Dreams of a Genius:

The Dreams of Wolfgang Pauli and Carl Jung’s Analysis

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Theories and Methods in the Study of Religion
University of Amsterdam
17-1-2021

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3,659 words
Introduction

Wolfgang Pauli (1900-1958) was an Austrian theoretical physicist who contributed greatly to the study of quantum mechanics, receiving a Nobel Prize for his work in 1945. Writing erudite papers on general relativity at the age of nineteen, the child prodigy began to gain real momentum when he wrote an article on relativity theory that begged the recognition of even Albert Einstein (1879-1955), praising him in 1922 for his “accuracy of mathematical deduction,” “deep physical insight” and “psychological understanding of the evolution of ideas.” Not only Einstein, but also pivotal figures within quantum physics’ creation history, such as Niels Bohr (1885-1962) and Werner Heisenberg (1901-1976), held him in high esteem, calling him “the living conscience of theoretical physics.” Beside, Pauli was known as a relentless critic – merciless even – of which he was well aware, signing his letters of critique on occasion with “der fürchterliche Pauli” (the terrible Pauli) or with “die Geissel Gottes” (God’s whip). Words to describe Pauli’s intensity as both a person and a teacher are “inspiring,” “intoxicating” and “demonic.” It was even believed that Pauli’s “mere presence in a laboratory produced all sorts of experimental mishaps,” as if he “tricked” the objects. This legendary “Pauli effect,” caused friend and physicist Otto Stern (1888-1969) to forbid Pauli from ever coming near his laboratory. Charles Enz (b. 1925) states in Writings on Physics and Philosophy, that Pauli actually “sensed the mischief” before it would happen in the form of “a disagreeable tension.”

Pauli’s career flourished as he approached his thirties, though his mental life was one of severe distress. In search for help, Pauli reached out to Swiss psychiatrist and founder of analytical psychology, Carl G. Jung (1875-1961). A union which not only helped Pauli through his mental struggles, but also facilitated a professional relationship that fueled the search for a link between psyche and matter, enriching their lives, careers, and modern history. This paper investigates the central question on how and why Wolfgang Pauli worked with his dreams and how these dreams were approached and discussed in conversation with analytical psychologist Carl Jung. In doing so, the research surrounds itself around the Pauli/Jung Letters as found in Atom and Archetype. The research aims to provide deeper insight on the relevance of Western Esotericism in 20th century secularized Modern Europe by looking at the subjective experiences of a great historical and scientific figure. First, I will present the research methodology. Thereafter, I will elaborate on the historical context and

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2 Atmanspacher, “The Hidden Side of Pauli,” 112
5 Ibid., 113.
6 Ibid.; and Fierz, Naturwissenschaft und Geschichte, 190.
7 Main, “The cultural significance of synchronicity for Jung and Pauli,” 175.
8 Meier, Jung and Pauli, Atom and Archetype.
9 There is no fully agreed upon definition of Western Esotericism in academia, but to get a good overview of the field see: Hanegraaff, “What is Western Esotericism?” 1-17.
circumstances of the Jung-Pauli unison. Thirdly, Jung’s idea of the *numinous* will be discussed together with a selection of Pauli’s dreams and their symbols. Fourth, I will briefly elaborate on how these dreams influenced Pauli’s stance on religion and esotericism. I will end the paper with some concluding remarks on what this research means for our understanding of psychology, science and spirituality today.

**Method**

The present analysis is qualitative in nature and methodologically agnostic in approach. Additionally, the method for answering the central research questions is a hybrid one. First, the research includes a method of historical content analysis, making sense of the material within its broader historical landscape.\(^{11}\) Secondly, this paper applies a form of hermeneutic phenomenology, using historical and empirical evidence as a guide in the interpretive process.\(^{12}\) For phenomenology allows me to look at the written experiential accounts of both Pauli and Jung, and hermeneutics allows me to engage with the high amount of symbolism in these written accounts.

The goal is to shed light on the significance of subjective experiences in the lives of those who contributed greatly to modern European history. I envision this research to help add perspective and dimension to the historical characters of both Pauli and Jung, as well as, their respective works, so that the present-day person may be enabled to form a picture of these figures and their legacies that is not one-sided or clouded by historical bias – putting people either at the side of science or religion – but as complex, colorful and paradoxical as the human being itself.

**In Historical Context**

What makes the meeting of these two historical figures so intriguing? The key to this question lies in its historical context. Their encounter took place in twentieth century Europe, a world increasingly dominated by science and technology.\(^{13}\) Simultaneously, religion and the sacred were becoming out-dated relics of the past.\(^{14}\) Jung recognized this secular shift, and although he regarded himself as a scientist – staying professionally silent on the question whether or not there was “a unique and eternal truth” – he accepted religion as having a societal and psychological function in the human psyche.\(^{15}\) Historically, Jung observed that religion had hijacked the individual’s burden to decide for

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\(^{12}\) The academic and theoretical framework of this approach is primarily based on the work of Jason N. Blum, who argues against the notion of phenomenology as “crypto theology” and argues for the use of “historical and empirical evidence as a guide in [the] interpretive process.” See: Blum, Retrieving Phenomenology of Religion as a Method for Religious Studies, 1025-1048; see also Gilhus, “Hermeneutics,” 276-284; Sloan, “Phenomenology and Hermeneutic Phenomenology,” 1291–1303; and Nelson, “A History of Psychology of Religion in the West,” 685–710.

\(^{13}\) Asprem, The Problem of Disenchantment, 17.

\(^{14}\) Ibid.

\(^{15}\) Jung, *Psychology and Religion*, 2, 7; and see Main, “The cultural significance of synchronicity for Jung and Pauli,” 174-5.
himself on the question of good and evil, thereby simultaneously suppressing the unconscious mind – which was seen by Jung as key in making ethical judgements. Aware of the faults and demise of organized religion, Jung called for a “reorientation, a metanoia” – a spiritual and religious approach to meet “the modern man.” One based on the pursuit of self-knowledge instead of faith, akin to that of the Gnostics. Jung stressed the importance of spirituality and religion for mental health. An approach that met the expected criticism, as it emerged in a society that scorned spirituality for its arguable incompatibility with science. Such incompatibility becomes questionable in the case of Pauli, who was known for his scientific rigidity but learned to keep an open mind towards the esoteric and irrational aspect of his reality. In Writings on Physics and philosophy, Pauli poses the question that fuelled his exchange with Jung:

Shall we be able to realise, on a higher plane, alchemy's old dream of psycho-physical unity, by the creation of a unified conceptual foundation for the scientific comprehension of the physical as well as the psychical?

Pauli embarked upon the pursuit of physical and psychical unity through the lens of both his personal experiences and his work in physics, providing an example of how scientific rationality and the irrationality of dreams can coexist in a mental space that resists succumbing to either extreme.

Pauli’s Brush with Insanity

As 20th century Europe at large faced a battle of opposing forces, Pauli faced his own inner confrontation of opposites. In Pauli’s own words:

The specific threat to my life has been the fact that in the second half of my life I swing from one extreme to the other (enantiodromia). In the first half of my life I was a cold and cynical devil to other people and a fanatical atheist and intellectual enlightener. The opposite to that was, on the one hand a tendency toward being a criminal, a thug […], and, on the other hand, becoming detached from the world – a totally intellectual hermit with outbursts of ecstasy and visions.

In 1927, his mother poisoned herself after she learnt about his father’s affair, then for unknown reasons Pauli publicly left the Catholic Church on 6 May 1929, and in 1930, Pauli’s first wife left him. Especially the succession of the first and last events led him into what he later called his “great

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16 Jung, Memories, Dreams, Reflections by C. G. Jung, 329-330.
18 Ibid., par 169; see also: Douglas, “The historical context of analytical psychology,” 33-34.
neurosis.” In search of mental relief, Pauli reached out to Jung in January of 1932, who recognized only after a short twenty-minute interview that he “was chock-full of archaic material” and decided:

Now I am going to make an interesting experiment to get that material absolutely pure, without any influence from myself, and therefore I won't touch it.” So I sent him to a woman doctor who was then just a beginner and who did not know much about archetypal material. Thus I was absolutely sure that she would not tamper with it. 24

Pauli dreamt extensively and after meeting Jung he began to work tirelessly through his dream material in search for self-understanding. For the first five months this happened under the supervision of Dr. Erna Rosenbaum (1897–1957), while Pauli recorded about hour-hundred dreams. 25 When Pauli met Jung again, he proved to be a remarkable ‘patient,’ and most of the times Jung “did not have to explain much of the symbolism to him.” 26 Jung and Pauli established a friendship that would last until Pauli’s death in 1958, and although never Pauli’s analyst, Jung made elaborate use of his dream material in his works. 27 Nevertheless, that they had regular Monday sessions was not known until much later. 28 In fear of jeopardizing his purely scientific reputation, Pauli demanded his name to remain anonymous in Jung’s work. 29

Dreams and The Numinous

Pauli’s digression into insanity forced him into a new perspective of the “irrational aspect of reality.” 30 In other words, Pauli’s “great neurosis” opened him up to a new world of experience; the experience of what Jung called the “numinosum” – indebted to what German theologian Rudolph Otto (1869-1937) called the “numinous.” 31 Otto described the numinous experience as “a moment of deeply-felt religious experience, as little as possible qualified by other forms of consciousness.” 32 The same notion is also dominant in the works of American philosopher, psychologist and Harvard professor William James (1842-1910), who also identified feeling as the deeper source of religion over its philosophical and theological formulas. 33 Influenced by the works of both Otto and James, Jung

26 Jung, The Tavistock Lectures, par. 403-4.
27 NB: Jung never received money from Pauli for their sessions, see Zabriskie, “Jung and Pauli: A Meeting of Rare Minds,” xxxviii.
28 Jung and Pauli’s usually met on Monday’s at 12 o’clock, see for instance: Jung, Letter to Pauli of October 19, 1933. In Meier, 3; Jung and Pauli’s relationship became public in 1952 with their joint publication The Interpretation of Nature and the Psyche, see Main, “The cultural significance of synchronicity for Jung and Pauli,” 175.
31 Jung, Psychology and Religion (The Terry Lectures), 4; Allen, “Phenomenology of Religion,” 211.
33 James, The Varieties of Religious Experience, 389; and see Louis, “William James and Religious Experience,” 92-93.
viewed *religion* similarly as a human impulse – an “attitude peculiar to a consciousness which has been altered by the experience of the numinosum.”\(^{34}\) Such experience was viewed by Jung as a phenomenon that “seizes and controls the human subject, which is always rather its victim than its creator,” holding a quality which can produce an effect with “emotional value” and consequently altering its subject’s state of consciousness in some way.\(^{35}\)

Jung claimed that whenever a conscious mind is seriously distressed, “helpful powers arise from the unconscious.”\(^{36}\) “[B]eing the instinctual part of the psyche,” Jung saw it as a self-regulating system, which, just as the body, works in a compensatory way whenever out of balance.\(^{37}\) The unconscious would do so by symbolic communication through *archetypes* (primordial images), which appeared in the imagination, such as dreams or visions. Holding the keys to mental healing, the appearing archetypes should then be interpreted and integrated.\(^{38}\) Jung called this process individuation: the conscious process in which the ego is pushed to relinquish his desperately held position of power in favor of something far greater than itself, the unconscious.\(^{39}\) At times described as a spiritual “alchemical quest,” Jung described this spiritual transformation as becoming “whole.”\(^{40}\)

Furthermore, Jungian psychology includes four psychological functions – thinking, sensing, intuition, and feeling – forming two pairs of opposites (*Figure 1*), which all play a role proportionate to the individual’s psyche.\(^{41}\) Jung assessed that Pauli had mentally strayed to an extreme: “[H]e has climbed way up in his intellect and left his other side [feeling] to complete darkness [the unconscious].”\(^{42}\) Instead, his feeling function got projected externally upon women, and internally upon his anima. To explain, Jung’s psychology contains a two-fold image of the soul. A male soul’s counterpart is the anima and represented in dreams as female figures, whereas male figures in the

![Figure 1. Jung's four psychological functions](image)

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\(^{34}\) Jung, *Psychology and Religion (The Terry Lectures)*, 6.

\(^{35}\) Jung, *Psychology and Religion (The Terry Lectures)*, 4, 7.


\(^{37}\) Ibid.


\(^{39}\) Lawson, “Individuation,” 141.


\(^{41}\) Jung, “Psychological Types,” par. 7, 28.

dreams of women represent the animus. Both counterparts act as bridges between the conscious and the unconscious. And indeed, the dreams of Pauli often featured an “unknown” or “dark” woman.

Other Jungian aspects of the human personality are the Self, persona, ego, and shadow. The persona is one’s externally presented image. The ego forms the center of consciousness and is situated right behind the persona. And the shadow—the dark or repressed side of the psyche—is located in the unconscious. The Self might be the most crucial concept in the individuation process, which is held as relating to the ego as the whole is to its parts. Jung ascertained the Self as neither conscious nor unconscious, unknowable, and often appearing in dreams as archetypes of “wholeness”—such as the mandala, which is Sanskrit for circle. As a symbol of wholeness, unity and totality, the mandala as Self is also seen as a God-image; often manifesting in Jung’s patients during times of psychological disorientation and re-orientation, as “an attempt at self-healing on the part of Nature.”

In Pauli’s dreams, the Self often appeared as the concept of “rotation.” For example, in Atom and Archetype Pauli sent a dream to Jung in which he is confronted with “the Blond.” As Pauli reads “an ancient book about the Inquisition trials against the disciples of the teachings of Copernicus (Galileo, Giordano Bruno),” the “Blond” says: “The men whose wives have objectified rotation are being tried.” Then Blond disappears, leaving Pauli greatly upset, and later in the dream the Blond reappears with the message: “The Judges do not know what rotation or revolution is, and that is why they cannot understand the men.” After which he continues: “But you know what rotation is!” Pauli immediately responds: “of course […] [t]he circulation of blood and the circulation of light.” The Blond responds again: “Now you understand the men whose wives have objectified their rotation for them.” Feeling empathy for the trailed men Pauli begins to cry, after which the Blond smiles and says: “Now you’ve got the first key in your hand.” In the same letter, Pauli admits he was “quite shaken” upon awakening, and that this dream “was an experience of a numinous character. In regards of symbolism, Pauli related wives to the anima, and rotation to the mandala and the process of

45 Jung, Dream Symbols of the Individuation Process, 261
47 Jung, Aion, par. 1.
50 Ibid.; Jung, Aion, par. 59.
51 Ibid., par. 60, 117; and Jung, “Appendix: Mandalas,” par. 713-4; and see: Harms, “Geometry of the Mandala,” 87.
53 See Appendix 1; as found in Pauli, Letter to Jung of October 28, 1946, In Meier, 30.
56 Ibid.
individuation. He viewed these dreams as referring to the integration of the anima – Pauli’s feeling side – or the lack thereof, as the men who have projected their anima, and thus remain unconscious of it, are being judged. Acting as a teacher, the “Blond” is pushing Pauli towards a different fate. And perhaps successfully, cause when Pauli feels bad for the trailed men and cries, the Blond identifies his emotional response as the “first key,” or first step towards integration.

The “Blond” is reappears in Pauli’s dreams. Often described as “psychopompos” and dual in nature – appearing as light or dark. Pauli saw this figure as being “the archetypal background constellated by the system of scientific concepts of our time.” Sometimes he also appeared as “the stranger” or “master,” characterized as the hyper-rational, non-feeling and intellectual aspect of his psyche.

In 1948, this dual figure transformed, appearing “as a blond in a dark robe.” According to Pauli, this new figure symbolized the nearing of two oppositional poles, resembling “the alchemical Mercury.” Pauli saw the Western esoteric tradition of alchemy as “a counterweight to over-spiritualisation,” balancing psychology and matter/science. And this “Blond” bore much of the characteristics Jung ascribes to “Mercury” in his the Spirit Mercurius, illustrating its dual nature, containing both good and evil, masculine and feminine, devil and Christ. Accordingly, Jung saw Mercury as consisting of “all conceivable opposites,” as both the material and the spiritual, the mediator/messenger between worlds, but also psychologically as both the self and the individuation process. This archetypal Mercury dominated Pauli’s mental life, and personified his mentioned quest of finding a unifying theory of physics and psyche. On another interesting sidenote, Mercury is known within Greek mythology as the god of mischief or trickster, which adds interesting dimension to the earlier mentioned anecdotal description of the “Pauli-effect” – a phenomenon Pauli saw as an example of the Jungian concept of synchronicity.
Moreover, this new representation of Mercury Pauli related to the dream image of a “radioactive nucleus.”\(^6^8\) Pauli’s dreams often featured physical concepts, because, in Jung’s words, this was Pauli’s “natural language.”\(^6^9\) As Pauli states in an unpublished essay on Modern Examples of Background Physics, he initially regarded these dreams as “offensive” and an “abuse of scientific terminology.”\(^7^0\) Though, he later realized that physical dream symbolism partially corresponded to material physics, with addition of “a second meaning” in dreams.\(^7^1\) The radioactive nucleus was thus hermeneutically also seen as the Jungian Self, as it represents the whole atom with all its parts.\(^7^2\) “Radioactivity” was regarded as equivalent to “numinous,” since it signifies “a gradual transformation” and “an effect radiating outwards.”\(^7^3\) As such, it signals both psychical activation of the self-archetype and individuation.\(^7^4\) Through his dream-work, Pauli realized “even the most modern physics lends itself to the symbolic representation of psychic processes,” adding the radioactive nucleus to other symbols of Jung’s self-archetypes – such as Christ and the philosopher’s stone.\(^7^5\)

As stated, Pauli’s most pressing task was to find a balance between his dominant function, \textit{thinking}, often expressed as a rational male figure, and its opposite, his inferior \textit{feeling} function, often appearing as the “dark” or “unknown woman.”\(^7^6\) In connection, Pauli’s dreams and both of their commentaries often mentioned the problem of going “from Three to Four,” referring to the process of retrieving the fourth function out of the unconscious.\(^7^7\) In \textit{Dream Symbols of the Individuation Process}, this is described as a psychologically dangerous endeavor, because bringing up the fourth function means “to bring up the whole of the unconscious.”\(^7^8\) Here, Jung discusses a dream in which Pauli finds himself in a room with the “unknown woman,” tasked to make a portrait of her.\(^7^9\) He draws not a portrait but “clover leaves” – three leaves, but with four different colors (blue, green, yellow, and red).\(^8^0\) Connected to the anima, it always appeared in presence of the unknown woman. For instance,

\(^{68}\) Pauli, Letter to Jung of June 4, 1950, in Meier, 43.
\(^{69}\) Jung, Letter to Pauli of May 4, 1953, in Meier, 113.
\(^{70}\) Pauli, “Modern Examples of ‘Background Physics,’” 180.
\(^{71}\) Ibid.
\(^{73}\) Pauli, Letter to Jung of October 2, 1935, in Meier, 12.
\(^{74}\) Pauli, Letter to Jung of October 23, 1956, In Meier, 135; Jung, Letter to Pauli of December 1956, in Meier, 154; Radioactivity is also related to the phenomenon of synchronicity, for more see: Meier, \textit{Atom and archetype}, 35, 58; and see Main, \textit{The Rupture of Time}, 87, 96.
\(^{75}\) Pauli, Letter to Jung of May 24, 1937, in Meier, 20; and Geiser, “Introduction,” 61.
\(^{77}\) Jung, \textit{Dream Symbols of the Individuation Process}, 259; and Jung, Letter to Pauli of October 24, 1953, in Meier, 129.
\(^{79}\) Ibid., 261.
\(^{80}\) Ibid.
In *Dream 2* the leaves appear again (*Figure 2*) on a screen below the unknown woman, produced in experiments conducted by “Einstein.”

In understanding the dream’s symbolism, the dream figures should be viewed in context of Pauli’s social and overall dream life.⁸¹ Through using Friedrich Schleiermacher’s (1768–1834) hermeneutic circle, the figure of “Einstein” should be understood in Pauli’s social context. And indeed, in explaining its meaning he elaborates on his relationship to the real-life Einstein in a letter to Jung. After Pauli sided with Niels Bohr instead of Einstein when Bohr introduced his complementarity principle in 1927, Einstein “never stopped trying to bring [Pauli] around to his way of thinking,” which Pauli judged as “a regressive to return to the old ideal.”⁸² In Jungian language, “Einstein” existed as an unconscious archetypal image depicting “the master,” stranger or shadow – the conservative thinking type in different gradations trying to hold on to old ways.⁸³ Furthermore, The *clover leaves* were seen by Pauli as a “lower, chthonic triad” or trinity; viewing the woman’s disappearance after the leaves appeared as parallel actions: “the more unconscious the lower triad becomes the greater the power of the dark anima over the ego.”⁸⁴ Jung additionally interpreted the *leaves* as the *three/four problem*. Featuring three leaves but four colors, Jung correlated the image to the philosopher’s stone, which according to medieval alchemistic philosophy, has three qualities and four elements (warm, cold, dry, and humid), correlating to the same colors of Pauli’s earlier dream.⁸⁵ In its discussion, Jung mentions the primitive Christian Cross – depicting a cross surrounded by a circle – in which the four directions (or the four functions) come together in unity akin to a mandala.⁸⁶ (*Figure 3*)

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⁸¹ Schleiermacher’s hermeneutic circle describes the movement of going back and forth between parts of the text and the whole of the text/context to uncover its meaning, see Gilhus, “Hermeneutics,” 276-7.
⁸² Pauli, Letter to Jung of May 27, 1953, in Meier, 120-1.
⁸⁴ Pauli, Letter to Jung of October 23, 1956, In Meier, 149.
⁸⁶ Ibid.; Cf. *Figure 1*. 
In contrast to the Cross, Jung determined the clover image as not a perfect union of all four functions, but “at least an honest attempt to bring the two apparently absolutely contradictory [sides] together.”

In other words, the dream signaled Pauli becoming conscious of his anima and her relation to his inner psychological trinity.

Pauli’s dream journeys through his unconscious and their symbolic interpretations allowed him to gain more knowledge of self, and with it more knowledge of the western world in which he lived. In contrast to what some would expect, Pauli’s dream experiences did not make him religious or spiritual necessarily. And conversely, they did not cause him to dismiss all things spiritual, religious, or esoteric either. With Jung’s assistance, he sought to avoid leaning towards either extreme, while holding on to an intuitive understanding that one day the psycho-physical problem could be solved. In his own words:

In the course of the individuation process, which is never purely intellectual but is always accompanied by feeling-toned experiences, a medium between these pairs of opposites gradually becomes visible. The products that thereby emerge from the unconscious are precisely those that gradually reveal to me a medium between modern physics and psychology, by means of a symbolic extension of physics.

Pauli viewed the individuation process, combining thinking and feeling, as a vehicle towards a unified understanding. Not only of his own inner psyche, but of the world at large. Pauli understood the relationship between physics (science) and psychology (spirit) as two sides of the same coin, and together, he felt this wholeness-archetype ordering and arranging his own inner wholeness in his dreams. Consequently, Pauli learned to understand the epistemological significance of symbolic interpretation of that which transcends natural science for remaining a sane scientist in a secular world.

Concluding Remarks

The research demonstrates how Jung’s approach to psychology and the esoteric offers one a new way of thinking about the relationship between religion and science in a secular society; one that does not reject the numinous for its incompatibility with science but remains to see its value in symbolic and psychological ways, such as in the case of Pauli. The present investigation demonstrates just how easily the seemingly rigid boundaries between rational and irrational blur when focus is directed inward. It demonstrates how numinous experience and physics can coexist in the mind, acknowledging both as parts of a whole. Broadly speaking, the research suggests that a psychological investigation of religious or numinous experience, viewed in its secular context, can shed light on the

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89 Pauli, Letter to Jung of May 27, 1953, in Meier, 123.
90 Ibid., 124.
ways in which the religious and esoteric occupy a place within the psyche of even the people who do not necessarily consider themselves as religious or spiritual. Demonstrating how the esoteric and religious products of our past continue to hold psychological and imaginative meaning within the modern secular individual, could act as an incentive for the study of Western Esotericism, Analytical Psychology and Religious Studies as a whole. It could show the added value of these academic fields within a world increasingly dominated by science and aid those wishing to step away from the confines of religious labels in the search for meaning.
Appendix

Dream 1

*Dream in the letter to Jung of 28 October 1946*

The “Blond” is standing next to me. In an ancient book I am reading about the Inquisition trials against the disciples of the teachings of Copernicus (Galileo, Giordano Bruno) as well as Kepler’s image of the Trinity.

Then the Blond says: “*The men whose wives have objectified rotation are being tried.*” These words upset me greatly: The Blond disappears, and to my consternation the book becomes a dream image: I find myself in a courtroom with the other accused men. I want to send my wife a message, and I write a note: “Come at once, I am on trial.” It is getting dark, and for a long time I cannot find anyone to give the note to. But finally a Negro comes along and says in a friendly way that he will deliver the note to my wife.

Soon after to Negro has left with the note, my wife turns up in fact and says to me: “You forgot to say good night to me.” Now it starts to get lighter, and the situation is as it was at the beginning (except that my wife is now present, too): The “Blond” is standing next to me once more, and I am reading the ancient book again. Then the Blond says to me sadly (apparently referring to the book): “The judges do not know what rotation or revolution is, and that is why they cannot understand the men.” With the insistent voice of a teacher, he goes on to say: “But you know what rotation is!” “Of course” is my immediate reply, “The circulation of the blood and the circulation of light – all that is part of the basic rudiments.” (This seemed to me a reference to psychology, but the word is never mentioned) Whereupon the Blond says: “Now you understand the men whose wives have objectified their rotation for them.” Then I kiss my wife and say to her: “Good night! It is terrible what these poor people who have been charged are going through!” I grow very sad and start crying. But the Blond says with a smile: “Now you’ve got the first key in your hand.”

Dream 2

*Dream of 20 May 1955*

Once again I am in a laboratory, and this time Einstein is conducting the experiments. All they consist of is intercepting rays on a screen. Above the screen is the “unknown woman” (this time resembling a certain Miss M.) On the screen, there now appears an optical diffraction pattern, consisting of one central and two subsidiary maxima. This is how I describe the image as a physicist; it looks something like this:
Miss M.

The picture resembles a leaf. Marks now appear on the "leaves," then the woman fades away and finally disappears. But now *children* appear on both sides of the picture; the woman has gone and it's forgotten – only the children and the picture are important.
Bibliography


