

Who is the dreamer?

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Summary. We find it self-explanatory that we perceive our waking world through the physical body, via the five senses whose relay centre is the brain. Yet it is not so simple to explain who the dreamer is in the physical body, as it sleeps. An exploration of this evinces that the traditional hypothesis of material reductionism drives us into a dead end street since its proposed creative process is based on the supposition that matter was created first from which it purportedly emanates consciousness. Once it is understood that *consciousness comes before matter* and that without it nothing can exist, it quickly becomes apparent that consciousness is not just light and intelligence, *but also the matrix and indeed the 'creatrix' or mother of all there is.* Under such circumstances the creative process is best seen as analogous to a prism revealing the inherent colours of white light, as it projects them into a dark room, which ultimately suggests that the brain is a kind of a projector. Both the waking and the dream world are seen as either internal or external projections. Certainly, the brain shows to be an adept projector when it comes to eidetic visions, for instance. An example of this phenomenon is provided from personal experience. Another support of the projecting phenomenon is the hypnotic projection, of which there is an example provided from yet another personal experience. Further evidence in favour of cerebral projection is the hypnagogic, as well as the hypnopompic vision. Karl Pribram's findings that the world is a cerebral projection of holograms certainly underpin all the adduced examples. Ultimately they all affirm the view that the brain is a projector with multiple modes of operation. The two most common of these are, of course, waking and dreaming. In other words the brain, so it would appear, creates both the waking person and the dreamer, depending in which 'gear' it operates. However, when we examine the experiments with psilocybin, for instance, something puzzling eventuates: *while the chemistry of the mushroom induces vastly expanded consciousness, or indeed mystical epiphanies, brain functions are considerably reduced.* This is, of course, the precise opposite to what is to be expected while we *presume* that it is the brain that is responsible for both the *generation of consciousness and the projection of waking life and dreams.* There is only one event that can shed sufficient light on this conundrum: The NDE of Pam Reynolds. The operation on her aneurism required hypothermic arrest, thus rendering her body to a state of medical death. To everyone's surprise Pam, like Lazarus, returned from the dead, reporting that the world can be seen in the brain dead state, moreover in a superior manner, thus leading us to the inference that we are not the physical body, but a subtle body within the body of flesh and blood, serving as a template for the latter. Pam's report upon her return to her earthly body also confirms the ancient view that our etheric, or soul, ascends to an astral plain where in some cases at least, it sojourns as light being for a time, presumably reincarnating on earth once again in order to mature towards the ultimate at-one-ment with Absolute Consciousness, as experiments with psilocybin may lead us to infer. The same experiment also suggests an illustration of why we normally are unaware of the oceanic realm of Absolute Consciousness. It is because the brainwaves of ordinary waking experience project the imagery of the waking world into the 'sea' of Absolute Consciousness, so deflecting our attention from its very embrace.

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At first, this question might seem quite strange, for it implies that we are more than one single entity, that at some stage we change from one being to another. But such is not really our experience. Indeed, despite the fact that our life is divided between being awake and being asleep, we nevertheless feel to be one single individual. Certainly, the very word 'individual' clearly suggests that we are indivisible, that we remain one single entity despite the fact that we forget our physical body during sleep, periodically enjoying a weird and wonderful world.

We find it self-explanatory that we perceive our waking world through the physical body; via the five senses whose relay centre is the brain. On the other hand it's not quite so obvious what is happening while we are asleep. However, modern research has determined that sleep is divided into two main phases with one of them being endowed with dreams while the other is free of sensory impressions. It also has become evident that when lively dreams occur, brainwaves are generally similar to what they are during the waking state. Thus, the brain too relays dreams.

What is of interest here is the fact that in our dreams there are no objects that the senses might relay to the brain. In other words, the imagery and sensations we perceive in our dreams would appear to be sourced in a different manner to the imagery and sensations of the waking world. However, this difference exists only when we base our views on the beliefs of the bulk of current scientists. In their view, the world is an objective fact where matter is real and independent of any spectators. It is known as material reductionism, which hypothesises that matter was created first in the

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unfolding of a Singularity, eventually developing consciousness from biology through hitherto unexplained and unsubstantiated processes.

Clearly, the creative process such a theory presupposes is plainly based on complete darkness, something that utterly contradicts the principle of creativity, as we know it from personal experience and innumerable examples from all human activity. Indeed, since consciousness and not darkness is the *sine qua non* of existence, it must be acknowledged as the first principle of existence and consequently of creativity, which is the first principle of activity.

Once it is understood that *consciousness comes before matter* and that without it nothing can exist, it quickly becomes apparent that consciousness is not just light and intelligence, *but also the matrix and indeed the 'creatrix' or mother of all there is*. In such a scenario consciousness creates the world in a similar manner to a prism at the windowsill of a dark room, separating white light of the sun into the colours of the rainbow, projecting them onto a screen in the darkness of the room behind it. Within this situation, where the prism is analogous to the brain, the world as cerebral projection becomes a natural inference.

In fact, both waking experience and dreams are no more than such projections with one major difference: one is projected outwards while the other is screened inwardly. Certainly, the brain shows to be an adept projector when it comes to eidetic visions, for instance. Its imagery is as life-like as the imagery of the waking experience. Indeed, the head seems to become the precise equivalent of a mechanical projector that casts technicolour pictures onto a screen; a white ceiling in my case. I have published the experience of my eidetic vision in my first book, "Pregrams of Tomorrow" (1) which event is reproduced here.

"The classical paradigm for projection is what goes under the name of eidetic vision. This is a most fascinating phenomenon, which occurs in the main only among children. With the onslaught of adolescence it seems to disappear, except in a few individuals like painters, for instance. William Blake, for example, is said to have conceived his picture of the 'Ghost of a Flea' by means of an eidetic image that had apparently projected itself spontaneously on the white sheet of paper before him, so that all he had to do was to mechanically trace it with his pencil.

While some commentators on the subject give us the impression that eidetic images are simply vivid visual images that float like the after-image of a candle flame before our eyes, others make it clear that they are considerably more than that.

Blake's experience certainly supports the latter notion. So does the 'Encyclopaedic Dictionary of Psychology' when it describes the phenomenon by saying that eidetic visions were almost of the same clarity as photographs, and in fact, more of a visual experience than a mere memory image. (2)

The 'Britannica' takes this a step further when it says that an eidetic individual not merely imagines an absent object, but behaves in the same way as someone who can actually see it, either with eyes closed or while looking at a blank wall that will serve as a projection screen for the images. And, continuing, the same source adds to this that in some cases the eidetic images were simply photographic duplicates of the objects they represent, but differed not only in colour, form and size, but also in

various details, position in space and several other characteristics.

All this and more, was certainly true of the eidetic vision I had when I was five years of age. It was based on one particular item in a book of 'Interesting Facts of Human Life' my father had bought for me. This book was about the kinds of foods we humans eat, and how much of it was consumed in a lifetime. This fact was illustrated in a most impressive manner. So impressive in fact, that I can still recall it in detail: This food of a lifetime had been shown loaded on a huge goods train, pulled along by a steam engine. Some of the cars carried cattle, others pigs, sheep etc., while others still were filled with various fruits and vegetables and with different sorts of grains.

The drawing in the book was a simple black and white ink sketch stretching across a double page, with the locomotive almost disappearing on the left horizon. The whole train passed before the eye as if seen from a low hill, offering mainly a side view of itself, with some of the top visible.

The morning after I had been given this book I must have crawled into my parent's bed after they got up, for I remember clearly lying there, looking at the white ceiling.

Something there caught my attention. It was a huge train rolling by very slowly and silently. But unlike the train in my book of interesting facts, this one was in 'technicolour'. And instead of exposing its profile, it showed itself in bird's eye view. Looking down, as it were, I couldn't see any part of the side of the train, but only the heaps of grain, mounds of vegetables and herds of animals.

What had presented itself first was a car of shelled green peas, then beans and wheat and other grains. The projection on the white ceiling was as clear and as sharp as if it had been produced by a slide projector. Indeed, the only difference between a show of coloured slides and this one was that here the 'stills' were moving slowly, slowly and continuously from car to car.

I couldn't see much more than one car at the time. Their projection was huge, covering almost half the ceiling.

Amazed and thrilled at this spectacle, I stared at it spellbound. It must have lasted for several minutes, because a great number of cars went by before it vanished as suddenly and unexpectedly as it appeared.

Disappointed that it had switched itself off, I tried to will it back onto the ceiling. Staring desperately at the area where I first noticed it, I lay there quietly for some time. But all in vain. Try as I might, I could not call it back."

We might wonder why this phenomenon is not considered in the usual arguments of objectivism versus subjectivism, or indeed, in discussions about the brain as a projector. The reason for this is, of course, the fact that only two to ten percent of young children report this experience and almost no adults. (3) The low figure with respect to children's reports has no doubt something to do with the reaction of sophisticated adults to such reports by five-year-olds. On the other hand, the low figure regards individuals beyond childhood is *actual* since this phenomenon seems to be utterly absent among adults of our super-sceptical Post-Enlightenment society.

If we were to formulate this occurrence in the simplest possible way, the eidetic vision would best be described as a *projection of a waking dream* or indeed a *lucid dream* that however is occurring *while fully awake*. It might also be seen

as a *variant of a hypnopompic vision*, which often arises out of the last dream of the night and for one reason or another persists well into the waking state. The experience of my own eidetic vision, although not a direct outflow of the dream state, most definitely occurred close to the time of waking up. So the brain could have been predisposed for returning to the dream state without loss of waking awareness.

Another experience I had as a young man that speaks in favour of *the brain as a projector*, which I also published in my first book is an 'accidental' *hypnotic suggestion*. Here is reproduced a copy of it:

"One of the most dream-like waking encounters I can speak of from personal experience, goes back to my first year in the workforce. At that time I lived with an uncle of mine who owned a mixed business. Due to renovations of the dwelling above the shop where I had my quarters, I had to sleep in the kitchen for a few nights. This meant that my uncle would pass through my temporary bedroom in order to get to the garage. He did this every morning at 3 a.m. when it was time for him to leave for the market.

One of these mornings he must have been in a rather playful frame of mind, because he called out to me with an impish cackle: "Hey Kurt, look at this, I've got a snake here for you!"

Only partially hauled out of my heavy slumber by these words, I peered bewildered in the direction the voice came from. Gradually my uncle's silhouette traced itself against the dimly lit kitchen wall. It was strangely distorted and I wasn't sure whether I was dreaming this or not. But, as it moved closer, it took on the form of flesh and blood. Dangling from my uncle's out-stretched hand was a writhing, black snake. Incredulous of what I saw, I rose to prop myself up into a less vulnerable position. But even before I could sit up fully, the squirming reptile drooped in his hand and faded rapidly into a lifeless leather belt."

To this day I see a clear image of the snake that for a few moments looked as real as my uncle's hand. The hypnotic projection overlapped with the one of waking.

Whatever the exact brain functions may be during such moments, an eidetic vision has much in common with them. The wall, onto which it is projected, appears undoubtedly as a waking reality while the vision is much more like an hypnotic apparition or dream image. All this moves the waking reality into the tenuous realm of subjective projection, away from objective materialism and with that into the realm of Karl Pribram's world as holographic projection.⁽⁴⁾

Clearly, the eidetic projection, the hypnagogic and hypnopompic visions, together with the hypnotic event in my uncle's kitchen, topped with Pribram's findings that the world is a cerebral projection of holograms, suggest that the brain is indeed a projector with multiple modes of operation. The two most common of these are, of course, waking and dreaming. In other words the brain, so it would appear, creates both the waking person and the dreamer, depending in which 'gear' it operates. However, when we examine the experiments with psilocybin, for instance, ⁽⁵⁾ something puzzling eventuates: *while the chemistry of the mushroom induces vastly expanded consciousness, or indeed mystical epiphanies, brain functions are considerably reduced*. This is, of course, the precise opposite to what is to be expected while we presume that it is the brain that is responsible for

both the *generation of consciousness and the projection of waking life and dreams*.

There is only one event that can shed sufficient light on this conundrum: The NDE of Pam Reynolds. ⁽⁶⁾ In view of the fact that I have dealt with this case extensively in Brahman's Dream, ⁽⁷⁾ registering all pertinent references, I shall approach this subject here in a more condensed form.

When Pam suffered a basilar artery aneurism, she was referred to Doctor Spetzler who saw at once that the location of the aneurism could not be accessed along usual pathways. Operating on it required a new and daring approach. Consequently he decided to operate on Pam only after inducing hypothermic arrest, which his assisting medically trained staff – *twenty in all* – aptly termed 'stand still'. Thus, the first thing to be done was draining and cooling Pam's blood to 15.55 degrees.

When the operation began, Pam was *brain dead*, her heart was silent and her breath was still. In other words, Pam's body was medically dead. Yet she was later able to report that a sensation of being pulled upwards through the top of her head overwhelmed her, reminiscent of Dorothy's venture in the Wizard of Oz, all the while following the sound of the musical note of D and eventually passing through a tunnel 'that wasn't a tunnel'. While in there, she heard her grandmother calling her which sounded much clearer than something perceived with ears of flesh and blood. In time she was dragged towards a light that was so bright that she covered her face with both hands. Eventually she was able to discern some figures in the glare. They were beings of light, permeated by light. Looking back at this scene she said she understood what these people looked like at their best.

As she was leaving her body, whirling up towards the tunnel, she could also observe the operation from above and later describe it in detail. Everything looked clearer than in normal vision, brighter and more focused.

Also, as she returned from the realm of light she was able to see her dead body, which made her shudder, making her reluctant to return to it. In the end her uncle had to give her a push, so making her tumble into what she described as an icy pool. Her reinfused blood had not yet reached normal blood temperature.

Pam's NDE is, of course, not a singular event since reports of NDEs abound on the Web and have been described in a number of books, the first of which was penned by Doctor Moody in 1975. There, he enumerates the nine characteristics of an NDE, which in the main correspond with Pam's experience. Sceptics like Paul Kurtz, James Alcock and Robert Todd Carroll, for instance, criticised his research in various ways, desperately searching for means to demolish Moody's work so that they themselves could abide comfortably on Terra Firma of material reductionism, remaining convinced that death meant the end of consciousness. ⁽⁸⁾

Pam's adventure after her hypothermic arrest not only supports Moody's reports, but also puts it on a thoroughly scientific basis because of the way it was induced, observed and witnessed. Indeed, it differs in no way from any other substantiation by means of experimentation.

So what has 'Spetzler's experiment' established?

1. The most fundamental of the findings is that consciousness persists beyond death. From this we must infer that the brain does not generate consciousness, as is

widely assumed, but that it only relays it one way or another. It confirms my contention that consciousness is the sine qua non and consequently the ground of existence and with it the matrix and creatrix of all there is.

2. It also shows that the world can be seen without a brain and that perceiving it in a brainless state offers greater clarity and depth and brightness than when it is mediated by the brain. It demonstrates that mystical ecstasy occurs when the brain is shut down as in death. As Teresa of Avila notes: "Sometimes the person is at once deprived of all the senses, the hands and body become as cold as if the soul had fled; occasionally no breathing can be detected". (9)
3. The third point confirms that we ascend after death of the physical body to a transcendental realm, soon passing through an apparent tunnel to where the deceased remain, at least in certain cases, as light beings. From this realm it is possible to return to earth if destiny so decrees.
4. Most importantly of all, Pam's transcendental adventure demonstrates beyond any doubt that we are not the body, but an entity that is wrapped by a body of flesh and blood from which we escape at death. This entity is widely referred to as the etheric, the subtle body or the soul!

In view of all this, the sceptics' *material reductionism* crumbles before our eyes and restores the world view of the mystics who have undergone the same or similar experiences as Pam Reynolds, with the difference, however, that theirs was induced either spontaneously or by means of arduous spiritual practices. But that is not our immediate concern here. What we are interested in most at this stage is what the etheric body must be like, whether or not it is the template for the physical body, for one thing.

When we remember that Pam's instant reaction to the exceedingly bright light was putting both her hands in front of her face, we get the impression that she felt as embodied as when still inside her body of flesh and blood. The fact that Pam's etheric was able to see the operating theatre and watch the procedures in detail and moreover with greater clarity, depth and brightness than when mediated by the physical brain, leads us to infer that the etheric is indeed a template for the physical body and that it wraps itself, when on earth, with a kind of space suit through which the etheric gleams an inferior carbon copy of the world.

In light of all this, it seems natural to conclude that the etheric is something like the first manifestation of consciousness within the human domain. It stands midway between transcendental consciousness and earthly awareness. The sense of self seems to reside deeply within the etheric and is then reflected as the ego within what we perceive as the mind. And just as the world, when projected by the physical brain is of an inferior, comparatively false appearance, so is the ego, embedded in the physical body, an inferior and comparatively false apparition.

While the etheric is of a superior 'substance' when compared with the physical body, it is by no means of the ultimate state of being since it is after all a manifestation of consciousness and not its source. Now, since it is able to shuttle between earth and heaven so to speak, it is a firm contender for being mediator of transcendental data, thus directing what is to transpire on the earthly level of manifestation. In other words, the etheric is the most suitable agent to carry the dreams created in a transcendental loca-

tion to the earthly realm of manifestation and therefore *the best candidate for being the dreamer*. This would certainly concur with the ancient view that dreams are a deity's instructions from which we cannot deviate. (10).

While this must sound strange or downright absurd to anyone who has not studied their dreams, for anyone who has kept a dream journal and compared waking life with their dreams, it will seem feasible, while anyone who has tested his or her dreams according to the procedure I have set out in my essay, "To test or not to test, that is the question", (11) will most likely be inclined to regard it as a natural process.

Such a view is strengthened by frequent reports from dreamers that in their dreams they have, on occasions, a distinct sensation that they are in OBE or the Out Of Body mode, thus enabled to visit locations they were familiar with. Others still, claim that they visit the astral plain in their dreams. From all accounts it is the most likely plain where the 'command centre' is located that directs and instructs the etheric with future scenarios, instilling it with our dreams, the blueprints of waking experience.

While this is difficult to verify, it is more certain that the etheric is the entity that does the dreaming, that it is the first recipient of transcendental instruction, which it subsequently passes on to the physical body. Even though the etheric has access to the transcendental realm, it is not an entity that is everlasting. The 'heavenly realm', where the deceased are resting and recovering from the trials and tribulations of earth is not the ultimate station of human development. The light bodies of its occupants, although seemingly close to pure energy are still entities with limitations, needing nourishment, as transpires from Pam's report indicating that they fed her with something 'sparkling' to revitalise her.

Certainly, the experiments with psilocybin that evoke in certain individuals mystical epiphanies, plunging them into an endless ocean of oneness, while at the same time reducing cerebral activity, as we have seen earlier on, suggest that the ultimate state of being is absolute unity. In other words, we need to picture this oneness as an infinite ocean of consciousness with which we merge like individual drops of water melding into the sea to become one with it.

Such an image readily lends itself to an illustration of why we ordinarily are deprived of this ultimate sense of unity, although we are inextricably ensconced in it, or indeed, *identified* with it. The obstacle in the way is the electrical activity of the brain that projects our world of imagery into this 'ocean', so deflecting our attention from its very embrace.

The area, where Pam met her relations readily permitted her to return to her earthly garb. But when she wanted to go 'into the light', she was warned that if she did, her return to earth would no longer be possible. This raises the question of just what the purpose must be of being held in the transcendental realm as light being? In view of the fact that psilocybin, for instance, opens a path towards total union, the sojourn as light beings can only be a preparation for a new incarnation on earth, in order to allow further maturation towards the final exit and total At-one-ment with Absolute Consciousness.

But that sojourn in the transcendental realm is only a recuperative and preparatory step towards total maturation, which must be completed on earth. The transcendental stopover, in other words, is no more a state of enlightenment as our usual earthly existence. Thus, a return to earth is crucial in order to progress towards total At-one-ment.

The relationship between the transcendental stay and earthly life is comparable to the relationship between dreams and waking, where dreaming functions as the blueprint for waking life.

Perhaps the most instructive case of this and reincarnation itself is that of Anne Frank's return to earth as Barbro Karlen in Sweden after nine years in the transcendental realm. (12) As toddler, Barbro suffered most frightening nightmares about her life as Anne Frank and, just as so many other returned toddlers, she told her mother that she wasn't her real mum at all. It took years of confusion before her mother at last came to understand that her daughter had been Anne Frank in a past life. The decisive moment occurred when the family went to Amsterdam where they visited Anne Frank's house.

When they entered the room where Anne wrote her now world famous diary, Barbro, breaking out in a sweat of fear and anxiety grasped her mother's hand for reassurance. Mother could feel that Barbro was utterly traumatised and when Barbro insisted that one of the walls used to be full of photographs, newspaper clips and other documents - a fact that was at once confirmed by an attendant - mother at last believed her daughter that she had indeed been Anne Frank. Her father however, being a staunch Christian, refused to acknowledge such 'absurdities'. He, like so many other Christians was obviously not aware that it was emperor Constantine who had expunged the belief in reincarnation at the Council of Nicea in 325 AD, in order to maintain the fear of hell and his personal power.

While this occasion was a step forward in Barbro's life, the fact that there is perfect continuity between a past life and a new incarnation is more clearly demonstrated by another, life-changing incident. Barbro was attracted to horses and since she felt earning a living from books was not a 'proper' kind of earning her sustenance, she decided to join the mounted police. This had a beneficial side effect of which she only became aware once she had decided to join this uniformed group of people. Before that she had an irrational fear of uniforms. At the sight of them she became terror struck.

This ground-breaking incident was foreshadowed by her fear of two colleagues who inspired uncontrollable panic in her. Their manner and voices alone were enough to make her lose her composure. Renewed nightmares gave her to understand that they were reincarnations of the German soldiers who had abducted her as Anne Frank from her Amsterdam dwelling. Clearly, standing up to them as reincarnated mounted police became her opportunity to rid herself of the fear of uniforms and their inherent threat. And standing up to them she did. Barbro strongly believes that it was *her choice* to have stood up to them. She claims that this incident showed her that we all had choices in life and that this was the reason for having written a particular book about it.

However, Barbro's case clearly shows how we fool ourselves in believing that we have choices. True, choice is accompanied by a feeling that we have choices. Feeling it is and no more. That Barbro thought it was not a 'proper way' of earning a living by writing books, and consequently sought a different way of earning a living, was clearly an *irrational justification* for such a prolific writer. This exact same situation arises in the case of posthypnotic suggestions. The hypnotised subject, when back to the normal state of consciousness, is unaware of the command given to him or

her while under hypnosis and so attributes a '*good reason*' for having executed the absurd command the hypnotist issued while the subject was in trance. (13)

It could not be clearer that the life path Barbro took was well designed to progress her in particular areas of earthly existence. It was destiny's choice - the choice of her nightmares and dreams - and not that of either Barbro or Anne.

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