and they reflect one’s own personal life path as well. One of the main reasons people don’t understand their dreams is because they don’t understand what aspect of life it is that their dreams are trying to talk about or express. That is why one needs to understand the code of Aramai. The code of Aramai however, goes beyond dreams.

I have come to understand that the secrets of life and death lie within us all. We don’t need to go further than ourselves. They are locked behind emotional and other layers. It is not something that we can normally access in the way we might take a trip to the movies; it is something we can access by working on ourselves, by working with someone who knows how, by working with someone who truly understands the language of the unconscious, and truly knows how to guide us through to the answers we seek. There is both the psychological and the spiritual to work on, because, if for example, you are consumed with hate, you will not have a fulfilling life, and will not reach your greatest potential. You may not realise the emotions within you or the effects they have, whether they be anger, fear, guilt, or something else. You may not realise where these emotions are coming from. To reach our fullest potential in all ways we need to work on ourselves, we need to clear the blocks on our inner minds, we need to resolve the inner conflicts and emotions that hold us back and we need to understand our true spiritual selves in order to develop. Finally we need to recall who we really are. I have conclusive evidence of the things I outline through these volumes and I know this is true. We need the experiences of life to reach the goals of life, and we need the ability to tap into and find the greatness within, but to do that, we also need to take and explore the inner journey. That is the other important side of life. That is the picture of life as put forward by the hidden code of Aramai, a code that at some stage of our lives, we all need to access. That is when you need to find a teacher who knows how, a spiritual teacher as well as a psychological one. I will now, amongst other things,
talk a little of my own journey of discovery. By many measures it is a strange story, but it is true. Most of that journey I discuss in the third volume.
Chapter 7
Finale

In this volume I have tried to give an understanding of the unconscious mind and how it came to be understood and discovered. I have given some understanding of the knowledge that lies within it. I have shown that many of the memories we have within it are real. In this chapter I give further understanding of the unconscious, in that I detail some of the memories of people related to the world between lives, and I also detail a little more about my own life and discoveries because they help to show just how much lies hidden within ourselves. I also mention some dreams I have had over the years, all of which were logged and dated at the time. I maintain the original record.

Today, though I have reached the latter part of my life, my life still confirms to me every day, that life is extraordinary. It is far more extraordinary than most of us realise. I have learnt that the unconscious language, the symbolism of the different eras and cultures, the religions, sometimes numbers, and much unconscious knowledge beyond that, is all linked, and there are extraordinary aspects to life.

My life has been an unusual one by normal standards, but it has value to others as well as to myself. I have followed a different path to most. I have researched the unconscious mind. I have researched the way the unconscious affects us and the problems we can develop from it. I have also researched unconscious memory, memories that take us back to childhood, memories that take us back to infancy and birth. I have researched the memories that take us back beyond that. This was when the extraordinary findings began to develop. But there is even more to it than that. I realised there is also an unseen world. Somehow we seem to exist on different levels of consciousness. There is what one might term the inner world and also the outer world. There is communication with this unseen world. To develop ourselves fully, we need to be aware of both the inner and the outer worlds of mind. That is something you will see much more clearly as these volumes continue.

In addition to my research, my own personal journey has also been of value to my understanding. It has been an extraordinary true personal story that would probably have to be the most unique true story to come out of the modern world. Throughout these volumes I take the time to show the evidence for what I say, because some may desire to classify it as a fiction, which it is not. Before we go further into the exploration of the mind and the journey of life, and what you need to explore, you need to understand something of my journey. This story developed over nearly forty years and each step was documented. It gives people in general something to think about. It is a story that shows life after death to be real, and shows that a belief in God is not so fanciful. Some people will balk at that, but you will see that is true as you continue to read. There was a time I had little belief in God myself, but I have learnt better. In this series of books, I outline the real and extraordinary evidence I have found and it is substantial. In this chapter, I give a preliminary outline of what my life has taught me, and a little of the evidence. The bulk of it comes in a later volume.
One of the most logical conclusions I have come to is that to find peace we need to walk a spiritual path. This is important for many reasons. It doesn’t mean we need to spend our lives sitting on a mountaintop or walking the roads of life dressed in the robes of a monk or a nun. It means we need to understand whether within ourselves we have anger, fear, guilt, rage or other negative emotions, and if we do, then we need to remove them, because one cannot be happy when one is influenced by these things rather than rational thought. Both anger and fear destroy our relationships with others, as can guilt. Without negative emotions we think more clearly, we interact with others more logically and we live a life that is much more peaceful. If we then interact with others in a way that is loving, kinder and more gentle, we attract positives to ourselves from those people. If we then maintain this harmony within ourselves and with others, our lives become much happier and more peaceful. Everything we do, including the entertainment we seek, becomes more joyful. Sometimes, life of course tests our ability to remain peaceful, with tragedies befalling us, with illness, with stressful situations that are difficult to cope with and so on. These things sometimes can’t be avoided, but if in ourselves we maintain a more harmonious and peaceful balance, even the stressful things of life are easier to cope with and deal with. To reach your fullest spiritual potential, you need to explore yourself, deep within, and come to understand who you really are. This also helps with the stresses of life. A belief in reincarnation, in the reality of life having a meaning and a purpose, and in the existence of greater things than ourselves and our conscious understanding, helps one to better walk through the fires that life can bring to us all. One also needs to understand the old adage ‘As ye sow so shall ye reap’, being the concept of Karma. All the research I carried out into past lives confirms this. An understanding of the reality of God helps as well. As you will see from these volumes, there is evidence for God, and good evidence, which I outline. This is not meant to be a religious type book, but a book about self awareness, a book outlining the results of research, a book that helps to bring us to the realities of what is. This cannot be done if I leave some of the experiences out, because some people feel uncomfortable. Some of my experiences have been profound.

Because of my experiences, I came to understand there is a god, or what one might term a supreme being, and this same god has existed throughout the millennia. We call this god by different names according to the era in which we live, but I believe that all of us at a deep unconscious level know that God is real, it’s just that, like our unconscious conflicts, and forgotten memories, we have forgotten who we are, where we really come from, and the existence of God. This awareness reappears when one reopens one’s mind and hidden memories. Throughout history the unconscious knowledge was filtered through into society in all eras. It matters little if past civilizations called God Horus, or Jupiter, or modern ones call God Baba, or Jehovah, or God, because the entity that all refer to is basically the same. It is just the name that keeps changing. It is the awareness of an unseen universal power existing over the universe but a power we don’t understand. I believe it is a power existing in the highest realms of existence, way beyond earth. Later, I will detail why.

Parts of these volumes, like some other books before them, highlight the question, "Who is God?” and many will have their own particular answer, but I believe there is an
understanding to this that can be known. Of course, any understanding of God is limited by our understanding of ourselves and the world around us. For myself, God came into my life when it was least expected through dreams. An interesting aspect of this story is that when this began, I was agnostic, though I had an open mind about life after death.

Important elements followed my life from an early age. First it was the number 22. I was born on the 22\textsuperscript{nd}. Important people I knew were born on the 22\textsuperscript{nd}. It featured in important events of life. The main important number was 13. Everywhere we lived was number 13, or 13/13, or the numbers of the place added to 13. It figured in important dates and whenever we went to restaurants, important dates often saw us on table 13. Sometimes events happened on the 13\textsuperscript{th}. It has been noticeable for all of my adult life. I was never sure why the number 13 and the number 22 were important, but for some reason they were.

It was only later in my life I became aware of the numbers that followed the old religions and the ancient mythical figures. Again the number 13 reappears. Whether it was the ancient Egyptian religions, the ancient Greek religions, the story of Jesus, or even the Rosicrucians, the number 13 appeared in some way. So did the number 30. Horus began his ministry at 30, as did other religious figures of history. Jesus was baptised at 30. It is a prominent age for historical religious figures, when something important begins. Why the number 30 I’m not sure. Carl Jung recognised certain ages brought psychological changes in us all. The number 30 appeared as an important one in my life as well.

When I was thirty my direction of life changed. My first important cases of reincarnation came along and changed the direction of my work from what it had been. To that age I had not really thought much about life after death or the concept of reincarnation. It was the beginning of an intensive period when I worked hard at finding the truth of reincarnation and life after death, and I also gained an understanding of the world between lives. That period ended in 1981 though I continued to work less intensively in the field after that. Immediately after I completed the period of intensive reincarnation work, during which I went with people around the world to find answers, I had my first experience of God, something I didn’t expect. That was a further step in my knowledge. In a way, it also began a most important learning period of my life, because it opened the door to things I wouldn’t have thought possible, but in another way, it was merely an expanded continuation of what I had already experienced before. From the period around the beginning of the nineteen eighties, my life developed in a way I had not expected orforeseen. Dreams began to guide my life and told me things I could not have known. God appeared in my dreams and I was also told in dreams that God was influencing my life. Because these dreams were often prophetic, and told me things I could not have possibly known, that were correct, and came true, I was not in a position to dispute it. I logged and dated those dreams. I have since come to realize there is a much larger picture than we generally see, one that I have since come to understand, and one that is outlined in these volumes. If the idea of God or life after
death turns you off, then maybe you should rethink your beliefs. The facts have shown to me the reality of a world beyond the physical.

In one way my story began with an interest in psychology and then developed over many years. It also began with experiences I had at a very early age. It has ended being a story I would not have believed myself when it began, and it is not something I thought I would ever write. For the past many years, many of my experiences have been largely kept in the closet, but it is time to take them out of the closet, air them off, and expose what is there. I am at an age when there is no point holding onto them any longer and keeping them to myself. They need to be shared. Because I need to show the evidence for what I outline, I have to take my time, and I need sometimes to explain some concepts.

I was raised in a reasonably average middle class family and went to an average school. I had never thought of reincarnation in my young childhood. I had been taught Christian religion as a child, which at the time I rejected as fanciful even though I was young. One night, at eleven years of age, I had a dream in which I was a fully-grown man. I was with a fully-grown woman in her twenties. I noticed I had light coloured hair and looked different in features to what I was. When I woke, I instinctively thought that it must have been a memory from another life. The adult body was alien to my consciousness at the time. The memory of it stayed with me. Life remained relatively normal until I reached my twenties when a new development entered my life, the supernatural. It wasn't something I sought or looked for. When I was eleven I didn't realise that supernatural phenomena and dreams would follow me around and come to have a major impact on my life, and remain with me for most of it. I never realized that dreams would come to influence my life and make me aware of many things that hitherto I would never have thought possible.

The supernatural events began when I first went to visit England. It was during the late 1960s. I had travelled to London by sea on P & O, and after a short stint in Earl's Court, went to stay in a house in Ealing Broadway. It turned out to be haunted. It was my first experience of such a situation. The first night, after I went to bed, I was woken by light coming from downstairs though there was no one in the house but myself and the lights were all off when I went to bed. When I stood up to investigate, the lights went out and I was left standing in the resulting darkness. Thinking there must be a burglar I bounded down the stairs in the dark and turned on all the lights as I went. There was no one to be found. The house remained locked from the inside. I knew that whatever it was, if anything, remained in the house. I looked everywhere and checked all windows before going back to bed. It was followed by crashing noises and sounds emanating from the kitchen. This matter had been made worse because I had been told when I moved in that a burglar had robbed the place the week before. When the owner returned that night, he explained it was the resident spook. The noises and crashing continued along with a strong sense of a presence that came and went, often when you were in bed at night. I lasted two weeks in the house before I left. It was the longest two weeks I spent anywhere. I then moved to Earl’s Court where I got to know lots of other Australians. It was a favourite place in London for Australians at the time, and it was
normal. Prior to this experience I had never thought much about ghosts. This experience taught me that there was more to it than I had realized.

I met my wife shortly after this. By then I was back in Australia. It wasn’t long before strange events took place again, this time where I stayed in Australia. Both my wife and I experienced it and visitors were sometimes unnerved. Each morning one would hear a sound like fingers running up the wrought iron railings. This would be followed by the sound of clinking of the milk bottles. Then there would be a particular pattern of five knocks on the front door. It happened at exactly the same time every morning. You could set you clock by it. No one was ever there. Sometimes during the day there would be a knock on the front door, followed by a knock on the back door. This would repeat for a while. Visitors didn’t wish to be left alone in the house. Finally, people would sometimes feel a hand brush over their head, though no one was to be seen. I experienced that myself. At first, when the noise began, we thought someone was playing a prank, but we soon came to realise that wasn’t the case. The pranks were being played by someone, or something, one couldn’t see.

These mysterious happenings continued for about six months but ended the night after my father died. I was with my wife when we heard a very loud sound like a bomb exploding in the wardrobe. There is no other way to describe it. There was nothing there to see, but all the weird happenings in the house stopped from that time. I wondered at the time if it had been cleared by my father. It was the second of the early experiences. It focussed my attention on life after death for a while and the reality of who and what we are. I recognised, that as beings, and as a world, there was much more than we realized. For those who don’t wish to believe in ghosts, non-belief doesn’t change the reality of their existence. I have witnessed it. I know they exist. There is a reality about ghosts that you need to witness to understand. When I experienced it, mostly, I was with others, so it was a group experience rather than just one person alone experiencing it.

A few years later we went to live in the UK. It was the early seventies. The house we went to was beautiful in the daytime in a beautiful part of the world, but at night it took on a different hue. The first night after we moved in we were woken by footsteps coming up the stairs into the bedroom. It was midnight. When the light was turned on, no one was to be seen. Sometimes at night we were woken by someone walking down the stairs as well. At first we thought it was one of the children, but when we investigated no one was ever there. Sometimes at night we followed the footsteps from the dimly lit landing to the staircase, and we stared from the top of the stairs down into the inky blackness of the lower floor, but we never saw anything. One day when I was in the bathroom, there was a loud knock on the door, exactly the same as we had heard in Sydney on the front door, before my father died, with the same pattern of knocks. I thought it was one of the kids messing around, so I ignored it. The knocking continued until I came out of the bathroom. No one was there, but I still presumed it was one of the kids until I saw everyone downstairs watching TV and the indignant look on their faces when I suggested it. We knew we had a presence in the house from the footsteps, but this similarity of pattern somehow linked whatever it was in the English country
house to whatever was in the Australian suburban house some time before. The bathroom I was in was upstairs, where we often heard the footsteps at night.

My wife asked a neighbour about the house and was told no one ever stays long in the house we were in. On one occasion my wife felt someone trip her as she was coming down the stairs and she nearly fell. When we left the house many months later, my wife took a trip to Europe leaving me alone to finalize our departure back to Australia. That night, sleeping upstairs in the house alone, I expected all hell to break loose. Instead it was quiet. In the morning, which was the morning of my last day, I turned over the mattress I had slept on to air it. When I did I found what looked like bloodstains all over the underneath. Whether they were in fact bloodstains, I don’t know, but they certainly looked like it. That morning I left the house for good.

From memory, after we left that house in southern England, nothing more happened like this for a long time. I wonder now if those experiences were meant to open my mind to the possibilities of life after death and ghosts, because it was not something one could ignore. My mind was opened to reincarnation by my dream of childhood, a dream that stayed in my mind for a long time. The reality of ghosts was confirmed in startling fashion. The sounds made were like the sounds of normal people; the knocking was like one might do on a door. The touch one sometimes felt was like a normal touch and the footsteps were like normal footsteps, except no one was there for one to see. Ten years later I would hear of a case in London much worse than I had personally experienced and talk to the people who experienced it. Fortunately, nothing I had experienced was unpleasant like that.

By the nineteen eighties I had become involved in film making. I was filming in a graveyard at about four thirty in the morning in order to recreate a scene for a film I was making. I needed a scene of a ghost walking through the grave stones. We lit the early morning cemetery just before daylight and with the assistance of special effects had a lady dressed in white disappearing and reappearing through the headstones as she walked through the graveyard. The scene was a great success. What we didn’t know was that at the time we were filming, at home, paintings were falling off the walls. The hooks weren’t breaking; the paintings were just jumping over the hooks and falling to the ground. I didn’t know until I arrived home after the filming when my wife told me. Around that time further things happened. I was sitting in the lounge room one day when I felt the seat sink in beside me, as if someone had sat next to me. I was looking the other way so did not realize anything was wrong. When I turned to see who it was, there was no one there. Later I was reading a book in bed. I had my knees near my chin. My face was buried in the book. As I was reading, I felt a tap on my leg, and not a soft tap, as if someone had hit me. Thinking it was someone who had come in the room, I looked up. There was no one there. Later, I was told by a subject in deep trance, who did not know of the incidents, that ‘upstairs’ was getting physical with me. It was another of the unusual incidents of my life.

The incidents of this type did not stop. When a friend of mine rented a house in the Southern Highlands of NSW, they also experienced similar things. I went to stay in the
house for a while when I was working in the area. I experienced footsteps coming up the stairs to the bedside. I experienced tapping on my ribs to wake me up. I experienced strange noises. Probably the strangest thing was the appearance of a bat in the living room. When I went into the room it was flying around. I checked the windows but they were all shut. I couldn’t work out how it got in. I carefully caught it and put it outside but it was one of those unexplained things. Bats also don’t normally fly around in the middle of the day. When I stayed there with my wife for a few days we were constantly woken through the night with noises, some next to us, for no reason. There were crashing sounds emanating from the kitchen, but no one was in there. We decided to leave early as it was becoming unpleasant, some of the sounds were unpleasant, and we had been awake for most of the night with the various noises. I went out to the car, put the bags in, and hopped in to start it and warm it up. It was still dark, a little before daylight. When I turned the key in the ignition, it was dead, as if the battery had been flattened. It was perfectly OK when we had parked. The place was beginning to remind me of the house of horrors. I went back inside and we decided to have a cup of tea and wait until daylight. When daylight came the car was fine and started first go. There was no explanation.

Another episode was when my mother died. She had a dream in which she saw a table with papers spread all over it. In the dream she went around the table and packed all of the papers into bundles. Then she went around and stamped all of the bundles with a gold stamp which said ‘done’. When she had stamped all of the bundles she stood back and said, “All done, all finished”. My mother at the time was in her eighties. She died three weeks later. I was with her when she died. After her death in the hospital, I went back to her place to stay the night as it was late and my place at the time was a five hour drive from there. I woke in the night to go to the bathroom. When I was walking down the hall, I clearly heard my mother’s voice speak to me. She said “I thought I’d see you here”. I heard no more.

There were a few more similar experiences in my life, not many, but they seemed to follow me everywhere for a time. I see now they were important to me, to remind me how close to the other world we are. It brings the reality of the existence of another dimension to life, to reality. If you have never experienced it, then you’ve missed out on something interesting.

There was one further event in my life that made an impression. I had a friend who died. He was someone who believed in life after death and had mentioned some time before his death that whenever something happened to him he would get through if he could. After he died, his wife maintained his ashes for quite some time. They were meant to be spread across the water from a boat, which is what I understand he indicated he wanted when he was still alive. His wife had not got around to it.

Sometime after his death when we went to a dinner with friends, we were introduced to a lady who was clairvoyant. She had not been told about Ron and was a part of a different group of friends, so did not know of him. Half way through the dinner she indicated someone who was dead wanted to give us a message. She indicated this
person was wearing an air force uniform, and was holding a bunch of yellow roses. Ron grew yellow roses and had been in the air force. He used to give a bunch of yellow roses to my wife from time to time. The clairvoyant couldn’t have known that. A number of months later, Ron’s wife had still not scattered the ashes, as it was difficult for her to organize, so she had them in the cupboard. We again were asked to dinner, but this time at the clairvoyant’s house. After we had been there a while she came over and said that the guy she had seen last time was back, and again he had a bunch of yellow roses in his hand. She said he was trying to tell her something but she was having difficulty understanding. Next she could see him tearing the petals off the bunch of roses and throwing them in a scattering motion. She told us what she could see. We knew what was meant though we didn’t say anything. Next the clairvoyant said “I think he wants his ashes scattered. What’s happening with his ashes?” There is no way that lady could have known about Ron’s ashes being in the cupboard. We put Ron’s wife in touch with the clairvoyant over the phone and she told his wife what she could see. Soon after that, the ashes were scattered.

Ever since the exorcists of the past centuries, since Anton Mesmer with his development of Mesmerism and magnetic healing, since the discovery of hypnosis, somnambulism and the various phenomena that have been shown to be associated with it, there has been recognition by many that there remains much to be understood about the mind. Those who have studied the unconscious realms of mind recognise that they are the largest spheres of mind and that the conscious is probably the smallest. This is because altered conscious states can sometimes bring a much greater awareness to an individual than his or her conscious mind has ever brought. Carl Jung had noticed even in the early 20th century that there seemed to be a spiritual element, an inexplicable element to some dreams. The result for myself of exploring the unconscious with an open mind was that I discovered things that I did not expect to discover, and I found evidence for things that were not in main stream thinking.

Some scientists would have us think that we are nothing but matter, but there is one unavoidable problem with that idea. The atoms of which we are composed do not have self-awareness. Where does this self-awareness magically come from? Our world is carbon based but carbon can’t talk to you. Atoms and molecules do not have self-awareness. Many would like to speculate that self-awareness has some logical basis, but it actually doesn't. A computer is the best example of that. No matter how complex we build the computer, no matter how fancy or powerful its calculating ability or memory is, it will never have true self-awareness; it can only simulate it. If you put together a million bank accounts each having no money in them, and you combine them into one, you still have no money, and so it is with the atoms and molecules that don’t have self awareness. Where then does it come from? My research answers that question.

When I began, I recognised that there were many things that needed clarification, and many observations that we needed to understand, and I found to my surprise, that many of the answers to these questions could come from within ourselves, a hidden part of ourselves that was difficult to understand, a part of ourselves we call the
unconscious mind. This was the observation that began my journey, but it didn't stop there. Studying old 19th century findings on hysteria also showed how symptoms could be symbolic, how dreams could be symbolic, and how a part of our unconscious minds seems to communicate in symbols and symbolic expression, rather than common language. This was also the beliefs of the ancients. This need to understand symbolic communication was further exemplified by people under hypnosis, who in response to being asked to see why they had problems, sometimes saw a piece of wire, or a piece of leather, or a seemingly nonsensical image. I sensed these images were answering the questions I had posed, but in the beginning I had no idea of their meaning, or of what was trying to be communicated. The fact that some were repetitive for particular people confirmed they were a communication from within, but what were they trying to tell me? I didn't know. The mind at an unconscious level seems to prefer to communicate in symbols, in a cryptic language, in coded messages, and sometimes such communication is actually more expressive than common language. Thoughts and feelings that are difficult to express in language can often be adequately expressed through symbols and metaphors. Understanding those symbols is not always an easy task by any means; there is a great complexity, which is why I embarked on a study taking many, many years, but the more I gained this understanding, the more that other aspects of the mind and life opened up to me. The meanings of many symbols, you can’t guess. They need to be carefully ascertained. This research opened the door to the supernatural, to the world of spirit, to life after death, to God, and to some understanding of ancient religion. I pursued this study throughout my life, along with my research of the unconscious mind, past life memory, and the study of psychopathology. In the early 1980s it became enhanced to an extraordinary degree, by the dream I mentioned of God, and by all of the predictive and other dreams that followed.

When I began this work I had an open mind, but no particular belief in anything, and I had no idea where, over the course of my lifetime, this research would take me. It actually took me to experiences I would not have thought possible. That fact is the basis of these volumes. The methods I developed over many years, and the knowledge I gained along with it, allowed me to open the door to parts of the unconscious mind that few get to see. In this I found many secrets about life and death. I took the time to prove the accuracy of what I saw or deduced. I then began my own personal journey, a journey that developed beyond anything I had ever expected when I began. This personal journey has been an important part of life and highlights for me the reason for my being here, as you will see in a later volume. There were other things for me to find out as I went along life’s way.

It was in the early 1970s when I came across the phenomena of past life memory, after I began to practice in hypnotherapy. It was spontaneous, unasked for, and told to me well before the modern trends towards this type of thing began. When my clients told me about it, it was against most Western people's thinking, and was more associated with Eastern religion. By the early 1980s I had further developed my understanding of this, had seen unexpected cures as a consequence of this recall, and had taken people
across the world to prove its authenticity. The evidence I found was more than extraordinary; it was conclusive. The evidence went around the world in a film, but within a short time, it was all but forgotten, except in a few circles. That I found to be the common phenomenon associated with the supernatural. You need to reinvent the wheel every few years or people forget it, as if there is a resistance to wanting to know. The experience I had at the time opened the door for me to understand the amazing things we can learn about ourselves.

The important message about this book is what you can achieve, not so much with the physical world, but within yourself. My life has been an interesting journey involving overseas travel, foreign places and different cultures. My film company has made various films over the years. My study and knowledge of psychology and medical science has been interesting as has been the various TV shows and interviews I have done in Australia and overseas. There is nothing amongst that however, anywhere near as interesting as the development I undertook in relation to myself. My life, like most, has been an interesting journey of self development, but I have probably gone further with this than most.

Back in the 1970s I wrote a book on reincarnation which was published around Australia. It caused some interest and ended with my work being shown on Sixty Minutes and other programs. It wasn’t that evidential, but it was interesting. It was following this that I took an expedition around the world with a film crew and researched further evidence for reincarnation. What we found then was more than extraordinary, and ended in a film that went worldwide and made quite a splash across Australia, Europe and the UK as well as elsewhere. I received letters from many countries of the world and people in the USA and other countries were still approaching me many years later. I wrote a book on the findings and then focussed on filmmaking. I also worked in psychology and hypnotherapy for a number more years. I finally set up an organisation Aramai Global to advance the truth about the mind, including mind/body interactions and life after death.

I believe my story would have to be one of the most important stories of our time, because it has hard evidence for experiences many people don’t generally believe to be real. The reincarnation research was just the beginning of that. It was when I thought I had experienced it all, I had the dream that was to radically change the course of my life, the dream destined to change my beliefs about God. I had accepted the existence of another world beyond this, and I’d heard subjects under hypnosis talk of God, but God was a concept I had left behind long ago when I was very young, and I don’t think I was too sure of the idea even when I was a young kid. So even though I had heard of the existence of God through subjects under hypnosis, it was still something I had not really tried to get my head around. It was simply something I didn’t understand. For me, the dream marked the beginning of yet a new but subtle change of direction. The dream was as follows, and was very vivid and real. Remember, I had this dream after returning from Europe where we found amazing evidence for past life memory.

(1981) I was driving along the road when I suddenly realised that God was sitting in the car
with me. I didn’t look to see him but I felt the enormous power of his presence, though it was not at all frightening in any way. I knew it was God because there was no mistaking it. He told me I must remember who I am and repeated this a number of times. Next we left the road and travelled through space with the stars passing by us. Music filled the void as if the heavens had opened with the sound of a thousand choirs. Even in the dream I had goose bumps. The song sung was to the tune of Beethoven’s ninth symphony. I was told something about my life and the future before I woke up.

Had this dream occurred with nothing further to follow, I probably would have put it down to my own mind’s imagination, but that wasn’t the end of it. I knew this dream was telling me that God was with me in my life. When I woke, because of my previous work on dreams and psychotherapy, I knew that the dream was indicating that God was beside me along my road of life. At the time I dreamt it, I felt a special sense that it was important, that its clear meaning was meant to be taken seriously. I also had a sense that the details I was given about my life were to be taken seriously. It was a rather strange dream for a man to have who had never thought much about God or religion, but I dreamt the dream, nevertheless. One of the main long term messages of the dream was that in time my life would bring a particular destiny. I had a particular destination already predetermined. At the same time my life began a pattern of predictive dreams and messages.

In 1983, I had a particularly important dream for my life. It told me more about where my road of life would take me. The dream indicated that my life was to take a strange turn, with religion or spirituality my destination, after a long period of trouble. The trouble did come and remain for many years as was depicted, so did the end part of my spiritual journey.

I had a dream where I was sitting in a classroom where God was the teacher. He stood out the front of the class. I was sitting with a group of people. God was a kindly old man in the dream and was talking to us. In the dream we knew a war was coming with holocaust etc, possibly the annihilation of the world, but we didn’t want to be involved. We were told we had to do penance and sacrifice to prove worthiness to avoid the coming times and to go on. Next in the dream, I was in a very unpleasant situation that lasted for a while. Finally, we were sitting round a table and God was at the head of the table and had put on a banquet for us. He was asking each one what we want.

This dream needs little interpretation. First in the dream I am in God’s classroom where I am told I have to do penance, and I also have to prove my worthiness to go on and to avoid a coming period of world turmoil. I end up in a difficult situation I have to deal with. Finally I am sitting at a table with God at the head and others around it. It is therefore a spiritual or religious organisation. It was a depiction of my life to come over a period of time. It turned out to be a long period of time.

I had another dream of a great winged being, an angel of God coming down from the sky to me. He gave me the kingdom. He said “The kingdom is yours”. I could feel the power emanating from this being. It was also as if I was a king of some place, or had been made one, but not of the
earthly plane, some other realm, but I didn’t know where.

This needs little interpretation. I believe the kingdom is the kingdom of heaven. My research had given me a picture of the other world, and why both aspects of the dream are important. The latter is only of personal significance and involves symbolism. It relates to my understanding of the world beyond death. In the dream I was given a golden key. It was the key to heaven.

10/6/94. I had a dream in which I was told I had to undertake a test, like a coming of age, a rite of passage. I had to pass the tests of initiation. I had obstacles along my path, including snakes, but eventually I reached the finish. The dream was symbolic.

My earlier dream of sitting in the class in front of God, and my having to prove worthiness, before sitting at a table with him, was depicting the same thing as a rite of passage. These related to other dreams as well as the dream of being given the kingdom.

In February 1990, before a lot of life’s problems began, I had a dream that my life would eventually lead me into a large auditorium. It was like a huge bullfighting or football stadium in size and style. There was something like a school play on. On the way to the place I dragged myself along a dry dusty road, by my arms. I was flat on the ground. I finally dragged myself into the stadium. I had been dragging myself along the ground behind a teacher. Then I stood up and was told to take it away, as if I had become the teacher. I say "Pity I don’t have a horse". I stand up and go over a few little obstacles. Suddenly I am on a horse and I do my bit for the play and the ending. The play has meaning for myself and others. I ride around the stadium full of people and off into the sunset. It is the end of the play.

The dream was about the end phase of my life. The road to the stadium is my road of life. This stadium comes at the end of my journey. On the way I drag myself along a dusty road I have been travelling on where I am flat on the ground, in a situation that takes much effort. That has been my life with many difficulties. That was my learning experience. That was the rite of passage. That was the dusty road of other dreams. Finally, I stand up to be seen. I take over the role as teacher. This teaching role has a spiritual element. My role at the end of my life then, becomes teaching from my experience. There were many dreams that told me about the influence of God in my life. One was as follows.

I am bouncing a tennis ball off a wall that comes back to me because of some unseen force. I go into the next room where my sister is talking about some force. I leave that room and the ball disappears. Next it reappears or comes back into my hand. I say, "Who is the force behind this?" I hear the words "God".

A ball is a symbol of relationships, happenings and so on. We might ask a person to ‘play ball’, meaning cooperate. We might say a person is playing 'hard ball', when he is being difficult. If a ball comes into one's hand it is a situation that comes into one's hand. This dream is about the changes of my life, the situations, the relationships, the
losses, and the gains. A wall is a barrier. In this case the ball bounces off the barrier coming in and out of my hand because of some force I can feel, am aware of, but can't see. Eventually the ball disappears. Then, again because of the force, it comes back into my hand. I ask who is doing this. “Who is responsible”? The answer I am given is God. I am therefore being told in the dream who is directing my life and the events of my life. It is God.

Another dream I had was myself on the cross being crucified. I was not Jesus, only myself, but at the time I didn’t understand the significance that I came to realize later. There was a point in my life much later when I did feel like I had been crucified.

On the morning of the 8th September 1992 I had a dream in which I confirm I have an appointment in ‘my father’s house’. This is an obvious confirmation of an appointment in ‘God’s house’. I knew that ‘my father’ in this dream, meant God. In a sense, we are all the children of God. Other dreams told me this appointment came towards the end of my life, like the dream of the stadium at the end of the road, but they also told me that I would need to rush to get there in time. I recently had a dream in which it was getting late. It is the same message as the other dreams I have outlined in which my life’s destiny is a type of church or spiritual organisation.

More events were to come in my life that contained the number thirteen and confirmed to me the details of various things I had come to believe. The same elements as were associated with the figures of history, the same symbolism, continued to appear in my life. There are many more dreams I could detail but I will leave them to a later volume. My dreams and my other experiences have shown me that there is more to life than we understand, that there is a meaning and a purpose to life, that one’s life is supposed to include spiritual values.

Through the work with subjects of hypnosis, and the work on my own dreams, as well as other’s dreams, and the work with the language of Aramaic, I was able to build up a picture of life and death, what life is about, and what the world on the other side is about. At first the picture of the world beyond death was sketchy, but then it became clearer and clearer.

I built up a picture of the actual experience of death as well as the world that lay beyond it. People under hypnosis recalled separating from their bodies at death, while still being aware of the physical world, though no one in the physical world could see them. Some remained in the vicinity of the physical world for varying times. Eventually they felt themselves being drawn away from Earth, along a tunnel, towards a bright light, through which they passed into another world, the world of spirit. Sometimes they just moved towards a light. I was told the world of spirit has a number of planes of existence. Between these planes there are levels. There is also more beyond the levels of spirit. People commonly recall a hall of records where records are kept of all the people who have lived on earth. They recall halls of teaching. They recall masters who look after the various planes and levels. Obviously, any world has to have some form and structure and I understand death can open the door to various realms. I have
developed a very general picture of these realms, but there is still some aspects to be understood. The evidence for the reality of them comes from the fact that the same picture has been painted by many different people since I began my research some forty or so years ago, by people who do not know one another, and do not know of the realms at a conscious level. In a later volume I will give excerpts from journals that detail this material. It is important to understand that these details have come from many people over time, not just one. A more detailed picture and the evidence for what I have been told is addressed in a later volume. The important point to realise is that our physical bodies and our consciousness are separate, but linked. The evidence indicates they are not one and the same.

For me the important matter was that over time I developed a clear picture of the purpose of my life. I came to understand the different eras of my life and what they were about, as well as what the final era of my life is to be, along with my final role. It gives me a composite picture of myself at both the earthly and spiritual levels, and a fairly good overall picture at that. This available picture of oneself at all levels is open to anyone. We can look at the physical, the psychological, the spiritual, as well as our old memories that lie hidden within to see who we are. Different people will achieve this to different extents.

In the following volumes I will detail the findings I have gained in relation to the code of Aramai and to the world beyond death and I will outline the evidence for it. I will detail the major past life evidence and case histories I worked with and I will show how these things are highly relevant to life today, and how these things impinge on everyone’s lives. I will detail some aspects of life after death that I have become aware of, such as how groups reincarnate and are affected by reincarnation, as well as what I have learnt and understand about karma. I will show how the language of Aramai reflects all of the things I discuss, and how we can also find them in dreams.

In the third volume I will outline in more detail my own extraordinary journey of life and many of the dreams I have had over the years. I will show what I have learnt from the code of Aramai and how the code opened the door to extraordinary experiences. I will pick up this theme again in the next volume. The door to the inner self is a door open to us all if we want to follow it, as is the door to understanding the world beyond death. A communication can also be opened to that world in certain circumstances. I’ll talk more about that in the later volumes. That world can also open a communication to this.

The experiences of life are designed to bring you to your desired destination in a spiritual sense. For you, some things are meant to be. Each one of us has an experience that shows a part of the whole. We learn from each other in so many different ways. This book has been about combining what we can learn from those who have experienced something others of us haven’t, but the tapestry woven is important for us all. Whatever your life, whatever your beliefs, the journey of life is important, and will one day lead to you returning to the realms of existence beyond the physical world. That is inevitable. The realm you will return to will depend on the realm you came
from, as well as your experiences on earth, your actions, and your spiritual
development in this earthly life.

Biblioigraphy


The Code of Aramai

Unlocking the Wisdom Within

PAGE

PAGE 2