

## Sleep and Dreams are Fully Automated, so why should Waking be any Different?

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It is said that when Edmond Halley once spoke depreciatively on the subject of astrology, Newton berated him with the remark: "Sir Halley, I have studied the matter, you have not"! [1].

This is a well-established anecdote obviously reinforcing the notion that Newton believed in the deterministic force of astrology. As it turns out, while a student, the incomprehensible astrological diagrams and calculations baffled him and set him on a course of studying geometry and calculus. This soon led him to the conclusion that the pretended science was vanity and emptiness (Ibid).

Some more comprehensive research into the matter reveals that Newton's secret passion had not been astrology, but alchemy and theology. It will therefore not come as a surprise that the true source for the cited anecdote derives from such metaphysical interests. Thus, Newton's repartee to Halley's belittling remark on religion, although still identical, was no longer directed at astrology, but at theology instead (Ibid).

The two versions of this famous anecdote are a perfect illustration of how easily anecdotal traditions are perverted. But more importantly, they also reflect the uncertainties and contradictions that beset astrology. Opinions on the subject are not only divided among the general public, but also among astrologers themselves. While some say the stars impel, others insist that they compel. To the latter belong those who would favour the first anecdote. They are the determinists.

There is actually solid evidence that the stars do determine our behaviour. Solange de Mailly Nesle, for instance, reports that Dr. Jonas of Czechoslovakia and Dr. Miavec of Yugoslavia have devised a method of determining the sex of children at the moment of conception on the basis of the lunar cycles. According to their research, "it has been possible to develop an individualized method of contraception, whereby the angular relationship between the Sun and the Moon at the time of a woman's birth can indicate fertile phases throughout her life" [2].

If this is indeed a trustworthy report, then there can be no doubt that the stars do compel. Obviously, they would not only determine the sex of the child and the woman's phases of fertility, but also the mathematics of the astrologers engaged in such calculations. In short, astrology of this ilk supports the view of the determinists. At the same time it also underpins the view our forebears held with respect to the determining power of our dreams.

Logic alone will go a long way towards substantiating such a view. Indeed, when we consider the connectedness of dreaming with waking, the manner in which one follows the other with iron regularity, this becomes highly likely. Indeed, on closer examination we discover more similarities between waking and dreaming than differences. If we feel that the dream is more ethereal than waking, our view of things will change substantially when we consider that the solidity of the waking world is really no less illusive. On the atomic and subatomic level, for instance, the apparent firmness of the waking world soon dissolves in a mass of vibrating energy.

But even on the surface, the world of matter is nowhere nearly as stable as we blithely assume. Even though we seem to return to the same home after an outing, for instance, the material of its structure has changed during our absence due to the aging process. In other words, we cannot really return to the same home we left hours, or even minutes or seconds ago. In short, the waking world is as much a stream of impressions as is the imagery of our dreams. The closer we examine this, the truer it becomes.

Also, let us look at the sense of space in dreams as compared with that in waking, for example. In the dream we are able to wander large fields or even fly long distances, yet all these experiences are confined to the dimensions of our head. Clearly, space in dreams is perfectly illusive. A little reflection will show that space in the waking world is really no less illusory. We only need to recall that a friend of ours does not appear to be of the same height close by as when he stands up on a distant hill. We attribute this to optics and think no more about it because we are used to the 'elasticity' of the visual field.

'Elasticity' equates 'instability, which in turn detracts from the apparent reality status of the waking world. We consider dreams unreal because of their fluid and ethereal nature, because in our dreams we seldom return to a familiar base, and when we do, it is usually drastically altered. But above all, we regard them as insubstantial imagery because they are not only the product of our brain, but are somehow confined to it.

If we think that it is different with regard to our waking world, we are in for quite a shock, for according to Quantum Mechanics' double slit experiment space is not just elastic, but a total illusion. It clearly shows that distance is no object, something that parallels entanglement of two particles or photons where the second one, no matter how far it may be from the first one, reacts instantly to a change in the first one, thus making nonsense of the speed of light and with it of space [3]. Moreover, the same experiment also shows that 'energy', typified by an interactive dualism, only 'coalesces' to matter as we focus on it. In short, the world cannot exist as such, but only unfolds in a living medium, the mind - in consciousness.

Thus, both the waking experience and the dream are equivalent emanations of consciousness. They are not separate entities, but are alternating and interdependent parts of one and the same and only reality: Consciousness. They are two phases of one and the same stream with only one difference: while one projects its imagery outwards, the other contains it inside the skull.

Confirmation of outward projection comes not only from the mystics, but nowadays also from the latest scientific findings. Karl Pribram, for instance, likens the brain to a holographic projector where information can be stored on plates non-spatially [4]. This allows for an indefinite amount of information to be held in the brain. And, if it shares this quality with holography, it is more than plausible that the brain is capable of projecting the entire universe. As well as that, holography allows for omnipresence, which is demonstrated when such a plate is broken. Every piece, no matter how small or large it may be, reflects the entire content of the original plate.

The notion of omnipresence concurs with the mystical view of the world. It has been part of Hindu lore for millennia. Perhaps the Avatamsaka Sutra best formulated it in the third century:

“In the Heaven of Indra,  
there is said to be a network of pearls  
so arranged that if you look at one,  
you see all others reflected in it.  
In the same way,  
each object in the world  
is not merely itself,  
but involves every other object,  
and in fact,  
is every other object” [5].

It's not difficult to see that this view tallies to a high degree with QM's discovery of entanglement. It reveals, as we have already seen, that space must be an illusion since the distant partner of the entangled pair is affected at the instant the one nearby is 'touched', regardless of the distance between the two. It also bespeaks the union of existence as expressed by China's foremost mystic, Chuang Tzu, when he said: *“Heaven, earth and I were produced together, and all things and I are one”* [6].

Chuang Tzu's assertion that I and the world are one is decisively underpinned by omnipresence. Since everything in existence is one, where one object is also every other object, it must follow that dreams and waking are in essence one as well. One stream, two phases, as I have said. In light of this it would be nonsense to say that dreaming and waking are independent and unrelated phenomena. The exact opposite is the case, as I have already pointed out.

In short, the two phases must be intelligently correlated. In fact they are, despite their different forms of projection, sequential like an architect's blueprint of a building and its subsequent construction. In other words, the nocturnal dream is the blueprint of waking and so directs the stream of imagery much as the 'nocturnal' stars compel the events in the world of daylight.

In recent times there has been much confirmation of the dream-waking continuity. One example that supports the notion of sequentiality is Domhoff's "Continuity Hypothesis" [7]. Another, even greater support comes from the ISDA that singles out certain dreams as Psi-Dreams or psychic dreams. Dreams in other words, that anticipate future events. The ISDA invitation, for example, to join the September-October 2015 conference is headed, "Leaping into the Mystery of Psiber Dreaming: The PSI-ence of Dreams".

What this means is that a certain number of researchers believe that at least some dreams are anticipatory. If we add to this that nature is consistent throughout, we have to conclude that it is not the dreams' anticipatory power that fails us, but instead, the investigators' power of observation.

In October 2014 I published in the "International Journal of Dream Research" a paper on a scientific method of verifying or falsifying the dream's capacity to access the future. It is entitled "To test or not to test that is the question" (Is there a way of verifying the validity of the interpretation of the dream?) This test is based on the sexual interpretation of the dream because it has the shortest manifestation span and therefore yields 'instant' results that can be verified or falsified on the day of the dream (Just recall the so-called 'wet dreams' that manifest even before the dreamer is quite awake!).

This contrasts with the non-sexual aspect of the dream story, which manifests only in parts on the dream day, while other parts will manifest on the second day or later. This makes it extremely precarious with respect to verification, especially when a dream waits for years to fully manifest, as in the case of Sikorsky's boyhood dream that became a déjà vu only 30 years later. In light of this test, there can be little doubt that dreams are indeed the blueprint of waking. There is no other test that I know of that confirms the perception that waking life is predetermined.

Of course, such a view must have enormous ramifications. The first one that comes to mind is the question of guilt. As Omar Khayyam complains in verse 148:

“When God of our existence shaped the day,  
He knew our actions would be His way;  
Without His mandate was no sin of mine,  
Then why doom me to burn on Judgment Day?” [8].

Why indeed! But here we are not concerned with justice, but instead with sleep and above all sleeplessness. In short, the question is if anything can be done about it? Not unless our dreams grant a remedy. So what is the use of worrying about it? Worry is never any help. It only embeds the concern that we can't sleep even deeper. It is like with the test of thought control that goes like this: “Try not to think of an orange in the next five minutes”.

When we do that, something interesting happens: we can't get away from the orange. No matter how hard we try, it will surface time and time again! In contrast to this, the opposite happens when we try to keep the orange in our thoughts! It slips into oblivion no matter how hard we try to hold on to it. In short, the stream of thought will always dominate our efforts.

This highlights the situation in which we suffer from sleeplessness. Like Omar we complain, gradually slipping into a state of desperation. We become the blowfly that frantically bumps against the glass of the window. In the end we reach for one pill or another, the road to addiction opens up.

When an octopus is trapped, it looks for a breach through which it might escape. It sizes the gap and when it finds it too small to squeeze through it, it lies down, resigned to its fate. What wisdom, what composure!

Aesop has a fable that commends such behaviour. It is entitled “La Forza del Destino”, the force of destiny. It is about a timid old man who had a son who was a passionate lion hunter. One night his father had a dream that his brave lad got killed. In an effort to prevent this from happening he built a palatial hall in which he held his son captive so that his life would be preserved. In order to compensate for his loss of freedom, his father had the walls of this luxurious prison decorated with pictures of the lion hunt. It wasn't long before the prisoner rebelled against his captivity. In a fit of anger he lunged his fist in the face of one of the lions. A splinter lodged itself under his thumbnail causing a severe infection. A high fever followed from which he quickly died.

Every Aesop fable has a caption of the moral of the story at the end of it. In this case it is: “A man should resign himself to his fate with patience and courage, for no artifice can deliver him from it” [9].

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