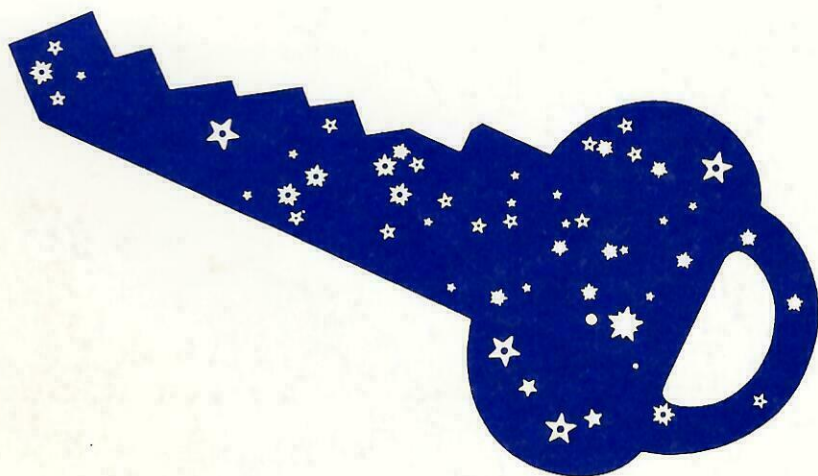


DREAMS
ARE
THE KEY
TO THE
COSMOS

THORSTEINN GUDJONSSON



Til heimspokistöfu

Dr. Helga Pjeturs

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QUESTIONS OF THE COSMOS

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BIORADII
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*To my wife – who understands
To dreamers – who remember
To future generations
– who will be none except for the subject of this book*

DREAMS ARE THE KEY TO THE COSMOS

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Introduction

by John Alexander

The nature of dreams is still ultimately a mystery. Like all the profound questions that stimulate the philosophical side of human nature, dreams are an enigma that have prompted countless theories and ideas, all of which may lead to a deeper understanding but which will never finally resolve the issue. We may say that dreams provide an insight into the nature of man's personality, the "mask" of the inner being, but the "inner being" can never really be analysed.

The modern approach to dream interpretation, in the footsteps of Freud and Jung, is to rationalise as far as possible, to attribute dreams to the picture world of our own subconscious.

Dr. Ann Faraday, a popular exponent of this style of dream interpretation writes in "The Dream Game":

"The power of the dreaming mind to show us the thoughts of the heart that have passed us by during the day, with all their vast array of associated memories and fantasies, comes first and foremost from the fact that the sleeping brain is not having to pay attention to the outside world. Over and above this however, the dreaming mind is able to bypass the prejudices and social pressures that so often prevent us from facing the thoughts of the heart straightforwardly in waking life. The dreaming mind cuts right through the pretension and self-deception of the waking mind, riding roughshod over many of our most cherished illusions and showing our feelings for what they really are.

But even this is probably not the whole story about the

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power of dreams. Brain-wave records indicate that the dreaming brain is even more active than the waking brain, which may mean that it is capable of more work in a given amount of time. Dreaming may show the brain running over the experiences of the previous day or two at a faster rate than in waking life, bringing to our attention all manner of things we have felt or perceived subliminally but have simply not been able to register consciously. This could also account for the dramatic vividness and exaggeration of feelings in dreams, both pleasant and unpleasant”.

Such an explanation of dreams, highly acceptable to the modern mind though it may be, and certainly not in conflict with anything Jung or Freud might say on the subject, seems lacking in explaining something intrinsic to the very nature of dreams. And that is the alien-ness of the dream images. The very strangeness of the worlds into which we often find ourselves brought during the hours of sleep. How do we rationalise the bizarre landscapes we have never seen before, or visions of holocaust greater than anything known on this planet, or glimpses of a perfectly ordered world, idealised to the last detail, often a world in which we are the observer, or even a completely new character with a whole new set of values and morals?

Even Dr. Faraday is compelled to write: “. . . Science is still a long way off from having any comprehensive understanding of dreams . . .”

To the aboriginal natives of Australia the “Dream-world” is a reflection of their reality, their real home, while material life is a brief transient illusion.

Edgar Cayce believed that dreams gave visions of earlier incarnations, but that such dreams must be interpreted as relevant to the dreamer’s present situation, for they are memories relevant to

the needs of the here and now.

Carl Jung wrote: "In each of us there is another whom we do not know. He speaks to us in dreams and tells us how differently he sees us from the way we see ourselves . . ."

And possibly the most profound thought on the nature of dreams comes from the Taoist philosopher Chung Tzu. "Beneath a tree I feel asleep and dreamt I was a butterfly, a butterfly flying about and enjoying myself. Suddenly I awoke and was myself again. I did not know whether it was me dreaming I was a butterfly, or whether I was a butterfly dreaming that I was he, sleeping beneath the tree".

As with all the profound questions of life, we may never understand the full meaning of dreams, but we shall always seek a deeper meaning. To the author of this book, Thorsteinn Gudjonsson, and the pioneering Icelandic philosopher, Helgi Pjeturss, dreams are visions of other worlds, other galaxies – telepathic projections across the universe.

On the surface such a claim may seem far-fetched yet on further investigation it becomes apparent that this book is one of the most original works to be published on the subject of the interpretation of dreams. Thorsteinn has concentrated some of the ideas presented in an earlier work "Astrobiology – The Science of the Universe" (1976) to present a challenging concept of unified life throughout the cosmos, where dreams, like the electrical impulses of the body's nervous system, link the life-forms of this planet to the planets of other solar systems and in other galaxies.

Now the interpretation of bizarre and often totally alien images thrown up in dreams, takes on a new significance.

The term "extra-terrestrial intelligence" (ETI) was coined by the author and recorded in an article in the New York Herald Tribune in 1965 and subsequently adopted by an international scientists' congress in Byurakan, USSR in 1971 – where people

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like F. Crick, Sagan, Morrison, Kardashev, and v. Hoerner participated. Life on other planets is an underlying motif to Thorsteinn's work and in this area of study he provides in-depth accounts and evidence on the existence of UFO's and extraterrestrial life. Telepathy and dreams have been the subject of other books, but the idea of telepathic communication from other worlds through the medium of dreams is an area investigators have neglected.

At the above mentioned top-scientific congress, the celebrated Soviet biologist and parapsychologist, Eduard Naumov ex auditorio stated that: "telepathy should be applied for communication with life in other solar systems".

Experiments in dream telepathy have already been carried out in the United States by scientist and parapsychologist Montague Ullman and Stanley Krippner demonstrating the plausibility of telepathic thought and dream transfer, and the work of the Soviet scientist L. Vasiliev, who died in 1966, showed that long-distance telepathy was indeed a possibility.

Thorsteinn's sources are rich and varied: from numerous case studies to literary dream-visions of Nordic mythology, and the often neglected ideas of the great Swedish philosopher Emmanuel Swedenborg. The theories derive multifariously from the work of the Icelandic philosopher and geologist Helgi Pjeturss (1872 – 1949), who in his middle and later years, afflicted with insomnia, began to study the nature of sleep and dreams intensely. Some relevant writings of Dr. Pjeturss, together with some biographical notes are included in the three Supplements of the book.

No work can provide the final answer to the intricate and profound question of the meaning and nature of dreams, but this book may stimulate a good deal of thought and hopefully challenge the blindly rationalist approach of so many modern theorists.

John Alexander – Stockholm 1982

Author's Foreword

If we could return to the year 1500 and ask a man of that period about the nature of the stars, the answers given to that question, even by those of most insight and readiest answers, could neither be precise nor comprehensive. Some would state that the subject was too sublime to be approached. And although some of the better informed even then knew of the spherical form of the Earth, Flat-Earthism was by far the predominant opinion.

If we had asked some academic authorities about 1960 and later about the nature of psi-phenomena, most of them would have answered that the question was not about the nature of the phenomena, but only about their existence.

If we had asked at the same time about sleep and dreams, the answers about sleep would have been rather indeterminate. But, as far as dreams are concerned, many would then have emphatically recommended some authorities in psychology, that are even still in fashion today, although certainly not as absolutely as then.

Since that time extensive research has been done and publishing activity has expanded, but nevertheless expressions like: "we still don't know what lies behind our basic requirement for sleep" or "is sleep merely a vehicle for the dream state?" are recurrent in the research literature, at least by writers who are frank enough to say so much.

There are many cases in the history of science of some great discoveries being suppressed or ignored, which later found acceptance only by the way of rediscovery, or in fewer cases, by reacceptance. Giordano Bruno's discovery of the structure and the age of the universe, and of the nature of all things; Lamarck's great conception of the biological evolution; Mendel's discovery of the hereditary laws; and Thorodd the Runemaster's basic phonologi-

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cal descriptions, are some of the dazzling examples of the “covering up” of great things rediscovered later.

Which are the basic discoveries that *have been made* already, and yet await their rightful recognition? The “information flow” of our days certainly doesn’t ensure that all good theories become sufficiently known. A clear conception by the mind and an effort of the will is always needed for the pioneering steps. I am sure that a number of thinkers and writers are now convinced that they are themselves connected with real discoveries that are too valuable to be ignored. If we agree with the idea of progress we should certainly be concerned when attempts are made to show again something vitally important that has been silenced down.

Of particular interest in this respect are those scientists, thinkers and earnest enquirers who concerned themselves with the *nature of life*, life in the cosmos, and communication with other life stations in the cosmos. Such thinkers are now considered the intellectual vanguard of mankind; and the more success the proponents of such themes have amongst us, the better are the chances for survival on this planet. Those are the Friends of mankind, but those who invented hypotheses to exclude the possibilities of direct communication are its enemies, consciously or unconsciously. I have particularly in mind those who propagated an absolute velocity limit to information delivery between stars.

Speaking of survival, I have of course in mind the problem as it presents itself to us now, for it is becoming clear that we are the generation that has to decide for all others about the life or extinction of the species. I lack words for those, if any, who believe that “future generations will solve the nuclear problem”. If we don’t solve it, there will be no future, in this region of the cosmos. It is now or never, for planet Earth.

Some years ago I made my first attempt to introduce, in the form of a book, to the English reading public, the philosophy of Dr.

Helgi Pjeturss (1872 – 1949), an Icelander, whose writings, creative philosophical work and scientific achievements almost exactly fall within the span of the first half of our century (1899 – 1949). By his career a geologist, by his prolonged studies a biologist and a philosopher, Dr. Helgi approached the question of sleep and dreams in a profoundly original and courageous manner, which we are here trying to introduce. In a supplement I am adding a sketch of the life and work of the philosopher.

My book on this subject, *Astrobiology*, spread far and wide through manifold channels, and I am grateful for the numerous responses I have received. I even hope that I managed to give a comprehensive picture of this many-branched subject – but I must stress that the prime source of information about this philosophy still is and always will be Helgi Pjeturss's own writings in Icelandic, – a language he mastered in such a way that it can only be compared with the style of the best Saga writers, of the Old Icelandic period.

Of further additions to this work of Helgi Pjeturss's can be mentioned that of Th. Jónsson-Úlfstödum, whose philosophy of memory I consider a highly valuable contribution both to the dream work and to our philosophy in general. In the case of dream work I felt myself entirely certain of my ground only after adopting that addition work.

An obstacle to the distribution of *Astrobiology*, which was not foreseen, appeared to be the uniqueness of the subject. The book-sellers did not know where to place it in their shelves! Some put it among the occult books, some among the academic philosophy books, some with biology and so on. And it nowhere fit in. This made me and an English-Australian friend, who had already occupied himself thoroughly with this subject, think about the matter. His advice to me was to take out of *Astrobiology* the chapters relating to dreams specially, complement them with further art-

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icles, and focus the new book upon this special subject. The proposition could not have been more in accordance with my own ideas. Since I first began to concern myself with those matters it has become increasingly clear to me that the discovery of the nature of sleep and dreams is the kernel and the centre of all the Nýall-philosophy. I accentuate that it is a discovery we are concerned with here, not a vague hypothesis or merely some „wise remarks”. But as soon as the dream theory is understood and accepted the rest of the work will find an easy access, and the reality of life after death will lie before us with an unerring clarity.

Dreams are, already for the beginning enthusiast, a fantastic field of study, and anybody who gets acquainted with the theory here offered, will find it still more challenging, fantastic and yet realistic, than he ever could have imagined. We get closer to the irresistible charm of this Cosmos which is ours. We get a clearer conception of how to deal with the immense dangers threatening all life on this planet and we learn how we as individuals can, by mental effort, improve the state of our noosphere, – the bioradiative field that surrounds our earth, – without any expensive or complicated means. The Law of Determinants opens up fantastic possibilities for those of us who have the power of Will in themselves, and just for that reason, want to apply it for good purpose only.

I have called this introduction to dream psychology: Dreams; the Key to the Cosmos. Those who dare take up this key will learn that it gives not only access to what can be seen, on the other side of the door, but also to the power that awaits those who have learnt to see.

Telepathy is an Energy Transfer.

It happens to certain persons, sometimes, that they become aware of their telepathic ability, that is, their ability to receive mental contents from other persons – or to send them – without the intermediary of perceptible signals. For obvious reasons, reception is more easily recognised than sending. This phenomenon has been observed and reported from the earliest times. Heraclitus is said to have taught that in dreams, pictures of strange places, and the appearances of men, alive as well as deceased, are brought to the attention of humans, without the assistance of the senses. Apparently this fragment derives from a profound theory, of which the most part has been lost, but clearly telepathy is involved. – *Njáls saga*, in simple, straightforward terms, relates how the clairvoyant Helgi Njálsson, of Bergþórshvoll, when he was in the Orkneys, told his landlord accurately about hostile preparations on the Scottish mainland, before any rumors could have crossed the Pentland Firth. In many of the *Sagas* such occurrences are reported with clarity and accuracy, and it is clear that the writers were familiar with experiences of that kind. In the *Christian Scriptures* there are many remarkable instances of that kind; and in the 19th century, an age of education and progress, this ability gradually become known under the name ‘telepathy’ which means ‘sensing from afar’, – or being sentient to things at a distance. Arthur Schopenhauer, near the mid- 19th century wrote that suspicion and doubts as to the reality of this phenomenon were indeed no sign of scepticism or scientific caution, but just of plain ignorance. – Near the end of the 19th or at the beginning of the present century, education and culture had in many circles reached so high a level that this phenomenon was widely accepted by the more advanced individuals. This can be concluded, not least from the

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fact that some of those who wanted to cast doubt upon the mounting evidence for survival after death and survival messages, tried to explain this evidence away by assuming telepathic contact between sitter and medium. In this way they meant to be able to explain the information otherwise attributed to the deceased person. — This use of the telepathic argument shows the high prestige of the phenomenon of telepathy at that time, for no one tries to explain away a strong indication, by reference to a dubious matter. On the whole, the intensity and recognition of such phenomena was on the increase. The movement of Spiritualism found many adherents, and several scientists felt that the phenomena reported from that quarter were worth serious consideration.

So these matters stood in the early part of the present century, and up to ca. 1930 one may speak of a steadily increasing influence of these subjects upon the minds of men. The optimistic trend, the belief in a progress of humanity, was, I believe, one of the main conditions for the generation of strong and sound phenomena as well as for an intelligible discussion about their nature.

In spite of the abundant evidence of telepathy and other such phenomena of the mind, it was a long run from their being generally accepted by human society. The opposition against such things mainly came from two different quarters: That of gross ignorance and religious fanaticism, which maintained that all “meddling” with such matters was to be forbidden lest it would lead to “the perdition of the soul”, further being specified by the various congregations. Such people usually didn’t deny the existence of the phenomena, but insisted upon their perditionous origin and consequences. The other opposition came from conservative scientists, who believed that the results of psychical research were contrary to the logic of their science, and therefore had to be rejected together with all other superstition. These two very different currents of thinking, or non-thinking, became mixed up in the

most paradoxical ways, often with chaotic and pernicious consequences.

About 1930, when the dark clouds foreboding the cataclysm of World War II began to assemble at the horizon, the opposition to the freely generating phenomena increased, and the next decades saw a marked decline of these matters as a whole. However, the struggle directed parapsychology into a new line of work, and methods were developed that proved helpful. Instead of the quest for the "great phenomena" capable of rendering final proofs, attention was turned to the collection of smaller instances, adding evidence little by little. The Lamarckian psychologist William Mc Dougall was the main architect of the new strategy. J. B. Rhine became the prime investigator, and it seems as if the first target of his work was to "prove telepathy" by a number of controlled experiments, that could be treated statistically afterwards. J. B. Rhine conducted his work with these matters in such a way that it earned him respect and fame, as well as affording the phenomena *per se* scientific recognition – in spite of the fierce prejudices. And even if Rhine himself later became doubtful as to whether the phenomena investigated by him were actual telepathy, his work generally strengthened the notion that "there is something in all this", and those who argued for phenomena could refer to his work. It is to the honour of the Americans that during a very dark period in human history they provided such an intellectual freedom, that those investigations and their publication were possible.

Experiments related to telepathy were conducted by J. B. Rhine and his associates for many decades, and they became widely known as a solid argument for the reality of mental contact without the assistance of the senses, conceived by him as 'extra-sensory perception' or ESP. But in spite of the weight of the argument and the integrity of the researchers, those results for a long time had little success in turning the trend of opinion. Still, official re-

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cognition was far from being established, and misinterpretation and disregard, to say the least, was frequent. Somehow, J. B. Rhine's method and philosophy had not the power of expansion in it. It seems never to have been discussed very openly in connection with these results whether the "extra-sensory" relation also was entirely "extra-somatic", that is: occurring without any participation of the body – which, if true, would mean that the body was a rather superfluous thing. – The delicate question of monism or dualism was keenly evaded, and the whole subject seemed on the way to being quietly but efficiently lulled down.

But how it happened, that in the late 1960-ies (or a little earlier) interest in these matters began to rise anew, is a world process that will probably be judged quite differently by individual observers. The present writer maintains that the *Space Age*, in spite of all its deficiencies and shortcomings, gave a favourable environment for a renewed interest. Confidence in a large scientific project and in a great enterprise created common optimism, and with optimism, the spirit of enquiry was stimulated.

When telepathy is being considered, several questions about the phenomenon arise in our mind: What is it like to experience it? What makes it happen, i. e. in what kind of situation can it be expected? What exactly is it – what distinguishes it from other phenomena of similiar kind? What is its nature, mentally, physically and physiologically? And what is the proof for it!

As regards the last question, one could say that the proof is difficult but the truth obvious. The difficulty of proof lies partly in the close connection of telepathy with the personal life of the subjects involved. You cannot force yourself into the situations of life, and you cannot force telepathy into them. But it comes like a gift, and you can observe how it comes. And it comes more often than most people believe, even those most concerned with it. One thing however can be immediately stated about a regularity in its

occurrence: that in a society, or even in a group of acquaintances, where emotions are freely revealed and phenomena readily accepted, these phenomena appear more frequently than in circles that are under the influence of negation. I shall give an example.

A case of psychokinetics was reported, and a kind of official debate resulted, which of course tended to discredit the phenomenon and derogate the persons involved. The case was widely talked about. I met a friend of mine who had been interested in "psychic" matters, but now, for some reasons other than factual, as it seemed to me, he inclined to the prevailing opinion. I couldn't agree with him, and reproached him for following the course of the majority. My words seemed to make some impression upon him, and he began to think again. Then quite spontaneously, without having any reason to do so, I asked him about the antifreeze on his automobile. I was about the most unlikely man to ask about such a thing – I just knew the word and somehow it escaped from my lips. "That is strange" my friend observed, "I have been struggling a part of the day for getting the anti-freeze for my automobile, and my mind was full of this when I came here". He took this for a genuine case of thought transference. That is how it works to take side with true psychic phenomena. The prejudices retreat, and the access to the telepathic energy is opened for the mind.

What it is like to experience it?

I sat in a circle with a few attendants (8–9), most of whom I knew very little. The meeting was routinaire and we sat down comfortably in a friendly, unrestrained atmosphere. A light doze came upon my eyes – but only for a second or two, and then I was wide awake again. But during that short nap, a 'dream' had entered my mind, and its contents was just a couple of words – with a slight illumination of the mind accompanying them – and the words were: ". . . in the Andromeda-Galaxy . . ." It was completely clear to me that these words were not of my own. I had not been

thinking this, and they were there all of a sudden. Apart from that, there was a grammatical specialty in the received words, which is not mine. It was in Icelandic: “Andrómeda-Vetrarbrautin”, while I always say and write “Andrómedu-Vetrarbrautin” (u for a).

After some time I had the opportunity to ask over the whole group whether any of them, at the very beginning of our sitting, had been thinking of a Galaxy. None of them had, except a young participant, whom I had already figured out as the most likely to have such thoughts. He admitted that he had been thinking such a thought at the moment we sat down. He added that right before taking place, he had gone to the other end of the saloon and had a close look at a page size picture of the Andromeda Galaxy, which was hanging on the wall among other photographs.

Then I asked him about the grammatical specialty. He said that he always used the form “Andrómeda – Vetrarbrautin” and so he had thought of it this time. That is, he had been thinking, not only the same thought as I had received, but *in the same form as I received it*, – and that form was different from mine.

This is how it is to experience telepathy. Words pass, from brain to brain, and the receiver can recognise them by their spontaneity and their lack of relation to his own habitual trains of thought.

What is the nature of thought-transference? The importance of this question can hardly be overestimated, and yet it is a simple and plain question. It will be clear to the reader that it is not only *thought* that is being transferred, but also a state of the brain, corresponding to the thought, is reproduced in another brain. But the transfer of a state means the transfer of energy. *Every thought transference between persons is an energy transfer between brains.* The relation between mind and matter can never be understood except upon the assumption of the reality of telepathy, and in the succeeding chapters of this book that energy relation of telepathy will be further elucidated.

The Undeniable ESP

Bioradiation and Bioinduction.

In the course of his investigations into the nature of mental and vital transferences, H. Pjeturss formed two important scientific concepts which describe those processes in two different aspects. He writes about 'bioradiation' and 'bioinduction'. Both terms occur in his writings as early as in 1912 – 1914. *Bioradiation* is the form of energy transmission from an organism to another, or from a soul to another – which wording is also justified, – and consequently from one locality to another. *Bioinduction*, on the other hand, is that "tuning in" of nerve systems, which is being effected by that kind of energy. Bioinduction and bioradiation are the *fundamental principle* underlying all manifestations of life and mind, and the active factor in all psychic phenomena.

H. Pjeturss was able to show, by precise comparison of various cases of hypnotism, mediumism and psychic healings, that the induction has various stages of intensity and emotional proximity, and that it can even be carried so far, that the I-feeling of a person is being induced in a subject. Then the latter feels that he is, not himself, but the person under whose influence he stands. And that is exactly the same as happens with us every night in our dreams, when we adopt the consciousness of a dreamgiver. A close affinity was found to exist between the various stages of psychic, mediumistic and hypnotic stages of consciousness on one hand and the dream life on the other hand. *The dream life, the dream investigations, which H. Pjeturss had conducted mainly by self-observation, became the clue to the externally observed phenomena of psychical research.* And in the connection and comparison of both fields the truth of the bioradiation concept was further confirmed. A new relation to the meaning of the ancient Greek concept of

nous was also found. But above all, H. Pjeturss stressed the physical reality of bioradiation, its relation to physical, organic processes, and its interstellar nature, the galactic and intergalactic contact which his dream researches had revealed. The bioradiative transfer consequently indicated an unheard-of dimension of velocity, and a new conception of the whole of physics was being initiated.

The basic phenomenon of all mental processes, referred to in a previous chapter as *telepathy*, is now, with another word, *bioradiation*. What the nature of bioradiation is can be further elucidated by the following considerations: the atoms, we are told, are energy centres emitting radiation into the surroundings and into the vastness of space. Proceeding from the wave nature of radiation, Michael Faraday concluded that every single atom influences all other atoms, that is the whole universe. These electromagnetic waves of Faraday, travel with their own particular velocity, which is often called the speed of light (ca. 300.000 km/sec).

Now there is every reason for *Man*, who is concerned with these problems, to ask himself: "Am I, who have been studying all this, forming my concepts and finding out a lot about it – I, who am so complex in structure and multifarious in behaviour – am I not worthy of being an energy centre of my own kind, no less than these tiny bits of substance which I have called the atoms? Is there no Man influence as there is atom influence upon the universe? Has my organisation no direct influence of its own upon similar structures of the same kind (persons)?"

The question can be posed differently: If the atoms, units of the lifeless or pre-vital stage of matter, have an expression of their structure which is their ability to transmit an energy of their own, why should the life forms, which represent a higher stage, not have an energy of their own to transmit into the whole universe.

These questions can be answered by a direct quotation from H. Pjeturss's work *Nýall*:

“Even now it is possible to determine what these influences of everything upon everything are aiming at. Every single movement that occurs in the universe, every single particle that exists, endeavours to reproduce itself throughout the whole universe. It attempts to bring the whole universe into harmony with itself. From every being, the largest and the most complicated one, to the smallest and the most uniform one, there proceeds a radiation that aims at the reproduction of that being.”

(Nýall p. 47)

In the quoted passage it appears with clarity that bioradiation is not to be considered as anything apart from nature or beyond the reach of physics, but just as a kind of extension of the inorganic forces, that have been so thoroughly studied by our physicists. On the other hand the inorganic forces can be seen as an extension of the higher forms of energy – and the “physical universe” is so only one aspect of the biological universe, each of course being in the same time, place and matter as the other and none of them having any possibility of existing without the other. Nature is a coherent whole and nature is everything, but there can be discerned different stages of perfection in nature. For example, “in the physical universe”, signals traverse only with the speed of light, and the stellar depths are in that respect so to speak unbridgeable. In the biological universe however, the energy traverses the same distance instantaneously. The life forms exchange energy regardless of distance and the more complex their structure is, the greater are the possibilities of communication – when these structures enter the proper relation. The ancient Greek teaching of the ascending stages of existence: Moving Principle – Nous – World Soul – Lower World Soul – Nature, now can be seen in a new context and shown to be in full agreement with rational knowledge.

At this stage of our exposition we may make a kind of confession. Although the bioradiative-bioinductive processes always were conceived as a scientific matter and expressed in scientific terms by dr. Pjeturss, logical conclusions or deduction from separate cases were neither the first origin nor the sole reason for his bold statements about the reality of this phenomenon, but the simple fact that he *saw* it. Helgi Pjeturss had seen bioradiation before he announced its existence. In his great vision of 1910, (see his biography p. 158), he saw these rays in their indescribable splendor, as they emanate from their origins in the realms of perfection somewhere in the universe. It was not until afterwards that his logical, scientific thinking began to operate with this experience and relate it to the minor appearances of the same principle which can be observed in our surroundings and in our more ordinary experience. It will be evident that the related experience had its origin in contact with an exceedingly high level of perfection. But even in the intermediary stages of perfection, not so very high above ours, – although much better off in most respects – those who live there can see the bioradiation from plants, objects, human beings, with their bare eyes. When a person on our earth bioinductively becomes a partaker in these amazing sensations of the advanced ones, he or she doesn't know that this is actually on another planet (any more than the unsuspecting dreamer knows of this origin of his dream experiences). The visionary thinks that this is something going on around him, which he is personally privileged to see, rather than the others who do not see the same. From this experience are derived the widespread, but confused, ideas of the *Aura*. Those who see the *Aura*, are usually in a dream-like, or reverie-like state while they "see". It would be a grave mistake to believe that the *Aura* as reported by clairvoyants has the same relation to our bodies as the photographed bioradiation of living tissues. Our real aura, which is bioradi-

ation, is much less extensive and less developed than that clairvoyantly perceived. And the Determinant influence upon the sensitivities is decisive as to the character of the Aura they see, and therefore there is often an affinity between the observed Aura and the persons present.

In H. Pjeturss's period of research there were also several other scientists in other countries, who, although they knew nothing about his work, closely corroborated some of his findings about bioradiation. In fact the prestige or recognition of that kind of researches was often too slight to permit any connection or co-operation between the scientists concerned. The Russian botanist A. Gurwitsch found evidence of bioradiation in plants about 1910, and about 1930 his results had become somewhat known to the scientific community. Some years later Prof. Walter Stempell of München was able to confirm the results by his own experiments. In 1908 Prof. Naum Kotik of Moscow had had published his important article: "Die Emanation der psycho-physischen Energie", which constituted a step towards the recognition of the physical nature of this energy. W. J. Kilner of St. Thomas Hospital, London, whose book "The Human Aura" even aroused renewed interest in recent years, reported observations that were also put into relation to bioradiation by Dr. Pjeturss.

In reviewing this matter we find that there are at least three major reasons for concluding the existence of bioradiation. Like the three roots of the mythical Tree of Life, these three arguments, which we shall relate here, support the theory of bioradiation in such a degree that it now stands firm and unassailable in its ground.

The first of these reasons is philosophical, and can be referred to as the interdependence of phenomena: no particular phenomenon can exist without a precedent or a paradigm. If you have life on one planet, you must have had it on another planet before, — it cannot exist merely by itself. And that planet's life had still another origin

and so on infinitely. The parts of the universe are interdependent, they couldn't exist without an inner connection, and the obvious means of transfer is bioradiation. The evident and amazing contrast between the living and non-living forms, as they appear to our contemplation, strongly urges a particular factor present in the living ones. That some previous attempts at defining the life force were unsuccessful in their time is no argument against bioradiation. It was never very scientific to make taboos, least of all with regard to the life force, and time has shown that such an attitude was entirely wrong.

Another argument, which is empirical in nature, comes from parapsychology. Telepathy, clairvoyance, auditions, telekinesis etc. all imply an effect from agent to subject, which can only be explained in terms of energy transmissions. Dreams, being basically telepathic in nature, fit into this scheme, and, properly observed, support it better than anything else.

The third, and from the conventional scientific point of view the most conclusive evidence for bioradiation, came from regular, repeatable observations of living things. Instead of observing their own mind, botanists observed effects of living plants upon one another that couldn't be accounted for except by "action at distance" (small or large) – and that is exactly what is meant by bioradiation. The migrating birds, both their coordination in flight and their ability to find the way, also provided arguments in line with the other ones for bioradiation. The effects revealed by the Kirlian photography, which are now taken for the most convincing arguments in favour of bioradiation, shall, however, not be related here (but see AB). – Of course these biological effects were essentially of the same nature as the parapsychological phenomena, but because of the power of habitual prejudice it is convenient to view the other biological observations separately as a class. The biological phenomena are generally accepted in a more quiet

and unstrained way than the vulnerable human phenomena.

Dr. Helgi Pjeturss's theory of bioradiation did not meet with much success in his lifetime. It was seldom mentioned by other scientists, even in his native country, and characteristically it was mainly upheld by those who accepted his cosmic philosophy as a whole. But it cannot be denied that during the whole span of time from Dr. Pjeturss's first announcements on this subject in the early 1910's and up to the present time, the concept of bioradiation has been advanced with increasing strength, first by Dr. Pjeturss himself and later by his adherents and successors. The experimental confirmation of the reality of the "living rays" is very important, but it doesn't outshine the fact that a comprehensive theory of their existence had been advanced long before the invention of the technical device. The theoretical understanding of bioradiation was based upon facts which were often regarded as non-facts, but now when the theory is being confirmed, it is not only the theory that gets support, but also the facts upon which it was based.

In 1966, a few years before the advent of "psychoenergetics" in the USA, Dr. Alexis N. Tsvetikov, the biophysicist of the Stanford University in California, wrote to me the following tribute to the bioradiation theory:

– "Your bioradiation theory of ESP has a sure and deep basis. It is an extension of the electromagnetic theory, and it preserves the monistic view, which is the only sound method in science . . . I am sure that K. E. Tsiolkovsky, of whom I gave some material to Mr. W. Sullivan for his book *"We Are Not Alone"*, would support the bioradiative theory, would he live at the present time."

Electromagnetic Theory and Bioradiative Theory.

“The all too eager attempts which are now being made to ‘naturalize’ and ‘accomodate’ parapsychology in the framework of contemporary scientific knowledge, often by eliminating or toning down the incredible and the marvelous (e. g. precognition and survival) may be admired for their fervor but not their wisdom. Any responsible parapsychologist must keep steadily in view the entire range of the phenomena clamoring for explanation.” (C. T. K. Chari in *Journal of Parapsychology* 1962 No. 3, p. 218). We appreciate Dr. Chari’s warning against simplification or reduction of the phenomena and it is true that there is always the tendency to reject things that do not conform to rule. Nevertheless, the need for explanation always makes it felt, and when no such is available, artificial simplification invariably is the result. Without being able to explain what really happens with the simplest phenomena, we will never succeed in presenting the more marvelous with any considerable strength. — What is telepathy? An attempt at explanation is shown in the following passage from the same issue of the *Journal of Parapsychology*:

“Kazinsky . . . developed an electromagnetic theory of telepathy which can be considered as one of the most elaborate theories of this kind. According to Kazinsky’s conception, the nervous system of man, during mental activity, emits electromagnetic waves which, by means of the mechanism of electro-duction, give rise to corresponding processes in the nervous system of the percipient . . .”. From a review of B. B. Kazinsky’s book *Biologicheskaya Radiosvyas*, by Milan Ryzl.

I have little doubt that this passage must have been read with enthusiasm by many. The prospect of being able to explain psi phenomena in terms of induction immediately appeals to the scientific mind, and how many did not think when they read this, that it must be so? This is scientific, simple, free of obscure ele-

ments, just as the basic discoveries always were. When a researcher finds himself compelled to abandon the electromagnetic theory, he probably does so in a mood of disappointment, and this is an indication that he was near the truth although he missed it. Dr. Ryzl continues:

“In this reviewer's opinion, the author's consistent clinging to the electromagnetic theory has already been made out of date by the recent developments of parapsychology. In fact, the ever growing knowledge about psi phenomena impels us to the conclusion . . . that it is impossible to explain psi phenomena fully by the electromagnetic theory.”

In our conception however, the main objection to the electromagnetic theory is not that it doesn't embrace all phenomena, but the simple physical fact that the brain waves are so weak that they cannot be registered by instruments, some millimetres away from the head. Telepathy, admittedly, works over vast distances, but there is no more reason to believe that those tiny currents in the brain produced such effects than that we ever shall be able to call across the Atlantic by the power of our voice.

The explanation of the telepathy phenomena is such: the electric currents corresponding to mental activity are carried over, by some radiation of a higher order than electromagnetism, faster going, more wide ranging and consequently interstellar. Instead of the electromagnetic theory we have the bioradiative theory, and all the advantages of the former are included.

It is indeed more than a good theory we meet with here. Our knowledge of the brain currents is specific, abstract, and never easily explained to the unsophisticated. When it comes to bioradiation this is different. We have done the whole way around and are again with simple plain terms. As sensitives we feel the influence

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from other persons, so important in all psychic procedures, and now we can be certain that we have to do with a physical reality. Our immediate perception is shown to be consistent with the rest of our knowledge and the realm of personal experience is extended to the stars. The nature of the soul will be found and science and religion will meet, to the advantage of both.

1966

The Biological Argument

A. P. Oparin, the Soviet biologist, in his "Origin of Life", after contending against vitalistic theories, argues that "life is nothing but a special form of the movement of matter". – "Nothing but special", isn't really a very consistent wording. If there is a special form of movement in everything that is alive, that implies something particular. Movement implies energy, and a special form of movement requires special energy – even though it be related somehow to other forms of energy. In his formulation of the problem, Oparin may have been on the verge of the greatest of discoveries, that of the life energy. But instead of stepping forth, Oparin wrote that the expression "life energy" is a *taboo* in the science of biology. He was willing to ban, excommunicate that concept from the whole discipline. An honest researcher would never have needed such a ban against anything he meant to be non-existent. He would simply have stated that he had no evidence for that, no grounds to necessitate it.

Assuming that all men may produce their arguments, we hold the opposite view: that the existence of the life energy is well testified with certain phenomena and that the conception is necessary for understanding the nature of life. But, to be sure, we are not arguing in favour of the vitalistic theories of the past.

The "life force", "life energy", "élan vital", "orgone", "khi",

“prana”, “óðr”, “odic force” – is nothing that exists apart from nature or comes from beyond nature. It is a link or a relationship between life forms in nature, on the innumerable stars. Although primarily manifesting itself in organic phenomena – its rudiments may be traced down to inorganic chemistry patterns. But once the level of life has been reached the energy continues to manifest itself in the incredible ability of the large molecular groups to retain and reproduce their complex structures or energy-forms. The large molecules are instruments of interstellar communication, and they were created by life energy from other stars.

We are not insisting that the inorganic substances are entirely devoid of communication with the universe at large. But there is certainly a great leap forwards with the creation of the proteins and the RNA-DNA. Structures were reproduced on Earth, and other earths, as replica of model structures in other parts of the universe. So the matter of planet Earth learnt to live, by communication from other stars, and so it did on innumerable similar stars too. “The evolution of all matter is towards life, towards participation in life and towards energization from harmonious life” says Helgi Pjeturss, who laid the foundations of so much original thinking about the beginnings of life.

Life evolved further, over billions of years, and at last nerve systems were perfected. From the less differentiated state of life-energy reception rose the special state of sleep energy reception, and the dreams were a corollary result. Through a close examination of our dream contents we can now learn to recognize that the energy comes from distant parts of the universe. We can discover whence we came, what we are and whither we shall go, in this universe which is ours.

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The Telepathic Physicist

Truly telepathy, as well as several related phenomena, did happen, does happen and always will happen. “It is not only that it happens – it is about everything” quoted Helgi Pjeturss from a source he agreed with. What is meant is that the phenomenon is inextricably bound to the roots of existence. And perhaps the non-success of some researchers resulted partially from the fact that they sought it as a by-phenomenon instead of taking it as a most basic one. They were reluctant to become co-creators of the universe, – which role, however, becomes Man as being the peak of a planet’s evolution.

Indeed, no phenomena have ever met with more incredulity, neglect, and half-hearted rejection than those. It appears that the rejection came primarily from ordinary mental inertia, secondly from religious dogmatism, and thirdly from academic phlegma, obedient to different brands of the second.

In 1927 A. Einstein, a firm believer in physical determinism, according to the authority of a highly respected researcher within those fields,

“was able to cast a frightening spell . . . So frightening was the spell that not only Einstein, but, among the founding fathers (of new physics) Schroedinger and de Broglie also understood it as a *malediction* . . . *The distant correlation that is at stake, seemed unacceptable to Einstein as implying telepathy, to Schroedinger as being “magic”, and to de Broglie as “upsetting our accepted ideas pertaining to space and time” . . . Even now some distinguished physicists are somewhat upset that quantum mechanics is once more right at this point*”

O. Costa de Beauregard in: The Iceland papers p. 164,
(published by Essentia Research Associates Amherst
Wisconsin – 1979 italics mine)

They knew that it existed, of course! Nobody changes the formulation of his physics, for fear of things he believes non-existent. Nobody is *upset* by things he knows to be non-existing. But they agreed that this must not be confessed: such was the "malediction" and the "spell" that outlawed the telepathic phenomena from the mind of Western academics for more than half a century, and made it unfashionable to "believe in mental telepathy". That fashion, often manifesting itself in arrogant and obstinate forms, could never have become so powerful as it was, except for being backed up by a group of prominent scientists, who did not recognize their hour of decision, — and became responsible for the developments that followed.

Quantum mechanics imply telepathy they declare now, and everybody knows. We, the cosmic telepathists, no more need to be cross examined by stern repugnants who destroyed our abilities as long as they could. Instead we may say to anybody who tries to defeat us in the name of physics: Know your own science. Clean your own cellar!

The Discovery of the Nature of Sleep and Dreams.

Everybody has to sleep, and dreaming is a natural faculty common to all people. Nobody can live without sleep and a dream is always on your mind – if there is anything at all – when you awake from sleep. What is it like to dream and what is it? What is the nature of dreaming?

It is not without reason that such questions are being asked. It is indeed more surprising that such questions were so long unasked and even still are. If not for other things, the enquiry into that subject should have been strongly urged by the fateful consequences of sleeplessness – and by the fact that almost one third of every human life is spent in sleeping and dreaming.

Sleep and dreams are natural phenomena, no less than the process of breathing or the circulation of the blood, and when such phenomena are to be investigated, some fundamental observations must be made at the very beginning. To take these initial steps, to find the origins, is the task of the creative, philosophical scientist. In the case of sleep and dreams this was particularly difficult, since it had to be based upon self-observation of mental processes primarily, and at the same time be connected to physics and physiology. A dream theory based upon physiological considerations only would have been just as unsatisfactory as a mental theory taking no heed of physiology and physics at all.

Dr. Helgi Pjeturss had the luck to make the initial observations that are indispensable for a recognition of the real character of dreams, of *how dreams are*, in the moment they are being experienced. Schopenhauer had called attention to the absolute vividness of the dream experiences and their lack of difference from real experiences, and this recognition had influenced his philosophy profoundly. Schopenhauer however could not explain this

marked similarity. He simply made the observation and couldn't get any further. Helgi Pjeturss took up this line of observations anew and continued them. His first step was to observe a *marked difference* between the waking and sleeping consciousness, which he characterised as we now shall see.

“This difference (between the waking and dreaming state of mind) can be elucidated by the following considerations:

Somebody is looking out of a window at a horse. That admirable camera, which we call the eye, produces a picture of the horse, and this picture in the eye makes such an impression upon the brain of the observer that in his consciousness a picture of the horse is being generated. Then the man turns away from the window, sits down in a chair and thinks about the horse. Certainly the concept ‘horse’ is still in his mind and so are various memories of the size, colour and stature of the horse, *but there is no picture of the horse in his mind*. Then the man in the chair falls asleep and dreams of a horse . . . Again the state of the consciousness has changed: it is no more like thinking of a horse, but like seeing a horse. To dream a horse is like seeing a horse, but not like thinking of a horse.

And if we consider some other kind of sensation, the same difference appears. A walking man for example, has various sensations attached to the act of walking. But when he sits down and thinks about how it felt to be a-walking, these sensations are no more in his consciousness, but the memories of them. If the man however dreams about walking, that is again just like walking.”

Nýall, p. 446.

I can testify that I have repeated those observations for myself,

over and over again, and found them to correspond exactly with the recurrent states of my mind. To me, seeing a horse is entirely different from thinking of a horse, but to dream a horse is to me just like seeing it. It is to be emphasized that this is a primary observation, not to be derived by any kind of reasoning. If you don't see it for yourself no subsidiary argument will convince you. — It can be pointed out too, that in spite of all the work that has been done within the frame of modern psychology, these observations will not be found in any textbooks. With respect to these basically important observations, modern psychology is simply on a kind of pre-Copernican stage, — it is entirely ignorant of the matter.

H. Pjeturss did not remain by the observation, but he recognised that it represented a problem. Since his waking consciousness could not create pictures for contemplation, why should his sleep consciousness be able to do so?

This was the fundamental problem, of the working of the mind, with which H. Pjeturss was confronted immediately after making his initial observations. He soon began to realise that the solution would not be easily achieved. For many years he strove with this problem, but without success. "My efforts were in vain, the hypotheses I formed had to be abandoned" he remarked later. But it is to be remarked that his observations of those primary states of the mind, were prior to and quite separate from his attention to the phenomenon that turned out to be the clue to the problem.

As we have already stated some of H. Pjeturss's contemporary scientists were inclined to "believe in mental telepathy". That however wasn't the same as official recognition. The majority was still unconvinced. It was certainly not usual to include in scientific reasoning the principle of telepathy, or to base a theory upon it as a decisive factor. But that was exactly what H. Pjeturss did. Once convinced of the reality of that phenomenon, he had no hesitation

in building further upon it, and drawing from it the most far reaching conclusions. But, as can be imagined, his conviction was far from being loosely or lightly obtained. Apart from philosophical considerations accompanying it, this conviction was based upon his own personal observations. He had been noticing that in his mind, in his active consciousness, sometimes, words and expressions emerged in a way he found strange, and not in accordance with the usual process of learning and recalling.

These expressions, often rather obnoxious to his taste of beauty and decency, somehow appeared in his mind, suddenly, and without apparent reason. H. Pjeturss ascribes it to his training in scientific observation that he became aware of this process — and it is also to be remarked that he often was quite alone, day after day, on his geological excursions in the inland of the country. He wanted to understand this phenomenon. Of course he had heard of that *asylum ignorantiae* which they were calling “the subconscious”. One could have persuaded oneself, for instance, that it was an explanation to say that these suddenly appearing words had “come from the subconscious”, H. Pjeturss remarks. But he immediately adds that he “was fortunate enough as a researcher to avoid that kind of a trap.” He tried quite a different way of explanation. It occurred to him that these alien words and expressions might have come from the minds of some other people, and that they were transmitted in a way comparable to that of radio (which had been celebrating its first triumphs a few years before). And when he began to test this further, he found that his understanding of the problem increased step by step: he had found a line of continuous progress.

“To any particular word in the consciousness, corresponds a particular state of the brain. And if a word can be transferred from the mind of one person to another, this must

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be achieved by the effects of one brain upon another, with the result of the same state being created in the other brain. Or, in other words, the state of one brain can reproduce itself in another brain. But if this occurs with one kind of brain states, the word-states, it will also be possible for a state that corresponds to a picture, a vision, in one brain, to be transferred to another brain. But that means that one person can see with the eyes of another one. Or in still other words: what is seen by one pair of eyes, can appear as a picture, not only in the brain to which the eyes belong, but also in another brain”.

Nýall, p. 448.

In the above we have been following, with direct quotations, a line of reasoning and observing, which according to H. Pjeturss had certainly not been followed up in any haste nor without the difficulties of initial work. And we cannot expect from the reader that he will appreciate the full importance of the aforesaid, except by the repeated, careful examination of his own mind. On the other hand, the inclusion of the principle of telepathy, among the elements of scientific reasoning, no more meets with the difficulties it had to cope with before. The facts are there, and once we have made up our mind, we see with clarity, and state with certainty, as H. Pjeturss did:

“The state of a brain and nerve-system can be induced in another nerve system. The dream life is a result of this psychophysiological process.”

Nýall, p. 449.

“After I had arrived at this conclusion”, – writes H. Pjeturss – “I began to wonder whether there could be found an independent confirmation of my discovery, a veritable proof

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of the dream life being a participation in the waking life of another person. And indeed, I found independent evidence which constitutes the full proof that the dream consciousness virtually is the consciousness of another person."

Nýall, p. 449.

It turned out, that some observations of dreams, which had been made by H. Pjeturss prior to this stage of his researches, now made their re-entry into the whole context of investigation, with a new and unexpected significance. In his younger years he had often remarked a strange incongruity of his dream appearance, of his idea of himself during a dream, with his real appearance. H. Pjeturss continues:

"The way to understanding is as you now shall hear. If my dream life is the waking life of another person, the dreamgiver, my appearance in the dream must be different from my real appearance. For the appearance which I consider mine, during the dream, happens to be the idea of a different person, the dreamgiver, about his own appearance. And continued observations have convinced me that so it is. Every time I have a fairly clear idea of my appearance in a dream, or more precisely, see my appearance, then it is not my own appearance which I perceive."

This observation of H. Pjeturss's many individual observers have been able to repeat for themselves. Most people I have talked with, about this matter – either familiar with the bioinductive theory or not – have admitted that in their dreams, their appearance was different from that of their own.

It may be inserted here, that in the early years of H. Pjeturss's researches, before he arrived at the understanding here related, he

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virtually had attempted another explanation, imagined that those different appearances were memories of a remote past, which had been inherited from some ancestors. H. Pjeturss's later work showed that this early hypothesis was undoubtedly wrong. The consistence and inner strength of his dream theory leaves no doubt that the dream-appearances, either of "oneself" or anything else, are simultaneously perceived pictures, not ancient memories.

It is worth notice, too, that the famous psychological writer C. G. Jung early in his life as a researcher, arrived at the same hypothetical supposition as H. Pjeturss about those different self-appearances in dreams. This testifies that C. G. Jung actually observed his dreams, and wanted to understand them. But unlike our philosopher, Jung never realised the inaccuracy of this hypothesis, nor of several other hypotheses that clouded the mind of that remarkable man.

H. Pjeturss relates further, in his *Another Saga of Discoveries* (1922) how he continued his investigations, stage by stage, and how this study led him to an ever deepening insight into the subject. He discovered the process of the *erroneous interpretations* in dreams. When we are awake, we connect the new and unknown to the known and accustomed in a rather stable manner, and the connections are clear. Things are as they look. When things occur to us unexpectedly that may delay the true apperception more or less. A girl looked out of her window and saw a great fire up in the mountains that were her view every day. At first she thought that the men of a nearby factory were burning something up there, (although that was quite improbable) but after some moments she realised that this might be a volcanic eruption, which was right. — I see a man approaching on the street and believe it is a friend. I see my friend there. When I come closer I see that this is another man, quite different in appearance. The first impression was erroneously interpreted. In dreams those misperceptions are exceedingly

frequent, that is in the illusional dreams, which constitute a class apart. While the dreamgiver's perception picture of the object or person before his eyes may be fairly accurate, the dreamer's total inorientation about things and matters in the unknown surroundings may produce a whole series of misinterpretations out of the sensory impressions. I dream I am approaching a house, and in the dream, I have not the slightest hesitation in deciding that this is *my house*. Nevertheless, the *perceptions* clearly indicate that this is a different house, and sometimes the *events* of the dreams, still more strikingly confirm this. Things are in dreams, different from what we expect them to be or from the names and associations we attribute to them. That is a universal experience, and it is easily explicable, if we assume that the induced perceptions of somebody else are the prime cause of every dream. The discovery of the *erroneous interpretations* was considered particularly important by H. Pjeturss, for this was for him the irrefutable proof for the extracerebral origin of the dream pictures. For, if the dream pictures, in accordance with habitual belief, had been produced by the brain, from memories and remains of former sensations, there could be no reason why these pictures should be different from the things they were imagined to represent. The dream pictures – for pictures they are – call forth memories of the dreamer, but *memories never create pictures*. The common talk of “images” is only a product of the confused state of psychology today. “Images”, in the modern usage, means just “memories” but a lot of misconceptions about the relations between memories and perceptions in attached to this usage.

An example of the erroneous association: – I dreamt that I was walking by the side of a certain friend of mine. Then for some reason, in the dream, I cast a glance at him, and saw a quite different face. For a while the state of my mind was wonder, the tension between perception and conception. – Such dreams are

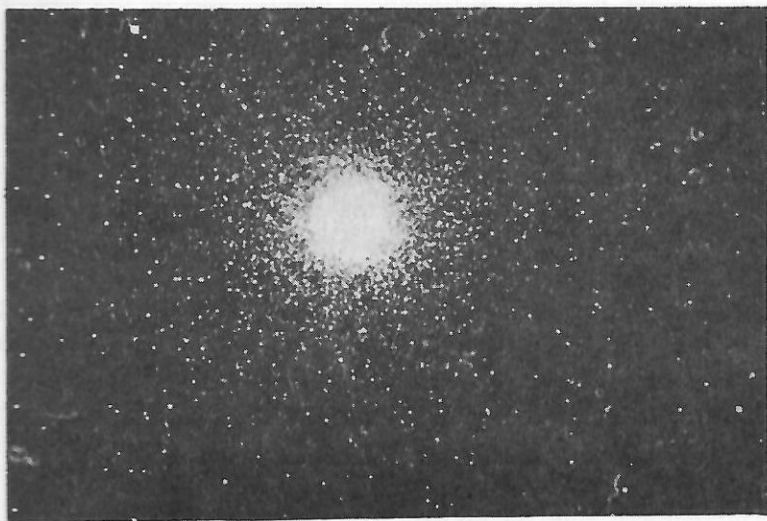
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rather common, and when people tell them they usually say that the friend in the dream changed into another person. In reality nobody changed but it was the dreamer's interpretation of the picture that improved. With the improvement of conception, in dreams sometimes, which is altogether an improvement of contact, comes a more perfect apperception of light, colour and other substantial factors of perception: you see it all through.

Helgi Pjeturss was able to show, on the basis of his conception of the dream pictures as real perceptions — that those pictures do not only reveal their extracerebral origin, but that they often come *from an extraterrestrial source*. By the full recognition of the dream pictures as realities the quest for their origin can be pursued with certitude and with a safe approach. When we see in a dream animals and plants of a kind that doesn't exist on earth, we conclude that the origin of the perception must be on some planet where such species have evolved. When we see in our dreams a sky overhead with one or more suns or moons of a size, colour and brightness different from ours, we conclude that the origin of this perception must be outside our solar system; the dreamgiver must be an inhabitant of some distant planet in the universe. In the distinctly observable particulars of the lucid dreams we recognise our dreamgiver's real surroundings, which are usually not earthly scenes, and consequently relating to surroundings on another planet. *Our dreamgivers are inhabitants of some other planets in the universe*. This is logically and safely deduced from basic observations, and will be confirmed by future observations. This line of observations leads to the establishment of the science of life in the universe, or astrobiology as H. Pjeturss called it. The careful observaton of the dream contents shows that you can find in yourself, the perceptual reflection of actual conditions on other planets. Or, in other words, you can see other planets as if you were present there in person.

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I, who am writing this, could report several cosmic sights, celestial views as seen in other solar systems, experienced by myself and some of my close acquaintances. One of the most instructive cases of my own was a dream-vision I had in the early spring of 1949. As it often happens in my dreams, the beginning of it was shadowy, pale and dark. It was perceptually dark, because the induction was incomplete. I meant in the dream that I was in a particular place in Reykjavík, on a hill near the town as it was then, and that somebody was with me. We were going to have a look at the sky, — but then suddenly it all “lit up” in the dream and I saw with distinct vision thousands of exceedingly bright stars in the sky, mostly white, and the impression was overwhelming. I will never forget this sight, not only for the uniqueness of its character as a sky-view,



Globular Cluster M 3

My dreamgiver's planet was inside a globular cluster.

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but also for the intensity of the perception and the feelings attached to it.

It will be realised by those who are acquainted with elementary astronomy that my vision reflects the actual view from a planet in the so called *globular clusters*. The density of sun-stars in such regions is such that in the heaven of every single planet there appear "thousands of stars far brighter than Sirius in our sky" as one celebrated astronomer has expressed it.

I knew nothing about those globular clusters at the time of dreaming, and at first the multitude and brightness of stars in this dream perplexed me somewhat. But when I two years later came across the right kind of astronomical information, I realised that my vision had had a true relation to a real cosmic view and that it was possible to make astronomical observations by the way of contact. The dream observations properly conducted are no less real and reliable than observations made with our own senses in the waking state.

Of all the major breakthroughs in Helgi Pjeturss's series of discoveries, the location of the dreamgiver as an inhabitant of some infinitely distant star, was the most difficult, amazing and fundamental. Without that discovery all the other observations and creative insight of the same researcher could not have become the basis of astrobiology and the new philosophy. It was so unexpected that it is almost unparalleled by anything in the history of science. And many of the readers of these lines will not be ready to appreciate it at once, since the whole thing is so different from all they had learnt of before. Yet this contact is one of those simple natural matters which become self-evident as soon as they have been realised – and the prejudices against them are removed.

The Dream Contact in a Historical Retrospective.

Those who strive for clarity will recognise the immense difference of conceptions in astronomy as they were after the work of Copernicus and Bruno from what they were before their pioneer work. The difference was between understanding and non-understanding, between cognition and non-cognition. After their work it was possible to know the universe as it is, to understand that there other solar systems similar to ours. But before that, it was impossible. And that means that it was not possible to "invent" visions from other parts of the universe that would be in close agreement with reality. If any such descriptions exist from older periods of history, they must be the result of the bioinductive contact.

The Old Icelanders of the Free Republic (930 – 1262) were diligent star observers and calendar innovators. The case I have in mind, however, doesn't relate to any advanced observation technique, but merely to an openness of the mind to celestial sights. In the 13th century *Sturlunga Saga*, which is a detailed and realistic account of contemporary events, there are included several dream-accounts. These were reported with the same scrutiny and accuracy as the real events. It can be inferred – although the saga writers do not state it expressly, that the dreams were taken for forebodings by the people, and reported just for that reason. The possibility of forebodings is a separate question which we shall not discuss here, but the value of the dream-experienced visions, is in no way affected by that possibility. The following passage is recorded about a friend of the famous physician Hrafn Sveinbjarnarson:

“There was a man by name Eyjólfur, and his father's name was Snorri. He dreamt that he came out of doors at night. Himthought he was looking at moons in the sky – so many as there are stars in the sky. Some of them were

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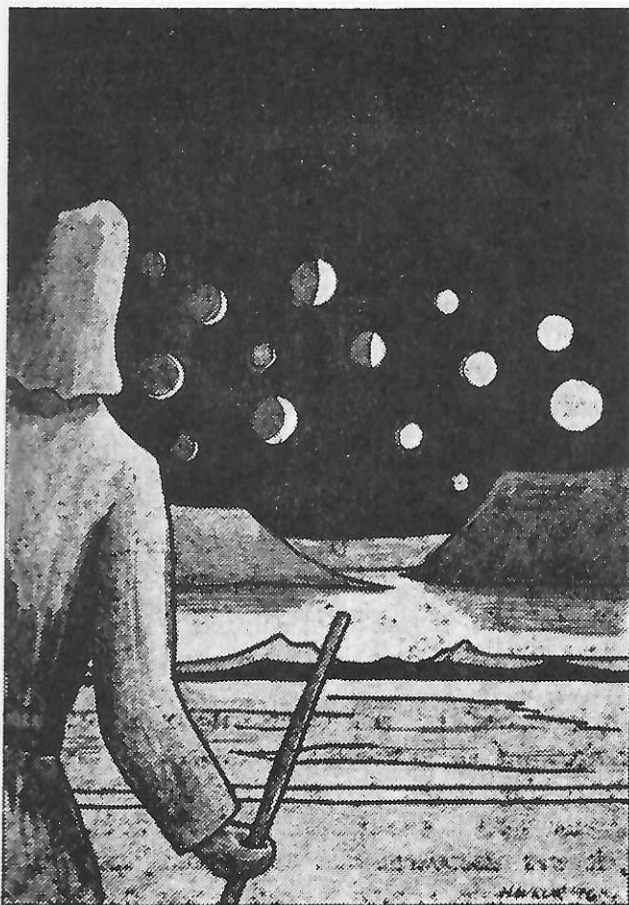
full, some half, some more or less waxing or waning. And while he was wondering at this sight himthought he saw a man by his side. The man delivered a rhyme” (about the journey of the souls between the worlds).

This is indeed an instructive case of a pre-Copernican dream-vision of an astronomical purport. In the dream the man is looking at the sky, and it differs from the earthly sky, in that there is a multitude of moons in it. After Copernicus, it was discovered that the planet Jupiter is a globe with many moons around it, and it was possible to make out how these moons would look, seen from Jupiter and distributed in a belt over the Jupiter-sky. After Bruno it was known that there are other solar systems, of the same nature as ours. Our “asteroid belt”, between Mars and Jupiter indicates that there may be planets with hundreds or thousands of small moons. On such planets, star gazers admittedly will see exactly the same sight in the sky as is described in the dream of Eyjólfur.

For further elucidation of the origin of that 13th century dream-vision, I have luckily come across a modern case of vision, which is exceedingly similar to that related above. A man, born and grown up in the traditional rural environment of Iceland, told me that as a child, near the beginning of the present century, he had a dream of the sky, which has not faded from his memory ever since. He dreamt that he saw a sky full of moons, and some of them were waxing, some waning and some in the phase of fullmoon. He remembered that the moons were not evenly distributed over the whole sky, but lying in a belt across the heaven, and the full moons were not in the central part of the arc but somewhat aside of the highest part.

The man who told me that dream, in whose truthfulness and accuracy I have full confidence, said that he had never read in the *Sturlunga Saga* at the time he dreamt that dream – and this is also

THE DISCOVERY OF THE NATURE OF SLEEP AND DREAMS



See how the souls Wander between the worlds . . .

Sturlunga Saga.

An illustration of the sky-view from the "Planet of the many moons", as recorded by Dreamers 700 years apart. — The pre-Copernican dreamer believed that the moons were wandering souls.

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from a general point of view very probable. Children seldom read in the Sturlunga Saga (12th – 13th century events), even not the bright ones. It was considered a difficult saga, in contrast to the family sagas (10th – 11th century events) which were widely read. When this man, however, grew up and become more mature, he read the Sturlunga Saga. Then he recognized, in the passage about Eyjólfur Snorrason, the similarity of the visions with his own childhood dream, and he realized that both visions originated from dreamgivers on a distant star.

The man who told me that dream, when he grew up, became acquainted with the philosophy of interstellar contact, and he became one of those who were most actively interested in that philosophy. Now, at the age of 86, still going strong, he is continually the most forceful representative of the interstellar philosophy on our planet. He is indeed the philosopher Th. Jónsson-Úlfssstöðum, whom we shall be quoting frequently in his book.

Such is the nature of all dreaming: It always results from an energy charge streaming forth to us every time we sleep, from more advanced life stations in the universe. It is a part of the sleep energy, which is the same cosmic energy as connects all life forms in the universe. The state of sleep is a state of being charged with energy from more powerful sources. To this energy and its relation to various phenomena we shall return several times in this book. But of its most easily recognisable products, the dreams, we state with confidence and conclude with certainty, in accordance with the discovery of Helgi Pjeturss:

The dream of a person, without exception, has its ultimate origin in the simultaneous waking life of another person, who is in most cases an inhabitant of another planet in the universe. Dreams are a matter of interstellar transfer of energy.

Dream Research Considerations.

In the current dream theories that were in fashion during the early 20th century, a scientific approach like that of H. Pjeturss could find little or no response. For the first, as already stated, any reference to telepathy in connection with scientific matters was considered improper or unscientific. Even if some of the celebrated authorities now and then admitted that something of that sort existed, they did so without the force of the well founded scientific conviction. They might suppose this casually, but if somebody wanted to make it a part of his scientific reasoning, the talk about "the limitations of science" would come up, and such a theory would be immediately discarded, just for being "telepathic".

For the second, the predominant dream-theories of that time were based upon concepts like 'subconsciousness', 'dissociation of personality' which theories shall not be discussed here at any length. But as a matter of interest it shall be remarked that these theories of 'the subconscious' had their origin in psychical research, or rather in a misunderstanding of psychical research. The psychologists wanted to get rid of the "spirits", as they appeared in the mediums (and in psychopaths) and therefore they invented the subconsciousness as a substitute. In E. v. Hartmann's philosophy "das Unbewusste" even was a substitute for "Gott". The belief that consciousness was divided into two or more parts, which even did not know of each other, originated. In the sequel this erratic concept was used to "explain away" almost all kinds of mental phenomena, and particularly those which duly belonged to psychical research or parapsychology — the longtime scapegoat of the predominant psychology.

There was a time when no one could mention anything about dreams without being immediately examined for "complexes" by

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the followers of the Austrian doctor S. Freud – a prolific writer who profited most of all by the use of “the subconscious” and told people that he could “interpret dreams”. To mention dreams was then, in wide circles, about the same as declaring oneself a follower of Freud’s. In reality, however, Freud never made any discoveries about the dreams, and instead of investigating them he simply harped on the unintelligible concept of subconsciousness, until the audience believed that he must be the one who knew, since they could not understand themselves. – That people have genitals was certainly not discovered first by S. Freud, nor that people sometimes try to hide their thoughts. But there was hardly ever a dreaming book or a horoscope book more groundless and illogical than S. Freud’s interpretation of things in dreams as “sexual symbols”. Nobody will deny that there are sexual dreams, but so are just those which appear as such – all other dreams are not. The madness of sexual symbolism, in connection with dreams, is one of the chimeras that will disappear entirely as soon as the true understanding of the nature of sleep and dreams begins to win through.

Once in his early years as a psychologist S. Freud remarked to his colleague C. G. Jung: “We can use the sexual theory” (for governing the thoughts of the masses). Astounded, Jung asked what was meant by “using“ it, and for what purpose that was intended. The answer was insignificant, but this remark, among other things, reveals that S. Freud was a dishonest researcher and didn’t care about truth.

C. G. Jung’s theory of ‘archetypes’ and ‘racial memories’ was a much more scientifically earnest approach to the question of dreams, although not the correct one. He based his reasoning upon real observations, which have their independent value, in spite of C. G. Jung’s erroneous interpretation of the phenomena of the mind.

Reverting from those "situational" obstacles to the spreading of H. Pjeturss's discovery during his lifetime, which were the preponderant ideas, we find that the incredulity towards the new understanding has deeper roots in the habits of thought than can be ascribed to predominant theories alone. The belief that dreams are nothing but a product of the dreamer's imagination, is one of the most fixed prejudices of our mankind. This prejudice however would quickly disappear if people learnt to distinguish properly between a real sight – a visual perception – on one hand, and a visual memory on the other hand. No one ever showed how the mind could create real perceptions out of memories alone, but the theory of bioinduction, in a simple, natural way explains the generation of dreams in terms of energy transfer.

The reality of our nightly adventures as the waking life of some other persons will be recognised as just as plain a fact as any other form of telecommunication. The dream transfer is no more mystical than the technical application of television, which indeed, like many other innovations, is an imitation of nature more than pure construction. Dreams, although produced by an energy different from that of the electromagnetism of radio and TV, are parallel in character to those technical accomplishments. "Dreams are the television we look at while we sleep", said an American child cited by some psychologist several years ago. Sometimes we need the child to see the most obvious things.

Dreams are never created by memories.

A mindful reader may infer: "Do you virtually maintain that dreams are not dependent upon our store of memories?" – "My dreams encircle around my daily circumstances and occupations, and sometimes they are of events far back in my life or from books I have read. How do such instances fit with the theory of the bioradiative or telepathic contact?"

It is an appropriate simile to compare one's store of memories to a harp with many strings. The events as they occur to the person move these strings — the word 'emotion' refers to this — and consciousness is created by the play of the events on the strings of memory. In the physiological language this means that external stimuli call forth internal reactions; in a more psychological or meaningful language it says that direct perceptions produce mental associations. Both physiologists and psychologists would agree that the impressions, the sensory data, *come from without*, and therefore the melody of consciousness is always played by some *real events*.

In children and unsophisticated people the process of association often appears in a simple and uncomplicated manner. Johannes V. Jensen once described how the people of his native farmland in Jutland, when they for the first time saw the wandering circus, readily identified the tiger with the cat, the wolves with their dogs and so on, all in the appropriate order of evolutionary biology, — although the farmers never heard of such things. It was just their memories that streamt forth freely. — A two years old boy was accustomed to be given a kind of porridge with large raisins in it, by his grandfather. When he came out in springtime and saw the first buds of the *dandelion* he exclaimed: 'raisins!'. The system of knowledge wasn't expedient to him, and therefore he simply expressed his memorial reactions. The same applies to dreams. In dreams we are "unwise". Our memories stream forth in accord with the perceptions (visions, auditions, combined impressions) of the dream events. In dreams there occurs the interplay of events with memories, exactly as in the waking state our mind reacts to the surroundings. The only difference is that in dreams we react to events and situations that were considered non-existent in all previous dream-theories. If this had been true, the dream con-

consciousness would have been like a melody played without any player – and without any device to move the instrument.

Dreams are never created by our existing memories; on the contrary our own memories are usually much weaker in dreams than when we wake. The consciousness (or rather the constitution) of the dreamer is to be compared to a freely standing harp that echoes the play of another harp in the way of resonance. When a string is being moved by the player, a corresponding string of the receiver responds with the same tone. Both harps will play the same melody – but no wonder that those who only see the resounding harp will believe that it is playing “just by itself”. And they may believe that the melody of the “self-playing harp” is a secret of its inner structure. Such is the problem of understanding the nature of dreams, in nuce. The solution is not merely in the ‘within’ but in that ‘within’s’ *communication with a similiar organization*.

American Work.

Quite a new and interesting line of dream research was initiated in the USA about 1950 – 1955 by workers like Kleitman, Kline, Dement a. o. These were serious scientists who performed their task in a workmanlike manner, and their results stand indeed in such a relation to H. Pjeturss’s dream theory that a comparison is inviting. Real observations are the groundwork of both lines of research alike, although the approach is different. The better we understand the method in these two lines of research the more complete we will find the agreement between the results.

The procedure of the new researchers consisted mainly in the following factors: 1. The watching by another observer, of external dream symptoms, like the “rapid-eye-movements”, which were discovered in turn and found to be connected to the periods of vivid dreaming. 2. The registration of the physiological states of

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the dreamer, with specialised equipment, preferably with the electroencephalograph. Brain waves or brain rhythms were found to be related to the diverse periods of dreaming. 3. The taking of dream reports from the sleepers upon awakening. 4. The comparison of the dream reports with the externally observed states of the dreamer.

That is a promising enumeration, but it is worth noticing, however, that this line of work didn't lead to any real understanding of the nature of dreams. The telepathic factor was not considered, just for the reason that such a consideration was not "in vogue" in the years of that work. And the real experience of dreaming, that is, *how it is* to dream, was not considered in its basic aspect, while reports from dreaming however, were collected abundantly. In short, these researchers had not the slightest idea of *what* they were investigating, although they performed the procedure in a neat and orderly manner. But look at what they found:

"The tracking movements of the eyes have intrigued quite a few scientists. *The first plausible explanation seemed to be that the sleeper watched dream events and moved his eyes as he would in real life.* A number of ingenious EEG studies have tested this idea, by comparing the dream reports of volunteers with the patterns made by their eye muscles on the EEG script. In one instance, a young subject *described ascending five steps* before she was awakened. Her recorded eye movements showed *five upward glances* just before she was aroused".

(*Sleep* p. 159, by Gaer and Luce, Heinemann 1967 My italics).

It will be clear to everybody familiar with the inductive theory of dreams that the "five upward glances" were due to the *dream-*

giver's reactions to the real objects around him (or her). The dream scene is a real situation, and the dreamgiver transmits his reactions to his dream receiver, who "echoes" them, including the tracking of the eyes. And these induced upward glances of the dreamer's eyes are of course of the same number, — and duration — as the steps in the stair of the dreamgiver.

Another writer of the same line gives expression to the same "intrigues" about the apparent character of dreaming:

"Could it be, they thought, that these rapid eye movements are a indication of the dreamer's "looking round" *at the visual events of his dream world?*"

(I. Oswald: *Sleep*, p. 65, Pelican 1965, — my italics).

These researchers were all very perplexed at their findings, for they had no comprehensive theory of dreams to attach the facts to.

An important result of this line of research was the relation between the time interval of a dream and the natural length of its sequence of events, which was found to be *equal*. If you dream of swimming across a river, that part of the dream will last as long as it takes to swim that bit of way. If you dream about a glass being filled with liquid before your eyes, the registered time will correspond to the length of the act. And if you dream of ascending five steps of a stair, the registered eye movements will indicate a time interval quite equal to that act. (See, for instance, Gaer and Luce: *Sleep* 198: "studies now suggest that most dreams probably take place in real time . . .")

The discovery of the *natural time relation of dreams* certainly agrees as strikingly with the telepathic induction theory of dreams, as ever could be wished or expected. Even though this was not being recognised by that new school of researchers, their results helped in general to do away with some cherished phantoms of the

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early dream theorists. Many believed that a long and eventful dream could be dreamt in a fraction of a second (f. ex. Alfred Maury's famous guillotine dream). Now it was shown by experimental evidence that dreams generally have a natural time relation. — However it may well be that some dreams similar to Maury's belong to a separate class of dreams that have been called the Long-Saga-Dreams. It appears that in a certain waking state of mind one's own memories are recalled with amazing distinctness in a rapid succession. The whole course of events seems to be vividly resumed. Although it is a recalling of memories, that state of mind, too, can be transmitted to a receiver, and so he believes he has lived a long saga during a short interval. It could seem, by a superfluous examination, that this was not in agreement with our tenet that dreams are, in the basic aspect, perceptions rather than memories. This exception however, is a natural one in view of our understanding of dreams, and the diligent enquirer can learn to observe the different mind states *of the dreamgiver*, best of all on the basis of his distinction between his own perceptions and memories.

To close these brief references to the new line of experimental work we quote from the above work of Gaer and Luce p. 198 (taken by them from Kahn, Dement and Barmack's article in 1962):

“One subject mentioned that she saw a bar of soap in a bathtub with the baby. When later asked what the soap looked like, she said: ‘Like any bar of soap looks. It was round, it was pink, and the baby was playing with it in the bathtub’.

Another subject mentioned a dream that included girls in bright red bikinis. When the experimenter asked how the knew the bikinis were red he replied. ‘How did I know?’ *I saw them. They were red . . .*”

These quotations show well enough how unsophisticated people react to their dreams. They react quite as they do to real events. This immediate reaction supports our conception of dreams as being an induction phenomenon. Inducing the physiological brain-state of a person means also the induction of the same mental and perceptual state. Only sophistication and adaptation to common nonsense teaches people to consider dreams as something purely imaginative, as some arbitrary products of one's own mind. The time relation, the spatial relation, the colour relation, and that vividness reaction are some aspects of the close agreement of these results with Helgi Pjeturss's theories of life and mind.

More about the Long-Saga-Dreams

The term Long-Saga-Dreams (Icelandic: Langsögulegir draumar) was first applied by Th. Jónsson-Úlfstödum, an adherent of the Nýall-philosophy and the author of memory philosophy which has become a natural part of the former. I bring here a translation of the article, in which this term was used for the first time:

“It has been a common assumption that during a single dream a man can experience a long train of events – events that could not happen in reality in less than several days or even years. But one night, when I was recalling a dream I had just dreamed, an explanation of such experiences occurred to me. I cannot remember the whole dream any more, because I fell asleep again, and now I recall only the items I thought most of between the naps. These special contents were, that I was recalling my memories of a man I *believed* to have known long ago. But about *that man* I have almost no waking life memory.

In the dream I took this man, whom I was thinking about, for a real man, whom I had seen indeed many years ago – but

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so loose was my acquaintance with him that I never knew his name. And half-and-half I interpreted him as another man, whom I have only seen on a picture and had no actual acquaintance with.

What however came to me as an explanation of the above-related was my clear apprehension that my dream contents relating to *that man* were a *memory in the dream*, but did not consist of things that were happening in the moment. It was a memory that was not from my own waking life. It was clear to me that most of the contents of this dream related to events I meant to have occurred long ago, not of things I could perceive in the dream scene. When I awoke I could understand that people had always confused two different things in such dreams, that they had taken such things for being present in the dreams, which were only a memory of the dreamgiver's and sometimes covering a long period of time, although they were recalled in a short interval. It was quite understandable that people made this mistake, since their dream-memories did not exist in their waking consciousness, and were about things that had not occurred in their life. Of course nobody knew that dream-consciousness and waking consciousness were separate and different things.

I wrote that I had forgotten that part of the dream which I did not think of between the naps. That kind of forgetfulness is also a support to what I have said about the difference between my dream-consciousness and my waking consciousness.

Th. Jónsson-Úlfsstöðum

A Long-Saga-Dream in the Saga Literature.

A first class example of the Long-Saga-Dream is the *Dream of Oddi the Star-Gazer*, a 12th century account which Helgi Pjeturss

subjected to an analysis with respect to the dreamgiver relation, (See our Supplement C, p. 167 – 172). Helgi Pjeturss found that this 12th century astronomer was “close to” discovering the dreamgiver relation. The Long-Saga aspect however was not examined by Pjeturss then, for that was not possible until with the extension of dream science, by Th. Jónsson-Úlfstödum, which is referred to above.

The Intense Memory Versus Direct Perception

It cannot be too often repeated, that a cornerstone of our dream-science is the distinction between the perception state and the memory state which has been so blatantly neglected and ignored by current psychology. “When I am dealing with problems in physics, I can see the diagrams and graphs relating to them” said a Nobel Prize winner I was changing words with at a conference, proud of his abilities. “Can you count the layers in a mountain slope, and describe their thicknesses, colours etc. without looking at them?” I asked him then. Actually he fell silent and asked no more. But even if one could endlessly add a number of details to his store of memories, that would never wipe out the difference between sensing in the present and recalling from the past. It is a fundamental difference, that can never be wiped out, and those who don’t recognise it, are simply ignorant of the matter.

For such reasons it is very interesting to consider experiences that could *seem* to contradict this basic tenet of ours, and happily such experiences can be found. An observer, who was well acquainted with our dream theory, and adopted it as his own, told me of a series of experiences he had had. Long-Saga recollections, different from all of his own, occurred in his dreams with a high degree of intensity and within short interval of time. It became quite clear to him, that this was basically different from “simulta-

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neous sensation". The smell in the air, the blow of the wind, the colours of flowers and landscape, so many diverse features of different kinds, all rushed through his mind with such an intensity that it surpassed everything known to him in his waking life. And yet he was distinctly aware of that these were "only" memories, and therefore only a shade of the original sensations! – What a life, what a society to partake in, on another planet, where they know of the relations of life in the universe, and conduct themselves in accordance with that!

Sleep and Chemistry – Which was First?

In its prime aspect, sleep is a suspension of the consciousness. And, being "materialists" we recognize that this suspension state must correspond to a certain biochemical balance in the body, just as the waking state corresponds to another kind of balance. – Now doctors and chemists have found compounds that exert a marked influence upon when and whether and how you sleep. Doesn't this prove that chemistry is the decisive element in sleep and that some talk about an "energy from without", causing sleep, is as unsubstantiated as it is superfluous? Just take a pill, and your body is without consciousness; and then another pill, with the result that the mind works again. – This is chemistry, and that is all? Or what?

The pills do not create sleep, but they just create conditions that invite sleep. Sleep itself does other things, which the pills have not the slightest part in: it rebuilds the basic compounds of living beings – which is the same as charging them with energy. Long before the advent of chemistry as a discipline, sleep came every night and charged higher animals and humans with energy, reinvigorated them, and of course the process was accompanied by biochemical states. There is no escape from the fact that sleep effects biochemical changes, but there are two current errors equ-

ally fatal in that context: that of saying that chemical processes are the cause and do the whole “by themselves” – and that of assuming that the sleep energy comes from “nowhere” or from some invisible world (which is the same). It comes from living bodies on other stars, from living beings which have their own biochemical systems, just as we have. The transfer of energy tends to stabilize our organic processes in patterns similiar to those of the *model organisms*. Every sleep hour is a part of the mutual harmonizing efforts of the God-Comos. Sleep is bioinduction in the most profound sense. And with sleep come – the dreams.

The Law of Determinants.

Taking for granted, once for all, that the energy described by Dr. Helgi Pjeturss, bioradiation, exists as a physical reality, the question immediately raised by this assumption, is that of the behaviour of the energy. Which are the factors that control its afflux or shrinkage, the charge and discharge of the organism keeping it? Since it is obvious that the bioradiative units influence each other, one could expect that they would mutually affect the current of energy induced in those same units. And that is exactly what H. Pjeturss found, through his dream researches: “. . . my dreams are influenced much less by my own thoughts and feelings than those of persons I have met in the course of the day. Such persons exercise so marked an influence on the current of energy creating the dream, that they can be properly spoken of as Determinants.” (See p. 41 – 42). It may be inferred that in the more quiet society of yore this appeared more regularly than today.

Among the matters subject to the Law of Determinants can be mentioned: the relation between sitters and medium in a séance, between hypnotizer and subject or between leader and group. On the whole, all relations that imply a deep, personal confidence, are subject to this Law, and whenever this relation is raised to a level where a ready access to the “inner energy” is being attained, a mind different from that of the partakers can be recognised in the subject. The Law of Determinants specifies: 1. That the amount of energy induced is dependent on the relation between the persons involved. 2. That the character of the mind induced in the Subject is in accord with that of the Determinant, more than that of the Subject himself. – Whether the subject is an ordinary dreamer, a medium or a hypnotic subject is indifferent, for this is a universal natural law. Even in our daily intercourse with persons the effects

can be observed: a friendly, encouraging attitude invigorates us, while the opposite demeanour of a strong person may be paralyzing.

In the following I will relate some cases of Determinant effects, mainly in the sphere of dreaming, and show how dreams even can serve us as a clue to the psychology of the persons we meet with and have to deal with in life.

The Phone Calls.

A friend of mine was scheduled on job at a place far away from his fiancée, and in the evenings sometimes he phoned to her for a talk. One evening she didn't answer, and he began to be jealous. In the night he couldn't sleep. In their next conversation the misunderstanding was rectified. She had slept at another family's — but that night she had had a vivid dream of hearing the telephone ringing over and over again. In the dream she felt as if her friend was phoning. — It was, however, clear that she had not dreamt this *while* he was phoning, but after that. She never heard those calls and nothing from her own telephone came to her ears that night. While she was sleeping, however, and her fiancé's thoughts wheeled around the resultless phone calls, it happened that *similar perceptions were induced* in her own brain from some source. The induced consciousness of somebody who heard many phone calls at the time of dreaming was the source of these remarkable, repeated dream-perceptions.

Already this simple case illustrates the great advantage of viewing "psychic occurrences" in the way of the interstellar philosophy in contrast to the conventional way of parapsychology or psychical research. The latter merely states that some mind contents passed from person to person and they are often surprised at finding incongruities between the two. The interstellar philosophy reveals

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that a different factor, entirely unexpected by the previous researchers, that of the mind of the dreamgiver, is being induced by the subsidiary influence of the Agent or Determinant. The discrepancies between the Agent and Subject (receiver) mind contents in parapsychological experiments, which have puzzled the researchers, are now easily understood and readily accepted as a natural part of the phenomenon.

The next case is a little more evasive, since we don't know who was the Determinant, and can only broadly suggest of what kind he or they were. A young observer told me this dream recently. In the dream he was handling a grammophone record, a new one, he meant, with some of the latest "hits". The envelope was different from all the usual envelopes for records he had seen. In the headings there were some unusual signs, and he understood the significance of the signs and he remembered them when he awakened, although he never had seen them himself. These signs were related to the songs and to the performers and authors. In short, although the thing seemed quite like a record, it was an unknown type of it and in all respects different from the dreamer's own memories.

Since the groups this friend of mine belongs to are interested in new records, music festivals and everything of that kind, the usual interpretation of his dream experience would be that "he is so interested in these things that he dreams about them". That, however is not sufficient cause. We don't dream the things we wish to dream, except by the help of some others. Some of his music and records' friends must have been the Determinant, although in this case it wasn't revealed by lucky chance who of them was. From my own experience with dreams I have learnt that influences from other persons are decisive in "tuning in" the dreamgivers, in whose life I partake during sleep.

The Map Looking Determinants.

I dreamt that I was examining a map of my native country (Iceland) and in the dream I meant that it was the Western Fjords (NW) that appeared on the map. In the dream I had no objection against this, but as soon as I awakened it became clear to me that those 'Western Fjords' were widely different from the real ones. I remember it still how most of the fjords were narrow *at the mouth* (on the left, pointing westwards), while *at the head* (on the the inside) these fjords now extended into wide (shallow?) bays, which were considerably larger than the narrow mouth and middle of each fjord. It seemed from this, as if there was a large area of mountains near the main coast (left side) while behind these mountains the landscape shifted to flatlands and shallow bays and lakes. Assuming a similar geology as that of ours, those special features could be explained by supposing that the flatlands sometime had been occupied by a large glacier overlying them while the small gletchers had cut their way through the mountain ridge down to the coast, leaving the fjords as their channels.

That dream was indeed one of those comparatively lucid ones, which we always long for and like to have – but, alas, are rather rare, because dreams are not voluntary. But why did I dream this dream? Was there any special reason?

The next day a friend called and told me that the evening before he had been inspecting a map of the Western Fjords with a common friend of ours. They had been wondering how interesting it could be to visit those grand, rugged areas sometime in the coming summer, and they had been talking of me as an eventual travel companion. – Apart from the identity of the main theme of my dream with the occupation of these two friends the evening before, the lucidness of the dream and the clear comprehension of details in it, may well be attributed to those two Determinants and their favourable attitude to my person. Both were well read and well

oriented in many matters and one of them was a geography teacher.

Somewhere in the universe there is a fjord-coastline and a mountain landscape with the above features. And the dreamgiver, who looked at the map exists, too.

The Pilot Determinant.

I lay in a hospital, with other long term patients, and I shared a room with 7 – 8 other men. Although we were long-term, members of this “crew” were sometimes shifted out and new patients were often put first into those large rooms. Once there came a new man into the bed next to mine. We began to talk together a little, and I liked his talk. We asked no personal or particular questions about each other, and I had no idea of his name or his station in life, for we were just speaking of the things next to us and other ordinary matters. The next night I had a vivid and distinct dream. In that dream, I was at an aerodrome, (airport) watching the planes coming and going. I observed the machines closely, both how they made their flight, and in particular with respect to structure and design. There was some strange excitement “in the air”, like fears of an accident. Suddenly a landing plane tumbled down and went on fire and just after that I saw a second accident of similar character. I awakened in a horror. — When I was awake, I began to think about the dream. It was just routine for me to do so, for I had become interested in dreams some time before. Now it occurred to me that here was a good opportunity to test the matter. This close technical observation of the form and the flight of the planes, which was so far from being in my sphere of interests as anything could be, was somewhat of a surprise to me. In the dream, during these observations, my “mind expanded” as they say now, but I knew that feeling, that experience, already by then and

indeed H. Pjeturss writes of the "extension of the mind", in dreams, which is the same. It was clear to me that *it wasn't my mind* that was active here, but the different consciousness of a dream-giver. And since it was *so different* there had to be some special reason. When I recalled the events of the day before, I realised that one person particularly had been likely to be my Determinant. That was the new patient in the next bed. I therefore asked him straight away whether he was a pilot. He became a little startled, because he hadn't mentioned anything of that kind, but he confirmed that this was true. He had been in Canada for two years at an aviation school. "Did they have any airplane accidents at the school while you were studying there?" I asked. "Yes, there were two aircracks, and one of the pilots who died was my friend, answered this interesting pilot neighbor of mine.

In this case it is noteworthy that the two air cracks of the dream, as I learnt of them in the further description of the pilot, were far from being exact counterparts of the accidents at the pilot school. But it seems as if the exciting, painful experience of the past had left a mark upon the mind of this man, and that his Determinant influence therefore induced the mind of somebody witnessing a similar, but not equal, event. The shape of the aeroplanes was such that I felt certain that no such plane existed here on earth, (The "nose" I recall now, reminds a little of that of the Concorde), and I concluded that my dreamgiver was an inhabitant of another planet.

The Determinant cases related above are limited to *dreams*. Even in that field alone, the observation of the Law of Determinants is exceedingly interesting and rewarding — and will, together with the recognition of the dreamgiver, revolutionize all dream research as soon as men begin to recognise these discoveries. The Law of Determinants, however, has a much wider range of validity than for dreams alone as will be shortly related in the following.

Mediumism.

Mediums, the persons who afford us with a contact with the departed, are of several categories. Foreigners have often expressed their surprise over how widely mediumism is accepted in Iceland, and as usually they begin to seek the causes of that "strange" state of matters. I am afraid that few of them have found the cause. One of the reasons may be the fewness of the people, which makes all social relations more personal than elsewhere. The people who go to mediums are by no means less intelligent than other people. In Iceland, if a medium offers slight prestations only, the rumors of it quickly spread and the people cease to attend him. If a "medium" would try to play the game simply for the sake of money, his real character would be quickly recognised and he would be deserted. — In Iceland the medium sometimes approaches the state of being an integrated part of society — although it is not officially so. The opposition comes mainly from some academics who are afraid of their reputation abroad, if they should become known for participation in these matters.

Among the pioneers of mediumism in Iceland were two remarkable men of the early part of this century; Professor Haraldur Níelsson (1868 — 1928) translator of most of the authorised Bible version in Icelandic, and Einar H. Kvaran, writer and editor. Of these two H. Níelsson was the more philosophical, more reaching for the stars, while E. H. Kvaran was the more patient tiller of the soil, in social work and in the cultivation of mediums. The new interstellar philosophy was making its entry to the field simultaneously with the work of these men, but neither of them was lucky enough to recognise its importance.

Of my experience with mediums, in my native country, I will say in all brevity that generally I found them to be honest, conscientious and truth seeking people. With one exception, which was doubtful, I never found them "playing" the role. It happens

sometimes that the medium, emptied by the negative influence of some sitters, or simply by the conditions created by a too large audience, — seems to be playing, although he or she is not voluntarily doing so. The prestations however at séances are widely different. Generally the medium's own character and way of thinking influences the result considerably. "Deep trance", which means a high degree of induction as well as forgetfulness of the medium's own consciousness, is rather scarce, even by good mediums. The proportion of the x-factor — the induced mind contents during a séance — to the mind contents of sitters and medium, depends upon Determinant conditions. If we have a healthy, enthusiastic group of sitters, whose enthusiasm is shared by the medium, conditions may become optimal for "something to happen". But expectations cannot be generated at will, and therefore the conditions of the progress of mediumistic séances depend upon the development of society in general. If we had a progressive optimistic society worthily striving for a common goal, the conditions for séances would rapidly improve. Truly, the lack of impulsive character in modern society hampers séance conditions considerably. It is doubtful, even unlikely, that the initiative for creating improved conditions, ever can come from the mediums themselves. — They are more channels and instruments than initiative takers. But as a by-phenomenon of an already started drive for progress, séances may become an essential part, and the more and better so as a real understanding of their nature has been attained.

Important persons and their influence.

Partakers in human society as we are, and need be inevitably in several respects, it will be helpful to understand the role of Determinant effects in shaping the society. Some people strive "to the top" in their respective fields, professionally, artistically, politi-

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cally, and usually they are not fully satisfied just by developing their skill and abilities. It is not sufficient for a sculptor to have finished a precious sculpture: it must be shown to somebody else, for in the appreciation of others the sculptor finds the channel for his bio-energy, for his gift to others. And when they have appreciated him, the mutual bioradiative influence between artist and audience can begin to develop. The Determinant influence from the admirers to the artist give him, whether he is conscious of this or not, access to higher energy sources than before, "inside himself" as many would tend to express it, but this inside is the contact with an advanced inhabitant of some planet, a genius, a god. And this "surplus energy" he gives to those who enjoy the works, if the endeavour is good. So with the good worker in any particular field. If he excels in some particular respect, this must be appreciated, so that his effort is not in vain. Even in politics, which is considered by so many the most important field, success and the admiration of a multitude of people energizes the politician and makes him more capable to render the right kind of work.

It is frequent to hear people speak contemptuously of the thirst for fame, but that comes from a misunderstanding of the nature of fame. When the endeavour is good the result can become good, provided that a common goal can be found. Both the admirers and the admired are rewarded, for together they may form a *Corpus Determinantium*, that strives towards perfection and success.

This was so far about important persons, but what about the *unimportant* ones? To this we have to answer that no one is indeed unimportant. Even the most ragged and debased wretch, despised by almost everybody, shall enter a glorious, blessed future, full of pleasure and satisfaction. The infinite universe is to be our possession and eternal life which is natural life will be our destiny – in the universe and not outside it. We shall be partakers in an infinite line of progress.

Whether shall we begin with the important ones or with the wretches and miserables to build the good future? Perhaps the best conditions for building up Determinant circles will be found somewhere in the middle. Truth is like a dawn in the mind, and whoever perceives it will find the opportunity to allow others to see it too.

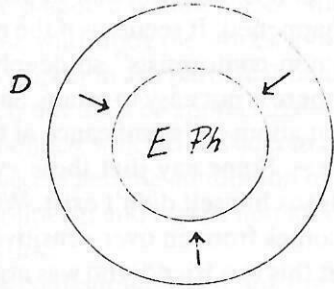
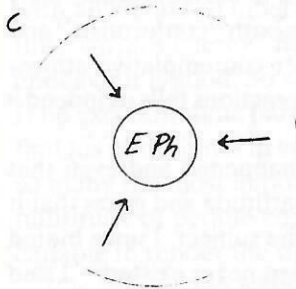
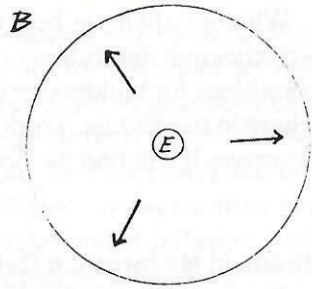
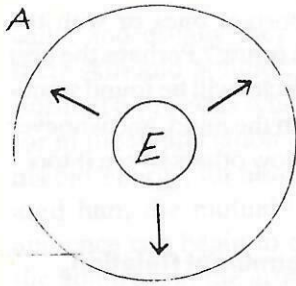
Jesus in Nazareth: a Case of the Determinant Relation.

The story of the life and deeds of Jesus of Nazareth and the attitudes of many people to that subject is so emotionally charged that it is often difficult to discuss it or even to consider what really happened. It seems as if the matter affects both “conformists” and “non-conformists” so deeply that a sober contemplative atmosphere is not easy to retain, and that set of reactions tells us indeed a lot about the significance of the subject.

– Some say that these events never happened and even that Jesus himself didn’t exist. We reject that attitude and guess that it comes from an over-sensitivity towards the subject. I once hinted at this to a friend who was arguing that Jesus never existed – I said that this revealed his sensitivity towards the question: he fell silent and mentioned this never more. Nevertheless we shall try to approach this theme intellectually and see what we can learn from it and about its relations to other subjects.

Jesus went around and did the good, so the story goes, and in his meetings and confrontations with people several miracles were created, which were attributed to his personality. It cannot be denied that these remind not so little of the “spiritualistic” and parapsychological ones of today and yesterday. If we read the saga of Jesus with care and attention we find that his ability to do miracles varied from time to time indeed. When he came to Nazareth they wondered whether he wasn’t “the carpenter, the son of Mary, the brother of James, and Joses and of Juda, and Simon?

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Prophet Enters Town

The outer circle means the vital field of the town or group being entered. E: energy of the preacher. Ph. phenomena. A and C show the different reception in different groups or towns. B and D: the corresponding results.

and are not his sisters here with us?"; and nobody could believe in such a person whom they had known from his early youth. And their emanations, their bioradiative influence upon him were in accordance with that. "And he could do there no mighty work" writes St. Mark, whereby he displays more truthfulness than many theologians of a later date would have found advisable. And St. Matthew, (ch. 13, 58) says: "And he did not many mighty works there because of their unbelief." In St. Luke and St. John there can also be found passages relating to the same event. ("For Jesus

himself testified that a prophet hath no honour in his country" (his native town) St. John 4,44 and St. Luke 4,24).

On the contrary, when the prophet met with applause and adoration, his powers were multiplied, and above all, raised to a higher level. When he had managed to satiate the thousands with a small amount of food, everybody believed in him – for a while – and he could walk on the water (levitation). The further intensification of the people's confidence in his powers led to his transformation on the mountain and the visit of two shining countenances from another planet, who were materialised in his field, supported by the favour of the thousands. In connection with that event Helgi Pjeturss announces that this was "a visit from another star, a precedent of such things as need to become a frequent event of celebration on our earth, if this mankind shall be saved from perishing" (The Saga of Jesus, Framnýall 1941, p. 58).

The Threefold Root of All Dreaming

The Principle

On awakening we may remember a dream, but at the moment we recall it we are no more experiencing *how* it is to dream. To remember a dream is quite similar to recalling a fresh real event, which has just passed. Forms, colours, connections, successions of events etc. are all of the same general character as in our waking life. On the other hand, when we examine our own, conscious waking mind, we find that it is incapable of producing artificial sensations. The faculty of visualization does not exist, — except as a misconception of the bioinductive faculty.

On this basis we have asked the great *why* about dreams, why they are capable of showing us those cascades of pictures, sequences of active and sentient life, while our conscious waking mind cannot. The “weak” sleeping mind seems to be capable of doing things that the stronger, zealous, waking mind *cannot*. This is a fact not to be ignored.

In our era a lot of research work is being done into dreaming, even into telepathic dreaming, and the production is extensive. But they never ask the vital, initial questions. The vast, ingenious work is in vain because 1. it neglects and is ignorant of those primary characteristics mentioned above. 2. it offers no comprehensive explanation of the dream life as a whole.

As an alternative to detail collection without a directive we offer the principle of bioinduction, of the induction of the energy which *brings about sleep* and *carries the dreams*. Two aspects of an integrated process are explained by a single concept. In our explanation it is clear as crystal that the cause of sleep and dreams is one and the same: an energy that streams into the body, reinvigorates it, rebuilds it every time we sleep and in-builds the dreams. —

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But who can point out a simple, natural connection, that has been described in the conventional research literature between those two phenomena.

Since there is no doubt about the existence of telepathy and psi phenomena our whole theory has a safe basis. *All dreams are telepathic.* In taking this step we are passing a demarcation line, and an infinite realm of dreamgiver relations opens up.

The Threefold Root.

It would certainly be a misunderstanding if anybody believed that our conception of dreams *excludes* any of the results of the established schools of research (insofar they were real results!). Actually we are offering an overview. In particular we do not exclude or minimize the role of thoughts and memories in dreams, – as some might have believed at first glance. On the contrary, we understand the memories as having a definite relation to our dreaming. There are three elements in the creation of every dream, writes Helgi Pjeturss: 1. the *communication with a dream-giver*, which is the motor of every dream, 2. the *memories*, reactions and thought habits of the dreamer himself, activated by the *dream contents*, 3. the *mental influence from the surroundings*, which precedes every dream and prepares for it (Determinant relation).

Each of these factors can be studied separately, under a special angle of observation, but only from their combination arises real understanding.

Dream researchers occasionally studied factor No. 3 – pretending sometimes that they were probing “the possibility of telepathy” – but usually they gave up that line very soon again. Almost all dream research was confined to factor No. 2 – the

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memories — which were the only *recognized* dream contents. All the major theories were based upon that material only.

A Case Reviewed.

Such theories, however, could never bring any solution of the dream problem, any more than the epicycles of Ptolemy could help astronomy or the “catastrophes” of Cuvier could do so for biology. A bolder view was indispensable. The individual had to look beyond himself for the explanation of his dreams. In this line we are offering a scheme into which all components of a dream can be shown to fit. As an illustration I select a simple, everyday case, a dream written down by a young friend of mine some months ago:

On the night to Sunday 28.02.1982 I dreamt that I was training for chorus song with a group of friends.

Members were permitted to make their own proposals about the pieces to be sung, in agreement with the others.

I had brought with me four melodies in A-4 sheets. I was particularly fond of one of these songs and was very anxious that it should be accepted. I assumed, and had no doubts that this was a French choral song from ca. 1530 (in reality known to me).

At first I had no intention to reveal my interest to the precen-tor but just handed over the sheets to him. He played the first three melodies with ease, until he came to the last one, which was the song I was so fond of.

When the first tunes of that favourite melody came to me, I immediately realised that this was not the French choral song from 1530, but a melody I never heard of before.

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Even though the precentor had played the first songs with ease, he found my favourite song rather heavy going. It was a difficult piece of music, and he had to concentrate to perform it correctly.

PSV 28.02.1982

This simple account illustrates the transition from the illusion dream, where memories dominate, to the clear audition phase of a more perfect bioinduction. If the dream had ended in the moment the sheets were given to the conductor, our explanation – that the “French choral song” was a mere memory-substitute for the true dream event – could have seemed a little far-fetched. But in the moment the dreamer begins to notice the difference between his own *thoughts about* that piece of music, and the *real dream-perception* the dream enters a new phase, and he hears something he never heard before. Bioinduction breaks through, and the mind contents of the dreamgiver dominate.

It is an intricate question, which we shall not try to answer here, whether it is the recognition that improves the bioinduction or vice versa, whether it is the psychological aspect or the physiological which is primary (decisive). But any remarks upon that point from an inquisitive reader would be welcomed by this writer.

In the above case we recognized the dreamgiver factor and the memory factor, in special relations within the dream. The third factor, that of the Determinants, is reflected in the general character of the dream. This young friend of mine, being artistically inclined, frequents painting exhibitions, music performances and the like and actually partakes in a chorus (but the dream group was different from that of his own!). These things are not, however, as might be presupposed by some, merely some reflections of his own interest in music, but they testify the influence of the surroundings

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and his company upon his sensitive bio-field. His music friends induced in him a contact with a society *similar to theirs*.

The dim state – and the perfect rapport.

Incomplete bioinduction corresponds to a dim dream consciousness, in which the erroneous interpretations prevail – while the perfect rapport is accompanied by clear vision of things as they are, in the scene of the dreamgiver. I shall illustrate this by telling a dream case of mine, rather parallel to the above-related.

Many years ago I dreamt that I stood on the old moraine hill near the sanatorium, where I had spent several years in my youth. And I was looking with the sorrow of memory-recall towards the well known buildings. But suddenly, they began to “change”. I noticed first one difference and then another, until I saw that it was all an entirely different group of buildings. And in the same moment the “daybreak of inner light” flooded the scene of my dreaming: It was indeed a sunlit landscape with high mountains entirely unknown to me. And, still more enrapturing, was the recognition that *I knew that I was dreaming*, and not only was this knowledge proper to myself, but to the dreamgiver, who knew it, and knew that I knew it. He perceived all these things for me as well as for himself, while “I” (my constitution) was only a receptive organ for his perceptions and partially his thoughts. He even went to a small tree by the roadside and looked closely at its small, oval-round leaves, in the hope that his dream-receiver (I!) would remember this botanic observation upon awakening.

So ended the first part of this exceedingly interesting and beauti-

ful dream the continuation of which I must refrain from telling now. But my prime interest was in the “conscious mingling of consciousnesses” which became apparent in both parts of the dream. In more advanced human societies in other solar systems, I think they frequently know when they are dreamgivers, and try to influence the dreamers accordingly. But, to be sure, only occasionally our dreams reach that level. Usually, or more often, our primary dreamgivers are no better off with their lives and circumstances than we are.

Can we be dreamgivers?

In this connection the question is immediately raised whether we, beginners in dream research on the basis of understanding, could not change the role and become the dreamgivers of others. More straightforward, we should ask whether we are not unsuspectingly, sometimes in our waking hours, dreamgivers to receivers totally unknown to us. As soon as we consider this we immediately discover that it is a necessity, a logical consequence of the dreamgiver relation. But it is just as obvious that it is more difficult to discover the communication from that end.

Swedenborg, the great Swedish Seer of the 18th century, in the introduction to his visions from other solar systems (On the Earths in the Universe, paragr. 135) writes, — here he considers, and emphatically asserts, the non-significance of distances in the universe:

“All presence there results from likeness of state, and all distance results from unlikeness of state”. (He continues:) “When my interior sight was first opened, and when those who are in the other life (read: in other solar systems) saw through my eyes the world and the things therein, they were

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so amazed that they called it a miracle of miracles, and were affected with a new joy, that there was such granted a communication of the Earth with heaven (read: advanced planets) and of heaven with Earth”.

Swedenborg became *their* dreamgiver! And it appears that he was a better dreamgiver, more “open-eyed” than most others, perhaps the best one in that period. And he thought about his faculty of his, even clearly enough to remark:

“I have been informed that the spirits and angels (read: advanced stardwellers) with other men, *do not in the least see the things in the world, but only perceive the thoughts and affections* of those with whom they are”.

(On the Earths: paragr. 135, italics mine).

When Swedenborg’s “interior sight was opened” a dreamgiver-dreamer channel was opened from Earth to some other solar system. It must be remembered that Swedenborg was an exceptional man intellectually. Apart from his great learning he was one of the leading naturalists of his age, and his psychological understanding was penetrating and all-embracing. Although he did not discover bioinduction as a natural phenomenon exactly, his understanding came so close to that, that prejudice no more was a hindrance to looking through him, for the advanced star-dwellers.

When they had got such a man as their dreamgiver, on planet Earth, they had every reason to rejoice: miracle of miracles. No wonder that everybody wanted to “have a look” through him, — from that other solar system. If the Earthlings of that time had recognized the importance of this, a safe channel might have been established, and subsequent history of Earth turned different. But actually most of Swedenborg’s contemporaries either ignored him,

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mocked him, or believed that he was mad. It is to the honour of John Wesley that he formed an exception.

It seems, however, that Swedenborg was a channel more for members of an advanced mankind than for our similars. — To be sure, such higher connections are the best, and if our planet's state allowed it, we would recommend their pursuit first of all. Wherever that contact can be cultivated, that is good. All our endeavour is to link up with them. But in view of the thinking habits on this planet we must be prudent. Any reference in the open forum to something "excelsior" or "higher" may be taken for solemn rhetoric or even mere mockery. The thoughts about life in the universe now current in the earth's noosphere have not been introduced in that strain, but from the workshops of plain scientific thought. The scientist builds from fundamentals, and he knows the evolution on this planet the whole way from the simple and complex molecules up to Man. But he is rather reluctant to prolong the line further up. He is hesitant to think that, as the protozoa became the progenitors of Man, Man can become the forefather of divine (physical) beings, and that such an evolution has taken place in many parts of the universe. Under that yoke of hesitant thought we must work, for the time being. "They" allow us only to seek contact with our equals and similars, on less advanced planets, and we are ready to do that, although we know better.

Therefore the initiative must be taken in a new way in a more independent and self-willed manner than before. We must make us prepared for becoming the dreamgivers for our equals, dwellers in the realms of imperfection just as we are, but nevertheless knowing some things and striving upwards. They are beginners as we are. Find them in your dreams and report what you find, to those who can take reports. They must be shown this earth too, as a reward for showing us theirs. A performance of this kind needs

organisation, and we may revert to that matter again, towards the end of this book.

Determinant Relations.

As we have mentioned in the special chapter on the Law of Determinants its validity extends far beyond the phenomenon of dreams proper. And a matter of special interest today is that kind of rediscovery of this Law, which has come up in the psi-research of the last decade or so and which is called: the *experimenter effect* upon the experiment. Backster, Grad and others had done psi-experiments with plants with phantastic results, but when *some others* proceeded along the same lines as described by those pioneers, their outcome was zero, while *still others* might get positive results. Such results, and similar ones, apparently faithfully reported on both sides, led to the sensible conclusion that the experimenter himself was a factor in the experiment. But that is exactly in line with what had been stated by the Law of Determinants. The experimenter is a bioradiative unit, and when he controls the experiment, he influences it, — not by tricks, but by his mere concern about it.

To be sure, keen observers and sensitives often had noticed that different sitters with mediums brought in different influences. But to notice this occasionally about certain individuals is quite different from expressing it as a natural law. And that is what Helgi Pjeturss did. He found this Law for the workings of bioradiation, an energy in nature which has also been reconfirmed by later findings. By knowing this law we may master evolution. But for the time being we are concerned with dreams. As already mentioned, the Determinant relation is the third branch of the strong root from which the Tree of Dreams grows. Some might ask: while we appreciate that dreams can be telepathic, why do you find it so

necessary to dissolve this telepathy into two separate factors? Why is the Determinant's telepathy different from that of the dream-giver's? The most critical point in the answer is this:

There is an "I" feeling in every dream, and that feeling primarily originates from the dreamgiver. There is never a distinct *I* in a dream except that. The criterion for whether you are dreaming or not dreaming is: "which *I* dominates?" And the question arises why we have this kind of dreamgiver one time, and that kind another time. Then the Determinant relation comes in.

A farmer friend of mine dreamt three dreams in a succession. In the first dream he was a small ridiculous person, who could accomplish nothing of any worth. The day prior to that he had come to a kind of "parish council", and being not exactly fit for the procedures of the place, he was hardly a very respected person there. — In the second dream he was on a journey full of hardships, along with the strongest man of the neighborhood. And in the dream, he was equal in physical valour to that man. The day before he had met with a neighbor who had a high opinion of his fellow-farmer for his physical and intellectual abilities. — In the third dream he was still on a difficult journey, with the same strong man as in the second dream, as it seemed. But now he was more than the equal and the leader of the expedition. The day before he had met with a man who had a particularly high opinion of this farmer and his faculties. — That is what we call the Determinant relation. Your attitude towards a man you are confronted with — your real attitude more than an assumed one — will give him a dreamgiver in proportion to your judgement of his person, and in proportion to yourself generally. *Your* character is reflected in *his* dream contents.

This is, of course, contrary to the beliefs of dream theorists who never had the slightest idea of those truths — but, in the force of their social position, unwittingly became influential Determinants,

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cultivating all kinds of obsessions in their patients (esp. sexual obsessions, — Freud). After the patients came the immediate followers of the theory and then the millions of unsuspecting individuals, eager to learn about the working of their soul. But such are the tragic stories as they go where nobody asks the simple question what sleep is or why it is necessary to sleep — on planets where the nature of sleep and dream has not been discovered — or, where the discovery, having been made, is still almost unknown.

Since all human life is so much subject to telepathic influences, although they mostly pass unnoticed and unrecorded, the Determinants effects are often mistaken for precognitions. An incredible, exciting and paradoxical dream is dreamt by a person, and told to acquaintances, who amuse themselves over the “strange dream”. But two days later the same person occasionally walks into a cinema and sees a film with almost the same story. Then they believe that the film was a “preview” of seeing the film. I have, however, little doubt that in most cases of that kind a Determinant relation could be traced. Some people had seen the film or the cartoon, and so they carried the Determinant effect over to the respective person. Unwittingly, without willing, and without saying anything they transmitted it to her and in consequence she had a dream that resembled the film very much.

Another farmer friend of mine once told me that, after he had been sociable with teenagers “down in the district” some way apart from his home, he had helped them to obtain spare parts for their cycles, from the small town longer away where he had other things to do. Consequently he was a great person in the eyes of the cyclists, and having repaired they glorified him as a great helper as they wheeled around. The farmer came home and went to rest. The next morning, having almost forgotten this, he noticed that his sister was eagerly turning the pages of a book with “dream symbol interpretations”. “What are you reading?” he asked. “I am seeing

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what it means to dream of riding the cycle. I was always dreaming last night that I was on a cycle". The farmer had carried the Determinant effect with him from the cycling boys. But his sister, of course, believed that the dream "had a meaning" for herself.

And so the productive interpreters among the psychologists believe. They would certainly not have been late to create a sexual symbol out of the bicycle, which should have "ascended from the depths of the subconscious" in the girl. Similarly the precognition modelist would hardly have sought the cause of the dream in effects from outside, but in some future events (The effect before the cause!) – It is only when he begin to look at the Determinant effects as a bioenergetic charge, carried from person to person, sometimes even with an intermittent, that we learn to avoid the trappings of over-symbolism and the over-reference to precognition.

In summing up the main workings of the Determinant relations, with dreams, I will accentuate a) that the Determinant's disposition towards me decides who becomes my dreamgiver, b) that his general mental disposition decides how perfectly or imperfectly the dreamgiver's mind processes are being induced, and c) that his active interests sometimes cause the real dream contents to be distorted or interpreted – according to the Determinant's ideas and emotions. – in contrast to associations to the dreamer's own memories. – And now I will close this part article on the Determinants with an old dream case of mine, which touched several items of general interest in life.

"God support you"

I was dwelling in a TB sanatorium, and although it was compulsory to be there, life was far from tedious. People were concerned about each others and always something was happening. One

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night I had a terrific dream. I was in some medieval setting, not conscious that it belonged to any particular area or country, but apparently something similar to Europe in the Dark Ages. I had a feeling that life was very sad, frightening and perilous. For the rage and cruelty of "the heathens" I had some extreme fear, and yet I knew that they were better off physically than "we" were. Even some hunch that their badness could have been exaggerated crept into my mind. But they were "doomed", and "the only hope" was to be able to touch "the holy shrine", which was being carried around in this region of darkness and despair. — And I awoke with that kind of feeling in me, a spell of insinuating emotion from which it can be difficult to loose oneself, as long as the effects last. But I immediately began to think.

The day before, in the waking life, I had been coming in a hurry through the main door into the low staircase (6 – 7 steps) inside and I stumbled at one step but didn't fall. At the same time I remarked on my left, longer inside an assistant girl of my age, tall of stature and broad built who stood there and looked in my direction. I had sometimes changed remarks with her, always in a pleasant manner, but no more than that. Upon my stumbling, she said now: "God support you, my dear Steini" (my nickname). I took this for a joke, or half joke, for the "fall" wasn't very serious, and I responded accordingly, and thought no more of this.

But now, a day later, I recalled this trivial episode, and it seemed clear to me that this girl had been my Determinant! Indeed I had sometime heard that those two stately sisters, who had come to the Sanatorium to work as assistants, had recently turned Catholics, and that especially this one was ardently devoted. It was clear that the "we" in the dream, the prime criterion for the Determinant effect, reflected an essentially Catholic medieval attitude or conviction. I laughed in my heart and thought: she shall not trap me into that fold!

THE THREEFOLD ROOT OF ALL DREAMING

I told my room-mates, old men of labor and hardships, of my dream and all circumstances, and they said, nine tenths joking, one tenth from fear and doubt: It is a warning to you. You are not Christian enough! – I did not argue with them. They had no understanding of the Law of Determinants.

The “I” of a Dreamer is Always the I of a Dreamgiver

Four Cases from J. B. Priestley’s Collection.

J. B. Priestley, the famous novelist, who in his philosophical book *Man and Time* has collected so much good material on psi and extraordinary experience – and presented it with temper and courage – believed that it was prejudice to think of time as universal. Yet his personal record in support of that opinion seemed not very extensive: two dreams from his lifetime, which he found convincing enough to present them as precognitive. Of these two I select the more conspicuous one and quote as follows:

“The second dream belongs to the middle 1920s. I found myself sitting in the front row of a balcony or gallery in some *colossal vague theatre that I never took in properly*. On what I assumed to be the stage, equally vast, and without any definite proscenium arch, was a *brilliantly coloured and fantastic spectacle*, quite *motionless*, quite unlike anything I had seen before. It was *an unusually impressive dream*, which haunted me for weeks afterwards”.

“Then in the earlier 1930s I paid my first visit to Grand Canyon arriving in the early morning, when there was a thick mist and nothing to be seen. I sat for some time close to the railing on the South Rim, in front of the hotel there, waiting for the mist to thin out and lift. Suddenly it did, and I saw, as if I were sitting in the front row of a balcony, that brilliantly coloured and fantastic spectacle, quite motionless, that I had seen in my dream theatre. My *recognition* was immediate and complete. My dream of years before had shown me a preview of my first sight of the Grand Canyon”.

Man and Time p. 198 – italics mine.

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It is interesting to note what Priestley makes of this dream – which he calls a “preview of my first sight” of the Canyon – in his quest for an explanation. He argues at length, in defence of his dream, against those by whom “*coincidence* is shaken in our faces as if we never had heard of such a thing before”. And I heartily agree with him about the futility of that kind of argument. But then it appears that his alternative to this “coincidence” talk is *pre-cognition*. The truth of the matter, however, is that there is no such thing as exact precognition.

The above dream experience cannot be explained by that assumption, But the assumption of a dreamgiver, a man who was enjoying the scene at Grand Canyon *at the same time* as Priestley was having his dream, makes the whole matter clear and understandable. Even the time difference between England and Arizona would allow for a night dream in the first place, while the latter is bathed in a “brilliantly coloured” sunshine of the afternoon. – And the first sight was to his mind “quite unlike anything he had seen before” and therefore it was, as an experience, not an exact counterpart of the second recognition, which *reminded* him of the first sight. His “preview” of the visit to Grand Canyon was obviously obtained through bioinductive communication with the place at the time of dreaming, not by communication with himself over time.

It is a remarkable feature of the vivid-perception dreams, filled with colour and with a wide-angle scenery – or other absorbing things – that they come in as sense impressions mainly, often (but not always) without a full understanding of what is seen. So, in the above case, the scene presented itself with full strength in the mind-brain of J. B. Priestley’s thousands of miles away, just as if he had been there in Arizona in person. And in this case even the dreamgiver’s emotions, his enthusiastic admiration, spooked in the mind of young Priestley’s several weeks afterwards – although

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he had *no understanding*, nor an admiration of his own, of what he had seen (he believed that it was a theatrical scene!).

The "I" of the dreamer was the *I* of a dreamgiver in Arizona.

Another dream of J. B. Priestley's, which he, incidentally, printed only within parentheses, but which I would have printed with italics, was the following:

(Incidentally, I can remember only one clear mirror-image of my face in a dream. This must have been almost 25 years ago, and when I awoke felt strongly that I had seen myself as I would be sometime in the future. My hair which was dark and plentiful then, was thin and grey on the top as it is now, though *my face was thinner than it is now*. However there may soon be more wear and tear, possibly as I near the end of this book).

Man and Time p. 216.

In spite of the humorous remark at the end, it seems clear that the young Priestley really saw a face different from all of his own (whether young or old), such as it is *in all clearly perceived self image dreams*. This is one of the criteria of our bioinductive theory. It is surely possible to make statements to the contrary, but my acquaintance with dream accounts tells me that (1) when the dream is vivid, (2) when the observation is precise, and (3) the account is innocent, my above statement will be confirmed. So it was with the above dream-account and we conclude:

The "I" of the young dreamer was the *I* of an old, grey-haired man with a thin face, who was looking in a mirror.

Since I was mentioning the credibility of dream accounts, we may also select, from *Man and Time*, an account that a literary committee would perhaps have given the first prize as the "best dream account", for the style of it. It is however, in our estimation,

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an example of how dream records should not be, – if they shall be
a testimony about the dreams themselves:

“From the earliest possible time I can remember I dreamed over and over again that I was walking up a churchyard path – every detail of the churchyard being quite distinct and vivid. Horses were wandering about aimlessly, the one unreal factor of the dream, and my long hair was clinging about me.

Suddenly I would feel myself drawn with a great force to the graveside. On reading the grave, I would experience a terrible falling sensation and awake to find myself in a state of terrible depression.

This dream repeated itself over and over again all through my childhood, never differing in any way.

When I was 12 years old I spent a holiday in the new Forest. Whilst cycling home one day after a swim, I found the very church of my dream exact in every detail, including Forest ponies outside the gate. My hair was loose and wet. I found the grave too, It looked an ordinary grave until I read the description – Died April 29th 1934.

The day which I was born.

The dream never returned to haunt me again.

Man and Time (quoting “Miss S.”) p. 208.

“Over and over again” – “exact in every detail” are the key expressions here. Priestley was indeed fascinated enough to arrange an investigation. It turned out that there was “no such gravestone as described” in the churchyard and “there had been no interments in that churchyard during April and May 1934”. Further he remarks that “after a long and searching investigation she was acquitted of any conscious faking – though not entirely of some confusion of memories and associations”.

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That may well be so, but in my estimation the above account exemplifies the style of three kinds of opinion-makers about dreams, that is those who will:

1. that dreams are exact repetitions of things already experienced by the dreamer himself (believing that dreams are memories).
2. that dreams are exactly precognitive (the determinists).
3. that dreams are exactly recurring

— which last opinion obviously is held by the storyteller. But in spite of her emphatic assertions, she failed to support that belief, as the examination of the facts showed. One may even wonder what is left of the real dream, if the literary embroidery is taken away. And with this lack of real dream contents in the account goes the feature that:

no signs of an “I” different from that of the dreamer herself can be found in this account.

In diametrical contrast to the above “literary dream” stands an account Priestley relates a few pages later, also in connection with his own ideas about precognitive and recurrent dreams. I am thankful for that account, not as any support to recurrence, but simply for the quality of the record and its significance in an entirely different context. Indeed, Priestley vaguely anticipated this explanation in his remarks but since he had no general theory to attach it to, it came to him as a passing thought and led to no further understanding. I quote from Priestley’s re-account of the dream-experiences of his informant:

it “seems to have recurred times without number over a period of 10 years or more . . . But *the dream did not repeat itself exactly* for this man. He was always dreaming about the same city, a large seaport, but he would approach it from different directions, sometimes by sea, at other times by rail.

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He came to have a fairly intimate knowledge of one particular street, — “filled with dives and dubious premises of various kinds”. *He was acquainted with the people there*, noted the death of a certain woman and the arrest of several men engaged in some sort of crime. *He spoke the language of these people*, and on every dream visit, he “*was accepted as a local and one of themselves*”. He began to “know the whole place inside out”. For years he tried hard to discover what place this was; then in 1948 he visited Danzig (Gdansk) for the first and only time in his life — “and found beyond doubt that my dream town was Danzig before it was destroyed by shelling in the last war. Since then I have never dreamed about it again.

Man and Time p. 228 (my italics).

The concluding remark, indeed, is not so unlike the last remark in the account of Miss S. — the girl at the gravestone — and perhaps there was after all some grain of truth in that story. But in this case we need no “perhaps”. In every respect the account bears the stamp of truth on it. This Englishman — who told Mr. Priestley of his experiences — repeatedly entered a close bioinductive contact *with the same person*, who happened to be somebody visiting the city of Danzig frequently in the same period. The dreamer “came to know the whole place inside out”, he “was accepted as a local” and “spoke the language of these people”. The last remark is particularly interesting, because it seems to indicate, almost certainly, that the dreamer could not understand that language himself. His participation was not complete in that respect, just as the understanding of Mr. Priestley, in our previous case, could not follow that of his dreamgiver in Arizona.

It was certainly not the dreaming Englishman himself, Mr. Priestley’s narrator, who was “accepted as a local” in the town of Danzig. For every reason, it was his dreamgiver and not only a

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“dreaming self” who actually partook in the life as it was lived there. But, for some reason, the dreamgiver transmitted his experiences to a receiving Dreamer in England, who later became J. B. Priestley’s recorder. It would have been interesting to have it recorded in which hours of the night his dreams occurred, but such information can hardly be hoped for any more. Beyond the slightest doubt however, in this case the “I” of the English dreamer was the *I* of a person who frequently visited a real town, presumably that of Danzig, in the period indicated.

The Key to the Reincarnationist “I”.

One of the safest criteria for the truth of the dreamgiver discovery is the fact that it throws new light upon a wide variety of mental phenomena, the common nature of which researchers had failed to recognize. One of the most striking examples of this is the explanation of the phenomena that led men to believe that they had lived “other lives”, before they were begot and born.

All serious enquirers agree as to *what* always was the root of that “reincarnation” belief. Remembrances that did not fit into a person’s own life appeared in the mind of that person, and, lacking explanation, that person or some others attributed these memories to a “former life” of his or her.

“Here we were, here we rode”, exclaimed Olaf the Corpulent (995 – 1030) King of Norway, and later a Saint of the Catholic Church, when he rode for the first time through the beautiful *Vestfold*, where his forefather Fair-Olaf of Geirstadir had been a district king in the 9th century. Olaf did not say: “here he was” as could have done a man who had *obtained information* about the former Olaf – be it in the normal or paranormal way – but: “here we were” (using the royal we). He found himself identified with the onetime ruler of that realm.

K. O. Schmidt, the distinguished German author of “The Gods

of Sirius," of a number of other fine books, and who even belonged to the corps of reincarnationism – wrote, in "The Western Book of the Dead" ("Das abendländische Totenbuch"), p. 211, that there are two criteria for the authenticity of such remembrances as he takes for support to reincarnation:

1. "the objective proof", – when the contents of those alien memories in a person's mind can be verified independently by comparison with facts from the life of a deceased person, which were unknown to the living person.
2. "the subjective proof", writes K. O. Schmidt, "lies in the absolute certainty that overflows the consciousness: "This was *I*. There *I* lived. That was *my* destiny".

It will be evident that the above case of King Olaf's corresponds exactly with that sort of feeling, of which K. O. Schmidt promptly states, that it would be valid as a proof *only* for the person experiencing it – and at that, only until he understands it, as we would immediately add.

The first of these arguments, "the objective proof" can be and has been refuted many times, by the counter-argument that *if* the "dead" live, and if their memories are preserved, such as it sometimes becomes manifest at mediumistic séances, in dreams, visionary experiences etc. so the selfsame memories, transmitted to a living person, can come to "cling" to that person's consciousness. There is no absolute border or limit between the medium and the "normal" person – all receive, more or less distinctly, messages from the "living dead". The only difference is that the reincarnationist of experience has got into a chronic contact with an after-life person, who constantly feeds him with memories of a "past life". Those who will challenge reincarnationism can point out that "overlapping" often occurs in cases of this type. The memory transfer occurs no less to people who were born *before* the older person died than with persons widely apart in time. That

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point, of course, is a definite support to the mediumistic explanation.

The latter argument (2) is, as already stated, more evasive. And yet, with its seemingly weaker validity, it has come to form the backbone of the reincarnationist conviction. The "absolute certainty", in the mind of a decent, truth seeking person – like the quoted K. O. Schmidt himself – was of a stronger and more lasting appeal than ever realized by formal logicians.

But exactly on this point, where all other philosophies of Earth had failed, ours turns out to be the strongest. We can now *explain* this deep, intense feeling of "having been" another man, and the integration of this feeling with the remembrances connected to it. It is no mystery that a man can take into himself the "I" feeling of another man. It happens every night, in our dreams, in all people's dreams. Exactly that is the outcome of the bioinduction process. But it is only when it is of a durable and deep impression that it becomes interpreted as a "case of reincarnation". It was not Olaf the Corpulent himself, who could say: "here we rode". It was his great-great grandfather who said this through him, but the living Olaf took the old memories for his own.

On this basis we can declare the reincarnationist doctrine for disproved and non-valid. For now, however, I bring this primarily as a specimen of the explanatory power of the dream theory. The reader will now have understood that we can look upon every reincarnationist as a long-time dreamer, who needs to be awakened from his cronic contact with an after-life person. Upon awakening, the interesting contact could be continued and cultivated, with understanding as a foster-mother.

Out of the Subconscious!

Critique of the Jungian Reason

I have before me a fine book on psychological matters, composed by outstanding scholars, richly illustrated, and surely well written for the most part – one of the most conspicuous flowers in the extensive garden of book-publishing. This is *Man and his symbols*, written by C. G. Jung, a wise man and an earnest enquirer, and by his pupils-colleagues, all of them world known for contributions to psychology. I should now like to refer to the first section of the book, with a special respect to its basic conceptions and opinions. That section is written by Dr. Jung himself and bears the title: *Approaching the unconscious*. The key word, to be sure, is “the unconscious”, and Jung immediately symbolises his favourite thought by a photo of “the entrance to the tomb of the Egyptian Pharaoh Ramses III” A mighty realm, in which Jung may be the Pharaoh himself, winks us through this appearance, and nobody knows what is inside. Something extremely important must be there, and on we go, taking a short glance at each of the sub-headings as we delve deeper into the subject. In this course we succeed in compiling an interesting list of statements.

1. “*The importance of dreams*” stands first, and unlike those who think little of dreams, the present writer takes at once side with that opinion. The only addition we should like to make, is to multiply the importance dr. Jung attributes to dreams by the thousand or the million or more. From the Icelandic philosophy’s point of view, *a real understanding of dreams is the basis of man’s whole understanding of himself and the universe.*
2. The next heading reads: “*Past and future of the unconscious*”, and is followed by these remarks:

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“The two fundamental points in dealing with dreams are these: First, the dream should be treated as a fact, about which one must make no previous assumption except that it somehow makes sense”. One wonders what kind of thinking doubted that dreams were facts, but apart from that, we expect that everybody can agree.

“And second, the dream is a specific expression of the unconscious”. Our thought: “the unconscious – a mighty token!”. Then the author begins to argue against those who have “a low opinion of the unconscious”. Strangely enough this author, so to speak within his “unconscious” talk makes some remarks about dreams, which would be some of the wisest and most precise – if they appeared in the right context, such as:

“If somebody with little experience and knowledge of dreams thinks that dreams are just chaotic occurrences without meaning, he is at liberty to do so. But if one assumed that they are normal events (which, as a matter of fact, they are), one is bound to consider that they are either causal – i. e. that there is a rational cause for their existence – or in a certain way purposive, or both”

Jung’s greatest mistake was that he mixed his proper recognition of realistic character of the dreaming experience with his favourite pseudo-concept of “the unconscious”. He argued against a “low opinion” of it. But he would never have dared to contend against us who deem the unconscious *non-existent*.

The geese smell story

Jung tells an interesting story of a professor, who was walking along some countryside-roads with a pupil, deep sunk in conversations – and then the professor notices that all kinds of memories from his early childhood were cropping up in his mind. He suggests to the pupil that they seek the place where those recollections had

begun, while their conversations were going on, and on returning to that spot, they find a strong smell of geese in the air. Actually the professor in his early youth had been brought up on a geese farm.

Assuming that the smell was the cause of the recollections – that well known phenomenon of event-memory connections – Jung believes that here he has the unconscious. In a debate he would have pointed out that the geese smell produced the mental associations, *without* the professor's being aware of that. "Unconscious mental activity" is the gist of his matter. That opinion, however, can be challenged. The professor, although deep sunk in conversations, wasn't altogether unaware of what happened in his surroundings. At least he remembered the place where the recollections had begun. Although the geese smell may have been forgotten by him, when he began to wonder about the memories, that does not prove that it was unconscious *in the moment of perception*. It had merely entered a more short lived memory than his view of the spatial surroundings, which are ususally about the best remembered things.

If Jung had also contended, in our imagined debate, that dreams, too, are created in the way of rows of memories, set off by some triviality, it is safe as the mountains that dreams are not. We have shown that dreams are not memory-fantasies, but real life and events, experienced by somebody else, and transmitted to us from afar.

One thing which never was sufficiently considered or noticed by Jung or his fellow psychologists, must also be mentioned here. Truly Jung recognised telepathy somehow in his later years, and even in his earlier career. But that he had a handfast conception of the phenomenon can hardly be argued. Telepathy is a much more dominant factor in life than any established psychology ever realized. It is, as Helgi Pjeturss once expressed it, not only that it exists, but is almost everything. – When we f. ex. pay respect and ad-

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miration to a particular person, that immediately leads to an increase of the life energy of that person. "I am full of life" Sir Anthony Brooke exclaimed one time, when I had helped him to excel at a press conference in Iceland where UFO's were the topic. They admired him. And immediately the region over Iceland became filled with "flying saucers" This energization (Icelandic: magnan) often manifests itself in the mind's easy access to its store of memories. Indeed, such a benevolent support or admiration is the *main* condition for the free flow of memories, which is so desirable for every man – and is, in fact his self realization more than anything else. In the above case, the walking professor seems to have been enjoying the deep respect and adoration of his pupil, the emanations of which called forth the former's memories of things far back. *The geese smell alone could not have done that.*

3. The third sub-heading in Jung's section is: "*The function of dreams*" and his first remark in that connection is: "Unfortunately, dreams are difficult to understand". That is a sincere confession from Dr. Jung's side. But someone who had arrived at a clear understanding of the nature of dreams, would never have expressed himself in that way. It is also certain that without having really discovered their basic nature, an investigator can hardly make well founded comments about dreams with respect to function and purpose. No wonder therefore that the style of the distinguished author becomes more and more vague from this point on. Statements to the effect that dreams are "messages from the unconscious" "expressions of the unconscious" etc. become frequent, and even: A thing "may even become something quite different as it drifts below the level of consciousness". Apparently this hazy remark has some relation to the experience that things are different from the things they are taken for, by the dream consciousness. – It is remarkable that most of the propagation for the subconscious is made in symbolic metaphorical terms, not by sober reasoning.

And when Jung f. ex. states that "images produced in dreams are much more picturesque and vivid than the *concepts* and experiences that are their waking counterparts" he is confusing so many things in a short sentence that it will be too lengthy to resolve all of it. If he had only said that dream experiences are sometimes much more picturesque and intense than our waking experiences he would certainly have been right – and had taken a step towards understanding.

4. It is almost nasty to continue, but now comes the part called: *The analysis of dreams*. To analyse dreams correctly would be to recognize their basic components; which are as we have shown already: 1. the bioinductive factor, the life of the dreamgiver. 2. the Determinant effect – directive influences from persons somehow involved with the dreamer prior to or during the dream. And No. 3 our own spectrum of memory as the letters or notes into which the dream is written. Truly this indispensable basis of real dream analysis was unsuspected by Jung and his fellow psychologists. But his material abounds with cases suggestive of this conception, both dreams and other instances. Sometimes he seems to be about to support the energy conception of life:

"there are numerous well authenticated stories of clocks stopping at the moments of their owners' death: one was the pendulum clock in the palace of Frederick the Great at Sans Souci, which stopped when the Emperor (?) died.

Man and his symbols, p. 55

If Jung had plainly admitted that this was a sheer case of psychokinesis, he would have done two things in one: approached truth better than before, and stirred up ignorance's hornets' nest. They would have had something to talk about, at that time (1964). But he rather resorted to expressions like:

“it often seems that even inanimate objects *cooperate with the unconscious* in the arrangement of symbolic patterns”

(italics mine)

And when he somewhat later is talking about the story of Raimund Lull who became a theologian and a missionary after a sudden disillusionment in life, it is called that

“an archetype had been at work for a long time in the unconscious skilfully arranging circumstances that will lead to the crisis”

p. 76

If Jung had been talking about real Intelligences so super-human that they can “skilfully arrange” the course of human lives, his opinions could have made sense, provided a basis for discussion. But these were some examples of how every good thought is turned into a mockery, when it is duped into the burial vault of “the unconscious”.

The “collective unconscious”.

Jung’s “collective unconscious” is not a logical conception, but an expression of his intuitive sensing of something great and unknown which he could not come to grips with. It relates to the inconceivably rich memory-treasures of past generations, which are preserved in the survivors of death in a physical after life. Like any other gigantic misconceptions, “the unconscious” and “the subconscious” are *not references to nothing*, but only the consequences of the lack of precise observations at the very beginning.

Sigmund Freud: Interpreting the Interpreter.

There are those who are so easily moved by anything reminding them of the sexual life, that they get all in motion even at the slightest indication of that topic, f. ex. at a distant word- or name-association. One of those who have profited most by this ready access to unstable characters was Dr. Sigmund Freud, the prolific writer who – in many peoples' belief – “discovered the subconscious”, and announced that the desire for sexual pleasure was hidden in almost any process of the mind. The task of the psychoanalyst, according to dr. Freud's prescribed method, was in most cases exceedingly simple. The psychoanalyst might make his plain observations and notifications upon his subjects' behaviour, their mental exertions, and above all, their *dreams*. But the conclusion was always to be the same: the observed contents were to be interpreted as *expressions of a desire* preferably, and in most cases, of a sexual desire. “The dream is a wishfulfilment” (Der Traum ist eine Wunscherfüllung) – is the introductory chapter (after a historical review) in the main work of Dr. Freud's: “The Interpretation of Dreams” (which we will refer to as “I. of D.”). And in continuation of that heading, the assertion is being repeated over and over again all through his work. We accentuate that it was the *dream work* of Dr. Freud's, and his *dream-theory* that laid the basis for his subsequent fame – of immense dimensions – and not, as some might suppose, any general psychological work of undefined boundaries. In *The Interpretation of Dreams* (Die Traumdeutung) you have Dr. Freud as he is, and you can inspect him through that opening as closely as you wish.

One of the first incidents that showed me the futility of a business like that of dr. Freud's was that, when I many years ago in the company of young “enquirers” heard of a dream recorded by the psychologist, which I quote as follows:

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“... Then someone broke into the house and she was frightened and called out for a policeman. But he had quietly gone into a church, to which a number of steps led up, accompanied by two tramps. Behind the church was a hill and above it a thick wood. The policeman was dressed in a helmet, brass collar and cloak. He had a brown beard. The two tramps, who went along peaceably with the policeman, had sack-like aprons tied around their middles. In front of the church a path led up to the hill; on both sides of it grew grass and brushwood, which became thicker and thicker and, at the top of the hill, turned into a regular wood.

I. of D. Ch. VI. case 4

I don't bother to examine Dr. Freud's "genital interpretations" of this simple dream (of a real scene with real persons), but I am afraid he was out-heroded by my storyteller-friend of old, who allowed himself the liberty of "adjusting" this to pass for a dream-experience proper to the "great psychologist" himself – adding that the psychologist went into the church to conduct a religious ceremony in the sanctum. Which would have been a very hazardous act indeed, for Dr. Freud, in view of religious differences.

Such fancies, however, – as well as the whole row of "genital interpretations" – have certainly no relation to the real nature of sleep and dreams. They are out of context. They are arbitrary associations which can be used to get any result one decides in advance – exactly what was done by Freud and his followers. And such "symbolic interpretations" can be obtained as easily out of the everyday objects of our waking life as from the dreams, or from any incidents happening to us in the course of a day of fine weather. You need not go into the dreams for finding the handy material. The objects are all around you.

Apart from such excesses, however, we can review the statement: "*The dream is a wish-fulfilment*" (1) objectively, and" (2) as a part of the mental constitution of Dr. Freud's person. I have no doubt that it is an entirely false statement about the nature of dreams in general. It answers none of the primary questions about dreams. And apart from that, our dreams usually reflect other person's interests and wishes much more than those of ours (Law of Determinants). In a harmonious group of travellers or tourists f. ex. it is to be expected that a member's dreams correspond much more to the observations, wishes, emotions etc. of the company than those of his own.

As a part of the idiosyncracies of Freud's (2) the above statement is more interesting. Truly, in I. of D., he puts forth that *Postulate of his* as the *result* of an analysis of a dream of his own – of a bourgeois party in which medical observations and medical and pharmacological terms dominated in the party chat, in accordance with the dreamer's interests, – while the dream- apartments and a face closely observed were different from the real apartments and faces known by the dreamer (in close agreement with our explanations). Freud diligently proceeds with relating the dream details – not least the words, and word parts, to his own store of memories, more or less successfully as it seems. But at the end of the analysis he triumphs that the dream reveals his own hidden wish to escape from responsibility for the bad health of a certain Irma, whose person seemed to be represented in the dream. That was a rather innocent wish of Dr. Freud's own, in comparison with those wishes he later attributed to others, but nevertheless a far fetched one as "the cause of the dream". And nobody shall tell me that his Postulate arose from the examination of that dream. Indeed he makes no attempt to conceal that some main constituents of his hypothesis are borrowed from another source. He relates himself to the Schopenhauer disciple Scherner,

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who maintained that the dream consisted of symbolic allusions created by the agent Fantasy during the nightly rest. Apart from that, Scherner seems to have made wise remarks about dreams, such as observing how:

the centralicity, the spontaneous energy of the I is being enervated during the dream, and how as a result of this decentralization (of the I) the processes of cognition, feeling willing and ideation are modified.

I. of D. ch. I sect. G.

Obviously Scherner had noticed that his dream- I was different from that of his own. But in such observations Freud had little interest. He remarks that "there is no utilitarian function attached to Scherner's symbolizing imagination". He intended to *utilize* it himself. He found himself vitally dependent upon Scherner, as becomes evident from a remark of his a few pages later:

it is in the proper place to *lay down a Veto* against the . . . dismissal of Scherner's theory.

I. of D., ch. I, sect. G

So important is it for Freud that Fantasy can create the dream pictures, the sensations, the whole series of events! So much depended upon *having somebody else* to say that Fantasy creates the dreams – because that is an assertion which neither Freud nor anybody else could argue for on the basis of his own experience or self-examination. A recently dead man would do for the purpose. It illustrates the intellectual dishonesty of Freud's that he seeks a scapegoat to bear the burden of his original sin in dream research, which was to confuse perceptions with thoughts about perceptions!

Somehow he felt that he was not safe in this respect, although he didn't know why.

Equipped with the "symbolizing activities of the Fantasy" Freud was able to embark upon a curious game that has harried the West and all that depends upon the West ever since: that of a Fantasy assumed to be tailoring Freudian wishes deep in the subconscious of every man, and when those tailored wishes came running out as dreams the reverse action was undertaken by the psychoanalysts: to undress the wishes and show them in their naked horror: "That is your soul life! Such are your psychic interiors!".

But beware: If somebody tells you that you are such and so, then just tell him that these are not your thoughts, but his. When you have learnt to understand the true nature of dreams you will be absolutely untouched by Freudian fantasies about the "meaning" of their contents.

Symbolic Interpretation.

There are different aspects of every matter, and the value of symbolic interpretations, which are probably as old as mankind, is dependent upon the context in which they are being practiced. Sometimes the practice declined, sometimes it was inspired and ingenious. At least there was often a grain of truth in it, and much depended upon the practician himself. Some knew better than others how to seek knowledge in this way, and rules never told everything. — And *what* were they always seeking, those wise men of old who "interpreted the dreams" and other tokens, in a fashion quite different from that we have been referring to above? Invariably they sought a message from a higher Intelligence, from a helper who provided his advice in this form. None of those men would ever have decried such things as telepathy is — at least not the wise men of the Icelandic Sagas, who applied telepathy to get

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the right results. That is: they opened their minds and allowed the ideas to associate and take form according to their sentiment. Their interpretation was *guided*. Sometimes the dream or the token or the omen formed a quite insignificant part of the solution, although the interpreter focussed his attention on it. The successful interpretation depended on two things: 1. an interplay between the observed token and the efforts of the mind of the interpreter, and 2. the latter's confidence in and communication with an "inner guide", an advanced personality on another star. — In the Freudian interpretation business, the latter was entirely lost, and therefore that business degenerated. The inspired, telepathic interpretations of old were guided internally for an *unexpected result*, but the Freudian interpretations were *prescribed* for getting *always the same result*.

"He said it himself" (autos eipen).

There are those who will make the best of everything, reconcile us, make us good friends again if we had differences, lay the matters of dispute aside — and few endeavours are more worthy than that. Nevertheless there is a level of discussion and dispute where this does not apply. That is in the pursuit of truth and in the opinion building on the basis of truth. On that level there is no compromise with the charlatan and the obscurantist.

Sigmund Freud knew absolutely nothing about telepathy, or its relation to dreams. *He said that himself*. After relating some quite remarkable cases of telepathic dreams, told by his clients, trying deliberately but not openly to minimize the telepathic purport he convened himself to saying:

"Have I created by you the impression that I will secretly *take sides* with the reality of telepathy in the sense of the occult? I

would regret it very much that it is so difficult to avoid such an impression. For I wanted to be completely impartial. I really have every reason to be so, for I have no opinion – *I know nothing about it*”

(Traum und Telepathie (Dreams and Telepathy)
IMAGO, magazine, VIII, 1922, my italics)

Dr. Freud knew nothing about it. He said that himself. Nevertheless he believed himself able to state, in the same article:

“The telepathy has nothing to do with the nature of dreaming”.

(Traum und Telepathie)

On that point he “had an opinion”. He believed himself capable of judging, finally and categorically, about things he knew nothing about! For the statement that dreams and telepathy have nothing in common is about the most unwise one that any man ever has made. It is about as absurd as saying that “the blood circulation in the body has no relation to the contractions of the heart”. Who will do “better”?

What the OOB-Experiences Really Are

OOB-Experiences are Always Inside Body Experiences.

It is a widespread belief in occult circles – and to some extent among parapsychologists, that it is possible to desert one's body and wander freely in the air beside it and elsewhere – and to enter the same body again. Accounts are being collected, experiments are being conducted, questionnaires are issued and so on. The activity is flourishing. That is all well, for the collection of material is a good beginning if the aim is real understanding. But as so often in the history of science we must learn to distinguish between the virtual experience and the ideas attached to it.

Being a member of a nation where perhaps the recognition of those experiences is comparatively frequent, I sometimes meet with people who mean that they have had that experience. Some of them are spiritualists, some are theosophists, some could hardly be classified with respect to such categories, and still others were beginning to study the phenomenon according to the advice of Dr. Helgi Pjeturss. I found it fascinating to compare the testimony of those who had the experience. With the help of the explanations offered by the bioinduction theory I found a full agreement and a consistent line of understanding in most of the accounts. In its nature the OOB experience is nothing but a dream – only a dream of such an intense character that it leaves *a much stronger impression* upon the mind than the usual dream. The people who have had the OOBs feel that something particular happened to them, and they dislike the assumption that their experience was “only a dream”. They even dislike any explanation, because they fear that it will bereave them of the cherished adventure, which they had interpreted according to the already existing beliefs. But it will be seen that our explanation strengthens the case of their

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experience more than anything else, while the animistic belief in the departure of the soul from a sleeping body never will acquire a real strength or a broad appeal.

The Near-By OOB.

A friend of mine underwent a surgical operation, and was to be anaesthetized during the operation. When he awoke, just after having been brought into the nursing room – he had had an “inner experience” which resembled very much the stories of going out of the body. He had a vivid impression of *seeing* his own body lying on the litter, sleeping, and dressed in the garment of operation. At the same time he was well aware of the walls of the corridor and other surrounding objects, as they passed by. In short, it seemed as if he had been outside his body and yet been able to observe that body as well as other things around it, just as distinctly and orderly as usually. There can be little doubt that a considerable part of the OOB experiences are just of that kind. – My friend however continued to wonder what had happened to him during this passage from surgery to the nursing room, and then he recalled from what angle of vision the whole thing was seen. He had stood by the litter, and walked along with it, *pushing it along with his hand*. But that was exactly what the surgeon had done in reality! – My friend actually concluded that the doctor’s consciousness had been induced in him, during that corridor walk, and that he indeed had *not* been outside his body, but just asleep. Neither the doctor’s soul nor the soul of this client went out of body, for it was the energy of the doctor’s soul which induced itself in the sleeping patient, with the effect described. This is the experience which so often has been misinterpreted as “going out of the body”.

We now turn to a different aspect of this experience, – its practical results:

Higher Intelligence about Earthly Matters.

A painter and a seer in Reykjavík was asked by his brother-in-law to “find” a riding whip that was lost during a mountain trip, where there were no habitations, and every search would be very difficult. The painter “saw” the whip, described the place, and as a result the whip was found in the first search. — The people believed that the painter’s soul had gone out of the body, but the philosopher Jónsson-Úlfstödum remarked that “the soul would hardly have become much wiser outside the body than inside it”, which remark bereft that belief some of its force. The same philosopher explained clairvoyance of that kind in terms of inductive contact with higher intelligences.

The Unknown-Surrounding's OOB.

For this third class of OOBs I select from Prof. Hornell Hart’s article *Scientific Survival Research* (in *International Journal of Parapsychology* No. 1, 1967, a brief summary of a case from R. Crookall’s book *More Astral Projections* 1964) this passage:

“For example Einarsson is an Icelander, ignorant of any language except his own. No such accounts had been published in his native language when, in 1910 he had an experience involving the following typical features of an out-of-the-body projection; he was initiated by a spiritual guide or a helper. Einarsson and the guide seem to have communicated by telepathy. The guide offered to conduct Einarsson to “those places intended for you after death”. Einarsson then found himself standing upon the floor, looking at his own material body on the bed. His projected body was free from gravitational influence (!) and ascended slantingly high into the air.

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From aerial heights he saw "shiny black" fjords and mountains reflected in the sea. He experienced expansion of consciousness, in which he saw things he lacked words to describe."

Passing lightly over the statement that "no such accounts" were available in the native language of Einarsson, in 1910 – which is in my opinion of little importance, for readings alone cannot produce all this – I take this for a genuine report of OOB or "astral projection" or "astral travelling", – which indeed has more connection with the stars than usually maintained by those who use such words. In this dream the *dreamgiver* (whom Einarsson of course took for himself) has the ability to 'levitate' over fjords and mountains *on his planet* where they are "shiny black", and where there are indescribable things to be experienced. The "aerial levitation" dreams are indeed quite common: you stand on the ground, and suddenly you can lift off and "ascend slantingly" into the air, sometimes higher, sometimes lower. Those who believe in the soul departure (see above) think that this is because of the small weight of the soul. But I am afraid that the real explanation is somewhat different. If we try to make out the state of the dreamgiver just after our awakening from a "flying dream", we often find that it was with a certain effort, and with the exertion of a kind of internal force that the "lift off" succeeded. When it succeeds the force of gravitation is overcome by a certain inner strength which comes from participation in the strong vital field of that planet, where the dreamgiver lives.

From this interpretation of the higher OOBs, the reader will be able to understand the fundamental difference between the astrobiological conceptions and those of the animistic or dualistic line.

There are some cases indeed of the OOB that may *seem* to

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deviate from our general explanation, and that is when the seer insists that he saw himself “from outside”, where there was no one to see him physically, at least not from the angle he felt he was looking, f. ex. from the ceiling of the room. I will not go further into this type now, but it seems to me perfectly clear, that the contact with higher minds (of advanced physical beings in the universe) is the root of all those amazing experiences. The perceptions may manifest themselves differently but the essential thing about them all is that they relate from such perfectly natural and cosmological sources.

The Fifteen Statements on the “Disembodied Self”.

In the article prior to this one, written in 1976, I specified three types, or aspects of the OOBEs (which we now call ISBEs – inside body experiences) and pointed out separate features of each. Cases 1. and 3. are like illustrations to our explanation, while No. 2, merely giving the practical result of the experience, does not contain details that indicate the nature of the phenomenon directly. Nevertheless I explained it in line with the other cases.

An article about the same subject, appearing in the magazine: “The Unexplained (No. 6 1980), was called “The disembodied self”, which expresses a conception basically different from ours. Not only with the heading, but in about 15 expressions, statements and quotations in a short introduction to that article, the conception was further fortified, before the writer ventured to introduce real cases. I quote from “The Disembodied Self” in “The Unexplained”.

Astral projection, ESP projection and spontaneous projection are just some of the terms that *refer to the same phenomenon – an (1a). – an out-of-the-body experience (OOBE) (1b).*

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This is an experience in which a person leaves his physical body. (2).

and appears to *view* the external world *from a position* which is completely *divorced from his material body*. (3).

From accounts given by those who have had an OOB, the general sensation is at first indistinguishable from the ordinary physical state, except for a feeling of buoyancy and positive well being. (4).

The word "astral" is used to describe *a second body within the physical one*. (5).

It is *an exact copy of the flesh and blood version*. (6).

but it is *made of finer material and has a luminous appearance* (7).

It is apparently capable of separating itself from the physical body (8).

and *travelling about, passing through solid subjects* (9).

The astral body *exists in (!) what is called the astral plane* (10).

which *includes the everyday world but extends beyond it* (11).

It (the a. b.) is also said to survive death. (12).

The sixth siddhi ("supernormal powers of the Indians") is "flying in the sky", *presumably indicating astral projection*. (13).

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(a) shaman is able to *leave his body at will* and escort the souls of the dead to the land of tribal ancestors (14).

And at last they quote:

St. Paul describes a man he knew who “*whether in the body or out of the body, God knoweth, was caught up into paradise and heard unspeakable words, which is not lawful for man to utter.*” (15).

(The Bible quotation is not exact in *The Unexplained*).

In this extremely condensed edition of animistic philosophy, experiences, observations and accounts are incorrigibly mixed with *opinions*. Apart from No. 1a and No. 4, which are general characterisations, almost all the items consist of assertions about the existence of a counterpart of the physical body, supposed to be able to walk out of the body and wander about unseen. Nos. 2, 6, 7, 10 and 14 expressly state this, while Nos. 3, 5, 8, 9 and 13 are shielded with slight precautions like: “apparently”, “is said to”, “used to describe” etc. And No. 10 – 11 even refers to an invisible world (invisible universe?) in addition to the invisible body. It is remarkable how *weak* the main justification of such systems, namely the assumption that we live after death, appears in this context: “It (the a. b.) *is also said* to survive death”. This weakness becomes still more obvious when contrasted with the same writer’s express certitude about the existence of the extra body. —

Some readers may object that such a piece of journalism cannot be taken as a serious view — but I do not see that so. On the contrary the above list is a proper expression of the animistic-dualistic conceptions lurking in the minds of the Flat-Earthers of planet Earth.

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The soul, the psychic field is *not* an inscrutable "fine matter" independent of physics, nor is it an entity flying in the air after dusk, nor does it "exist in the astral plane" – the flying dreams are something quite apart from this – And it is even not possible for the soul, in the sense indicated, "to separate itself from the physical body". Yet the experiences, which are traditionally connected to such ideas, are as real, as reliable and as important as anything ever recorded in the annals of science and philosophy. The soul is an entity belonging entirely to the selfsame universe as we learn of and recognise by our senses. It is "invisible" in the sense a magnetic field is, and yet, like such fields, inextricably linked to its real constituents: the organic substance.

The monists and materialists defied those extravagant ideas of the animists, but their own mistake was no less serious. Instead of seeking explanations they denied the soul some abilities it virtually has: the ability to bring about effects far and near, to rebuild structures that have been damaged or lost, to accomplish the incredible. Instead of explaining they began to "persecute facts". They wanted to *get rid of the phenomena, instead of explaining them. As a result, occultism over and over again revolted under the yoke of negation . . . but always without lasting results, for the occultists were unable to show the path to be followed.*

The Saga of the "Many Me's".

I may now, like St. Paul, proud myself a little, and not unlike him, my proudness comes from an acquaintance of mine, who experienced "incredible things" and wrote about them to me some years ago. Unlike St. Paul however, I am going to publish my correspondent's name, for in this case we need no secrecy. Al-

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though the experience is one of the superior ones, its nature is obvious as will be shown in the following. It originates from one of these planets in the universe where life is victorious, harmonious, where goodness prevails, and where communication with still higher levels is possible and frequent.

I was happy enough, when I recently began to ask my correspondent about his experience, of which I only had seen an excerpt, that he was able to send me a fuller account, "copied from my handwritten notes the day after the experience". To my delight, details in this fuller account supported my conceptions of the process still better than the less exact versions. I will now divide the account in two and prior to all try to explain the first part which is more difficult to understand. It is necessary to explain this introductory phase, because it casts light on the real nature of the process. It is the phase of the "many me's" as my correspondent worded it, and now we shall look after first part of the account.

The Experience – part one.

This experience occurred at about 3:00 A. M. after I had been asleep for something near five hours. I had retired feeling "just fine", perfectly normal and at ease mentally.

My first awareness that I was having a dream, or that something unusual was occurring was when I realized that I was seeing myself lying in bed, as if viewed from above the bed.

I saw myself lying in my usual bed and lying at an angle placing my body practically from the upper left corner of the bed I was lying on extending my legs toward the lower right hand corner of the bed. In this position, Ruth my wife, was seen to be lying straight from the head of the bed towards the foot of the bed and not at all crowded due to my diagonal

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position. This was not a natural thing for either the bed had to be larger than it actually was or some other condition made the bed accomodate us both with no crowding.

Almost simultaneously with my seeing myself lying in the diagonal position from corner to corner of the bed I than *sensed that* I was rising up out of my other "self" that remained on the bed and in the original diagonal position in the bed.

I saw the two "me's" all of the time. The one "me" on the bed and the other "me" moving up over the first "me" until the second "me" was about 1 1/2 feet to not more than 2 feet, it seemed, above the first "me" and parallel to each other. Neither my head nor my feet were higher or lower just level over the first "me".

Simultaneously with this movement of the second "me" upwards out of the body of the first "me", I both heard and felt a "hum" that was both loud and powerful. It resembled the "hum" heard in a high voltage transformer or the "hum" we hear when an electric motor is held forcibly so that it can not turn over its parts but is momentarily stopped and just "humming". The "hum" that I sensed was very loud. It was so powerful a "hum" that I felt it vibrating my entire body and the sensations of hearing and feeling of this "hum" were equal in power. This "hum" could not have been more totally in me and around about me.

Simultaneous with the onset of the "hum" a white light flooded the entire scene. This included the bedroom itself and all that was seen in it and also it was the overwhelming sensation "coloring", if that is the proper word, the scene that I viewed from my second "me". This white light was not just a bright light for the brightness was there but the whiteness was the predominant sensation about this lightness. It was the clearest whitest, snow-white white that I have ever experienc-

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ed and totally without glare as in a bright electric light of an ordinary bulb.

In this "whiteness" and within the "hum" that both dominated the scene and sensations at those first instants I was conscious that I could see not only the first "me" on the bed but also the second "me" over and above the first "me" and then I also *became conscious of a "scene" in front of me* that extended from my feet on for a great distance. It was a "scene" as large as life sized persons and terrain and sky when they are viewed naturally and in life-size. (*The Experience*, part one, ends).

The first thing to be noted, and the most obvious one about this experience is that it is *a dream* our friend had *in his body* and not outside it. He lay asleep himself, in his bed. If there was a consciousness during that interval, — and the story tells us of a consciousness — that was certainly a dreamer's mind, passively echoing and reflecting a dreamgiver's mental processes. By no means were these the mere "thoughts" of the dreamer.

"I was seeing myself, in my usual bed" — from behind it: how many records have begun with words similar to those. The matter, however, is that we are not challenging the experience, but the current conception of it. How could the sleeper see anything at all and how could he look from a place — behind the bed — where there was no eye to see? I exclude the soul of the sleeper, who was enjoying the dream *in the sleeping body*. But *a helper* or a guardian, an advanced star dweller somewhere in the universe may have had his methods for "telescreening" the place from his remote station, — and other places at the same time. So it can have happened, not the other way. It was such a superior mind who dominated the dream in its initial phase. The continuation of the story reveals more and more in support of this as it proceeds.

I may just insert that the "hum" reminding of an electrical

motor's sounds and vibrations, is in such experiences an unmistakable sign of the beginning, higher intervention. "It could not be more totally in me and around about "me" the recorder properly remarks. (The actual sensation was in-around the transmitter, who recreated it bioinductively in the dreamer). In some cases this "hum" has turned into an indescribably beautiful and impressive music ("music of the spheres"). But in our recorder's experience the glaring white light of an alien Sun "flooded the entire scene" and "this included the bedroom itself", which is remarkable, for we should have expected that the scene was nothing but the bedroom. The explanation is of course that those strong sensations "went into" the dreamer in his bedroom, but did not happen there.

I may just insert that the glaring white light reminds not so little of M. Tullius Cicero's "altera lux", which expression has exerted its influence upon the minds of men ever since the age of the great orator. Cicero seems to have had an experience resembling that of our recorder.

When we now return to the moment when our dreamer believed to be seeing himself in bed, we meet the strange feature that his body seemed to be lying athwart in it, — from corner to corner in the double or broad bed. In spite of this his wife, lying straight in the bed "was not at all crowded" by his strange position. — "This was not a natural thing" — our recorder remarks — but it is of interest that in the excerpts first sent to me, this detail was omitted or forgotten. I did not learn of it until he recently gave me his original notes. And I rejoiced at finding this "perplexing" feature. Why?

I take reference to an 18th century Norwegian farmer, who lived up in the country, far from the sea. One day he saw a ship or a large boat come sailing towards his farm, keeping its course with full sails straight into his own house. And he addressed the sailor at the helm:

Höyr du, Kong Olav med dit Roue Skiæg
Qui seglar du gjennom min Kiellare Væg?

(Hear thou King Olaf with thy Reddish Beard
Why sailest thou straight through my Cellar's Wall?)

The farmer simply saw, bioinductively, a different locality, where there was a ship, a sailor and a sea. But of course he localized his bio-sight within his surroundings.

Similarly, in our recorder's dream, the *main-dreamgiver* collecting different tele-pictures within his highly developed brain, transmitted them further to his dream-receiver, our recorder, who in the moment of the beginning dream saw three different places at one time:

1. that of the man lying athwart (who *may* have been a dying man – for the dreamer himself was not lying in that position).
2. that of the lady lying in a regular position.
3. that of the “floating body” (both sensed as an “I” and seen in a scene).

The last one was certainly not a part of the other two scenes, but a tele-sight from different surroundings, most probably a man who was about to materialize as a newcomer in that beautiful arena which the rest of the account describes.

“I sensed that I was rising out of my other self that remained on the bed” – Such are the descriptive terms our Dreamer uses to express his beginning participation in the adventures of a higher dreamgiver. But the reality is bioinduction. Just in this moment a shift of dreamgivers occurs. From this moment on the whole dream is the experience of a newcomer to a harmonious after-life society and its beautiful settings. In the rest of the account we find no more direct trace of the “conducting” intelligence within the “hum”

who was the main dreamgiver in the first part.

At the end of the dream, on the other hand, the experience peaks with the newcomer's witnessing a visit from a far-advanced divine stage down to this beautiful after-life scene on another planet. The clouds running down the hill-slope are beginning materialisations of the advanced guests, and in the moment one of them is about to take form, an indescribable feeling of deep pleasure fills that newcomer — and simultaneously his dream-receiver, our correspondent — and both of them exclaim the word GOD in that ecstatic moment. The physiological condition of our recorder in that moment is noteworthy: obviously the heightened sensation called forth the heartbeating and the higher blood pressure, and not vice versa. — To be sure there was not only "one God" in the clouds but a number of them, and it is a common feature (although not a rule) that their feet appear first. There were, indeed, in this highly remarkable Experience of our correspondent's "many me's" involved.

But beware, Gods are not separate in the way we are. They are even not just tri-une. They are infinite-une, in their realms of perfection unified as such realms are over all cosmic depths, integrated as they are into the Hyperzoon of all that is. In that sense, after all, "there is only one God".

The Experience, continued.

I saw myself seated in a vehicle between two people who *were not positively identifiable as I never saw their faces* but I sensed that on my left was my Dad and (A. the faces were not *seen*) on my right was my Mother. This sensation was vague but it was the only sensation of identity of the other two occupants of this vehicle.

The vehicle had a clear, transparent dome over us and

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seemed to be about 8 to 10 feet in diameter with good head clearance above us. The floor was (B. Description of vehicle) black and had nothing on it: no instruments nor control levers. Behind us it was empty and completed the circular shape. Without turning my head I could see its complete area of floor space and dome overhead and empty floor space behind the occupants who were seated and quite comfortably seated. The vehicle was floating or stationed above the ground at the moment I had the knowledge that I was within it. Except for the "hum" there was no other sound and no words were spoken among the occupants. The vehicle began to move forward slowly, quietly and suspended above, first the ground, and then over the waters edge. The vehicle moved away from the shore line and out over the water.

The water reflected the white light and in fact the water took on a brilliant polished chrome (C. the white light is physical) light to its surface. It appeared both like ice and get water too; but brilliantly chrome in its white-lightness. The water extended to the left and ahead of the vehicle for what appeared to be half a mile to the left and up to a mile, or so, ahead where the water went along the edge of a hillside in front of the vehicle a half mile or so directly ahead of the vehicle with the water passing beyond this hillside that sloped down to the water to my left and immediately in front of me. On my right the water went up to the edge of a causeway or a peninsula and this extended across the water and then a roadway, or pathway, led on up over the hill of the far shore and curved off to the right as it disappeared over the crest of the hill. All this scene had no color except the brilliant whitest white bathing it all with chrome white water smooth and flate in front of the vehicle. The only other thing visible was a mass of white clouds directly over the hill top, not over the water, that

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seemed to be moving and fluffy (D. the white clouds enter) like thunderhead clouds. They were boiling slowly at first and then in the center of the bottom of the cloud as it began to swirl and boil more than elsewhere among those white clouds and a tip of clouds began to move downwards from the center of the bottom line of the cloud mass. This swirling became more agitated and something like a narrow point of clouds dropped on down from the main cloud mass until it extended about half way to the water's surface from the overall cloud mass. This movement to form this shaped area was rapid and boiling in appearance. As this occurred, the area of clouds involved and those clouds immediately above the tip were tan, not white, for the first time. I had the distinct sensation that I would see the feet of "someone" appear below the tip of the cloud mass as it extended earthward but at the moment that I knew that I would see "someone" I audibly heard myself say the single word "GOD" in both resignation and in relief. (E. the peak of the exp.).

Ruth, in bed beside me, heard me say "GOD" loudly and in that context and asked me if I was having a nightmare. I then was awake, the scene disappeared, the "hum" stopped and I was truly awake and conscious. My heart was beating most rapidly and my head felt full as if my blood pressure was high. Yet I said, Yes, to the question about a nightmare knowing in my mind, at the moment, that I said it that this had not been a nightmare nor a dream but some "other" experience.

I believe that I expected to see "GOD" appear below the clouds or I sensed that it was "GOD" there behind the clouds and that I would not see him . . . yet!

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Remarks: A. The people in the vehicle were vaguely sensed emotionally as “father and mother”, but not so by sensory perception. This *may* been have their true relation to the dreamgiver, but certainly not to our Dreamer.

B. The description of the vehicle, as well as other things in the account, testifies the physical nature of these habitations.

C. The white light is physical – being reflected from a water surface – and presumably its whiteness relates from that of the local Sun. But a physiological cause of the intense whiteness sensation cannot be excluded.

D. Enter “visitors from outer space” by way of materialisation. They come from a far higher level of perfection, in still other solar systems.

E. If our good observer had been of a very strong physical constitution, he might have been able to “take” the confrontation with a Being, brighter to look upon than the flame of any Sun. Apparently his receptive ability was strained towards its limits. For the obtained result we are exceedingly thankful to him, both because of his receptivity and for his readiness to deliver it for publication.

Four Articles on Time and Knowledge

Prophecy and the Future.

There are people who claim that they dream of future events. I believe them – but the more categorically they insist their dreams come *exactly* true, the less I trust in their judgement and observation. I think dreams never come exactly true, simply because the dream events are real ones, occur in reality to some dreamgiver. And real events, as factors in the world process, cannot repeat themselves exactly. The dream experience, however, can be so strikingly similar to the events that come to pass, that it is easy to understand that the people believed that they had been “shown into the future” in the dream. For this amazing similarity I can see two reasons, which are different, and yet both quite compatible with my understanding of the nature of sleep and dreams.

1. That the physiological response of the subject, as well as the psychological, is sometimes more similar than the circumstances causing it. The ‘*dejà vu*’ feeling is an example of this. It can hardly be imagined that there ever occurred anywhere such a series of similarities as the spell of this feeling wants us to believe (And yet it is difficult to avoid the supposition that this strange feeling has some more significant purport than being just a “response”). This applies to the feeling itself, without respect to particulars.

2. Quite different is it when “events are foreseen”, in a vision of a dream, such that a detailed description exists, either on record or in the subject’s mind. Jules Verne’s “*De terre a la lune*” is an example of such a foresight. The experience derives from similar events on other planets which occur more or less earlier there than here. This parallelity of events on separate stars can be illustrated, and partially explained, by comparison with the human fetus. It seems not very probable, if we are shown a newly fertilized egg of a

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woman, that this egg will develop into a large body, and that it is possible to predict with accuracy that limbs, eyes, etc. will develop in separate parts of the body, at exactly predictable time intervals.

But that is what the doctors and biologists can do, and even everyman, by concluding from general experience. Likewise, the higher intelligences and their participation in the universal field as it individual human fields, within the frame of the global field. From this can be visualized the accuracy of their predictions – which are however never rigid prophecies, for the moments of uncertainty are always present.

Every instance of prophecy and psychic powers derives from the higher intelligences and their participation in the universal field as it develops in the realms of perfection on other planets. – It is to be remembered in this relation that the prophets and gifted persons were used to relating their abilities to a contact with some higher powers – although most of them never knew that those guides of theirs were actually inhabitants of some distant solar systems.

Further about Foreknowledge.

An Icelandic Captain, known nationwide for his almost incredible successes in rescue work at sea (640 ships!) appeared on the TV screen and was asked about memorable instances of such work. He told of two calls, – which he had received as “inner auditions” not heard by anybody else, of the crew, who were therefore reluctant to take any heed of it. The captain, however, followed these calls with the same punctuality and scrutiny as if they had been direct orders from control stations. The result was that two large crews of fishermen, one English, one Icelandic, were saved. And the successful rescue work was done at positions exactly given to the captain in his “calls”. – When the captain now, many years later, recalled these events, he added that one thing

had later caused him much wonder, and that was the fact that both calls were heard by him in advance — two hours before the endangered ships were reaching the places of the peril. In both instances the peril and its circumstances were such, that they were in no way foreseeable by the methods of mortals.

It shall be noted also that when the captain received those calls, he seems to have got no details in his mind of the things that came to pass. He just heard the voice and followed it. A foreknowledge was involved although this captain was not aware of its details. But if the events had been *predestined* the warning would have been meaningless.

When S. G. Soal, the British psychologist, in the late 1930s, wanted to denounce the telepathic results obtained by J. B. Rhine, he began with making "card call" experiments with mediums, and having collected long series of records he subjected the material to statistical analysis. Since the investigation in turn gave no significant deviation from chance results, he may have been quite content with his work, which seemed to confirm his preconceived opinion. But then he one day got a suggestion from a parapsychologist, Hereward Carrington, to re-examine the material with respect to "time-displacement".

In spite of his initial unwillingness, S. G. Soal did the re-examination and came to astonishing results. If he supposed that each call from the medium was to be linked to the *next* card to be drawn (instead of the one already drawn, which would have indicated telepathy) the series showed positive results in astronomical proportions. In a later experiment with the medium Shackleton the results amounted to one against 10^{35} . By those series, and later ones, precognition seems to have been proven beyond all reasonable doubt. Those who agree will by necessity have to ask the question: *What* is foreknowledge? *What* can be explanation of the definite results that seem to lie before us here?

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The positive results in the record can be said to have consisted of both "real hits" and "chance hits", and now we consider a single real hit. In such a case there was, beyond every doubt, some active agency in the mediums' mind, which directed his choice. Just the same as with the captain on the ocean. Just as "the card had not been drawn" when the medium wrote down his choice, so the ship was not yet in its dangerous situation when the captain heard the voice — and followed it. A wiser mind, on another planet, dominated in both cases and brought about the result. What was foreknowledge and what psychokinesis can be left undecided for the future, but the heart of the matter is the active participation of the higher mind.

When the parapsychologists found this kind of evidence for precognition they became so fascinated by this type of phenomena that they tended to disregard telepathy for that sake. That, however, did not strengthen their position, vis-a-vis a reluctant, hesitating and bewildered world. All kinds of obscuring speculations followed. It was not recognized that telepathy is the phenomenon which shows how precognition is possible, not the reverse. But that is the position we hold here. Telepathic contact with precognitive intelligences is our tenet.

Free Will and Universal Time.

I have been referring to the higher intelligences in the cosmos as the source of precognitive information, and this is the primary basis of precognition. Life and mind are primary qualities of the universe, and only in the outskirts of existence, such as our planet men can pretend that causality is confined to inorganic processes only, or that life and mind are, so to speak, non-existent. But when we talk of information from higher intelligences, the objection: "we don't know how they know" is raised, and we must be able to

answer, to some extent at least, how their predictive power works. We must remember then that they are creators still more than calculators, and that the evolution of the universe is a mental-creative process, not a stern-deterministic one. What we should be able to offer is not exact predictability but organic predictability: lines along which things may come to evolve.

The dream theory actually enables us to do this. Dream theories like those of Dunne, and time theories like those about "time travel" "event horizons" and "black holes in the sky" would never have been produced if an understanding of the workings of the mind had been arrived at, in those quarters.

We view the organic universe as descending, stepwise from the realms of harmony and perfection, through many intermediate stages, into those helpless and miscreated habitations of which our own planet is an example. The conditions and states of such planets can only be seen as a limitation to the Will of God in the universe, and the Will of God is that which emanates from the most harmonious parts into the outskirts. Evolution is the product or the outcome of the steady emanations' attempts to reproduce its perfection here, and of the resistance of the conditions to such attempts. This is the true interpretation of the cosmos-chaos conception, which conception originated *before* the advent of cosmology and natural science.

Now it happens in a place like ours, with minds like ours, that a more or less accurate prediction appears and later comes true. Then the first thing to be observed is that this is not rigid Fate, foretelling an inevitable misfortune, or an already calculated reward, but primarily an attempt to help. It intends either to avert a disaster or to stimulate progress. Sometimes this warning is a passing premonition, sometimes an elaborate account.

One of the most memorable single event in later European history was the sinking of Titanic (April 14, 1912), which was

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preceded by several remarkably precise predictions. I quote from Helgi Pjeturss, where he is relating the experience of A. Johanson, a fisherman in Finmark, N. Norway, who had future visions of simple-personal events as well as complicated world events.

Another interesting case of intelligence-contact is what follows: That same night (Nov. 14th, 1907) A. Johanson is told (by his "voice") that a large ship named Titanic will sink on its first voyage westward across the ocean. He sees as huge steamer colliding with an iceberg, hears a tremendous crash and is seized by a feeling of anguish. — One night in April 1912 A. Johanson cannot sleep. He becomes extremely uneasy and he feels as if a cold sea-wave falls over him, and "ice-cold penetrates his soul". But after that calmness and peace comes over him. This was the same night as Titanic actually went down.

What A. Johanson saw in 1907 was not the future, but an event happening simultaneously on another planet, where the course of events has proceeded further than here, so that what is present or now there is that what is future on earth or, more precisely, it corresponds to the future here. By considering accounts of this kind we could extend our understanding of most prophecies and precognitions.

The recorded words of A. Johanson indicate that it was primarily the anguish, the mental state of the passengers on that large steamer of his (early) vision, which was induced and he partook in. But when Titanic sinks he gets also the feeling of coldness which actually seised the unhappy people who were struggling against their death, in the ice-cold sea.

Helgi Pjeturss: Sannýall (p. 6 – 7)

Such is the nature of precognition, at the base and bottom! Things

develop similarly – the global evolution is very much alike, in spite of all variation, here and there. Like fetuses in their mothers' wombs, like low-pressure eddies in the atmosphere, the global fields evolve along predictable lines – and yet they are not predestined. The time-series of Dunne and several other pioneers of machine-flying were nothing but the event-series of planets they occasionally dreamed to and then took for future scenes. Some are ahead, some behind. Apart from that, there are no "other times". There is a Universal Time proceeding evenly with the whole cosmos, and inside Him we get our communications, warnings and premonitions. This is the triumph of free will over the spell of determinism. By understanding dreams we can look behind the scenes of evolution, on the innumerable stars.

The Puzzle of the Unfortunate Train-Passenger.

There was, once upon a time, a young man by name AE. He took the express train from place A to place B past the non-stop station C. On the train there was a 300.000 km high shaft, pointing upwards and on the upper end of the shaft was a lantern giving off light signals into space. When the train passed the station C the passenger AE noticed his philosophical antagonist EA on the platform and wondered whether EA would see the world the same way as he saw it. AE drew up a sketch of the ways of rays.

And in his mind AE reasoned with himself: the light signal from the top comes to me exactly one second after its being emitted from the top. By then I will have moved 30 km from this platform, for such is the speed of my train. That doesn't alter the distance from the top to me in any way. But the same signal will have to travel a longer way in order to reach my antagonist EA at the platform. He will see the signal later than I.

At the same time EA at the station argued similarly: The signal

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went off at the top, exactly in the moment the train passed by. That was straight above my head, 300.000 km away. The signal reaches me after exactly one second. By then the train with EA will have moved 30 km ahead. Therefore the signal will reach him later. First me, then him.

That is what they call "the reversal of time".

Now it is completely clear that there is no "reversal of time". Nobody ever experienced anything of that sort, and every attempt to insert it into real situations ends with a series of absurdities. "Time reversal" is the dead end of a system of physics that never ventured beyond that dead end. It never dared even to suppose an information delivery surpassing the speed of light.

The solution of the problem of the signal from the top is as obvious as it is reliable in every respect. AE and EA communicate by telepathy. Telepathy goes faster than light – by the multi-trillionfold – and a common time scale for the universe exists accordingly. Instead of believing in a "round space" with light signals of galaxies returning from the opposite direction – a phenomenon once predicted by celebrities but never confirmed by observation – we embrace the astrobiological universe and partake in it wholeheartedly. The astrobiological universe is the real one, the relativistic one is a phantom and a chimera.

Orientation and Localization

Astronomical Localization of the Dreamgiver.

In the foregoing chapters we have reviewed several dream-accounts which clearly illustrate their extraterrestrial origin by the phenomena observed in them: social-technological phenomena, natural-environmental phenomena, geographical and ethnological phenomena. Dream-observations, properly done, are testimony of dreamgiver-contacts. It is certainly of great interest to receive independent dream observations of un-earthly scenes, that can be studied from the astrobiological point of view. When such scenes corroborate each other, as f. ex. in the "Many Moons" dream (p. 45) further strength is added to their testimony. But there is still more in this: Of special significance are observations that reveal the place of the dreamgiver's planet in space, with respect to known astronomical objects. When we can say: There, in that solar system, was my dreamgiver, a major victory is won.

When we enter the fore-court of astronomy, we are informed, among other things, about the distances of a number of sun-stars, which are distributed in that region of outer space which is closest to us. We are told that Vega is at a distance of 28 light-years, Arcturus at ca. 40, Sirius at 8,7, Alpha Centauri at 4,3 and so on. We could even make us a "stereometrical model" of the astronomical neighborhood, where *our sun of course need not be in the middle, but simply one amongst all the other suns in space*. The precise astronomical observations allow for such a model are a rather recent achievement of astronomy. But what is the connection of this kind of knowledge to dreams?

I will illustrate that by translating an account written by myself in the early 1956 and published in a magazine the same year (Íslenzk stefna vol. 3.1 p. 19):

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"I dreamt one night in January 1956 (Diary: Jan, 10, 1956) that I stood just outside the doors of the farmhouse I lived in as a child, and was looking to the stars in the south. With my left hand I took hold of the door post and also of the inside, and this now seems to me a remarkable thing, for it never was possible as far as I know to hold the hand there in such a way: hinges are on that post.

There was a network of bright curl-clouds in the sky, but so thin that the stars shone through it. And the constellation that lay open to my sight was well known to me. It was Orion, or just like Orion, and first of all I noticed the three brightest stars, which formed a large, obtuse-angled triangle, but next to this my attention turned to the three smaller stars lying on a straight line in the middle of the constellation. (corresponding to the delta, eta and zeta). But now I saw something unexpected. On the right to the star corresponding to delta, at a distance as from zeta to delta I saw still another star, of the same apparent magnitude as these three."

Orion – the "Real Giant".

Although I was familiar with the constellation seen in the dream, I had no idea of it *then* that those six most spectacular Orion stars are virtually some of the most distant of the stars seen in our sky. The astronomers have found that these are some of the brightest, and most energy spending of all stars in our sky. On the astronomical scale, indeed, Orion is a real "Great Giant". From a not inconsiderable part of our galaxy this picture can be recognized in the same or similar form as we see it. In the next solar systems, almost no displacement would be noticed. And the extra star testifies that the sight was not seen on this earth. (The marginal possibility that this was a similar constellation formed elsewhere in

the universe can be overlooked). But when we judge from the substantiality of the dream sights, which is our basic notion, it becomes evident that my dreamgiver in the night of January 10th, 1956 was *an inhabitant of a planet in a near-by solar system*. This is a localization which is approximate, but not so precise that the solar system proper can be pointed out on that basis.

The Sirius Contacts.

In the annals of cosmic contacts – which in spite of all exist on a planet like ours – reference to the star Sirius is probably the most frequent. Voltaire, Kant, Hölderlin (even Huygens?) all refer to the inhabitants there in such a way that real contact can be assumed as the source.

In the present century, K. O. Schmidt (1904 – 1977) has written his unique, enrapturing account: *The Gods of Sirius*, which he associates with the star Sirius. These superb experiences of his early youth – which he had to conceal for over 60 years, until the prejudices had retreated to some extent – can be of great worth in the astrobiological context both for the quality of the descriptions and their real purport, but the vital question, whether it actually was the Sirius system this related from, can not be answered on that basis. K. O. Schmidt's "theory of perception" was not complete in that respect and he believed that he had been there in his person.

If my dream observation described above should relate from Sirian surroundings – which is possible but far from certain – I have to tell that the general impression, the "atmosphere" was quiet and friendly, in the way it even can become here on earth, but far from indicating that degree of perfection which is described by K. O. Schmidt. Some other reports indicate that the transition from the bad path of evolution to that of perfection has not yet

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been entered on Sirius. It is a matter of vital importance, also for us on Earth, to ensure for us real information as to which is right.

Seen from Sirius our Sun would look like a 2nd magnitude white – yellowish star close to zeta Aquilae and forming together with it a mini-Gemini system with the line of combination pointing at the white-bluish star Altair a little longer beyond zeta. Who will bring us an observation of our Sun seen from there?

A Suggested Experiment.

Suppose we are having, in a single urban or densely populated area, a collection of 100 or more dream research enthusiasts who are willing to support and work for communication with the Cosmos. Suppose also that their means and circumstances are such that they can afford something. What should they do, first of all, after reading: “Dreams are the Key to the Cosmos” – carefully enough to understand the matter?

They could get them an astronomer who calculates sky-views and a craftsman who produces projectors for planetariums and ask them to make a new kind of projectors – not the usual Earth-bound ones, but some showing the sky-views as they look from some near-by solar systems: Sirius, Vega, Altair, Tau Ceti, Epsilon Eridani etc. Perhaps some space research men have already done this, and if so, the better, with things available for others: But such things are of course only an auxiliary equipment, for the real experiment is with the minds of men. In that context experimenters must take heed of the Law of Determinants, and if they do, they have a chance to succeed.

Suppose they try and sit down, 6-8-12 people in the first séance and have a look at the sky of Sirius, projected from the bulb upon the vault. Some constellations will be much the same as we are accustomed to here, some more or less distorted. Perhaps the faint

sun Sirius B enters the field of sight, but we expect that the planet revolves only around the bright sun Sirius A.

Then the 6-8-12 partakers go to sleep, and if all was emotionally smooth and the telepathic declaration sincere, I shall be disappointed if none of them dreams of a sky view. I am not sure that it will be the same or very similar to that shown by the equipment, but I hope so. I am pretty certain that some of them will “get” a view that can be valuable for our investigations, and I hope it will be a Sirian view.

But *if* we, in this manner may get a sky view, about which we can be pretty certain that it is a Sirian view, the question immediately turns up: Which kind of life is there? Will it be in a friendly, encouraging atmosphere, where all emotions are happily balanced and where the perceptions are clear, precise and informative for all the persons involved? Or will it be on a still higher stage of perfection. Or will it be, like here, where life is mostly sad and frustrated – with only a few bright spots in between? Or a still worse place, where all seems hopeless and aimless? Beware, such are the divisions of life in the universe primarily. Life is emotional first of all, structures are a secondary aspect, although equally indispensable.

It would indeed be an information of the greatest worth to know for certain which is the state of life in this neighbour solar system of ours, which we call the Sirian system. To know of localities, in the astronomical neighborhood, which can be investigated and compared with ours is more worth than it might seem to be. Anybody who may be capable of helping us in this respect is our ally and cooperator . . . Observe, record, and report!

Two Moons in a Sky – two Minds in a Dream

I dreamt that I was walking along the seashore and that my end

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station was some pillar-like rocks rather far ahead, where I expected to find something thrown ashore by the sea. It was evening in my dream and rather dark but I could easily follow my way, for there were two moons in the sky which were the only source of light. Both were to the left of me as I walked along. A gleam of light was reflected from the sea, also on the left. I was in no way surprised that the moons were two, and in the beginning I did not notice them very much. It was just natural that they were there. I was thinking about the purpose of my trip and about the thing I was going to bring back. The beach was dark and rather uneven and the sea was calm and quiet. But now and then long, swirling ripples washed the sand. No mountains were seen beyond the sea, but it was more like an open ocean.

Now I began to pay more attention to the two moons. One of them was ahead of my walking direction, with the convex to the right, seen from me. This was a red moon, and yet the colour of the patches was different in intensity. This half-moon was rather large, and I think it was considerably larger than the moon in our sky. Perhaps the visual diameter was up to the double, but that is difficult to estimate. But the light from this red moon was abundant, and much more than from the other moon. Now and then small clouds covered the red moon, but it never disappeared completely, for its luminosity was so great.

Now I began to notice the other moon more closely but so far I had only looked at it askew and occasionally. It was behind me to the left, and it was white just as our moon is. It was much smaller than the red moon. The angular distance between them may have been ca. 45 – 60 degrees of an arc. This white moon was more than half. Its light was weaker than that of the red moon, and its gleam on the sea surface was faint. The thin clouds covered it now and then, so that it disappeared almost completely.

Now I was beginning to watch the moons more continually,

looking at both of them alternatively. And suddenly I found myself thinking with surprise: "Why are the moons two? There should be only one moon!"

Again I cast a glance at the white moon and saw that a dark cloud approached and covered it entirely. I found this rather uncomfortable to look upon, and at the same time thought of the pillar-like rocks to which was going, and I thought by myself: "It is incautious of me to go there alone in the dark. It is a gloomy place and I have heard stories of ghosts there". I was caught by fear and anxiety and had a dreary feeling about the surroundings.

Once again I looked up and saw the large moon where it shone so red and bright, obliquely ahead of myself.

But now the dream was at its end and I awoke.

II.

The dream of a person is always the waking life of another person. I conclude from the dream I was telling now that my dreamgiver was an inhabitant of another planet, and certainly in another solar system.

That planet has at least two moons and for my dreamgiver that was quite natural, for he surely has often been watching their movements as they revolve around his planet. While I was dreaming, I must have been enjoying the sight of the two moons through his eyes. I saw what he was looking at, in the very same interval of time.

But close to the end of the dream my dreamgiver's state of mind undergoes a change. It is as if he gets deranged, for suddenly it seems to him very strange that the moons are two, and he "gets possessed" of the idea that the moon shall be only one.

I can imagine that some part of my own mind, even though I was asleep, managed to influence him in that way, because of the

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dreamer-dreamgiver relation between us. He was anxious, too, about the trip that he had to go, towards the rocks at the sea. This fear and anxiety may also relate from his sensing of his connection with another mind, with me. But in this phase my dream ended. And I hope that he immediately got rid of this uncomfortable feeling resulting from a mind influence, which he did not understand, – his contact with me. I must hope also that he afterwards had an opportunity to learn of the nature of such contacts.

Dreamt 30th July, 1981

Ingvar Agnarsson

Dreams and the UFO Problem

Icelanders are not clever – and yet we are, in a way, as was demonstrated on the day the UFOs came to our country, and in the succeeding events. To be sure, they had been observed many times and there had even been “waves” of them, causing low-pitch discussion in several circles, – but, UFOs did not come into focus until that memorable day of May 24th 1973, when they unfolded and crowded over a considerable part of Iceland for several hours. In which part of the country should we have expected them, if they are biodynamic, as we assume? Not in Reykjavík, where things were going on that led to the *conditions* allowing their creation, but in some other parts. All Iceland was a single bio-field that day, and while globetrotter and former Raja of Sarawak Anthony Brooke and nurse Grete Ahlberg of Finland, invited by the Icelandic Interstellars were holding their UFO-press-conference in Reykjavík, they really had to work hard with the journalists, for the official ignorance was thick. But, prior to the conference, I had given an advice to Sir Anthony, and suddenly he broke through the journalists’ wall of resistance, and beamed with UFO-joy, triumphantly.

“This may all be true, but I am so melancholic” said the lady reporter from the State Broadcasting (what a logic!). And then she began to write down something in obedience to truth. When she came back to State Broadcasting, she learnt that all the East of Iceland was seeing a huge craft in the air, and so it continued the next six hours. Later we learnt that a special craft was also seen over the Westman Islands, which were famous at that time because of the great eruption.

Of course the constituents of official ignorance began to counteract immediately, the UFOs disappeared and all was effectively lulled down. But one thing had been overlooked for a while, a film, a film with several exposures. It seems as if none of the hundreds or thousands of people who looked at the UFO in the Eastern Fjords had a camera by hand, — which would be a kind a miracle apart — while UFOs are not miracles as we shall see, although they are parapsychological.

Anthony Brooke and Grete Ahlberg went their way, and a couple of weeks passed, until the great thing occurred: we came on the track of the film. Architect Einar Thorsteinn Ásgeirsson phoned to me and told me that the people at the State Television had been investigating some film the geologists had got with an automatic camera that had been mounted to watch the Westman Island eruption (with 2 minutes' intervals). On this film appeared an unidentified object, seen on 15 exposures, making manoeuvres on the same day as the UFOs were over the Eastern Fjords.

Now the real hunt began, in which a number of constituents, foreign and local, partook, but since it is so complicated I don't bother to tell it here. It is enough to say that we did not succeed in getting the film, (although it was State property) that one astronomer embarrassed himself, that one man died and a memorial article was written by a foreign guest which was rather rare on such occasions about that time, although Icelanders write a lot of me-

morials. — I will only add that the constituents of ignorance were found both on the left and right hand of my body, and of my soul likewise, for it is impossible to think of oneself without possessing both left and right. Our endeavour is more to discover than to uncover, more to explain than to expose, and for the UFO-phenomenon I shall say this:

The phenomenon is, from the Earthly point of view, entirely biological, that is parapsychological and paraphysical. Beyond the slightest doubt, the UFOs are *not* technological visitations across space. But they are nevertheless a kind of visitations from other solar systems. People see them — bioinductively in the first phase, and then they report them in a sense as if they were *dreams*. But there are more things . . .

When bio-fields become strong enough, the visitors — and their craft! materialize in the earthly field and then we have “a real UFO” for a while. When news or rumors of this dissipate, they activate the minds and conditions might become inviting for further and more prolonged materializations. But because of the lack of understanding people become separated into the believing and unbelieving folds and the usual contest begins, in which the UFO-antagonists win and most of the people again believe that “nothing happened”. (People are quick to forget). Worst of all is the secrecy and the foul play of those who know that it exists, and yet want the rest to believe that it does not exist. Such people destroy conditions (Law of Determinants), by their deceitful attitude.

But we are not concerned. We have come to clarity over the UFOs, and for the time being we don't need them so badly. Least of all we bind our hopes to looking for them constantly. Our procedure is safe and independent. We are earth based and self centered, and we understand the nature of dreams and related phenomena, including the UFOs. We don't build upon the UFOs, but we can explain them. Icelanders *can* be clever.

The Key to the Living Cosmos

Instantaneous Transfer.

The reader as well as the writer of this book will realize that the subject here introduced is about the weakest and least conspicuous of all subjects. It is a theory of dreams – a matter often identified with nothingness and non-significance – and, in addition, a theory without any official or authoritative backing. The only backing is that the theory originated with a scientist, who had displayed ingenuity and capacity within another field of research in advance. But – long, long ago.

All weakness, however, can be turned into strength, and our strength is, in the first instance, that we are the voice of this planet to the universe around us. Who can be that, indeed, except those who communicate instantaneously? We laugh at the space capsules, with messages to be read after thousands of years, when this mankind will be extinct, unless it learns to communicate long before that time. We shall communicate directly, with our Similar in nearby solar systems and elsewhere, who are, at the same time, laughing at the relativistic space capsules sent out by their Respectables, unaware of the parallelity. Or shall we rather say “smile” instead of “laugh”, since we know that those inadequate attempts are, in spite of all, an expression of a profound longing and deeply felt need. The longing, and the want for interstellar communication is a basic element in the nature of man, and it has found its expression in innumerable forms and movements, – aborts all of them so far. But now, at last, by understanding the nature of sleep and dreams, we are put in a position to practice this communication successfully. You think it right and then you have it! But on one condition: that you accept telepathy, let no one rebut you, and know that it is interstellar. “Instantaneous inter-

stellar transfer of energy (and mind contents)" is a concept of large consequences. And that concept is our first maxim.

The Living Cosmos.

As soon as we have accepted the astrobiological cosmos, the living cosmos, instead of the sterile models of shortsighted science, the quest for details about this vastly different universe (and yet the same as before) arises. Our method is to build from fundamentals, to begin with ourselves, true to our experience and the philosophical consistence. And the rest will reveal itself in due course. But preliminary orientation about the main features will be helpful.

We learn through our dreams of mankinds in a similar condition as ours, — some a little better off, some worse than even the worst of our planet, some even far worse — but we learn also of the ascending stages, which proceed towards incredible perfection. The stately buildworks of religion, occultism, of diverse philosophies of that line, with several main features in common, have often been ridiculed and criticized by doubters. But such systems, or their contents, will regain credibility when we learn to look upon them as evidence of some physical reality. There are more things . . . There are higher stages of being — such as men have sought for through religion and occultism without success. But now those ascending stages can be accepted as a natural part of the cosmos. When we look to the stars we are actually looking for that Kingdom of Heaven which men have longed for, through millenniums, — and which we shall enter, one and everybody, sometime in the course of astronomical time. The Beings in the cosmos, who understand their surroundings' physical nature, the physical nature of their bodies, — who are liberal enough to let the mortals know such things — are the mightiest and most advanced who

exist. Towards them and their rescue plans is the drive in the cosmos now. Colonies of Interstellars, proponents for interstellar views are coming up on innumerable primigene planets. The task is to bring the Primigenes onto a path of real progress.

“The Missing Link”.

If we take a bird's eye's view over planet Earth now, we will find in most countries cosmos-related or cosmos-directed movements, associations, currents of thought, and active proponents of cosmic thought make themselves heard. These are the bright spots within the dark, dull and deteriorating state of matters in the early 80-ies. A motor of these trends and activities can be seen, apart from the age-old longing for the stars, – in the extremely hazardous situation on the planet. People know of the nuclear menace, of the pollution, of the increasing crime, violence and suppression. These are the conditions under which Earthlings are compelled to live, and who dares say that such conditions are God-given? The religions have proved unsuccessful and so have the political systems. The deterioration, the desperation, are the consequences of our negligence of the living cosmos. The cosmic thought must ascend to respect and influence, in all societies. And the reason why it has not emerged so far, in spite of the intense interest of many people, is that the right kind of philosophy was missing. And it will be clear that “the missing link” was the philosophy we are offering here. Understanding the nature of sleep and dreams is the key which is needed, for opening the door, – the psychic door, the cosmic door, the door of pleasure and plenty.

We know that prophets and preachers were always in a bioinductive state while they were preaching from inspiration. The interrelations between group and leader are bioradiative. From the “internal” source comes the fervor, the ardent desire to bring

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about changes, but this "intern" has its close parallel elsewhere. The preachers were, without knowing it, spokesman of the cosmic realm. Some of them hinted at this, in words that were enigmatic then, but can be understood now: "My father is in the heaven", — a new city is "coming down from God out of heaven" (The Bible) "Many places are beautiful in the heaven — all of them are protected by divine power". "Best of all is to be on Gimli" (The Edda)

The Loving Cosmos.

The cosmos loves its child, the Earth, although it is a troubled child, and never wants to let it perish. In a more philosophical language we say that the chaos or dechomene is the primary resistance to the Will of God in the universe, and is the mother of mistakes. This can be seen in an entirely scientific context. When young planets are being "brought to life" by developing its chemicals along the proper line, under the influence from advanced life realms, seeding and shaping succeeds completely on some of them, but on others only tardily and with many mistakes. And mistake is the mother of misfortune. Here we have the unhappy planets that need be rescued and brought onto a line of progress and prosperity. And we are in the position to do so here and now. For thousand million years the nests of evil in the cosmos have induced the ferment of strife and destruction in the evolution of life on this planet. "The struggle for life" — with such means — became an integrated part of this evolution (The infernal line of evolution). In spite of this, life evolved further, and incessantly the Helstefna preyed upon the best results. This is the trend, the course that must be replaced by a better one, — and the Man-intellect is the means to do it — when it becomes cosmos-bound. The cosmos is now trying to help us in this endeavour, which we have decided to

pursue. Just to take an example, I quote from a newspaper which has come upon my desk – with a six columns' heading:

“One Thousand Orion People Amongst Us Already”.

“Michael El-Legion (29) a thin, fair-curled American was brought into a deep hypnosis. He began to speak slowly and revealed his secret: I come from another planet, from Orion. I shall bring humanity into a new era of peace and prosperity. We on Orion will not permit that the Earth shall destroy itself”. (Bild, Stuttgart, BRD, 24.8.82). So far, this is a plain cosmic message, conceivable and acceptable in every way, with the possible exception of the star-name. The general admiration of the beautiful constellation Orion, may have influenced the naming of a star mentioned in the bioinductive state, by that name (Determinant effect). The article continues:

“My father said: It is time now that you leave us! A few seconds before a child is born on planet Earth, our soul, our spirit our memory is carried by a ray into that child. “— These are not memories of the hypnotic subject, as the article will have it, but again the plain talk of the star-dweller himself through his medium. The star-dweller is explaining of how they influence the humans, by bioradiation, and he is talking of his own parents, not those of his client.

There is not the slightest doubt that Michael El-Legion was born from his own earthly parents, like any other child on our planet. If there was a “ray” carrying mental abilities of a star dweller into that child in the moment of birth, abilities to be developed later, we can be sure that all other children and all living creatures get their rays from such sources too. “Over your descendants shine brighter rays than I may perceive” said the heathen medium Thorbjörg lítilvölva to Guðrídur Thorbjarnardóttir, the first white mother in America, about the year 1000 (The Saga of Eirík the Red). They

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were clever to see the rays, sometimes, those ingenious people of old who are our protectors now, if we will accept their guidance which is in no discordance with self-competence. In the last instance, we always revert to our own understanding, which is Earth based and self-centered.

Earth Based Backing.

When I say that our understanding of dreams is earth-based and self-centered, and that it nevertheless has no authoritative or institutional backing, or anchoring, that may seem a little perplexing. A thought, which is nothing but thought, and has no placing – what is that? Who are they who are coming with this? So people may ask, and so it is natural to ask, and I think it is proper to examine this further.

The reader will have noticed that our way of expression is never confined to closed circles or narrow groups. We speak of mankind internationally and of mankind interstellarly. We know that the fates of earthlings are bound together and even more than that. One mankind lost – many others would follow into the abyss. Our horizon is wide and shows up with many aspects. No eye-capped isolationism is possible, but nevertheless we know to confine ourselves, to take a stand and keep by it. I am a Nordic myself, and have not the slightest intention to step out of my ethnic background.

The destiny of races, within the framework of evolution, is not to get mixed up and disappear as a homogeneous “grey” mass. Such a development bears the unmistakable stamp of the Helstefna-line, still too influential on planet Earth. Evolution has not proceeded by mixing up varieties, but by singling them out. In Iceland we have taken steps to preserve our ethnic face and structure. We know that this issue has been about the least popular in the world of

today, but we do this with good conscience and intend to help others by it too. Who can point to an extremist movement ever having proceeded from Iceland?

We have the priority of having been the most peaceful of nations, we abstain from keeping an Army and our nation has held democratic ideals for 1100 years. In the First laws (A. D. 930) warfare was forbidden in the seas around Iceland, and nobody tried to break it. We have the right and duty to preserve our ethnic features. We build this upon an 1100 years long unbroken democratic tradition, which is an expression of our racial character.

The Message from Planet Earth: Dreamer, Remember!

Which is the *primum mobile* of a planet's life? What regulates the currents in the noosphere and gives them a direction? To be certain, not the economical forces, which are among the things to be regulated. Economics obey the mind, the intellect, the thought, more than the opposite, and therefore we can be proud of ourselves. We are the vanguard of evolution. And the foremost in the vanguard are those who communicate with the cosmos directly. They are the "antenna of the noosphere". Send mental messages to your Similar on similar planets and you support them with the result that they will support you. Primigenes who communicate mutually have the favour of the advanced ones. Those who dare say: *Faster than Light*, have the favour of cosmic Providence – because their endeavour is to raise the cultural-biological-moral level of their planet. This planet wants to survive, and therefore it must let them thrive who say *Faster than Light*, who are willing to communicate and who recognize their ethnic characteristics, – of any race and nation that wants to come along. The others may sink into a grey mass. But every individual has his opportunity. No one is excluded.

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We are one of those innumerable mankinds that have remained in a Closed condition very long and now we have got the Key and are going to Open. What are we going to tell them first? Acting as dreamgivers we enjoy ourselves at the sight of the shining Sun, at the blue sky, at the dark ocean, at the deep green of the vegetation, at the beautiful and expressive human forms, female and male. Only by such intense participation in the objects and appearances around us can our perception become powerful enough for being induced in our Similaris elsewhere. In your best moments, enjoy your perceptions and say: *Dreamer. Remember!* You will be rewarded. Dreams will come back, sooner or later, from the respective planets.

When you feel you succeed, so that a Dreamer is looking through you while you are awake try to send him *thoughts*, too:

This is the primigene planet where Helgi Pjeturss discovered the nature of sleep and dreams many years ago. Now his successors are making their comeback. The dream theory is winning through. A new era in the history of the Cosmos has been initiated.

SUPPLEMENT A

Dr. Hargis Pictorial, De-Scientific and the Spirit

SUPPLEMENTS

SUPPLEMENT A: Dr. Helgi Pjeturss, the Scientist and the Seer

Dr. Helgi Pjeturss was a pioneer of science in Iceland in the early part of this century, and his fundamental discoveries concerning the geological history of the country have remained the stable framework of Icelandic geology since the end of his life in the year 1949, at the age of 76. Helgi Pjeturss did his field work as an explorer mainly in the years 1897 – 1912, and he was one of the first Icelandic scientists to become internationally known in his field. After 1912 he turned his mind towards the writing of a philosophy, which today would probably be designated as cosmic, but is actually based upon certain observations of the working of the human consciousness, which in turn revealed the cosmic relations of the human mind. It is my intention to give the reader in this chapter a first insight into Helgi Pjeturss's philosophy as well as into the life and work of the philosopher himself – of the philosopher who shocked the dualists by his "materialism", the materialists by his readiness to accept psychic facts, and his narrowminded contemporaries by the original thoughts and discoveries he offered to them.

Helgi Pjeturss was born in Reykjavík in 1872 from poor but well-esteemed parents. His father, Pjetur Pjetursson, was a policeman and later Treasurer General of Reykjavík, and his mother, Anna Vigfúsdóttir, was an able, energetic music teacher, born from a well known family. Among the mother's close relatives (of the 18th and 19th centuries) were the poet Bjarni Thorarensen, the physicians and scientists Bjarni Pálsson and Sveinn Pálsson and the famous pioneer of reform and Icelandic industrialisation Skúli Magnússon. Of Pjetur Pjetursson's close relatives can be mentioned the national herald Baldvin Einarsson and the brave physician Jón Pjetursson.

As a young man Helgi Pjeturss quite early devoted himself to studies, and already at the age of seven he had been given the title "studiosus". At the age of 19 he went to Copenhagen for university studies and took his degrees a few years later with great honours. His field was natural history, but his interests were of a wide range. After partaking in a scientific expedition to Greenland in 1897 he returned to Iceland in 1899 to begin his geological work, which he continued for many years. Within a few years he had won the doctor's degree for his pioneer work, at the University of Copenhagen, and in good accordance with the importance of his geological work, it came into usage to refer to the young and active naturalist as "Doctor Helgi".

During his career as an explorer Dr. Helgi Pjeturss was naturally very much occupied with his special field, geology, which he enriched with so many original contributions, and several other branches of science were certainly also within his scope of interest. He did much to further general interest in natural history among the Icelanders. But Helgi Pjeturss was a many sided man, and his interest ranged far beyond his special scientific training. Among the interests that are connected to our picture of this memorable man can be mentioned: sport and physical training, history, the classical languages – which he studied extensively with respect to ancient philosophy – and music. It may be remarked at once that as an evolutionist and philosopher he was deeply influenced by the work of the British philosopher Herbert Spencer.

In order to understand the position of such a man among his countrymen of the said period, one must bear in mind that for the Icelanders almost everything remained to be learnt: the land was poor, progress was slow and the people were few. One thing however they knew very well: to read and to write, and the art of writing was, beyond question, on a high level. Therefore, if some-

thing was to be changed, in the habits of the people, the pen was the means by which it could be done. The magazines of the period were educational and contained many well written articles on various subjects. And the young naturalist Helgi Pjeturss was a writer. He very soon attracted the attention of good reader, both for his choice of subjects and for his agile, lucid and elegant style of writing.

Some important essays and articles by Dr. Helgi Pjeturss from the Early period (1897 – 1912):

Movement and Growth (1904)

Sturla Sighvatsson (1906)

Nocturnal Discourses (1907)

Icelandic Philosophy (1908)

From the Religious History of the Early Icelanders (1908)

Modes of Writing Icelandic, Ancient and Modern (1910)

Although H. Pjeturss was productive during the Early period, both as a scientist and as a writer, he had a serious problem of health to deal with, which was his inability to sleep. A series of unhappy circumstances on his voyage of expedition to Greenland in 1897 bereft him of his sleep, to a large extent and permanently. After that he had only a fraction of his natural energy at his disposal. This was a great drawback to the scientific plans of the young scientist, and one can only admire how much he contributed to science in spite of this. Some of his most cherished plans (f. ex. some about research in deep marine biology) had to be set aside. But the grave affliction of loosing the ability to sleep, which was the lot of the young scientist, indeed turned his mind towards a problem he had not cosidered before: *the question of the nature of sleep*. Having realised the importance of the subject, both for himself and for science in general, H. Pjeturss decided in 1899 to

take up a systematic investigation into this unsolved problem. Three years later, in 1902, he extended his program with an additional subject: the search for *the nature of dreams* – without knowing then, that in this virtually lay the clue to his original problem of sleep.

For many years H. Pjeturss strove with these problems, seemingly without result, and he found that the hypotheses he formed brought him no further. At long last, however, his efforts were crowned with success. It struck him that telepathy might be a factor here. Once convinced of the reality of this phenomenon, H. Pjeturss did not hesitate to include it in his scheme of research. And this decision led him onto an unprecedented line of discoveries. It was found that during sleep an alien consciousness is being introduced in the sleeper. The dream consciousness is not that of our own, but that of another person, the *dreamgiver* (oneiropoios), and the events of the dream happen in reality to the dreamgiver. Further study revealed that the dreamgiver usually is an *inhabitant of some other planet*. The extraterrestrial source of the dream contents was discovered. It was found that the organism during sleep is being *charged with energy*. This charge accounts both for the restorative power of sleep and the induction of another mind.

Life itself was found to be a process related to sleep and dreams, a result of the charge which the life forms receive from more advanced forms on other planets. Helgi Pjeturss discovered *bio-radiation*. And he discovered many other things enabling him to bring order and understanding into great matters that have always been of great concern to humanity: life after death, the existence of higher beings, and the purpose of life.

The years between 1911 and 1918 were exceedingly fruitful in the development of H. Pjeturss's thought, and in that connection it cannot be passed by that near the beginning of that period (late in 1910) he had a great Vision, that influenced him profoundly and

helped him also in his scientific endeavour. This experience helped him to complete his understanding of the nature of sleep and dreams, just as his study of sleep and dreams helped him understand the vision. H. Pjeturss arrived at a clear understanding of the “mystical” experience, which is of course no longer mystical, once it has been understood. The mystical experience is kind of participation in the higher life of the more advanced inhabitants of the universe. One needs not go outside Nature to find the origins of such matters. It is our task on this earth to develop human relations in such a way that these glimpses of superhuman life can become accessible for all members of the human kind. Of the early precedents of experience in this realm, H. Pjeturss found Plotinus’s descriptions in the *Enneades* particularly valuable. But of the case of the contemporary geologist, anthropologist and philosopher Teilhard de Chardin H. Pjeturss probably never knew, for the manuscripts of Teilhard were not published until after his death in 1955. It is however interesting to note that Teilhard had the great Vision of his life in 1916, six years after that of H. Pjeturss.

The fruitful second period of H. Pjeturss’s development as a writer and philosopher (1911 – 1918) can be properly referred to as the pre-Nýall period. In these years he laid the foundations of the great work that was to follow.

Some important articles of the pre-Nýall period:

- The Nest of the Eagle (1912)
- At the Church (1912)
- Appearances. A Kind of a Saga (1913)
- Knowledge and Ignorance (1913)
- On Another Planet (1914 – 1915)
- Up the Steep Mountain (1915)

It lies beyond the scope of this short introduction to relate

details of the philosopher's circumstances in these years, which were like an entry to the most monumental work of his life. It will however be easily understood that a researcher who had left his professional field for writing a new kind of philosophy, of the most unexpected purport, would have considerable difficulties in persuading his contemporaries of his right to be such a philosopher. It shall be said, however, in the honour of the Icelandic Althing (The national Parliament), that, although being far from open-handed, they never took steps to deprive him entirely of his living. It was sometimes attempted, by the enemies of his philosophy, to retract the official reward for his scientific work, but they never succeeded. There can be little doubt however, that what saved them from committing such an act was H. Pjeturss's style of writing. When the members of the Assembly were to decide over this matter, the main argument in his favour always was: "he writes a fine Icelandic". The people of that period, in spite of all, had such a preference for the well written language, that this was taken for a valid argument, no less than economy or saving reasons. — In his public addresses to the Althing about such matters, H. Pjeturss always argued no less in favour of other applicants than for himself. And by this he promoted not so little the peculiar Icelandic custom of giving, by parliamentary decision, official grants to promising writers and artists. (That this custom has degenerated in later years in another matter). — Such was all the endeavour and character of Helgi Pjeturss. It was to draw attention to able and promising individuals and to promote their success. In his view the way to the improvement of human society as a whole lay through the progress of individuals, not through their repression. In the light of his new philosophy, the importance of the individual character becomes more self evident than ever.

The third, and the longest period of our philosopher's life as a writer is that, which shall be referred to as the *Nýall period* (1919

– 1948), in which he published his six philosophical works: Nýall (1919 – 1922, three parts), Ennýall (1929), Framnýall (1941), Viðnýall (1942), Sannýall (1943) and Þónýall (1947). Complementing each other these six works represent the new philosophy of Helgi Pjeturss. Of these works I shall now in all brevity introduce the first one, Nýall.

The Book Nýall.

Nýall ('The Novelty', 'Newcomer' or 'New-all') was published in Icelandic in the years 1919 – 1922 in three parts forming a volume of 57 essays and articles, and most of these were written the years 1918 – 1921. With the Nýall work Dr. Helgi Pjeturss enters his third, and most important period as a writer. Now he appears as the original, unrivalled philosopher he will remain for posterity. Nýall is a magnificent explanation of things never explained before, a literary masterpiece and a manifestation of Iceland's cultural sovereignty among the nations. Nýall is a plan for the future as well as a review of the realm of knowledge, written in a plain vocabulary and easily conceivable to every man. The headings of articles may tell something about the character of the work and we shall select a few of them for review.

The first, longest and most comprehensive treatise of the book bears the name: *Hið mikla samband* which means *The Grand Connection* (of all life in the universe). The title also reminds much of Ptolemy's "He Megale Syntaxis", – although it is least of all Ptolemaic in outlook. The word "Samband" means, apart from 'connection' also 'union' and 'communication' and even 'bord' or 'association'. Interestingly enough, the same word also exists in Sanskrit and modern Indian languages ("sambanda") and has there almost the same set of significations. Although there may have been a common Indo-European precedent for this word, it is

also possible that it was formed separately and independently in the different languages, but from the same set of stems. It is also remarkable that the word, samband, has survived only on the outposts of the ancient Aryan realm, in India, Iceland and Norway.

Another major article is *Bioradiation and bioinduction*, the name of which, separately, reveals an amazing scientific originality.

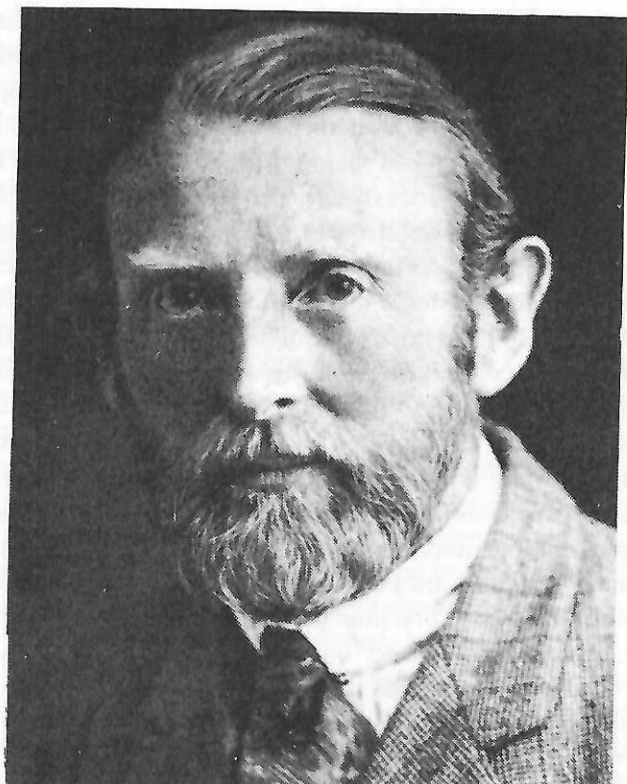
There are the articles *Astrogeology* and *Astrobiology* which names have indeed come into fashion with the advent of the Space Age and space exploration. And there are the articles *A Saga of Discoveries* and *Another Saga of Discoveries*, the first relating to geological work and the second to the dream researches.

The closing chapter of Nýall bears the heading: The Discovery of the Way Out. Dr. Helgi Pjeturss had a keen understanding, not only of the misery and sufferings of individual human lives, but also of the immense dangers threatening the future of mankind as a whole. Even in those early years he conceived the final phases of human civilisations (on a number of different planets) as a cataclysmic period, in which *the disintegration of atoms* would be increased very much. Whether this would result from technical accomplishment or spontaneously from other causes was not explicitly stated by him – but it is remarkable that such a thought was expressed a year before Rutherford's splitting of the atom (1919).

Dr. Helgi Pjeturss foresaw a disastrous path for mankind, as already mentioned, a Helstefna (*infernal line of evolution*) as he expressed it; but he also envisaged an entirely different line, which he called the Lífstefna – *the life line of evolution*, which he said to be prevalent in many parts of the universe. Only by becoming conscious of its relation to more advanced mankinds in the universe, and by accepting help from them can mankind be released from its ever increasing pains and problems.

Dr. Helgi Pjeturss's keen foresight of the perils might urge the following of his advice.

DR. HELGI PJETURSS, THE SCIENTIST AND THE SEER



Helgi Pjeturss
1872 – 1949

SUPPLEMENT B:

The Nature of Sleep and Dreams. By Helgi Pjeturss

After endeavouring for some years to understand the nature of sleep, I decided, in 1902, to take up a more special investigation into the nature of dreaming. The reason for my doing this was as follows: Psychologists write of visualising an idea; that is, making thought visible, much as if this faculty of visualisation were as normal to man as that of seeing. I found, however, that I had no ability to visualise. Ideas were to me something quite different from concrete pictures. I never once succeeded in seeing a face before me, unless I was looking at a face. My memories were never mental pictures. It took me considerable time to arrive at the conclusion that I had not a trace of the ability to visualise. But then, in comparing consciousness in the waking state and during sleep (that is in dreams), I found an enormous difference. Thinking about a thing or a state when awake, was radically different from seeing the thing or experiencing the state; but dreaming about a thing or a state was the same as seeing or experiencing. The more I thought of it, the more remarkable it seemed that although in sleep the sense activities are practically suspended, the contents of the sleeping mind are very much as if the senses were working. In short, dreams are not, or only to a slight extent, thought and reminiscences, but are, as it were, sentient and active life. There was my problem, and it seemed to me that it must necessarily be of the greatest psychological importance. Time has proved that the problem is still more important than I had suspected, and is, in fact, of the most fundamental nature.

I set out, then, to find the cause of this difference between waking and

sleep consciousness, and for years strove to find the solution. But my efforts were in vain; the hypotheses I formed had to be abandoned. At last it struck me, when considering thought-transference, that if words could be transferred from one brain to another, the same ought to be the case with pictures (the brain-states accompanying the process of seeing). In the course of the many years subsequent study it has become quite clear to me, that at last I had found a clue to the truth. And the understanding of the nature of dreams became the means for obtaining an insight into the nature of sleep and of life itself. For life is a vital charge, which is renewed during sleep. We can learn to observe distinctly the inflow of the vital current when sleep comes on, and how this current carries along with it the shadowy images of the incipient dream. During sleep we establish contact with a dream-giver – a person whose brain – and other nerve-states are transferred to the sleeper. *What this person lives, the sleeper dreams, believing that he is himself experiencing the adventures of the dream-giver.* What the sleeper obtains from the dream-giver, however, is more or less mutilated and distorted, translated, so to say, according to the sleeper's disposition and experience. Dreams can be divided into groups, according to the intimacy of the rapport between dreamer and the dream-giver. It follows, therefore, that the different stages of a dream can belong to different groups. When rapport is slight and transference imperfect, the *pictures* from the brain of the dream-giver are transferred to the brain of the dreamer *much more easily* than the stream of thoughts accompanying the pictures. In the brain of the dreamer then, these pictures, in accordance with certain laws of association, are erroneously interpreted, and the dream consists of illusions, the sleeper believing that he is in the dream seeing things known to him. These are the *illusional dreams*, corresponding to the *enypnia* of the ancient dream-expert, Artemidoros, whose *Oneirokritikon* is the most interesting work on

dreams I have read. When the transference from dream-giver to sleeper is more perfect, we have the vision-dream, the *oneiros* Artemidoros; and, as a rule, what is seen in such a dream, is foreign and unknown.

Here I arrived at a conclusion that was at first glance staggering. An analysis of the vision-dreams led to the inevitable conclusion that the dream-giver must be an inhabitant of some other planet. The human beings, animals, plants, buildings, landscapes, constellations, and other astronomical phenomena, seen very clearly in the vision-dreams, were such as do not exist on this planet or in its sky. *Incredible as it may seem, there is no conviction I hold with greater certainty than this, that psycho-physiological contact with the inhabitants of other planets, is a normal phenomenon of human existence.* It is this unsuspected communication with the inhabitants of other planets — I am not referring to the planets of our own solar system — which has given rise to the occult belief in other planes of being. The stagnation which has for thousands of years characterised occult theories, is sufficient proof that an insight of the truth has not been attained. There will be no stagnation when the discoveries here indicated have received the necessary attention.

Another staggering result I obtained was the discovery of what I call the Law of Determinants. For several years I had been endeavouring to trace how dreaming is influenced by happenings during waking life. At last I found, to my astonishment, that my dreams are influenced much less by my own thoughts and feelings than by those of the persons I have met in the course of the day. Such persons exercise so marked an influence on the current of energy creating the dream, that they can properly be spoken of as Determinants. For more than 12 years I have been investigating this law, and am coming to the conclusion that it will be found to be a cosmic law of the most fundamental importance.

Helgi Pjeturss, 1926

SUPPLEMENT C:
Oddi the Star-Gazer — and the History of Icelandic Science. By Helgi Pjeturss

Sometime in my younger years I heard a respected foreign scientist assert that the mental abilities of Icelanders were much less for natural science than for historical studies. Nonetheless I am convinced that it was external factors, much more than lack of abilities, that account for the fact that no Icelandic names came to stand among the pioneers of natural science. It is sufficient in this connection to point out the doctor Sveinn Pálsson (1762 – 1840), who could have become one of the founders of geology, if he had been a native of a large nation, or the Old-Icelander Oddi Helgason, whose great scientific interest gave rise to his surname, so that he was called *Stjörnu-Oddi* (Oddi the Star-Gazer, or Star-Oddi). The very remarkable scientist, dr. Thorkell Thorkelsson, who has written a long article in the magazine *Skírnir* about Oddi, maintains that he was the foremost astronomer of his age (in the world). The same opinion has been held by several respected scientists, foreigners as well as Icelanders, who have been writing about Oddi's work. I shall just mention prof. Björn M. Ólsen and prof. Eiríkur Briem. What I am bringing forward here is seen from a point of view somewhat different from that of those, who have written about Oddi previously, — for I am not so keen on calendars (“rímkænn”, as the saga says). But I hope to be able to throw a new light on how eminent was the intellect of that Old-Icelander. It seems to me that there is every reason to believe that the intellect of Oddi was no less distinguished than that of his famous contemporaries: Sæmundur the Wise (1056 – 1133) and Ari the Learned (1067 – 1148) — even though his abilities were of a somewhat

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different kind. And such men are truly an indication — which has not been sufficiently recognized so far — about the mission of our nation, which it is destined to fulfill.

II.

A Saga-fragment has been preserved, about Oddi the Star-Gazer, in which a dream he dreamt is the main subject. I can agree with Dr. Thorkell Thorkelsson that this dream is not important, but nevertheless it is, as we shall find by examining it, exceedingly interesting. In this Saga of Oddi we are not informed in any way about his origins or genealogy, except for his fathers name, Helgi, and about his physical fitness nothing is told. And yet, in the short description of his person, similar expressions are used as about Gunnar and Njáll, in the most eminent of all Sagas.* We are told that Oddi “was so keen on calendar, that no man in all Iceland was his equal in that respect. And he was a wise man in many other matters. Neither was he a poet nor a reciter of poetry. But what was most remarkable about him, was that people held it for certain that he never told a lie, if he knew the truth of a matter. In every respect he was considered a dependable man and faithful to his friends; he was in short of money and not very energetic as a worker.”

This is indeed a remarkable description of the astronomer's person and the (old) Icelandic keenness on character seems not to have failed here. It is not surprising to learn that the philosopher was in short of money. But when we are told that he was not very able as a worker, we are again reminded of the words of the beggar women about Njáll, when he was out of work (“worked hard at sitting”).* Usually people are not aware that such men can be

*Note: Both of these are references to *Njáls saga*, familiar to the Icelandic reading public.

doing, or preparing for, some great and important work, even while they are “nothing doing” as the word goes.

III.

Oddi “was employed” by a man named Þórðr, who lived in the Múli of the Reykjadal-valley in the north. We are told that Oddi went from there north to the Flatey-island in the Skjálfanda-bay for his master “to catch fish”. The account clearly indicates that Oddi was a welcome guest – in this island which is of particular geological interest, as I recognized when I was there in 1933. – And the account relates that “the bed was made for him well and comfortable”, and once again it is stated that “a comfortable bed was made for him”. Soon he is asleep and a dream falls upon his eyes, and now we shall venture upon an investigation of that dream.

IV.

Oddi dreamt that

“he was at home in Múli and it seemed to him that a man was there who had asked for a night’s lodging. And he thought that the guest went to bed that evening. Then the guest was asked to entertain the people, and having accepted he went on to tell a saga and began in such a way:”

Already at the beginning of this account, there appears a relationship of the kind I have called the Law of Determinants. But that law states that there is an influence from other people than the dreamer himself, upon the contents of the dream and its course. It is evident from this initial passage that the people on the farm, –

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who of course had a definite feeling of being at home, were thinking about the guest and his coming to their farm. To them he was a welcome guest who might give an entertainment. The determinant effects, however, still more evidently manifest themselves in the main contents of the dream. There is no trace in this account of the important, great astronomical interest of the man who was used to walking out in the night and "looking for the stars". On the contrary, the dream is in full accordance with the ideas of the people on the farm about a "good entertainment". But the dominant fashion in such matters, in the period we are referring to, is shown in the account of Sturlunga Saga about a renowned banquet at Reykhólar (1119): "Hrólfur at Skálmarnes told a saga of Hrongvid the Viking and of Olaf the Warrior-King and of Práinn the Berserk's breaking of the cairn, and from Hrómundr Gripsson, and many verses too . . . But Ingimundr the Priest told the saga of Ormr the Barrey-Poet and many verses, and a long poem at the end of the saga, which was indeed composed by Ingimundr himself."

In a close accordance with those contemporary ideas about a good entertainment, the dream of Oddi records the deeds of kings, poets, vikings, berserks and their battles, — "and many verses, too" — even though Oddi himself never was a poet or a reciter.

V.

If a scientific investigation of dreams shall be undertaken — which has f. ex. not been done in the extremely popular works of Sigmund Freud — a clear distinction must be made between what could be called the *warp* (comparing the dream with a loom), in which the thought habits of the dreamer himself are reflected, and the *woof*, which is being created mostly from the Determinant and dreamgiver effects. It can f. ex. be traced to Oddi's own thought

habits when we are told of a “steep hill” in the dream, and then it is added that: “there were many small stones upon that hill”, even though that has no relation to the main subject of the dream or its events. This may be an indication that Oddi “looked for” not only the stars, but also the stones. It seems not improbable that Oddi had got his education outside Iceland, possibly at the university of Paris, where several other Icelanders had been studying in that period. But words in the dream account like “lykka” (luck), and “presentur” (gifts) are in all probability of German origin. But of course there is no proof that those words were used by Oddi himself when he told the dream. Anyhow there can be no doubt about the “woof” in the dream. It is in close accordance with the Law of Determinants, as that law appears in our dreams generally, and more specifically in the talk of mediums at séances. The famous English priest and medium Stainton Moses complained f. ex. that regardless of his intense wishes, before falling in a trance, to say something about his own interests, he never succeeded in doing so. It was always the interests of the persons present (sitters, determinants) that he came to talk about in his trance.

VI.

Now we come to that part of Oddi's dream, which I consider particularly interesting. Oddi dreamt, as we have related already, that he was at home in Múli, and a guest had arrived there, who was asked to give an entertainment. But he went on to tell a saga and began in this way: Hróðbjartr was the name of a king”. Another king is being introduced, whose name is Geirvidr, and Dagfinnr is his poet. But the dream account had not gone on very long when

that must be told, which is extremely strange, because it happened so in the dream of Oddi, that he, Oddi himself,

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thought he was that man Dagfinnr. But the guest who told the saga (in the dream) disappears from our saga and from the dream. But after that Oddi himself meant to see and to know everything that happened in the dream until the end. Now we have to relate the dream as if this all seemed to happen to Oddi himself, while he thought he was Dagfinnr and went upon a journey with the king Geirvidr.

These prolonged explanations are remarkable for the fact that they reflect an interesting (and a little perplexed) feeling for the importance of the subject in question. There can be no doubt that this relates from the penetrating intellect of the star-philosopher. At this point he is on the verge of discovering those basic relations which are indispensable for understanding the dream life. Dagfinnr the poet becomes the dreamgiver of Oddi, because the Determinant influence from the Flatey people induced in him a person so unlike Oddi himself.

It has been a delight to me to find that the Icelandic discovery of the nature of sleep and dreams – which shall become the beginning of a new epoch in the history of science generally, even on a still larger scale than the discoveries, of the 16th and 17th centuries that led to the great progress of physics – is not without a relationship to the observations of one of the best scientists of our Old Age. And that scientist seems to have been anxious – as can be traced in the dream account – not only to observe the stars, but also the stones.

Sannýall 1943 (1938)

SUPPLEMENT D: Part of a dream-lecture

I.

I dreamt that I was listening to a lecture on the history of the world. The lecturer said:

“The time after the war can be called the days of Einstein and the days of Frankenstein.”

Those were the last words I heard from this lecturer, for in the same moment I awakened. This was the only thing I remember from the dream.

II.

This can perhaps be verified: Einstein's theory was widely accepted, but has not proved true, and the horror pictures about Frankenstein are very popular.

Both matters lead to a disastrous evolution and spoil the possibilities of a true progress of humanity.

Ingvar Agnarsson

15. 8. 1979

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