

Issue 02/Summer 2023
English Original Transcripts

Conversations on the Leading Edge
of Knowledge & Discovery

NEW THINKING ALLOWED MAGAZINE



Quarterly Highlight
**Inside the Mind
Of A Psychic**
Christopher Robinson

New Thinking Allowed

YouTube Interviews

Lorna Byrne
Nathan Castle
Simon Duan
James Tunney

Thinking Allowed TV Series

Terence McKenna

MAGAZINE PUBLISHED BY THE NEW THINKING ALLOWED FOUNDATION

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MAGAZINE

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LOVE YOURSELF UNCONDITIONALLY



In the mid-1980s, I worked as a trainer for Omega Seminars, founded by a man named John Boyle. He came up with a fascinating discovery about human nature which has been very important in my own development ever since. I can sum it up in three words: Love yourself unconditionally.

Each of those words is important. Let's start with the one in the middle, "yourself." People may think, oh, you're so full of yourself. Or, if people love themselves, it means they are very egotistical. That's not what I mean. I'm using the word self in the Jungian sense. Not the ego, but the deep self. One might say the spirit, the underlying consciousness, the witness within each of us, the point of self-awareness, the spiritual being that we each are. It is so vast, so profound, and so deep, we have no idea of the extent of the self. One might even say we all share a Self.

"Unconditionally," the last word in that phrase, means having a warm, positive feeling toward oneself, without placing any conditions. In other words, "no matter what I think, no matter what I feel, no matter what I do or what I say; and no matter what anyone else thinks, feels, says, or does with regard to me, I can love myself." This doesn't mean that I don't want to improve. It doesn't mean that I'm above all criticism. I can constructively work towards becoming a

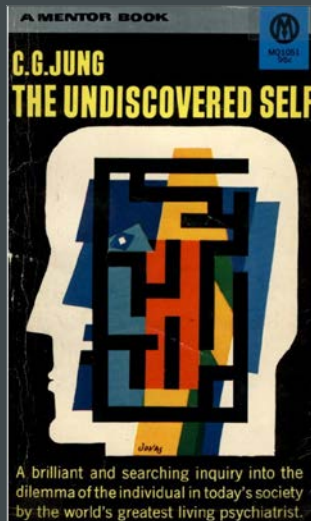
Jeffrey Mishlove
photo: Kim Jew

better person every day of my life. I can acknowledge my weaknesses, faults, and my various misgivings. I am certain that there are many things for which I need to atone or to make amends in my life. But, that doesn't stop me from having unconditional self-love for the deep, spiritual being within me. The deep spiritual being that I am.

"Love" is the trickiest word. We use the word so much that it is almost meaningless. And I'm a person who has that word in my actual last name, Mishlove. But we know what the opposite of love is. Many of us have areas of self-hatred, areas where we really don't like ourselves. That's a sad thing. And, it's an unnecessary thing. There's no reason to go through life hating oneself. If anything, it gets in the way of becoming a better person.

We all have things that we need to correct and atone for in our lives. If one considers the possibility of past lives (and if you have viewed the *New Thinking Allowed* series, you know that there's a great deal of empirical evidence supporting the notion of past lives), then, we all may have participated in crimes, because the history of humanity includes a consistent pattern of crimes and even atrocities.

I'd like to suggest a vision of consciousness that is larger and wider than reincarnation. Cosmic consciousness suggests that we are one with everything. That we are everyone – past, present and future, who has ever lived. In fact, every time you take a breath of air, you're



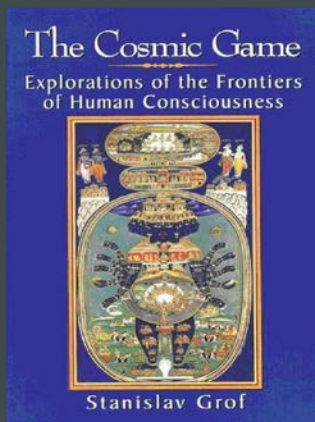
breathing in molecules that were physically, breathed in by literally everyone else who has ever lived in the history of humanity. We have that within us.

In a deep sense, unconditional self-love is not only love for one's own self but love for everyone and everything, love of the whole universe. No matter what happens,

no matter how many planets explode and are destroyed, no matter how many supernovas there are, or how many galaxies collide, or how many injustices are done. There is a level, described eloquently by the wonderful psychiatrist Dr. Stanislav Grof in his book, *The Cosmic Game*, in which he suggests we can transcend our conventional human emotions, and just be at one and at peace with the universe as a whole.

This may seem idealistic and improbable, but there are specific techniques that you can use to enter into a state of total unconditional self-love, in the largest sense.

The first thing is to be aware of the thoughts that you hold, that you tell yourself, because each thought is a vibrant spiritual being. Each thought has a force, a power. But we also have choice. We don't have to accept the thoughts that pass through our minds. Suppose I have a negative thought toward myself, like, "I'm so stupid." It happens to most of us from time to time. I say to myself, "cancel that thought." Maybe, I used to be stupid. Maybe I did something stupid that should be corrected. But I, I myself,



my deep self (not my ego), is not stupid. My deep self is incredibly wise, wise beyond all imagination.

It's not easy to practice this at first. It can seem almost impossible to catch those thoughts and to change them. But with a little practice it becomes second nature to catch those negative thoughts and to say to oneself, "cancel that thought, change that thought." It is not necessary that we remain imprisoned by those thoughts.

We live in a cultural trance state where we are surrounded by thoughts of, "I can't do this," and "this is impossible," or "I'm too young," or "I'm too old," or "I'm too weak," or "I'm too strong," or "I belong to this group of people who are being persecuted," (in my case one might say parapsychologists). It might be your race, your religion, or your national origin, your gender, or your body size. None of those things need to limit us. All of them can be overcome.

We live in a prison of our own thoughts when we think it is impossible to love ourselves unconditionally. Yet, I find that the idea of unconditional self-love is so fundamental, so profound, so important. When you enter into that state of knowing that you're OK, no matter what—if you're crippled, if you're sick, if you're experiencing extreme stress—you can still be in a state of self-love. It is available to you. I found that during my trials and tribulations, large and small, that this little technique has been of great value to me. And so, I'm sharing it with you now. Thank you for being with me.

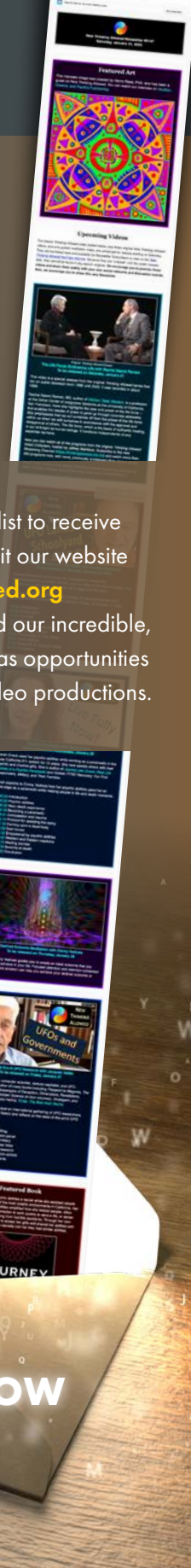
Jeffrey Mishlove

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Christopher Robinson

Christopher Robinson is co-author of a book about his own experiences, titled *Dream Detective*. He has been the subject of a documentary called *Premonition Man*. His work is also featured in the book, *The G.O.D. Experiments*, by psychologist Gary Schwartz. His ability to dream of future events has been the subject of both scientific and journalistic investigation.

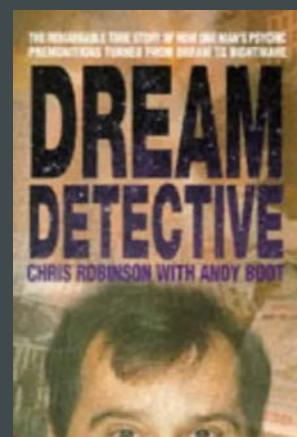
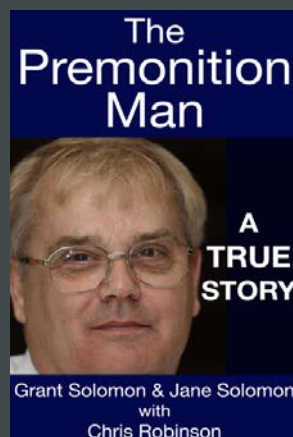
Since 1989, Robinson has been “dreaming” of various crimes and terrorist acts and about 50 per cent of his dreams have proved to be accurate. He has helped the police with various cases and two particular Chief Inspectors are in constant contact with him.

Robinson has spent many hours of his life being studied by Dr. Keith Hearne in the cause of lucid dream precognition research. During years of study, Dr. Hearne watched Robinson’s nightly process of preparing to dream, dreaming during REM sleep, and “automatic writing” to record his lucid dreams in his dream diary.

“It upsets all the laws of science of course, and official science is very much against this point of view. And that is a particular bias we have to fight, in this field. I have studied Chris for years and I have been absolutely amazed at some of the things he has

come up with. He actually went to an army camp and got himself arrested, because he says, there is going to be an event here soon. And it happened very soon. It has made me change my whole attitude to science, essentially, and this is rather mind boggling. If premonitions exist then we can’t live in a physical universe because they can only exist in a non physical universe, so, really premonitions are saying we live in a dream world.”

–Dr. Keith Hearne





Original video interview on www.newthinkingallowed.org

Published to YouTube on January 17, 2023

INSIDE THE MIND OF A PSYCHIC

JM: Hello and welcome. I'm Jeffrey Mishlove. Our topic today is "Inside the mind of a psychic." My guest is Christopher Robinson. He is co-author, with Andy Boot, of a book about himself called *Dream Detective*. He's the subject of the documentary *Premonition Man*, produced by John Beecher, who's been a guest on *New Thinking Allowed*. He's been featured in the book *The G.O.D. Experiments* by Professor Gary Schwartz of the University of Arizona. Various researchers and government officials have testified to the uncanny accuracy of Christopher's dreams in predicting dramatic events such as terrorist attacks.

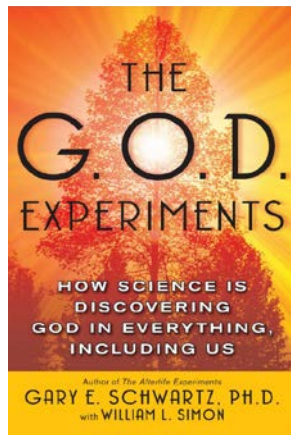
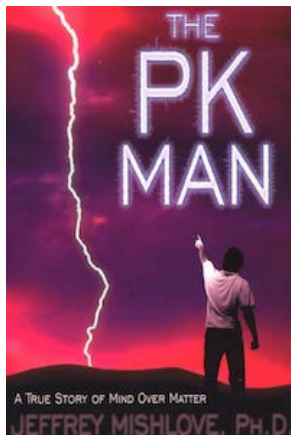
While his abilities have been tested in various laboratories, nothing yet has been published in a peer-reviewed journal. In this sense, he is similar to Ted Owens, the PK man, whom I studied and about whom I wrote a book. In fact, a book about Chris-

topher Robinson is now in preparation by Grant and Jane Solomon to be titled, *The Premonition Man*. In this interview, we will hear and see him tell his story going deeper into his experience—his inner experience—in his own words. Christopher lives in the United Kingdom and now I'll switch over to the internet video.

Welcome, Christopher. I'm happy to be with you once again.

CR: I'm happy to be with you once again, too.

JM: In our previous interview—I want to make sure that our viewers know about it and if they haven't watched it, I'm going to link to it right now.¹ I'm going to recommend that highly because we went into quite a bit of detail about how your career began—we talked about, for example, your early UFO experiences and some of the early work that you did with the law enforcement agencies, and some of the work you did with the noted psychologist in England, Keith Hearne. Maybe a good starting point would be now... Many, many decades later, you've been at this work for some 40 years. Do you have any reflections on what an unusual life you've had?



¹ Youtube: "Dream Premonitions with Christopher Robinson"
<https://youtu.be/TnYUTnkEt4>



CR: It's certainly been an unusual life, that's for sure. Sometimes I look back and I think of the amount of years that have been wasted because this subject was taboo to most people and most media. If we take the UFO part of this... Although there was an article in the newspaper for the first sighting at the time and the second one I saw on television, I didn't tell people about those things because it was bad enough being able to see the future events and get [what appeared to be] messages from dead police officers and dead relatives of people. It was bad enough without going into the UFOs. But recently, of course, the UFO subject has been much more open and I feel not so ashamed to talk about it anymore. My belief is very simple: there is a connection with some unexplained UFO-type phenomena and what we call the spirit world. I have got examples of that which blow my socks off, never mind anybody I tell them to. The wasted time that there's been on this planet because people have been unwilling to think outside the box, like your program, *New Thinking Allowed*. New thinking has not been allowed for years and years and centuries even. There's been a lot of wasted time, but I'm hoping to catch up on that.

JM: Let's talk about the Lockerbie bombing case. That is one that we didn't discuss last time. And of course, it's not just a bombing, it was a bombing aboard a 747 jet aircraft that crashed in Lockerbie, Scotland.

CR: There are two parts to this. I'll do the main part first and then I'll introduce the spooky bit. It was the morning of, I think, the 21st of December, 1988. I had to be in London to meet some police officers from Scotland Yard over something completely different—nothing to do with dreams, nothing to do



with anything spiritual or psychic. When we met up, I felt brave enough to tell them a dream I'd had the night before. I was worried about this dream. I was really worried. I've got to be honest. It was very, very graphic, very, very lucid, if that's the right word—real. I was there in the dream, watching these two terrorists.

I'll just quickly say that often, terrorists in my dreams start off as dogs. The dogs can later merge or transform—I'm not sure the right word—into people in the dream and then you understand much more about it. My key-in is: "See a dog, think terrorist." Anyway, these two terrorists were in a car driving from East London along the Westway out towards Heathrow Airport. I was kind of looking down on the car and I could see through the roof of the car—dreams are like that, things don't get in the way—they were driving along and they went to an area and stopped their car, which was near Heathrow Airport. It was actually a place, I think, called Simpson. I don't know whether these other two were already there or they were just arriving or when they got there, I can't remember exactly, but they met up with two other terrorists who were quite different from their terrorist organization.

These were Middle Eastern terrorists. These two Irish terrorists handed them a device, and they then drove back towards London. In the dream, I kind of had an option, I think: do I watch the two



that had delivered the device or do I watch the two that had received the device? I decided I'm going to watch the two that have now got this device and we drove into Heathrow Airport. Somehow they managed to get into a building that they shouldn't be in. This building stored, I don't know, it was just luggage due to go on other flights, but that's where my focus was. They planted this thing that they just picked up from these other two in a suitcase. I saw them open a suitcase, put this thing in, and close it. Then the dream changed dramatically to a plane taking off, flying wherever it was going, I wasn't sure. Then I saw the plane explode. So, that's the dream.

I decided that I wanted to tell these two Scotland Yard guys the dream. I told it to them pretty much—again, it was a long time ago—exactly as I've just told it to you. One of them looked at me and said, "Christopher, what color was the plane?" I said, "That's easy. It was a white and blue 747." I said, "You know, this is going to happen, and as far as I'm concerned, this is going to happen tonight." Anyway, we talked about it a bit more, and I said, "Look, can we make a statement? Can I write this down?" They said, "The pitfalls of doing that would be if I signed a statement and that got filed wherever they file these things and something like this happened—maybe not tonight, but very soon—your life will change forever. Have you considered the implications?" I said, "I have. I've thought about that quite

long and hard." Actually, I was thinking about it on my train journey into London that morning. So, we made a statement and we discussed it further.

I can't remember which one of the two it was, they said, "What do you think, Christopher? What do you think we can do about it?" I said, "I don't know." I said, "All I can do about it is tell you. My part of this has to stop there." They said, "Well, we can't probably search all the 747s that are white and blue." I said, "Look, I don't expect you're going to be able to search any of them." I said, "But if this dreadful thing does happen, maybe in future, something much worse, we can stop." I suppose they could have—if they would have believed me enough, because I certainly believed me enough—they could have done some kind of search of the luggage, stopped them taking off. But let's be realistic. You've got some guy telling you about a dream. Yes, we know him. Yes, we've experienced really quite strange things before. But there hadn't been anything quite like this.

So, the plane took off. I don't know how long into the flight, but just about seven o'clock, it blew up and it killed everybody. Of course, I was back home by then and the television had a banner news flash across the screen, and they cut in—I can't remember what program it was on—but they cut into the news flash saying that a plane had gone missing off the radar screens. That was the first we were told. A plane had gone missing off the radar screens over Scotland. Then as more news came in, there was more news on, about this explosion. Now, the next morning—and this is the spooky part—the next morning there were pictures on the TV of the cockpit of the plane lying in a field. The plane was, I think, "Maid of the Seas." That made me freeze, because you see, back earlier in the year I'd been flying in that plane to Seattle to change flights

to Las Vegas to go to the National Association of Broadcasters. When I was in that plane, and before we took off... So, you've got to imagine, I'm with a whole group of journalists and most of them, at least a dozen of them I knew that were on that flight. I know I saw this, like a flash under the floor of the seats in front of me and I commented on that. I said, "Did you guys see a flash go off? Is anybody taking flash pictures?" I called the stewardess over. We were just getting ready to taxi, we hadn't started the main taxi, but we left the stand. I said to her, "I've just seen a big flash coming from the floor." She jokingly stamped on the floor, and she said, "I can assure you, nothing's coming through that floor. It's very sturdy, very, very sound," I think she said. I thought, yeah, yeah, imagination. But that's really a bit spooky to me because, how do you see things that early?

JM: How early was it?

CR: Well, that was April, the same year, 2008.

JM: We were talking 1988, were we not?

CR: 1988, yeah, because I know I was in Vegas for my birthday. I know it was April because this was on the way out. I couldn't give you the date, but probably if somebody is really interested they can look up what time the NAB was that year.

JM: The crash was in December.

CR: The crash was that night, December the 21st. Twenty minutes after the plane had blown up, I got a phone call from a police officer. It started off, "Christopher, what have you done?" I said, "I think I know what I've done." He said, "They want you



at Scotland Yard at nine o'clock in the morning. If you're not there, they're coming to get you." The officer said, "I've managed to talk them out of coming to get you tonight."

But, yeah, I got there the next day and went up the back stairs, which was unusual. Normally, you go up in an elevator, but these two officers took me up the back stairs. As we were walking up the stairs one of them looked at me and said, "Christopher, you could be a security risk." I thought, "Yeah, I guess I could." The other one looked at me and said, "But you could be an amazing security asset." Then we were taken into a room and met all sorts of people and got strip searched going into the room. I suppose they need to make sure I haven't got anything with me that I shouldn't have, I guess. So that's that story.

My life changed forever that day. Believe me, people came from places that I didn't even know exist to talk to me. As a result of that, and other things early in the next year, a procedure was put in place where I had a separate phone line and I had a fax machine and anything that I dreamt like that—in fact, it turned into anything I dreamt at all, whatever I wrote down, I faxed it to the police station. That went on... I can't remember how long it went on, but it went on for a good couple of years. There was so much stuff after that, just incredible. I don't know how much of this is in my book, *Dream Detective*, because I haven't read it for over 20 years.

I can't remember what's in there. I'd need to read it again to remember how many and what stories we told because we couldn't tell them all. Of course, the book was [written in] 1996, there's been a whole lot more since then.

JM: I guess it's fair to say that the Lockerbie bombing was the point at which the National Intelligence Services took you very seriously.

CR: They had to, didn't they? You can't go into a police station or anywhere in Scotland Yard, never mind, just an ordinary police station, and make some kind of a statement like that. It was PanAm 103. The plane was white, the lettering was blue. That wasn't wrong. It didn't turn out to be a red one, or a green one. The color of the plane was right. Then of course, when I realized, I thought, "Hang on a minute, I remember this incident being in that same plane." I managed to dig out a photograph I'd taken of it when we were still in the departure lounge, so I know it was that plane.

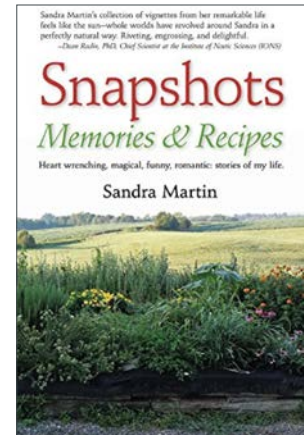
It's awful to say, but to me that was more spooky than the fact the plane blew up. Terrorists are doing stuff like this all the time, and it's terrible. But to have seen something under the floor that early, that was, to me, something even different, something more far out. What was that about? But of course, since then, I've had even stranger things, let me tell you.

JM: I think one of the really significant things would be 9/11. I hear people who say to me all the time, if parapsychology is real, and people can have precognitions, how come there weren't any psychics forecasting 9/11 before it happened? But you are the living contradiction of that skeptical claim.

CR: Absolutely. Yeah.

It depends how far we want to go back. The first attack in February 1993 on the World Trade Center, I actually had a film crew with me from New York, from the Discovery Channel. The producer was a lady called Sandra Martin, and they spent a week or maybe 10 days—not in my house every day, we went out and did things on location—with me filming. I dreamt, during the course of that filming, of the Twin Towers coming down like a pack of cards. I can't remember whether that was the day of the first bombing or whether it was a couple of days afterwards. One thing is certain, I did not say to them, "Somebody's going to put a bomb in New York under those towers." I didn't know that. But as a result of the news of that happening, in another dream, I drew them like playing cards. You stand them up and get higher and higher, and I drew that, and I drew that all falling down. I kind of held that in the back of my mind that at some point in the future, that's going to happen.

Now, I'm going to be as honest as I can be. I think the first I dreamt of it again was very early in August 1999. Those dreams continued through to the night before it happened. I had reported some of those dreams to the authorities in England during the run-up to 9/11, so it was September the 11th. The end of July and almost the whole of August, I was conducting experiments at the University of Arizona with Gary Schwartz, where we were testing dreams showing the future. I don't know if it was



the last day, but I had a dream. How it worked was: I would dream it, he would come to the hotel, we would photocopy the dream, film the dreams, film an interview with me, and then he would phone someone who then phoned somebody else in California, I think, who would randomly pick out an envelope to the place we had to go. The idea was that my dreams matched, in some way, the place that we were going that day and didn't conflict with the previous places we'd visited.

So for example, if I'd put down *museum* on any of the dreams, that would have ruined the experiment, because we went to four different kinds of museum. What I had was the specific, what it looks like when you get there. It was just mad, because before he even undid his briefcase, he said, "What did you dream last night, Christopher?" I said, "I don't even want to tell you, in case telling you makes it happen." He said, "Is it that bad?" I said, "Yes." I did tell him, but I said, "We're not going to film this." At times during all of this—I've got to be honest—you start to think, did it happen because you dreamt it? If you hadn't dreamt it, it wouldn't have happened? If you hadn't said it, it wouldn't have happened? Did you kind of seed it?

I had an example of this last month. A friend of mine, a very good friend of mine, had never had her house robbed. I was helping her put her garden furniture in a storage shed. When we finished I said to her, "I'm going to lock the gate." "Don't lock the gate!" The gate went out to the street. She said, "It's too hard for me to get back in. Don't lock it. I never lock it." I said, "Well, one day you're going to get robbed, because if you don't lock that gate and somebody comes through it, they close it behind them, they've got all day at the back of your house to do whatever they want!" Four days later, somebody did, and they forced their way in through

the back of the house and stole everything she had. Now, I still think if I had kept my mouth shut, would that not have happened? Did I somehow, because I said it? I might sound like a lunatic to all of you, but sometimes I think like that. Did it happen because...?

JM: Was this a dream that led you to say that, or was it just a spontaneous intuition?

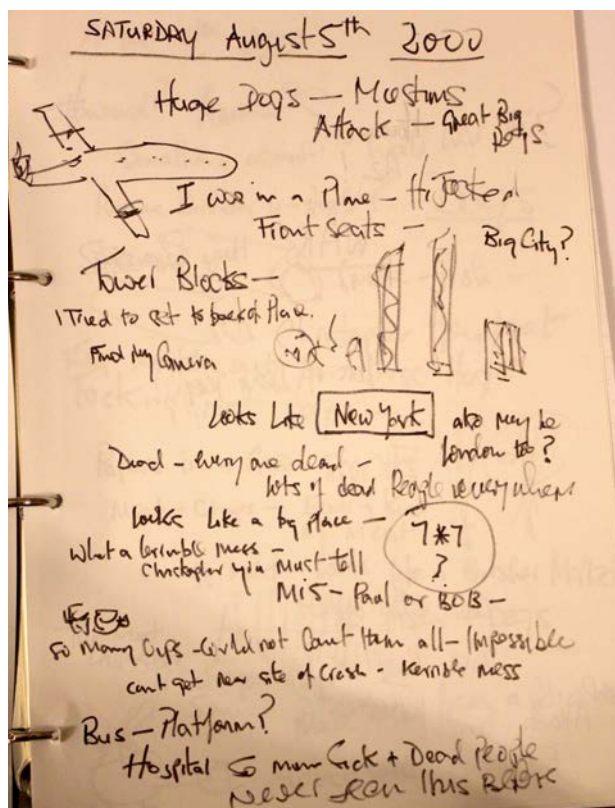
CR: It was just a spontaneous intuition. I hadn't dreamt it, but it just kind of came in my head to say it. I don't know if she'll talk to me ever again, because she thinks that if you hadn't said that, nothing would have happened. She might be right. I've often thought, "Did it happen because dreaming it created it?" I don't know. We don't know the answer to that. Do any of us know the answer to that? I don't know.

JM: I can tell you, as a parapsychologist, we would think of this in terms of the relationship between precognition on the one hand and psychokinesis or mind over matter on the other. There are many examples in which parapsychologists debate, was this precognition or was it psychokinesis? So, it's really an open question.

CR: Yeah. I wished I hadn't said anything because... I'm going to be honest—I'm not a parapsychologist, I'm not a psychologist, I'm just me—it's something that sometimes I worry about.

JM: Well, back to 9/11. I recall you sent me from your own dream diary—this was a dream, if I remember, about one year in advance—and you even drew a picture of the Twin Towers and said, this is going to happen in New York. You said an airplane





Notes from August 5th, 2000

is going to crash into a tall building in New York City, and there's the picture of the Twin Towers.

CR: Yeah, absolutely. I was certain... As I say, I'd held the idea from back in 1993. I'd held the idea that one day they are determined to bring those down, the bad guys. It didn't happen on that first... That was a dreadful incident. People lost their lives in that. But it wasn't anything like bringing them down and killing thousands of people. But yes, I was worried about that. From time to time, it came back into my mind. As I say, 1999 was the very first time that I had then reported it through intelligence contacts I had in London. It came back to me that, "Christopher, there is interest in what you're saying."

Then in one of the dreams, particularly, that I remember now, I was actually in an airplane. I can tell you, I was in row five at the front of this plane when the hijackers came through the plane down to the cockpit. I actually drew the row of seats—I

haven't got the notes anymore—but I drew the row of seats. When I spoke to my contact in London, I think I sent it to him, they talked about it even more and reassured me, "We don't think you're nuts on this one. This is something that there's interest in." And then, when I got back from the United States, I didn't say anything, I think, about what I'd been dreaming, but I wrote to the Special Projects intelligence officer at the London Embassy, the US Embassy in London. I sent a letter saying that I need to talk to somebody about what I'm seeing. I sent two, maybe three DVD recordings of the Arizona experiments hoping that somebody might just listen.

Somebody did listen somewhere, because between the time of the towers both being hit and them falling to the ground, I received a phone call. I'm standing in my kitchen looking into the lounge at the television about what's going on live, and the phone rang. My caller display unit, which was on the wall, it's just like a liquid crystal display, the number comes up on it. So it comes up with a number, it comes up with "withheld," it comes up with "unavailable," and it can come up with "international." It came up with a row of zeros. It was just a whole line of zeros. I looked at it and I was frightened to pick it up. I'll be honest. My wife said, "Are you going to answer that?" I said "No, no, I need time to think." She said, "Do you know who it is?" I said, "No, but I know who it is." I knew who it was likely to be, but obviously not the individual person.

It rang again. And I'll be honest, I wasn't ready to talk to someone about it. I'm just watching this happen live, and I know what I say is going to be very important. The third time I picked it up, and the guy on the other end of the phone said to me, "Can I speak to Mister...?"—I'm not very good at



Former NSA official Thomas Drake appeared on Coast to Coast radio shows in September 2012 and October 2015

American accents—"Can I speak to Mr. Robinson, please?" I said, "I am speaking, sir." He asked me if I was aware of what's happening in New York as we speak? I got indignant, he must have felt I was terribly rude. I said, "Are you aware that I've just come back from your country, and I've been doing psychic experiments, and I tried to warn people about this for the last two...!" I mean, he must have thought I was terribly rude, but I was just... Is indignant the right word? I was just annoyed because I felt it needn't have happened if people had listened early on. It's no good telling me you've got interest in it, let's do something about it, let's spend some time on it. Anyway, it happens.

JM: I know Gary Schwartz is on camera—I watched him testify—that you had urged him to do something about it. You felt that this attack was imminent.

CR: It was imminent. The notes that we made during the Arizona experiments... So, every night before the experiments, the night before day one, I would write a question: What am I going to see tomorrow? I would do that every night. In two of those dreams... I looked at them, I think I looked at them a couple of months ago. I haven't got the actual notes, they were left at the university, but I took pictures of them. They're not photocopies, they're just photographs I took of the pages.

In two of the dreams, there were dogs very near where I was and this terrorist attack was kind of imminent. But the dream was... I can tell you the dream. It was exactly what the fireman's video recorded. There's one clip where you're standing in the street looking up at the towers when the plane comes in. That was exactly what I saw in the dream. Exactly.



JM: You're on record as having notified various intelligence agencies, particularly in England.

CR: Nobody's denied it. Nobody's denied it. They could deny it, but then they'd be lying. Nobody's lied about it. Nobody. Everybody said, "Yeah, he did tell us."

JM: It's very clear that you were making every effort that you could make as a citizen to try and warn people about this particular attack.

CR: Yes. Well, no, I could have gone to the embassy and protested and shouted and screamed and got arrested. I could have done a lot more to make people listen. But, you turn up somewhere and you're shouting this and that. Unless people know who you are, you're not going to get anywhere. You're just going to get arrested for disturbing the peace. You're quite right. Officials have said... Tom Drake actually was in a Coast to Coast radio show. He was an officer, an executive at the NSA. I spent quite a lot of time with him doing other things after this. He was able to verify that the disks and the letter I'd sent to the embassy did in fact arrive, but it didn't arrive in time for anyone to see it and take notice of it.

JM: You got the phone call actually while the attack was in progress.

CR: Yeah, while it was happening. While it was happening. So somebody knew something.

JM: This was a call from the United States to you.

CR: Yeah. It was all zeros. He said to me, "I'm in an aircraft flying somewhere over the United States," when he was talking to me. We had quite a long conversation. He gave me a phone number to call if I saw anything else. He asked me, would I be prepared, if it was deemed desirable, to come back to the United States and do some experiments, some work? I said, "Sir, I would love to come back. I would love to," and I did. It wasn't just a very quick call. I think the buildings fell while we were talking. The call was probably 10 minutes long. I said, "Yes, I'd be more than happy once you've put things in place to come back and meet people, talk to people." Of course, all that did happen. That all happened.

JM: I gather that you did, in fact, establish some connections then with, as you mentioned, Tom Drake of the National Security Agency.

CR: He was just one person that I met. He was the person I liaised with from 2001 to 2008. But I still talk to him now. I spoke to him the other day, in fact. We stayed in contact. But I was introduced to a lot of other people. I did a lot of experiments with somebody from where he worked. In 2002 I spent a month plotting tomorrow, working with somebody from there on what I was going to see tomorrow. While that was going on, the Washington sniper did what he did.

JM: Oh, yes, I recall.

CR: I was asked to look at that. The witnesses, as far as I remember, said that they thought these assailants, criminals, whatever—I don't know the right word that you would use in America for them—but they had a van. My dream said they had a Caprice Classic. It turned out they had a Caprice Classic. The lady that I was doing these experiments with was astounded. She said, "What do you...?" I said, "I don't even know what a Caprice Classic is, but I was told that's what they had in the dream."

JM: I think it's very interesting. On the one hand, the dreams come to you spontaneously, well in advance of certain major events. Then on the other hand, you've got researchers asking you, "Will you have a dream about where I'm going to take you tomorrow?"

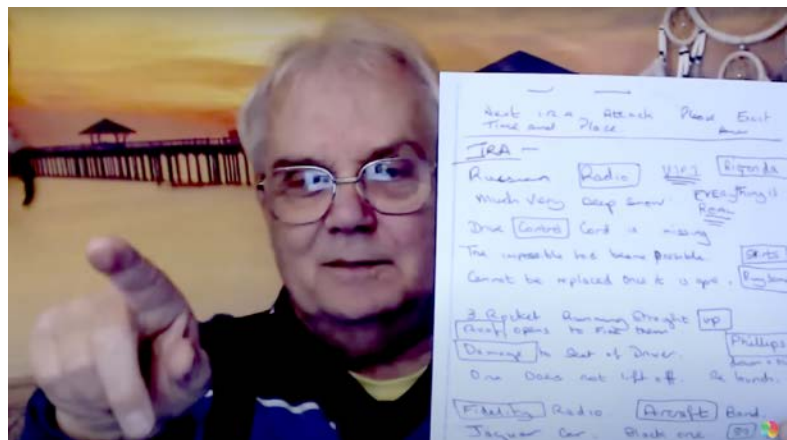


Report about the "Beltway Snipers" case on the FBI website

CR: Yes. But you see, that's my way of hopefully proving that this is really happening. We did a whole series of experiments in 1989, 1990, 1991 with the police in London and with the military intelligence. You could imagine, somebody like me, they're not going to be interested in. They're not going to be interested. They don't like the idea that you're going to talk about it. But of course they're interested. You can't tell these people things like this without them being interested in you. My problem was, I didn't want publicity for me. I never really went after that. My view was if there are more people out there like me who are afraid to speak up because of the debunking, dodgy scientists who spend their whole life trying to say this isn't real.

Of course, when you know it's real, you get angry with these people. I hear them on the BBC saying there's no such thing as telepathy, there's no such thing as remote viewing. I actually know there is. I've spent over 30 years doing it. It almost disgusts me that there are these groups of supposedly skeptical scientists. Some of the things they come out with, I wonder why open minded scientists don't challenge them, but they're afraid of losing their positions at the university.

So they don't get challenged. I kind of thought, you know what, I'll challenge you. So what I do, you go on television and say, put something in a box, bring it to the studio and I'll open it live on television. But before I open it, I'll tell you what's in there. I did loads of those. I did loads of those. That got publicity. That got more people wanting to "do a box." It isn't always right, but I think there was only really one failure out of the 33 tries on TV. It doesn't matter. What's interesting to me is it doesn't matter if you're doing it in a foreign country where they don't even speak English. You can still know what's in there.



JM: It would be very interesting to collect all the videos of those experiments. *[Screen note: Christopher has now sent me over 200 files relating to his work].*

CR: I've got four or five of them. One German show there were four. There were shows which you see, they get shown and they're somewhere else. You don't even see the show. You know that you got it right because you filmed it. I've probably got about eight or nine of them where... There's a German one which is really good.

JM: I know you're working currently with Grant and Jane Solomon to write a book about your life called, *The Premonition Man*. I'm sure they want to collect all of those examples of media appearances and so on.

CR: I think they have already done that. I'd need to ask them. But as far as I know, I've sent them copies of everything that I've got.

JM: When the book comes out, it will be a very good resource for people. In the meantime, Chris, I'd like to ask you about the dream you told me about. Apparently, it's an old dream about World War Three.

CR: Yeah, I got it here. This is a copy of it. When I was asking on behalf of our authorities, "When



and where is the next terrorist attack?" I said, "Exact time and place, please." You never really get the exact time, but very often you get the exact place. I had symbols in the dreams. *Dogs* are the terrorists, *snow* means it's happening very soon and it's really nasty, lots of things. So I'm dreaming of a Russian and I've got V\PI. I'm dreaming of a radio and trying to tune in this Russian radio to this situation. I've got very, very much deep snow. Christopher, the voice, everything is real, underlined. Then the dream goes on. I'm dreaming of England as well. I'm dreaming of three rockets being fired at number 10 Downing Street from a van. I've got, "Bomb to be dropped. Did it go off? Did it hit the right house? Number 10?" Well, three of them hit number 10 Downing Street. I wrote to the prime minister and we warned everybody and it's really quite strange. I didn't exactly know when it was going to be, but I knew that the terrorists had got a white transit van, they cut a hole in the top and they put these four mortars in and the three of them hit. I can't see the date on the top of this copy that I've got, but I can tell you it was July 1990, I think the sixth and the seventh. So the night of the sixth, morning of the seventh.

JM: So, we're talking about one dream 32 years ago.

CR: It was clearly something Russian, very terrible. In my translation, which I'll send you... So, what I

would do is I would write the dream there, in the book. That would be the right hand facing page. In the left hand I would write what I thought it meant. I've got, "World War Three, question mark, Russia," and I think I've got, "Who is V\PI?" Well, it could be Vladimir Putin, couldn't it?

JM: This is unlike 9/11 where you had repeated dreams. I gather you have not had repeated dreams concerning the Third World War.

CR: Oh yes I have, but nothing simple like that. I've got a Twitter account. When Russia invaded Crimea, I was either in an airplane fuselage, which got shot down into the ocean, or I was in a submarine that they sank. I actually think they sank a submarine. But what can you do about World War Three? Not very much. But I have been posting on my Twitter lots of warnings about different people, different countries, what's going on, and what's likely to happen. But I haven't been keeping those dreams. The dreams that I would have had very early on, I destroyed them all. It wasn't a moment of madness. I got so frustrated with no academics taking this seriously, just getting poo-pooed by the band of skeptics who always put you down. The moment you say anything in the media, they leap out at you and say, "Oh, a load of rubbish, all fraud." I got fed up with all that.

JM: You were taken seriously, as we discussed last time, by Keith Hearne.

CR: Yes, Keith Hearne took it seriously. He spent, I don't know how long, but he used to come and stay with me in the early 1990s and he would sit up all night watching me dream and watching me write it down, because he wanted to see me doing it. He



didn't have a time lapse camera or anything. He actually wanted to sit there and stay up and watch it.

JM: But I do recall there was a point at which you were so frustrated you started to burn all your files.

CR: Yeah, I started to burn them all and my wife stopped me. Then sometime, I think 2015, I did burn them all.

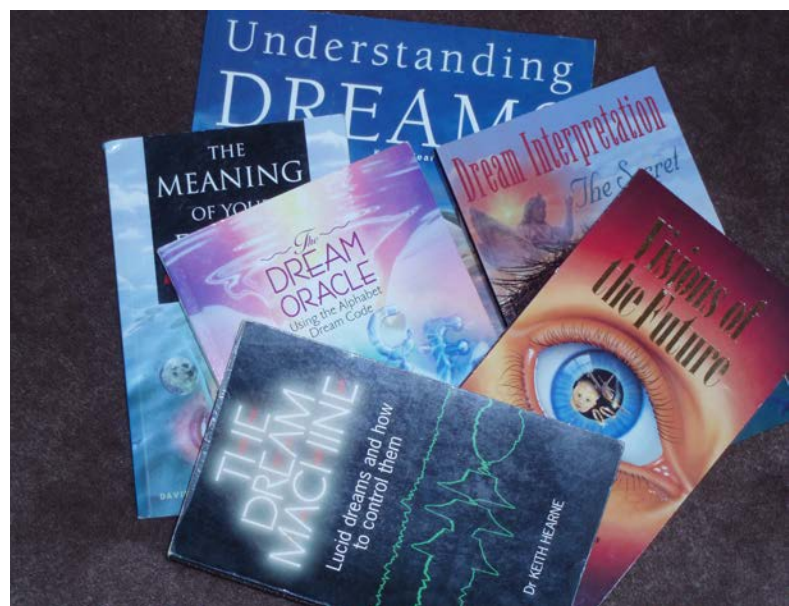
JM: That was just seven years ago.

CR: Yeah, I got rid of them all.

JM: In other words, what you're telling me is it's been an emotional roller coaster for you.

CR: Yes, that's an understatement. Respectfully, yes. When you get people who do believe you, but because of religion or some other garbage that other people believe, they say, "But we can't say this, it's not politically correct." I tell you, in 2005 or 2006, when the London Underground was bombed, I had the most extraordinary, vivid dream where I'm in the London Underground with the bombs going off. At that time I was liaising daily with Tom Drake. At that time, the reason why I was liaising with him was because of President Bush. I think he was in Scotland at some kind of conference or something. I was focusing on, "Did anything happen to him? Was the president in danger?" Because I knew that I could talk to someone about that. I knew that if I saw anything, somebody would perhaps be able to do something.

I didn't have anything about President Bush, but I had this whole story about the London Underground. I was told, "The commissioner of police would rather see London destroyed than have to



admit you're real." That's what I was told. Nobody wanted to know. They had the damn cheek when the bombs went off to say we didn't have a warning. They had a warning from Tom Drake and from me. But because of religion... I think he's a born-again Christian or something. Not that I'm knocking born-again Christians, but it was so against his belief that somebody like me could exist and warn about these things that I'm not going to even think about investigating or putting any effort into it. Honestly, it's outrageous. It does get me angry. Yes, it does.

JM: Do you know about the Greek myth of Cassandra?

CR: I'm afraid I don't.

JM: This is very relevant to your situation. Cassandra was given the gift of prophecy, but she was also given a curse by the gods that she would be a true prophet, but nobody would believe her.

CR: Well, it's not that nobody believes me, because I did get to people. But *they* couldn't get to people because you see, in order to take action, you need to get to the right people. If you get to somebody

who's a police inspector, you've got to get past the chief superintendent to the military intelligence or somebody else. There's always a chain that you have to go through and that's where it falls down. That's where it falls down. It doesn't matter how good you are. This is not in any way meant to be conceited, but I've never met anybody that does it the way I do. I've never even heard of anybody that does it the way I do.

Gary Schwartz and people that know confirmed that to me. He said it was beyond his imagination in one of the interviews that you can see on YouTube with him. That's what people have said to me. Very senior police officers have said to me—and they all say it in a very similar way—if what you're doing is real, and we know that it is, it means everything else we've been taught is wrong. Now, I disagree with that. Not everything they've been taught is wrong, but fundamentally, that might be true.

JM: Certainly to the extent that people have a belief system that this is impossible, that's wrong.

CR: Yeah, absolutely wrong. But again, I'm not anti anybody, other than terrorists, perhaps. I would never be for anything like their actions. But I just feel that people should be allowed to believe what they want to believe. But it ought to be private. Religion ought to be personal. It oughtn't to come to believing that you're

from the devil. I've heard from people, quite senior people in America, that that's been a problem that you've had there as well. Where people believe it's demons telling us, so we can't listen to it. That's wrong. I feel only the truth is going to set us free from this. We've got to find the truth, we've got to establish beyond any...

It's the same as the aliens. I've seen them. I know they are real. I've been in their ships in a dream. I've even had a heart operation in a dream, in a spacecraft. Now, the strangest thing about that dream is number one, the heart was fixed. The problem I had went away. There were three puncture marks in my arm, three like

drill holes when I woke up in the morning. I went to my doctor and I showed him. He said, "What on earth have you done?" I said, "They weren't there when I went to bed." He said, "Where the hell did you sleep?" I said, "I was at home where there's nothing, no drills, no sharp metal objects, nothing. My wife was next to me, there was nothing where I slept that could do that." I didn't tell him about the dream that went with it, but I did tell my cardiologist. He said he's heard things like this before. He wasn't that surprised.

JM: When did this dream happen? Because I know we did, in our previous interview, talk about a different experience where you had a heart attack, but you were on a boat then.



Cassandra

CR: Yeah, no. This one is 2015, 2016.

JM: Recently.

CR: Quite recently. Yeah, quite recently. Something happened twice. Again, I'd need to get out of my medical notes, but I had torn my diaphragm. I was carrying a lot of heavy boxes on my head and I felt something pull right here inside me. Obviously, I went to the hospital and they did a scan. I saw this... Whatever kind of doctor deals with those things, I don't know. His name was Dr. Jain. I didn't tell you who he was. He said to me, "There's a small tear in your diaphragm." He said, "They don't heal by themselves. We will need to do surgery because your diaphragm is always moving and it can't heal if we can't stitch it together. It never stays together long enough to heal." I kind of understood that. They booked me in for this operation, and this is different to the heart one. This is probably 2003, maybe 2004, but not after then.

I had a scheduled operation. Two or three weeks before that operation, I'm dreaming again that I'm up in a spacecraft and these alien beings are operating on me. I didn't think anything of it. It's just another one of these crazy dreams with aliens. And this is where it really sort of upset the hospital and kind of made me think. So, I turned up for my operation in the morning, seven o'clock, haven't eaten anything the night before, haven't drunk anything other than water, ready to go. It was about 10:00, 10:30, maybe that I walked into the operating theater, because you had to sit outside in a waiting room to go in. I didn't need to be in a stretcher or a wheelchair or anything. I was in a gown ready to go. I walked in and they said to me, "Can you get up on the table yourself?" I said, "Yeah, I can get up there myself." So I get up there,



I lay down. I'm never going to forget. He said, "Just before we put you to sleep, I'm going to do a scan and put a couple of little marks where I need to go in." I said, "Yeah, whatever."

So this Dr. Jain, surgeon—Mr. Jain, I think—scanned across my tummy and he did it again and he called somebody else over and they did it. He then looked at me straight in the face. I'm lying down on an operating table. "Why didn't you tell us you'd already had the operation?" I said, "I haven't." He said, "I can see you've had the operation." I said, "No." He said, "What hospital did you go to?" I mean, I got interrogated now. "What hospital did you go to? We'll need the notes to make yours complete, but you should have told us." I said, "I haven't had an operation." He said, "You have." I thought, well, I'm wasting my time arguing with you. I said, "I promise you. I have not been to a hospital to have an operation." I thought I was going to put the hospital bit in. They sent me home, and they were quite annoyed that I'd wasted their time. Tell me what happened there. What happened?

JM: Did you have a dream then, prior?

CR: Some weeks before I dreamt that I was having the operation. But I just disregarded that, just a dream I'm having. I'm going to be having an operation, aren't I? So maybe I'm seeing the operation



that I'm going to have at the Luton and Dunstable Hospital.

JM: Oh, OK. Then another similar event in 2015.

CR: The other one was to do with my heart. I had these really, really constant pains. They didn't go away. They were there all the time. They did an angiogram and they discovered in the angiogram that my aortic stem, if I get this right, I'm not a doctor, but I think the right coronary artery came off at right angles. So, instead of coming off the aorta, I think it is where it comes from, it sweeps round the heart. Because I'd had a heart operation when I was nine and they'd stopped my heart and they'd removed a co-optation in the aorta, the stem was now shorter and they wouldn't be able to get a catheter at right angles. He said, "When we go in to do an angioplasty balloon we have to sweep in. We can't do a right angle turn." There wasn't much he could do with it. I can't remember now, but I put up with these pains for a long time. The pains slowly became intermittent. I don't know why.

So, from 2015 when I had that experience to now the 27th or the 28th of April, 2018, I'm back in this spaceship. The reason I was there is Dr. Hasun—who knows about my stories and read the *Dream Detective* book—said, "We can't do anything about that, we can't get into the right coronary artery. The best we could do would be a bypass and we don't

think you're going to survive the surgery for that. We're not ready to do that. We are not ready and prepared to put you at risk for that." And he said, "Haven't you ever asked your friends to help?" I said, "No. They've only ever helped when they've helped. I've never asked them for help." He said to me, "Why don't you ask them for help? Because there's not much we can do."

Now, I don't know what happened since then. I have had another lot of tests, but no results from them. This was two days or three days before my birthday, 2018, I'm back on the ship. They're saying to me—I've got my arms strapped out as if I'm having an angiogram, looking out the window at the earth below—and they're saying to me, "We've decided that we can help you a little bit more." Whatever they did, I don't know. I woke up in the morning with terrible pains. On Monday—which probably would have been my birthday—on Monday, my daughter and her husband had booked tickets to take me to Amsterdam for my birthday, and that's what we were going to do. But on Saturday morning, I had so much [pain], my daughter said, "You can't fly. You can't, you can't. We'll have to cancel it." I said, "We're not canceling it." Anyway, during that morning, the pain subsided. I can tell you, I haven't had any since.

JM: This, I gather, is different than the occasion when there were three marks on your arm.

CR: Yep, separate, yep.

JM: So we're talking about at least three different examples.

CR: Yeah, three different examples.



JM: In each of these examples, you apparently were aboard a craft of some sort in a large room where alien beings were performing operations on you of a beneficial nature.

CR: Yeah. I don't normally tell people. The doctors know. Dr. Kurt, who saw the marks on my arm... The marks on my arm correlated to the diaphragm operation. That was prior to going to the hospital and being told it's already done. I did talk to him afterwards because he said, "Why didn't you say you'd been [operated on]?" Because you get a nasty letter [from] the doctors as well. I said, "I told you. All I had was those marks on my arm and a weird dream." They're saying the operation is done and they absolutely were adamant it can't do itself. They explained to me the whole thing about [how] it can't heal itself because it's always moving. I said, "Well, I'm sorry. I have not been to a hospital and had an operation." I didn't want to tell Dr. Jain anything about aliens. They know I do weird things anyway.

JM: Christopher, I have the impression that we've maybe covered half of the highlights of your career, that there's a lot more to explore. I think we ought to do yet another interview and see if we can begin to probe the relationship between your contact with these deceased police officers who have been helping you in dreams and the alien contact. That relationship between aliens and the afterlife is one that I've experienced and I think it's worth probing further.

CR: Yeah, I'm happy to do more interviews, one or two if you want to do them. I know that certain things were real: laying on the operating table and being told it's already done. That was real. Was I really in a ship? I don't know. But it certainly sure

as hell felt that that's what was happening. Same with the heart, twice. Same with that. And there's so many other things as well. It's very difficult to sometimes get your head around how is this possible. I have to turn around and say so many people I've worked with have witnessed it. It is possible. It does happen. If people don't like it, really it's their loss, I think, that they're not prepared to open their eyes to it.

JM: It's my hope that we can, through the course of these interviews, really bring out the fullness of your story because it's a story, in my opinion, that is worth being told in all of its detail.

CR: Okay, I'm very happy. Yes.

JM: All right. Well, I want to thank you very much for being with me today and I look forward to our future conversations.

CR: And I want to thank you, too.

JM: For those of you watching or listening, thank you for being with us.

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More interviews with Christopher Robinson



Dream Premonitions with Christopher Robinson

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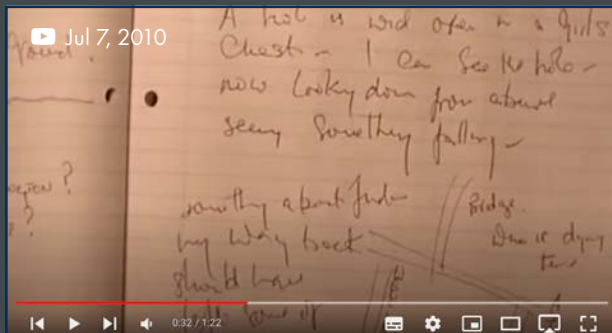
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Premonition Man (new book) interviews

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Chris Robinson—The Arizona Experiments

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Chris Robinson—The Arizona Experiments

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www.lornabyrne.com



Lorna Byrne

Spiritual teacher, international bestselling author and philanthropist Lorna Byrne has dedicated her life to remind humanity of the spiritual potential within us all. She is the author of seven best-selling books, including *Angels in My Hair*, *A Message of Hope From the Angels*, and *Angels at my Fingertips* and she has been published in more than 50 countries and 30 languages around the world.

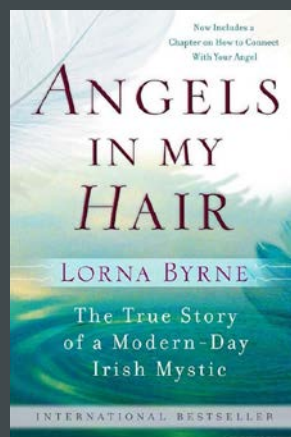
Her teachings are the result of a remarkable gift, a divine connection providing her with incredible, detailed knowledge of the spiritual side of life. Unlike others this gift is not from meditation, visualization or even from books or study, it exists as a natural part of her waking life. Lorna says we all have this potential, and it is part of humanity's evolution for people to connect back to their spiritual self so the body and soul intertwines. She travels the world extensively to hand down the spiritual knowledge she has been taught over the course of her lifetime.

Lorna's vision of the future is one where there is no division or boundaries between people. Where our spiritual side is accepted and transcends all beliefs. To accept we are all one. To live in peace with each other and nature, our home. According to Lorna, the future is dependent on this spiritual evolution.

She has been featured extensively in worldwide television, radio and print media including CNN, NBC Today, BBC, *The London Times*, *The Economist*, ITV, and many others.

Lorna is also a philanthropist and founder of the Lorna Byrne Children's Foundation helping vulnerable and marginalized children across the globe and the Seraph Foundation which is developing Sanctuary, her center in Thomastown, Kilkenny, Ireland so people of all walks of life, all beliefs and none can come together and grow spiritually. To this day, large numbers of women, men and young people contact Lorna to say her teachings gave them back hope in their lives.

In 2019, she was named as one of the 100 Most Spiritually Influential Living People in the World.





Original video interview on www.newthinkingallowed.org

Published to YouTube on December 11, 2022

TALKING TO ANGELS

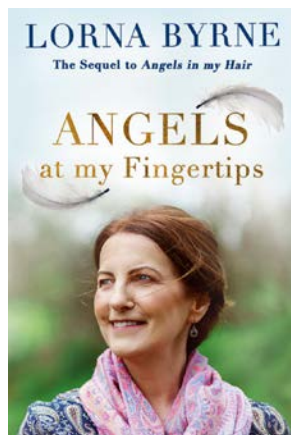
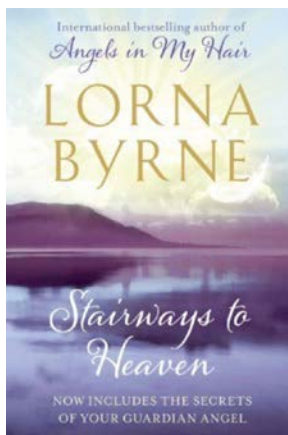
EV: Hello and welcome. I'm Emmy Vadnais, Co-Host with Jeffrey Mishlove. Our topic today is talking to angels. My guest is Lorna Byrne, who is a spiritual teacher, international best-selling author, and philanthropist. Her books have been published in more than 50 countries. She is the founder of the Lorna Byrne Children's Foundation. Lorna has been seeing angels since she was a baby. She sees angels physically with as much clarity as the rest of us see people. She is author of seven books, including: *A Message of Hope from the Angels*, *Stairways to Heaven*, and *Angels in My Hair: The True Story of a Modern-Day Irish Mystic*. Lorna lives in the country in Ireland, and now I'll switch over to the internet video. Welcome, Lorna. It's such a pleasure to be with you today.

LB: It's my pleasure to be with you. To me, this is just very exciting. I'm really looking forward to all

that you're going to ask me and we're going to talk about.

EV: Before you could even speak, you share that you have been able to perceive and talk to angels.

LB: I would always say to everyone, from the moment I opened my eyes as an infant, I didn't know they were angels. I suppose the very first clear time I recall them is when lying in my cot and my mother is there fixing the blankets, or whatever she was doing, and I was trying to reach up and touch them because they were around my cot. But of course, when you're an infant, your arms go every direction and not the right direction in that way. It was a time when maybe I was two, two and a half, I'm never quite sure what age I was when I was playing in front of the fire with my little brother. He said to me, he could have his back to the fire because it didn't bother him. It didn't burn him or anything. We started to play with these blocks my Da had made for us, piling them one on top of the other. It was an incredible moment. You have to remember when our hands touched it was as if my hand went into his or his went into mine and it all sparkled. I felt so much joy and so much love. I remember bursting out, laughing, what's happening? It was then that the angels told me that I must keep it a secret that they were angels. But my little brother was a soul. He had died before I was born.



When I was writing the book *Angels in My Hair*, I was thinking about that and recalling at times seeing my mom, she used to have this old armchair and she'd sit in front of the fire. At times, I would have seen him as an infant in her arms, so he would change age. Another time when I was maybe a bit older, maybe four or five—I can't remember, I get mixed up with age—and my mom said there was a surprise out in the little workshop my Da had in Old Kilmainham. My little brother appeared, but he was older than me. His soul was just so, so beautiful. He went ahead of me and lit up the path because that workshop was pitch black. You had to adjust your eyes. It was always really hard to see. But he lit up the path with light. And of course, seeing the little kittens there, I was so happy.

I kept it a secret all my life, because that's what the angels had said. But as I grew a bit older, I learned that I was considered retarded because even at two and a half, I was only starting to talk. But I was already talking and conversing with the angels. Again, I would say from the time I opened my eyes they have been my teachers, my best friends, they have taught me everything I know. I'm severely dyslexic, so I don't read. Even going through an airport, if a sign changes color or anything like that, I'm lost. I give out to the angels. And I tell them, no, I have to work this out myself. They have been my best friends and my companions.

I kept it a secret because as I grew, and even as an adult, I would have heard my parents and other adults just saying, "Isn't it such a shame? She's retarded." But I wasn't. It was just that I was severely dyslexic. So, you were put in the classroom down in the back, no one bothered with you. But the angels taught me everything I know. I wouldn't be talking here today with you, only for all that they have taught me.



EV: Do you think that dyslexia has somehow opened you to some other way of thinking and being, to be able to perceive these spirits and angels?

LB: That's a question that I've been asked a lot. I suppose maybe over the years I have thought about it. In one sense I would say yes, because of being dyslexic and being looked upon as retarded in that way, I didn't get contaminated by the world. I didn't get contaminated as a young child being told, because every child born sees angels. They even see the souls of loved ones that they never met alive in that way. But as soon as they start to talk they're told, "Sorry, only what's solid is real." They're shown straight away. They're told, "Oh, that's your imagination."

Young children pass messages on to their parents all the time. Sometimes parents just kind of laugh at it or take no notice of it. I've met lots of parents who would say, "My child saved my life when he was three." I asked, "Why?" or, "How did that happen?" They would tell me a story that their child turned around and said, "No, we mustn't go now. We must wait a few minutes." The parent asked why, and the child said, "I don't know, but we must wait." You have to remember, a young child thinks the parent can see the angels. So why should they explain? Even for me, they were part of my family. As a small child I thought my parents could see the angels. I never questioned it in that way. Many



parents would say, “My child saved my life because they wouldn’t let me. They insisted I waited.”

I always say to people, listen to that intuitiveness you get or that gut feeling—or sometimes someone might say a sign—but that’s the angels trying to help you. That’s your guardian angel trying to help guide you through life and trying to help keep you safe. I suppose many of us at times kick ourselves. I don’t know if you use that expression, but here in Ireland we do. We kick ourselves and we say, “I knew I shouldn’t have done that, but I listened to everybody else.” But you didn’t listen to your guardian angel.

EV: Why did the angels ask you to keep this ability secret for so long?

LB: I think maybe the world wasn’t ready. If I had said to my parents as a child, “There’s an angel standing there beside you,” and the angel is saying this or whatever it might be. Way back then, a child that was retarded, a lot of the time they were put into an institution. So the angels were protecting me, keeping me safe. They were constantly reminding me. I have to tell you that, constantly saying, “Lorna, keep it a secret,” because I wanted to share it when I realized that my parents didn’t see them. I wanted to share it with my school friends, but I couldn’t. They constantly kept reminding me, “No.” I wouldn’t be talking to you now. I would have been

locked in an institution. I might even be dead now, if you know what I mean, because of those kinds of conditions.

I thank God and the angels for protecting me so much, and for myself, for listening. I suppose they taught me so much about our soul, about the angels, even about God itself. They have given me so much knowledge. I always remember writing the first book, *Angels in My Hair*, and they were all the time telling me, “You only can tell them so much. You only can tell the world so much, because they won’t be able to take it all in one go.” And of course, I wanted to tell everything. So in a sense, through the books I have, I’ve given a bit more information every time. I suppose then it has helped people across the world grow more spiritually. It doesn’t matter what faith you are, what religion, or whether you believe or not, you have a guardian angel. I have never seen anybody in the world... And I have traveled now... Imagine me traveling. If I thought about that when Archangel Michael said, “One day you will write soon.”

That day I was wheeling my daughter home in her pram, and she was asleep. I was a young mother, busy as anything with children. Archangel Michael just called me, he touched my shoulder. I always remember that day being really annoyed. I get annoyed with the angels, I even give out to God all the time. Being annoyed with him disturbing me because I was trying to get home, I had to feed my child, I had to get ready then to go back down to the school and collect my two boys. He stopped me and he said, “Lorna, I have a message for you from God.”

I always remember—if you can imagine a pram in front of me and my hands holding onto the handles—stopping and just turning to him and being really annoyed, “Okay, what is it? I haven’t got time to give out.” He said, “Lorna, it’s getting near



time for you to write.” And just looking at him and saying, “But I can’t even read or write. How on earth is that going to happen? Go away, leave me alone.” All my life, the angels had been telling me I would write one day and that the books would become best sellers, and they’d go all around the world.

In a sense, the human part of me never really believed that because the human part of me saw that as impossible. I couldn’t read or write. To write my name was so difficult. Even though Archangel Michael said it was getting near time for me to write and help would be sent... Time for God and the angels is completely different than our time. It was many, many years later, it was after the death of my husband, Joe, that that help actually came to the door. Someone just knocked on the door.

EV: Who came to your door?

LB: The angels had told me—I won’t go into the specific angels—but the angels had said that someone was going to call through a friend. That a friend of the family was going to bring someone to my door. Out of the blue, a person that the family knew came to my door, and they had this friend with them. Before she left—I can’t remember all that we talked about, I know I’ve got some in *Angels in My Hair*—but before she left she just said, “Maybe someday I will be of help to you,” to my children. The angels were pestering me at that time. They said, “This is the person that is going to help.” I just said to her, “Maybe you would help me write.” I think she was a bit surprised, hearing that I wanted to write a book. So she left. But in the meantime, I had said to someone else that I had just met, didn’t really know them, I just said—of course, the angels said, “Say it”—“I’m going to write a book.” They knew I couldn’t read or write. This is

the other miracle. This is the help being sent out of the blue.

That person came to my door again, I don’t know whether it was weeks or months later, and knocked on the door carrying a big box. I was literally shocked. I didn’t really know this person very well, but I was shocked. “What’s this?” I said, “Come in,” because they said, “Here’s something for you.” They put it on the kitchen table, and then they went back out to the car and got another box and put it on the kitchen table. I was kind of blown away. What’s going on here? The angels just said, “Make him a cup of tea.” So I made him a cup of tea. He just said, “I’ve got a present for you. This is yours.” We started to open it and it was a laptop, a printer, and a [keyboard]. So that’s part of one of the ways I started to write.

Again, I could tell you loads of miracles, because there was no way I could use a computer. I couldn’t even read the book, I wouldn’t be able to do anything like that. He left, but in the meantime, someone else out of the blue left a tape recorder and said, “This is an old tape recorder, you can have it.” I did what the angels said. Now I have loads of tapes. Then someone else out of the blue that I hardly knew at the time, a husband and wife—we were living here, the house I’m in now—and I just said to the lady’s husband, “I have a laptop and haven’t the faintest idea how to use it. I’m dyslexic, I can’t read. So it has to be really simple.” He set it all up. He worked it out that I only had to press two buttons. Not like today’s technology, when you get someone else to fix something on your computer, I just can’t do it. Because I can’t read anything that comes up on the computer. So that’s how the first book took four years to write.

Miracles happen every day in our lives. I think we need to become conscious of our guardian an-



gel. But more importantly, I would say to everyone, become conscious that you're not just a human being, you're a spiritual being as well. You have this incredible soul that is just that spark of light of God. It's so tiny, but yet so enormous. It fills your whole body. But yet it's out there in the universe as well. I think if we could become more conscious of both our connection to God and to nature, and to this beautiful planet that we have been given as a gift that we mistreat horrifically, things would be so different.

One thing the angels have taught me is about the intertwining. We're meant to be moving forward, and they're doing everything to help us to move forward, even making us conscious of looking after our planet, trying to get us to be conscious of connecting back to nature, to life itself, and to allow that intertwining of the body and soul. When that intertwining happens, you'll never get sick. There's no such thing as disease or broken bones or anything like that. I've been shown so many wonderful futures, and I have been shown some negative [ones] as well. But one thing the angels never do is overstep our free will. We have the choice. I think that's what we have to remember, even in your everyday life. They are the things that they have taught me. They've taught me so much.

I often say to God and the angels, if everyone could see what I see, if they could just open themselves and allow themselves to not just see through their human eyes, but through the eyes of their soul as well. Our planet is incredible. It's so full of life. We look at things. You don't see them. We have to learn. They taught me how to see, not just to look. There's so much that the angels can teach us, and even the souls of our loved ones. They're in and around us all of the time, but again, lots of us don't even listen to the soul of a loved one. I know some

of us do. Some people will say, I could feel the presence of my loved one around me that day. But you have to remember the soul of a loved one comes and goes. Your guardian angel can never leave you for one second at all. Again, I have heard back from children, teenagers, adults, all ages, and they find that so comforting, that even if no human being is giving them a hug, they know their guardian angel is there, loving them and hugging them.

EV: Your angels have given you precognitive information, including your relationship with your husband, Joe.

LB: Yes. Where will I start on that story? Will I start at the beginning when Joe was alive, or will I start after he had died? When I was about 10 years of age I'd always go fishing with my Da. He would take me off with him. Many times the angels would say, "Go down along the bank, and let's teach you more." This day my dad was fishing away, and the angels just said, "Lorna, there's a very special angel for you to meet." I said to my Da, "I'm just going to go down along the river bank, down a bit further." So off I go. I always remember this part of the river kind of got a little wider. Then all of a sudden the angels just said, "Lorna, look." I look across the river, and there I see this incredible angel walking on the water towards me, crossing the river, walking on the water. Of course, I was only 10 or so. I was so fascinated. How on earth is this angel walking as if he's as if he's walking on the water across the river?

He was dressed in all of these incredible amber colors. I love amber colors because of the way he was dressed. The clothing was as if it was wrapped around him and different amber colors. Even his skin reflected these amber colors of the face that he



showed and in his hands and his feet, because the rest of him was covered in material that wrapped around him. I always remember, when he got to the shore I said to him, "Can I do that?" He said, "No," and I was very disappointed. I'm skipping some of the story, but he said, "Let's sit down. I have something to tell you." I always remember these big tufts of grass, and he sat on the biggest one. He was very big, very, very tall, very big, very strong. Sitting beside him, I felt very tiny compared to him.

He told me to look back across the river, and he said he's going to show me the man I would marry. I was only 10. What's he on about? It's hard to describe what the screen was like. You could say it was like silk or satin or mist. Even to this day, I can't... I could see this young man when I looked, and he was walking up a road. As he walked up the road, I could see the odd tree and the houses and everything that was going on. I just said to Angel Elijah, because he told me his name was Elijah, I said, "Is he that age now?" I was a bit surprised because I was so young. He said, "No, he's only a little boy like you, a couple of years older." But that's what he'll look like when he grows up. He said we would marry, fall in love and have a family and there'd be ups and downs and he would get sick and die. So, we wouldn't grow old together.

I always remember being so hurt by that and annoyed. Why did you have to tell me that? Even though I was only 10, I couldn't understand. Angel Elijah then told me not to worry. He put his hand to the back of my head like this. I could feel his hand here. It was as if he put it to the back of my mind. That's what he did. He said he was going to put it to the back of my mind. Even though it was in the back of my mind all through my life as I grew up, I always remembered the day that I saw him.



I was working in the garage. My Da was the manager there at this time. There were these big glass windows because it was a garage. I always remember the secretary sitting at the desk because that's where her desk was, at the window. I said to her, "I think that young man is coming up here for a job." I could see him in the distance. I always remember her looking and not being able to see, but I was able to see him. As he got closer, she then saw him. I said, "I hope he doesn't get the job. He's going to come in here." She says, "No, he's not going..." "Yes, he is. He's coming in here."

And of course, he walked up across the forecourt straight into the shop. It was the same as the picture Angel Elijah showed me, when he was walking up. Those trees, everything was there. He came in looking for a job and my dad was there. And of course, he got the job. But I was excited, but scared because I knew I was going to fall in love with him. Then I was saying, but what if he didn't fall in love with me, to myself. Angel Elijah, you're wrong. I was going that way. But we did, we did fall in love and we got married and we had children. I suppose Joe started to get sick from the very beginning, even when he got a cold or anything it was always worse than normal in that way. So, he died. He died young. My first three children were just young teenagers and my youngest was only a baby.

I always remember—I know it's somewhere in one of the books—when my youngest was



making her Holy Communion, her Da appeared. Her Da walked up to the altar with her and came back. On so many occasions, God sends back the soul of loved ones to us to help to comfort us, to help to heal that grief, that sadness. That has happened on many occasions. Sometimes on occasions where I'm just feeling sad, I'm missing him, I'm saying, why isn't he here? He could help me so much. He would just appear in my bedroom or come in the door or there'd be a knock on the door. Just the same thing as the angels do.

I think if we all connect more to our spiritual self, to our soul, and realize how precious each and every one of us are, and how unique we are and allow ourselves to grow spiritually and allow that intertwining, allow that love and compassion and not to be judging anyone, just to love each other and forgive each other and connect to nature. I know we can save this planet. I know we can save ourselves, but we have to work together. We can't hate someone for their differences. We all need each other. I want that intertwining to happen. I want those wonderful futures I have seen for each and every one of us, for our children. We don't die. It's only our human body at the moment that dies.

But imagine in the future not even our human body dies. One of the futures I was shown, we make this world, our planet—now imagine this—like a glimpse of heaven. Imagine what our planet

looks like. Imagine how bountiful it is. Imagine all of that love that's there. Imagine what way nature has changed in such a positive way and the way we have changed. I've seen children of the future... I see loads that I don't even tell. I've been shown children of the future seeing more than I see by a billion times. How would I say it? They're looking at a plant, but then I was seeing what they were seeing of the plant. At the moment, people are only looking, so they're only seeing, I suppose, what has been taught to us through generations or through thousands of years. We're only seeing the structure, the solidness. We're not seeing the light, the color. We're not really seeing how alive it is. It's not becoming—I don't even know if I use the right word—translucent. When I decide to look at a plant, I see it changing colors rapidly. I see the energy. I see it becomes translucent. I see the life, and it's fascinating.

EV: Can you share a little bit more about what you see or how you perceive angels?

LB: I suppose the most important thing to remember, for me it's normal. I was out today, and I met a lady that came over from America to have a coffee with her. She asked the same question. We were down in the little town here. I said, "The same way as you do all these people that are passing us by." She just looked at me, and she said, "Well, I didn't really see them, really. I didn't really look at them." I said, "I see the angels and the people all at the same time." So I don't go, "Oh, there's an angel!" because it's normal for me. When an angel wants my attention, it'll either call my name, or it will do something that attracts my attention to look over at someone.

When I was with that lady, my attention [went] straight away—and this was to help me to give a



description—there were teenagers coming out of school, and they were over at the library. Two of them were kind of talking and passing something to each other. Suddenly the light of their guardian angel just opened up. I just had to smile. So I described that to her. I said, “The angels want to help you. I see the two boys’ guardian angels. One of the guardian angels is just giving a male appearance.” You have to remember, guardian angels are an angel. They are neither male nor female. They just do that for us. If you feel your guardian angel is female, it’s doing that for you because that’s what you need. But this boy’s guardian angel was, I had to smile, was giving a male appearance.

Sometimes guardian angels are like generals. They have a different light than all of the other angels, completely different. You have to remember, they’re doing their best to guide you and to protect you. But the most important thing is they are the gatekeeper of your soul, and they adore you. There is no one else in the world like you. You are perfect to your guardian angel. They love you unconditionally, no matter what you do. You can never destroy that love. I just smiled at this young man’s guardian angel. The boy was about 14 because his guardian angel suddenly put on its head what I would call a teacher’s hat. I just said to the guardian angel, without words, because I’d often speak to them without words, “Does he need help with his homework?” The angel turned and looked in my direction and said, “No, Lorna, it’s the other boy that needs help, and he’s giving it.” I thought that was very, very beautiful. Of course, her guardian angel was right there with her and other angels as well.

There are those unemployed angels that I would love your audience to employ and employ them for yourself. Since I was a child, I’ve called

them unemployed angels. Maybe I’ll tell you a little bit about them, but they’re still pouring down from the heavens and there’s millions of them here already. But it’s as if God has them in this—I call it a bucket—and it’s turned upside down. These angels come tumbling down with their wings wrapped around them, but literally tumbling down. When they get so close to the earth, they unfold and stand up and then come down slowly, but angels’ feet never touch the ground. After that, most of the time, you never see their wings. They’re just these beautiful, unemployed angels. They’re available to help us with any trivial thing that we need. Since I have written the books, I have noticed sometimes I might see an elderly lady walking up the road and she’s carrying a bag and there’s an unemployed angel walking beside her holding the bag as well. I know when seeing that, that that elderly lady has read one of the books or heard and has asked for an unemployed angel to give her a helping hand, or someone else has asked for them.

So I would say to all of your audience, ask for an unemployed angel for yourself, your family, your friends, your neighbors, your community. Send them out there everywhere in the world. You don’t need to know the person who they’re helping. You’re helping in this sense, and I don’t like using these words, but to change the world. That is something we need to do, but there are words that sometimes we use because we want it changed in the way we want it. But it has to be right for all of us and nature and every little critter in the world.

I have to smile. The angels have always taught me never to kill anything. The other night I got a phone call from a friend and I said, “Just hold on a minute. There’s a wasp in the room. I have to put it out, and I will call you back.” So here I was chas-



ing the wasp all around the room to get it to go to one of the windows so I could let it out. When I got back on the phone, my friend automatically said, “Did you kill it?” I said, “No. I know they have a terrible sting. I did get stung by one before. But no, we have lost too much. We can’t kill the wasp in that way.” I think that’s just something we have to remember.

I’m even called by my grandchildren, “Granny, there’s a spider in the house. Can you come and help us?” One thing about spiders, just in case your audience doesn’t know, if you chase them out the door or put them outside, in the morning when you open the door or that window, they come right back in because your home is their home.

EV: How can we employ angels?

LB: You just ask. You just let that thought... You can say it out loud or just have it as a thought in your mind. There are so many angels there in the world to help us, even teacher angels, even Angel Amen. I know there have been particular angels in my life that have helped me all the time and are still there. What I love now, because I have written these books, those same angels that helped me in my life are helping other people as well because other people have been asking for their help, even Angel Hosus, even Angel Elijah, the Angel Amen, the Archangel Michael, even Archangel Gabriel, the Angel of Strength.

I think it was maybe last winter when I was out. I had headed up towards Dublin, and I’d stopped in one of the little villages on the way. This elderly man had stopped me and said, “I know you [shaking finger].” I said, “I don’t know you, but what is it?” He didn’t even call me by name. He just said, “I want to tell you, I’ve asked the angel of strength

to help me so many times, and it has. That angel is brilliant.” It’s lovely to hear that. Or, I would hear back from people, regardless of their religion or their beliefs after I gave a talk—I was brought up as Catholic, but there may not even be a Catholic in the audience—they would say, “I’m so glad now that I know about the angels because they help me in my life and to know that the soul of my loved one is there as well.”

I think that’s really important for us because I think the world today has lost its way. We’re so angry. We’re so bitter, and we are trying to correct the wrongs, but we’re finding it hard. You just have to look at the news, and your heart goes out to all the men, women, and children. But we have to come together as one. We have to do that. And I believe we will. There’s even the Angel of Hope there, that is one particular angel. I know the Angel of Hope has lots of other angels helping us.

Just say I’m in Finland or I’m in America, I could be just told, “Lorna, look up,” because the angel of hope is so enormous that if I’m to see the angel that it could be a hundred miles away, it would make itself visible up through the clouds in that way. And yet, the angel of hope can suddenly become in proportion to a human being. The angel of hope has shown me so many things where that has happened. Even in countries where there is war now, or even in America where there’s things happening, the angel of hope is working very hard to give us hope, but to give us hope in love and compassion and peace. At the moment, we say we want that but yet, we’re going out and hurting others and hurting nature.

So, let’s all become conscious of our soul, become conscious that we’re not just a human being, we’re a spiritual being as well. Our soul is pure love. Imagine if that was taken away from us? What



would we be? I just say that's something we should think of. We've been given a gift of a guardian angel that never leaves us. That guardian angel is there all of the time, whether you're being mean or selfish, or whether you have hurt somebody, or whether you've been so good. That guardian angel, your guardian angel, can never be anyone else's. And again, it loves you regardless. It can never give up on you and that is because of your soul. That spark of light, of God, that is pure love. Sometimes we're afraid to give love because we're afraid we won't have enough for ourselves. But you have so much love to give and to love yourself. It never runs short.

In one way, I would often say, don't hold back your emotions, allow them out. I suppose I've been traveling all around the world and meeting people. When the talk is over and the questions and answers are over and I do the blessing, I meet people, men, women and children, and they tell me they were never hugged. You would find that incredible. They were never hugged. This is the first time. I could be hugging a 60, 70 year old, and they start to cry because they say they were never hugged before. I could be hugging a child and the child starts to cry and whispers, "But I have never been hugged." They're holding on to you tight, and you have to kind of undo them a bit. To me that's incredible. We have to love each other and tell each other, "We love you." I love all of your audience, and I have never met them, and I love you. I don't care what anyone thinks of you. I love you.

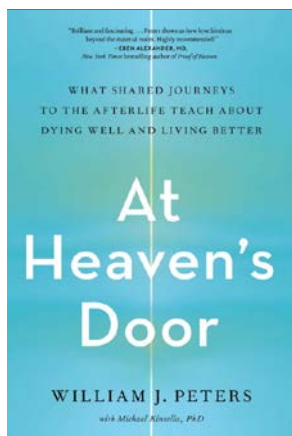
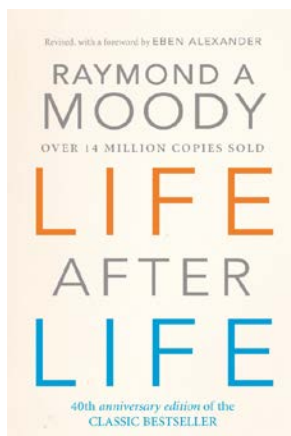
EV: I love you, Lorna. This is so beautiful. Thank you for sharing these messages from the angels and inspiring and giving us all hope because there are so many challenges in the world externally but also internally as well.

LB: Yes, we're in battle, I suppose, between good and, in a sense, between ourselves. We're fighting for what humanly we believe we should have, all the material things. But the thing is, when your human body dies it cannot take any material thing with it. We are meant to share, and we forget about that sharing. That is again one of the things the angels and God have always taught me. Material things are just... Like this pen, a material thing. You can't take that to heaven with you because you don't need it. When your human body dies at the moment because that intertwining hasn't happened yet—but please God, I'm hoping as soon as possible—your soul leaves your body with your guardian angel. Your soul possesses every consciousness that you had. Your soul is your consciousness in that sense. It never loses you. You live.

That is how, when someone sees a [deceased] loved one, something happens, their loved one can appear in the human form that it lived in so that the human being can recognize them. But the soul is perfect. The soul never grows old. It's only us as humans that do that. Your soul lives forever. When someone has a near-death experience, their soul has left their body, and it depends on what happens at that stage. It can be that the guardian angel has literally wrapped around it in such a way that the soul doesn't see anything of what is there at that second. Then, the soul can see everything when the angel—not lets go—the guardian angel is always with that soul until it goes to heaven, but sometimes the soul is sent back into that human body.

On occasions, I have heard from doctors reporting it, they would tell me stories, especially about children, seemingly in children's hospitals. They have been recording these stories or keeping notes of them for, let's say, the last 100 years, way





back, because children would come and tell them where they were. The child wouldn't have been told, "By the way, you died." The child would just start talking, "Oh, I saw Granny, and we were playing," and where they were playing. Sometimes the doctor would say, "Oh, what did it look like?" They would ask little questions, but not too much. That happens for a lot of us. I think we have to remember, we shouldn't be afraid of that when that time comes.

But... There's a but here. You must remember you must not take your life. You mustn't do that because you are needed in the world no matter what you think. That's a very important thing to remember. Just because we don't have to have a fear of death, and it's been proven to us as time goes on. But you're not meant to take your life either, because every time someone commits suicide, we all feel it. Some of us feel it more than others. Some of us say, "Why am I so sad? Why do I feel as if something has stabbed me? Why do I feel all of a sudden down and earlier on I was in great form?" A lot of that has to do with where someone has committed suicide. When I'm giving a talk, there's always people in the audience that are thinking of suicide or have tried it. So I warn them not to. I'll bash them if they do. That's what I say. [Laughter]

Again, I would have met lots of people and especially mostly young men, that would come up to me in whatever country I would be in, out on the

street, somehow they would see me and recognize me, and they would come up and say, "Lorna, thank you, you saved my life." That's what we're all meant to do. We're meant to save our planet, nature, and each other.

EV: Yes, be loving and kind to ourselves as much as we can and to others.

LB: Yes, definitely.

EV: Lorna, you yourself have had several near-death experiences. When I was reading your book, *Angels in My Hair*, you even described having what William Peters or Raymond Moody might describe as a shared death experience.

LB: Yes, I have. I haven't actually written about the shared death experience as such, and I've been told not to really share that particular one. But it is fascinating. I know when I write about it, people will find it extraordinary. But I have died on many occasions and come back. God keeps sending me back. As the doctors would say, I shouldn't be alive. I'm not meant to be. I guess I have intertwined to a certain amount in that way.

But I think one of the times was when I was about 14. I had surgery then. I had my appendix out, and seemingly I died in the [operating] theater that time. It was when my mum and the doctor were at the bed afterwards, and they're thinking I'm retarded. There was always that there, "She wouldn't understand, she's stupid in that way." So they were talking very openly. My mum was on the left-hand side of the bed, and the doctor was kind of on the left, but at the end of the bed, and all the angels were around the bed. I was surrounded. My mum had said to the doctor, "How did things go?" The



surgeon turned around to her and said, “We actually lost her. We don’t know how we got her back. Her heart stopped.”

At that moment, one of the angels that was beside me, I won’t say who it was, just said, “Lorna, don’t you remember where you went?” I said, “Of course I did,” without words, it’s the way I sometimes speak to the angels. I did go straight to heaven, and my guardian angel had hold of my hand. We flew. That’s the only way I can put it. But I was so happy, and so free in the sense of my human body. My soul feels no pain, no hurt, it’s just love, it’s just this incredible light. And yet, within my soul... I suppose a human way of describing it is that through the eyes of my soul—because we have to give a human understanding—I could see the human part of myself within my soul, and it’s perfect.

And meeting people that had lived, that would have been in my family generations ago; one particular man I remember just the way he was dressed. I hadn’t seen anyone dress like that, because we had no TV or anything like that at all. He was dressed in a fur turned inside out. This big huge jacket he had on that was made of something or other, I couldn’t figure it out. But I loved the way he had a fox sitting on his shoulders. The fox stood up, and the man just said, “That soul said hello to me. Come for a walk. You’re already in heaven. God already has those positive things for you to meet in that way.” We just went for a walk through a world I didn’t recognize at all.

That has happened quite a few times in my life. One time it happened, I was gone [dead] for 10 minutes. They were all around the bed, and I was in intensive care for two weeks. They eventually put me into high care. You come out of that room, go into another, but you’re still on pumps and machines. The surgeon was there with other surgeons.

And again, they were not expecting me to know my name. They weren’t expecting me to know that I had children or where I was. The reason they didn’t expect that was that I was gone for 10 minutes. I shouldn’t have been able to have full function as I did. But I haven’t written about that one yet either. I have so much to write. And I will, I will.

But I think near-death experiences are to help us to understand that we don’t die. For many people, it changes their life in the sense that they look at the world in a different way, and their life in a different way as well. But the most important thing is that you become the real you. You become loving and compassionate. You become so aware of your soul. It’s not about the material things. Because if you think it’s about the material things, you’re losing track. When I spoke about the children of the future, they see the grass differently, and they’re learning so much with the plants and everything like that. They walked across the river without a bridge. So, they were intertwined. What material things do we need? I’ll just leave it at that.

EV: [Can you share a little bit more about what you mean by intertwined?](#)

LB: Intertwined is what God had shown me was the human being striving—we use the word spiritual—to connect with God, with our angels, or whatever you may call the angels. In different traditions, they call them by different names. And connecting to our soul, that spark of light of God. That’s a huge, big thing I have to write about. That spark of light of God is the intertwining. It is that you, the soul, and the human self, the two become intertwined like a plait.

EV: [A braid?](#)



LB: A braid. Yes, you call it a braid, we call it a plait. It is that of the soul and the human body. We become one. But the word I was told to use was intertwining. I'm writing a book at the moment with a scientist. He turned around to me the other day, and he said, "Lorna, you have been using the word intertwined for years. Do you know science uses that word?" I looked at him and said, "No." They're the words that God has given me to use for reasons, even some of them unknown to me, to help mankind to evolve. We have to evolve. We have to move forward. That's very important for us in every aspect. We've got to save our planet. We have to remember, you can go to another planet and we may say, oh, that's habitable. But we have to remember, it doesn't belong to us. The earth belongs to us. The earth is what was given to us as a gift. The universe is there as well for us to explore. But we must remember that.

I've never shared this before, so I'm asking the angels, can I share it? They're saying yes. So as much as I can say is just this little bit: there is life on every single planet. And I'm asking, "What kind of life?" but they're not saying. But life itself, it's like when I look out across the fields and see the energy, and see the energy coming, and that light coming from everything, it never touches each other. Even your energy, if you're in your room there, and there's other energy all around you, your energy that is coming from you, that is not the light of your soul, is not touching any other energy. I know science will discover that in time.

EV: [In addition to asking our guardian angels or angels to assist us, are there any other steps you can share with us here to help us connect with and listen to our angels who can assist us?](#)

LB: I suppose one of the things I always say to everyone is ask for a sign. The most common sign is a feather. The feather can be any color. It doesn't just have to be white, but it can be any color. And to ask for that, and to be conscious that you have asked. When a feather does appear somewhere, most of the time... I've heard back from so many people that said they asked for a feather, but never got it. I would say to them, "Keep on asking. Because more than likely you have just missed it." Then I would hear from people that would say, "I asked for a feather, and I was asking for months and months and months, and I never saw a feather. And then one day I open my own door and I see a feather on the floor. I'm wondering, how on earth did that feather get there?" Sometimes we just don't notice them.

Then with some people, I would often say, "Ask for flowers." You have to remember, it's very hard for your guardian angel or any angel to convince someone else to buy you a bunch of flowers. You know the way a thought comes into your mind, "Maybe I should buy Mary or John a bunch of flowers," but you never do. Sometimes what the angels do is they use a child because young children listen, but the adults don't. The adults are questioning too much. I don't question, myself. But a child will listen and will pull a little wild flower, it could be a daisy, a buttercup, a tiny little thing among the grass or whatever. Or they could pull a blade of grass or a leaf because the child thinks this is a flower, or is part of a flower, and goes over to a total stranger or someone passing by and holds it up. That's your sign. You're being given it.

But sometimes, and I have seen it happen many times where a child has done this and an adult takes it from them and kind of smiles at the child, keeps walking and then drops it. We miss



the signs. I would say ask. Sometimes somebody is asking for a sign that, say, John or Mary would give them a call. Just pretend you're Mary. For months, this thought has been coming into your head to ring this person, but you never do. Because you say to yourself, "Well, I never liked them." Or, "We had that row [disagreement]," or something or other. But they're asking for that sign because if you make contact with them, more than likely you would save their life. It doesn't mean that you're going to become best buddies in that way. But we have to reach out to each other, and the angels are always asking.

Another thing someone could do to help themselves to connect to their guardian angel or to any other angel that is put in and around them to help them is maybe write a letter. Write a letter to your guardian angel. Tell your guardian angel what you want. It doesn't mean you'll get it all, but you'll probably get some. Sometimes that helps us to make that connection stronger. I'm always telling people to look out for the glimpse of their guardian angel. People do come back sometimes and tell me they got a glimpse of their guardian angel.

I always tell this one story because I think it's the best. It's about a young woman like yourself going to work. It was a bit rainy or there were puddles on the ground, and she was hurrying along, and she was passing these cars. Some of the cars had mirrors out. She had made herself conscious that she might get a glimpse of her guardian angel. She remembered what I had said at a talk. It could be that you're passing big windows and you get a glimpse of your guardian angel. Your guardian angel gives you a glimpse of you with your guardian angel. Or it could be a puddle of water on the ground as you're moving along and suddenly, oh, did I see something? You know, in that way.



So, she was telling me that she was rushing for the train or the bus or whatever it was. She was passing these cars, and all of a sudden she got a glimpse. She said she knew it was her guardian angel, but she kept going. Then she stopped, and she said, "Well, maybe I imagined it. I'll go back and have a look." She went back and had a look at the mirror. But there was nothing there. She looked all around to see if there was any reflection of something else that she might have thought it was? And then all of a sudden, she realized nothing else is reflecting in this mirror. Why am I doubting that I got a glimpse of my guardian angel? The glimpse she got, which I really have to smile at, was her guardian angel's finger. It was gold and radiant light. You can imagine your guardian angel putting in the mirror of the car, the tips of its fingers. She described how it was so full of light, and they were a golden color. She could see every detail, and they were so perfect.

Your guardian angel might not give you the glimpse of its whole self, but it could give you a glimpse of its wings or something. The thing is always to grasp that. Then again, if your guardian angel gave you a glimpse of its whole self, then I would say to you, on any glimpse you get, try and draw it because that helps to bring back memory, not what you just looked at, but it helps you to see. More detail can come back to you. Don't doubt a detail in the sense, even if it's a little line, even if it's a little shade. In the morning when you wake, say





good morning to your guardian angel, and say good morning to your soul, to your spiritual self, or say hello, whatever way you want to do it. It's just to become aware.

Most of the time when life is good, we forget all about the spiritual part of ourselves. We forget all about God, our soul, our guardian angel. But, we shouldn't forget. At each stage we should always remember. It's like saying, "Thank you for all my blessings. I'm alive today. Isn't it wonderful?"

EV: Beautiful. Lorna, do you have any messages from the angels for this program, *New Thinking Allowed*, or the host and producer Jeffrey Mishlove, or myself, or anything that you're hearing that might assist us with how we are trying to help share messages like yours and others who are able to connect in the spiritual realm to help all of us and the earth, the planet?

LB: Just what I'm being told: think aloud, do everything you possibly can for it to continue to grow. I don't quite understand this, but it's like, stay on the right track, on the right road. Bring hope and positiveness. Don't bring darkness, bring light. That goes for your founder, yourself, all of you. It should keep growing, and growing, and growing.

EV: Beautiful. Thank you so much.

LB: I would say keep up the good work. Keep up the good work.

EV: Thank you so much, Lorna. Are there any last messages? I know you've shared so much today, but are there any last thoughts you want to share with our audience today?

LB: One is from the first talk I ever gave, or interview I ever gave, I've been talking about standing up, playing our part, being counted. Over the first so many years, it didn't seem to be happening. But now in the world, over the last number of years, more and more people are standing up and playing their part. They're being counted. Of course, at the moment, it's to do with the wars. It's to do with our governments, and even the women in Iran, standing up for their freedom, in a sense, what here in Europe we take for granted. We don't think about other women and other men or children that don't have the same freedoms as we have. But we still need to be careful that we don't overstep boundaries either, that inflict slavery on others. So again, it's always bringing that love and that hope into the world. It's like showing that act of kindness, no matter how small it is.

Of course, the other one is our planet. Angel Jimizen has given so many messages, and I've put them in the books, and I've talked about them. We're not listening, and we'll suffer because we're not listening. The only ones we have to blame are ourselves, and that's all of us. We have to help our leaders of the world to make the right decisions. In a sense, we the people of the world have to enforce them. That's strong. I'll give it up to them now. That's strong. We're not doing enough. We'll only make life harder for ourselves, and we'll only de-



stroy nature. But I know we can save. We can save our planet. We can save ourselves. We can do it. I believe in you. I believe in every man, woman, and child in the world. We can do it. I will never give up hope. God has me here, so we can do it.

EV: Absolutely. Lorna, it has been such a joy speaking with you today. Thank you so much to you and the angels for all of your beautiful messages of hope and love. Thank you so much for being with me today.

LB: You're welcome, and it is my pleasure to have been talking with you again. And hopefully, in the future, we'll be able to talk again.

EV: We would love to have you back on *New Thinking Allowed*. Absolutely. And for those of you listening or watching, thank you for being with us.

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More interviews with Lorna Byrne



Secrets of Archangel Michael
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How To Connect With Your Angels
with Patricia Falco Beccalli

<https://youtu.be/ILlbuH5OqFw>



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Lorna Byrne: Knowing Yourself as a Spiritual Being

<https://youtu.be/W7sl7MMqqK8>





www.nathan-castle.com



Father Nathan Castle

For the last 25 years, Nathan G. Castle, OP, says he has helped over 500 people who died suddenly adjust to the afterlife. These victims of fires, automobile accidents, shootings, stabbings and drownings came to him in his dreams seeking help for resolving their Interrupted Death Experiences™. And although such contact with the Other Side was not something he sought out, Father Nathan has come to believe that providing such help is something the Holy Spirit has given him to do.

In his classic book, *Afterlife, Interrupted: Helping Stuck Souls Cross Over*, Father Nathan shares 13 of those stories—including that of a 20-year-old auto mechanic named Ray who died in 1960 in a car fire. Ray remained in a state of anger and isolation until Father Nathan and a prayer partner were able to help him to come to terms with his fate.

In an interview, Father Nathan can describe the unusual work he does with people who were conscious and healthy one moment and dead the next. “It can be a huge shock to the system and people can shut down,” he says.

In his *Afterlife Interrupted* books, (Book Three in the series is scheduled for release in November 2023), Father Nathan is quick to point out that not everyone who dies suddenly gets stuck. He also addresses questions like: Is death survivable? What does he do to help people cross over? Does time exist in the afterlife? Do deceased relatives help us adjust to moving through our deaths?

“I believe we are eternal. I believe the Creator who made us loves us—wildly. Beyond belief. My mission is to help people live in the present, feel loved, and dwell in joyful hope. As a Catholic priest I specialize in helping those who feel ‘stuck’—whether in this Earthly life or in the afterlife—experience freedom.”

—Father Nathan Castle





Original video interview on www.newthinkingallowed.org

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INTERRUPTED DEATH EXPERIENCE

EV: Hello and welcome. I'm Emmy Vadnais, Co-Host with Jeffrey Mishlove. Our topic today is interrupted death experience. My guest is Father Nathan Castle, who is a Catholic priest of the semi-contemplative Dominican Order. He has served as a campus minister and helped stuck souls and not so stuck souls who have died suddenly and dramatically adjust to the afterlife. He is author of *And Toto, Too: The Wizard of Oz as a Spiritual Adventure*; *Afterlife Interrupted: Helping Stuck Souls Cross Over*, *A Catholic Priest Explores the Interrupted Death Experience*; and, *Afterlife, Interrupted, Book 2: Helping Souls Cross Over*. Father Nathan is located in Tucson, Arizona, and now I'll switch over to the internet video. Welcome, Father Nathan, it's such a pleasure to have you with us on *New Thinking Allowed* today.

NC: It's great to be with you.

EV: You have a unique gift that I haven't seen with other Catholic priests in that you're able to help people who are stuck in the afterlife. How did you begin doing this?

NC: I was baptized at three weeks old on April Fool's Day in 1956. I was raised in a Catholic home that was not only concerned with the externals, the rules and regulations of an organized religion, but I was taught spiritual practice very, very early. My dad had only two siblings and they both became

Dominican nuns and first grade teachers. That's the order I belong to. My mom was a very wise woman of faith—she had five of us, I'm the middle of those five. She taught us very early on that we had families on earth and a family in heaven. Most of the time we dealt with our family on earth, but at night before we went to sleep, we made it a point to talk to our other family, my other mom and dad.

Once I understood what death was... I was taught that people after they die continue to live but differently and they go to another place. I learned that most go to an intermediate place. I was taught about heaven and hell—although we were taught that hell, we would only know if anyone was in it if we were told so, and God had never told us that. But there were many saints who were in heaven, but many people were not quite ready for heaven at the instant that they died. They had a place to go and get prepped, cleaned up like you were going to church or you were going to a wedding or something special where you needed to be looking your best or something.

Anyway, I learned that most people were in this purgatory—*purge* means to cleanse—and that we could help them by praying for them, that we could make things go faster or better somehow. So we did blessings. When I was really tiny and couldn't form my own sentences, I would repeat after my mom, "God bless Aunt Odile, God bless Uncle Joe." We could bless people in our house, people in the next state, or people who had already



died. It didn't really matter where they were because God was everywhere. God was always with everybody wherever they were and the blessing would get where you wanted it to go.

When I was a little older, I learned that the church had this idea of purgatory that some of it was sort of like a punishment, but not hell. You could help people move through their time in purgatory by praying for them and make it go faster. So, I began to think of it like people waiting in line at the bank. My dad took me to the bank. My parents both were raised in poverty, and they lifted us up out of poverty during their lifetime. We each had a college savings fund made the week we were born. Dad would take us to the bank to hand the thing to the lady and see that the numbers were bigger. But at the bank, you have to wait in these lines. They plan on making you wait. They have these lobbies with these zigzaggy ropes in it, which is quite evident that they planned on you waiting. So I just thought, maybe it's like that.

So, before I'd go to sleep, I would pray for whoever was one prayer away from heaven, because there's always somebody whose turn is next. I was taught, I think in first grade, that if yours was the prayer that sprung someone from purgatory into heaven, you'd have a friend for all eternity. That seemed like low hanging fruit to me. I could make friends in heaven by just saying one little prayer for whoever was closest, but not quite there. Then I would think, well, that doesn't seem too fair. Somebody just got there and they see this long line ahead of them. So, I would encourage them by praying for the guy that just arrived. Then I would think that most of them are in the middle. I would say kind of a wild card prayer and say, "God, apply this one to anybody you want." Then a little later, when I could read, there were obituaries in both

our morning and evening newspapers. We got two every day. In Texas, in the 1960s, almost everybody was buried from a church. There weren't these celebrations of life

in a park or something like that. You could read at the bottom what church they belonged to. If they weren't Catholic, I'd pray for them because I learned that the Baptists didn't believe there was a purgatory, so their families wouldn't be praying for them. I just figured, okay, I'll do those. I had this very involved idea about the afterlife from very, very early on.

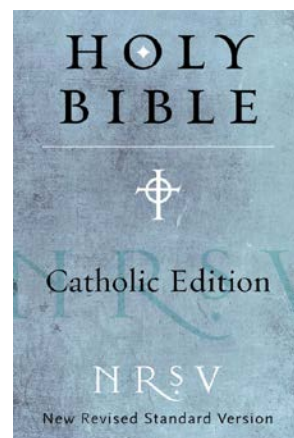
EV: Well, that is very unique. How would you describe heaven?

NC: I'm still going back to first grade, heaven would be that place in which God would provide everything you need to be completely happy. Jesus in—I think it's John 18 or 19—talks about, "In my father's house, there are many mansions, else why would I have told you that I'm going to prepare a place for you?" But it's a specific place. When I do funerals I usually use that gospel text to talk about people's particular heaven, the thing that they most want.

EV: Why do these souls need our prayers?

NC: Do you mean that it seems superfluous? Isn't heaven self-contained? Why can't it take care of itself or something like that?

EV: That, and what have they done or not done where they might need assistance?



NC: I just think of the universe as *uni*, as united, as one. I believe that sometimes we make too big of a distinction

between here and hereafter, however you think of the afterlife. A lot of people that I'm around... I'm a member of IANDS, the International Association for Near-Death Studies, and Spiritual Awakenings International. I'm around a lot of people who have an interest in consciousness studies and life after death. I just think of it as more of a continuity. For me, it just makes sense that we interact with the next planes or the next world, however you want to envision it. I just think it's sort of natural that heaven and earth cooperate.

Let me say at the outset, because we're still so early in the interview, I haven't been given a guided tour of the afterlife. I feel like I'm looking through a peephole. I think it's important to be modest about what I've experienced, even though I've been experiencing it for 25 years.

EV: Why are these souls in purgatory versus somewhere else?

NC: The ones that I deal with all died sudden, violent deaths, traumatic deaths. Any of your audience that have taken the first course in psychology, everybody gets introduced to [Sigmund] Freud early on, and then a little bit later to [Carl] Jung. One of the critiques of Freud was that he was generalizing about the structure of the human personality based on a psychopathological group of people that he met with in Vienna. Is that familiar to you?

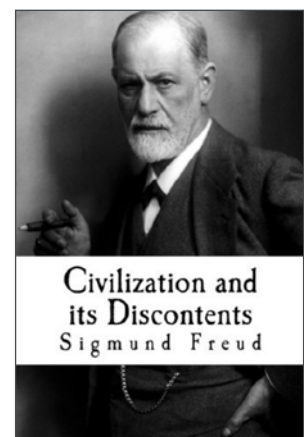
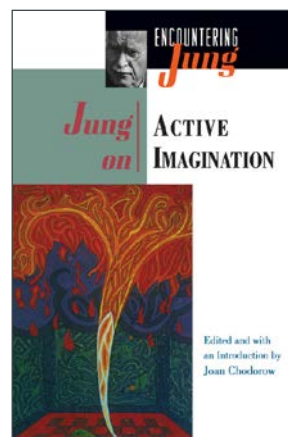
EV: Absolutely.



NC: So I remember that, that's part of my training, and I'm dealing with a small subset of the human race that dies suddenly,

violently, traumatically, *and* who need extra help in the afterlife. So generalizing based upon that population is something to do with care. But with that said, I feel like my prayer partners and I are on a continuum of healthcare. Imagine what might happen if you or I were in a terrible accident on the freeway and survived it, but perhaps only barely. Someone would arrive in an ambulance with the skill of getting us out of the circumstance, caring for us on the way to an emergency room or surgery or an ICU room, post-surgery, then—if we healed—all the way to the end of that continuum where you're ready to go home, because you don't need this any longer. That's where I believe my prayer partners and I are located, we're the discharge staff.

EV: I love that analogy of healing. We all seem to be evolving our consciousnesses, and we can have events that can be shocking. The souls whom you have helped, it seems that most, if not all of them, have experienced some type of trauma. You've even shared that they can get stuck in a trauma loop.



NC: Yes. A few years ago I was discerning a kind of late in life vocation-within-a-vocation, a career change or shift. I was studying PTSD and moral injury among those returning from Iraq and Afghanistan. I was trying to network myself with people and healers in that field. PTSD often has a looping kind of consciousness where it's frustrating because the person can't even control what they're thinking, especially at night. A lot of them have terrible sleep trouble because it's a little easier to change your thinking when you're awake but not so much when you're asleep. Some of the people that I've dealt with in this afterlife work stayed in the consciousness of the last thing that happened to them, the screeching of the tires or loud sounds or something that were traumatic to begin with. Then, sometimes what they've needed to do is move out of that gradually.

Sometimes that's done by inviting a person to take a break and saying, let's just practice for a minute. Let's think about butterflies. Let's think about somebody who loves you and kind of flex some muscles, almost the way a physical therapist would get you to use some muscles that need to be strengthened. You can go back to that other way of thinking, but we want to establish that you do have some volition even if it doesn't feel like much. You'd have some ability to choose a different way of thinking than the one that you're defaulting to.

EV: These souls initially started coming to you in dreams.

NC: Yes, that's the whole genre. I get one of these about once a week.

EV: How did this first start occurring for you?



NC: The first in this particular modality happened about 25 years ago. I was, at the time, the director of the Catholic Campus Ministry at Arizona State University in Tempe, Phoenix. I was on a retreat in northern Arizona with a group of friends. During the night someone came to me in a dream. In the beginning of the dream, I was finishing a round of golf with a friend, going into the 19th hole. When we went into the bar, there was a silent auction going on that was a fundraiser for a charity. I've run nonprofits my whole life, I know about charity events. So, we're at this thing, and on the wall there's this piece of donated art that was just horrific. I pointed it out to my friend and said, "Look at that god-awful thing, who would donate that to a charity?"

I began to move toward it because it just had something compelling about it, and it began to move toward me. It was before we had televisions on walls, but it was rather like that. Inside the frame, this little video played of a man sitting on the radiator of a car from the late 1950s, the kind with lots of chrome and fins. He hadn't been in a wreck, but he was sitting on the radiator facing away from the car, and he burst into flames and was screaming. He was angry at somebody that was outside the frame, and I woke up. I knew instantly that the first part was my own psycho babble, my own consciousness doing whatever it does in the night, and then this other part was not that.



The analogy I've used often is that as a priest, I have to sometimes take my turn with a pager from a local hospital. If a Catholic patient is in an emergency situation in the night and wants a priest, the pager goes off. You have to suddenly rouse yourself and talk with somebody at the nurses station, get the room number and the patient's name, get dressed hurriedly and get there. It felt like that, that there was a traumatic story playing out, and that I had been awakened, something like having the pager go off.

EV: Like a sense of urgency.

NC: Yes. Like somebody in pain who's reaching out to you, and urgently. I wrote the dream down. I said a prayer to the person and said, "Hello, my name is Nathan. I think I tried to receive as best I could what you were conveying. I'll figure it out in the morning. But for right now, good night and God bless," and I went back to sleep. Any of your listeners and viewers that might have ever gone on retreat, they're always early risers, people that get up and run, or maybe just enjoy the coffee as soon as it's ready, or just enjoy the quiet moments that precede a busy day.

I was up for coffee with a friend of mine who had been my prayer partner who I knew had extraordinary spiritual gifts. I told her what happened then I said, "When we get a break, would you

mind if we go into prayer and see what this is and how we might help?" When we did that, we got very still and my friend said, "Whoever this man is, he really wants to talk to you. Would it be okay for me to allow [him to speak through me]?" We had already said protected prayer with Michael the Archangel, with Mary, Mother of Jesus, St. Dominic, the patron of our order, and several others. And I just said, "Well, yeah, go ahead." Out of her came a voice of a man saying, "Who the hell does he think he is taking me just when my life was getting good?" I said, "My name is Nathan. Can we know your name?" He said, "I'm Ray." And that's how it got started.

From there, it was like a new counselee. When someone that you don't know comes into your space, one of the first things you might say is, "Hi, how may I help you?" I asked him that and we learned that he had died suddenly and violently in 1960. He had gotten his girlfriend pregnant their senior year in high school. They lived in rural Georgia. They had been married a year and a half when an accident occurred where he died in flames, which he had shown me in the dream. We asked, "What do you want?" He said, "I want to be with my wife." He had been watching her for 40 years. She was in her early 20s when Ray died, but now she's an old woman. "She moved to South Carolina, married a lawyer and moved up. But now she's dying of cancer and I want to greet her when she passes, but I can't the way I am." So, he was able to pretty succinctly tell us what his problem was and what he wanted. We said, "Okay, we'll work with that."

EV: You were communicating through your prayer partner with Ray, psychically or as a channel?

NC: Through inspired speech. I knew that she had that gift. It's not as though we used it as a parlor



trick or anything. I just thought of it as one more spiritual gift that the Holy Spirit gives to people. That's why she asked if it was okay to use it. And I said, "Yes, we've done our protective prayer and we're only trying to help someone who's come to us. So yes, please." We didn't really know what we were doing except to use our wits. We just had to figure things out. We didn't really have the leisure to linger with him because we were on this retreat and I was leading it. We needed to get him started and told him, "We're going to meet up with you in a few days." So, we made something like an appointment and said, "Just don't go too far. Stick around. You found us this time, you must be able to find us again, but we'll help. We'll do the best we can."

Over the next couple of weeks, I think we met twice more and were able to size up how we might help him. I told him, "You're telling me your wife has cancer." I asked him, "What's it been like for you since you died? It's been 40 years. Where have you been? What have you done?" He said, "Nothing much." And I said, "Now you want to go from zero to 60. Now there's a deadline, literally coming for your dying wife and now we're in a hurry." So I said, "I've had a lot of experience helping people and most people don't like to be hurried, but I'm going to have to hurry you. At any point you don't like it, you just say goodbye. You're in charge of you and you don't have to do anything I say. But if you want my help, I'm going to push and I'm only doing it because I want to help you achieve what you've said you wanted."

So that's the way it began, short and brief. People can read the longer version of this in the first of the two books. He had ideas about God that we're holding him back. One of them was that God takes people and that's why they die. God was at fault for setting him on fire. Why would he want to

be with a God like that? I had to push back against that. I asked him, "Did anybody ever say anything wrong about you?" Because we do that a lot. We assume things about others. I said, "Do the math, Ray. God is huge. You're small. If that happens to you on a small scale, imagine how many untrue things get said about God all day, every day. Maybe you're wrong." Well, he didn't like that because nobody likes to be told they could be wrong. But, he at least allowed that thought in.

At one point we said, "You want to move and you've been in the same place since you died, so it seems to me we ought to get you in circulation somehow. We ought to get you to go for a walk or something. Don't you think that would be smart?" He said, "Yeah, I guess." He told us that he learned about God from his mother who beat him while he prayed. He was made to kneel next to his bed and while he said his prayers, his mother beat him. I said, "Why in the world did she do that?" "I don't know. She just did." So we said, "If you'd gotten to raise your son," he had a son that was a year and a half old, "Do you think you would have beat him while he prayed?" He said, "Of course not." I said, "Let's just hold the idea that maybe the mother that beat you while you prayed might have taught you something weird about God."

I said, "What about your dad?" I was thinking of people in the afterlife who might have died before him. He said, "Yeah, my dad died when I was 10. I hardly knew him. I was kind of afraid of him. He died in the war." I said, "Vietnam?" He said, "No, Korea." It's just a counseling technique. When people go low, you try to take them high. So I said, "Think about it for a second. Was there a moment in the life of you and your dad that was great? Did you ever have a really fun time with your dad?" He thought about it and he said, "Yeah, one time we



went and looked at cars.” I said, “We need to go now, but do you think it would be all right for us to ask your dad to come to you if he can, and not come too close so that you can see who he is but not be scared of him? You can decide whether he gets to come closer or not. Would that be all right?” He said, “Yeah, I think I could do that.”

So we just said a prayer and said, “God, would you please send Ray’s dad if he’s available?” He said, “Golly, look at that.” I said, “What do you see? I can’t see what you’re seeing.” He said, “It’s my dad.” I said, “Does he look scary? Do you think you’re being tricked?” He said, “No, it’s just my dad.” I said, “Then if you feel safe, remember where you are so you can find your way back, kind of like the way you park your car in a stadium or something. Remember how to get back where you need to be. Make sure that as you go for your walk, make sure you can come back to your safe place. But you and your dad go and have a little adventure and we’ll talk to you in a few days.” So we did that.

Over time, I told him that in the end, I thought that he was a caveman, that every time he talked about his wife, he acted like he would grab her by her hair and pull her into his cave. Of course he didn’t like that, nobody would. But I just said, “Every time you talk about her, it sounds like you think you own her. You were her husband for about a year and a half, but she’s now an old woman. She’s loved lots of people. When she dies, you’re probably not going to be the only one that wants to greet her. Don’t you think there’ll be a few?” He allowed that thought in. I said, “I think if you would just behave like a gentleman and allow yourself to be in a team of people that greet her, maybe that would work.”

A little bit more time passed, a few days. We met up the next time and we asked him how things were going. He said, “Big news. My wife passed.” I

said, “Tell us all about that.” He said, “It was very much like you said. I was there, but there were a few other people, too.” He said, “You would have been proud of me. I was a perfect gentleman.” I said, “Terrific. I knew you could do it.” He got what he wanted. He was with his wife when she passed. We said, “It seems like it’s now time for us to say goodbye. You came here for a purpose and you’ve accomplished that purpose.” He agreed and I said, “Now that you’ve learned how to be a greeter in the afterlife, I wonder if you wouldn’t mind keeping an eye on me because you know how to do that,” he watched his wife for 40 years, “but just keep an eye on me and when it’s time for me to pass, would you mind being in the welcoming party?” He said, “Why, sir, I would be most honored. Just look for the perfect gentleman.” And so, I named that chapter in book one, “Ray, the Perfect Gentleman.” He’s still a part of my prayer team. You can’t have an experience like that and then just have that person go away completely. He’s part of my heart.

EV: He was the first who came to you.

NC: Yes, he was.

EV: You mentioned that he watched his wife for 40 years. I actually was—mostly until my parents divorced and then some—raised Catholic. Some of my understanding of that was that when you die, you go to heaven and that’s it, that souls can stay in heaven. But it sounds like you’re suggesting that when souls pass, they can still connect with or even communicate with their loved ones here on earth.

NC: Yes, I’m certain of it. Even the word heaven... I love words and etymology. Any of your audience who speak Spanish would know that the Spanish



word for heaven is *cielo*, but it's also the common word for sky. So, when a Spanish speaker uses the word *cielo*, you have to discern from context whether they're talking about the place where angels fly or where birds fly. In English, we can use the word heaven to describe the sky. "The heavens are glorious today, it's so sunny." It seems sort of Shakespearean or something. It's so poetic. We don't, in English, look at the sky and call it heaven, but it's the same concept.

I like to tell people in an audience, for example, what part of your body is touching the earth right now? Sometimes none of it, if they have their feet off the floor. But I say, put your feet on the floor at the very least, what part of you is touching the earth? Well, obviously, the soles of my feet. Doesn't that mean the rest of you is dangling? You know that the earth is a ball, the rest of you is not touching the earth. Where does the sky begin? Well, it begins at the floor. We're already in the atmosphere. So, could you imagine yourself being in heaven?

One of the things Jesus said was, "The kingdom of God is in your midst." This spatial idea... All of this is an attempt to describe a mystery. It's important to keep that in mind. My background is sociology, which is one of the social sciences. I was at Stanford for seven years, and it was moving increasingly away from social sciences into computer tech and hard sciences. Students at Stanford used to call the social sciences fuzzy in a kind of pejorative way, because it can't be measured exactly the way physics or chemistry might, or even math. Be that as it may, I just believe that there's room both for clear descriptions of mysteries and respect for the fact that a mystery doesn't have to be broken down into bits. There has to be some respect for it, both knowing and not knowing at the same time.

EV: You're suggesting that the afterlife or heaven is already within us and around us?

NC: Yes. Just before we began this show, we did a prayer together. When I do that, I invite a lot of my friends among the holy ones: St. Michael the Archangel, Mary the Mother of Jesus. I have a whole gaggle of saints and angel friends, and then some who, like my parents, have passed, loved ones who I've known in this lifetime. I just surround myself with them, and I believe that all of this overlaps.

EV: Going back to Ray, it sounds like he died tragically in a fire. Was it necessary to help him heal from that experience, or was it mostly that he was primarily angry with God?

NC: Well, we stayed in our lane. I asked him what he wanted, and we helped him achieve what he wanted. After that, before using anyone's story publicly, we always contact them one last time just to get their permission. I try to respect my tradition, which discourages back and forth conversation with persons who have died in general, so I don't, just for my amusement, call up Ray. But we did ask him to come one more time to ask him if we could use his story publicly. That could have been a very short conversation, it's a yes or no question after all.

Well, he decided to tell us more about what he's been doing since. I remember him saying, "I didn't like school, and school didn't like me. They were always trying to teach me about things I didn't want to know. Now, there's all kinds of things I do want to know. After I learned how to be an afterlife greeter, I did it once, and I thought, well, I did it once, but I'd really like to know more about it." So he found that he was in a group of people that wanted to do this on an ongoing basis, and so he learned more about



it by going to school. He is still a part of my prayer team and part of my prayer life, and I call on him on a regular basis.

EV: Purgatory means a cleansing space?

NC: That's what the word itself means, to purge means to cleanse. It's a metaphor. It's not the only available metaphor, but it's the one that got named in the Catholic tradition that there must be some need upon dying to clean up some before being in the absolute fullness of the presence of God, however one imagines that.

EV: I think myself and those who I grew up with and friends and family, it was often felt that that was sort of a punitive place, that somehow there was something that maybe a soul did wrong, or there was some shame that they may be bestowed upon themselves or others, or that maybe they needed some type of time out. Is that what you have discovered in these experiences, or have you discovered something else?

NC: Going back to Catholic school in the early 1960s, there were these prayer cards where if you did well on a spelling sheet or something, you'd get awarded this picture of a saint on a little card about the size of an index card. The front was their picture, and on the back there'd be a little prayer, and then a tiny italic line that would say, "Say this prayer and it's worth a hundred days indulgence," that you could reduce somebody's sentence like you were the warden or the parole board. You could reduce somebody's purgatorial sentence by praying this prayer for them.

Even as a child, I listened as respectfully as I could, but it seemed silly. First of all, it made God

seem like a warden, and I don't see Jesus as somebody overseeing a penal colony, but it was part of the tradition, so I went with it. It seemed to me like clipping coupons. You can get a discount on purgatory. But I did it anyway because it was part of what I was taught. It's not been what I've observed in the 25 years of doing this work. The word hardly ever comes up, and only Catholics would use it to begin with. There are only 1.4 billion of us out of 8 billion, so sometimes we need to take a step back and remember that we don't run the universe, and the way that we think of things isn't the way that everybody thinks of things.

But nevertheless, it fits in some ways, especially that there are not just these binaries of heaven or hell and nothing else. It always made sense to me that most of life isn't like that. Most of life has some kind of shades of gray or continuum. It makes sense to me that there would be a place for people that didn't fit on either extreme.

EV: In reading your books, it seems that it's in the true essence of that word that these souls have something, like you say, to clean up. Not so much that they're being punished, but that there's something that needs attention, and you've helped many of them with that.

NC: I like to think of it as truth, because we can deceive ourselves. Anyone who's ever done therapy has had a therapist help them point out some place where they've exaggerated something out of proportion in a way that makes it less than fully true. Or, we just misread a circumstance and are just wrong. We won't really be happy until we acknowledge that and live in the truth. That's not having your nose rubbed in it, and it's not punitive. It's just therapeutic. It's just a movement. Any movement



towards truth is a movement towards God and goodness and love. Have you been around a lot of near-death experiencers?

EV: I would say that I've explored connecting with more of those folks and researchers of it as well by being a CoHost on *New Thinking Allowed*.

NC: I would imagine so. One of the stories that emerges from that body of information is the idea of an afterlife review. People describe oftentimes floating or being surrounded by love, some environment that often felt watery. Something that was only love and where you were completely bathed in love or something like that, saturated in it. Then there'd be some scene of your life that you were suddenly in, almost holographically. Maybe a time when you were part of a sarcastic conversation, humor at the expense of someone in the group. You might have made a comment about somebody that you thought was very clever and witty at the time but it was hurtful, but the other person didn't let on that they were hurt. They laughed at the joke and interiorized it. Well, sometimes people enter into scenes like that and then they're shown the consequences of the thing they said or did and how it played out in the life of a person who was harmed and showed you what you did.

Well, is that purgatory? It has to do with wrongdoing and the opportunity to see the truth of it and to correct it. I think of it that way. Remember, I described a therapeutic continuum and said my partners and I are at the end with the discharge staff. We're not doing all of that work. It's been done already and these people are vetted and they're ready to leave and that's what we help them do, get out the door. They often refer to the fact that they've had to work through shame and guilt. When



people die suddenly they might have left small children and now they feel they've ruined their kids' lives. Well, that's a stretch. Yes, you wouldn't ideally die when you have children that are in kindergarten, but that doesn't mean their lives are ruined. That's a little melodramatic. It's understandable, but it doesn't accord with the truth. Some people have lost parents early in life and went on to have very full, happy, fulfilling lives, so you don't need to think that way necessarily. Sometimes the work is helping people just turn the volume up or down on a thing. "That idea can belong, but it doesn't need to be so loud. Could you just moderate that a bit?"

EV: The souls you work with have died suddenly and traumatically. You're working with those who you've described as being really in shock after they die and that it seems that they're needing that support to continue on.

NC: If they get it, then it's a matter of whether they're receptive to it or not and at what kind of pace. I've not had to do very much physical therapy. I have a little lower back pain and once in a while have a therapist take me through some exercises, but when they do, they try to engage me in my own healing and not take over and explain things to me. Physical therapists will sometimes say, "I know this is going to hurt, but let's do five repetitions of this movement." Then they might, after you've done



those five, they might say, “Are you up to five more?” You are free to say yes or no. In the afterlife there’s something like that where they see that there’s a process that needs to be moved through, but they can choose their pace and go faster or slower, if you will.

EV: Who is vetting these souls before they come to you?

NC: One of them for sure is what a Catholic would call their guardian angel. In the circles that I travel, they’re also called spirit guides. Sometimes my team, or my helpers, at least have one guardian. In my tradition they’re angels. They’re not your grandma. Sometimes at a funeral of a baby, for example, people will say, “Well, now heaven has another little angel.” In the Catholic tradition, that would be imprecise. You don’t go from being a human to an angel, any more than you go from being human to an elephant. They’re different orders of being. But their guardian angels are always with them, and they don’t leave them. They stay with them, and they assist.

Very often, I’ll ask their angel to speak first when we’re in a session, because dreams already have a nature of their own. The genre of dream storytelling can have some imprecision in it. Sometimes you’re left wondering, hmm, this person drove off the road, but they didn’t tell us whether

they were male or female. Sometimes it’s helpful to know relative age. Were they a teenager or an octogenarian? Sometimes they’re crowded scenes, and I’m not sure if we are helping one person or more than one because sometimes they go in a group. Often I’ve just asked if their guardian would mind speaking first.

You and I did a rather extensive microphone test. There’s something analogous to that in this connectivity. Most of them have never used another human person’s voice before, so it’s new. Their guardian will often come on first just to model it and show them how easy it is. We’ll talk to the guardian, and the guardian might give us their details of whether they are from the United States or not, the gender, and so on. They’re very delightful, too. They’re always just very sweet people. Some of them can be very matter of fact and task-oriented, and others are just silly and want to play while they’re doing their job.

EV: Our mic test was to make sure that you could be heard well, and we discovered that maybe you needed to be closer to your router. So, we did problem-solve that. And really, that’s all about being heard in communication. When you’re communicating with these souls, the “mic test” you’re referring to is that they’re able to speak through your voice or your prayer partner’s voice.

NC: Correct. Most of the time, it’s mine. I do have a few prayer partners who also have this gift. Both of my sisters do, for example. So there seems to be some ways in which these things run in a family line. But anyway, we’re co-conscious. I’m not entranced, I’m awake and alert all the while. I’ve learned that they must use only vocabulary that I have. I’m well-educated and I love words, so I have



a lot of words available, but they have to use words that I know. They don't have to be English speakers in order for the words to come out of me in English. Sometimes they marvel at that. "I've never learned English, but all I'm doing is forming my ideas, and they're coming out in English." Sometimes they've never experienced that.

Another thing that can be fun is they'll sometimes use some idiom or phrase that belongs to me that they've never used before. The other day, somebody from, I think, the 1940s or 1950s used the word cool. "That's really cool." Then they stopped and said, "Now, cool? Hmm, okay. I've never used that phrase before, but I suppose it works." That happens a lot, where they'll kind of catch some little bit of phrase that is available to me. One of them said, "Your consciousness is like a green, sparkly river." He brought me near it, but then he said, "You still have to launch the boat. You still have to get in it." There's something volitional where you'd have to choose to step in it and become a part of it.

There are a lot of fascinating aspects of the physics of how this works, and I want to be involved in that kind of research. There's people at consciousness studies centers now that are applying a lot of ideas from quantum physics, for example, to figure out how this might work.

EV: By you being a sparkly river, your consciousness getting in the boat means that you are taking action or participating in it?

NC: Yes, I make the river available, but the after-life soul still needs to get in the boat or step into the stream or something like that. We used to ask early on, "How did you find us?" Or, in first person, "How did you find me?" We just heard over and over again, "I don't know, somebody brought me here,"

so we kind of quit asking. But one time a guy said, "Your light was on," whatever that meant to him.

EV: How beautiful is that? You were available and ready and willing.

NC: I was taught early on by my mom to consecrate my sleep. She taught me that my eyes were balls. In the daytime we looked out the front and at nighttime, when we close our eyes, we look out the back or we look inside. We look outside in the daytime and inside at nighttime. God is everywhere. God is in the day and in the night, and God is in front of you and inside you. So at night, you just say to God, "While I'm asleep, would you like to play? Would you like to talk?" I was taught that really young and have carried that forward. I always consecrate my sleep for a particular purpose before I go to sleep. I intercede for somebody, form a prayer intention and say, while I'm asleep, I'd like my breathing, the rhythm of my breathing and sleep to be a blessing for this person or that thing.

EV: You've been doing this since you were a young child.

NC: Yes. When I entered into religious life 43 years ago, I learned that in a monastery the last prayer of the day is called Compline, which is from the word complete. So, it's bringing the day to completion, full circle. Not just having an end because the clock struck 12 or whatever, but to ask the Holy Spirit to help you complete the day and not drag stuff into your sleep. Have you ever been working on some project that's incomplete and then you turn off the lights and try to sleep, but you're grinding away, or thinking about that email? It's just trying to kind of downsize or offload all of that and just say, no, I



don't need to multitask while I'm asleep, all I need to do is sleep. But while I'm unconscious, would you allow my heartbeat or my breathing to be a blessing to this person who's going through trouble or whatever, whatever idea you form.

EV: Many people think of sleep as a form of rest. It sounds like you've been working overtime.

NC: Except I'm resting too. The idea of praying without ceasing doesn't have to involve fatigue and exertion. It can be restful. In the Christian tradition we think of the Holy Spirit as interceding for us from within, that you have built into you a part of the love of God that's always wanting your good. One of the metaphors about the Holy Spirit is that the Holy Spirit is the defense attorney, the paraclete, the one who speaks up for you. There's a voice within you that's always promoting your good even while you're asleep. My order is semi-contemplative, so I've been trained in some of these ways of thinking and acting.

EV: How beautiful to set an intention that your breath is a form of prayer for others.

NC: If you think about the two components of a breath, inspiring and expiring, inspiration is the root word of spirit, breath and respiration. So, God's breath is moving in and out of you all the time. When you bring it in, it's nourishing you. It's no more expensive to take a deep breath than a shallow one. When I'm on retreat, I teach people some breathing techniques and I say, "You don't need to worry about inflation when you're breathing. You can breathe really deep breaths and the meter is not running. You can nourish your body fully by taking very deep breaths and then on the

way out, it's always cleansing you. The toxins leave your body every time you expire."

If you do this next to a green plant, the plant is doing the same thing you're doing. It's taking in what it needs, it's taking in the carbon dioxide that you throw off and it's getting rid of oxygen as a waste product. If you just sit next to a plant and breathe deeply, you can help each other and detox. In the night I pray to detox. When I have troubles, anxieties, worries, angers, I just say there's this toxin in me and I don't know how to get it out but I know that my breathing always detoxes me. "Would you please see that wherever these memories are stored that they leave one breath at a time?" And I've done that for 40 years I'm sure.

EV: You have lived a tremendous life of service and have given so much to so many. How has it helped you personally?

NC: I'm enjoying my life. I recently started a podcast, too. I call it *The Joyful Friar*, which was St. Dominic's nickname, the founder of our order. It was why I was attracted to this brotherhood and not another. I'm living a joyful life. That doesn't mean that every moment is happy but I believe we can wait in joyful hope when things are bad, when things are not going the way we wish they would. They will turn, they really will. In Christian language, Good Friday turns into Easter morning, you just have to be patient with it. Sometimes you just have to form an idea of the hoped for thing and trust that good will come and then try to be aware of goodness even in a bad time.

I remember praying for my dad who died a very long, slow death of Parkinson's disease and dementia. He was under 100 pounds at his death. I just remember praying for the grace for that day



to be a good day, that he would have a happy death. I remember blessing his body and thinking okay, that day has arrived and it's not happy but it can be peaceful and I'm hopeful for him and glad that his suffering is over. Lots of people have had to go through stuff like that where they try to look for the best even in a difficult time. That's what I do.

EV: I'm sorry to hear about your father. I'm sure your prayers supported his peaceful transition.

NC: He's never been better, he's just fine. He died in 1997 and he's a picture of health now, he's a very happy fellow.

EV: You communicate with him regularly?

NC: I wait for him to do the initiating, he does that more with my younger sister. I was from a family of five and Cathryn was the late-in-life child who had our parents to herself after we had gone off to school. So, she has a special relationship with him. Sometimes I hear about their interactions since he's passed. But once in a while he shows up to me just with a nudge or a wave. We don't chat. We could if we wanted but we don't find it necessary.

EV: You mentioned Easter. How do you relate to the story of Jesus being resurrected from the dead in light of your experiences?

NC: One thing that's important to me is that Jesus spoke to the dead while he was alive, before the cross. Christian members of your audience might be aware of the story of the transfiguration where Jesus takes Peter, James, and John up a high mountain and then his clothes are dazzlingly white and

he appears with Moses and Elijah talking back and forth. Moses and Elijah are historical figures of the day who had died centuries previously, but there he was talking with them. Then of course in the apparition stories in the Gospels and on into the Acts of the Apostles, the dead and risen Christ shows up to people and eats with them and talks with them and so on. To me, it just looks like all that stuff was true. There is some appropriate back and forth between planes and I just live there.

EV: It sounds like your interpretation of that story is that not only did Jesus speak with those who had previously lived on earth, he also is continuing in the afterlife and that is the rebirth there?

NC: In the stories, many of the people that populate the Gospel stories ended up martyred. They died violent traumatic deaths because of their willingness to speak about Jesus. So, a lot of those people have gotten over their own troubles, and I know some of them. Some of them have been a part of my active life. But anyway, there's a phrase that's used in the Catholic Church that's called the Easter Proclamation. The Easter Proclamation is one sentence long, "Jesus is risen from the dead." We're not just happy for him as this unique creation that was the one in a million who won the lottery and was risen from the dead. He is, we believe, the forerunner, the "first fruits" it's sometimes called. He's the one who shows us who we truly are and how we truly live and that this is the destiny for all of us, to survive our deaths. The reason I've made this such a late in life focus is because I believe all of us on this earth are mortal. If we gained an appreciation for the fact that we're also immortal at the same time, we might not let decline and approaching death or the loss suddenly of loved ones boss us around.



I deal a lot now—because of people like you that make me known through podcasts and such—with people who contact me through my website who have lost children or lost somebody they love. Many times it's sudden, although even deaths that were predictable still hurt. Oftentimes people really don't know what to do after that. I end up helping them. I'll just say, remember, you're talking to a Catholic priest so don't be too surprised if I use Catholic Christian language. But I do believe Catholic does mean universal so you don't have to default to sectarian language necessarily but it's what I know. So, I share what I know and just say it's not necessary for you to think of your loved one as far away. In fact, nobody really wants to be in a long-distance relationship if they can be with their beloved. Could you just try flipping it? Before you think of them, would you imagine them nearby? That might change things.

In the first of the *Afterlife Interrupted* books we use the word “stuck” in the subtitle. So, I sometimes am known for this. People will Google “stuck souls” and my name will come up and they'll contact me. Sometimes they're quick to assume that their loved one is stuck without real evidence of that. Sometimes I'll challenge that and say, “let's not presume that they're having a problematic afterlife because we don't know that to be true. They could just be having a nice sleep. “Very often at funerals we say, “May they rest in peace.” So, let's not make it worse than it has to be. Grief is already bad. Can we just ease up a bit? Then I teach them little ways to enhance their own intuition, and the ways that they might think of their loved one and talk with them, or at least talk at them. Even if they don't have the satisfaction of hearing messages and such I can at least teach them how to form their imagination to pray for the good of their loved one.

EV: That's a lovely service to help people know they can continue to have a relationship with their loved ones. You discovered that these souls aren't necessarily stuck, however.

NC: Yes. Early on that seemed to be the case. That's one of those places that I was talking about earlier, you could be wrong, being wrong doesn't necessarily mean that you chose the wrong option on a true-false test. Not everything is binary that way. Sometimes you can be wrong just by exaggerating a truth where you've stretched it to the point where now you have moved away from it. Some of the souls that I've dealt with just died so suddenly. Many are murder victims, for example. They might have anger, resentments, different things like that that they need to move through.

One way to be stuck would be to be in a trauma loop. That's one reaction to being a victim of trauma, but not every traumatic event creates a trauma loop. Some people get shot or have the trauma and they experience it as one thing that happened in a sequence of events and then they deal with it. Some people are really not so much stuck as they are just working through what they have to do to find peace. They have the most lovely teams of people.

Any of your audience who might be familiar with the Twelve Steps of AA¹ and all of the other healing movements that have come out of the 12 steps. Even people who now are sober don't necessarily call themselves “former” alcoholics. They'll say they're “recovering” alcoholics. Sometimes people who haven't achieved long-term sobriety are asked to help somebody that they're a little bit

¹ Alcoholics Anonymous



ahead of. I've been in campus ministry and a lot of the times I see people who are flawed and wounded help people who are also flawed and wounded because sometimes the parts of us that aren't flawed or wounded are helpful to somebody else. You don't necessarily have to wait until you reach some status in order to help somebody else.

I find that in the afterlife people who are still working through a traumatic death are doing so while they're helping new arrivals or other folk. It gives you dignity to see yourself as having gifts to give that make someone else's life better. Sometimes people led lives that had very little dignity to them and then in the afterlife they have to learn they were always better than people thought they were. You were always better than you thought you were. We'll just help you see that. One of the ways they do that is by helping people grow in their own esteem by seeing themselves as helpful agents, someone who accomplished something.

Even in AA they will give you some little button or badge or coin or something that's your 30-day coin that shows that you've made some progress and everybody applauds. I've seen that in afterlife scenes where people have their moment in the spotlight. There are other people who just stay back to applaud them so that they get acknowledgement and then they move on to a next thing, the next part of their progress. It's really sweet.

EV: So, the soul or consciousness continues to evolve.

NC: Yes. I just believe that's so natural. I'm almost 67 years old. I'm not the way I was at 50 or 30. There are attributes that don't change, but then there are others that do like my hair color. It wasn't always gray. There are lots of attributes that we have

that in philosophical languages are called accidents. You can go to the store and have a different hair color by the end of the day if you want, but you're still you. In the afterlife people can sometimes learn that they need to change a part of their self-definition because they define themselves in a way that holds them back, harms them, and is really not true. Have you ever had anybody say to you angrily, "That's just the way I am!"

EV: Sure. [Laughter]

NC: Or, maybe you said that to somebody else. Oftentimes, that's a defense mechanism at a time when someone's being challenged to be a better version of themselves, but they don't want to be. They have the perfect right not to, I suppose. But sometimes in the afterlife they have to be shown that if you persist in that thought, and you're free to do so, they won't be able to help you. But please don't think that way because they really do want to help you.

EV: Many of the souls who die traumatically or tragically you have discovered do actually continue on in the afterlife quite seamlessly. But I believe you suggested that maybe only about five percent of those become the ones who need assistance from people such as yourself.

NC: Yes. Thanks for bringing that up because anybody that's listening to this who's lost a loved one violently and suddenly, please don't assume that they need this kind of help. I don't think it's common. I think it's uncommon. I don't really know, but that's what I believe to be true. I encourage people, don't make your grief harder than it has to be by presuming that now, on top of everything else I've



got this afterlife loved one that is in trouble. Actually, what I've seen is that they are given a Montessori school type education. There's all these things around that you can interact with in order to learn. It's very tactile and colorful. It seems to me that all kinds of resources are made available to you and then it's up to you to use them. You have all kinds of coaches to help you use them if you decide to do so.

EV: Would you suggest that crossing over would be someone moving from the earthly realm to the afterlife? Where are they crossing to and from?

NC: Not really the ones that I deal with. I think there is that phenomenon of ghosts or disembodied spirits that seem to haunt a hotel room or something like that. There is that phenomenon but that's really not what I work with on an ongoing basis. The people that I deal with are not earth-bound spirits. It's almost like a radio band. How you might have a station that is going in and out but if you turn the knob just a little bit that way you get a stronger signal. I've heard people talk about it that way. The help that we're providing allows them to graduate from one frequency to a higher one. That doesn't mean that they can never come back to the previous one, it's like a glass ceiling. They're able to move through now, because they're ready, to a next level. The metaphor does have to do with ascendancy, higher. What does that mean when you're not in material space? What does higher or lower mean in the universe? But it's a way that is spoken of. People move to a place of greater freedom and possibility and opportunity than they were at before. We help with something like that.

EV: With connotations of the afterlife being a more happy and peaceful place, why do you think

a soul would require your assistance in some of these instances versus their guardian angel or some other group, individual, or party assisting them in the afterlife?

NC: Probably a lot do. It's not as though every soul that died violently is waking me up every night. I couldn't handle that. I've met a lot of people who do similar work because of my being a guest on podcasts and having people contacting me to say, "I thought I was the only one." There are other people who do this in different ways. In the second of the two books there's a story of a woman named Wilhelmina. Did you read that one?

EV: Yes.

NC: She is just a delight. She didn't die violently but her husband dropped dead right in front of her and it shattered her. She dissociated and never really lived in her heart of hearts a day after that. She stayed near her consciousness but she said, "I became an actress. I did whatever I thought people expected me to do because it was too difficult to live in my heart anymore." She hoped that in the afterlife—she was Catholic—she said, "I just hoped that I would die one day and it would all be over," and that she would be whole and happy and healthy.

Well, she did die. When she arrived at her afterlife place they said, "Well, it's not automatic, dear. You still have to take part. We'll show you how because you used to know how to do this. We'll remind you. We'll help you be the agent of your life again and not just be this phantom or shadow of what you used to be." When she had healed to the point where she was ready to move they said to her, "It's time for you to make a move but now



we need to choose your way for you to make the move.” She said, “I used to shop the big catalogs, JCPenney and Sears. I would sit in my front room and I would page through the catalogs.” So she said, “They handed me catalogs and said browse through these and something will appeal to you.”

She turned a page and saw me, this Catholic priest that helps people do this movement, he and his team. She said, “I think I’d like that one because I was a Catholic.” So that’s why she ended up [with me]. They call it my line, like they are in line waiting their turn. Right now I have about six or seven that are in the line. I’ve been really busy of late and just met with a prayer partner and did a couple of crossings, but we have about six or seven that are in the line and I try not to make them wait too long.

EV: You share wonderful stories in your book. Rani comes to mind. She was a young woman who disobeyed her parents and went out into the ocean and died in a tsunami.

NC: Yes. They were Indian but they were on holiday in Sri Lanka, the island nation just south of India. It was that horrific earthquake and tsunami that killed a quarter of a million people, it was the day after Christmas in 2004. Anybody alive then remembers that. It was just on such a grand scale. She was a 12 year old only child of very well educated parents. They were in a luxury beachfront hotel in Sri Lanka. It was a Sunday morning and she was forbidden to go to the beach alone but her parents were sleeping in and she just couldn’t stand it, the beach beckoned. She felt like, I’ll deal with it later, and she went down to the beach just in time to be swept out to sea.

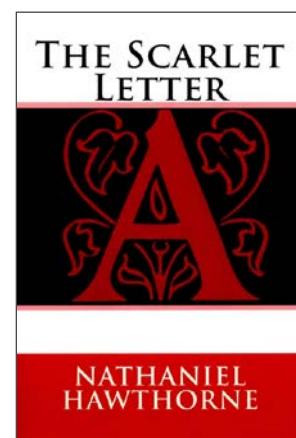
In the afterlife she felt [like Hester from] Hawthorne’s *Scarlet Letter*, the woman with the big

“A,” she had something like that in the middle of her being. She had died disobedient and now that was her name tag. She was colossally disobedient. In the afterlife she felt the

need to cling to that notion. It was true, she was disobedient, but I remember asking her, “So, tell me this Rani, if I had known you prior to your death would I have been appalled and disgusted about the way that you so disrespected your parents?” She said, “Oh no, no, no. I was really quite mild. I was mostly obedient. It’s just that I chose the very worst possible time to disobey their rules.” I said, “See, that’s the point. Could you wear that instead? ‘I was mostly an obedient loving daughter who did the wrong thing at the wrong time.’ Doesn’t that just make sense?” You must have known somebody that’s unhappy because they’ve exaggerated some part of their story in a way that hurts them. They’re allowed to do that if they want to but you might come along and encourage them to try something else, if they’re ready. That’s all we did with her.

EV: For her, you helped heal her sense of shame.

NC: Yes, and to recognize that... It’s funny. Even people who didn’t believe there was going to be an afterlife now are in it. Whatever their beliefs were about life and death they know now that they certainly did survive death. We just help them, if they’re stuck, in a kind of a definition like Rani thought she was terribly disobedient. We can say, “Well, are you going to be that for all eternity?” One guy said his guardian said to him, “Do you want to be eternally unhappy? Because you’re unhappy



right now and you're continuing to think in ways that make you unhappy. As long as you keep doing that you'll continue to be unhappy. Would you like to be eternally unhappy?" He said that was the key at the lock. Nobody had put it to him that way. And he said, "No, thank you. I don't think I would like to be eternally unhappy." His guardian said, "Well then, let's get started on how to move from this familiar way of thinking to something that might be your next way of thinking."

EV: When you're assisting these souls oftentimes it seems that you ask the soul to invite in a person who has passed, who loved them, to be with them to assist them.

NC: Yes, especially when it's time to move. That just seemed to make sense to me. Remember, all these people have gone through trauma so all of them have a perfect reason to feel skittish and nervous about making a new move. Many of them died moving. Many of them were in car crashes or planes or trains or something that involved motion at the time that they died. They're about to make an important move so it just seemed commonsensical to me to say, "Who has loved you most who died before you did?" If they could form that thought I'd say, "Would it be okay if we asked them to come?" That worked a lot. Sometimes some of them said, "I've been so well treated here by everybody that I met since I died that I'm sure that whoever comes next will be appropriate." I call that, luck of the draw, they would just take whoever came. That worked out great.

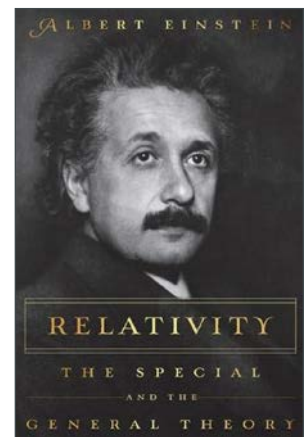
The helpers turned out to be a lot of school teachers, a lot of children, and friends from elementary school. Very often not parents, because even those of us who have a loving relationship with

parents, the parental relationship has lots of levels and they might have needed to correct you in ways that might have some unhappy residue. You mentioned divorce. Lots of times there's been some rupture. But there are some sweet little relationships in your life that are not complicated like that. All that little girl ever did was push you on the swing. If she shows up she's nothing but light, happiness and peace and she's perfectly capable of walking you from here to there. That was a surprise.

Once in a while there'll be somebody that invites celebrity. They'll say, "You mean it can be anybody? Well then, I want Einstein." That's what one guy said. That was a surprise, but I said, "We're not summoning, we're inviting and it's not our place to boss around people in the afterlife and tell them what they must do, but we can ask." Once in a while we'll ask and, honest to God, you'll get the person they want. If it's Einstein, it's Einstein.

EV: How did Einstein help that soul?

NC: I've been a campus minister so much of my life has been helping 18 to 30 year old folks. This guy was on what is sometimes referred to as a gap year. He had finished an undergraduate degree and was the only child of PhDs. He knew that the script that was laid out before him was that he was going to get a PhD. He didn't mind that, he just didn't want what he called a clunky process. He didn't want to have to take some two-year Masters in something and then



apply somewhere else for something else. He was looking for something that he thought was seamless. He wanted a generalist PhD. Do those even exist? Is there a way that you can get a doctorate...?

EV: I think that's sort of the antithesis of a doctorate. [Laughter]

NC: Yeah, exactly. If any of your audience have been to a graduation where somebody actually gets the PhD they usually read their dissertation title out loud and there's often laughter all through the auditorium because none of us knows what that means. It just seems laughable in the moment. Well, he didn't want that. He wanted something broader and deeper. He said, "I wasn't religious but I like the way religious people often thought of things. I liked philosophy but I didn't want to be a philosopher." He said, "I liked physics and chemistry but I didn't want to spend all that lab time."

He was using one of those apps like MeetUp where people can say, "We're all going kayaking. If you want to go kayaking, meet at this parking lot." He did something like that and met up with a group of people that were going to go on a hike in hopes of meeting people. But he said everybody that was there came with somebody else and they were all in their little groups talking with each other. He said, "So, I just read the situation and I decided, well, I'm here to go for a hike." He said, "I just let everybody go. Hikes aren't a very good place to meet people anyway because you're talking to the back of their head, they're on a trail, it's usually one at a time." So he said, "I just decided to fall back and be alone with my thoughts."

He took a misstep that turned into an avalanche of gravel and dirt, he rolled downhill and landed upside down in a pile of dirt where he

couldn't breathe. He said, "I knew in an instant that I was in an unsurvivable circumstance. It didn't take very long for me to be dead." He didn't really need much of our help. That one was quick, but he'd not done it before. I said, "Here's the way it typically works. Either you pick somebody from your life who's loved you and has died, you just allow for somebody to come." Then as an aside I said, "Once in a while people ask for somebody famous who has died." He said, "Wait just a second. You just kind of passed over that in a hurry. Does that mean that I could ask for anybody who has ever lived and died?" I said, "We can't demand that they come but we can ask that they do." He said, "If that's the case, I want Einstein."

Ask and you shall receive. He asked for Einstein. My friend who was the prayer partner, I remember her saying, "Alrighty then, alrighty then, we will ask for Einstein." When he emerged—it's not visual for me—he said, "This is so cool! He's showing up not like that old guy with the walrus mustache and the wild white hair, he's showing up as the tweedy young professor, like 30 years old or something, just starting out his career where he can kind of be like an older brother mentor, really, really smart older brother." He'd always wished he'd had a sibling and didn't have one. He said, "He's coming to me like he's my really, really smart older brother." So off they went.

EV: What did Einstein do?

NC: He took him for a walk—all he did was walk, he died walking—but he said, "We're going to go for a walk but there's not going to be any avalanches this time. We're just going to go for a walk." We had to have contacted him one more time to get his permission, I'd have to go back and read my own book



to remember the details of what they did, what he said next. The young man ended up helping other young people. He was met by a group of people who died while getting doctorates. They kind of commiserated with the fact that they were in the middle of something that they didn't finish but he said, "It's okay, it's really nice here, you're going to enjoy it, we'll be your buddies for as long as you need us to be."

EV: When someone famous like that comes, or even any of this, how much do you feel this is in the imagination realm or how much of it do you feel is really happening?

NC: The word *imago* in Greek is image, it means face. I do an exercise with people when I'm doing retreats. I'll ask them to close their eyes and use their imagination, and I'll ask them to imagine something real with their eyes closed and then, to raise their hand when they're finished. Then I'll say, "Okay, open your eyes. Who would be willing to tell us what they just imagined?" Well, they imagined cats, children, a fish, an apple. All of those are real things. "Now, please close your eyes and I'm going to ask you to imagine something that you know is not real but it doesn't mean you can't imagine it." It takes them a little longer, and I say, "If you have the heart of a child it'll be easier." Children can imagine unreal things. Most children's literature involves talking dogs and cats and all kinds of things that are not exactly real.

So anyway, I'll ask, "How many imagined unicorns?" There's always unicorns, there's always dragons. "I imagined a talking bowling ball." Bowling balls don't talk but that doesn't mean you can't imagine one. That's using the imagination. The imagination can contain real or unreal things. So,

to call something imaginary only precisely tells you that it was in your imagination. It doesn't tell you whether it's real or unreal, it was imaginary. Then I say, the next step in theological reflection is to discern, was that thing or experience real or unreal. That's a really appropriate question to ask somebody that's talking as I do. Are you just imagining all this? Well, of course I am. But is it real? I believe so. Did you ever study epistemology?

EV: I believe a form of it in philosophy classes, yes.

NC: I had to take a whole semester or a whole quarter of it. Epistemology is the study of knowing. I didn't know there was such a thing. But one of the basic tenets of epistemology is the idea that human bodies know things through the five senses, either one or a combination of the five senses. In a courtroom, the judge and the jury and the lawyers who were not at the scene of the crime bring in someone who was who testifies that, "I saw this, I heard that." Then the rest of us have to decide whether or not we believe their testimony.

The scientific method moves that way. We don't have to repeat an experiment to know whether the sun rises in the east or not. Knowledge will never advance if we just keep going on that hamster wheel. At some point we decide to accept the testimony of another as true, we move that into the first premise of the next logical argument or the next hypothesis. Because we proved that this is true, we can posit a middle term and then move to another possible truth. The scientific method moves that way. People can either decide, with my stuff, they can at least hear it—which they're doing if they haven't stopped reading this interview—and then they can decide, what sounds true to me, or it doesn't sound true to me. I just



believe that's the way the whole world operates. People don't have to believe in the truth of what I say. I can at least offer it as testimony and then they're free to decide.

EV: These souls came to you in your dreams. Did you ever experience a time when they wouldn't leave you alone? Do you feel like they kept coming and that's why you felt you needed to take action?

NC: No. The closest to that was, when I was doing the first of the two books I just thought, 12 is a nice round number and I would have 12 stories. But I had so many to choose from, which 12? I was praying, "Lord, which 12 would you like in here." I talked to other people and we had picked a group and I thought we had closed the category and then this one guy kept coming to awareness. I thought, this just feels like one of those spiritual taps that for whatever reason he needs to be in the book. He ended up being a bridge between books one and two. He ends up in both of them and I didn't know how that was going to operate, it just did.

EV: Your abilities seem very in line with mediumistic or channeling abilities.

NC: Am I a medium? Am I a channeler?

EV: Are you?

NC: Well, I go back to etymology. Medium is one of the ways that you can prepare a tasty steak. A median is a thing that runs down the middle of the road. In math I think middle, median, I think those have a precise mathematical application. It just means to be in the middle of. So, it's true that when I do this work I'm in the middle of an exchange be-

tween persons and ideas and stuff but that word is kind of radioactive in my Catholic church and I'm trying to stay a priest in good standing and active ministry. I don't get to create the language, necessarily. I know that in my little Catholic context I don't call myself that. I think of myself as having a gift of prophecy. A prophet is also in the middle. A prophet allows God to speak through them. So, that's what I do. I think of that as a gift of prophecy.

The other one, channeler, in Spanish the word for channel is canal. So, canal is a channel and it's just something that somehow contains an energy that's flowing. A channel of electricity through a wire. Here in Arizona I'm very near a canal that brings water from the Colorado River to Phoenix. My experience is that it feels kind of like that. There's an energy that is the other person speaking that moves through me. I don't do that without first protective prayer and I don't do it to amuse myself or for financial gain or anything like that. I'm not trying to get the lottery numbers for tomorrow's lotto, I'm just trying to help somebody. When I'm around people who are mediums or channelers I try not to be disrespectful of their own way of describing themselves. I just choose to use language that helps me in my community.

EV: Are there other priests or colleagues such as yourself in your Dominican order who have these gifts and abilities, and how receptive are they to your abilities?

NC: I would only know if they told me. A lot of people don't speak of these things, not just in religious circles. There are a lot of people who have been in medical careers who decided in the middle or maybe later in their careers that it's time to talk



about this because they have tenure or enough money. Sometimes later in life we can feel a little more comfortable about speaking freely than we did earlier in our life. Sometimes by midlife or later we've experienced enough rejection that we've managed to get through that. We know that we can do it again. If so and so rejects me because I've said something, well, I can live with that. That's what I've done.

In our tradition we have lots of mystic saints who have gifts like this. In my Dominican order there are a lot of them. So, when I am challenged on it from anybody within my tradition I can say, "Well, what about Dominic? He talked to Mary." The habit that I'm wearing, our scapular, Mary, mother of Jesus, gave this to Dominic and said, "Wear this." There are lots of stories like this of the holy ones. Holy is just from the word "whole." We're all invited to be whole and not fragmented. It's not arrogant to aspire to be holy. It's the universal call. All of us are called to be whole. I don't exalt myself because I've got these gifts. They're just to be used in a way to promote the good. That's all.

EV: You're in your truth.

NC: I am, I am. And I'm okay with that. For any of your listeners who are Christian, we follow Jesus the crucified. He got killed for living his truth and loving across boundaries, just loving everybody all the time as annoying as that was to people around him. I believe I'm supposed to do that same thing. I'm just [supposed] to love everybody all the time best I know how.

EV: It seems that in the Catholic faith much of it is built on prophecy. However, in modern times it seems that it's sort of dismissed or not acceptable to have these kinds of gifts.

NC: It depends. When that occurs to me it's usually people who are concerned about the dark side, about the demonic. That's not without reason. There are a lot of different cosmologies. I've been around plenty of people in this realm who don't believe there is a devil or a hell or any need of protection. I don't know about all these things, but I've experienced enough to know that I'm not going into that realm without protection. I don't pick up hitchhikers here or in the hereafter, even though I believe everybody has been made in the image of God. Some people are behaving badly currently and not everybody is good companionship. So I protect myself and my partners before we do this kind of work. I encourage others to do the same and I can teach them some techniques about how to do that.

EV: In the Catholic faith it seems that it prides itself on tradition and stability and there are certain tenets that Catholics must follow. How do you feel you may be progressing the Catholic faith? Or is that even something that's even possible, or do you even view it that way?

NC: Do you know that at the beginning of the Bible there are two creation stories, not one? The one that people are most familiar with is seven days of creation and it's very fixed. Day by day God creates something, finishes it, stands back from it, says it's finished, and it's good. Very big on finitude. Then there's a second story, that's the Adam and Eve story, which is actually 500 years older than the other one. The first one starts with a formless void and God speaking across an abyss and saying, "Let there be light." It presumes a God outside of the created thing creating the thing.

The second story starts—the curtain opens—with God sitting in a mud puddle. It was mostly



desert but there was water bubbling out of the ground and God scoops up some clay, makes something, a container out of it, puts his mouth up to it and blows into it and it becomes a human being. Then he looks at it and says, "It's good but it could be better." Then he says, "I think it needs a companion." So in that story God takes all the biodiversity of the earth and does like a parade, like you might under the Christmas tree with your toys, makes a parade of everything. All the animals come by the first human and God is waiting for the guy to be delighted. He keeps trying to delight him and he's not delighted enough.

So God finally just decides, "I'm going to put him into a deep sleep." He's going to tweak his creation. He's going to continue to work with it, not just finish it. He continues to work with it until he finally scoops out some of him because he's made of clay. He scoops out the middle of him, creates another being. He wakes up next to that being and goes, "Ah, this one, this one at last is bone to my bone, flesh to my flesh." So you see that there's a way of thinking of God actively co-creating an evolving universe in that story. I just believe that's been there all along. The universe is expanding and if we're universal people we expand with it. That just seems natural to me.

EV: Amen to that. How would you define God?

NC: Love. God is love. God is all truth. God is beyond words, concepts. My beloved. That's a start.

EV: Where are we in relationship to God?

NC: Inside. I often ask groups, "Hey, has anybody here ever lived inside anybody else?" The other day this lady took the bait and said, "No, of course not."



Then I just let there be some silence until someone goes, "All of us lived inside somebody else." I asked this lady, "How did you get here? Were you hatched from an egg? Even an egg, that would have been something you were once inside of." We were all once inside somebody else. Then I'll say, "Okay, do you believe that God is everywhere?" Almost everybody who believes in God will say, "Yes, I believe that God is everywhere." It used to be that the ancients thought that there were localized gods. The answer would have been, "No, of course not. There's a god of here and there's a god of there." Moderns don't think that way. We think that if there's a god that God is everywhere.

So I'll say, "Okay, do you believe that God is everywhere? Well, then you're somewhere. How much do you weigh?" Of course, nobody wants to answer that in public but there's a certain substance that's you. It's very evident there's a you here that's in this space. Well, if God is everywhere, aren't you in the same space that God is in? Don't you overlap like Venn diagrams, where you're inside God? I'll ask them, "Do you think fetuses believe in mothers?" They say, "I don't know." If you can't see God it might be because you're inside God. Anyway, that's the way I think of it, that we're part of this one organic love that is God that created the universe where we all belong.

Part of what religions sometimes do is define who's in and who's out. Jesus ran up to that in a big



way. He was mostly killed I think because when people told him, “Don’t you know what he does for a living? Don’t you know what kind of woman that is, or don’t you know those are our enemies?” He just kept loving even when he was told to stop at the border. He just kept going beyond the border and encouraged all of us to do that. They said to him, “We will kill you if you don’t stop this.” He pretty much said, “You do what you need to do and I’ll do what I need to do. I need to love.” I just believe that’s the power that I live in.

EV: May we all be more loving. Father Nathan, why is it so important for you to share your abilities in a public way like this?

NC: I don’t think of it as sharing my abilities. Sharing my experiences is more the way I put it, and the stories of other people who can inspire. For one thing, nobody would hope to have the kinds of deaths that my little clientele endured. The worst did come to the worst. They were murdered or they were drowned or whatever. Even when the worst comes to the worst there’s still a tomorrow, there’s still a next thing. You don’t need to be defined by death or any other aspect of it. There’s always an opportunity for you to become the next version of you. That’s not a novelty. That’s not something I arrived at late in life and thought, I’ll focus on that. That’s just been part of my whole upbringing, that

God is always turning darkness into light and we can be part of that cycle. Not to be too thrown out of gear when we’re in the decreasing cycle or we’re in the loss cycle because it always turns. Not to get all thrown out of joint when something is coming apart. That’s just the way the universe operates. I need a nice word for it. Excrement becomes fertilizer.

EV: The sun will come out tomorrow.

NC: Yes, doesn’t that sound cheerful. That’s why I’m the joyful friar. I believe that that’s the truth, that it will. We might need to accompany one another in sorrow and not be too chirpy and creepy about being a Pollyanna. But on the other hand, we can help in ways that are appropriate, kind and compassionate—compassion means to suffer with—but to suffer with in a way that also points toward the light. There’s a story when Mary was pregnant with Jesus she goes to visit her cousin Elizabeth, probably to help her with midwifery because her cousin Elizabeth is elderly but having a baby, so it might have been a difficult pregnancy. She walks into a room and her cousin says, “Who am I that the mother of my Lord should come to me?” She says, “My soul magnifies the Lord.” That’s my little motto. I believe my purpose is to receive love, magnify love, give love. You can do that the way you breathe in and out, or your heartbeat. You just do that over and over again. I believe you are a blessing. We can all do that.

EV: Thank you for the love that you have shared with us, Father Nathan. It’s such a pleasure to be with you. Is there anything else you want to share with us today about the interrupted death experience?



NC: Just the basics, if you're interested in how to learn more about it or how to reach me I ask that people, if they learn of me on a podcast, please don't contact me and ask questions until you've read my books. There just aren't enough hours in the day to explain what I've already explained. I have a vow of poverty so trying to get you to buy another book is not what I'm up to. It's not about money. It's just about information. The books are available in print form, in ebook form, and audio. I particularly like the audio ones because they're in my own voice and they're mostly with my prayer companions' voices too. Do that first.

You can contact me through my website, which is my name, nathan-castle.com, find the contact place in it. I ask that people give me their time zone because if we're going to try to do a Zoom call or something it's helpful to not try to schedule that in the middle of the night in Australia or something. My YouTube channel got cleaned up during the pandemic because I was at home a lot. So instead of it being a dump for odd videos it's really organized. I do a lot of Bible study for people who might be interested in that. What I don't do is contact your deceased loved ones, so please don't ask me to be in touch with your loved one because I don't do that. I wait for them to come to me. I don't go seeking out others. But in general, that's what I'd like people to know. I try to be available to people that might need a little help.

EV: Thank you so much for all that you've shared with us today. Father Nathan Castle, thank you so much for being with me.

NC: All right. I'm grateful for the opportunity, and thank you for the work you're doing.

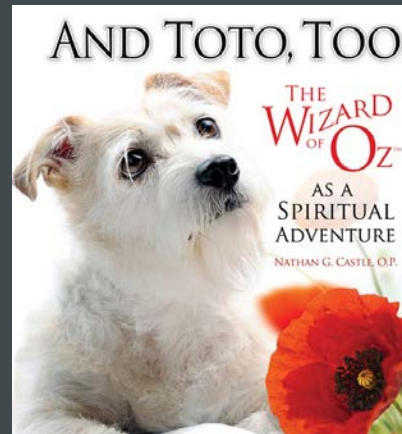
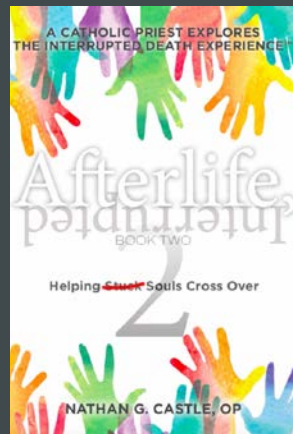
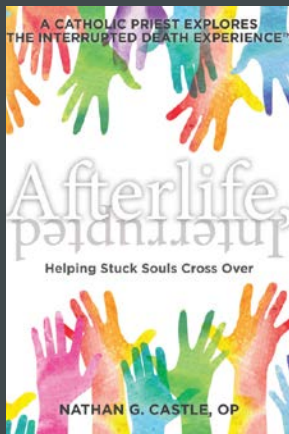
EV: Absolutely. And for those of you listening or watching, thank you for being with us.

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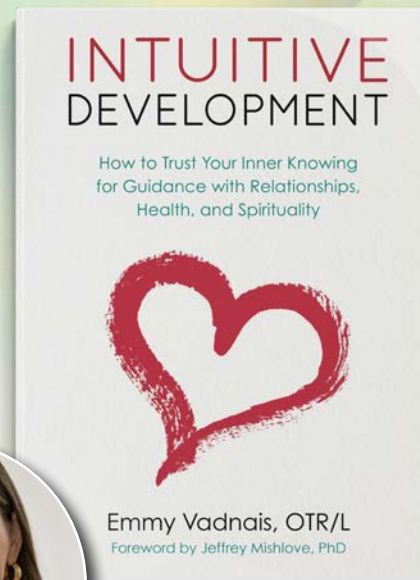



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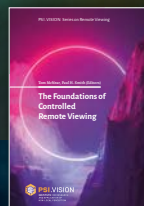
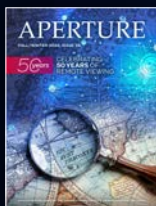
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Simon Duan

Simon Duan came from China to the UK to study in the 1980s. After receiving a PhD in Materials Science from Cambridge University, he worked for many years in research and development, technology commercialization and management consultancy in both the UK and China. He has long-standing interests in paranormal research and was past vice president of The Chinese Parapsychology Association.

Dr. Duan is the founder and CEO of Metacomputics Labs where he researches a post-materialism paradigm that unifies consciousness, mind and matter. The new paradigm is based on

the simulation hypothesis which models the universe as the processing output of the computation. Metacomputics theoretical framework postulates that a nonphysical computer that is made by, of, with and from metaconsciousness exists in platonic realm of Forms. The perceived phenomenological reality is rendered by the Platonic computer.

In collaboration with researchers around the world, Metacomputics is being applied to spiritual and personal development, innovative healing and healthcare practice, metaverse and artificial intelligence.





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PARAPSYCHOLOGY IN CHINA

JM: Hello and welcome. I'm Jeffrey Mishlove. Our topic today is parapsychology in China. My guest is Simon Duan who came from China to the United Kingdom to study in the 1980s where he received a PhD degree in material science from Cambridge University. He is a past vice president of the Chinese Parapsychology Association. He is also founder and CEO of Metacomputics Labs, researching a post-materialist paradigm that unifies consciousness, mind, and matter and has developed the hypothesis known as platonic computation. Simon is in the UK. In fact, he works for the UK government. Now, I'll switch over to the internet video. Welcome, Simon. I'm very happy to be with you today.

SD: Thank you, Jeff, for having me. It's a great channel. It's one of my favorite channels, so it's a great honor to be with you today.

JM: I'm honored to be with you because, amongst other things, in our discussion today you are a representative for the most populous country on Earth, a country that has a very long history in understanding and integrating the paranormal. To my knowledge, most Westerners, even those with a deep interest in parapsychology, are unaware of what has been happening in China during your lifetime.

SD: Yes, there has been a lot happening, actually, particularly in the 1980s and 1990s. You also men-

tioned that China has a history of lots of psi. That is very true. If you look at the history books, there are lots of records of psi and the paranormal. There are also even engravings on a big stone, for example, the story of how psi is observed and discovered. The history of China is full of psi, actually.

One of the mountains is a famous tourist mountain. If you have a chance, you should go there. It's called Lushan Mountain in Jiangxi Province. At the top of the mountain is a huge stone engraving commissioned by the first emperor of the Ming Dynasty [Zhu Yuanzhang]. It's huge. It's four meters tall and nearly two meters wide. It's a big stone with pavilions. On that engraving is a story of how a psychic helped the emperor to seize power, actually. He was walking on the street and one day a beggar, a crazy beggar, approached him and said, "I can help you seize power," to overturn the previ-



Lushan Mountain Pavilion



ous dynasty. In order to test him, he actually locked him up in a room for many days without food and water, to see whether it's true. After that, he built a big pot to put him into the pot to boil him, to see whether he survives. [Laughter]

Obviously, he survived. He gave him a lot of advice and was even involved in some key battles to help him. For example, to create wind for his fleet so that his fleet can arrive at the right time for a key battle. When Mr. Zhu was ill, he sent some medicines to give him a lot of power, a lot of energy to help him. That's why he made a big stone engraving. It's a very nice story, actually.

JM: He would be a cultural hero in China today.

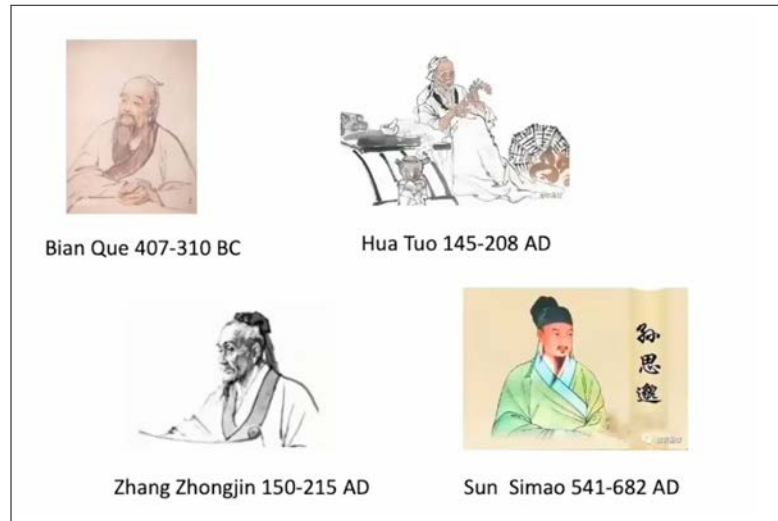
SD: Yes, that's right. But, no one actually mentions that. I never heard of this story until I went to the mountains to see the engraving in the big stone. Then I realized that he was treated as very special. He disappeared after he seized power and the emperor couldn't find him anymore.

JM: Now, the Ming Dynasty, can you give me a date for that in the western calendar? When would that have occurred?

SD: Probably 600 years ago.

JM: Relatively recently in Chinese history.

SD: That's right, relatively recent. But there's all sorts of stories with psychic people and stories of how they help people, and lots of healing stories, of course, in Chinese medicine. The history of Chinese medicine is also filled with psi. If you look into the history of Chinese medicine, all the legendary famous medicine men in China are psychic peo-



ple. They can see through your body, they can see through your organs like an x-ray, and they can even remove a tumor by psychic power.

Even the properties of herbal medicine were discovered by psychic people communicating with the plant so that they know which herbs have which properties. They classify the herbs into five different properties like wood, water, fire, [metal], and earth. Some of the properties can overcome the other properties and some enhance other properties. It depends whether the observed body lacks certain elements. They can adjust the medication to help you. There's a lot of psi involved in Chinese history.

JM: These medical practitioners were obviously highly psychic and the five element system, the acupuncture system, are all very, very ancient. Not only are they ancient, but they've stood the test of time because they're still being practiced.

SD: Yes, they are still being practiced. If you have an illness, you have a choice: go to a Chinese medicine hospital or a Western medicine hospital. You have two choices. For urgent treatment, if you need an operation, people normally opt for Western medicine. For longer-term chronic diseases, they like to try Chinese medicine first. So they have choices.

JM: In China you have this whole system of acupuncture meridians, which to my knowledge have never been observed using any of our x-ray equipment or medical scanners of different types. It's an intuitive system.



been a decline for the last hundred years in Chinese culture. The bottom of the decline was during the Cultural Revolution, during Mao [Zedong's] time. He basically overturned everything about Chinese traditional culture.

SD: It's an intuitive system from our point of view. But for psychic people it's visible. It's a reality to them. They can see the aura with their third eye or mind eye. They can actually see the auras and see the qi energy flowing. So, it's not that intuitive. It's quite objective to them because they can actually observe it with their third eye.

JM: The very idea of the third eye is one that has yet to be acknowledged in Western culture, but what you're suggesting is that in Chinese culture they didn't have a problem with that.

SD: Traditionally they never had a problem. But in the recent couple of hundred years, it has been treated as a superstition. At the end of the 19th century, beginning of the 20th century, China had a war with Britain, the Opium War, and China was defeated badly, and also had a war with Japan. China was also defeated at the turn of the 19th century. Chinese intellectuals have been humiliated very much. They think traditional Chinese culture hinders modernization and that science and technology is the way to go. Not the five elements, not the qi energy. It doesn't work in modern society. That's why they suggest promoting science and technology, like Japan did.

They really suppress the Chinese culture very much. The intellectuals promote science and technology, including democracy as well. There has

JM: One of the things I understood about the Cultural Revolution, and correct me if I'm wrong, is that they brought back some of the traditional healing practices like acupuncture. At least it came to Western attention, I think, during the Cultural Revolution, during President Nixon's visit to China.

SD: Yes, that's right. There was limited promotion. Acupuncture was one of the things they showed Nixon when he was in China. It does work. It was used quite a lot during that time. My mom had a major operation under acupuncture anesthetic. So, it does work. It was promoted a little bit. But theories about qi energy or psychic power were never mentioned.

JM: I guess there's a cultural confusion where they want to honor their traditions and at the same time they want to import Western technology. It must have created a certain cognitive dissonance.

SD: That's true. There was a lot of confusion. In school they only teach Marxism, Maoism, science and technology. Nothing about psi, nothing about the traditional philosophy system. They treat it as a superstition.

JM: After Mao's death, as I understand—I believe that was 1976—things began to change.

Book Cover: Chinese child
reads characters with his ear

SD: Mao died in 1976. There were a few years of confusion and people didn't know what to do. There was a power turnover as well. Then in 1979 a child was discovered to have the power to read characters with his ear. The child was called Tang Yu. A newspaper published an article about this child. Basically, you could write some characters onto a piece of paper, you could fold the paper and he could put that paper into his ear and he could tell what's inside. This article actually triggered a lot of interest. People started to try. Some adults tried it with their children: "Can you do that too?" Many children discovered that they could do it also. So, there was widespread interest. You can imagine after decades of suppression, you are told what to think, what to see, what to experience, and then suddenly something new. This triggered widespread interest in China. Lots of children all over China claim they can also do it. There's a lot of interest from researchers to see, "Is this true or not? Who can do this? What else can they do?" This started widespread interest and a lot of researchers got involved. In the heyday of psychic research, more than 100 universities in China got involved in this.

JM: That's way more than we've had in the United States. I think even at the peak of interest in the 1970s or so, I very much doubt that there were programs at 100 universities. If you combine the United States and Europe together, I don't think it's ever been 100 universities.

SD: There's also a dedicated journal to publish research papers. So there's an outlet for research results. People study not only the children, they study Qigong practitioners. I don't know whether you're familiar with Qigong. Qigong is a kind of practice



of the qi energy. To me, it's a secular form of Taoism. Taoism is a traditional Chinese spiritual practice. They have strict rules and so on. They have lineages. But the secular form of

that is basically health keeping, to achieve freedom from disease or even physical immortality. They think that's possible by practicing qi. It does work for healing. Instead of using healers to heal yourself, if you can practice the qi energy yourself, you can heal yourself and lots of people get healed. There was widespread Qigong practice as well during the 1980s and 1990s. Also, there was a major proponent from the government. His name was Qian Xuesen (1911–2009). He used to be a professor at MIT. He was a rocket scientist.

JM: I have seen a movie about him once on a United Airlines international flight. I think it was produced in China. He was considered a great Chinese hero because he brought rocketry to China from the United States. He studied in the US but he was patriotic to the Chinese government and went over there and helped them develop—also with help I think from the Russians—very large powerful rockets.

SD: Yes, that's right. He came back from MIT and he led the Chinese missile program, or rocket program. He was really keen to promote psi research in China. He coined the term somatic science, which he defined as the combination of Chinese medicine, Qigong practice and psychic power. He grouped these three into the term somatic science. He thinks somatic science is the Everest



Movie Poster
Hsue Shen Tsien

Simon Duan: Parapsychology in China

of science. It's going to trigger a second Renaissance of humanity. He reached a second minister level in China in a defense-related ministry. He founded a research institute called 507 Research Institute. Under his leadership, he goes to the institute every week to talk about psi. He wrote a book as well about psi research, about somatic science. He's really a big proponent of psi research in China. There was a heyday under his leadership.

JM: I explained to you that back in 1986 I met a Chinese physicist who had come to the United States. Professor Hsu was his name. He actually lived in my home for a few weeks. He explained to me that in China, at that time, there was a young child who had the ability to take an egg in his hand and pass it right through an aluminum canister. Then they would open the canister, which was sealed, and the egg would be inside of it. Professor Hsu's job was to make measurements using a device called a wire chamber, which was capable of detecting very, very high frequency signals in the microhertz range. He noticed there were spikes in the microhertz signals just as the egg was passing through the canister at that time. I've read other stories from this era in which children could impress their thoughts on photographs. I think they combined it with clairvoyant remote viewing. They would put a target inside of an envelope with some photographic film, and when the child could identify what the sealed target was, they also discovered the photographic film became fogged up.

SD: Yes, that's right. There were all sorts of instruments and measurements being developed during that time by various university researchers. Part of the work is also to detect the qi energy, measure the qi energy, which is not easy, but a lot of effort has been spent to detect the qi energy. Also, you mentioned photography. They could actually transfer the image in the mind onto polarized film, or ordinary film, during that time.

JM: I gather that work began around the same time. But there was a period in which, if I understand correctly, the parapsychology research became suppressed again after sometime in the 1980s or 1990s because of the prominence of Qigong, that it was a threat to the government.

SD: That's right. During the 1990s, there was widespread Qigong practice. You're talking about probably over 100 million people participating. So many Qigong masters came out. They gathered big crowds and followers because of the health benefit. They can teach people to heal. Some masters can heal a lot of people themselves. They attract a lot of disciples. Some of those organizations became big, became huge, you're talking about hundreds of thousands of followers. They become too powerful because they have devotees, and whatever they say,



Falun Gong



people will listen. Some of them even have political ideas and their own political agenda, which is not tolerated by the government. In 1999 Qigong was banned.

JM: All Qigong?

SD: Yes, that's right. Well, at least the organized Qigong practice.

JM: We've all, I think, heard of the Falun Gong organization that was banned, but that meant all other Qigong teachers who had followers were also prohibited?

SD: That's correct. All the organized Qigong practices are banned. In the heyday of Qigong there were more than 20 Qigong magazines in China. They published Qigong practice, published different ways to practice in Qigong, and they also included some psychic powers developed through Qigong practice. When you practice qi you actually elevate yourself above the physical and you have access to a non-physical realm eventually. Once that happens, you develop psychic power automatically. It's like a byproduct. In a way, Qigong practice and Taoism is a kind of systematic training of obtaining and acquiring psychic power. Many magazines were also stopped in 1990. The psi magazines and the paranormal magazines have also been stopped.

JM: This was considered contrary to Marxist ideology. Is that why you think they were so strongly suppressive of all these movements?

SD: It's mainly because of organization, and ideology is also a part of that. Ideological conflicts, as always, carry on. Even Mr. Qian has a lot of oppo-



nents within the government because of ideology. But the main reason to ban organized Qigong practice is the organization of people, which is threatening. As I mentioned before, there are a lot of stories in Chinese history. The revolution [included] the involvement of psychic people. Some of the rebellions were actually led by psychic people, and some were assisted by psychic people. So, it's kind of threatening. That's why it cannot be tolerated.

JM: But I gather now—that was in 1999, this major crackdown—things have started to open up again, somewhat.

SD: The psi research itself was never recovered. A lot of researchers no longer carry on research. They do other subjects. Part of that is also funding. There has never been funding. People do research purely driven by their personal interests. There has never been any funding, apart from the 507 Institute, which was government funded and organized by Qian. But other universities were probably given time to do it, but there's never funding.

JM: When you say 100 universities back in the 1970s, most of that was without funding.

SD: Without funding. Probably the time was covered. They were allowed to spend some time to do



it. But there was never proper funding for them. It was purely driven by curiosity and interest.

JM: That would be comparable to the United States and Western Europe as well. People who are in universities who have a personal interest, they would join the Society for Psychical Research or the Parapsychological Association and take a great interest in the field and conduct research using their own funds to do it and sometimes publish. I think that's about the same as in this country.

SD: Most of the researchers are physicists, actually. I can't recall any psychologist involved in this. They don't even have a parapsychology subject as a discipline. It's normally physicists and chemists and engineers. They are driven by their curiosity to do this kind of research.

JM: You were vice president of the Chinese Parapsychology Association. Can you talk about that organization and its standing?

SD: After 1999 there hasn't been a lot of interest in psi research in China. There are only a couple of dozen people still doing research. Most of them are actually retired and they choose to spend their retirement time doing psi research. They have a passion and they don't have any other duties. So, those kinds of people carry on. But younger researchers,

they no longer do it. There are only probably two dozen researchers that carry on. Many of them are in their 70s and 80s now. I actually got involved in this in the early 2000s. At that time, the heyday was gone. Only a few researchers carry on. That's the time I joined and got involved. Can I tell you the reason I got involved in this?

JM: Of course, yes.

SD: In the early 2000s, my wisdom tooth started to [act up]. I was traveling in China on business. It became so painful that I went to the hospital and they said, "This is quite complicated. You need general anesthetic." I thought, oh, this is big. At that time, one of my friends told me, "Why don't you go to this place?" I said, "What place?" He said, "Oh, he does a fantastic job taking teeth out of people." So I went. It's a small place in the suburbs of Beijing. When I went there, I saw people actually popping their teeth out from their mouths. On the wall of the clinic there are so many pictures of celebrities and officials and even members of the Chinese Communist Party, the Politburo, that went there to have their teeth taken out. I thought, oh, this is encouraging. He's doing this business.

What he did was, he actually just used his tweezers to take my tooth out. Actually, he took two. The other one was not painful, but he said it might cause a problem later on. He took both of my wisdom teeth out at the time. Not much pain and no anesthetic, no blood clotting injection. I felt a bit uncomfortable, but nothing very painful. Then we went to lunch together. I became really curious. I asked during lunch, "What actually happened? What the hell did you do to me?" He said, "I have an incantation." Is that the right word? Incantation?





Book cover "A Hundred Thousand Whys"

JM: Or mantra?

SD: Yeah, a mantra. He said, "I have a five syllable incantation. That's what I use to take people's teeth out." So, I became really curious. I

have always been a very curious person. From my childhood, I've always been curious. In my childhood, my favorite book was a Chinese book called *A Hundred Thousand Whys*. It's a popular science book: "Ask why." *A Hundred Thousand Whys*. That was my favorite book. I have a lot of curiosity to ask *why* this happens. This puzzled me for many years. This is the start of my journey into parapsychology and paranormal research. From that point I started to look for other phenomena. At the time, my work brought me to China regularly. I spent a fair bit of time in China. In my day job, almost all my time is spent looking for weird people, looking for weird phenomena. It has been a very fascinating journey for me. Of course, I got involved as well on the research side. But the majority of my time is actually spent on field research looking for those people and seeing what they can do, what fascinates me.

What I discovered is that the paranormal is so diverse. The phenomena is so diverse. Normally we classify psi as ESP or PK, as two big categories. I don't think that's enough. You need a different classification because you cover different phenomena. I actually developed my own classification alongside the two main cate-

gories. I classified the paranormal phenomena I discovered and I experienced as physical, chemical, biological, energetic, and informational. Do I have an opportunity to talk a bit about some of the examples I have encountered?

JM: I know you have many examples and of course we want to get into some of your theoretical work. But I'd like to talk about Sun Chulin and the people who have been researching her because she seems like an extraordinary psychic talent who has had a major influence and still does today, for all I know.

SD: That's correct. Sun Chulin is one of the stars of psi research in China. There are a few stars and she's one of those stars because she's so cooperative. She actually discovered by herself [that she had] psi ability from a very young age, like five years old. When she was discovered by the researchers, she was working in the university library as a librarian. One of the researchers is a geochemist and his name is Sheng Jinchuan. He was already quite established in his field. He published papers in *Nature*. He discovered some crystal structures of minerals, and he got involved in psi research. They



Sun Chulin





both worked together probably for more than 15 years and they produced some fantastic results. Because he's a professional researcher, a scientist, he knows about controls, about how to do experiments properly. A lot of his experiments are actually quite well controlled, reputable research results.

Sun Chulin, during that time, developed a lot of new abilities during her career as a psi subject working with Professor Sheng. There are lots of things she can do in terms of the paranormal. For example, interaction with the biosystem. Seeds: she can make it germinate in 10 minutes. She puts it in her hands and the seeds can germinate. Also, a green apple can ripen into a red apple in her hand. She does it routinely. There's a lot of psychokinesis work she can do. She can turn the blade of the radiometer. The radiometer was invented by William Crookes, our past president of SPR¹ in the UK. It's a vacuum tube with the blades inside which turn when you shine light onto it. Sun can actually turn it backwards with her mind. If she can concentrate her mind, she can turn the blades backwards, which is not possible according to physics.

JM: When did the research with her begin?

SD: In the mid-1980s.

JM: In the mid-1980s. In spite of the suppression, she is still active.

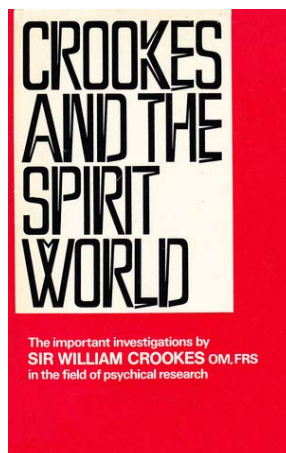
SD: I don't think Professor Sheng was doing any more after the crackdown in 1999. But Sun has been involved in some training of kids to do all sorts of things, including materialization of herbal medicine. Materialization of herbal medicine is one of her favorite tricks.

JM: There's an interesting confluence of psychokinetic ability of some sort, or perhaps spiritualistic powers, with ancient Chinese culture.

SD: She has been able to do materialization of Chinese herbal medicine. That herbal medicine can be used to treat patients, so that medicine was produced for the patients in front of her from nowhere. That's quite impressive. Of course, the normal things like metal bendings and so on, that's easy for her. She can pass solid objects through a solid wall to another container. There's a lot of controlled experiments done on that one as well.

JM: And psychic photography?

SD: Yes, thoughtography. She was the first in China actually to perform thoughtography. Together with Professor Sheng, they produced hundreds of photos. Typically, at that time in the 1980s and 1990s, they used polarized film. Actually, without a camera. Initially, she could just place her hand onto the film and transfer her mind image onto the film. What-



1 Society for Psychical Research



A graphic provided by Dr. Duan
of his classification system.

ever she can visualize in her mind vision, she can bring that vision onto the film. There's hundreds of different photos with different things which she perceives in her vision.

JM: I think the amazing thing that I've heard from your earlier report is that she has been accepted into the educational system and different schools in China work with her to teach young children to do this.

SD: That's true. I mentioned the diminishing research efforts compared with the heyday. There's still a few, a dozen researchers doing this at the end of the 1990s. At the same time, at the beginning of the early 2000s, there was an increasing number of training facilities starting to build up. You have one side declining on the research side and the other side is increasing on the training [side], especially for ESP training.

JM: Like yin and yang.

SD: That's right, yes. A lot of research results from the research community have been transferred into the training community. There are two communities. They don't always work together, but a lot of training methods developed during the 1980s and 1990s by the research community... It's like a technology transfer. They are transferred into the training facility. Training has become a kind of commercial activity. Since the early 2000s, there has been a steady increase in ESP training for young school children in China. Many parents send their children to those training facilities as an extracurricular activity, as a means to help their kids

Classification of Psi phenomena

1. **Physical** – bending metal, moving objects, passing objects through solid barrier, teleport, marking/drilling objects, breaking/restoring broken objects, magnetising metals, altering instrument reading.....
2. **Chemical** – altering smell of substance, colour of water, flavour of alcohol.....
3. **Biological** – speeding up germination of seeds, ripping fruits, impacting on micro bio and bacteria, stopping breathing for extended time, removing tumour.....
4. **Energetic** – using qi energy to heat/cool body, raise temperature of objects, stick objects onto body, materialising herbal medicine.....
5. **Informational** – telepathy, blind reading, solving math problem, searching/downloading information, precognition, thoughtography, UFO/alien encounter.....

to do better in school. At the moment, I think you're talking about at least 10,000 schools.

JM: 10,000 schools?

SD: 10,000 schools.

JM: That's impressive. Each school must have many, many children.

SD: Yes, that's right. You're talking about hundreds of thousands of children going through this. Some have become quite big. One of the schools that got closed down a couple of years ago, they have more than 300 franchises. It's a big operation. There are a lot of children going through this. It's ironic because in the mainstream media they're still talking about this as fake, that this is not possible. According to science, this is not possible. Even on TV programs, they have experts, scientists, neuroscientists, talking about how vision works and how light photons get into the retina and produce images. So therefore, this is not possible. This must be fake. Despite a lot of those kinds of propaganda, so-called popular science, there are still so many



parents sending their children into these kinds of activities and schools.

JM: I gather you've witnessed it firsthand.

SD: Yes. Part of my time is actually working with children and seeing how they do it. It does actually help them to do their schoolwork. They are trained to have mind vision and they can use the mind vision as an information storage device. They can store the photograph of each page of a book. They have different stages of training.

They normally start with color cards. You have different color cards and you blindfold the children and ask them to see which card is which color. Gradually, they develop a color into their vision. Then they can see the card itself without the physical eye. The next stage is to write a character, write a symbol on a piece of paper. Again, blindfolded. They can recognize, they can get the information, they can get the image of the character. The next stage is photographic memory. They can photograph whatever appeared in their vision and store it. They can photograph each page of the book. Initially, they can look at the book and they can photograph the page into the book. They can retrieve this page whenever they want.

Then the next stage, they don't even need to spend time photographing. They can just flip the book, like that. All the pages will be in their mind vision. If you ask them, "Can you tell me what's on page 500?" they can tell you. They can read it backwards. It's not a memory, it's a photograph. It's an image of all the pages that they can retrieve. The next stage, they don't have to even open a book. They can do that remotely. Some advanced children can actually retrieve the content of a book from the library, which they don't possess.

The next stage is actually to access a non-physical teacher, a non-physical tutor, for example. Whatever skills you want to learn, you can create a tutor in your mind vision. You can interact with that tutor, and that tutor can tutor you, whatever subject you want. For example, if you want to improve your piano lessons, you can get Chopin to come to teach you, to correct you. If you want to improve your golf playing, for example, you can get Tiger Woods to come. It's not only the dead people. You can access a non-physical version of living people. If they want to learn parapsychology, for example, they can get a non-physical Jeffrey Mishlove to teach them. That non-physical Jeff is much more intelligent. Much more wise. They know what the children need to do. They know the level of the children. That's an advanced stage.

Also, they can create more time. That mind vision is another world. That world has a different clock. In the physical level of the universe, you have one hour. In a different level of that non-physical world, you can have eight hours. So, they have a lot more time to learn.

JM: It's all very impressive. I guess it also entails projecting their mental images onto both Polaroid film, and I think you mentioned, onto the memory of an iPhone.

SD: Yes, that's a new thing because nowadays everybody has a cell phone. Some of the kids are able to bring their mind vision, mind image into the memory card, into the photographic gallery of their cell phone. This is quite exciting also.

JM: Do they need to press the shutter in order to take a picture? Or is it done strictly mentally?



SD: There's more than one way to do it. Some can just go straight into the gallery. Some need to bring a mental version of their physical mobile phone into their mental vision and press the shutter of the non-physical cell phone. There's a sort of entanglement between the non-physical version and the physical version. Once you operate the non-physical version of the cell phone, the physical version of the cell phone has it also. It's quite a strange phenomenon. I'm looking into this seriously at the moment.

Another thing they can do are complex mathematical problems by accessing a mental non-physical calculator. If they're given a complex math problem, they can just key in the math problem in their mind vision in that non-physical calculator. Then they can just read out the answer.

JM: If all of this is true, it would suggest to me that widespread training of this sort in China would mean that the Chinese will very shortly excel in many areas, whereas Western education seems to be falling behind in that regard. You'd think if there was a sort of psi war going on, it would become necessary for Western countries to begin similar training.

SD: I discovered there are Western schools also in Europe. There's a school called The See Without Eyes, and they also train people.

JM: I have heard of that, yes, in some isolated locations, I think even in Eastern Europe, but not as widespread as you seem to be describing in China.

SD: China has a big population so there are a lot of people going through it. Even though it's still a very small percentage of people, you're talking about



large numbers. It's quite interesting. On one side, you have declining research, on the other side is training and industrialization of the psi-ESP phenomena. In a way, it's proving that it's valid. There are so many parents that are buying it. They're paying a lot of money, actually. Those courses are not cheap. They're paying a lot of money. There's so many parents who come through and they stay for so many years. That actually gave me a lot of confidence. There's something in this. Although, the research effort never actually proved this scientifically. That's another thing. That's another reason why it's diminishing, because a lot of formal validation has failed in China. It's never been proven scientifically.

JM: You'd think it would be a huge research opportunity.

SD: It is a huge research opportunity, but I also realize the difficulties in research. A lot of efforts in the research community in China have been trying to prove it, and they all failed.

JM: I see, so there have been research efforts.

SD: There were research efforts before the training. The training community is not interested in research. They're just interested in keeping their customers satisfied and keeping parents happy. That's



all they need to do. Whereas the research community has been trying to prove it, even in the heyday, in the 1980s and 1990s, and they've never been [able to] prove it.

JM: Except you've talked about Sun Chulin, who seems to be a bridge between these two worlds, who was researched.

SD: Yes. Again, it's researched in a sort of isolated place, in the lab of Professor Sheng. She [Sun Chulin] couldn't do it sometimes in a formal setting, in a scientific lab. Also, a lot of psychics are even worse than that. They were found to be doing magic tricks. There were major setbacks in the research community before the end of 1999. There were several major efforts. For example, the children. Children have always been heavily involved in research because the researchers find training children is not difficult. There have been organized efforts to prove, for example, ESP. They have a level of selections from the city level into the province level, then into the country level, where they set up the formal testing with the Chinese Academy of Science staff, and some skeptical people also. In that final stage, they all fail. They can't do it. Or even worse, they are found cheating. So, it's not easy.

JM: But I gather from your own observations, you're inclined to think that whatever is going

on is not all fake, that something real is taking place.

SD: Definitely. Although, it cannot be reproduced on demand. Some people can't accept this. A lot of researchers are disillusioned because they had setbacks, particularly if they found people are cheating. They can't accept that. But to me, I think you can't really throw the baby out with the bathwater. There's a mixture of things in this. I actually think there are deeper reasons why this fails.

I think the society at large is not ready for this. Even with existing technology, we've already made the world really messy. We have nuclear power, we have nuclear bombs at the same time. Psychic power is even more powerful. It can make society really a mess, out of order. I think there's intelligence involved in outputting the results. I think most people are not ready. They are actually designed to witness that this is not working.

JM: I agree with you, actually. I think there are sociological factors at the parapsychological level that suppress the phenomenon for deep psychological reasons.

SD: Also societal reasons. Society needs to be stable. This is a game. They have certain rules, and those rules keep society and nature in operation, in order. If you disturb it... You can disturb it locally, temporarily, but you shouldn't disturb it too much. Otherwise, it's out of order. The consequences may not be good. I think this is only for a small minority of people to research, to witness, to understand, not for at-large.

JM: I tend to agree with you, Simon. Before we close our interview, I want to give you an opportu-



nity. You brought up a few things related to your theoretical model and your different categories of psychic experience that you wanted to go over. So, let's take some time for that as well.

SD: During my involvement with paranormal research, it's been a journey of bewilderment, and also fascination at the same time. You see so many phenomena. To start with, the tooth removal. It puzzled me for many years how this can happen. From the accepted scientific discipline, it cannot be explained. Plus, more and more phenomena that I have seen, that I have witnessed because I spent so much time seeing those people, and even staying with them in their house for a few days. So, I became more and more puzzled. I needed an answer. How come this can happen?

Sometimes it's good fun, actually. Like teleportation. I experienced a fun game of teleportation. They actually make a living by betting with people. He's got a tortoise, and the game is to race with the tortoise and see who gets to the destination first. It's probably 100 meters on the ground. You start on the same line with the tortoise. You sign your name on a sticker and you stick it onto the tortoise...

JM: A tortoise, the animal.

SD: Tortoise. You start to race. You're like Achilles. There's a tortoise with your name on the sticker. You start to walk. Of course, gradually you can see he's still behind. You're further away. Then, when you reach the destination you find the tortoise is already there, with your signature on the sticker on his back.

JM: It sounds like a magic trick.



SD: Many things sound like a magic trick, but some things cannot be tricked. It's like with some psychics, they can change the property of a material. When we drink alcohol, we say gānbēi, which means, "everything is finished." You empty the wine glass. He said, "Oh, these are not empty glasses. You need to eat the glasses as well." That's what he does. He drinks the wine and he eats the glass as well, the wine glass. He said, "This is a real finish." He just chews them like crisps. [Laughter]

JM: I think they make wine glasses that are edible, but I gather you're talking about a real wine glass. You're talking about something that most people will refuse to believe, something that we call high strangeness. I'm pretty familiar with high strangeness, and I understand it goes on, but as you pointed out earlier, most people are not prepared to accept it.

SD: No. You can bring your own glasses, and you can bring nails. You can sometimes bring razor blades. He can eat them. I asked him, "How can you eat those?" He actually told me, "As long as you don't see this as a razor blade." That's quite profound. I realized something. In his world, this is not a blade. This is something else. They live in a different reality.

I learned a lot from interacting with those people.

Also some controlled experiments, like teleportation again... There's a gentleman—he makes a living by doing this—every time we use him, he has to bring some money back to his wife. That's how he is allowed to go out. We brought him to a prop lab in Beijing, and we stripped him out, stripped everything out including the underwear, and locked him in a room. This is as good a control as we can do. He can teleport some money, some banknotes, into the room.

JM: Into the room where he is.

SD: Into the room where he is.

JM: So he can bring it home to his wife.

SD: We have to pay him. He said the money he teleported cannot be used, and in a few days it will disappear again, according to him. We actually did some controlled experiments. We asked him to teleport GPS. Nowadays GPS is quite cheap, and he can make it disappear, and we can track where it is. It can be hundreds of miles away.

JM: I know you probably have many more stories, and I'd love to bring you back so we can talk much more, because it's important to let our viewers know that you actually have developed a theoretical model that's consistent with contemporary, what can I say, leading-edge thought that might explain this kind of phenomena that is otherwise completely unbelievable.

SD: Yes. Before I get to this, can I mention one more thing?

JM: Of course.

SD: I think this is worth mentioning, because this is a unique piece of work. It has to do with UFO encounters. Of course, there are so many UFO encounters, even in history, even in ancient times, you already have records of UFO encounters. But this person, I visited him in the early 2000s, he actually spent 23 years communicating with aliens, and he had written lots of notes. A small percentage of those notes have been published as a book describing different alien planets. At the moment, there's a set of books published which describe 55 alien planets, with all the details. Every planet is different. They have different cosmology: some have four seasons, some have three seasons, some orbit like a figure eight, some like a perfect circle. They have different geography, different vegetation, different housing, some housings are made of crystals, and different looks, of course.

They have all sorts of looks, but from these 55 planets' people, I think only one or two look like humans. Most of them admire the Earth's humans because we are so beautiful. Most of them are more ugly than us. Of course they have different lives, different societies, and different cultures. Some societies are democracies, some are dictatorships, and some leaders are elected, some are generated by computers. Computers decide who is going to be the next leader. Different food, different transportation. It's so diverse. It's very systematic in the details of all the different planets, and different clocks [time] in those planets.

This also inspired me to develop my own theory. In my theory, the cosmos is a multiverse, and all the parallel universes are a product of computation. There's a transcendental computer. It's not physical, it's a transcendental computer which op-



erates at a different clock. At each different clock speed, it produces a reality, a virtual reality. The physical universe is only one of many parallel universes, and each parallel universe is operating at a different clock speed, and therefore they have different vibration frequencies.

By tuning into different vibration frequencies—this is what the UFO encounter people told me—he needs to tune into different vibration frequencies, then he can communicate with that level of being. So, it's a multiverse produced by a computer operating at a different clock speed, and our universe is physical because we have a set of rules which produce physics. Other universes don't necessarily have the same set of rules, and they don't necessarily have the same data set. That's why there's so much diversity in the universe, at a different level, and even at the same level in different worlds. It's like a different game. You play a different game in a different environment. You follow different rule sets.

JM: I know there are a lot of serious thinkers who talk about the simulation hypothesis. Nick Bostrom, for example, I think he's an Oxford philosopher, has written about this very seriously in the

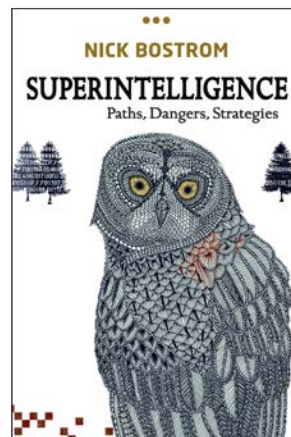
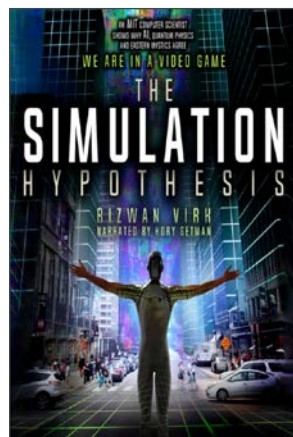
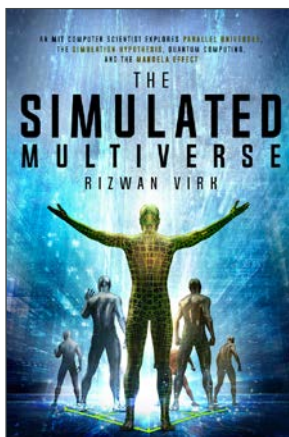


academic literature. I've done several interviews on the simulation hypothesis. I think the uniqueness of your particular approach is, you called it a transcendental computer. I think in other works you've described it as a platonic computer.

SD: It is, yes. I call it a platonic computer because "transcendental computer" is a bit vague, and also it's too spiritual, too new-agey. If it's not a physical computer, where can it be located? It's definitely not a physical computer, because the space itself and the contents within the space are processing output of a computation. Therefore, the computer itself cannot be in a space. It has to be outside of space. That's why I think it has to be transcendental. But if it's transcendental, you don't know where it is.

Luckily, Plato already had a systematic approach to these problems. He called it a realm of

forms, where abstract entities exist, like numbers, like perfect geometry shapes, like abstract concepts. That's the place I located this computer, and I call it a platonic computer. Therefore, there's a philosophical backing, a philosophical grounding in my system. The





platonian computer is transcendental, it's non-physical, but it's more real. That's the reality. The reality is the data, it's the bits, it's information. Through computation, you produce this virtual reality. This virtual reality feels real, feels physical, because it has a rule set. It's called physics. All the universes are equally real, like a dream world, like a psychedelic world, like a near-death experience world. They're all real. Some experiencers say they are even more real than this physical reality.

That makes sense to me, because nowadays we are actually building another parallel universe, which we call the metaverse, which is a virtual reality world. Basically, you wear goggles of virtual reality, and you experience virtual reality. You no longer experience this reality. That's another reality, another parallel universe we produce. If you push this back, our physical eyes are also a pair of goggles. If you take these physical goggles off, you experience another level of reality, which is the third eye reality.

Our selves are actually like stacking Russian dolls. We have layers. At the moment we are adding another layer, which is virtual reality by the goggles. But we have many layers, and each layer is more real than the previous layer. So, that's my theory.

JM: Simon, this has been a wonderful discussion. We've covered so much ground from ancient history to modern computer simulation theory. I'm

delighted to have had this conversation with you. As we've discussed, I'd love to have you come back so we can explore both your theories in more depth and also more of your experiences with these remarkable people in China whom you've met.

SD: I'd love to, yes. Thank you for inviting me again. I'm sure we'll have a good time.

JM: Thank you so much for being with me today, Simon.

SD: Thank you for having me again. Thank you.

JM: For those of you who are watching or listening, thank you for being with us.

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Supporting Conversations on the Leading Edge of Knowledge and Discovery with Psychologist Jeffrey Mishlove

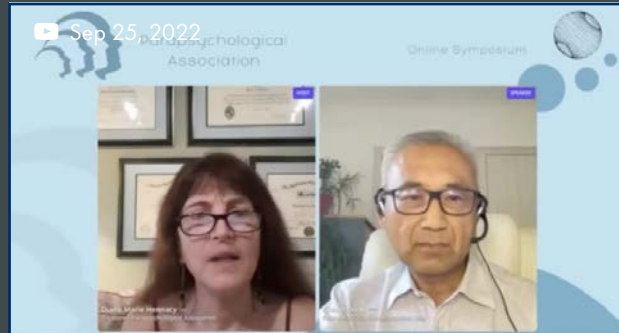


More interviews with Simon Duan



The Platonic Computer New Thinking Allowed

<https://youtu.be/WyLgeQWzIU8>



Dr. Simon Duan: The Platonic Computer the Universal Machine from which Psi is Generated

<https://youtu.be/A4YIZkskSv4>



Simon Duan – Understanding Psi by a Model that Unites Consciousness, Mind and Matter

<https://youtu.be/ONiPd8BJyvl>



During the past five decades, psychologist and parapsychologist Jeffrey Mishlove has been dialoguing with scientists, academics, experiencers, historians and mystics on the subject of life's biggest questions, the mind beyond the brain and the nature of reality. The *New Thinking Allowed Dialogues* book series, with the first title *Is There Life after Death?*, is now released and available on Amazon.



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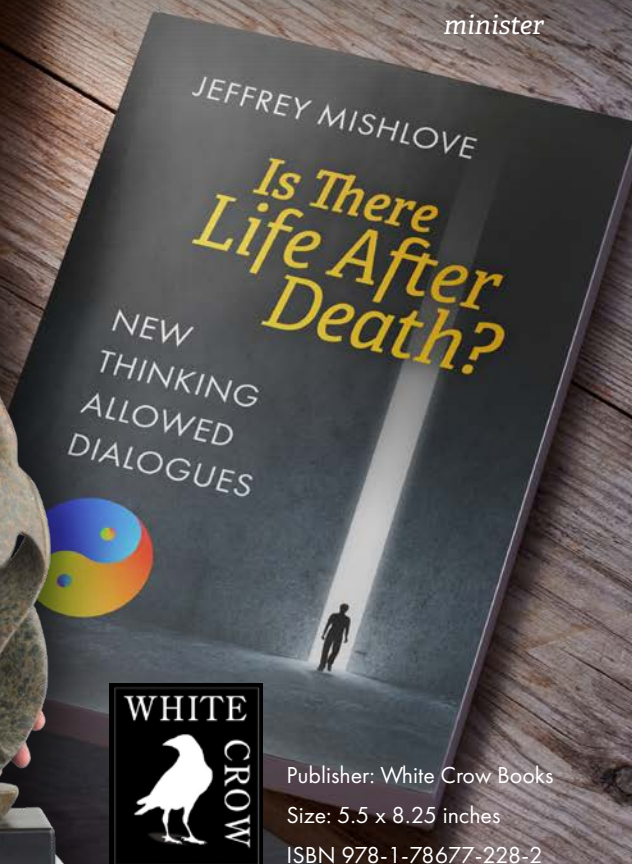
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artist and barrister



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neurosurgeon



Michael Cremo
author



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James Tunney

James Tunney left a successful academic career in law to focus on spiritual and artistic development. Having published plenty of academic articles and reports, consulted internationally, as well as presenting talks on various aspects of globalization in many countries around the world, he is now writing about Mysticism and Scientism. He has also been painting from his studio in Sweden and exhibited in several countries for more than a decade.

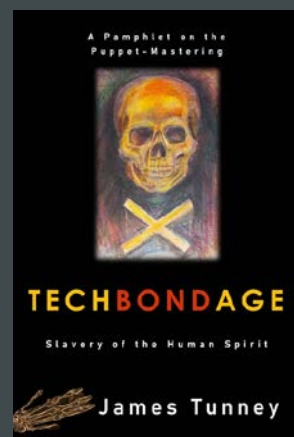
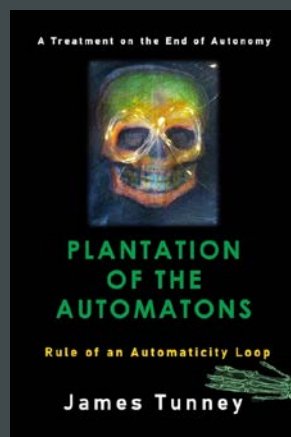
Tunney has published books on mysticism combined with poetry, a conspiracy novel and a dystopian novel. He is in the process of writing more books and aims to make a series on Mysticism & Consciousness and a series on Scientism.

His non-academic writing is in a wide range of categories, both fiction and non-fiction but although the range might appear wide in its scope, they are all linked by two themes. The first is the idea that individuals are primarily spiritual beings that must evolve and be spiritually self-aware of the nature of consciousness. The second issue flowing therefrom is this: the individual must recognize that they are prey to forces which seek to dispirit them and control their consciousness.

All his academic articles are, in one way or another, about issues associated with globalization.

His books are all united in their concern for the primacy of individual spiritual freedom of the human person and the threat of our destruction and deconstruction by the scientocracy.

Tunney's paintings can often be described as expressionistic and are almost always rich in color. With a great fascination of the figure in art he has painted many reflective portraits of known figures. Tunney says that he is convinced that painting harbours a deep inherent power that will overcome the challenges of technology and prevail over contemporary trends, and that original art has the capacity to change your surroundings and affect your perspective. His artwork is represented in private collections as far away as New Zealand and coast to coast in the US.





Original video interview on www.newthinkingallowed.org

Published to YouTube on January 29, 2023

RULE OF AN AUTOMATICITY LOOP

JM: Hello and welcome. I'm Jeffrey Mishlove. Today we'll be talking about loops and spirals. My guest is James Tunney, author of many books including *The Mystical Accord: Sutras to Suit Our Times*, *Lines for Spiritual Evolution*; *The Mystery of the Trapped Light: Mystical Thoughts in the Dark Age of Scientism*; *Empire of Scientism: The Dispiriting Conspiracy and Inevitable Tyranny of Scientocracy*; *Tech Bondage: Slavery of the Human Spirit*; *Human Entrance to Transhumanism: Machine Merger and the End of Humanity*, and most recently *Plantation of the Automatons*. James lives in Gothenburg, Sweden and now I'll switch over to the internet video. Welcome, James. It's really fine to see you once again.

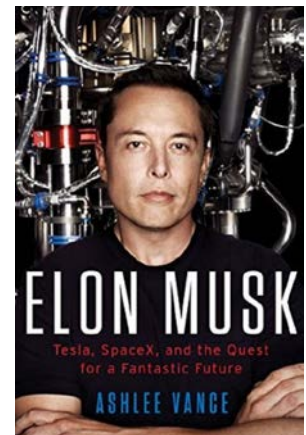
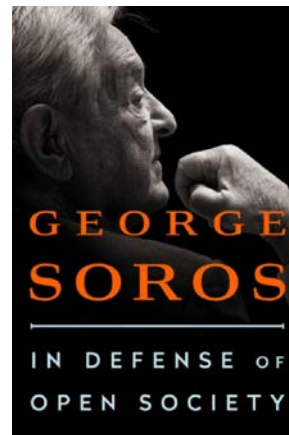
JT: Great to see you as always, Jeff. Looking forward to our conversation.

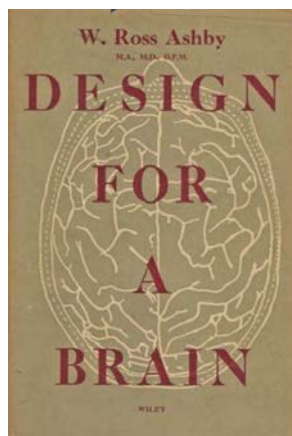
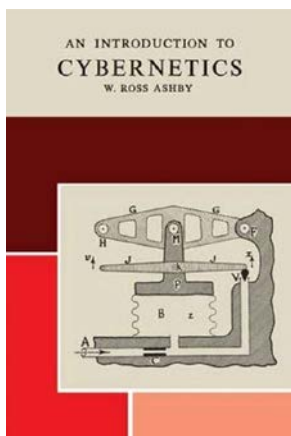
JM: We're going to dig a little more deeply into your book, *Plantation of the Automatons*. It's a very lengthy book. At the same time, it's both very scholarly and very poetic, which I think is quite a balance to achieve. You're dealing with foundational concepts like the concept of loop. It's everywhere. As you point out, our lives are surrounded by thousands of loops.

JT: Yes, Jeff. In *Plantation of the Automatons*, I developed this idea of the loop because I think we need to begin to think in different ways, in a lateral

way, because of this over-verticalization, if you like, of knowledge and the separation and putting into silos of knowledge. We have to think in a different way, in a more horizontal way. In that context, the loop is important, not only for understanding the development of the automatic world, but for understanding our nature and consciousness itself. It is already used in a range of disciplines, but I believe that it's critical.

People might think that this is overly metaphorical, but if you analyze the thinking process of people like George Soros or Elon Musk or the Chinese Communist Party, they think in terms of loops and feedback loops. That's difficult for people to understand. But when you begin to see the pervasiveness of this concept and the ubiquity, not only in practical context, but in information technology, in politics, in governance, in spirituality, in consciousness, in physics, we will see that the idea





is universal. If we begin to think in those terms, it may provide us a key to analyze better the world that we face and the challenges we face.

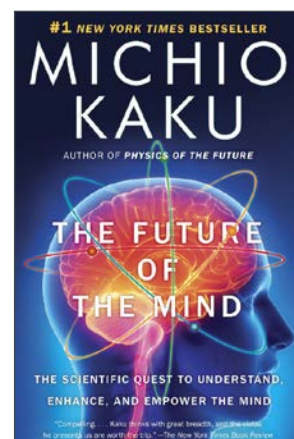
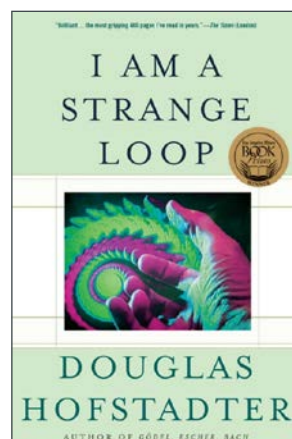
JM: As a student of consciousness, I am not in the materialist camp. But if I were, I would be very involved in the concept of loops because it does seem as if a materialist would say that consciousness itself must evolve out of feedback loops in the neurons.

JT: This is a very interesting point that you put your finger on. I know that your work, in a way, began as a process, as part of a general trend, I think, as a reaction against over-materialist behaviorism, or that's the context that I would put it in. It's an aspect of a broader dialogue and discourse within science.

But if you look back to the people that led in cybernetics, if we take it from an English perspective, and we look at Ross Ashby, he began in the 1940s to think very deeply about cybernetics. He was involved in the Ratio Club, the main center of thinking about cybernetics. He would have been involved in the war effort, and he was interested in the mind. He wrote a book called *Design for a Brain*, which I think was published in 1951–52. In that book he looks at cybernetics in relation to the mind. But early on in the book, he specifically excludes consciousness. He says this study is not about consciousness, because consciousness may

be fundamental, and it's something that scientists can't, as of yet, answer. So therefore, he left it out. That was interesting.

So, when he's talking about feedback loops, he's talking about really what a lot of the cyberneticians were interested in, how to predict and analyze human behavior, or animal behavior, as part of that left brain control mechanism and the idea of governance. If we go on to more recent times, we see that people like Michio Kaku, the physicist, he seems to have come to an idea that consciousness is *only* feedback loops. So, what has happened—and this is an argument that I have argued previously with you—is that first, science began to cut out religion, then it cut out spirit from scientific discourse. Now, it's effectively cutting out consciousness. Because in this process—and you can see it in the work in some ways of Douglas Hofstadter about strange loops—that there's a movement to take the idea of feedback loops beyond its original purpose, even within science and cybernetics and to argue that actually, there's nothing there. There's no I, there's no self, there's nothing, and to reduce it to feedback loops, so that you can quantify, or you can argue, that a light bulb or a light system has a low degree of consciousness, for example.



Now, this, for me, represents a perversion of the scientific method, and also really a failure to understand what consciousness is. In relation to the work that you do, and in relation to the expansion, or an expansive idea of consciousness, I think it's very, very important that we engage in a dialogue with some of these issues. But the problem is not with the idea of feedback loops, it's the overly reductionist, materialist, quantitative focus of feedback loops that fails to see the wider context in which feedback loops operate.

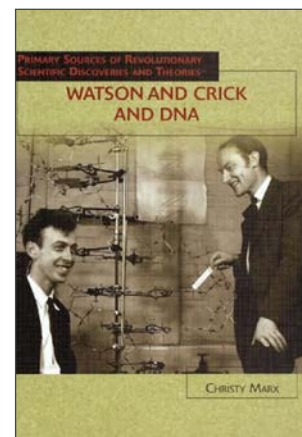
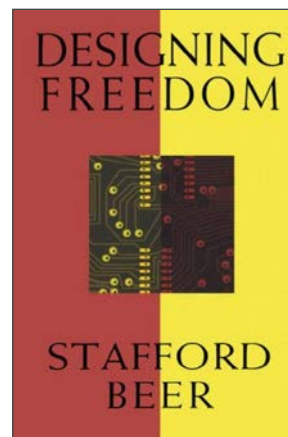
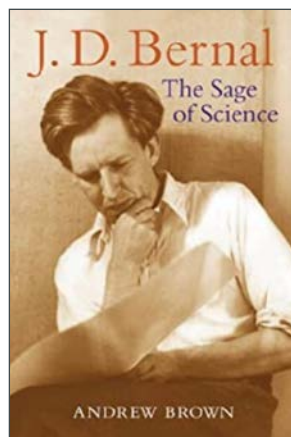
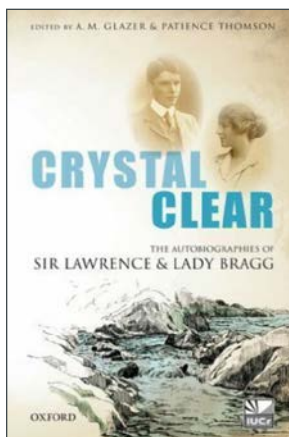
JM: We have to also bring in biology, I think, especially, of course, the famous DNA molecule and the spiral, which you suggest is also really a loop structure, ultimately. That has to do with the very fundamentals of biological identity.

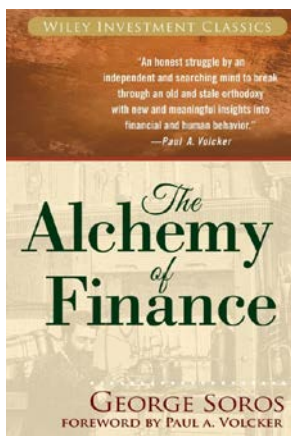
JT: Yes, there's no question that if we look at particularly the development of crystallography through the Braggs, and then through Bernal, and then through Crick and Watson, you see that the application of x-rays towards crystals led to particular answers, and led to particular solutions, and it led to the revelation of the inner structure of some of the molecules of living. We have that chirality,

that spirality at the basis, which is a kind of different aspect or a particular formation of a loop. Biology is very important in this context. The evolution of biology is really, in many ways, a study of the interaction of various loops and feedback mechanisms. That also applies in relation to the brain as far as I can see.

But the problem is that the mentality—and it's often manifest in the crystallographers—is to come to a situation where everything is explained and everything is defined in terms of structure and the container, as opposed to the content. This is the same problem that I would identify with a lot of the physicists when they're talking about consciousness. They ignore the container and they focus on the carrier to explain the system, and they ignore the substance, the essence itself that is being investigated. Or even that they lack consciousness of their own conscious involvement as a participant in this equation.

It's critical in all cybernetics that we live in a system of loops. The birth process, for example, operates as far as I've read by a series of feedback loops that causes a progression of stages to operate. So we know about that. But the problem is that there is an attempt to extrapolate from defi-





nite biological methods to a higher level of governance. Now, this is the key thing. We know that cybernetics means governance, and most of the people associated with cybernetics were in some way involved, either in the military-industrial complex or in efforts to say, how can we govern society better? If you look at the work of Stafford Beer, for example, he took those insights from biology and wanted to apply it to a total system of governance. That's where you get the language of amplification of message from the government and attenuation of response back to it. This is the language you can hear from people like Elon Musk. If you're listening intently, that's what they're talking about.

Other ideas, for example, Soros talks about reflexivity. That's a fundamental concept for him in the analysis of markets—or financial alchemy, as he calls it—how two different forces interact to each other. Of course, these things are loops. But what we have to be careful about is the objective of study of some of these issues and why they're being studied and why there's so much investment. We come to a situation where your government is telling you that they're going to invest loads of money and find out how to program your very cells like a programmable computer. I think that's the wrong direction. It's certainly not the direction which the spiritual ideas of the loop or of the spiral suggest, as people like Jill Purce wrote in a nice book about *The Mystic Spiral*. Or,

as we see in Sufism, the idea of the spiral and the movement and connection with the spiral in the transcendent sense. They're two utterly different things.

It's the reductive biological determinism that I think has been extrapolated from a left brain process and projected by the materialist method into a wider sense of governance and a wider sense that, oh well, we can govern people like that and they are after all merely animals, like other animals or machines, that we can govern by governing the loops that they operate in.

JM: It seems as if you're setting up a contrast between the power of the will, the power of the ego of individuals or perhaps institutions to control, as opposed to a sort of mystical understanding of surrender to a higher power.

JT: Yes, that's a good way of putting it, Jeff. Our conversation started off with my interest and your interest in mysticism. People then think, or have forgotten about some of those, and think that I'm only talking about dark things. I believe that the light forces and the dark forces exist. We can't just focus on either. They interact. They in some ways complement each other and in some ways contrast, but we have to recognize both of them. We're at a crucial point in human history. We're at a crossroads. We know all that.



If we go back and think of it in spiritual terms, I have argued that a lot of mystical experience comes in the form of an intervention. It comes from a sensation, a feeling, a dream, a perception and an experience of some sense of intervention into one's, if you want, normal loops of thinking. Loops, of course, are very psychological, the way we behave, repeated behavior. A loop is defined in many ways by a series of repetitions, particularly in the computing context. So, a lot of our lives are run in the automatic way as an automaton or following loops that we're comfortable with. Then suddenly an intervention happens that disturbs the viability or the idea that that loop of behavior is contained. Often that enables us to expand to a higher loop of information and interaction with a higher consciousness.

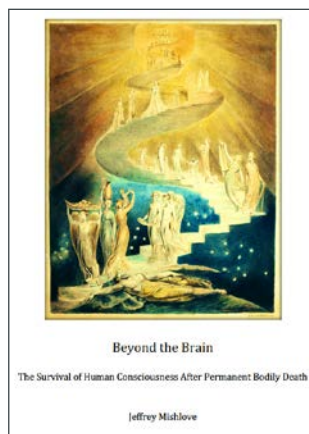
If we look back at the mystical poets of the 16th–17th century, they talked sometimes of the circle of light. The circle of light was an idea for them of connection with God—or whatever way you want to articulate that, divine consciousness, the higher consciousness—that what you were doing was trying to expand so you had a circle to the highest force. That was the nature of the relationship of the individual to the source, if you like. So there's always a danger

from a spiritual term when you circumscribe the extent of your consciousness, when you put a limit to it. I believe that those mystical interventions, or in the near-death experience, or [like] Eben Alexander, etc, the experience is showing us that there's often something outside the limitations of our cognitive coagulation of consciousness, that we fail to see what's beyond. So, in some ways we're being dragged up or allowed to go to a different loop.

Now, the person or the mystic that believes that they're in touch in some sense or can appreciate or acknowledge that there is this force—which is beyond completeness, which can't be circumscribed by mathematics, it can't be explained in the limited ways that we have, it's inevitable, it's going to be incomplete or our knowledge of it is going to be incomplete, it's the great mystery for indigenous people. By acknowledging that, then we will not be contained by smaller loops and smaller loops, which in the course of history may turn out to be very mean ones, very limiting ones, not in our own interest and not in society's interest.

The mystical journey in many senses is either breaking out of narrow loops or going on a spiral path, or as you have used in your submission in your great essay, that picture from [William] Blake

of the spiral ascent, moving up Jacob's ladder, not just as a perpendicular series of steps up, but a process of moving up. I've always believed that the spiral is a strong candidate for a fundamental symbol. When we're talking about spiral, we have to distinguish it in some ways from a loop in that, not necessarily, but it suggests moving to a higher dimension, that we can reach one axis again, but we see things or we can

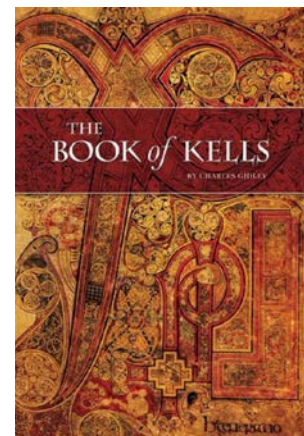
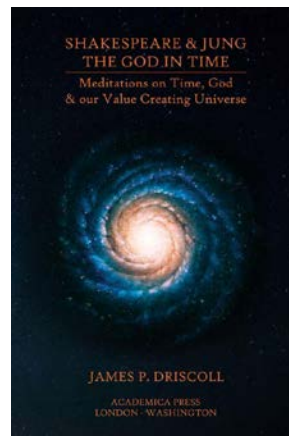


see things from a higher perspective and understand what went before, although it seems to be in the same place.

So yes, there's a strong sense of some of these ideas that pervades the mystical literature and gives us clues. Even in biology, as you've mentioned, the DNA is defined in terms of loops. I was looking at the literature on LSD and how it behaves and operates in the brain, and apparently the crystalline structure forms a kind of bond in the brain with receptors that forms a loop that determines its action. So, even on the microscopic scale we find it. This mirrors a little bit what Bernard Carr was talking about in his grand unified theory of linking the great science of the macro scale with the micro scale. He uses the ouroboros as a symbol of that.

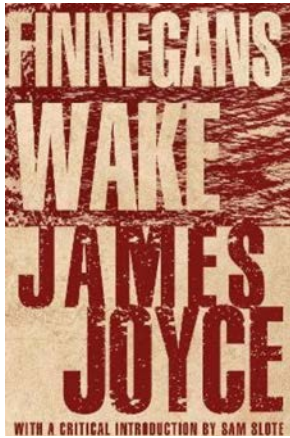
Now, I think the problem with that is—I agree with most of what he says, and he's one of the more enlightened ones because he understands about spirit and he's post-materialist—but I think that we have to not get into a situation where it's contained, although we could argue that the circle is the sacred hoop for the Native Americans and Native peoples, and represents another proper form.

JM: Since you brought up the image of the ouroboros, the snake devouring its own tail, it does remind me of an interview I did with my friend Jim Driscoll, who is a specialist in Renaissance literature. We were talking about the problem of evil. He suggested that that image of the ouroboros is actually a symbol of evil because the snake is so self-contained. Eating itself means it's not allowing any external influences to come in. It becomes sort of self-encapsulated and that's a very dangerous place.



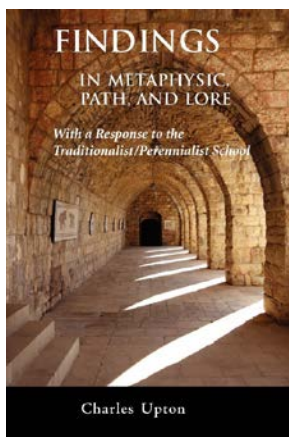
JT: That's actually what my intuition would be as well, my perception of it. Again, it depends on the context, but that's certainly a primary interpretation of its meaning for me. It's the inability of something or some force to understand that what it's attacking is of itself. That's what you always emphasize, the mystical experience and oneness and that emphasis and the failure to understand that the damage that we desire to inflict is really on ourselves. So, I think there's something in that.

Perhaps just to finish, to clarify that as well, when we think about the loop, it fits into a number of different possible bases in relation to motifs in ancient art or in archetypal form. It could be part of the thread doctrine, which is fundamental in all native traditions, the idea that the universe is woven, that everything is understood in terms of thread and associated with that is the idea of knots and interlacing. Now, this is a crucial idea that underpins a lot of Indian art. It underpins Mayan art as well and it's informed as well, very close to the rhizome or the root or the stem system, the underground networks of plants. They begin to have a correspondence, the thread and the links between the roots of plants and that's manifest in all early art. It's manifest in *The Book of Kells*, for example. There is an ouroboros type figure in one of the pages in *The Book of Kells*, but it's a lot more complex. But in that context, it's demonstrating an interconnected form in a more geometric way.



Now, *The Book of Kells* and some of the pages were critically influential on James Joyce. They influenced his thinking. When we come to *Finnegans Wake* and we have all

this interleaving, interweaving of different languages, concepts, motifs, symbols in a piece of work that refers back to that earlier tradition. James Joyce's idea, or behind that, that [Joseph] Campbell took up of the monomyth, was heavily informed by that. That's an example of a direct connection to some of these earlier theories. The problem I would identify is that these symbolic, metaphorical, artistic modalities, motifs, techniques are now being taken in a left-brain way and instantiated, materialized, and turned into webs, nets, in order to control and confine the individual without any commitment to the higher values. It's a mistaken idea of our interconnectedness. In fact, it will drive out values that exist. It will seek to subsume the individual, to exteriorize their consciousness, and ultimately to take away their free will, in my view. So, it's a mistaken direction if it's not informed by some deeper sense.



JM: I'm reminded of the Christian myth, the return of the prodigal son. It seems as if in this process of human evolution, it's necessary that we try to push this idea that the ego can conquer all. Because, for one thing, it

does lead to progress. But for another thing, it often leads to the realization that there's something deeper than ego, the return of the prodigal son, so to speak.

JT: I always liked the prodigal son. I think there's a lot of wisdom in that. There is certainly an idea that exploration is necessary in order to understand. When you have your chats with Charles Upton, for example, he hasn't been living under a rock. He can draw on the experience of having lived in a vibrant culture, therefore it gives authenticity to his work. When he's saying that he respects the traditional approach and the traditionalist approach, it has more currency in many senses because of—I'm not saying he's a prodigal son—but in the context of having had some comparators it creates that contrast. The period we're going through is creating that contrast where the value of light will become evident.

That's why I also think that it's very important for any—and I'd call them spiritual advocates, people that are advocating for spiritual consciousness—I think it's very, very important that they don't close the door on the prodigal son, that they don't do it out of their wisdom or they don't act like the first son in that context. In that sense, we have to be open to people who we believe in some sense are part of this apparatus of control or involved in these things. We can't make presumptions about that. My argument is that we should seek to persuade them and advocate for our point of view and ask and put the questions and put the discussion on the table in a way that doesn't seek to do the damage that we claim that we want to avoid.

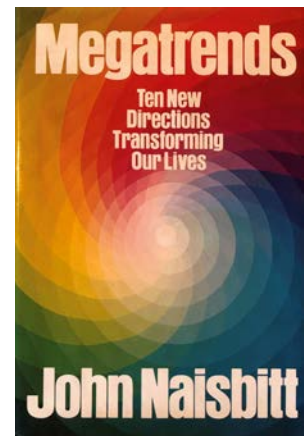
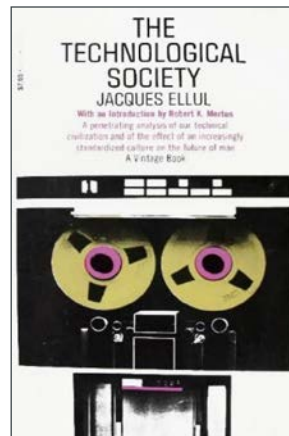
In many senses, I don't see the people that are leading these things as my enemies in that sense. I see certain policies as misguided, same as



we talked about in relation to the environment. There's more examples coming out about the Congo and cobalt and modern slavery, again in the Congo, with all they've suffered over the last hundred years and more going back to Roger Casement. That, again, suggests mistaken loops about the direction that we're going in and that we have to look at the consequences of our actions. And also, that sometimes we think we're doing good, but the loop that we're involved in is not necessarily beneficial. There may be another loop that we should be involved in.

The last point, Jeffrey. If you look at the development of automation, we have this idea of "in the loop." So, the more in the loop you are, the more control you have over a system. What Jacques Ellul said was that the nature of the technological society with technique is it drives out the organic. That means that we'll drive out the human. You won't be in the loop. You won't be in the loop driving the car. The car is going to be driven for you in a system which allows it to be driven as much as the system wants you to. But when you move out of that loop of control of your vehicle or whatever, you move into a different loop of control. We're always moving from one loop to another loop. I say be careful about moving into the loops of an electronic strait-jacket that we won't be able to recover from, which seeks to control our daily behavior often on a low level. There's loads of satellites being shot up as we speak into space to control us. It's not the direction that we want to go in, Jeff, in my view.

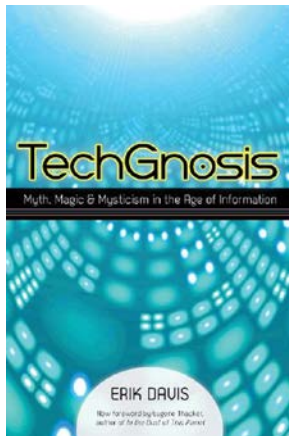
JM: I recall years ago the book *Megatrends* by John Naisbitt. He was an interesting fellow. He seemed to be very close to right-wing conservative politics and the high-tech world of the San Francisco Bay Area. He talked about a concept he called



high-tech, high-touch. For myself, that seemed like a very important concept growing up—coming of age, really not growing up—in the Silicon Valley area, the San Francisco Bay Area, where so much computer innovation was taking place. It seemed as if the very people who were at the forefront of the computer world were also in the forefront of trying to integrate an understanding of mysticism into their work.

JT: That argument is certainly made and you have the ideas of *TechGnosis*. You also have a very strong sense from the 1960s onwards that a lot of the technological people, the technological wizards, were Libertarians. This is a standard trope, argument, motif, typology associated with Silicon Valley, that they were liberating us in some way. Now, I don't necessarily see it that way. They may have had those values. A lot of people believe that technology frees us. It does in some ways. It gives us some freedoms to do things that we can't have accomplished. Ultimately, one always has to be subsumed or will always be subsumed in the bigger loop. That's what [Lewis] Mumford was talking about in the mega machine. It's the totality of the system within which this system operates.

Perhaps, for example, Friedrich Kittler, who lived in Germany, was a media theorist. In the context of discussions about the growth of automatic music, he challenged the artist and said, well, most

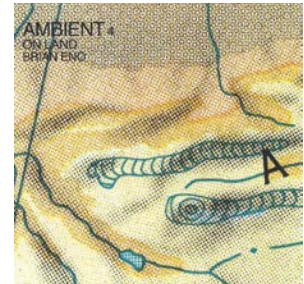


of the recording equipment that you use in Germany came from the government when it was oppressing us. Recording equipment and the music industry in many senses go together. Most electronic music, most computer music, really came out of the military-industrial complex from Bletchley Park, etc. From that, I was looking at areas like synth pop and the music of the 1970s and the 1980s, and there's some interesting things there. There's often a lot of tragedy associated with some of the great artists that were there.

In some sense, it's another example for me of what you mentioned last time we talked, the canary in the coal mine. People understand the possibilities of the technology. They use them. They artistically find some great solutions. I wonder whether there's a deeper existential despair that creeps in when they understand where the totality of the system might go. Because often, even in pop music, if you go back and look at some of the statements made by Kate Bush, for example, about

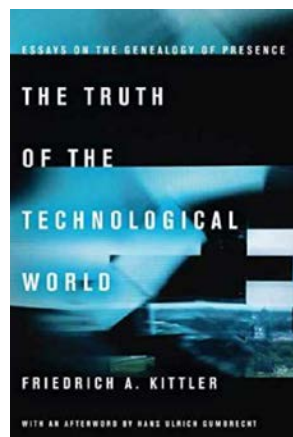
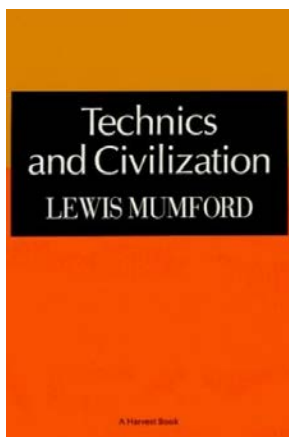
being alone with her computer, they're really prescient in relation to how our lives are today. When I heard them originally, I just did not pay attention to them, but there were some people that were acting as canaries in the coal mine saying, okay, this is the technology, this is the context, but there's a danger to it.

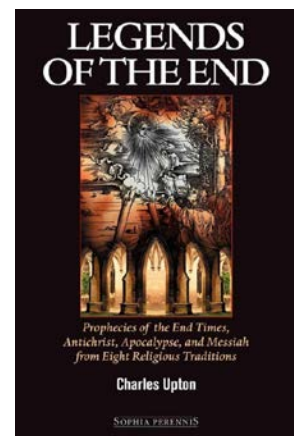
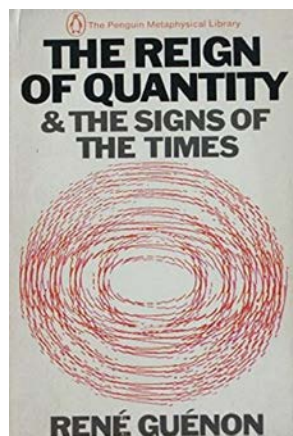
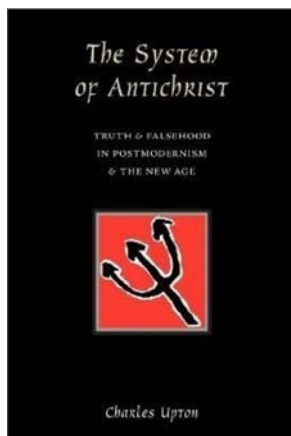
Also, if you look at the work of, say, Brian Eno, who worked with Roxy Music and with U2, developing the concept of ambient music, and music that works through loops and is kind of self-perpetuating and self-composing to a certain extent. The ambient music, you say, what do you mean by ambient? Now, for me, ambient music refers to this emerging technosphere that we're going to live in, that it is the sound of the worlds that we're going to move into. So, I don't see it in a necessarily positive way. Of course, there are a lot of interesting developments.



There's a piece of music called *Disintegration Loops*, which was finished on September 11th by an artist in New York. I think his name is [William] Basinski. That's quite interesting. It wouldn't be everyone's cup of tea, playing a loop of repeated sound as Laurie Anderson, for example, developed very popularly. It's a kind of disintegration, it's a loop that disintegrates and it produces some strange effects which sound like something living.

So, there are interesting reflections that one can come to. But unfortunately, we're talking about the future of human consciousness being integrated into this mechanical environment. It's the mechanization and the utilization of systems and





even propaganda. The propaganda now operates by a loop in computer terms. It sends out a message until it gets its result, two different structures. It's very, very difficult to avoid. Then we get dragged into that loop of propaganda. We get dragged unconsciously or consciously into a loop where we end up repeating things we have been programmed with. It's no surprise that the next step is merely to directly insert the things in our bodies.

JM: You brought up Charles Upton. I've really enjoyed interviewing him. I think I just completed our ninth interview. I realize that he believes, based on the metaphysics of René Guénon, that we're in a dark age and it's going to get darker. He sees that as pretty much inevitable. It's going to get darker and darker until, at some point, I think he does see that after all the demons have been unleashed on us then there will be an influx of angelic light. Again, I believe that's his eschatology. But how do you see that? It seems as if you're suggesting that we shouldn't succumb to this dark age that seems inevitable, that we should be in some way struggling against it, or minimally speaking, at least conscious of it.

JT: I actually was given a present by one of your viewers of Charles Upton's book, *Legends of the End*. So, I did read some of his views. I find his views very consistent with my own understanding of the

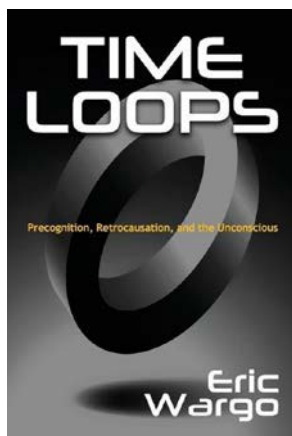
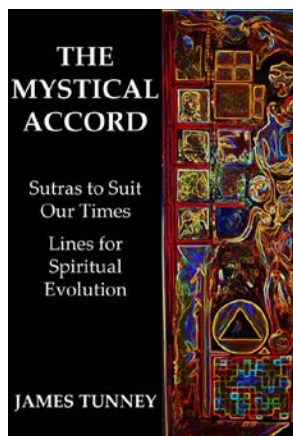
perennial philosophy. I would have a slight difference of emphasis. I don't agree with the determinism of some of the perspectives in relation to apocalypse. I don't think that's what

the implication is. I fear sometimes, if we believe that the game is up, there's no point in struggling in that context. So, I would have a slightly different emphasis.

I listened to the talk on angels recently on *New Thinking Allowed* with the lovely woman from Dublin¹. I've listened to a lot of her work. She emphasizes the light all the time and she seems to be very strong on not emphasizing darkness. Then Charles Upton properly, I think, would put darkness into the picture. So, we have to recognize both. We have to recognize these dangers, these warnings, these concerns. But sometimes I think the idea of a particular time and a particular dark period refers to something which is beyond time, and refers to our state of evolution on the spiral, which is beyond time. We have to be a little bit careful, in my view, just to qualify, that we don't understand or that we believe, therefore, that we should succumb to those forces, or it's inevitable, or there's nothing you can do, because that can add to a different type of hopelessness.

My belief is that, and starting off from *The Mystical Accord*, that there's been a failure of spiritual evolution, and the solution is to evolve consciously. That's what we have to do, and it's to break through to the next level. It's to move on to the next

¹ Lorna Byrne, also featured in this issue



level, which is suggested by all the great teachers, which has to be about the imagination, the imaginal world. We have to break out of the chrysalis of our limiting consciousness, to refer back to the use of imaginal that Frederick Myers started. That's what the crucial thing is.

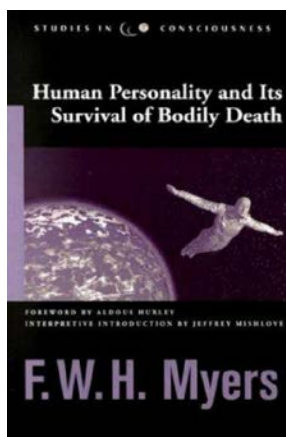
You did talk also about time loops with Mr. Wargo, I think, before. I think there's a slight difference in emphasis. Perhaps I'll use this example. You can get into an idea—I'm not saying this about Charles Upton—but you can get into an idea that history is just circular and repeating itself in different phases. That's, in particular, associated with people like [Giambattista] Vico and [Friedrich] Nietzsche. James Joyce used it, and he used it in an interesting way. He turned it into a technique.

So, for example, in *Finnegan's Wake*, when you're reading the start: "Riverrun, past Eve and Adam's, from swerve of shore to bend of bay..." and then you go to the end, and you find you're still with the river. All the other things have happened in the night, but the river is coming, the River Liffey and Olivia Plurabella is coming into the sea. As the river is coming into the sea, you're in the consciousness of the river as it's going into the sea. Of course, a river going into the sea is changing from freshwater to seawater. So it's changing its being, it's dying. She's feeling like she's dying. She's moving to a different level of being. She's going back in some ways to her father that she's been thinking

about, her mad, cold, and fiery father. She's moving in. She's hearing the sounds of the seagulls, of the leaves on the water as she moves in.

And of course, we know that as the river is moving in and she's moving through history, she's moving through where the Vikings came in, where the Normans came into this place, where all the different layers through history have come in cycles as they endlessly will into any particular place. She's moving into that and she's dying. But we know that she's being reborn. She's going into the sea, but through the precipitation cycle, of course, there'll be evaporation and there'll be some other aspect of an Olivia Plurabella coming, hitting the mountains from the clouds and coming back in that form as well.

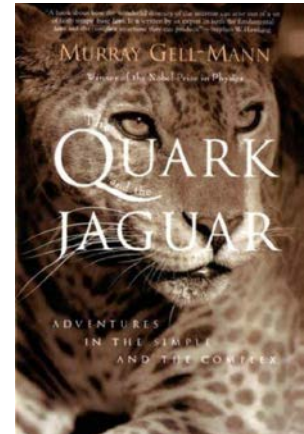
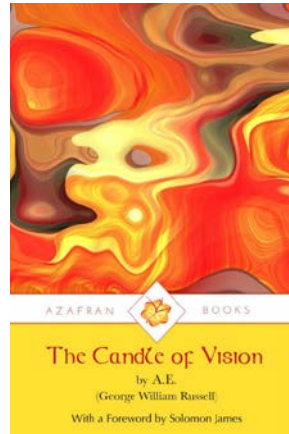
So, there's a circularity about it. Whether it's the exact same circularity, the exact same repetition is another issue. He also uses it in *The Dead*. He uses the technique that goes back to Homer. In the short story of *The Dead*, which was also made into a film, the main character has had an experience [involving his wife]. It was the Feast of the Epiphany on January the 6th and a memory was sprung by a song that she heard when she was leaving and she was upset about her lost lover. He was kind of



moved by the depth of her emotion that she had bottled up inside her. She falls asleep. He looks out the window and he sees the snow falling and he looks up and he sees the snow flakes coming over Dublin and he's thinking that the newspapers were right and snow is general all over Ireland, that it's falling on the dark central plain and on the mutinous waves, in the Shannon it's falling, in the west of Ireland and on the cross and the graveyard, the crooked crosses of the man that lay buried there who died because he loved his wife once upon a time, Michael Furey was his name.

What we see is that the person is contained in their own emotional limitations, their way of viewing. By looking up at the snowflakes coming down, he's reminded of all the living, of the dead, and the snowflakes descending represent the human spirit that will fade away and will melt, but it has a presence in some sense. He's looping into eternity, into the interlinkage of people, into the interlinkage of emotions, of life, of meaning, etc.

So to finish the question, I think we are going through a very, very dark time. But I would emphasize the extent to which we have created that time, that it's in our hands, that the game is in play. We have bet on the wrong horses, emphasized the wrong things, been too narrow minded, made serious mistakes that we can correct. We can have a different approach and that the darkness, for me, is on a spiritual level and it has to be corrected. Certainly, there are angelic beings and there are demonic beings. Well, I want to align with the angelic ones, at least, and be aware of what these things are or mean. But I'm very, very hopeful. I've said, and in fact, been defined in many senses by my identification of the darkness, but that's because I think the contrast with the light will become more pronounced and I'm positive in the long run.



JM: What a brilliant exposition that was. I am so touched and I am so delighted that you've invoked the spirit of James Joyce, because as I've read through your book yet again, *The Plantation of the Automaton*, I'm trying to struggle with how you've managed to integrate scholarship and poetry. It dawned on me that Joyce was a big inspiration for you in bringing these worlds together.

JT: Yes, he was very important for me at a particular stage. I began to think that I wasn't sure about what Joyce was saying in relation to spirituality. I'm beginning to see on a different level that some of the things that he was saying, it's certainly not clear. It's certainly not easily accessible. But he's articulating a very profound view of what lived life is like and that we have to understand the cosmos in terms of the normality, the ordinariness of life. It is in the conduct of life that we must look at. In that is a very deep and rich sense of the interaction between the various forces. On the spiral of meaning, again, I go back to him. He, of course, was really set on his way by A.E. Russell, who helped him right at the start.

Joyce was very aware of the currents of mysticism, of the Irish revival of magic, of what was going on in those fears. The nature and the construct of his mind wasn't such that he would be taken by those things. But he did seek, through a very sometimes left brain approach, to force that left brain

approach onto a different level. In *Finnegan's Wake*, for example, I believe there's a lot of anticipation of the future. Quarks and things like that, the word quark came from *Finnegan's Wake*. There are still things in that that anticipate. He would reinforce, and probably adhere to the idea that there is a cyclical time view, more so than I would.

But I think he shows us a way that we can use it. He used the idea of escaping from the containment of our own limited view to a broader view. I think that's what we have to do. That's part of the contextualization of our evolution. That's part of the idea. We have to be pragmatic and be cosmopolitan. We have to be both in the future and look to some of these. That's what artists are for, the good ones. They give us clues and pointers. We may not see what they're talking about. We may reject them, but we can move on and find things when we need them.

JM: I know I'm jumping around a bit...

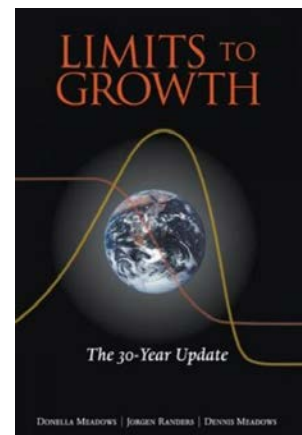
JT: That's great. I like that.

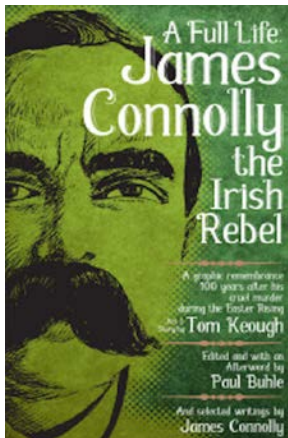
JM: It seems as if that's what loops do. They jump around. But I'll bring you back again to a recurring theme. One of the recurring themes in our discussion is about control and about how various elites in our culture—I don't like that term, but I hear it all the time—the elites, the Elon Musk's, the George Soros's, perhaps the Catholic Church or the United States government or other big governments are going to use these loops to control. I recall a discussion I had with Charles Upton about this, in which I suggested that these are really competing interests. It's a pluralistic group of elites, if you will. They don't all see things the same way. Ultimately, because there are all of these pluralistic organiza-

tions, there's lots of room for human freedom in there. We don't have to become dominated by any one of them. Then he brought up this subtle argument that there is a dark, spiritual force behind all of them. They may seem to be diverse, but ultimately they are all expressions of the same satanic influence that's ruling the world. I wonder if you have any thoughts about that?

JT: Oh, I do indeed, Jeffrey. Now, let me say, if I was Jewish and I heard talks about elites I would be very, very cautious because often this is used for genuine classic anti-Semitism. Unfortunately, as a non-Jewish person, I can objectively, as far as I can see, identify very recently that we have a return of classic anti-Semitism. That classic anti-Semitism is identified with the success of Jewish people who have achieved great things in their various fields and has always been used by empires to point a finger and distract when they want to point attention away from genuine forces. It was used in Britain. It has always been used in Britain. It's certainly been used in Russia. I can understand why we have to be careful about elites.

Let me answer slightly differently, to reinforce, actually. I agree with what he says basically, but there's a different way to articulate it. I would look to the language of the people who are controlling us themselves and then I would look to the studies of people like Donella Meadows, for example. She was advising, for example, the Club of Rome and the various bodies from





her knowledge of cybernetics. She said the most important thing in the end—when you can have all the other details, feedback loops and systems, propaganda, policies, parlia-

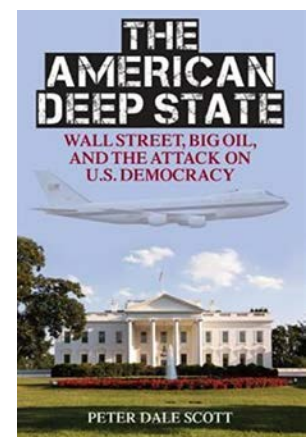
ments, the whole lot—the most important thing is the ultimate aim. You can look at the global context and say, well, actually, there's all these competing interests. Unfortunately, there's not. This is what my argument is. My argument is that we're facing the rise of globalism through imperial scientism. It's a very specific argument based on a historic analysis of the power of Atlanticism. Sea power in the 16th, 17th, 18th century developed into telecommunications. I'm arguing that there is this ultimate aim and that that can tolerate a whole range of apparently diverse forces, which are not diverse forces.

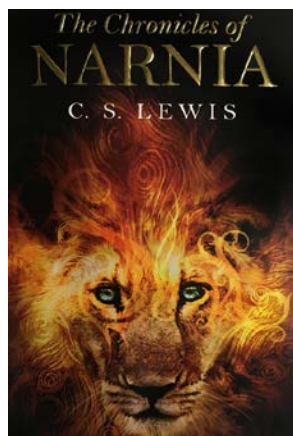
When you get to BlackRock, etc., an organization, investment companies, they steer all these and they even steer the opposition. There's an awful lot of faux left politics, for example. It's not any left politics that I recognize. My grandfather would have been more socialist, for example, a member of parliament, although he was Catholic, but that was his interest in the people. His son, a politician as well, was more conservative. They could be reconciled. There were possibilities. If you look back in 1916, one of the great leaders that was shot in his chair in 1916 was James Connolly, who was a strong Marxist socialist and a very, very important thinker.

Now, there's not a lot of correspondence between certain political views and what these people were talking about because the capitalist sys-

tem, the corporatist system, can control both sides. The Chinese Communist Party and the Western capitalist system are both corporatists and I believe that they can come together. Eventually, whatever remains after the various shenanigans go on, they will be able to come together in the management of a technocratic society. So, you *can* have that aim.

If you look at antitrust law, the nature of competition law, which I used to think about and write at the highest international level, it's based on preventing this coming together of forces, preventing cartels, preventing a company attaining a dominant position. Because once you do that, well, then the company in a dominant position or the cartel can act in a way that they couldn't do in a competitive market and get supernormal profits and they can reduce technological development and there's no choice. They become independent whereas the customer becomes dependent and the consumer becomes dependent to such an extent that the nature of their independence defines what they do. They can ultimately act independently of their consumers and customer and they don't have to listen to complaints or think that they are a gift like we should do as we heard recently.





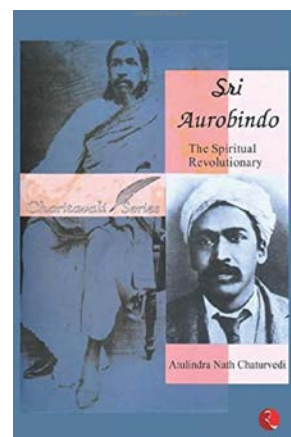
So, this is the nature [of it]. This is a structural issue which is defined and has been studied in economic terms and in political terms. We throw into that ideas of Peter Dale Scott about a deep state, for example, or the military-industrial complex as well that can grow and they can have their own interest, their own loop of interests which are beyond political power. This was what Tolkien was talking about. Now, I know there's a lot of debate about whether Tolkien was talking in terms of allegory or not, but he defined it in terms of the ring. The ring symbolizes power. So, the ring is an ultimate symbol of power. It's the symbol of power coming together to control things because ultimately when we're talking about a board or board of directors, whatever, we're talking about a ring of people in some sense that can make decisions.

So, Tolkien believed that the machine world that we were entering was associated with this ring power. His complimentary partner in that context, C.S. Lewis, saw the movement towards a scientocracy and he talked about the inner ring. He believed that this was everywhere. He believed that 90% of people were drawn into these inner rings, that in all societies and all networks beyond the top that you are drawn into a process, a social process that you align yourself to, that becomes more powerful than you and it becomes a determinant of where you go.

So, there is a process whereby, and I believe the Catholic Church has aligned itself with this glo-

balist—it's inherently globalist itself—so, certainly there is an argument that they have aligned themselves with this global corporatist force, unfortunately, because they were a body that was played for in this context. So, I do believe that all the evidence, and I try to identify the evidence, points to the evolution of a technocratic corporatist set of interests that coalesce around the control of a mass system of technology which can control the population by the establishment of an automatic system of governance that replaces democratic systems, that can ally communist and capitalist and will eradicate humanity as we know it.

I don't have any doubts that a lot of those people believe it's the optimum solution or the best solution or that it is not sound justifications or they have a certain view of climate change for example that leads to that. But I personally believe, I agree with that, that it's a dark force. So, when you come to the state, is it satanic? I've used the term satanic, Promethean, Luciferian, a range of different ideas which indicate that you believe that the materialist world is the only one that exists. It's an ultra materialist perspective and that it's characterized by a Promethean desire for fire. The control by fire-power is an associated power, whether it's the atom bomb, warfare, whatever, it's some kind of link. It's the triumph of the will in the pursuit of the new man and new woman, the super-human that Aurobindo warned us about, that Aurobindo criticized Nietzsche about. He criticized from a spiritual perspective. So,



what we're talking about is the triumph of the will as manifest in the sorcerer, as manifest in scientism, as manifest in the technology of war used to control humanity.

Last idea: if you look at the language of cybernetics you have a regulator and causes of disturbance, this is often the way they describe it. So, unfortunately free will is a cause of disturbance and it has to be regulated, it has to be crystallized. So, I agree with him. I tend to avoid articulating too much in terms of satanism, etc., although I agree with that, because I think, using Occam's razor, there's a simpler explanation, which can be based on history and it can avoid drifting into simple analysis which labels—not saying his, his is a very sophisticated analysis—but for other people. They can pick up particular elements without doing the hard work underneath that keeps the duck floating furiously underwater.

JM: I think that's a very coherent analysis. I also know that you've raised the issue of fear, that people are being frightened by various boogeymen into conforming with this impending mechanical worldview. I'm certainly no advocate of a mechanical worldview but there are things that frighten me. I think legitimately so. We've talked about, for example, issues of pollution, issues of nuclear proliferation and nuclear waste disposal. Also, economic issues of disparity between the rich and the poor. The idea of some sense of global unity in order to address these issues does seem to me to be not only a good solution but probably a necessary solution.

JT: Yeah, but I'm sure Adolf Hitler used harmony often when he was talking about the benefits that would be there during the Third Reich. I'm sure Stalin used harmony and the need for... Everyone



can mouth out these things and they can talk the talk, but by their fruits shall you know them and by what they do. If the people that are ruling you are utilizing techniques which are not consistent with human dignity now, well then you can be certain that on a bigger scale there'll be less of them because it's accepted that democracy can't work in the same way on a larger scale. So we can expect more of that.

Also, to a large extent, I've seen it in my lifetime and I've seen it very close up, Jeff, from talking to some of these people that knew a lot about what was happening. The political system has changed in the last generation. It's been more influenced by corporatism, by control of political party structures and it's very, very difficult to recover that. We're facing a corporatist system who will be in control, which have their own interests and which see things in a very, very narrow form. They see things in a balanced book kind of way, divorced now of any ethical constraints because the movement of scientism is to abolish any idea not just of morality or ethics but even that you exist as a human or that humans should exist or that the self exists or that the person exists. When they do so they are eliminating restraints on power.

Every growth of legal rights was associated with a struggle by one group to control the powers above it, whether by the Magna Carta for example, from the barons to control the king in his move-



ment towards tyranny. There is a natural tendency to power from certain people. Certain people love power, certain people want power, certain people can get power that was hitherto undreamed of in the way the world has evolved and this is a great danger. We will have all the fear in the present corporatist model. It will be fear daily until you transform it. That's not going to be solved by these issues. It's quite clear that ultimately in the solution of these issues, in the peacemaking process for example, it's really associated with a change in consciousness. People that laid down their arms in Northern Ireland, they did so from a change of consciousness. That is a slow process and not a spectacular process.

So, ultimately, without a change in spiritual evolution all of these things will happen. There will be a greater proliferation of nuclear dangers, of nanotechnology in the environment, of pollution in the environment. But if we begin to commit to spiritual evolution and recognize our identity as common on the spiritual level, irrespective of any religion, any existing position, or any other identity, if we recognize that we're spiritual beings, we're in a better place to find our commonality.

Then there are certain principles that if we're committed to reducing the military-industrial complex, if we're induced to stop pollution first of all and before making solutions to problems that turn out to be counterproductive, if we adopt a

prophylactic approach which is always what I've argued for in certain policies, a cautious approach in relation to what we release into the environment over what we investigate. Is it really good to unearth mammoths in labs and find out what viruses they have and release them into the environment? Is it really good to be investigating a lot of these dangerous viruses and making them worse in the lab? Is that really consistent with a sensible, preventative approach? To use another proverb, "A stitch in time saves nine," etc. So there's a lot of wisdom in common parlance that helps us on those issues.

The idea that there will be a solution through the forces that are there, the existing forces that are the *cause* of the pollution, that are the cause of the instability, that are the *cause* of the war, is just wrong. It's going to be a devastating negative global governance system if we don't have it really through the heart of people. I don't mean to just come together and sing kumbaya and sit around and take drugs and sing. It has to be in a disciplined way and a real way which is respectful and also aware of existing traditions and existing discord, and existing possibilities. It requires a great imagination but that can only come from believing in the power of our imagination and our consciousness, which is another lesson of spiritual consciousness.

But if you start off and you say, well, actually, Jeff Mishlove is really only a set of feedback loops and nothing more, it's kind of difficult to really bring it up to a higher level. If I'm not willing to recognize your humanity and recognize your humanity as a manifestation of the divine force or the larger force, we don't want to say the divine thing, it's difficult to proceed from there. I believe in that. I believe that you are the fractal of the divine.



I believe that in your exploration, you're exploring that movement out of existing loops into different loops, and that that's the nature of progress. That's the nature of the spiral evolution that the people in ancient times understood, which is why they recognized and used that archetypal force.

We have to be very, very careful about hyper-materialism, hyper-consumerist forces, which will now change. They're going to change and say, well, actually, there's too much consumers, so you're not getting what you used to, you can stay at home and you're not going to move around. So your freedoms are going to be lost in accordance with this supposed free market. It's not a free market system. The corporatists are not interested in freedoms for individuals. They're interested in control. That is the dominant modus which is there in really all the plans, all the documents, if you look in a scholarly way. It's not some intuition of bad people. It's a reality, a consequence of a crystallizing mindset that intends to crystallize human consciousness itself.

JM: Charles Upton, who we've been speaking about quite a bit in our conversation today, would say that if we're going to adopt a spiritual approach, a disciplined spiritual approach, we need to do it in alignment with the great religious traditions, with the perennial philosophy. We can't be dilettantes about it. We can't pick and choose from the spiritual supermarket. We need to find... He has become a Muslim Sufi, for example. How do you feel about that?

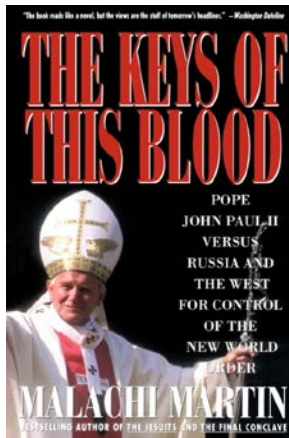
JT: I've listened to your conversation with him about that. My disposition is generally towards that in one sense and against it in another sense. This is an area of debate I have with a lot of peo-

ple that I'm sympathetic to on other issues. It is an issue associated with new age-ism. When I talk to certain of my associates, friends, communicants, in the context of people that are exploring different spiritualities, there's often a very strong movement against dogma. "Dogma is bad." Dogma, any rules, any creeds. It becomes a kind of parody and it becomes a kind of nonsense. When you keep saying, well, what is it you actually believe in and what does that mean for a principle in relation to how we conduct our life? I don't really get the answer in my head or when I look at the work on that. There is a great danger that people want the appearance of reality without the boredom of reality, as Francis Bacon, the painter would have said. They want the appearance of, they want a simulacrum. So this is a great problem.

One can't ignore the basic principles that underlie the great traditions. And certainly, I think he's right that tradition is very, very important. I, for example, would be more drawn towards the Tridentine Mass, the Latin Mass, the pre-Vatican II Mass, although all of those people are being alienated by the churches moving against that, which is another debate. So I'm more sympathetic... I think there's more richness and more truth in that and more continuity and something to be gleaned from that. But—and here is the but—all of the religions have failed in relation to the problems I've identified. Not only have they failed, but they're part of the process. So, I can't see from what I have been looking at that Catholicism, Protestantism, Islam or Judaism have sufficiently addressed these problems. They have failed. They have failed. The Catholic Church has failed miserably.

Now, it could have. If you look at the work of John Paul II, for example, his work on personhood was very, very important. Although if you read Mal-





Malachi Martin's analysis, he believed that John Paul made mistakes in relation to his involvement in geopolitical evolution. John Paul II, from the time in the 1970s, explained that

Christianity was coming to an end as we know it, and that there would be a new world order. He was one of the ones that identified this force and he was very aware of it. But whether his involvement achieved the geopolitical result is another question. The institution itself is not addressing these issues. In the tradition, all the richnesses are there about the dignity of the human, about, in fact, how you can have socially cooperative interactions. If you look back, the biggest cooperative in the world, the Basque country, I think was set up by a priest, but certainly informed by Catholic teaching. You can do things in different ways. But it is inherently a globalist organization and it seems to be aligning itself with those forces. So it has failed, in my view.

In relation to Protestantism, you can go back and you can find great pastors, great leaders, Martin Luther King Jr., for example, who may have been able to, or a figure like him, may have been able to play an important part. But where are they? In Judaism, there are some figures, but are they really addressing, are they applying the religious tradition to a contemporary context? I think they've all failed, the whole lot of them.

What that suggests to me is that insofar as the argument is that all these religions come from a similar perennial route, that they all have a same route. Also, I would include Native American theology as well—the great spirit, the great mystery, Watananka, whatever you want to call it—that

there has always been a conception of a divine source. We have lost some elements. We have lost the feminine aspect. We have lost this concern for the earth that was driven out at certain stages in a number of the different religious traditions.

So, if you say you're a perennialist and that that route was the same, well, where are the branches going? If they're all going in different directions, it's not ultimately useful to the addressing of contemporary affairs. What I argue is now, although you come from a particular tradition, in relation to the analysis of the mundane and how it operates, you can't stay within your box and usefully contribute towards the spiritual evolution, or you can become part of the problem. Even when you look at analysis, say in Islam, there are problems in relation to how Islam... Because Islam is decentralized. That gives it a great benefit. But you can have various forms of Islam that share major differences. There's a difference between Wahhabism and Sufism. Some would deny that Sufism is part of Islam. There's all these debates going on. Where is the breakthrough point?

I believe that the solution in spiritual evolution will be very linked to tradition, but it will be on a different level. It will be moving up a level of spiral, which will be able to include the people who come from an atheist background, who come from different things, who can't fit into those traditions, who can't take all the dogma. But at base in all the traditions is an idea that we're spiritual beings, that the spiritual beings that we are are beings that will persist after this incarnation, that we're related to a greater force and that we're meant to evolve. In this mortal and mundane context we are meant to recognize the divinity in other people and from that treat them with respect, with the respect that we would treat ourselves. I would



add to that, treat nature, animals, water, the earth in a respectful way, because this is our universal home.

So, I would challenge him and say, “Show me, please, where the major Sufis are that are telling us the problem, that are identifying it in a very specific way, in a forensic way, the problems and the solutions to these global problems.” Because otherwise the spiritual tradition—and I don’t say this about him, I have a great respect for him but for a lot of people—it can be a mere recreation, a mere social activity, something that has the appearance of deep spirituality, but doesn’t really.

I had a vision a year or two ago, just to finish off on that. It was a vision of... I don’t call it a deep vision. I would classify, there’s a whole range, but it’s just an image, if you like, of Christ outside a window. He was telling me that he left the building. I’ve related that before in the sense of like Elvis has left the building. That for me meant that spirituality has to be translated into functional terms that can operate the complex society which is subjected to some technological control, which has become cosmopolitan and which must unify and speak to different traditions informed by our knowledge of what has happened and not simplified into something which cannot identify some fundamental principle. I have a lot of respect for that view, but I think there’s a danger that it can become a refuge—I can see this with young people as well—for people that want a totalizing structure that can get them through life, without being able to solve the problems. I think that spiritual consciousness was meant to be active. It doesn’t have to be drawn into certain short term issues. But on a deeper sense, we have to find our connection with other people.



JM: Beautifully put, I can hardly disagree with you. On the other hand, I know there’s a lot more to be said about it. It’s been a wonderful conversation, James. I’m just delighted to have this time with you. Do you have any final thoughts before we conclude our program today?

JT: I do, actually, funny enough. Just before we connected, I recalled one time of an unfortunate loop. A chap in Spain was meant to show me how to go out on a bodyboard, I think it was. As it turned out, he wasn’t as skilled as he believed he was. I ended up having to go in the water to try and encourage him because he was getting dragged out. As a result, I stupidly got swept away into the sea. That was before I knew about riptides and rip currents. They’re very dangerous. For anyone that doesn’t know, when you go to a foreign country, find out about the currents. There’s an awful lot of people who die every year when they go on holiday and they’re swept out to sea because they don’t understand the power. But as you know, the rip current comes down usually at the end of the beach. You get a concentration, a very strong speed of undertow which carries you out to sea, which you can’t resist. Very soon, you’re out of sight of land, which is not pleasant when you have waves which are very big on both sides.

I remember distinctly that... People confuse a near-death experience with nearly dying. I hear a



lot of that recently, but this was a nearly dying experience. I was out there between the glassy waves getting smothered by it and I was thinking that I was very foolish. That was the main thought. What a stupid way to go. But I was also conscious of two other things. In those circumstances, there can be a seductive voice which says, "Give up, just give up now, it's okay, it'll be okay, give up now, just let yourself go." This kind of thing. [Akira] Kurosawa did this, it's a common theme in Japan. If you're lost out in the snow, and then you're kind of dying, and you're yielding, and it seems nice. Just give up because it'd be easier. It's something in the psyche, in the body, or in human nature, if you like.

The other main thing was just to relax. The only way you could get out of it was by relaxing. If one is using spiritual traditions, they have to be useful for you in life. Breathing and that is useful. So I did relax as far as I could until something could happen. Eventually, to cut a long story short, I got back to shore, but I was very lucky. I could have drowned. Because of course, if you go with the rip tide, it's a loop. If you go and don't struggle against it, at a certain stage it will bring you back, or it will help you back, or you will be able to swim back on it to the shore.

In all these cases, when we're having all these discussions, we have to be careful to be calm about things. We have to be careful not to panic in relation to things, not to give into fear, not to think that

we're going to be overwhelmed by circumstance, by anything which seems beyond, because that's how we're made to be fearful. All the spiritual traditions should be about giving peace and comfort so we can act in a proper way in relation to challenges.

Then also, there's always going to be positive loops, there's always going to be loops of intervention, there's always going to be the angels, there's always going to be some circumstances, always going to be someone that turns up at the right time, there's always going to be possibilities of finding ways out. So in all this context, I never want to be negative about it. I think we have to be sensible, we have to be forensic, we have to be disciplined, and we have to draw on the traditions as well. So when we're having discussions with other people, it's that, it's a discussion where we all learn. So thank you very much, as always, for your conversation and for your patience and listening to me, a long answer sometimes.

JM: It's a great pleasure, James. I think we keep digging a little deeper each time we speak, and I hope we have many, many more conversations. I don't want to say like this one, because I know they'll spiral around and take us further each time. From the bottom of my heart, James, thank you so much for being with me today.

JT: Thank you very much, Jeffrey. I appreciate that. Thank you.

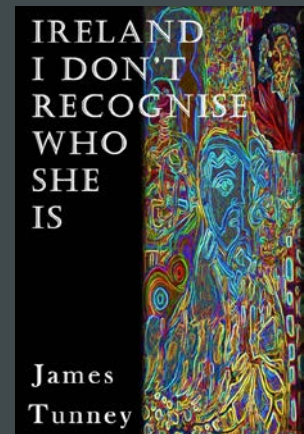
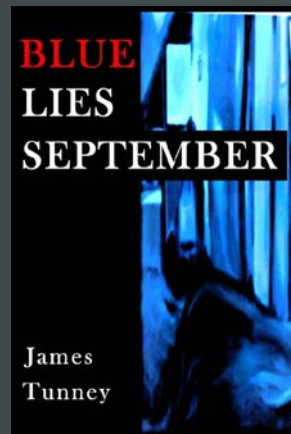
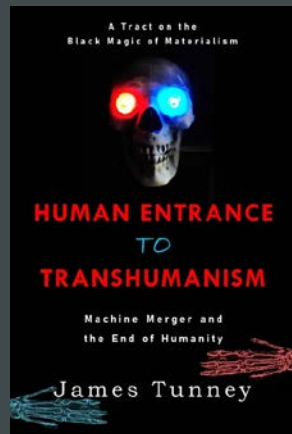
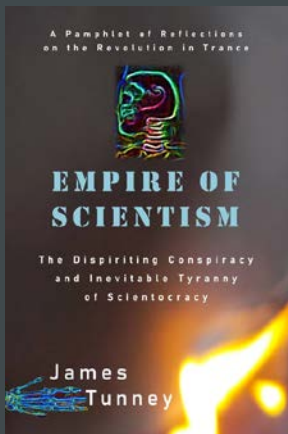
JM: And for those of you watching or listening, thank you for being with us.

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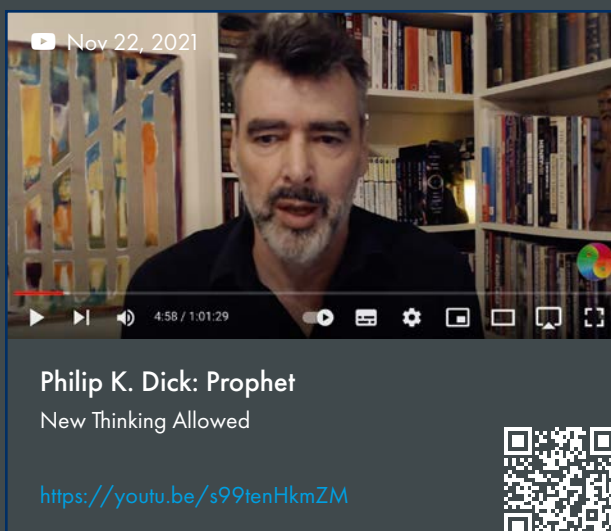
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Terence McKenna

Terence Kemp McKenna (November 16, 1946 – April 3, 2000) was an American ethnobotanist and mystic who advocated the responsible use of naturally occurring psychedelic plants. He spoke and wrote about a variety of subjects, including psychedelic drugs, plant-based entheogens, shamanism, metaphysics, alchemy, language, philosophy, culture, technology, environmentalism, and the theoretical origins of human consciousness. He was called the “Timothy Leary of the '90s,” “one of the leading authorities on the ontological foundations of shamanism,” and the “intellectual voice of rave culture.”

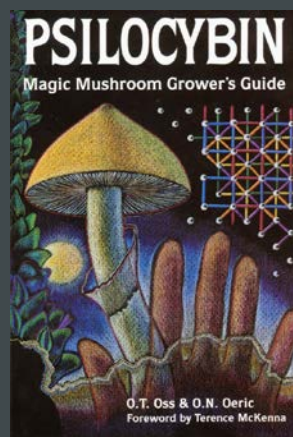
McKenna formulated a concept about the nature of time based on fractal patterns he discovered in the I Ching, which he called novelty theory, proposing that this predicted the end of time, and a transition of consciousness in the year 2012.

McKenna, along with his brother Dennis, developed a technique for cultivating psilocybin mushrooms using spores they brought to America from the Amazon. In 1976, the brothers published what they had learned in the book *Psilocybin: Magic Mushroom Grower's Guide*, under the pseudonyms "O.T. Oss" and "O.N. Oeric." McKenna and his brother were the first to come up with a reliable method for cultivating psilocybin mushrooms at home. When



the 1986 revised edition was published, the *Magic Mushroom Grower's Guide* had sold over 100,000 copies.

In the early 1980s, McKenna began to speak publicly on the topic of psychedelic drugs, becoming one of the pioneers of the psychedelic movement. His main focus was on the plant-based psychedelics such as psilocybin mushrooms, ayahuasca, cannabis, and the plant derivative DMT. He conducted lecture tours and workshops promoting natural psychedelics as a way to explore universal mysteries, stimulate the imagination, and re-establish a harmonious relationship with nature. Though associated with the New Age and Human Potential Movements, McKenna himself had little patience for New Age sensibilities. He repeatedly stressed the importance and primacy of the “felt presence of direct experience,” as opposed to dogma.





Original video interview on www.thinkingallowed.vhx.tv

Originally recorded in 1992

Published to YouTube on January 18, 2023

TIME AND THE I CHING

JM: Hello and welcome. I'm Jeffrey Mishlove. Today we are going to examine the nature of time and its relationship with the human mind. In the studio is Terence McKenna, a specialist in shamanistic traditions and hallucinogens. Terence is the co-author, with his brother Dennis, of the books, *Psilocybin: The Magic Mushroom Growers Guide*, and also *The Invisible Landscape: Time, Hallucinogens, and the I Ching*. In addition, he is the developer of a computer software program called Timewave Zero and is the founder of Botanical Dimensions, a non-profit organization devoted to preserving hallucinogenic plants as used by native peoples throughout the world. Welcome, Terence.

TM: It's a pleasure to be here.

JM: It's a pleasure to be with you again. Shamanistic and early peoples throughout the entire world have all been involved in systems of what some call divination. It could be throwing bones or using the I Ching or looking at the entrails of animals or clouds of smoke. Each system seems to involve some sort of a unique way of linking the human mind with the very nature of time itself, in order to understand cycles of time and perhaps even to predict the future.

TM: Yes, well it is certainly true that pre-literate and aboriginal peoples have had an obsession with time. However, it's an obsession shared by histor-

ical societies as well. Time seems to be the dimension about which we have the greatest anxiety, perhaps because it is the dimension into which we see with the least clarity. Numerous peoples throughout the world have dealt with this lack of clarity as far as time is concerned by developing various methods of divination, or sortilege as it is called. The Maya to this day practice sortilege of a very complicated sort in the highlands of Guatemala. African peoples have complex divinatory systems.

JM: And not to mention the enormous sales of the I Ching and Tarot decks and astrology products here in the United States.

TM: Yes, the I Ching is the divinatory system *ne plus ultra*. It seems to have very early on captured the imagination of Western Orientalist James Legge and Richard Wilhelm—their translations made it available to the Western world—and the psychologist Carl Jung in inventing and discussing the phenomenon that he called synchronicity, popularized the I Ching by using it as an example of this particular phenomenon.

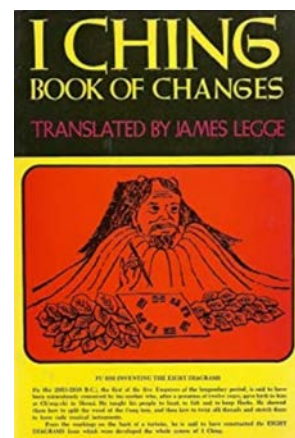
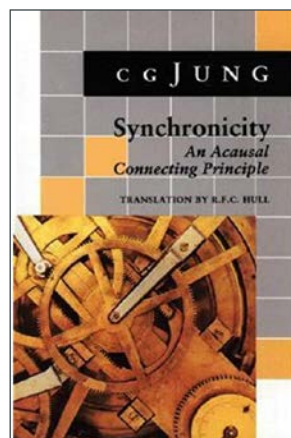
JM: I know in the literature today, especially in transpersonal psychology, there are many psychotherapists who use the I Ching as a regular part of their practice. Parapsychologists have found striking evidence that the coincidences of tossing the coins in the I Ching do have psychological validity.



TM: Yes, well the thing which amazed me about the I Ching and caused me to become so deeply involved with it is this fact that it seems to work against all rational expectation. The carrying out of this random ritualistic activity seems then to give a reading which is in fact applicable to the unique situation. Now Jung's explanation of this was what he called acausal connectedness, or synchronicity. This was simply the idea that it was possible for there to be a coincidence of congruence between an internal state—a psychological state—and an exterior event. An obvious example of this would be, you think of someone you have not thought of in years and an hour later in the mail a letter arrives from them. Jung was fascinated by these kinds of apparent coordination of the interiorized psychic sphere and the exterior three-dimensional objective world.

My approach went somewhat deeper than Jung's. I felt that I had looked at many divinatory systems with the notion that I was looking at artifacts of culture, productions of the human mind that were to a large degree arbitrary. My involvement with the I Ching led me very slowly and reluctantly to the conclusion that this was not simply a product of a cultural mentality, or the stance of a particular people in a time and a place. Rather, the ancient Chinese had somehow gotten a leg up on modern physics and produced a theory about time that is, in fact, objectively possible to correlate with our own experience. In other words, a theory of time much more akin to a physicist's description than a shaman's description.

You mentioned in your introduction the Time-wave Zero software that we have developed. What we've done is simply to formalize the notion of the Tao to make a deep study of the mathematics inherent in the structure of the sequence of the I Ching.



See, most people are quite familiar with the fact that the I Ching is composed of hexagrams. Hexagrams have six lines. They may be broken, they may be unbroken. Less well known is the fact that there is a very ancient tradition, even before the Han Dynasty, of a particular sequence being *the* correct sequence. It's called the King Wen sequence. While it has been agreed upon by all scholars commenting on the matter that the King Wen sequence is somehow primary, no one has ever explained how it was ordered.

JM: You mean the order of hexagrams from one to sixty-four.

TM: That is correct. Why is the first hexagram all solid lines? Why is the second hexagram with all broken lines? And so forth and so on. I carried out an exhaustive mathematical analysis of the properties of the King Wen sequence and reached a number of conclusions, such as, it is not a random sequence. It was very, very carefully constructed to conserve certain mathematical goals. For instance, the number of lines that break as you transit from one hexagram to another is arranged and controlled in such a way that when you are all done you have a ratio of even to odd of three to four. Yet, this is achieved without any breakages, first order of different breakages of magnitude five.



JM: You are beginning to lose me a little bit...

TM: What this all means very simply is that the King Wen sequence was constructed by minds the equal of research mathematicians working in the world today.

JM: It sort of reminds me of the builders of the great Greek temples who used the mystical rectangle.

TM: Proportion and symmetry seems to be the central concern here. You see, we have inherited from our fascination with Eastern philosophy the idea of Tao. Tao in the East is a concept which antedates the introduction of Buddhism into China by many, many centuries. Tao is the notion of a flux which comes and goes. It is a transient medium which builds structures up and pulls them apart, according to its internal dynamic. Now, because these notions were introduced to the West by mystics and philosophers and people with an interest in metaphysics, it wasn't immediately grasped that a philosophy of this sort could be a mathematical formalism. Such that, if we are talking about a medium which comes and goes, we're talking about a wave mechanical phenomenon. Well, science in the West for the past 150 years has developed a powerful set of techniques for dealing with wave phenomena.

JM: You seem to be suggesting then that the 64 hexagrams of the I Ching in their mathematical relationship one to the other, as you go through the sequence, describes a waveform.

TM: A waveform which is experienced in the world by human beings as time and history. You

see, it is almost as though... In Western science we are pretty confident there are approximately one hundred elements, physical elements, to matter.

JM: That's right, different atoms.

TM: That's right. They are incommensurable and somehow primary. The Chinese looked not at the world of matter, energy and space but the world of time and carried out a very rigorous analysis of their own perception and discovered, to their amazement, that time is composed of elements.

JM: If I can extrapolate from what you are saying, the periodic table of elements in western chemistry, which defines not just one hundred elements but a relationship between them, cycles and patterns...

TM: Bonding relationships, that's right.

JM: ...Families of chemicals. So, in other words, families of ways of looking at time.

TM: Well, the hexagrams are the elements in the Chinese physics of time. They created a science that reinforces primary perceptions that we all have but for which we have no science. For instance, I am sure you have noticed that every day is rather like every other day. Nevertheless, I'm sure you also notice that some days are radically different than others. This sameness but different rule applies on all levels in a temporal hierarchy. Centuries are rather like each other, and yet, occasionally a century will come along that is quite anomalous. We call this sameness and difference, nesting fractal. This is a new branch of mathematics. Quite simply, what the Chinese discovered circa 3000 BC was the fractal nature of time: the rules of expression



of temporal elements which govern the rise and fall of dynasties also govern the rise and fall of love affairs and moods.

JM: You are describing this in mathematical terms. I would like to come back and ask you to define the term fractal in a moment, but I'm also curious about how you seem to be going back and forth between something purely quantitative and something qualitative.

TM: That's the interesting thing, you see. The Chinese understood that these temporal elements were in a sense creating interference patterns with each other much in the way pure tones struck on a keyboard will, through their interference with each other, create a melody. For instance, if I find myself sitting in Hadrian's hamburger joint enjoying a burger, by this theory, there would actually be a relationship between that act and the Emperor Hadrian's campaigns in Britain before the fall of the Roman Empire.

This is the amazing thing which James Joyce used and understood in the construction of his literary works. A man leaving his home in Dublin on a day in 1905, to buy kidneys to fry for breakfast, is in some mysterious way actually repeating the peregrinations of the hero Odysseus around the Mediterranean in his campaign to destroy Troy and return to his faithful wife. Allegory is what we are talking about, but allegory has never been taken seriously by science. Analogical reasoning is definitely *de classe* in the better laboratories. But in this ancient Chinese way of looking at things everything was caused by its analogical resonances, with past and future events, which had the same temporal elements embedded in them. Now, it is difficult to go into this without resorting to charts



and diagrams, if not puzzling equations with sigmas embedded in them.

JM: Let me step back for a moment because we have been talking very intensively about the I Ching, which is one system, a very popular and profound and highly respected system of this type, but there are other comparable systems. For example, there is astrology.

TM: That's right. Astrology is another one of these systems that seeks to define pre-potent relationships in nature that can be known by man in order to ease movement into the future. The success of astrology, I think, is born out by its persistence. It is after all one of the most persistent of human intellectual tools. It was developed four or five thousand years ago. I think what troubles modern human beings about astrology is that it is a mechanistic system. It is like a group of cogs and wheels that turn at given rates, and therefore, their end states can be predicted.

JM: But then we are dealing again with the nature of nested cycles.

TM: We have a strong intuition of free will and this is why I think quantum physics, with its probabilistic notion of determinacy, has been so attractive to the modern mind. My conclusions looking



at the I Ching have been that it is not possible to know the future. If it were possible to know it, life would be a determinism and thinking would be divorced from meaning and we would be out of business. But what is possible to know about the future is levels of novelty which future states will fulfill by the happenstance of unpredictable events. Now, this is a formal way of saying, we know where the road goes but we do not know what the scenery looks like. I think, where the future is concerned, we can know where the road goes but we cannot know what the scenery will look like.

People who have looked at my theory have said, "Well, these time maps that your computer draws, you are trying to get rid of the future." As a matter of fact, a map of time no more eliminates the future than a map of South America eliminates the need to go there. It simply gives one a better handle on the destination.

JM: You mentioned quantum physics a moment ago. In quantum physics there are a number of different notions related to the future. One is a notion of multiple universes. Another is a notion that everything is probabilistic and while we cannot know, with any certainty, what will happen we can state with various probabilities what the possibilities are. How does this relate to your view of time in the future?

TM: I think that at the macro-physical level things are rather rigidly determined with the exception of living organisms. My interpretation of what biology is and how it relates to quantum physics and time is, really, biological systems are amplifiers of quantum mechanical indeterminacies. They are a way of taking the smidgen of indeterminacy that exists at the micro-physical level and coaxing it into a kind of macro-physical cascade which is life, consciousness and self-reflection.

JM: You see this described in the I Ching.

TM: Yes, I think the I Ching is an abstract modeling system for breaking this down to its simplest elements and then seeing how it works. Now, we are accustomed to thinking of science as linear progress, from the distant past to the present. What I am suggesting is, at least in the matter of time, the Chinese of the pre-Han period had a much more true and formally applicable notion of time than we ourselves do. We have failed in our effort to assimilate time into our physics because of our obsession with matter and the release of energy.

JM: There are some scholars who suggest that the African Yoruba people with their system of divination called Ifá, which has a cycle I think of 244 or 264 various myths and stories, is even more sophisticated than the I Ching, which has only 64. Have you looked into that?

TM: I have looked into it. What makes the I Ching so powerful in my mind is that it appears to be an exact analogy to the mechanism of DNA. There are 64 codons which code for amino acids in DNA. There are 64 hexagrams. There are eight primary hexagrams. There are eight indispensable amino

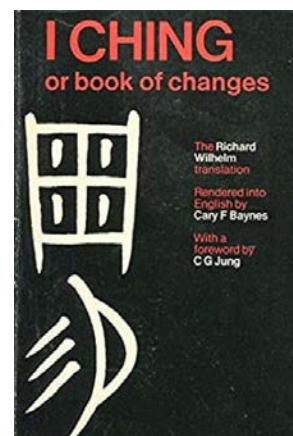
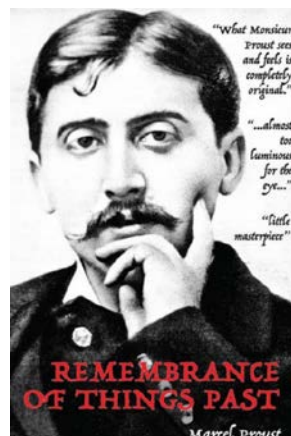


acids. I felt that the I Ching is mankind's best shot at this because it has this reflection in the biological matrix out of which consciousness emerges.

JM: In other words, the various ancient divination systems may all reflect a striving of human beings toward an intuitive understanding of the cyclical nature of time and the relationship between mind and the flow of time. And yet, the I Ching may have just sort of hit the nail on the head better than some others.

TM: It is like looking at a 17th century description of the motion of the planets or a 20th century description. These are basically refinements. But yes, I think that the I Ching represents a primary perception of the organization of mind, time, and matter. I'll even tell you how I think they got a leg up. I think basically there is a tradition in Central Asia of the so-called stilling the heart techniques vis-a-vis yoga. These are techniques where vital functions are suppressed, breathing becomes very minimal, all exterior inputs are suspended, and eventually, I think, the Chinese sages who practiced this form of meditation noticed a flux at the center of the stillness. They called it Tao and set out to phenomenologically describe it, not knowing whether it was physics, an organism or deity. They did not prejudge this question. They simply gave a phenomenological description of the transcendental flux they encountered in states of deep yogic ecstasy. Lo and behold, it turns out that this is the perfect technique for studying time.

Time is not a phenomenon where you build machines with 8 kilometer diameters that cost trillions of dollars. Time is a phenomenon to be studied by attending dinner parties perhaps or pursuing love affairs or watching the passing of the seasons.



Activities much more commiserate with our vision of the Taoist sage than the white-coated scientist of the present world religion of science. Really, I think it was an involvement in organism and the human experience.

JM: In other words, the laboratory for studying time would not so much be our observatories or our systems of quartz clocks but rather looking inside of ourselves, observing our own organism.

TM: That is exactly precise, and [observing] the workings of our own psychology. To my mind, the greatest commentator on time in the 20th century after Albert Einstein would certainly have to be Marcel Proust. Proust understood more about the time we experience and was able to communicate it [better] than any person who has ever lived, and that's within the confines of what most people consider a fairly effete high-brow literary project.

JM: *Swann's Way*.

TM: Well, the entirety of *Remembrance of Things Past*.

JM: I haven't read that so you have got me a bit in the dark here. We have about five minutes left so could you summarize that point or amplify it a bit?

TM: I think the point we are trying to make here, what I have been involved with over the past few years, is that a revisioning of time would assuage much of what is called modern anxiety. We have limited the categories we are willing to entertain in dealing with this problem. And we must genuflect to the ancient Chinese and take a page from their notebook in this matter. The I Ching, as a divinatory system of great age, reflects the dynamics of our genetic material. Also, though I did not mention it this evening, it also has deep calendrical properties that can be used to keep track of time. The I Ching lays a basis for an understanding of the curious phenomenon called synchronicity, the coincidental meshing of interior psychic events and exterior events in the real world. It lays a basis for us to understand the unity of ourselves with the real world that our present approaches make difficult to discern.

JM: So, whereas Carl Jung, the great Swiss psychiatrist, who incidentally wrote the preface to Richard Wilhelm's book of the I Ching and postulated this theory of synchronicity, well, Jung did not really provide any mechanism for synchronicity. He simply said it works this way, that the mind seems to be related to these events. He found an enormous therapeutic benefit from this understanding. What you are suggesting is that the potential mechanism behind the Jungian notion of synchronicity has to do with the structure of time itself. You must be suggesting, therefore, that the human mind, at a very deep level the sages discovered from stilling their organism, has a parallel structure, an isomorphic structure.

TM: That is exactly the central point. The mind arises out of matter. This is why the I Ching works

in both worlds. One is the reflection of the other. The key to healing the apparent dualism lies in studying the temporal mechanics indicated by the I Ching. I believe we have done this formally, mathematically.

JM: Terence McKenna, you are taking the provocative position that the I Ching, which some people view as religion and other people dismiss as superstition, is actually a science. I gather that your computer software package, Timewave Zero, proposes to be the demonstration of that.

TM: We believe it does demonstrate it. Of course, ultimately it will be up to our colleagues to judge the worth of our case.

JM: Terence, it has been a pleasure. Thank you very much for being with me.

TM: It is a pleasure to be here Jeffrey and discuss this subject with you. It's not an easy one, believe me.

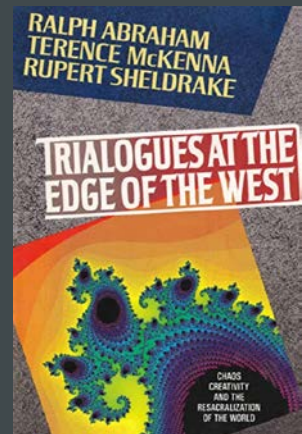
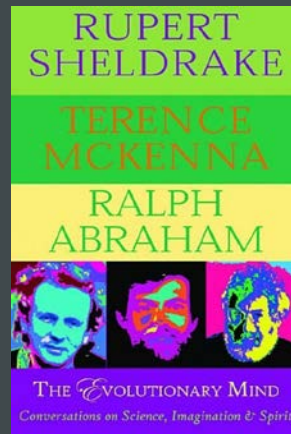
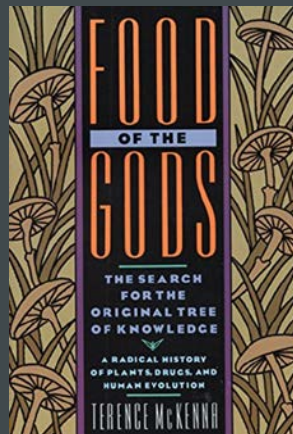
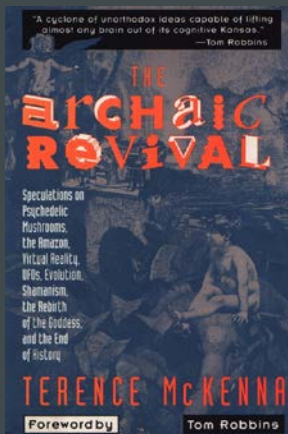
JM: And thank you very much for being with us.

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27:26

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Feb 6, 2018

18:01 / 1:03:47

Terence McKenna's Final Interview
Wisdom for Life

<https://youtu.be/GdEKhlk-8Gg>




JEFFREY MISHLOVE

Jeffrey Mishlove is a Sagittarian, born at 1:20 am on December 4, 1946, in Fond du Lac, Wisconsin. He had a normal childhood in a city that was later named "The Safest City in America."

As an undergraduate student in psychology at the University of Wisconsin, Madison, Jeffrey was a founder and the first vice-president of the Psychology Student Association. It was in the late 1960s, when his scientific interest in the paranormal was triggered. He began conducting ESP experiments and spent his senior year working on an honors thesis on the psychology of religious mysticism.

Jeffrey entered graduate school in 1970 at the University of California, Berkeley, where he earned a Master of Criminology degree. It was then that he began experiencing a series of psychic and precognitive dreams, including a powerful visitation from his Great Uncle, Harry Schwam, that (as Jeffrey later learned) occurred virtually at the same time as Uncle Harry's death. When Jeffrey awoke from that dream, he cried tears of joy and simultaneously began singing a sacred song from the Jewish liturgy.

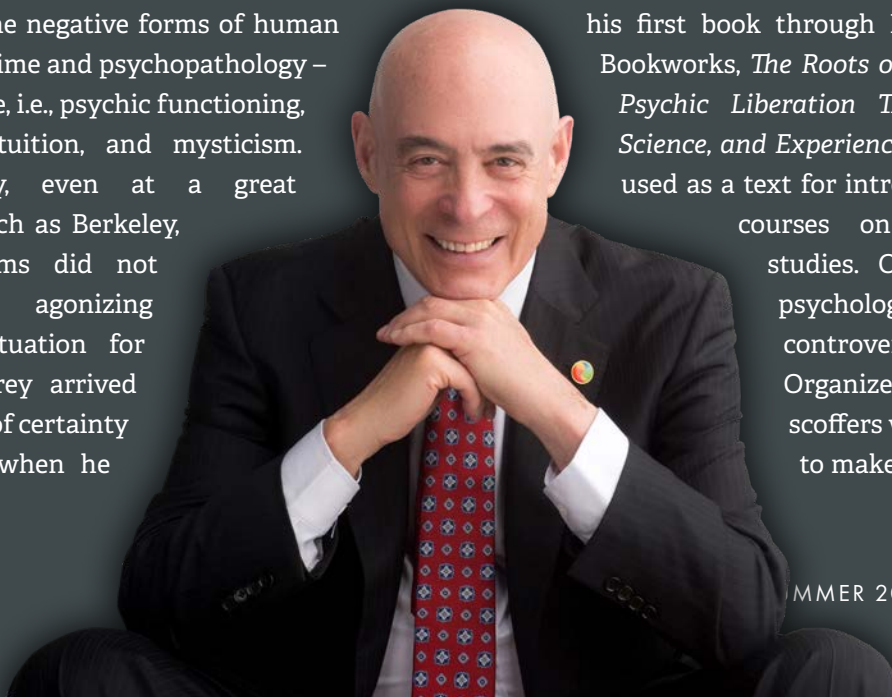
Because of these experiences, Jeffrey determined to switch majors and change his focus from the negative forms of human deviation – crime and psychopathology – to the positive, i.e., psychic functioning, creativity, intuition, and mysticism. Unfortunately, even at a great university such as Berkeley, such programs did not exist. After agonizing over this situation for months, Jeffrey arrived at a moment of certainty in late 1972 when he

understood that the answer to his search would arrive in a dream that very evening.

Indeed, it did. Without going into the details here (since Jeffrey has discussed it previously in Issue #1 of this magazine), this dream guided him to initiate a career as a radio, television, and video interviewer. Within a few weeks of this catalyzing dream, he found himself sitting across a table with thought-leaders in the fields that interested him the most. This situation provided him with the confidence to create a unique, individual, interdisciplinary doctoral major in parapsychology at the University of California, that he entered in 1973 and from which he graduated in 1980.

In 1973, Jeffrey and his good friend, Saul-Paul Sirag, were invited to take up residency at the new home of the Institute for the Study of Consciousness, founded by Arthur M. Young, author of *The Reflexive Universe* and *The Geometry of Meaning*, and inventor of the Bell Helicopter. Young remained an important mentor until his death in 1995.

Jeffrey's doctoral dissertation was published as a book, *Psi Development Systems*, about methods for training psychic abilities. However, in 1975, even before starting his dissertation, he released his first book through Random House/Bookworks, *The Roots of Consciousness: Psychic Liberation Through History, Science, and Experience*. This book was used as a text for introductory college courses on consciousness studies. Of course, parapsychology is a very controversial discipline. Organized groups of scoffers were determined to make sure that major



universities did not offer degrees in this field. They attacked Jeffrey in the media and put pressure on the university to revoke his doctoral degree. This resulted in a libel suit that was resolved in Jeffrey's favor in 1986. While fighting the slanderers, Jeffrey also earned a California license as a clinical psychologist.

In 1986, Jeffrey also launched the original *Thinking Allowed* television series. As Jeffrey's partner, Arthur Bloch, described in Issue #1 of this magazine, their venture began on public access cable TV in Marin County, California. Eventually they released it, via satellite, to public television stations across North America. The series ran until 2002.

In 2000, Jeffrey's book, *The PK Man*, was published by Hampton Roads. It reported on the

findings of a field study investigation that ran from 1976 until 1987. The subject of this study, Mr. Ted Owens, provided many demonstrations of large-scale psychokinesis. Owens also seemed to have a mysterious connection with UFOs and produced (or forecast) UFO sightings.

Jeffrey launched his present venture, the *New Thinking Allowed* channel on YouTube, in 2015. He has now uploaded well over 1,000 video interviews that are available to viewers at no cost. Throughout his career, Jeffrey's philosophy has been to give away as much information and guidance as possible relating to consciousness and the paranormal. His personal motto is, "Love everyone and everything all the time."

ISSUE #3 PREVIEW

UFOs and Miracles

Chris Bledsoe

Analyzing UFO Photographs

Ray Stanford

Unveiling Hidden Realities

Christopher Noël

Magic and Science

Erik Davis

Adventures in Precognition

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MEET OUR VOLUNTEERS!

Consider for a moment all that the New Thinking Allowed Foundation is currently achieving:

As of June 1, 2023, we will have posted 165 consecutive issues of our weekly email Newsletter. Each issue features as many as seven videos to be released in the coming week. In addition, it also features artwork, poetry, news announcements, and book recommendations. Of course, you are now reading Issue #2 of our new Quarterly *New Thinking Allowed Magazine*. And, we have officially launched the first volume in the *New Thinking Allowed Dialogues* imprint published by White Crow Books.

As if this were not enough, at the website of our Foundation, www.newthinkingallowed.org,



at the upper right corner of the home page, you can access our searchable database. Just enter any search term, and the database will point you to the exact spot in each of our videos where your target words appear. We've even included the videos of other sympathetic organization in our database.

It is amazing when you consider that all these products, made available to you at little or no cost, results from the activity of dedicated people who are largely volunteers. So, it is our intention to include features about these good souls who are generously helping to bring wisdom and knowledge into the world. We are here to serve and to learn along with you.



Laura Hovey Neubert

Since 2020, Laura has been on the volunteer roster for *New Thinking Allowed Foundation*. Currently, she is serving as Advertising Sales & Development Director for the latest new project... *New Thinking Allowed Magazine*.

You'll find Laura on a walking path with her little dog, in her poetry some times featured in the NTA newsletter, among the stacks of collectible books in her library... or possibly out dancing to her husband's rock band. A 21st century woman, yes! Contact Laura for information on how to advertise with NTA Magazine.

Laura Hovey Neubert MS, CESP
Advertising Sales Director
New Thinking Allowed Foundation
Magazine-Media
☎ 605.786.3344

✉ lneubert@newthinkingallowed.com



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American Society of Dowsers



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Project

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Bigelow Institute for
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California Institute of Human
Science



California Institute for Integral
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Center for Consciousness
Studies, University of Arizona



Center for Consciousness
Studies (CCS), National
Institute of Mental Health and
Neurosciences (NIMHANS),
Bangalore, India



Center for Research on
Consciousness and Anomalous
Psychology

Center for the Study of Non-
Symbolic Consciousness



Center for UFO Studies



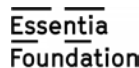
Division of Perceptual Studies,
University of Virginia School of
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Philosophical Research Society



PSI.vision Institute



Remote Viewing Instructional Services

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Society for Consciousness Studies



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Consciousness is FUNdamental

Applied Precognition Project

Associative Remote Viewing Remote Influencing Zoom live predictions

Since 2015 Applied Precognition (APP) Project is helping the RV and Consciousness Community to get more insight into these important fields.

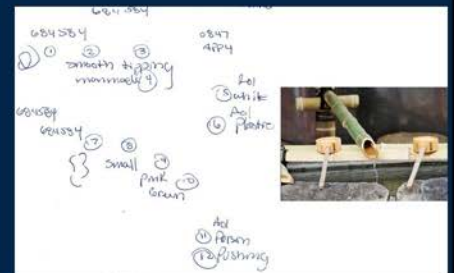
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Joining Applied Precognition Project is the opportunity to join a strong community with over 2500 members, to become involved in new explorations and experiments, including Remote Influence. Most importantly, to experience new insights into your conscious and sub-conscious mind.



Marty Rosenblatt

Below are two ARV Precog Examples



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New Thinking Allowed Magazine is a publication of the New Thinking Allowed Foundation. Print copies are available from nta-magazine.magcloud.com.

New Thinking Allowed YouTube channel, hosted by parapsychologist, Jeffrey Mishlove, PhD, supports conversations, interviews and monologues on the leading edge of knowledge and discovery. Guests include leading figures in philosophy, psychology, health, science, and spirituality — with an emphasis on parapsychology. The New Thinking Allowed Foundation is a registered 501(C)(3) charitable organization that exists to facilitate this work by organising and funding the video production, and to organise and assist volunteers who transcribe and translate the interviews for publication in online and print media.

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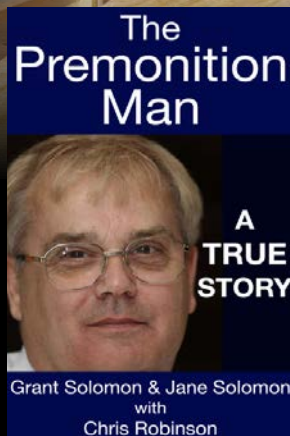
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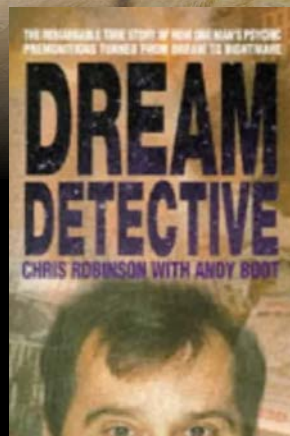
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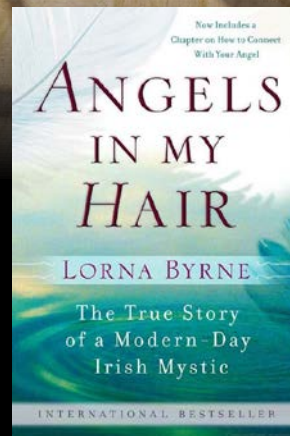
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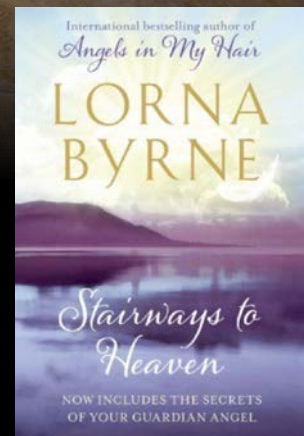
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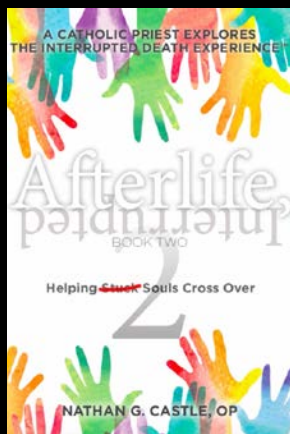
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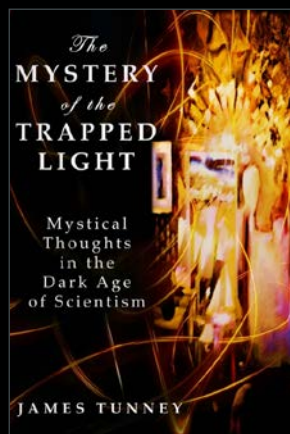
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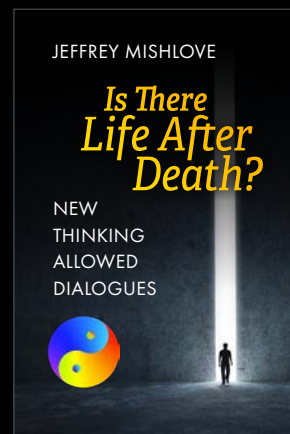
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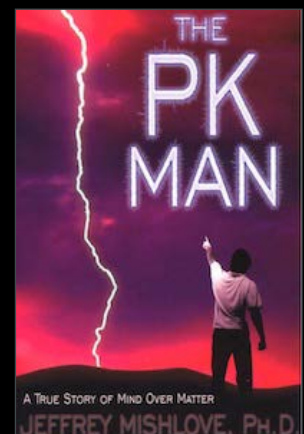
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Is There Life After Death? New Thinking Allowed Dialogues



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