

Issue 03/Fall 2023
English Original Transcripts

Conversations on the Leading Edge
of Knowledge & Discovery

NEW THINKING ALLOWED MAGAZINE



Quarterly Highlight

UFOs and Miracles

Chris Bledsoe

New Thinking Allowed

YouTube Interviews

Ray Stanford

Marcia Emery

Christopher Noël

Erik-Davis

Classic NTA Reboots

Stephan Schwartz

MAGAZINE PUBLISHED BY THE NEW THINKING ALLOWED FOUNDATION

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MAGAZINE

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THE PARADOX OF BEING HUMAN

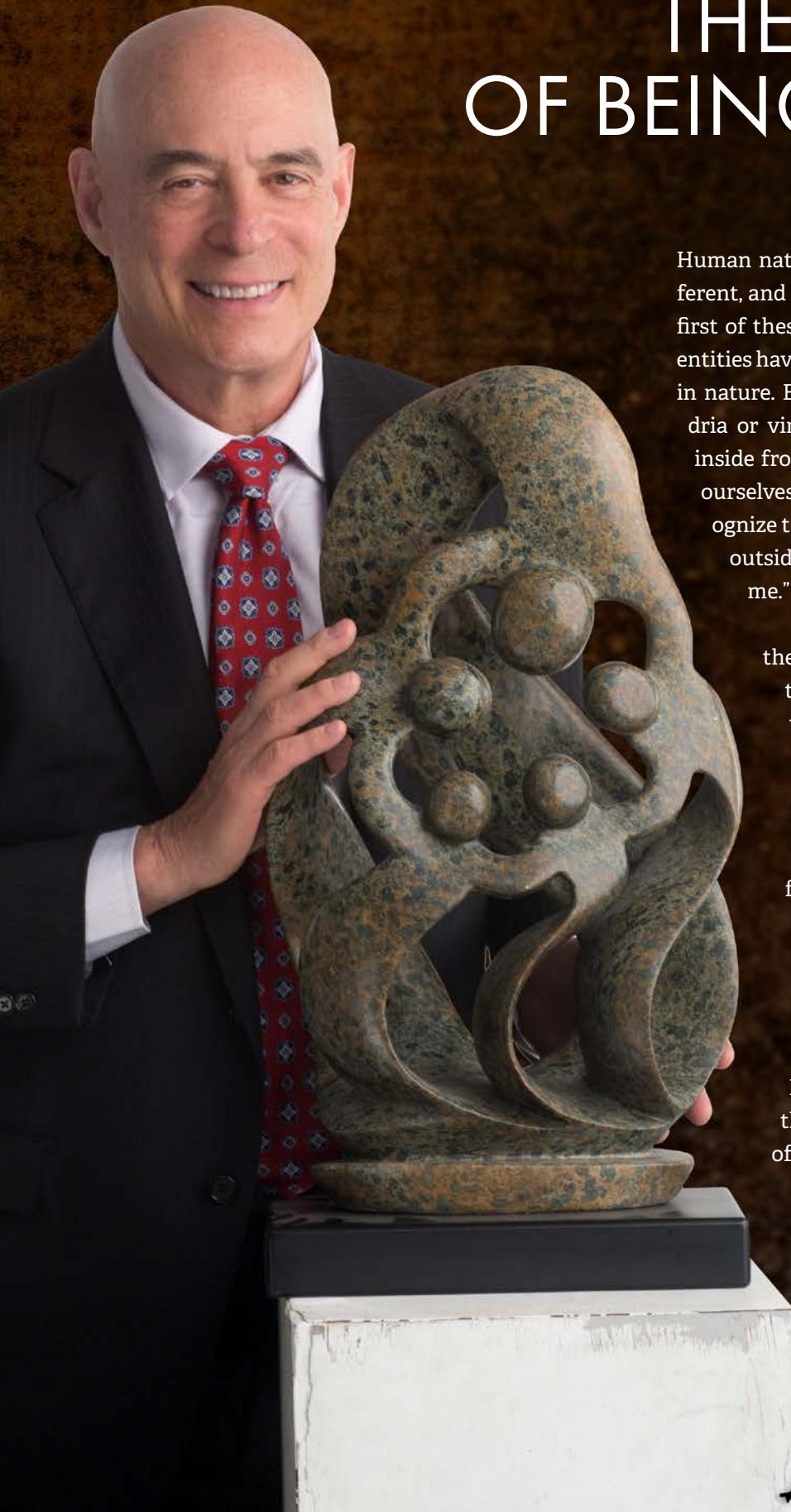
Human nature consists of two very different, and contradictory, elements. The first of these is biological. All biological entities have a membrane. They are cellular in nature. Even subcellular entities like mitochondria or viruses have membranes separating the inside from the outside. As biological organisms ourselves, one of our deepest instincts is to recognize that we exist inside our skin. Everything outside our skin is deeply understood as, "Not me."



When it comes to living our daily lives, the me versus not me distinction is essential for survival. One has to learn how to protect oneself from predators and how to nourish and sustain the physical organism. One has to know how to find food and how not to be food, because in the world of biology nature feeds on itself.

I have occasionally mentioned my own personal motto on *New Thinking Allowed*. It seems so silly that every time I mention this motto I preface it by saying, it's an ideal toward which I strive. It is certainly not something that I can say I have achieved. The motto, of course, is to love everyone and everything all of the time.

Jeffrey Mishlove
photo: Kim Jew



It seems inhuman, impossible for a human being to love everyone and everything all the time, because naturally we don't particularly love anything that we find of danger to our organism. We don't usually love spiders. We don't usually love snakes. We don't love germs. We don't love viruses. We don't love the bad behavior of people. In fact, huge segments of our culture emphasize revenge, contempt, and hatred for other human beings.

I'm not a Christian, but a great inspiration to me comes from Matthew chapter 5 where Jesus says, "love your enemies." That also seems pretty inhuman. How can one love one's enemies after all? Aren't we taught to hate the devil? Aren't we taught that we should really hate our enemies?

You see, we have a dual nature. We're already interconnected with everyone and everything in the whole universe. That claim is backed up by quantum physics and the idea of inseparability, non-locality, quantum entanglement.

While I'm not a physicist nor a philosopher, I expect physicists and philosophers will be arguing these points for generations. But I claim that it's not inhuman to love everyone and everything all the time. In fact, you are already doing it. Part of our shared consciousness already exists in a state of pure, uninhibited love for everyone, for everything, for every possibility, for every activity in this physical world. Total, pure love beyond any kind of conventional human love.

I remember interviewing Elizabeth Krohn about her near-death experience. She talked about this overwhelming sense of love and she made a point of saying, "I know about love. I'm a mother." But, during her NDE there was love so transcendent it went far beyond the love of a mother for a child. It was love for every child, of every creature in this whole universe. You already are there. It's part of your consciousness, but naturally it's so



Artist: Mark Thornally

deep within us that it's obscured by the ups and downs of daily life, the stresses, the heartaches, the desires of life keep that pure love within us hidden.

While I can't make myself love things that I find disgusting or hateful, but I can get in touch with the part of myself that's already there. This part of myself is the divine spark within us all.

In the Bible it says on the seventh day, God looked and saw the whole creation and God thought, "this is good." God loved every bit of the creation and we are entangled with God. By remembering my motto of loving everyone and everything all the time, in effect, I'm just reminding myself that the God force is already within me.

But what about the things I hate? A great example is politics. Now, I have been, and I'm quite open about it, a lifelong Democrat. Amongst lifelong Democrats, there are many things we find hateful in the other party. No doubt, this is true of Republicans as well. Religions can be similar to political parties in this respect.

Here's the key. To love everyone and everything all the time, you have to love the things you hate, but you have to love the fact that you hate them. There's a paradox there. I hate you, but I love how much I hate you. In fact, I love you, but I hate you and I love how much I hate you and I love how much I love you.



It seems entirely non-human, however I'm claiming that it's fully human. But it's completely apart from our ego attachment to the human vehicle, the body. We have a life that is completely apart from our biology.

There are people who would tell you that you are your body, and nothing more than your body. That would be called materialism. I reject materialism. It's had its day. Its day was marvelous. Its day resulted in radios and televisions and automobiles and atomic bombs. There is no end to what we can achieve through mastery of the material plane.

But one has to ask, who is it that is the master? Is the master of the material plane merely a material being? I don't think so. The whole point of the *New Thinking Allowed* channel is to move awareness beyond the idea that we are nothing more than cogs in a big machine.

Of course we each play a role in a technological society. But that's not all we are. The nature of the human being, the very paradox of being human, is that we rose up from the slime, but at the same time we descended from the heavens. Our nature is both biological and spiritual. Our spiritual nature is about awareness. It's about consciousness and the depths within ourselves. When we go most deeply within ourselves, we have the opportunity to discover the divine spark that is already interconnected with everything, that is already passionately in love with the whole physical universe.

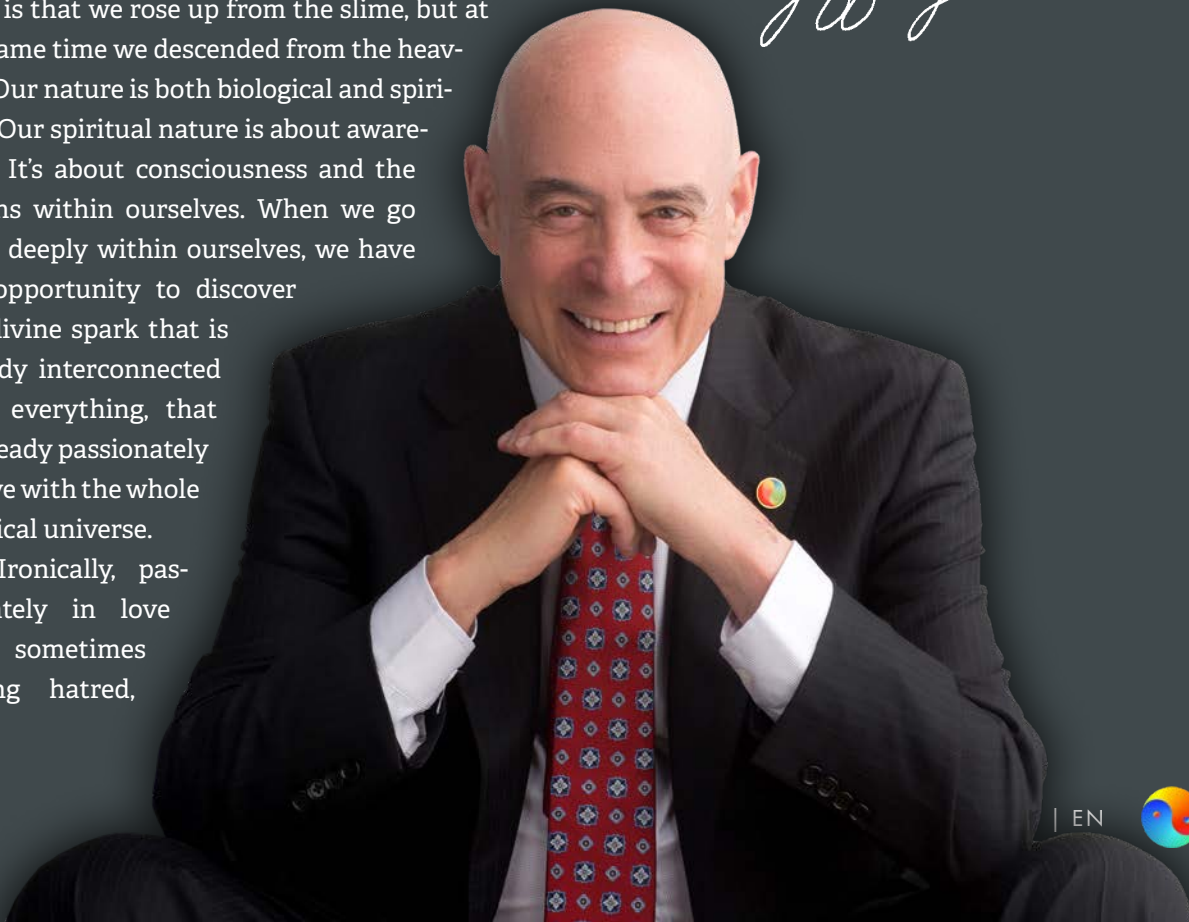
Ironically, passionately in love with sometimes feeling hatred,

with sometimes feeling anger, with sometimes feeling despair. Stanislav Grof, a great psychiatrist, once described this paradox as being "the cosmic game." It's been understood by the esoteric and authentically spiritual traditions of global culture.

We are all the inheritors of that global culture. So, in conclusion, let me suggest that we embrace the paradox of being human, embrace all of our faults, all of our hatreds, all of our pains, our agonies, our suffering with love. Because at the end of the day we leave this body and we enter into a closer relationship with the part of ourselves that is interconnected with everything and that can look at our physical world and our biological life through the eyes of the divine.

Thank you for being with me. Thank you for being with us, because you are the reason that we are here.

Jeffrey Mishlove





Chris Bledsoe

Christopher Bledsoe is a UFO experiencer and a strong believer in God. His life, now that his children are grown, is centered around telling his story and understanding why his experiences are increasing. He is passionate about keeping an open mind and engaging those who question who we are and why we are here. Most importantly, he's working to understand the consciousness connection with UFOs and how it impacts his faith. Like most of us, he is driven to know the answer to the age-old question, "Are we alone?" Chris lives in North Carolina with his wife, Yvonne, and their two dogs.

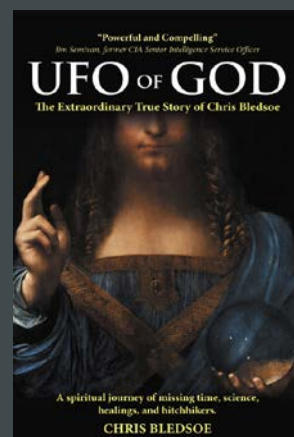
A former homebuilder, Bledsoe shares his intriguing capacity to summon extraterrestrial beings, a skill he has refined over the span of fifteen years. Reflecting on a notable incident from 2007, he recalls a moment when he earnestly sought assistance and, remarkably, witnessed an unconventional celestial phenomenon unfolding in the night sky.

Following this experience, which seemed brief to him, Bledsoe was surprised to realize that nearly four hours had elapsed without his awareness. It was as if time had slipped away, leaving him unaware of its passage.

Since then, Bledsoe has developed the capability to summon these enigmatic orbs through

focused thought alone. He confidently conveys that he invites their presence, and they consistently seem to respond, even though the reasons behind their appearance remain mysterious.

More recently, Bledsoe has become the subject of attention due to his involvement in a documentary produced by the History Channel. This documentary is part of the channel's series centered on exploring phenomena related to unidentified flying objects (UFOs), entitled *Beyond Skinwalker Ranch*.





Original video interview on www.newthinkingallowed.org

Published to YouTube on April 18, 2023

UFOs AND MIRACLES

JM: Hello and welcome. I'm Jeffrey Mishlove. Our topic today is UFOs and miracles. We'll be looking at the extraordinary life of a North Carolina businessman named Christopher Bledsoe. He is author of *UFO of God*. His life has been totally transformed after his first UFO encounter followed by continuous events involving healings, clouds of fire, personal transformation and even social transformation. Now, I'll switch over to the internet video. Welcome, Chris. It's a real pleasure to have you on the program. I'm delighted to connect with you.

CB: Thank you so much, Dr. Mishlove. I am honored to be here, I really am.

JM: You've had an unusual experience, but not just a single experience. It's sort of been ongoing, continuously. It's been about 16 years now. Not only has it impacted you and your family and your friends, but it's involved researchers in the UFO community, and government officials as well. It's really quite an extraordinary story.

CB: Yes, sir. What's really strange is that it's growing exponentially, the interaction. I never dreamed it would get to where I go out every night and here they come. It's pretty strange.

JM: You have sent me some of the videos that you've taken and I'll share them. I guess this is just a couple of the hundreds of videos that you've made. What I saw looked almost like fireflies much of the time, tiny little dots of light. But sometimes they flash and become larger, much larger than a firefly could possibly be.

CB: [Audio from Bledsoe's video:] OK, there's a tree right here and there's an orb right over the top of it. It's moving northeast. I saw it coming, filmed it coming at me, and let it come to speak to me. Thank you. March 15th, 2023. It's starting to dim out. I'm having to walk left of the tree to keep it in view.

Yeah, and it's been doing that. I noticed a shift in February, so I've been taking those types of videos and it's just growing. I don't know why. They'll flash red, flash white, flash yellow. Sometimes it'd be really, really big and bright.

JM: Why don't we start at the beginning, Chris. If I understand correctly, it was 2007. Up until that

Screenshot from Bledsoe's video showing an orb in the sky



time, you had no interest particularly in the paranormal or UFOs, although I gather you considered yourself a devout religious person.

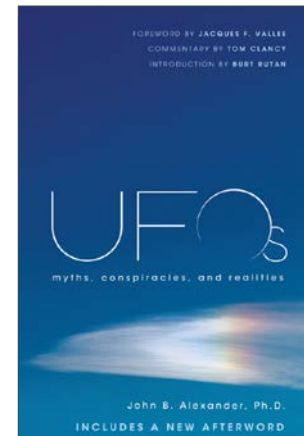
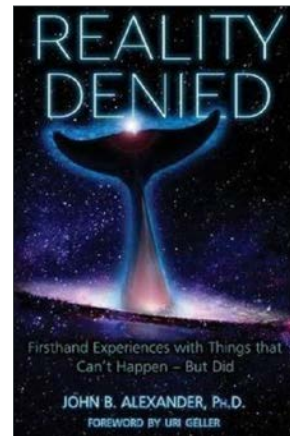
CB: Right, that's correct on all fronts. I was too busy raising four children and building 100 homes a year, which really had me, everything I could do to manage that. I really never thought about the paranormal up until that day in 2007.

JM: It all happened in one amazing day. You were out fishing at the Cape Fear River with your friends, including your son. You experienced missing time and then from that moment forward, it was like non-stop.

CB: Yeah, it was the craziest thing. As soon as we got home... It followed me home from the river that night. And then pretty much we never knew when something was going to happen, but right away we had these orbs, smaller orbs that would flash inside of our house. Then you would see one or two. My wife was walking down the hallway following two shadowy figures that came out of an orb inside the house. But we saw that quite often, and still do. It's amazing.

JM: Well, you know, there's a conflict within the UFO community between the nuts and bolts people and the people who say that this is paranormal, and it might be other dimensional or spiritual. I'm under the impression that at this point in your life, although it was very frightening at the beginning, that you consider it primarily a spiritual phenomena.

CB: Yes, sir, I completely do. Knowing it knows your thoughts... I mean, how do you reconcile with that? It knows where you're going to look before



you look and the way you're going to react before you do. That force is so powerful, I don't know any other way to look at it than a spiritual thing. It's not physical, [like a] spacecraft of any means. It's always been a light and these shadowy figures.

JM: It's not as if you've ever seen anything that had landing gears or bolts or a metallic surface.

CB: I have seen those in the daytime and I've filmed several of them rotating, glowing, what looks like a disc in the air. I have a lot of photos of little round orbs that look gray or solid in the sky. But I wonder, is it the same phenomena able to change its appearance at will? I think that's what it's doing.

JM: I should mention for the benefit of our viewers that I was connected with you through my good friend John Alexander, who's been interviewed on this channel several times. He's well known as a person who was an expert on the paranormal from within the military, although he's now retired. But you've developed a close friendship with him as well. The important thing I want our viewers to know is that John attests that while in your presence, he experienced one of the only two UFO sightings he's ever had in his life.

CB: Yeah. John is my friend. He's been there. It was a special thing that we got to experience that



together and to see his reaction. It was just, I mean... It makes me laugh. It makes me happy that he's my friend. I really think the world of John Alexander, so do all my kids.

JM: There are all sorts of rumors circulating around John Alexander. Some people think he's a disinformation specialist involved in unsavory activities. I don't have any reason to believe any of that. I've known him well for 20 years. I trust him entirely. The unique thing that he pointed out is that before, just a few seconds before this UFO appeared right above the two of you, you told him it was coming. You felt it.

CB: Yeah. That's what really got his attention. I never made anything of it because it was so natural to sense that and walk out. I'd feel it from inside, and there it would be. Well, John opened my eyes on that part. Within 10 seconds it appeared. I told him, "I hear them. I feel them. They're right above us, John." When I pointed up, it appeared. It didn't fly over; it just appeared in a big flash and there's this ball of light and it just flashed about five times and shot off to the south. John was on his cell phone really quick. It was great.

JM: I also gather, Chris, that John is just one of a number of people, many of whom are from the government, who have made a trip to your home in North Carolina where these phenomena seem to be appearing on a regular basis.

CB: Yes, sir. There have been many witnesses from the government all the way back from 2008 when they first started coming. I got a reputation in the UFO realm that I was the government's boy or NASA's boy. But really, I found the most sense with these government officials who would come. My family was made to be afraid of them to begin with because they had men in black and all this. But it was quite the opposite. It was John and Jim [Semivan] and all these folks that have been to my home and have stayed in touch and made the most sense to my children and actually vindicated them with their friends. That's probably been the best part of this journey, to have these people around me that understand and really want to get to the bottom of what's going on here. But that's a mountain to climb.

JM: Well, it is a mountain to climb. It seems to defy almost any kind of conventional scientific explanation. But I think it's important to point out that many of these government people who have come to visit you are having similar experiences of their own.

CB: Yeah, absolutely. Some are having them since we met. There are others that had them before we met. They're truly trying to find answers like all the rest of us. You hear stories that the government has all this technology. Well, I'm sure they've got a lot of interesting stuff. But from my dealings with them, they don't know much more about it than we know. They're just trying to find the answers, too.

JM: I think the crucial thing, or let me put it a little differently, one of the central features of your encounters is the healing aspect. As I recall from your story, you suffered for a long time from a serious case of Crohn's disease, which to my knowledge is considered not reversible. Crohn's disease is typically permanent. But in your case, it lifted right after your first encounter.

CB: It happened that night, and I didn't realize how much it went away until a few days after. But the very next day, I knew. It was mighty strange because this medication I was on, I had to take it every day. If I missed it, within two hours, my body was so used to it, especially one particular type that restricted my intestinal system. It would cause it to force it to try to digest food. So, the very next day, around 10, 11 o'clock, I started panicking, I hadn't had my medicine and noticed that I wasn't feeling sick. And so I just waited. I had that thought that day, that maybe something happened. And sure enough, over the next week, it just completely was not there anymore.

JM: Tell me, isn't it the case that you had some communication with a being—you refer to her as *The Lady*—associated with these orbs and these appearances of large glowing lights of different colors. She was giving you some instructions so that, I suppose, really, at the end of the day, you've become something of a healer yourself.

CB: Well, yeah. I didn't know what she had when she came. It was five years after the river event, and I was really frustrated with how everything had gotten. It was kind of a dark time. My children were being made fun of in school. They were little, 10 to 17, four of them, 15, 13. Very tender age to have



their whole class laughing at their father and the teachers calling them up to tell the story. Because of a Discovery Channel show, it got all that negative publicity. And so, I was ready to quit. I walked outside, and I just shouted to the sky, "I'm done." I would try to get a photo just to share with my friends, to let them know I'm not lying. It would show up, but it would never let me get a photo.

But she showed up on Easter of 2012, five years to the day, five years later. Immediately, amazing things started happening. It turned from a dark place to I was in Washington, DC, helping this child. His mother wrote to me last night. She's so excited. It was a very prominent family that my whole family has grown to love. They were at wit's end and didn't know where to go. I guess what's amazing, Jeffrey, is that she, being a doctor and her dad a cardiologist, and with all the resources in the world, there was nobody to help that child. So they reached out to some old guy from North Carolina that had a UFO experience to try to help the child. That floored me, how that came about. This young boy is in college now. He was 13 with a feeding tube and they said he wouldn't make it. But he's coming again this summer to visit. He does pretty much every year or so, we get together.



JM: If I understand correctly, there was an intermediary who brought you together, Larry Frascella, I believe is his name. He's also the person, if I recall correctly, who introduced John Alexander to you.

CB: He sure is. Larry is a good friend. He's one of those guys that has a connection to everybody. He's friends with everybody, he's a friendly person, very wealthy. He just knows everybody. He called me and he knew about this child in DC and said, "We need you in Washington, like, tomorrow." I'm like, "Tomorrow, are you kidding?" This was the 4th of July, Friday was the 4th. My kids were coming home from college and I'm like, "Can it wait until Monday?" I didn't even really know the story. He said, "What's more important?" I'll never forget it. He said, "What's more important, a child's health or your vacation?" I said, "Well, you got me there, Larry, send me a ticket."

Next day, I'm in Washington and he picks me up and we go down to their house. I was totally lost, Dr. Mishlove. I had no clue what to do. I was frightened about the whole thing. This is new territory for me. How do I help anyone? I don't know how. So I just started praying about it. This voice said, after we were there two or three hours, it said, "Just hug him." And I did that. That started this journey for him. I don't know if it was me that did it. I don't claim it was me. I think it's more like the phenomena is in control and maybe I have a little access to it to ask it to do things like that.

JM: I gather it was Larry Frascella who had the insight that you could be the person to heal this child.

CB: Yeah. He knew, because it was a friend at NASA that I was working with pretty close for a while there that came into our life. There were two

of them, Dr. Hal Povenmire and then this fellow by the name of Tim Taylor. I told Tim what happened during an incident with a dog that's in the book. That was the first indicator. I had no clue. It was two weeks after The Lady appeared. I had this black Labrador that for some reason had a big gash across its neck. There were witnesses. There were a lot of people there, and one guy with a camera filming. Nobody understood what happened to her, had no clue how she got this big two inch gash across that vein. Blood was going everywhere.

She ran in the back door of my house, bleeding all over the floor, and I picked her up and took her outside, laid her on the patio, put my hand on her neck and was just holding pressure to stop the bleeding or try. I just looked up and said, "What do we do?" Everybody's looking at me. I knew she was going to die. So I just cried out, "Lord, what do we do? What do I do? I don't want my dog to die." Immediately I felt her whole [body] tense and everything about her being tense and nervous. She just relaxed. When I picked my hand up, there was no more cut there. That got the attention of my NASA friend. He's like, "I think somebody's telling you that maybe you should try to help others." That's how that came about. It wasn't long after that when Larry called about this child.

JM: So, it's not as if you have a regular ongoing healing practice.

CB: No. And I don't profess that, although there's a never ending shortage of people reaching out that their mother's dying or has cancer. I just tell them all, I'll keep them in thought and prayer. There's no way I could deal with all this. It wasn't my intention. But if it helps anyone, I'll do what it takes, in my power. Although I have no idea what



I'm doing at all.

JM: Now, to get the story straight, there was a five year gap between your first encounter [and this incident]. Those five years were a difficult time for you. Your children were being attacked by their fellow classmates and you and your family were still, I gather, afraid of all of these lights appearing, sometimes inside your house, often outside the house. The friends with whom you had gone fishing were, I think, also startled, maybe frightened by the things they saw. You had four hours of missing time during that original encounter that, to my understanding, you still haven't really explained or investigated.

CB: Well, I've struggled this whole 16 years to figure out what it was that happened. I get images and these memories. I guess they're memories, but I can't guarantee it. The overwhelming thing is that I was looking down at Earth from way up high. *That* I keep seeing over and over. It felt like there was someone behind me, kind of this guardian presence that was behind me and showing me this from above. But details, I can't remember details. Whatever they did, they did it good, for sure.

JM: The other really intriguing aspect of your encounter is that while the Crohn's disease, which is a very serious condition, seemed to evaporate, at the same time, you began to contract rheumatoid arthritis.

CB: I did. It was two years of, you might say, reprieve. Dr. Garry Nolan mentioned to me that he thought maybe the Crohn's went into remission and came back as this rheumatoid. Of course, I had it tested at Chapel Hill University, and they didn't

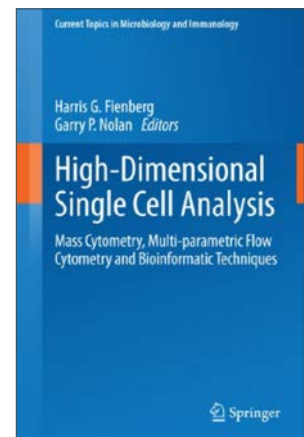


see the crossover, although it can happen. That's what they told me. But my rheumatologist believes that might be what happened. But irregardless, yes, I have had a bout with that. I really struggle with it. But I'm better right now. At least I feel better. My doctor's telling me, no, you need to go on infusions like next week. I'm fighting that pretty hard.

JM: So you're feeling better, but the doctors say you're still suffering from rheumatoid arthritis.

CB: She says I have a very aggressive kind that if I don't put it in remission, it could do a lot of other damage. It's a hard decision to go on those kinds of medications. Sit in a doctor's chair for an hour every month and have these things in you, IVs and all. And what it does to you physically, it strips you of your energy. Lord, I don't want to go back that route, but I'll do what I have to do.

JM: Well, it's very interesting. The Crohn's disease and the rheumatoid arthritis, I guess, would both be considered autoimmune diseases. If one could kind of convert to the other, it would be a function





of your autoimmune system.

CB: That's what Dr. Nolan told me. Yeah, he sure did. He said it's entirely possible, you got a reprieve from one and it came back as the other.

JM: Now, Garry Nolan at Stanford University is currently regarded as one of the foremost people within academia who is looking very seriously into UFO phenomenology.

CB: He's a brilliant scientist. He's into DNA and all that.

JM: I gather that since you had your first encounter with The Lady, five years after your original experience in 2007—so this would be about 2012, 11 years ago now—you've had ongoing experiences with this lady figure.

CB: CB: I've seen her three times, but I still know that even though she's not here in person, that what's coming is what was with her when she came the first time. These orbs are attached to her, and I know this. If I speak to her, here they come. It's really bizarre, but we've filmed this, we've studied it, and a lot of people have witnessed it and how it reacts. What does all that mean? I don't know. I feel like an infant with all this power coming, it's so powerful, and I'm on its radar. When you think

about it, this light... This week I filmed for an hour, one orb sitting—one of those yellow ones, yellowish-red—it was 30 feet from me. Every time I would turn my camera seven or eight times in an hour and say, "I have a friend right there," it would appear in the same exact spot for an hour and did it over and over on seven, eight different videos, so it never left. It wasn't like something flew over and just waved at you and it's gone. It's still there, it's standing next to me, so it's taken on a whole new thing.

JM: How large was this particular orb?

CB: They can flash and look different sizes from a little flicker, but the orbs, on average, are about this big [makes a ball about 10 inches in diameter using hands]. You see them flying around, like upwards of a bowling ball, sometimes smaller. Even those you see flying up high, they can look really bright and make themselves look bigger, but they're not all that big. Of course, they can be very big. I've seen them go from this size [makes a ball about 10 inches in diameter using hands] to a Volkswagen in one second, just like that size and bigger.

JM: I have the impression that you consider these orbs to be conscious entities.

CB: Yes, I actually do. They're very much communicating. I've demonstrated this hundreds of times, how I can ask certain things or say certain things and they'll respond. They come back and answer me. I've developed a way to ask and get an answer from them. Then that light, when they flash you with it, it makes you have these dreams, and I'm sure there's information coming through the light, for sure.

JM: It's as if the orbs themselves are a life form.



CB: I really believe they're some kind of magical, supernatural being. It's the only way I can best describe it. But of course, if we had the right people here to figure it out it might be something entirely different. I don't know, but that's what I'm seeing.

JM: Well, they certainly don't appear to be biological in the same way that we are.

CB: Right. They're not. It's just a ball of light. I actually have a video taken at my old house with a young lady that was suffering with lung cancer. She was standing next to me, and her best friend was on my right. I was right between them, and we were out in my back property with a group of folks. She came from two hours [away] to seek help for her cancer scan, because she was going in on Monday. Anyhow, I had some Native American friends there that stopped by on accident. They called me, and it was a great thing, because they were at this burning tree that we had at our old house that happened.

They were singing their Native American song, and we were all watching them, and suddenly an orb appeared about 15 feet out in front of us, chest high. It came right straight at me, rotating—got it on film, the whole thing—and it flashed. When it flashed, out of that orb stepped about a six and a half or seven foot tall white figure, like a human figure. Instantly, when the flash went out, now you got this translucent figure standing there, and the orb is inside of it, and it walks out of the screen. But the whole point is, when she went in to get her scan on Monday, all the cancer was gone except one tiny little speck. So yeah, I've seen a lot of things happen.

JM: What are some of the questions that you ask



of the orbs?

CB: I ask them all the time to help others that are sick, and that's an every night chore. I have a whole lot of people that write me letters and emails and texts, so I'm always asking that, and I'll get signs. For certain people, I'll film the response of the orb and send it to them, and it gives them hope. I don't know if it's hope or what it is that helps some of them, if it's a placebo thing, I don't know. It's just what I do. But I often ask them to help with my book. Every night I'd go out, and I'd say a prayer, and I'd ask for the words. I'd get up the next morning, and before I got out of bed, I was writing as soon as I woke up. I did that for months and months, but there's no telling. It's whatever the person that's here, sometimes they'll have questions about their family or certain events, and they want a response, and this could be anything if we ask them.

JM: Do you ever ask them where they're from?

CB: I do, but I actually believe they're from here. I think that they're part of this world, and they live around us, in the air above us, and we just don't see it. I think the dogs can see it. I pretty much have proof my border collie sees them, because he'll alert me. He might be looking one way, and I'll hear him barking, and when I turn around, there's an orb



that'll appear a minute later. It's like he sees them when we can't.

JM: Do you ask for more healing for yourself? Are you asking them to help you with the rheumatoid arthritis?

CB: Yes, sir, I am. In fact, I was almost permanently in a wheelchair by early 2020. I could not hardly walk. I'd try on a cane, and I would make it 10 feet, and I'm just in excruciating pain. Jim Semivan, my friend Jim, called me and said, "You need to pray for yourself." I always felt guilty about it and never would, and so I started praying, and I started getting better. Even though my doctor says, "Your DA score is high, but your other numbers are very high. Your DA score is not that high right now, even though it has been." That's the disease activity score. These other numbers are really high, she says. But regardless, I began to get better and better and was able to use my hands again. For the longest time, I couldn't even use my hands. I couldn't tie my shoes or anything.

JM: Well, it is interesting that you were standing next to a woman who was healed overnight from lung cancer, which is pretty serious. But the rheumatoid arthritis is responding more slowly, but is responding to the healing influence.

CB: Yeah, it has responded, and I'm still praying every night. More so now, ever since I went to the doctor last week and she mentioned, "You need to be on infusions." Well, I started praying harder. I am [praying] every day now. I keep it in my thoughts all day long, so we'll see.

JM: You mentioned Jim Semivan, who, as I recall,

wrote the foreword to your book, *UFO of God*, who has also had experiences similar to your own.

CB: He was the Director of Operations for the Central Intelligence Agency. Yeah, CIA. He was the big guy there. They even have awards named after him when you walk in the door. That's how high up the ladder Jim is. But yeah, he and his wife Debbie, we love them. Our whole family does. It was Jim that came to my house in 2016. He came for my birthday, and he told my kids to call—it was 2016—to call all their friends to the house. "Call them all over tonight. I want to have a talk with them." And so they invited all their childhood friends, and they had all just graduated school. Three police officers came pulling up. They were young cadets, and they just got their car, but they were my son's best buddies, and one of them was a cousin. They all pulled up, and Jim, around a fire on the back patio with all these kids there, he told them like it was. He said, "You have no clue who is watching this man and his family." That made a big impact on my children, especially my middle son, and our relationship as a father and son, because they suffered badly from this.

JM: It seems from what you're saying in all of these contexts that you have with people in the government that the government has shifted. No longer are government figures debunking and ridiculing people such as yourself. They're coming out and saying, "I've had experiences like that as well, and we in the government know about these things. We may not know everything, but we understand that this is real."

CB: Absolutely. They know it's real. And yes, they're coming out. Very high-level guys are coming out to tell because they think we all should know, but



they really don't know what it is much more than you and I do. It's like John Alexander says, they're communicating, but we need a Rosetta stone, right? We don't have that.

JM: There are a lot of people who have assumed that phenomena of this sort must be diabolic. Even if they're spiritual, they're not positive. Are you encountering any of that?

CB: I never have. In the 16 years since January of 2007, I was suffering from sickness and losing everything I had and unable to support my family. So I'm in that mindset crying out to the heavens, and these big balls of fire came, and that scared us, it scared me, it really did, and my family. But once the government started coming in 2008, different folks from there and throughout the whole time, we realized that it wasn't going to eat us, and it was something everybody wanted to learn what it was. Actually, I stayed away from these UFO conferences and going to those places because some guys from NASA asked me to. "We don't want you tainted by others' experiences. Keep yours to yourself, and we want to study it in its pure form."

So, that's how it started with different government guys, and we became friends. I've been privileged to know things that way ahead of time others haven't been aware of. I've been to places that I'm honored to have been: mission control and the astronaut crew quarters. I can go play on NASA like a big playground and walk through their machines, and they welcome me with open arms. I've been to some amazing gatherings in Washington DC, like Brandon's Bar Mitzvah, that was the greatest thing. I had never been to one, and that was the highlight of my life, I guess, to be there and experience all these beautiful people dancing and having fun, and

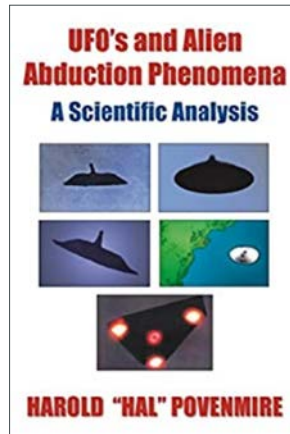


Chris Bledsoe at NASA

it's just so close to camaraderie. It's been a blessing, this whole thing has turned out that way. It wasn't always a blessing, but it's turned that way.

JM: You keep referring to love, how close your family is to the families of the people who you've encountered in the government, who you're working with. It's very rare to hear the word love used in conjunction with relationships with government officials.

CB: Yeah, and believe it or not, Dr. Hal Povenmire, he was the first guy at our house in 2008, he came in June. For 11 years—he died in 2020—he was coming to our house for Thanksgiving, he and his wife Katie. But he fell, he was 80 years old, and he fell and went into a coma and never woke up. But that man came and he told us, "I've come to debunk you." We didn't know that for the first two or three years. I was terrified of him and all the rumors, but he turned out to be the greatest thing.



My kids loved him. He would bring big bags of all kinds of artifacts from tektites to a saber-toothed tiger tooth or a woolly mammoth tooth. All my children, when they knew Hal was coming, they'd invite all their friends from elementary school, and he'd sit around. He came to visit me, but he was in the kitchen with all the kids the whole time. He made all of their birthdays. He made my daughter's college graduations, her piano recitals. He would come 13 hours from Florida to do that. That's been my experience with government. It's totally opposite of what people would think.

JM: Yeah, many people have nothing but negative things to say about the government. So I find it very interesting that you have such an open heart and they respond to it.

CB: Yes, sir. They sure do. If it wasn't for them, some of these guys, I may not have as tight a family as I have today because they brought about a bunch of healing towards us as a family group. It really made my individual family, because we were being ostracized, come closer together and feel like we had somebody I could call if there was any trouble. They've always been there. If somebody was ugly, I'd make a phone call and there'd be that reassurance, nobody's going to bother you.

JM: I know your son, who if I recall correctly, he's also named after you, was there at the first encounter and he was terrified.

CB: Yeah. And, you know, I've heard many guys

from the government talk to him and say, "You know, you're one brave person. You're one of the few people that we've ever heard of that had a face-to-face encounter with these beings and not had your brain wiped. You remember the whole thing. It was happening in real time." It took a lot of people coming... That was a big thing. From NASA folks to the CIA, they came to help that child. When he was 17 years old and struggling and feared to go... He wouldn't lay down in bed. He would jump up and run and get in the bed with his mom and I. At 17, he was that afraid. It really impacted him.

JM: If I recall the story correctly, he was there on that first occasion when you were fishing at the Cape Fear River. During the time when you experienced four hours of missing time, he went out to look for you and ended up encountering these orbs and beings that seemed to emerge out of the orbs and he hid from them in the bushes. But he was watching the whole time and they immobilized him. These beings, if I remember correctly, were like shadowy figures with big, bright red eyes.

CB: They look, if you can imagine something translucent, a complete figure of a being that has the ability to turn their brightness up like a light bulb. They can glow very brightly or just barely and you can see them. But when they first approached him, I'd been gone an hour or more and he started looking for me. Finally, two hours into it, he never returned back to the fire while the other guys were looking for me. There were four of us. One sat at the fire, two took my truck, and Chris Jr. went on foot back in the forest. And they lost him. When I got back to the fire four hours later, I'm like, "Where's Chris Jr.?" Because he wasn't there with the three of them and they were not fishing



anymore. They were just standing. They were lost for words because they'd lost me and my son. He said, "We don't know. He's been gone for two hours. We've been looking for you and him." And so I just went right on by him. I didn't stay more than a minute to speak to him. I went into the forest calling out for him.

What had happened is, without getting too long, he could see all the way down the road about a good quarter mile from where he was. He had a straight view down this road with trees straight up that grew over the top of the road. It's like a tunnel you go through. He saw these two orbs that far away, two red balls of light, cross the road into the riverside. Then they came back out in the road and started towards him, just seemed to be floating above the ground side by side. When they got within 15-20 feet of them, they were not orbs. They were two little tiny figures, about three, three and a half feet tall. Their eyes, he described them as like they could close like shutters. One would be open and one would close. They could do either one, just like so. When they'd look at him, he couldn't scream, he couldn't yell, he couldn't move. That traumatized him worse than anything, having no power at all. If you'd hear him talk, that was what really got him. And that's happened before.

JM: Before that occasion, you mean?

CB: No, after. I mean, after that occasion, it happened again.

JM: Where he was paralyzed.

CB: Yes, sir. He'd been asleep in the bed and he woke up and ran. One night, he felt like he finally escaped whatever had him. He ran in there with his mom



and I, terrified, screaming that he'd heard this noise, this humming noise. When he woke up, they were all around him and he couldn't move. He finally got away. But that happened several times. That's why he would run away from home. He was scared to stay in that room. He was scared to sleep there. He thought if he could leave, it wouldn't follow him. Well, it did. Everywhere he went, it was behind him.

JM: I guess it was your prayers. You were feeling so frustrated and your family was feeling terrified by this and ostracized. It was your prayers, I gather, that brought The Lady to manifest to you and explain to you that this could be looked at as a gift and it was up to you to use the gift.

CB: That's exactly right. I was ready to give up and she came and she said, "You know why I'm here. This is your burden you must bear." That's how she said it. I felt ashamed because just that night I said, "I quit. I'll never talk about it again." When she came, she said, "If you will tell what you know," she didn't tell me what to say. She just said, "Tell what you know." And that's not a whole lot, right? Other than here it is, it's appearing, you want to see it, come here and we'll show it to you. But what it is, there's a lot to learn yet. But she said, "If you do this, I'll be with you, I'll guide you and I'll help you all along the way." And immediately, I began to take pictures. For five years, I couldn't. I have 2,000 videos I've





taken in the last two years. And many, many more, many with the cell phone, many thousands of photos of orbs with people in them, dogs in them, other animals inside these balls of light.

JM: [Has she given you any indication of why the communication has opened up so much now? Also, has she talked about the future at all?](#)

CB: Well, you know, this is amazing because in 2019, from 2012 until 2019, you'll not find much on me as far as talking publicly. I was dealing with rheumatoid arthritis, having to move, and very sick. That was not the whole time; that was the latter part towards 2019. So I walk out of my little cabin on Easter Monday of 2019 and this orb comes out of the sky and it hovers over my pond 25 feet away for a half an hour. I filmed it for 18 minutes. After it left, I stood up and I felt so exhausted and drained, I just collapsed on my bed. You would have thought that I would want to tell the world, but it had this straining effect on me. So I went in and went to bed. The next morning I got up, it was like, oh my God, you've got to tell the world what just happened. So I immediately started doing podcasts and I did 10 in that year.

But what the orb, what this being told me, he said, "Trouble is happening. Tell everyone to store up and slot their doors for a little while because there's trouble coming." Well, that had to have been

COVID in 2020. I'm told this in 2019. But it said, "We're going to start appearing around the world more often because we want the world to know that we're here. We're going to help you with witnesses and with cameras and record us to share with the public." Immediately, it started in high gear. From that point until now, it's just incredible, the amount of interaction that's been happening since then and growing every day.

JM: [Do you have a name for these beings or do you just refer to them as orbs?](#)

CB: Well, I think to me, they're some sort of an angelic being, a celestial being, but what does that mean? What does it mean? I don't want to use a 2000 year old Bible verse, but I really think they're talking about the same thing that we're seeing here today. But what is that? I don't know, but it is spiritual. It does have a lot of power, inconceivable power, and the knowledge of our thoughts, it knows what you're going to say before you say it. I don't know. I don't know. I just hope we can figure it out while I'm still alive, but I think it's going to introduce itself in a bigger way.

JM: [I know you've had some interactions with Diana Walsh Pasulka, who is a scholar of religion and who says that your experiences are actually quite consistent with ancient descriptions of angelic beings.](#)

CB: Yeah. In fact, if you read Daniel 10, where he talks about his encounter with an angel, I described it the same way. His body looked like glass on the outside, it had red glowing eyes. Daniel says the same thing, his body gleamed like topaz, so shiny and brilliant, and his eyes were like fire, red



fire. So is it the same thing? I suspect it is the same thing, but then again, what is that?

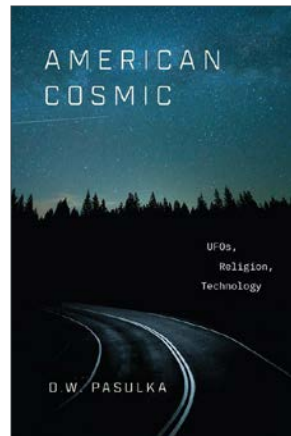
JM: It does certainly suggest that the doorway between our dimension and their dimension is opening up.

CB: Yes, it definitely is. Some of the videos I sent you this week, I've taken 40 like that in the last two weeks, 40. You could see me turn the camera in one direction and say, "Can I film you?" Immediately, it flashes and flies right out over my head and stuff. It's definitely communicating a hundredfold greater than it was two years ago.

JM: It's increasing, and yet it does seem to be centered around you personally. It's not as if it's spreading all over North Carolina.

CB: And it doesn't matter where I go. If I'm in Las Vegas or California, it shows up the same way. Another amazing thing that I write about in the book is I've had great success at asking it to appear in live time in other locations, and it does it within a split second. Over Washington DC, I have a friend there with a camera and he's waiting, and then suddenly it appears right over him. I've had that happen in Spain, Charlotte, North Carolina, Houston, Texas. People on the ground with photo equipment, and suddenly it appears over me and over them at the same time.

JM: It's very interesting, and I think it's wonderful that you're combining a very deep religious sensibility about this, and at the same time, a willingness to work with scientists.



CB: Yes. I think this is the greatest thing ever. We need to figure it out. I'm just in the middle, right? It likes me for some reason, and I think the world needs to look into it while we have the chance to do it. It might leave me tomorrow, but I don't think so. I think it's going to get greater.

JM: Well, Chris Bledsoe, it's been an honor to be with you. I'm very interested in following your work, and I hope we have an opportunity to continue the conversation.

CB: You have always got that. Anytime you want me, I'm here for you. I hope we can get together sometime and maybe experience this phenomenon together. That would be really amazing.

JM: I'm sure I would enjoy that very much, Chris. Thank you so much for being with me today.

CB: Thank you for having me. You know, I've been a fan of yours for years, and it's just like the greatest honor to be here. So, I just thank you.

JM: It's an honor for me to be able to introduce you to *The New Thinking Allowed* audience. For those of you listening or watching, 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 Chris Bledsoe

May 21, 2023

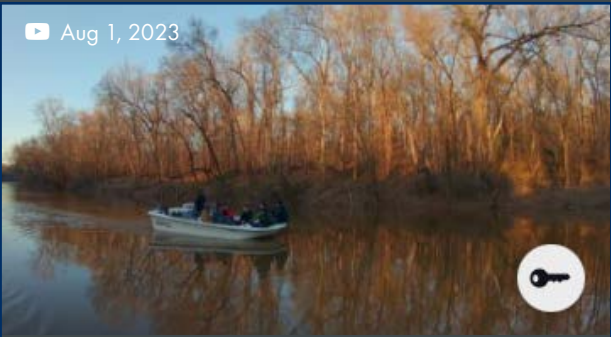


zoom


**Live Stream Event with Chris Bledsoe:
Touched By The Mystery**
New Thinking Allowed
<https://youtube.com/live/xbyB61IHim4>



Aug 1, 2023



Beyond Skinwalker Ranch: Chris Bledsoe
History Channel: Beyond Skinwalker
Ranch series , S1E8
<https://bit.ly/3qViY1c>



Sept 15, 2021



Episode 9: The Chris Bledsoe Regression
Bledsoe Said So
(Podcast of his son, Ryan Bledsoe)
<https://youtu.be/FEkupX8BRe0>



Nov 17, 2021



**Episode 17: The Chris Bledsoe Regression
Part 2**
Bledsoe Said So
<https://youtu.be/K8t8hyr-ZMo>



Feb 27, 2023



Episode 83: UFO of GOD with Chris Bledsoe
Bledsoe Said So
https://youtu.be/6E_tyJNvVM8



Jul 11, 2023



Chris Bledsoe
Hosted by Grant Cameron
<https://youtu.be/81AMURU-TFc>




Ray Stanford



Born in Texas in 1938, Ray Stanford has been a devoted ufologist since his youth. Fascinated by George Adamski's contact stories during his teens, Stanford was an eager believer until he realized Adamski's claims were false and his photos were fabricated. Despite this, his interest in UFOs persisted and even grew stronger over time.

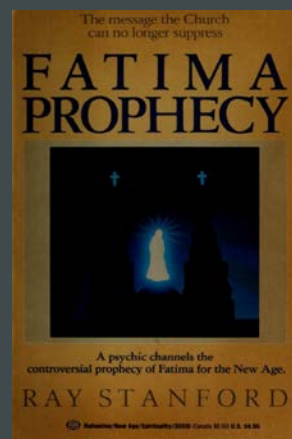
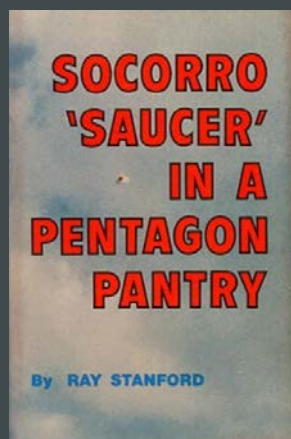
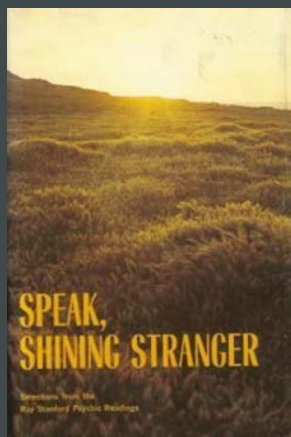
Over the years, Stanford has cultivated an extensive history of UFO observations, frequently documented through the lens of a camera and often corroborated by other witnesses. His engagement with UFO photography is notable, having captured or filmed seven such instances between 1954 and 1969.

Between 1972 and 1974, Stanford secured generous support from wealthy patrons to fund Project Starlight International.

Investing approximately two million dollars, Stanford acquired a range of equipment and facilities, such as electronic, optical, magnetic, and gravitational

tools, near Austin, Texas. The setup, except for the radar unit, was designed for mobility. Its primary aim was to detect signals emitted by UFO phenomena.

Ray Stanford is renowned for his book documenting the 4-24-64 Socorro, NM, close encounter case, with the Socorro policeman Lonnie Zamora as close-range witness. Ray's photo taken at the Socorro site on 8-26-64 is intriguing, showing unnoticed UFO-looking things in sky. One looks startlingly like object Zamora described, with 4 landing gear deployed! Stanford, searching for original neg, is advised by persons with photo printing experience that the images look genuine (optical). Ray hopes so but seeks negative.





Original video interview on www.newthinkingallowed.org

Published to YouTube on February 23, 2023

ANALYZING UFO PHOTOGRAPHS

JM: Hello and welcome. I'm Jeffrey Mishlove. Our topic today is "Analyzing UFO Photographs." My guest is Ray Stanford, a UFO researcher, a paleontologist, a former psychic and trance channel. Ray is author of *Speak, Shining Stranger; The Spirit Unto the Churches; Fatima Prophecy; and Socorro 'Saucer' in a Pentagon Pantry*. He has also been the guest on two previous *New Thinking Allowed* videos and I'm going to link to them now because I think you'll find them very useful in appreciating the person who will be interviewed in this video.

I also should mention—and I haven't mentioned it previously, for those of you who are following the work with Ray Stanford—that he was also a person I described in *InPresence* number 243 in which I talked about the god Horus. You see, Ray has an intuitive connection himself with the god Horus that I explained in that video. I'm going to link to it now as well.¹ Of course, you should know that in order to be able to link to the videos directly on YouTube, I'm pretty sure it won't work with a mobile device, it will work with a desktop or laptop computer.

I made a special trip to the Washington, D.C. area in order to interview Ray Stanford. It's the only time that I recall I've ever gotten on an airplane just for the purpose of doing some *New Thinking Allowed* interviews. That's how highly I regard this se-

ries of interviews. Now, I'll switch over to the video that we recorded in Ray's home.

Let's start by setting some context, which is that you've actually witnessed—and I've seen the log—between 1961, is it, '61?

RS: The first? 1956. September 18, 1956.

JM: Between 1956 and 1997, you had 50 occasions—51, I think, to be precise—occasions on which you were able to photograph UFOs. That might seem really amazing to most people, except I'm sitting here in the room with you where there are literally hundreds of fossil imprints, dinosaur prints, that you have found here in Maryland at a time when people didn't believe there were any.

RS: There is a relevance to that comparison. But also, people need to think in this term: they say, "Gee, it seems impossible that Ray Stanford should film 30-something..." and actually there are more you didn't mention after that date. It was not on the list you saw.

JM: That's 25 years ago.

RS: Yeah, right. The thing is that I was primed from the time I was nine when I heard the reports of Kenneth Arnold. I jumped off a swing in the schoolyard and told the principal's wife, freaked her out, "When I grow up, I'm going to find out what these

1 All Video links can be found on the last page of this article.



flying saucers are. And when I find out, I'm going to do that research and show the whole world what they are." Oh man, she pranced off and did a military about-face and took off across the schoolyard. That primed me too. Thank you, Mrs. Shelton.

As I grew up and got old enough that I could afford to buy at least a cheap camera, I started carrying a camera. When you carry a camera to film UFOs, you eventually get tired and say, "Why am I carrying this thing?" And then it makes you say, "Well, wait a minute, you better watch the sky or you're wasting your time and you can leave the camera at home." But you don't leave the camera home, and it primes you and you start watching the sky. As you get a little older and can afford a better camera, the more expensive the camera you're carrying, the more serious and absolutely certain you've got to get an opportunity to use that. So you carry it. You don't leave it in your car. You don't leave it at home. You carry it with you over your shoulder and with a carrier. It gets you watching.

This is very important. People don't realize that they're not watching. An analog to this is when I made my famous trackway discovery at Goddard Space Flight Center. An astrophysicist told me, he said, "Ray, every day that it was not raining I walked from my office down to the cafeteria, and I walked within approximately five feet of that big nodosaur track by which you found the whole slab with the discoveries on it." He said, "I never saw it. I never was aware it was there." And I said, "Well, look, you're primed to think, to look, to be analyzing what's above us in the sky, beyond



the atmosphere, far out there, not down here at your feet where you're walking and asking yourself, what the heck is that?, like I am." I think he understood. But you

have to be primed, and most people aren't. They have their hard workaday world, or they have a lot of things on their mind, and don't think about [whether] there might be something mysterious going on up there in the sky. I'm different. I think there might be something mysterious under my feet or in the sky.

JM: It's been that way for you for half a century, much more than half a century.

RS: That is right.

JM: As we were saying, your first photograph goes back to 1956.

RS: Yes. Actually, there was a photograph before that. There was the one on Padre Island. One single successful photograph of the object on Padre Island, where we had state police and local authorities as witnesses, and had an affidavit, and so on. But it was not a spectacular case, and it was just a black and white photograph, although I have computerized a color version of it—the color we saw it as—to show people what it looked like, too. But that was nothing scientifically compared to the things we would end up getting later. The more we saw, the more I got motivated to get a good camera and learn how to use it. That's important, too. You get a camera and you suddenly realize you don't



Ray and Rex Stanford (Photo: © Ray Stanford)

know how to switch it on to telephoto or [how] to get it off a wide angle to where you can get a closer view with telephoto. So you have to prime yourself to know your instrument, know what's there at hand that you can use and how to use it in the most efficient way. That's important. People need to educate themselves and think about their instruments and why they've chosen that instrument, what it will do for them. They should also think about what it won't do for them, so to think—consider—a better instrument when they can afford it and get to buying one.

JM: Your twin brother, Rex, who later became a well-known and respected parapsychologist, was with you and observed these UFOs in your teenage years.

RS: Let me mention that he was an identical twin brother, too. His degree was in Conventional Psychology at the University of Texas, Austin, [he got a] PhD. Then he specialized and became well-known for his parapsychological research. I think he did a very good job because I know that he, like me, had a good strain of skepticism interwoven with the willingness to accept that something extraor-

dinary may be happening that we don't really understand, or at least completely understand. So he took that position. I have taken it in relationship to what's in the sky, and he took it in relationship to what's going on in the brain, so to speak. But as you know, because you followed some of it, I think he did a super job, and unfortunately he's no longer with us.

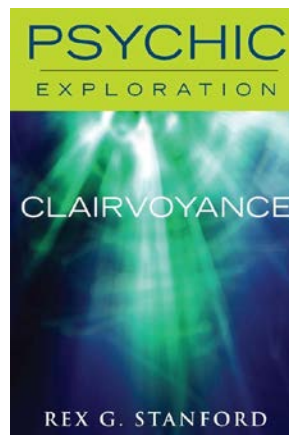
JM: It's tragic. He had a brilliant career. I first met Rex in 1973 when I attended my first convention of the Parapsychological Association, and he gave the presidential address.

RS: Oh, really? Well, that's interesting. I didn't know that. I'm glad you were there to tell me.

JM: But the two of you co-published a book called *Look Up*, and that was about the numerous sightings that the two of you together—and many of your friends were with you—witnessed.

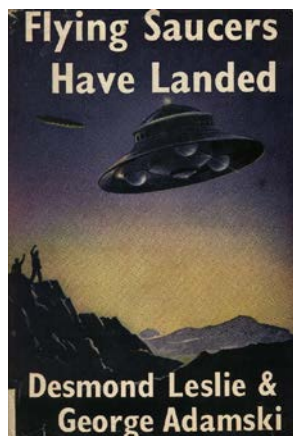
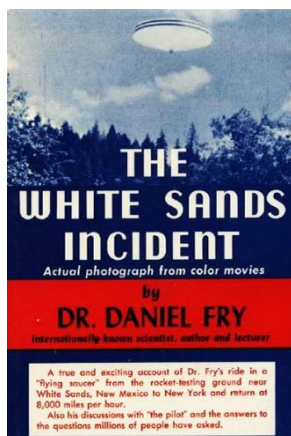
RS: That's right, yes. It was called *Look Up*. What was the date?

JM: 1958.



RS: When we wrote that, we had an attitude to try to get new evidence and so on and so forth, but we were in a very—just out of our teens—a subjective mode about this, I particularly. Rex never took to George Adamski's hoaxes very much—he didn't say he didn't believe them—but I was taken in by this and went out and got to know the guy. What I got to know, though, within the next few





years, totally convinced me that he was an absolute hoax and his photographs of alleged Venusian spaceships and motherships and so forth were not good. When he took me down to his basement and actually admitted to me that he had phosphorescent paint, which I didn't really... he had been using [the phosphorescent paint] to make the smaller craft around the dark black object that he called the mothership, glow. He almost left me the feeling that he really wanted to... didn't quite want to completely admit, but that he kind of liked me and really would like to steer me away from this belief. I can't say for sure that that was his intention at all, I hope it was. I hope he was better than at times I thought he might be.

But in the book, it is infused with the idea of space brothers and telepathic messages guiding you to meet them and go aboard their crafts and all this kind of stuff. We were pretty much—at least I was—pretty much taken in by that. But then after wising up to Adamski and Daniel W. Fry and certain other of the alleged contactees that, in my opinion, were totally hoaxes from beginning to end, my attitude changed. I realized the only real solution was to get really good scientific hard evidence. Not only photographs or color movies, hopefully, but to use a magnetometer, a gravimeter, a spectrographic camera, and of course an audio camera. Eventually we were able to do all of that and to get some much better evidence.

JM: One of the key findings that you came upon was that when you look closely at the photographs, you can see distortions in the air around the objects that you're photographing.

RS: That's right. You learn to recognize what even your instruments sometimes are giving you that you didn't realize. For example, the movie camera. Most movie cameras I ever used, you're seeing the objects, but you're not seeing through the same lens, in the same polarity of light, as your film is. There's a prism in there—call it a beam splitter—and it splits the beam and puts one polarity of light to the eyepiece and one to the film.

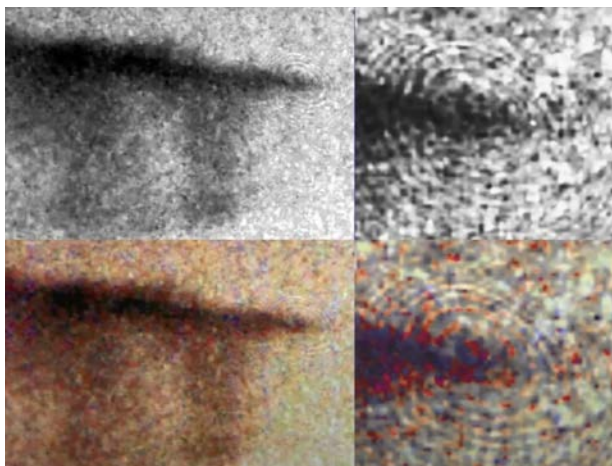
This enables you to see differently, but the film also to see differently. Scientifically, this is an extreme advantage that initially I didn't even realize. It's an advantage because in polarized light—which the film is seeing—you're seeing the other half of the polarity, the vertical contrast with the horizontal, for example. What you're getting is the potential to see what are called rings due to Faraday rotation.

That was something discovered by Michael Faraday that had nothing to do with UFOs, but it has to do with the fact that under the influence of a magnetic field, light can become highly polarized in a way that you need polarized light to see it. And so, you can film it even though your eye might not be seeing it through the eyepiece because of the dif-



ferent polarity of light you're looking at. I have now beautiful examples of the concentric rings around a magnetic light source.

When you get this in this kind of circumstance where you're using polarity of light, it's indisputable. It's a magnetic field rotating the plane of polarization. Scientists love this. This is the kind of thing we need to communicate to real hard-nosed—let's call it—physical scientists and aerospace engineers that you're looking at a technology, not a mysterious phenomenon. I don't like the term anomalous aerial phenomenon, but an anomalous aerial object from an unknown source. That strong magnetic field, when you get so many rings around it, as we have in some of these examples, you have an extremely powerful magnetic field. There are also other ways that we film this, that it becomes



visible by a different set of physical phenomena, and we can discuss that if you like.

JM: Okay.

RS: Here is the one that I think will be a favorite to most anybody who's looking at this kind of evidence, even if they're not a scientist. A layperson can see this too, a non-scientist can see this when you film it, and you can see it with the naked eye. You don't need polarized light to see this, but it's nice to have a good camera to record it. It is the visible magnetic field. Now, a magnetic field is invisible, but on the other hand, these objects are—and I can show this in scientific evidence—they are themselves magnetohydrodynamic—magnetoplasma-dynamic, if you prefer—craft.

What they do, they electrify the air—high energy electrons—around them, and move that with a magnetic field to their advantage. For example, they can electrify the air in the direction they're going, with the field effect—the magnetic field effect—acting upon the plasma, the electrified air. They can move it around them to a low pressure, and they can even bring it back in by a similar method. It's a little different; I won't go into the technology of it. But they can compress [the electrified air] into a high pressure behind them, and a low pressure to very extremely low pressure in front of them, particularly when they project a column of this plasma, as we will talk about today, ahead of them.

I mean, this is an incredible, wonderful thing. But the thing is, you can see this magnetic field,

If concentric rings aren't due to Faraday rotation, they may be something more important.

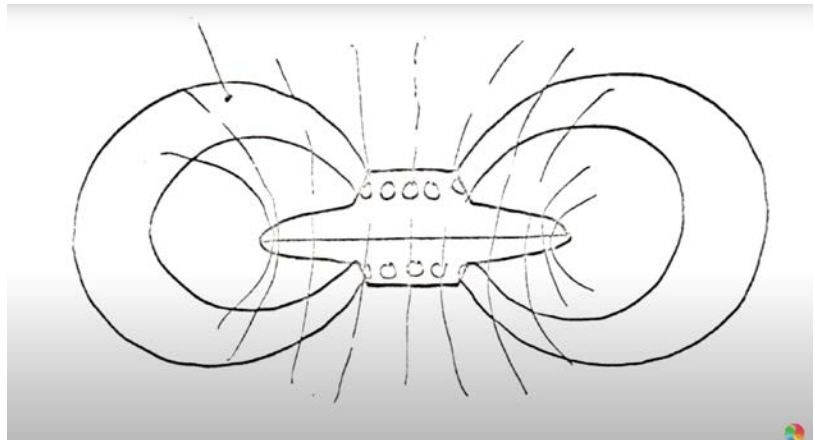
(© 1980 & 2023, Ray Stanford)



you can see these electrons emitting light as they're acted upon by this magnetic field. When the field becomes strong enough, they tend to spread off near the surface, away from the surface, and spread out, and become swirling in a donut-shaped, or torus-shaped, magnetic field. It's wonderful. When you see it, you immediately think of what your grade school teacher showed you, when you put a piece of paper over a magnet, a bar magnet, and then spread a bunch of iron filings out, and shook the paper, and you then saw the shape of the magnetic field, due to the iron filings. The analog of the iron filings, and what you're seeing in the sky, is the plasma of the electrified atmosphere, which is glowing, acting in this donut-shaped thing. That is how you can actually see the magnetic field, that itself is invisible. You see it by what it confines, and moves into this donut shape.

JM: Typically, you've been so fortunate to have a large collection of photographs that you yourself have taken, often with witnesses in your presence, and you have a good sense of how to distinguish what might be an authentic UFO from the planet Venus, or swamp gas, or any of a number of alternatives, like airplanes and the like.

RS: That's right. Let me mention that my most important evidential films—although I have some super important ones from night—my most important ones and scientifically impressive ones are in broad daylight, where we don't have to worry about Venus or things like that. Furthermore, we're interested in things that have a large angular size, not a tiny point, but that have enough angular dimen-



sion that when you get it on film, or now on digital image, that you can see details that are relevant to physicists. Otherwise, I don't spend a lot of time with the tiny things that we might see, the ones that are further off, although sometimes they can give you some good data.

It's the ones that are close up and give you enough image that you can see details, and not only the details of the magnetic field, the torus for example. I have films where you can see details of the construction of the craft, the panels by which it's put together, and the objects that sometimes telescope out to other parts of the body of it. You can even—in the case we're going to talk about mainly today—you can see the telescope, like an old telescope where you pull it out, you can see the joints in the telescoping rod that they have projected out. No one can say you're filming Venus, or Jupiter, or even a conventional aircraft of any kind, including a drone, because these things are way beyond drone technology, and I've filmed them before we ever had anything that was sophisticated enough to make us even probe about having a drone.

JM: One of the ways that you analyze these photographs is by using the kinds of picture corrections that are available to almost everybody these days in their personal computer for enhancing the saturation or the contrast in order to bring out certain features.

RS: That's right. I always point it out—after I have the raw image, I'll show the raw image—I'll say this one has been lightly contrasted, this has been medium contrasted, this has been highly contrasted. Then, if I want to get a better sense of what the color of these plasmas are—the color of the object—then I will say I have increased the color saturation. I always explain that. I also always point out this has not been retouched in any way. This is simple processing. My PowerPoint is the 2020 version. It's very, very new. It's just the stuff I can do with the simple stuff they've got there.

As we'll see today, it reveals incredible things. For example, what the beam ahead from these objects is doing with the magnetic field, along it, what's happening with the plasma. That is why they're doing it, to create a low pressure in front of the craft. That is the wonderful thing, I don't have to use retouching of any kind. Now, if I ever do use retouch to show someone—there are people that are perceptually challenged, that don't see subtle images—if I ever do retouch anything, just to say, "Look, look at the raw image, and look at the processed image, but now here's a retouch to show you in case you didn't notice,"—I'll always say that. That's important, that we be objective and fair, and explain to people how we're viewing these.

JM: Could you define, for our viewers who may not understand, what is a plasma?

RS: Speaking basically, these are energized electrons in a gas. You energize the gas electrically, and it becomes a plasma. I won't go into the technicalities, the different kinds of plasma you can get, but any of them, because they are plasmas, can be moved by a magnetic field. This is what is wonderful. We need to learn to look at alleged UFO pho-

tographs, and ask ourselves, does it show us that there's anything exotic about this, or is this somebody's concept of what an alien spaceship would look like? They've carved it out on a lathe, or some other way, put some objects together.

Here's the thing. The fake pictures. In a sense, they're a very clever faker, and try to include these, once they've seen that Ray Stanford and a few other people have published this kind of evidence. The thing is, you ask yourself, why is there no physics visible? Because these things have largely visible physics. They can turn it down to where it might not register with the sensitivity of your camera. But in most cases, when people are describing an object maneuvering around the sky, they should have physics, they should have the plasma, they should have evidence of the magnetic field. They would also usually have evidence of subtle narrow beams being projected at times, for different purposes, around and from the object. I'm not talking about a string holding up an object. I'm talking about an electrified, glowing, oddly colored beam that's projected. If there is not some exotic physics around this beautiful object you're seeing, you're pretty safe to bet big money that it's a fake.

I don't hesitate to call a fake a fake, because George Adamski fooled me as a teenager, for a while. Even he got generous and at least kind of dropped a few hints at me, which I took at face value, but that's it. The plasma is the valuable part. It is the most important thing that we can talk about. The effect of the magnetic field itself, it's like Faraday rotation, which is not plasma itself. These are the things that ufology needs to be focusing on. We do not need 18,000 anecdotes of people being abducted. Yes, people are abducted. We were abducted at times, even with our mobile laboratory. In one case four hours missing with physical effects af-

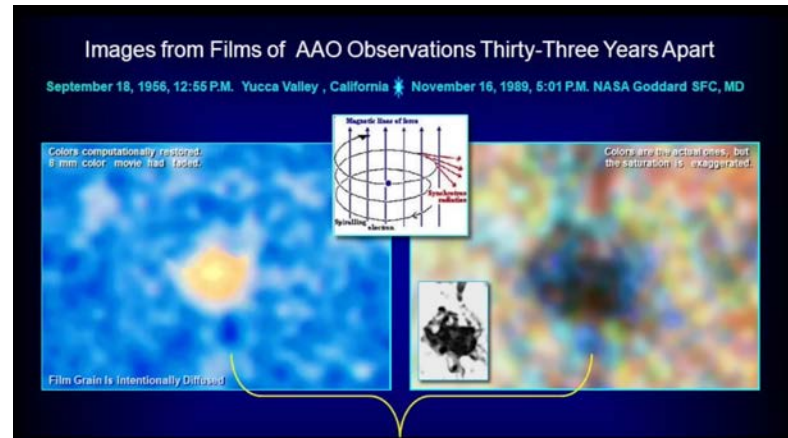


terward on two of us. If we want to look at it from the standpoint of the engineer, the physicist, and possible development of technology, we must look at this side, the propulsion side, and ask ourselves, how is this thing moving in our atmosphere? We can also ask ourselves, if it uses electrifying the air in our atmosphere, how does it do this in outer space? It's easy. It's easier. Because then they can simply channel all of that plasma into one direction, without having to regard the atmosphere, as a thruster, as an engine.

It's interesting to think about another kind of thruster, too, that has been experimented with in the laboratory by NASA. I won't try to go into that. This is time field propulsion, in which, in the laboratory—I read a report from NASA [about] a crude model of this situation, they did not explain how they did it, that's probably secret—but they stated that they had dilated a column of time in front of the object, and they had decreased it in a column behind them to move slowly. What this does, it propels the object even in empty space. It's stated that if we can develop this at a large-scale, we can put people inside it to go to Mars. We can go to Mars at a fraction of the time that it would take at the kind of speeds we'll use with rocket propulsion. We can do that, or we can also use it with plasma thrusters in space, so we don't have to worry about an atmosphere.

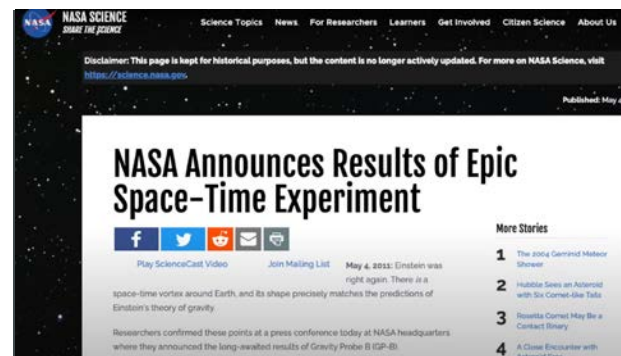
JM: We should talk a little bit, then, about some of the specifics, where people can actually see the toroidal forms of the magnetic fields.

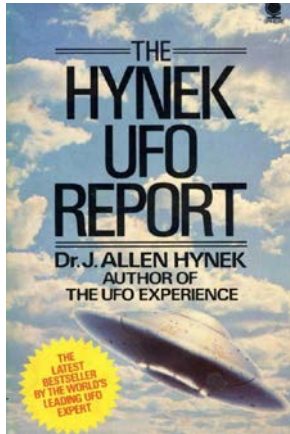
Report about NASA's Space-Time Experiment
(NASA Website)



RS: The first example of the visible magnetic field was on September 18, 1956, in the high desert of California. You see it years later in the laboratory, not talking about UFOs, but talking about using magnetoplasma dynamics or magnetohydrodynamics for propulsion. That's where they have to look if they want to see. They don't look to the kook zines and the things that people are voice-channeling, and so on and so forth. I'm sorry. I did a lot of voice-channeling in my youth, too. There can be some truth in there, but there can also be a lot of fiction. Look to science. Science is laboring hard. Some are doing better jobs than others. Look to science and to experiments in the laboratory if you want to understand the physics of what I've been filming in the sky for all these more than 50 years.

JM: Let's start with that image that you're discussing, the one from 1956. What kind of camera did you have then?





RS: Basically, it didn't require anything so sophisticated. I don't know if that camera was shooting... It didn't need to have polarized light, though, to see the magnetic field. You can

look directly in both polarities of light, or either, and can see this magnetic field when plasma is active in it.

JM: Now, I'll admit, when I look at some of these images, just as when I look at some of these fossils here, I don't always see the things that your trained eye can see.

RS: That's why you need to train your eye. In the tracks, you have to go to the books about dinosaur anatomy, which we know only from skeletons. You look at the skeletal structure of the feet or the hands, the front feet or the back feet, and then you transfer this to what you see in the hardened prints that they made in mud or wet sand, in this case locally around here, 110 to 112 million years ago. Likewise, you want to apply that to so-called UFO research. You need to look at the research in plasma physics to understand it, even when the physics had nothing whatsoever to do with UFOs, but just understanding how we can control plasmas in the atmosphere. The only way we have is the most basic, direct, and most easy way is by a strong magnetic field that will manipulate the plasma.

JM: Some of your best pictures were actually taken from the air while you were on a commercial airline flight.

RS: Correct. That's right. The most thrilling one was on Braniff Flight 9 on December 12, 1977. I can't tell off the top of my head where that flight was. It was from somewhere up in the northeast toward Dallas-Fort Worth or somewhere. I have very good interface and information from the airline and the pilots. We were at 39,000 feet, cruising altitude. I took this film, and I don't recall that I even had the chance to see it myself. I was a friend of Allen Hynek. I called Allen and I said, "Look, I got this film. I know it's got to be good because of what I saw right out the airliner window." At times, objects got so close to the plane I had to go back to wide-angle to the sides of the window, because in telephoto you get in too close to it. I would go back when they got closer to the plane.

Here's the thing. I took that film to Allen Hynek's home and in his living room with another PhD astronomer, Dr. Elaine Hendry. They projected this back and forth. We didn't have the equipment there to stop frame it, and look at the frames. Certainly in that stage, in 1977, we didn't have the equipment to digitize and study it like we would like to now. But at that time, they projected it back and forth and made measurements based upon stable points, like the edge of the airline window, clouds and various things.

What you see frame by frame in studying the changes... This is where you do your science. Not in "Gee whiz," and running around, "I saw a UFO!" when you can't see the individual frames and what is happening in this high speed physics. By studying the individual frames one by one and seeing the changes, then you understand. You begin to understand, or try to understand, the physics. They're the people that can help me, who has no PhD, understand this. I owe my understanding of it to science and to physicists and not to the



people out there who like to put down UFO researchers.

JM: Since you mentioned that you don't have a PhD and yet your identical twin brother became a professor of parapsychology, I think we ought to point out to our viewers that you won the first prize in the Texas State Science Competition as a teenager statewide. You were developing at that point four-stage solid-state rockets.

RS: I had always dreamed of the idea of going into space. When Collier's Magazine in the 1950s came out with a series talking about even building a big space shuttle—you've seen a photo of a painting I did showing this, inspired by the Collier's article—this inspired me. I didn't understand how UFOs propelled, although I was very interested, I knew how the rockets were propelled. So I began to design and build solid fuel rockets. I couldn't afford to build liquid fuel rockets, that gets much more expensive. I built some good-sized solid fuel rockets, and you've seen the pictures of them. In fact, if you'll remind me upstairs, I'll show you two of the blown-out engines that, when they exploded on the thing, that I got the engines from.

I presented my research on this. I called it, "Experiments with a Multiple-Stage Principle of Rocketry." I presented it as a scientific paper at the state meeting of the Texas Junior Academy of Science. That means that you're high school age. They didn't have a category for research with rockets, but they certainly had a category in physical science. I took the top award in the state. I showed you the little Texas pin with the scientific emblems on it, the gold pin that they gave me as my award for first place in the state of Texas, statewide. This is not local, it's statewide.



So people can't claim I'm not scientific. After all, I've published umpteen scientific papers on my paleontological discoveries. I have a letter from the head of Nature stating that it was one of the most read scientific papers of 2018. He tells the statistics. I had no negative criticism whatsoever, just praise and interest in this at a very high level. But this involves a field that is much more earthly than UFOs, but requires careful observation and beyond that, the ability to deduce what the shape you're seeing in the ancient rock means, to interpret it. This has been analyzed and looked at now by hundreds and hundreds of people into what is called paleoichnology, the study of ancient traces. Nobody disagrees. They all concur. So my science is still there, even though I don't have a PhD behind my name.

JM: In fact, if I recall correctly, Ray, you dropped out of college because, as best I can figure out, your mind was just working too fast in too many different directions to be able to sit through college courses.

RS: Actually, I enjoyed my college courses, but to tell you the truth, the course that I enjoyed most was my high school physics, which was taught by a retired college professor. I almost recall his name at the beginning of this moment... The thing was, as Rex said—who went through and got his PhD and had three college physics courses on his way to his





PhD in psychology, believe it or not—he said, “Ray, the college course where I learned most and the most difficult course of all four, the high school and the three in the University of Texas, was the one in high school.” Turner Ferguson was the retired professor’s name, and I deeply appreciate how much he taught me to do and understand about physics and how to use it. I certainly don’t claim a PhD in physics or anything else, but it meant a tremendous amount, because he taught me how... Already, I had a strong tendency to analyze, not just look at, but to want to understand. That enabled me to understand more deeply, to see mathematically how things were happening.

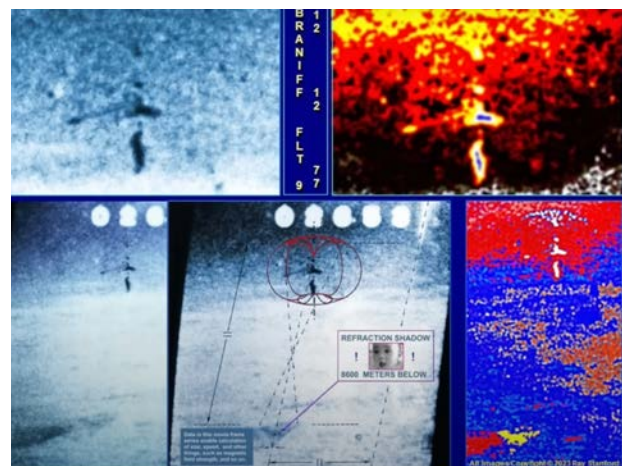
JM: Back to the Braniff picture that you took, flying at 39,000 feet. If I recall correctly, you can see in that particular image both the toroidal magnetic forms that are there around the object and also the shadow of the object on the clouds below.

RS: Yes, there are shadows on the clouds, because there was a cloud layer below. We were at 39,000 feet. I’m not sure of the level of the cloud layer. I know that it was not any higher than 20,000 feet, so there was a nice long distance to project sunlight.

Picture taken on Braniff Flight 9, Dec 12th, 1977
(© Ray Stanford)

The one I showed you, actually, there were numerous kinds of objects, by the way, that this “granny” [grandmother ship], as I called it, was either—to use a Vallee-ian term—possibly generating, but I think was probably launching. There were incredible numbers of types of UFOs, of which I have some remarkably detailed images, some of which you’ve seen. And yes, there are shadows on the clouds.

The one that I will be aiming us to see here is important in this respect. It was a discoid object that had another rather phallic-looking object docking in the magnetic vent, plugging in down in the middle of it, where you actually have to dock, because the plasma is swirling and the torus around it. You can’t get into the swirling plasma and dock an object. You tear up what you’re trying to dock with, as well as the object that’s trying to dock. I’ve got the film of this, where it’s kind of edge-on with the disk it’s docking with. Above the top of it is going to be the most electrified air, the most plasma is going to be concentrated there, much more than below, because that’s where it has to really grab the atmosphere and move it around it to create low pressure, to keep it up there. It’s even adding the mass when the other object docks to it. Fortunately, you can



see—I went back to wide-angle for that—you can see both sides of the aircraft window, and there's the streak of sunlight. I do an overlay showing the parallel rays. See how from the top, where all this strong refraction above the disk object is occurring, you can actually follow it down and see it beautifully projected on the cloud layer below.

This is physics to the nth degree. It's enough to make any sincere physicist that wants to look at this just go bonkers wild with thrill, because it's right there. It'd be easy enough to find out, by the way, on that day, approximately even what the altitude of the cloud layer was. It's obviously—you'll see in the image—it's way down there. So we had a nice, long projection. This is the kind of thing that we need to look at, and look at in depth, and analyze. That's what I'm good at, because as a kid, I always asked myself, any weird rock I saw, I would go ask my poor mother, who didn't know a thing about rocks, "Mommy, how did this strange rock form?" The only one she could tell me how it formed was petrified wood, she could tell me a little bit about that. I picked up all these rocks from beneath the railroad ties on the railroad track, which was a short half block from our house in a little railroad town—Odom, Texas—where I grew up in coastal Texas.

That tendency to want to understand, and to ask myself, how did this form? That got into me, and it soaked into my ufology, it soaked into my seeing things on the ground, saying, "Wait a minute, why is that shaped that way? Is that a track? What kind of track? What kind of animal made it?" I asked the same thing about these objects in the sky. I'm learning a lot about these objects, and what properties they have and don't have. I call this real ufology. I get a little impatient with seeing people with PhDs paraded before the media as a UFO ex-



pert, when they've done none of this kind of analysis, in most cases. Some have done some, thank God, that I'm appreciative of. But a person is a UFO expert based on how much they know about UFOs. Not how much they would like to know, but how much they know. If they want to know, let me show them where I learned it in my films. My films are able to give this kind of knowledge, and I want people to come and see this, but I want scientists.

I don't want a lay person to come here and fill me with their stories of being abducted and so on and so forth. I've had that myself, when you've got four hours [of missing time] and this kind of stuff. I want to talk with people that can help me, even, further understand more. I've got phenomena that—when I photographed a UFO in broad daylight at Goddard Space Flight Center—the disk is edge-on, with a beautiful magnetic field visible. What bothers me is the edge-on view up above it. You've seen it. There's an image of the object rotated about 90 degrees where you see it as if you're seeing the longest axis of radial symmetry of the disk. You can see—like you can see down below, but much clearer—the construction panels. What I want to know is physics. How does that get that image up there while the object that I'm watching and photographing is oriented down here, edge-on.

Why is that image at right angles and magnified up there above in the magnetic vent? That I can't understand. If there's somebody out there that's a physicist that knows that, that sees this, please contact me and help me understand.

JM: That is a fascinating image, but I want to jump back to the fact that you've also received credible UFO photographs from other researchers. For example, the famous UFO photographs from McMinnville, Oregon. You've been able to apply the same analysis there. It's not just your own UFOs.

RS: This is what gets to me. Famous naval physicist, Bruce McAbee, provided me, in fact, with a near first generation or first generation copies of the McMinnville photographs that I use for analysis. What bothers me is that Bruce published, trying to talk about physics and this is a real object and so on and so forth. He bought into it too. It's real. It's real. In the second photograph, Mrs. Trent said, "It came out and all of a sudden its edge tilted up where you begin to see the bottom of it. Then a terrible (or some word I think began with a "T") blast of air hit us." Well, that's very clear. The moment I saw that, wait a minute. When I hit the contrast button just a little—and you've seen it—there's a beautiful flow down out of what would be the lower magnetic vent. It comes down and it expands and it comes inside and it hits the ground. When this blast then hits the ground and bounces toward Mrs. Trent, and I think her husband too if I remember correctly, you can see that.

You can even see the evidence it hit the ground in the fact that on the downflow above—they're larger right before it would have hit the ground—you actually see bubble patterns, disturbance patterns, which indicate a feedback where it

hit the ground. You've got shock phenomena coming back from where this high speed hit the ground. It did have high speed. As she said, it was a terrible blast of air. Anybody can take the raw picture that I provide there and do it themselves on their home computer today, and maybe on their iPhone. You can see this blast for yourself. Not only that, but when you do image processing, without any re-touch whatsoever, in both photos of the McMinnville object they are producing the thing that most UFOs do in broad daylight—you can photograph it, it's subtle—they produce ghost images. Multiple images of themselves. That is occurring in both of the McMinnville photographs. I've got them and can show them.

It's very important. These are things that conclusively prove that back in those days, and even today, I guarantee you we have no technology that will produce that multiple imaging phenomenon. I don't know when the McMinnville photographs were, but they're way back. At least 50 years ago, I think, or thereabout. It's just wonderful that you can see these things. The object, if you look closely, it's shouting, "extraterrestrial technology." It can't be terrestrial technology. There's the evidence right there, even though you can't see occupants aboard the craft.

JM: These multiple images suggest some sort of—to me, in my naive way of looking at it—it might have to do with some sort of digital processing through time.

RS: Yes, this may well be. It may be that it is appearing at various places. Through this compressed time phenomenon, where time is passing vastly faster than we perceive things normally, it's as if it pulses or pauses for a moment and then



moves on. There are faint or no images in between, and then you get the next image. Sometimes you can make out faint images in between. It really suggests to me, for example, an object relative to its external observers, if I understand it correctly. In compressed time, when you get it compressed a certain amount of time, it may end up looking transparent to us. I'm not going to try to go into the exotic physics of that. But anyway, whatever, maybe I'm wrong. Yes, I agree with you. It sounds like there is a compressed time phenomenon or a time manipulation phenomenon going on. Most of this we don't see.

Now, some people say, "My gosh, it was right there, and suddenly it was right there [different location]." I've got films of that, too, where you see the beginning and you see the second one where it appeared sometimes almost as clearly as the other one. But where was it in between? It's just so fast that the light that had already hit the film, had already saturated enough that you don't get that fast image in between. But it's there, the evidence is there. UFO researchers have been too busy entertaining the media and talking about—allegedly, with no real good evidence—crashed UFOs, and worse than that, just getting hung up on the abduction question. Yes, people are abducted, but we don't really know what the motivation is. Some will claim, "Oh, this was benign." Some people may claim they're planning things that control us.

I don't know what they did to us or anybody else. We're not going to get the answers easily. But in the physics end, it's sitting right there in front of our semi-blind noses. I hope my research encourages visual physicists who have eyes to see—I'm speaking both literally and figuratively, eyes to see—to look at this for the exotic, wonderful things that these films [show], from other people as well



as mine. I can take these things, when the object is real and I take these pictures and put them in the same process I put mine to, you will see that these exotic things are there. It's not unique to Ray. It's just Ray's unique in having discovered it and having developed it to the level where I can share it with others.

JM: It's very important, I think, when you have a picture that is, let's say, unique in your collection, to see that there are similar pictures that other people have...

RS: You've seen this in some of my slides. I'll show you. It's sitting right there. It's amazing. Even in the wonderful beam—the series of objects, most of which were of the same type—these beam ahead objects of 10/05/85 down the bayfront in Corpus Christi, there was a picture, an infrared photograph, released by the Navy—you know what I'm talking about—I think it was filmed off the coast of California, probably. It definitely shows in profile, although it's very blurred and just black and white. It looks like a piece of junk compared to the beam ahead images. [In some of] my best ones you can see the front of the dome more, with the beam emitter pointing more out toward you. When you put that beside it, you can see it's the same object. Except that the Navy photo is laughable it's so bad. I mean, it's junk.

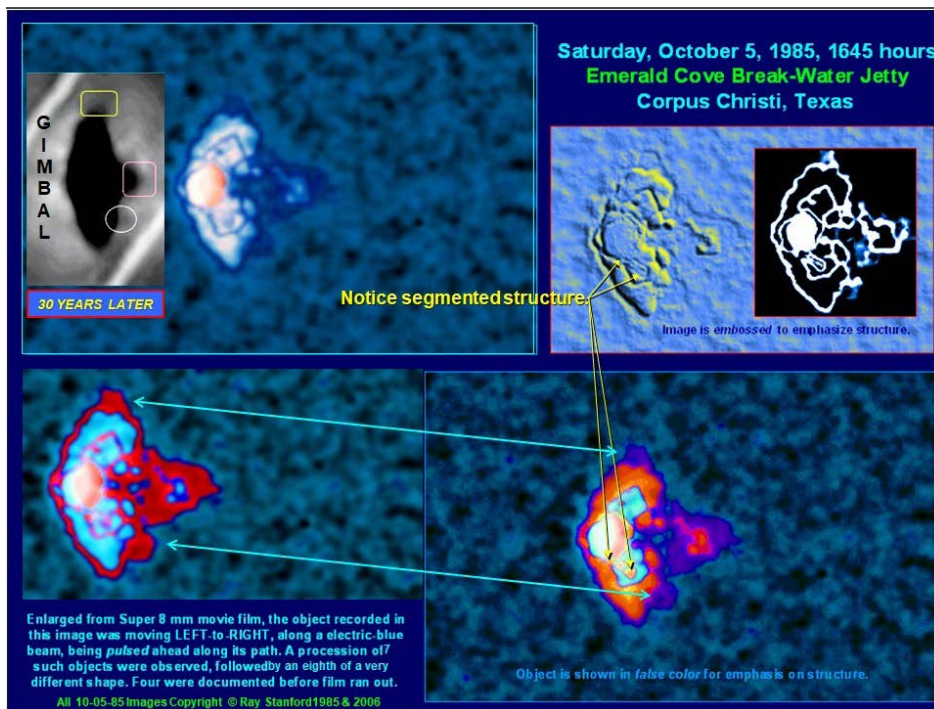
The thing is, what's sad about it, I know that the Navy and the U.S. Air Force has a lot better. But they're putting that out, I believe in a public relations front, because they know everybody and their dog are carrying an iPhone these days with a camera in it. There's going to be stuff cropping up, and they've got to not pretend to be in total ignorance. So they say, "Yeah we got a little something, yeah, we saw this and we saw that." I will show people what the object really looks like, not that blurred black thing they chose to publish. But it's the same object, and nobody who's seen the two together denies it. It virtually has to be the same object, but just so blurred out with pure black and fuzz from infrared that you can't see it. I have it in pure Corpus Christi daylight.

JM: So, you took the beam ahead image. Where were you at the time?

RS: I was in Corpus Christi. I had gone there to take my two eldest children, a boy and a girl, down to Corpus Christi, because their mother had decided to divorce me and to marry a man that was moving them to Indiana. We drove down to a place along the bayfront called the E.B. Cole Park, and just north of it—this was a sunshiny, beautiful, blue sky day, there were scads of people out in the park that I'm sure got pictures of what I filmed—but just north of there, they had built a place that was a curved breakwater. They put a big arc of huge chopped rocks from somewhere—I don't know where they got them—and they built a concrete walkway on that [section] curving around. It's a breakwater. You could park little boats in there, and when you get a storm with waves coming in, it'd be protected. So it's called a breakwater.

But I decided we'd take my kids on a walk out there. Well, there was already a nice gentleman

and his wife, and their probably 21-year-old daughter. His wife and daughter were out on the pier, and he had a fold-out chair sitting on the sand before you get onto the pier. My kids [and I] decided to walk out on the pier. I looked down, and I saw



Comparing the quality of the beam-ahead image (1985) against the "Gimbal" image, released by the Navy 30 years later.

(© Ray Stanford)

that at some point there had been some, apparently, waves and some water over the concrete walk, and there was algae. I was worried about my kids slipping, because if they slip on that, they'd not only hurt themselves on the concrete, they'd probably fall onto the sharp rocks on either side of it down below and really get injured and maybe have to go to the hospital. They're supposed to move to Indiana on Monday. I'm watching that and trying to make sure they don't step into the wet algae. Simultaneously, my four-year-old and my six-year-old—the daughter is the older one—they simultaneously, bless their hearts, both of them said, “Daddy, what is that strange object passing over?” Or “up there”, maybe, they said. Here was the first—of what we saw, anyway—of a procession of the same kind of beam-ahead objects, as I called them.

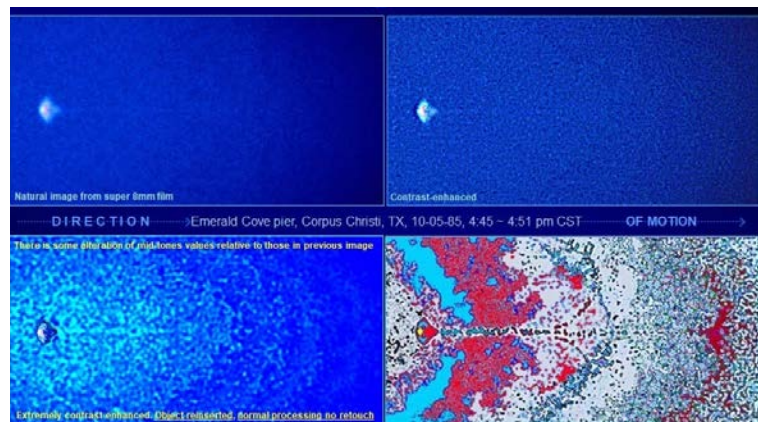
You can imagine what I did at that point. I forgot about the algae and got out my camera. I didn't have as much film as I wished, because on a trip out west, passing through southern Tucson, right past the Davis-Monthan Air Force Base, we had seen, and I had filmed, a mothership projecting some kind of a weird bluish beam effect downward. I got a movie of that until it left, and so it took a part of my film. I didn't have as much film as I would have liked. What I didn't know, when the kids pointed this out, is there was a procession of these objects, these same kind of discoidal objects, except the last one, which was different. I ran out of film before the last one, but the ones that were all alike, I got films of several different ones. It was something I had never seen

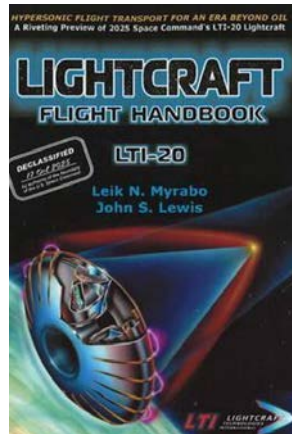
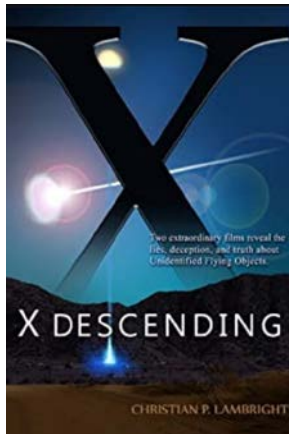
before, at least knowingly, and I never noticed it.

Understand, these are not aerodynamic objects. Let me undersign that and put it in capital red italics. *These are not aerodynamic objects.* They are magnetoplasmadynamic objects. They do not fly, normally, edge-on. They fly with their flat front opposite-than-dome side forward in the direction of travel, their axis of radial symmetry pointing into the direction of travel. It's anti-aerodynamic. That would give more resistance than any other direction if they were aerodynamic. They have a structure on the bottom... The other side is the dome, and some pretty structures, which you will see in the pictures I'm going to let you use here for this presentation. On the other side, there was a tower-like structure that generated this beam, this narrow beam of plasma ahead.

Someone will say, “How do you know it's plasma?” You can see the solid structure. But it pulses off this solid tower—at the end of this tower—it pulses this narrow beam. When you see the picture—even the raw colored picture, unprocessed—you will be able to see that beam out there. When it goes just into more and more contrast, then when I hit to where you can see those better than we can receive, the tonal gradients in

A discoid object projecting a blue beam,
captured on film in 1985 in Corpus Christi, TX
(© 1985,2009 & 2022, Ray Stanford)





blue with the sky and the beam being rather bluish, when you go into false color, depending on density—oh my God. Physicists just go wild. What you see this plasma doing ahead of this object. This beam itself has pulses within the beam. You can see the pulse fronts and the different pulse waves along the beam.

JM: I think the important thing here is what you call the “beam ahead” and the technology that that implies.

RS: This is the thing. I realized this was important. When I got back to Austin, I had the film processed, of course, and then I took and I made a series of frame prints from this. I was aware at that point that you don’t want to go projecting a little super eight millimeter movie film too much, because if you get anywhere on the sprockets and happen to slip a little bit, sometimes it’ll slip out and track right across a bunch of film frames and damage [them]. I didn’t want to do that. So I, individually on a light table, shot the individual series, mini-series, of frames showing these beams and projections of this beam wonderfully. These are the kinds of things that I showed immediately. I was so thrilled.

My kids were gone by that time. One of the early persons I contacted was Chris Lambright, who has subsequently written a book called X De-

scending. He was thrilled, and has been with me and really enthusiastic about this all the years. The next person I contacted was a fellow that was just finishing his master’s degree in aerospace engineering at the University of Texas. I’d known him since he was getting his bachelor’s degree there. He was very interested in this. I said, “You’ve got to see this.” He came over and he was thrilled. Now, understand, I did not project the movie for fear of damaging it. A scientist wants to see the changes, the individual and the close up. You don’t see that in projecting a movie on the screen. But he was thrilled.

So he then went up to Rensselaer to work on his PhD. and he told his professor about this film, because he knew that professor was involved in researching a magnetoplasmadynamic aerodyne with the U.S. government, with the Air Force. He knew this. He said, “You’ve got to see what Ray’s got there, because this will show you something more.” Professor Leik Myrabo came down, bless his heart, and he took the time. He spent multiple days here, multiple days studying this and looking at this and talking about this. When he left—in the last two days [before] he left—a total of three times he thanked me.

He said, “I want to thank you for this week giving your government a quantum leap through the atmosphere and into space.” Now, the second time he said that, or maybe the last—I think it was probably the second time—he added something else. He said, “Having said that, I’m embarrassed to ask something of you.” The government at that time was already working on magnetohydrodynamic aerodyne, but they had not thought of the beam ahead thing. He said, “We have a problem. Maybe you can give me the answer.” He said, “I’m embarrassed to ask you this, considering what you’ve



already given us.” He said, “We know how to build it,”—he meant, not with the beam ahead, yet—“But we don’t know how to land it.”

I said, “I know why you don’t know how to land it. If you open that landing gear out of the place where they should be the maximum distance from the axis of radial symmetry, as you would on an aerodynamic vehicle, it would be okay, but you would be opening inside the magnetic torus.” I said, “Here’s what you have to do. You have to do what they do to land it. You have to open it inside the hole of the donut, not into the donut.” He said, “My gosh, I don’t know why I never thought of that.” I said, “Well, anyway, I did.” I said, “Look, let me show you something.” I showed you a slide from it. There was an article—it was a multi-witness case, if I remember correctly—in which the witnesses saw the craft land and they saw the occupants. The thing is, here’s the craft landed, and it’s not out there on the edge as if it were aerodynamic, they’re opened clearly inwards. I said, “Look where they got it.” He said, “It is in the magnetic vent like you say.” I said, “Of course.” See, what happens if they open it in the magnetic vent, the plasma hits it and you get all kinds of incredibly powerful shockwave phenomena in the plasma. It could destroy both the occupants and the craft.

Guess what? He thanked me that final third time and they left in the middle of the night and headed up to Rensselaer. The next day or two, my friend who had told Professor Myrabo about this said, “We got there.” He said it was after 2:30 in the morning. Maybe 3:00, I’m not sure. In the wee hours. He said, “Professor Myrabo—and I followed him—ran upstairs and went to the electronic drafting machine and drew this schema for opening the landing gear inside the magnetic vent and sent it



immediately to the Aerospace Technical and Intelligence Center in Dayton, Ohio, at 4 or 5 that morning.” Wow. They were desperate. They must’ve been pretty near building the thing, but not knowing how to land it. I don’t know. They hadn’t done the landing gear yet, but I don’t know where they were [in the development process]. I can’t really say that.

JM: There’s two issues here. Can you explain why projecting a plasma beam ahead of the craft in the direction it’s moving is so significant?

RS: Sure. The beam projects ahead impulses and of course they get weaker as you go, but they’re expanding and it has its own magnetic [field]. The current stream in this beam has its own magnetic field, but it’s expanding and if you see the processing of it, you see the contour of the magnetic field ahead of each of these pulses. What it’s doing is electrifying the air, getting it spinning as a torus. You’ll even see in some of the pictures the pattern in the torus. They look like the panels on a turbine, a jet turbine to move a jet, but they are plasma blades, so to speak. What they’re doing is they’re circulating electrically and rotating that plasma where it’s expanding out.

What does this do? As you grab the atmosphere and expand it out around this beam, you’re decreasing the pressure along the beam. You’re decreasing it as this magnetic field expands more and more, as



you see in the picture, until it finally just streams right around the object. You'll see that. You've seen it. The pressure is incredibly low in front. Also, there was an effect behind that we believe was closing it and actually creating a high pressure. The thing it was creating—this is what thrilled Professor Myrabo so much—they saw how to make this magnetoplasdynamic field. They knew how to produce it to produce basic lift, but this makes it incredibly more efficient. When you can create a relative vacuum in a column in front of it, it gets stronger and stronger the closer you are to the vehicle, it just wants to move right along that column. This is the benefit of the beam ahead.

JM: If I understand correctly, it can move faster than the speed of sound through that decompressed air without creating a sonic boom.

RS: That's right. It does not, because the sonic boom is merely the compressed shockwave from moving faster than the speed of sound when you don't have anything to move it out of the way, except the craft pushing forward, and so it creates a sonic boom. This is the mystery of why UFOs don't produce sonic booms normally. I mean, there are circumstances where they may be changing the situation, you might on a rare occasion [see this]. But normally, from the start the skeptics said, "These things can't be moving as fast as you say or

you claim, because there was no sonic boom." This is the reason. It's very simple. There is a relative vacuum in front that gets stronger as it gets near the craft. It's moving along that relative vacuum—not a true full vacuum—so you have no reason [for a sonic boom]. You're not pushing the shockwave.

JM: Okay, and then there's the question of the landing gear. What you're suggesting is the landing gear extends from the center of the craft rather than from the perimeter.

RS: They're not really from the center. They're a little out because you have to attach different distances, but they're sure to keep it within the outside of the donut. The word is torus, the magnetohydrodynamic torus. They're outside the periphery of that, where it's spinning, so they operate just inside of it, but not daring to touch it. That's where they open out.

JM: Ray Stanford, once again, a magnificent conversation. I want to thank you so much for sharing your years, decades, of investigation with me and with the viewers of *New Thinking Allowed*.

RS: It's time that the public got a chance to hear more about this hard evidence. This is what I call hard evidence. It's the kind of evidence that scientists can really get into, and this is what it thrills me to share. So thanks for inviting me.

JM: My pleasure. And for those of you listening or watching, 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 Ray Stanford

Feb 6, 2023



The Message of the Blue Apple
New Thinking Allowed

https://youtu.be/sk_F4-Tzfw8



Feb 15, 2023



Growing Up With Rex Stanford
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Mar 31, 2023



Uncanny Events with Ray Stanford
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Apr 14, 2023




Guidelines for Future UFO Researchers
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May 5, 2023



UFOs and the Uncanny: Live Stream with Ray Stanford
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<https://youtube.com/live/gZyiGf09Oqg>



Jan 31, 2018



Dinosaur Age Meets the Space Age
NASA Goddard

<https://youtu.be/ADAhHjkl74>




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.



Dr. Vernon Neppe
neuropsychiatrist



Leslie Kean
journalist



Stafford Betty
researcher



Miranda Alcott
animal communicator



Dr. Alexander Moreira-Almeida
psychiatrist and researcher



Dr. Betty Kovács
author



Alan Ross Huguenot
spiritualist, medium and
minister



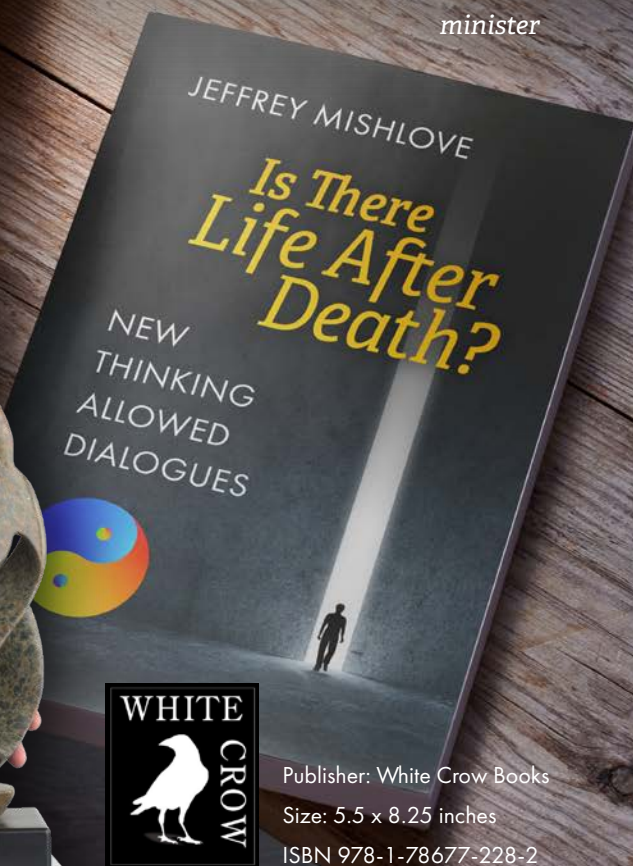
James Tunney
artist and barrister



Eben Alexander
neurosurgeon



Michael Cremo
author



Publisher: White Crow Books
Size: 5.5 x 8.25 inches
ISBN 978-1-78677-228-2



www.emmyvadnais.com

CoHost of
New Thinking Allowed

Emmy Vadnais



Since 1987, I have been a huge fan of the original *Thinking Allowed* series that ran on public television until 2002. I enjoyed the forward-thinking conversations that were led with great depth, expansion, and elegance by Jeffrey Mishlove, Host and Producer of *New Thinking Allowed*. Those conversations opened my worldview to the greater abilities and possibilities we all have inside of us. They planted seeds and watered them toward my evolution. I am overjoyed that these conversations continue to this day!

Intuition became central in my life when, as a newly licensed occupational therapist in 1996, I found myself disheartened by the productivity-driven mainstream healthcare profession and was, quite frankly, burned out. My intuition led me to pursue training in qigong energy healing after hearing that a person could positively affect another person's health without touching them. The open-minded skeptic in me wanted to see if this was possible. I learned to cultivate my own inner qi (chi or energy) through meditation so that I could be strong enough to assist others with theirs. My health improved, as well as that of the people

I helped. Intuition is one of the primary ways to sense and receive energy and information, and it has been guiding me ever since.

In 1999, I became the administrator of a qigong school and the manager of the associated holistic health center. Studying the healing arts more deeply, I became nationally certified in massage, bodywork, and reflexology and opened my own business. From 2003 to 2005, I provided services at a hospital in Minneapolis and at the Penny George Institute for Health and Healing, as an integrative medicine practitioner. This work included guided meditation, guided imagery, energy healing, massage therapy, and reflexology. This was the first program of its kind in the world to offer these kinds of services bedside in a hospital.

I returned to private practice in 2005 and began teaching intuitive development classes. I witnessed the connection between intuition and healing. Then, I developed continuing education classes for healthcare professionals on these topics. I created the Holistic Occupational Therapy Community (website: <https://holisticot.org>) that supports occupational therapists around the world to provide holistic and integrative health for self-care and for their clients.



I met Jeffrey when I interviewed him on my *Healing Connections Podcast* in 2018 (→ link in QR Code). I began volunteering with *New Thinking Allowed* in 2020 after Jeffrey put out a call for volunteers. The manuscript of my book, *Intuitive Development*, was nearing completion, and after reading it he wrote a captivatingly beautiful foreword highlighting how my book shows that intuition supports the idea that everything is interconnected, and we are all one with the universe.

In 2021, when Jeffrey Mishlove won first place in the Bigelow Institute for Consciousness Studies essay competition for the best evidence of the continuation of consciousness in the afterlife, he asked me to become a guest host for *New Thinking Allowed* (download [PDF version of the essay](#)). Thankfully, my interviews with several fantastic guests were well-received by the audience. In 2022, he asked me to officially become his CoHost.

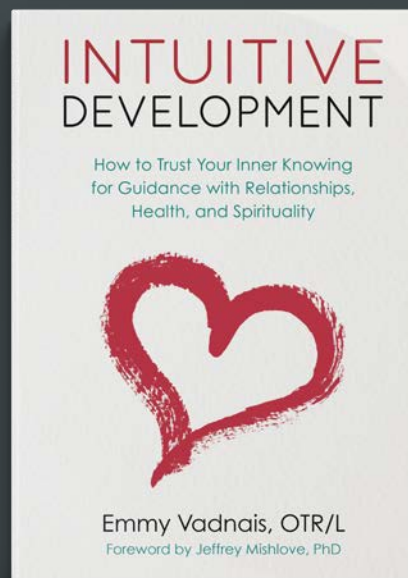
My mission is to support individuals to realize their intuitive abilities and apply them in their lives for more joy, meaning, and purpose. We will live in a much more kind, loving, and peaceful world the more we all can do this. Additionally, it is my goal to help what has formerly been known as complementary and alternative medicine to become more accepted; now known as integrative health. These scientifically researched methods can help transform pain and anxiety to peace and joy. They can improve overall health and well-being. They can help prevent disease. They can quiet and open



Interview:
"Consciousness and
Healing" with Jeffrey
Mishlove, Ph.D. on
YouTube

our minds to access our intuition—our inner knowing and authentic self that is our own best friend.

I am grateful to Jeffrey Mishlove for inviting me to partner with him as our values and vision align, to all the incredible guests, new and dedicated viewers, and loyal volunteers on *New Thinking Allowed*, who, collectively expand intuition, parapsychology, and the oneness of which we are all a part. I am grateful for Jeffrey's leadership, guidance, and mentorship. He is a true master of his craft! It has been a thrill of a lifetime, and I look forward to many more years to come. It is an honor and great joy to contribute toward my and the viewer's ever-expanding consciousness, awareness, and love.





www.drmarciaemery.com



Marcia Emery

Born in Philadelphia, Dr. Marcia R. Emery's life journey has been an exploration of intuition's transformative power. Her dedication to intuition's potential has made an indelible mark in psychology, education, and personal growth.

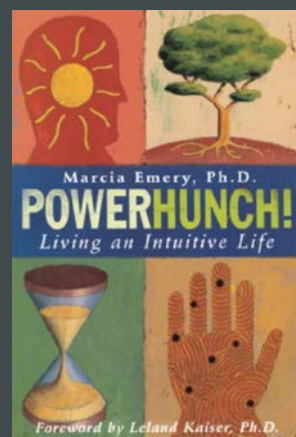
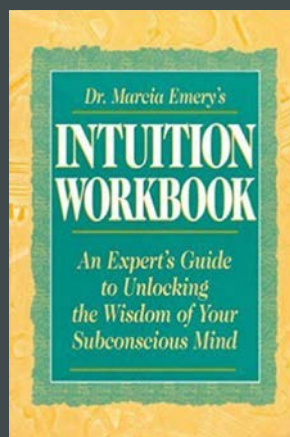
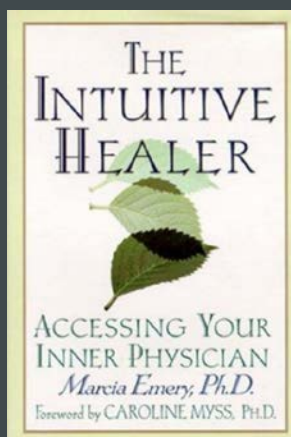
A psychologist, lecturer, and visionary, Dr. Emery's roles included being a president, trainer, and consultant at IMCC in Berkeley. She was a vital member of the Intuition Network, shaping conversations about intuitive exploration.

Acknowledged by grants from esteemed institutions, her role as an assistant professor in the scientific medical intuition program co-founded by Dr. Caroline Myss and Dr. Norman Shealy solidified her position in applied intuition. Bridging intuition into academia, psychology, and personal growth, she enlightened countless seekers. Among her clients were such corporate giants as ATT, Amway Corporation, Blue Care Network, and Hewlett Packard, as well as nonprofits, including The Junior

League, Metropolitan Hospital, Wainwright House and Unity Church.

In a world that often prizes rationality, Dr. Marcia Emery illuminated the path to intuitive wisdom. Her journey continues to inspire individuals toward purpose, wisdom, and the radiance of intuitive living. Through her teachings, writings, and pioneering spirit, she has unlocked doors to an enlightened existence, inviting all to a transformative journey of self-discovery.

She has served as a board member of the International Association for the Study of Dreams (IASD) and appeared as an expert on the *Dream Decoders* TV series. She was the dream expert on *America Now*—a weekly one hour television news magazine viewed on CBS, NBC, ABC, or Fox.





Original video interview on www.newthinkingallowed.org

Published to YouTube on February 26, 2023

ADVENTURES IN PRECOGNITION

EV: Hello and welcome. I'm Emmy Vadnais, Co-Host with Jeffrey Mishlove. Our topic today is "Adventures in Precognition." My guest is Marcia Emery, who is a psychologist and a pioneer in the field of applied intuition. As a college professor, she expanded into parapsychology, blending intuition and dreams. Marcia is author of *Dr. Marcia Emery's Intuition Workbook: An Expert's Guide to Unlocking the Wisdom of Your Subconscious Mind*, *The Intuitive Healer: Accessing Your Inner Physician*, and *Power Hunch!: Living an Intuitive Life*. Marcia is located in Ashland, Oregon. Now, I'll switch over to the internet video. Welcome, Marcia. It's a pleasure and a joy to have you with us on *New Thinking Allowed* today.

ME: I'm delighted and excited to talk with you.

EV: You have had a very full, rich career developing your intuition. Really, it came to you in dreams, and even teaching at the college level. Can you share how you got into this field?

ME: This morning when I thought about our program, the words that came into my mind were, "You've come a long way, baby." Do you remember that expression? I don't think of it as being a long way. You just put one foot after another in

front of you and go along. Although it started in Washington, DC, way before that I always felt intuitive. I heard and knew things like the test questions before they came. Where my intuitive doorway simply flung open happened in Washington, DC.

I will give some background to my activities at that time. As a faculty member, I taught at Federal City College, now the University of the District of Columbia in Washington, DC. I teach psychology to undergraduates. I had another love at the same time which was dance. I had a dance group and a dance partner from Trinidad. We would rehearse in the morning. I took dance classes at Federal City College. Mike Malone [1943-2006] came over from Howard University and occasionally brought Debbie Allen to teach dance classes.

The two parts of me were the professor and dancer, or the creative part of me. Should I go on and just jump right into my breakthrough moment?

EV: Please.

ME: I wake up one morning in the month of May, 1971. My heart beats rapidly. I don't know where I am, and look around thinking I'm in the middle of an accident. I feel absolutely panicked wondering what is happening. It took me a while to realize I'm in my bedroom. [Sighs]

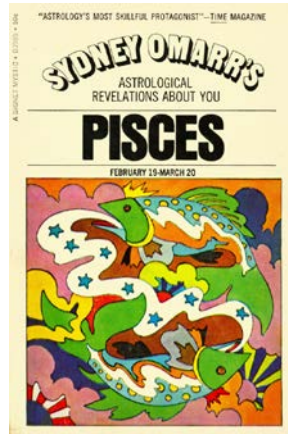


I heave a sigh of relief, and remember I had a dream. In that dream, *I'm driving down a busy street and put my foot on the brake, and it goes right to the floor. The car rolls over and I get out unharmed.*

I need to back up a moment here before the dream. How do I remember this dream? It's written down in my dream book, a practice that started when my mother handed me a book titled, *Monthly Astrology Guide for Pisces*. I say to her, "What is this?" As only a mother could reply she says, "It's cute and fun. Read it." I open to the part where it says, "Pisces, keep a record of your dreams. Something very important is about to happen." I got this notebook, dated it, and after having the dream, felt impressed to write it down in my dream notebook.

I thought that was an interesting dream although you don't tell a psychologist she's going to hurt or harm herself. I wrote it down, and promptly forgot about it. The next day it's Saturday morning, in real life or waking physical reality. I'm on my way to rehearse with my dance group. I'm driving and pick up Mike, one of my dancers. He's sitting next to me, the driver, in what we called the death seat at that time, and we didn't wear seat belts.

We are driving down G Street, Washington, DC, with cars everywhere. I put my foot on the brake, and it goes right to the floor. I say, "Mike, my brake isn't working." He tells me to pull up the emergency. I then tell him that's not working either. I had a split second to decide what to do. Do I crash into all the cars in front of me? Or, hit the people on the sidewalk? I did something very uncharacteristic. I got very still and quietly asked, "What should I do?" I heard a voice say, "Make a quick right." I made a quick right and got between two men's clothing



stores. Before crashing, a person in front of the car got out of the way. The car crashed and became a complete accordion. I sat back and looked at Mike. No scratches or injuries on him. I just had a scratch on my knee.

I wonder what this car crash means. Was it part of the dream

prophecy? Just kept feeling strange about the dream and then the crash without connecting them... I left out a small detail. When I held the Sydney Omarr book, I knew I would meet him someday. I never used the word strange or weird before, and couldn't understand why these unusual events were happening, like knowing I would meet Sydney Omarr and even hearing a voice say, "Make a quick right."

What happened next was even more puzzling. I live in Washington, DC. My mother lives outside Philadelphia in Bucks County, Pennsylvania. As soon as I got into the door, the phone rings and it's my mother. She says, "How's your car?" I didn't want my mother to know I was in the middle of a major accident, because I was due to drive there in a couple weeks. So I said, "Mom, what kind of question is that? You don't ask how I am. You don't ask about my cat, Clyde. You do ask, 'How's your car?'" She started crying, and said, "I don't know why I said that. I'm sorry." I then told her I was in a major accident and not harmed but have to get a new car. I'll still be able to drive and visit when I get the new car. What was this all about? My mother calling me at that moment was surprising. I didn't know at that time how to label that behavior. Ever since that day, weird things have happened. Eventually, I stopped using the word weird since these extraordinary things became very ordinary and usual things happening in my life.

Another Washington, DC, dream happened a week later. I woke up the next morning, and had this dream. *I'm driving down 16th Street Northwest on my way to an 11 o'clock meeting at the Federal City College building where I taught. As I'm driving, I hear a snap, and wonder what that is. I guide my car over to the curb, and I see a policeman approaching. As he comes near I look up and see, "No Parking." I say, "Officer, I'm on the way to an 11 o'clock meeting, and my brake isn't working. Can you watch my car so I don't get a ticket?"* That was the dream. I get up and dutifully record the dream. Again, I thought, this can't happen to a brand new car.

I ignored the dream and went on my way to the 11 o'clock meeting. To my surprise, the dream was literal and spilled over to real life as shown in the dream. That morning I am driving to an 11am meeting when I hear a ping as the car stops running and I need to guide it to the curb. When I look up and see the policeman coming, I think this is déjà vu because I saw it all in my dream. Like in the dream, I did ask him to mind my car. I later found out that my brake cable snapped in a brand new car. What are the odds of that happening?

EV: You had two dreams that were precognitive telling you about accidents and cars. One was with a previous car, and one was with a brand new car.

ME: That's right. Psychologists work with other people's minds. I thought I was losing my mind, especially since the second dream was so literal. I'll add a little detail. I watched *The Exorcist* the night before and thought, "Things are going bump in the night and influencing me." I had no idea what was happening. I still couldn't explain several events like holding Sydney Omarr's book and feeling I would meet him some day. Also, hearing the words,

"Make a quick right," which probably saved my life when I did it, were bizarre, and Mom asking about my car. As a straight psychologist, I had no language to describe these outlandish events.

Little did I know my intuitive doorway was being flung wide open. I'd like to say a little more about these dreams. I had precognitive dreams, from 1971 to the current, and still have them in 2023. A precognitive dream feels extraordinary and takes us into a realm of unlimited possibilities beyond time and space. What's the key word here? It's intuition, your favorite word, and mine.

In order to understand precognition, let me start with intuition. For me, intuition feels like the big umbrella or rubric. Underneath, you have precognition. Cognition means knowing and premeans knowing before, so the dream knows about something coming up. You also have other dreams under the umbrella, like ESP or extended sense perception. That includes clairsentience, or extended feeling; clairvoyance, the extended seeing; and clairaudience, the lengthened hearing. We can also put under the umbrella areas such as past lives, lucid dreaming, creativity, and spirituality. All of these in the dream state can be called anomalous since they expand our perception beyond the usual boundaries.

EV: You had a whole series of precognitive dreams beginning in 1971 that just kept happening over and over. Are there any that come to mind that seem to really seal the deal for you as a college professor in psychology to expand more and learn more about what's happening? Because then you eventually taught at a college level.

ME: Understanding my psi journey didn't happen overnight, especially since I didn't understand



what the unusual events meant. Let's go back to my touching the book, the voice telling me to make a quick right, my mother connecting with me, even knowing a dream could come true. The racial and the emotional tension that was going on in Washington, DC, felt really strong. I wanted to escape to the Bahamas, my island in the sun. I was there once and wanted to return for a visit. My friend Susie was currently visiting there and I could let her know that I'm coming down or just show up. I get down to the Bahamas with its beautiful teal water, and immediately noticed that when people look at you, they didn't seem to notice your skin color. There wasn't that polarization of racial negativity. I just felt relieved there because the college that I taught at in Washington, DC, was a predominantly black college. Here, it didn't seem to matter whether you were black or white or any shade in between.

It was the second night and I had the following dream. *I see an old boyfriend, Marty Shames. I hear somebody say, "Marty Shames will interview you now." I look up, and I'm at the Renaissance Revitalization Center.* I wake up, record the dream and wonder, what does this mean? I arrived in Nassau, Bahamas, a couple days before and felt impressed to make a cold call to the Renaissance Revitalization Center. I was still puzzled why Marty Shames showed up in that dream. I hadn't thought of him for quite some time so his presence in this dream felt puzzling.

I find the phone number and address for the Renaissance Revitalization Center and visit. I tell the receptionist, "I'm a psychologist and want to visit your facility and explore the possibility of working here." She replies by telling me, "The director, Mr. Shames, will see you shortly." I wondered about the appearance of this Mr. Shames. Lesson



number one was that a name in the dream could provide a clue. Actually, two names were presented: the Renaissance Revitalization Center and Marty Shames. I didn't appreciate at the time that a name, like a metaphor, symbolically represents something. At every stop along the way I'm learning more about this "dream come true" process. I didn't even know the words *precognition* or *psychic* or *parapsychology* at that time. Fortunately, I followed up on that dream clue which led to my moving to Nassau, Bahamas, to work at the Renaissance Revitalization Center.

Living in Nassau, Bahamas, the intuitive doorway continued opening as my intuitive abilities strengthened. I gravitated toward a particular tarot deck and would say to a friend, "Let me read for you." I seemed quite accurate about the presented information. A woman came along and said, "I could see in your eyes, you're psychic. Read for me." After the reading she said, "You're pretty good. I will tell people about you." Since I'm a psychologist with two masters and a PhD, hearing someone say, "Read for me," still felt surprising. I didn't tell anybody I knew back in the states about giving tarot readings.

I started developing a reputation for giving readings. Since Bahamians felt having a card reading was fortune-telling, I had to tread carefully. If you were caught fortune-telling, you were thrown into jail and that's the last thing I wanted to hap-





pen. To make this activity reputable, I volunteered my services at the Bahamas Red Cross Association Annual Fair and donated the money I made. There was a long line for my readings that kept me quite busy. A precognitive dream came to me the night before the Fair activity began.

In the dream *I had a big red pocketbook and it was stolen*. Sometimes, the dreams are very pointed and short. Since my big red pocketbook was stolen in the dream, I decided to take my little red pocketbook to the Fair. While I was giving a reading in the tent, someone snuck in and stole my pocketbook with the money from the readings. Since red predominated in the dream, the warning was about a red pocket book despite the size. I'm learning to pay attention to the nuance in the dream metaphor of names, colors, and size of objects.

Finally having received employment at the College of the Bahamas, I was in charge of the Counseling Center. Eventually, I taught psychology classes for Bahamian educators seeking an advanced academic degree. My intuition continued developing as I knew things about people I couldn't possibly have known. Still, I'm not heeding the dreams as the following one shows. In the dream, *I am flying to visit my folks. I miss my plane, and the luggage was lost*. That dream came the night before I was to fly. As a "no learner," I didn't listen to the dream. In reality, I fly to Philadelphia where my father waited to pick me up at the airport. He

didn't know the plane was late and a gate change happened. As in the dream, I missed catching the plane and my luggage was lost. The worst of it was that my father had to wait for me for five hours at the airport. This was another lesson since I didn't heed the dream information.

Precognitive dreams give us possible or probable futures, but nothing is set in stone. When they give us something seemingly negative like an accident warning or missed plane, you're empowered to make a change. I could have had my brakes fixed as well as alerted my father to a possible flight change. These three dreams were among the unusual events happening to me when I lived in the Bahamas.

EV: At what point did you move from being a, we'll say, a traditional psychology professor to embracing your intuitive abilities and then actually using them professionally and also in an academic setting?

ME: Embracing my intuitive abilities happened slowly but surely. I had a four-year contract at the College of the Bahamas. Just before my contract expired, I met Marilyn and John Rossner in the Bahamas. They invited me to teach for a developing university focusing on consciousness based in Hollywood, Florida. I was led to Florida to temporarily live at the Sivananda Yoga Center in Fort Lauderdale, Florida.

Once in Florida, Lilia Logette invited me to live at the Florida Society for Psychical Research. It was a wonderful place. She felt very pleased to have a psychologist with two Masters and a PhD in residence. This credentialled the center and at the same time helped me broaden my understanding of parapsychology.



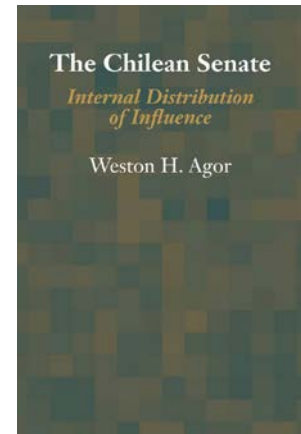
During a pivotal moment, I found a book on the bookshelf called *Psychic Exploration* by Edgar Mitchell. I never heard the word precognition until I saw a chapter in the table of contents. The chapter content explicitly described the dreams I had been having. This discovery happened in the fall of 1981. Ten years after my first precognitive dream, I'm finally learning about this phenomenon. I was ecstatic to understand what had happened in my dreams.

Taking a step back, let me return to the intuitive umbrella and focus on psi, also known as ESP or Extended Sense Perception. This includes clairaudience, or hearing the voice which said, "Make a quick right." Clairsentience, or clear feeling, happened when I held Sydney Omarr's book and knew I would meet him someday. The connection with my mother's reaction to the car crash saying, "How's your car?" reflected telepathy or mind-to-mind communication. Through this Extended Sense Perception, I eventually began to make sense of what was happening in my precognitive dreams.

EV: Florida was pivotal for you.

ME: Florida felt like an incredible learning experience. At the Florida Society for Psychical Research I was Dr. Miki Becker. From all these influences on me, I became known as a psychic in Hollywood, Florida. In response to your asking how I bridged the gap as a traditional psychology professor to embracing my intuitive ability, this is the part of becoming known as a psychic. I was well-publicized and gave many readings.

Lilia Logette had a Psychic Fair at the Florida Society for Psychical Research. As one of the designated readers for the Fair, people came to my cottage for readings. To remind you, "being read"

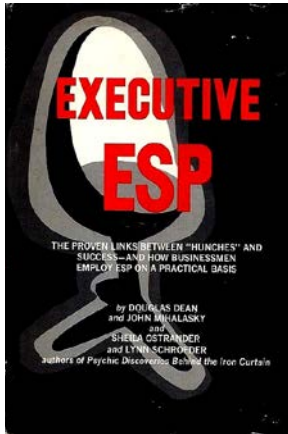


doesn't mean you come and read a book. It took me a long time to get that language down. The night before the Fair, I had the following dream. In the dream, *I'm with Carl Sloan and we're so happy being with each other, there's intimacy, we're walking along a beach and we laugh and we're just having a lot of fun and we're talking. I'm visiting him there, along this beach, wherever it is, and then I have to go back to my home. I was just so sad to have to leave and come back to my home.* I didn't think of that dream when I met the man who came to be read.

His name was Weston Agor [1939–2007]. Weston, a nice looking man, comes into my office, sits down and says, "I live in Florida and don't want to tell you too much. I'm getting ready to go to the West Coast for a year's sabbatical and wonder how it will work out." I'm telling him things during the reading. In the middle, I look at him and realize he looks like Carl Sloan. I went to high school with Carl 27 years before giving this reading. I got a bit distracted and had to regroup and be present with the information coming through me during the reading. Weston had many questions and finally said, "We're just tapping the surface. I want to talk to you about my two sons and what's happening with them. Can I come back and have a private reading with you tomorrow?"

I give him my card and he comes back the next day for a private reading. As the reading proceeds,



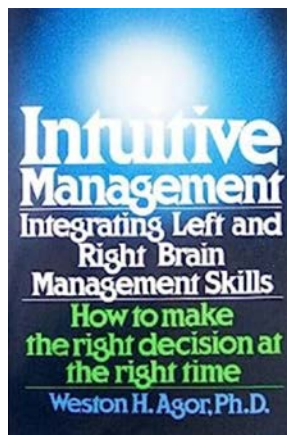


I begin to see the connection with the dream even though the walking on the beach part seems vague. I live in Hollywood, Florida, and can't imagine myself even traveling to Cali-

fornia. As we talked, I sensed that he felt smitten by me. He calls that night and says, "I'm starting my drive. Would you like to come with me?" I'm a very proper moral person, and though single at this time, I couldn't clearly process what was happening between us.

Every night we spoke on the phone. After he arrived at this destination, he sent me an airfare ticket to fly out to his condo on the beach. As the dream showed, we did walk along the beach, laughed, and felt happy until I had to return home. As things progressed, it was apparent this was a life path dream. The turning point came when Weston told me he had to do a research project to satisfy the requirement of his year sabbatical. Weston wanted to find out how psychics can use ESP in business, a surprising development since his field in political science contrasts to researching psychics and ESP in business.

As our romance developed, Weston wanted to visit his sons in Florida and connect with me. During his visit to the Florida Society for Psychical Research, I give him a book from the Center's library and hand him Douglas Dean's book, *Executive ESP*. Dr. Dean, a physicist, studied how managers made decisions resulting in how prophets made profits. He called his book *Executive ESP*.



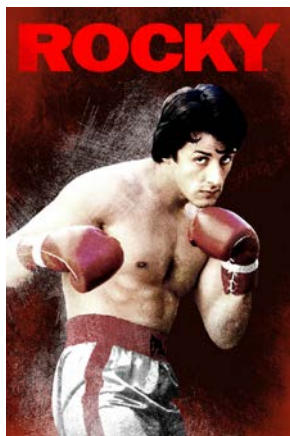
Weston was inspired and returned to Long Beach with the idea to devise a set of scales to measure the intuition usage in business of upper and middle level managers. From the results, Weston writes his book, *Intuitive Management*. Not surprisingly, he dedicated the book to me for helping him get on the path.

During our on and off again relationship, Weston keeps busy with his research and is excited that we still connect. At the time, I didn't appreciate how this book would lead to my teaching intuition to business students, as well as my eventually writing a published book, *Dr. Marcia Emery's Intuition Workbook*.

Many things had already happened to me at the Florida Society for Psychic Research to open my intuitive doorway by having precognitive dreams. Another began when two people came to the psi center, but with no one available, I reluctantly rose to the occasion. Two people walk into my office. The woman, wearing a turban, looked very imperious. She dragged an uninterested man along with her. As usual, I asked them to sign into a ledger on my desk giving their names and contact information. The woman signed off in a scribbly illegible handwriting.

I start the reading by saying, "It seems to me you have a very famous son but he doesn't live where you live in Florida. He resides on the other coast. You travel back and forth and he's involved in doing things. His name and what he does seems well known in Hollywood. I think he's making movies." I don't know what I'm talking about as I continue to pick up information about this famous son. When we finish, she says to me,





"You were 99% accurate. I didn't tell you my real name is Jackie Stallone." I reply, "You must be Sylvester's mother." She says, "You're talking about my famous son.

I purposely didn't sign my name clearly or give any indication of my son, Sylvester. You are amazing."

I hear the name Jackie Stallone and ask if she knows Sydney Omarr because I want to meet him. She replies saying, "I'll connect you with Sydney. He might be interested since you are a psychologist interested in astrology." Jackie does connect me with Sydney Omarr which led to his giving me a writing assignment. I end up writing in Sydney Omarr's Astrological Annual that goes all around the world. For the following six years, I wrote in the annual.

If you recall, when I touched the Pisces astrology book my mother gave me, I sensed knowing him someday. He taught me about writing. After I sent him my first article, Sydney said, "You're so academic. Just tell the story." He wanted me to write articles showing how a psychologist used the horoscope. One article linked astrology to the tarot and another to dreams. The articles that he had me write were most interesting and sent me on a course of their own. After my article on astrology and reincarnation appeared in his book, people were contacting me for independent consultations in that area. This connection, culminating in my writing for Sydney Omarr, was another important development in my life that began in Florida.

The last important development in Florida came after I started having dreams about a man named Leo. We were in the same healing group together. He was tall, blonde, and very shy. On Fri-



day night at the Psychic Center, everybody would gather as the healers did laying-on-of-the-hands healing. Leo and I were among the healers. One night, I have this dream about Leo. *I meet Leo, and he smiles at me and I smile back at him. We end up having an intimate relationship. There's so much warmth and love flowing between us.* I woke up from this simple dream feeling surprised since I had no interest in Leo romantically. In fact, after the intimacy of that dream, I was very embarrassed when I would see Leo at the healing circle. I wondered if he sensed the thoughts I had about him in this dream.

While in Florida, other things happened. Florida is hot and humid in the summer prompting many to think of a brief vacation. I was invited to be a counselor at the Spiritual Frontiers Fellowship (SFF) held in Michigan. I was so happy to leave Florida. My friend Carol Liaros, a well-known psychic at the time, told me to write to SFF. She mentioned I could do counseling and give a workshop as well as at one of their five centers.

I proposed, "Bridging the Gap between Psychology and Parapsychology," as my workshop offering. The only center that accepted was in southern Michigan. As soon as I arrive, someone says, "There's a man asking for you." I liked hearing that since I'm single. Then someone told me that the yoga instructor asked about me. I did end up meeting the yoga instructor. I recalled seeing in the

conference program that Jim, the yoga instructor, and his wife were on the program. When we met, I didn't know that his wife wasn't there. After that initial meeting, the yoga instructor and I had this fascinating chemistry and ended up falling in love. Six months later we were married and I moved to Grand Rapids, Michigan. That is how I left Hollywood, Florida, and relocated to Michigan.

After our marriage, Emery became my last name that I've had for the last 40 years. The Leo dream was a harbinger of my meeting and falling in love with Jim. Leo is a fire sign and matches Jim's Aries, also a fire sign. With my interest in astrology, not surprisingly, a fire sign represented by the name Leo came to represent another fire sign coming up in my life.

I'm now married and living in Grand Rapids and several new experiences continue to happen. I want to get a position teaching, which didn't occur. That led me to do home studies, or teaching from home. I'm in love with parapsychology and began teaching courses in psi from home. Teaching people how to connect with intuition became a major emphasis.

Very strong and vivid precognitive dreams were happening. I used to call them lucid dreams, meaning clear. Lucid currently means something else to a lucid dreamer, where you know you are actually dreaming when the dream comes. Jim and I are married for four years and live in Grand Rapids. I remained close to my mother, a very healthy woman, and we were best friends. In mid-July I started having puzzling dreams featuring people from my family. *I'm at a weekend party given at Conti's near Mom's house in Doylestown, PA. Saw a lot of people I knew and hadn't seen in a long time. We were all gathered together. In the next set of dreams, people were gathered wearing a purple yar-*

mulke or skullcap. These July dreams felt confusing. I knew it couldn't have been my mother, because she was so healthy.

November 1 comes and nothing untoward happened to my mother or anyone from those July dreams. This underscores the importance of writing your dreams down in a journal, so you can go back and refer and correlate the dream content to real life events. I had a dream about Lilia, the acting Director of the Florida Society for Psychical Research. *At Lilia's and a lot of people came for a class. Mom was in the next room. She was still sleeping when we got there. She couldn't get out of bed. A man that looked like Pat Rahming felt upset about a break up with his girlfriend.* I didn't know what that dream meant.

My father calls the next night from his Doylestown home and says, "Your mother left me. She can't get out of bed." Can you see how this correlates to the previous night's dream where Mom couldn't get out of the bed and the comedian mentioned a break up with his girlfriend? Back to real life, I ask Pop, "What do you mean saying Mom left you and can't get out of bed?" He goes on to tell me she's in the hospital with a heart problem. My mother never had heart problems and never took heart pills. Now he's telling me she has a problem with her heart. In real life, we get to the hospital. It was coming up to our fourth wedding anniversary. We never traveled to Philadelphia just for a weekend. We decided to because it was our anniversary. The dreams kind of made me want to be there and see my mother in the hospital.

A day after we were there, I saw Mom. She held my hand, smiled, and said, "You know, you're my best friend." We got a call from the hospital later that evening telling us that Mom died suddenly as her heart exploded. I felt she was over-



medicated and upset that the doctor didn't listen to me when I told him to be careful with medication since she was very sensitive to drugs. Days later, I realized another precognitive environmental cue had been given to me. Tom Paxton's song, "Are you going away with no word of farewell," played in my mind repeatedly for 48 hours before her passing. This song, in addition to the dream clues, were preparing us for her untimely passing.

Precognitive dreams show us probable and possible futures, but not inevitable. I couldn't have changed my mom's passing. That was under her soul's control, not mine. What I could have changed was my connection with her. I could have told her that she felt like the essence of a compassionate loving person, and how blessed to have her as a mother. These are things I could control. When we have precognitive dreams, it's very important to note how they lead us to a place of empowerment. We have a choice what to do about the information presented. As I already said, why didn't I fix the brakes, or call my father about the plane delay? I failed to act on the dream information.

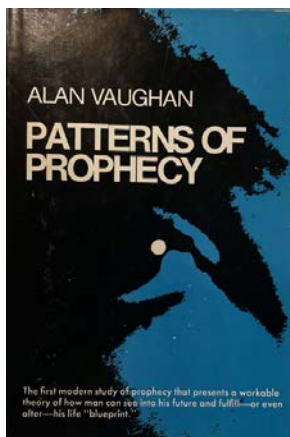
The loss of my mother was devastating. It was months before I even felt whole. The left side of my body, known as the female side, felt limp. I could barely function. It suddenly registered that every one of those dreams from July gave me information leading up to my mom's passing and I didn't respond. In the fall of 1986 I made a strong commitment to devote myself to learning more about precognitive dreams and let people know how to access them. It's now some 50 years since those first dreams, and I still love sharing precognitive dream information with others.



EV: I know you have more to share about this amazing story and this journey in your life with these precognitive dreams and experiences. For those listening who don't have precognitive experiences or dreams, what might you suggest if they want to have them?

ME: Many of you might regard me as "the expert" and wonder if you too can access precognitive information. I'm not an expert, but simply a precognitive explorer who had to learn first-hand about precognition without access to information about this phenomenon. Empower yourself to explore this extraordinary nightly resource. Here are some simple steps you can do.

First, you have to trust that you can do it. Before going to sleep, you could use an affirmation or incubation phrase. For example, "My dreaming mind will show me something important happening next week." An important part of courting precognitive dreams relates to taking the dream information seriously. To do that, get a notebook which becomes your dream book. On a page, enter the date, and write down your day residue or notes showing what happened during the day. Often, the day notes give a clue to the dream's meaning. Recording that information in





your dream book gives the dreaming mind notice that you're serious about remembering any dream. I've done this with countless people who never had a precognitive dream. Shortly after implementing this practice, precognitive dreams started with brief input at the beginning.

You can make a commitment by writing your incubation statement or phrase to retrieve future event information. For example, "I will remember my dreams. My precognitive dream will tell me something about a future event." It doesn't matter if the dream seems brief. What does matter is having a dream book, and consistently entering your day notes.

Programming a precognitive dream felt very important to me after I read Alan Vaughan's book, *Patterns of Prophecy*. Eventually, he became a dear friend and mentor. Alan can be called the King of precognition. In the 1960s he had fabulous dreams that he felt came from his dream tiger. In ancient days, the dream tiger would prowl and warn people of upcoming danger. Part of his incubation phrase states, "I need advice and guidance from my dreaming mind who will show me a simple picture I can understand. I will remember the dream easily and record it in my notebook."

The idea of programming captured me. I had my small group of six to nine students engaged in home study with me, working on this. I said, "We need to learn to program." It's February and we're

in the middle of a midwest winter and we want to go beyond that.

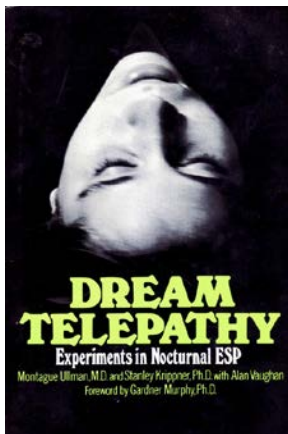
We used the programming phrase: "Show us the next immobilizing weather disaster." After a night of sleep, the dreamers come up with: *I'm in goopy guppy mud. It's up to my hips. It's up to my elbows. It's making me feel uncomfortable.* Another reported a scene where there are slides of mud going on. When we started comparing dreams, we were impressed with the mud and the mudslides. Later, we found out there was a national emergency in Brazil for mudslides. Unlike our Michigan winter at that time, Brazil was warm. They presented only the dream report without expectation of weather content. After hitting a correct target, the programming became powerful.

For the next session, I suggested finding out the identity of the next Justice of the Supreme Court. After programming, I was awakened in the middle of the night with the name, "Anthony," screaming into my ear. I didn't even know that an "Anthony" was a contender for the position. It turned out that Antonin Scalia was appointed to the Supreme Court. The idea of programming really got my attention. We started programming, also called incubating our dreams.

EV: Programming is the same as incubation, which also is connected to having an intention of the kind of dream you would like to have?

ME: Whether I use the word programming or incubation, you are setting an intention that you want information about an upcoming event. I started doing this with my students and we were amazed at the positive results. One day, I saw information in a magazine about an upcoming dream conference in Marymount, Virginia. It was the fourth annual





meeting of the Association for the Study of Dreams. Having made a commitment to put the word out about precognition, I submitted a paper which got accepted and became the first of

my six exploratory studies on precognitive dreams.

On June 5, 1987, I went to the fourth annual dream conference. Many people didn't know what I meant by precognition. Stanley Krippner knew and said, "You have to continue with this work." Rita Dwyer [1934-2022] also knew. She said, "This is fascinating and you have to continue with this precognition." From that moment through the present, I continue with this work.

The journey back to academic life and teaching resumed in Grand Rapids, Michigan. This voyage echoed back to the life path dream I had just before meeting Weston Agor. With my interest in precognition and intuition growing, I used home study teaching with my small group to explore these areas. One Friday night we went to a Unity Service. Afterwards, the Undergraduate Chair of the Business Division at Aquinas College in Grand Rapids, Michigan, approached me. He shows me a book, *Intuitive Management*, and says, "Do you think you could teach this course?" I opened the book and showed him my name in the dedication. I told him, "I was an inspiration for the author and could surely teach a course on using intuition in business."

I didn't tell Bob Kunnen, the Chairman of Undergraduate Business, that I didn't know anything about business. I did know I could teach intuition and adapt it to any subject. My interest in teaching also got aroused when I heard there was a graduate

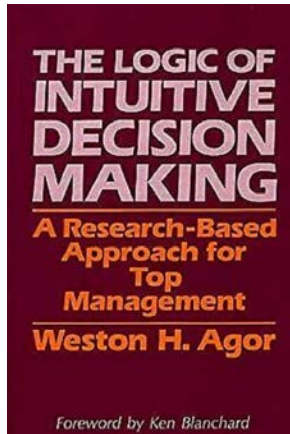
program giving a Master's in Management degree. One day, I met the Chair, Jack Dezek, in the copy machine room and introduced myself. Jack said, "I know you teach a course to the undergraduates that everybody mentions." He seemed pleased to hear that I wanted to teach the course in the graduate division. I taught a course on, "Integrating Intuition and Logic for Managers," for ten years until I moved away from Grand Rapids.

Modifying the course title to, "Integrating Intuition with Logic," for the Business Management students seemed appealing. The emphasis on two minds or brains was very important to articulate. The topic of dreams on the syllabus felt surprising. When we started talking about this area, I told them to get a journal. Although many laughed and thought this felt silly, they eventually showed me incredible dreams like solutions to seemingly impossible problems. One man said, "We needed a product fix and couldn't find out what to do. We had been given a costly estimate." He had a dream that showed some wires were crossed which led to a correct fix. He came in the next day and crossed the wires so everything was fine.

Teaching graduate students meant I needed to write a book on how they could access intuition to solve problems in the business arena. The two published books on intuition talked about the topic without giving any instruction on "how to" develop intuition and apply it to their work environment.

Jeffrey Mishlove, well known for innovating his *Thinking Allowed* broadcast and *The New Thinking Allowed*, came into my life. Weston Agor turned his Global Intuition Network organization over to Jeffrey Mishlove who then received a grant from Lynn Charlson [1909-2004]. Weston's former organization then became the Intuition Network under Jeffrey Mishlove's leadership.





Coming back to showing the influence of my life path dream when I met Weston. I'm teaching intuition and also in touch with Jeffrey and his Intuition Network. He had a listserv of people and gathered people who had an interest in the topic of intuition. A small group of five people became tasked with advising him about how the Intuition Network could sponsor intuition conferences. All of the focus on intuition originated with Weston Agor's initial book. The grantor, Lynn Charlson, became interested in my academic work teaching intuition to business students. In time he gave me a respectable grant to make slides and related material for my classes. I continued to interview business people. That population expanded to well-known people using intuition. Those interviews went into my third book, PowerHunch!. It felt exciting to watch this life path dream unfold with the main focus on intuition. I gave talks, workshops, and seminars in this area which expanded into intuitive dreamwork and eventually precognition.

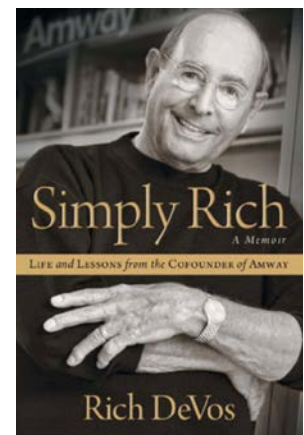
In Grand Rapids, a life-saving experience came from information in the following dream. *In my dream, a tall female physician tells me I have cancer. I tell her I don't have cancer. Getting very animated I call her a quack and a phony because I don't have cancer.* I woke up from that dream and gave myself a quick breast examination. I just didn't believe that I had cancer. Days later, I had an appointment with a new dermatologist to examine a very small

red dot at the end of my nose. While on the examination table for a biopsy, I see blood squirting out from the facial area. Asking the doctor what's happening, he says, "I thought you needed surgery, so I took a biopsy to see if you have cancer." This felt invasive since he never asked my permission to do this. As a public speaker, I didn't want to go out in public with my nose bandaged up. I was flabbergasted at the insensitivity.

A week later, I come back to his office for the biopsy results. He tells me I'm all clear, but still need surgery. When I ask how much, he says \$10,000 for the surgery. At that moment, I remembered the dream. Note that in dream reversal, instead of a tall female physician, a short male doctor appeared in real life. Calling the dream doctor a "quack and phony" gave me the courage to refuse surgery. This life saving action was later validated when I found out the doctor was involved in several lawsuits for malpractice. I didn't know any of that when I went in for the initial examination. Fortunately, my intuitive healer, through my dreaming mind, gave me the life saving information.

EV: Why do you think you've been gifted with these precognitive dreams? There are probably those listening who wish they just naturally had them, because they seem to come so easily for you.

ME: I want to inspire and empower people to court their precognitive dreams. We know everybody has intuition. With the grant, I



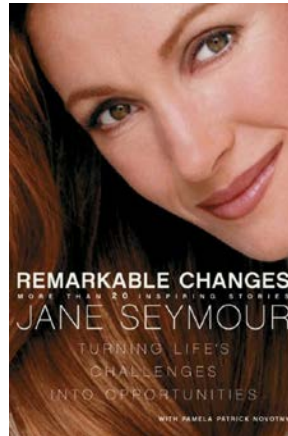
wrote a book called *Being Intuitive, Like It or Not*. When I interviewed business people about using intuition, many said they don't have intuition. During an interview with Rich DeVos, the founder of Amway, he told me one brilliant thing after another that happened to grow his company.

He denied being intuitive but admitted to acting on hunches and gut feelings. People have to believe they have that inner wisdom, or whatever word they use to describe intuition. Many people feel they don't dream. After hearing me give a talk, they will come back and say for example, "My father came in a dream and told me to do this for more excitement in my life." I advise people to trust that everyone can dream and encourage them to feel excited about the important news bulletins they can receive from their dreams.

A friend had just written a book and her agent was looking for a publisher. I dreamt that she was getting a \$30,000 advance. When I told her about it, she said, "My agent said I'm getting a \$10,000 advance and that's final." I said, "You go back and tell her about my dream where you get \$30,000." The agent went back and my friend did get a \$30,000 advance. The gifts and riches that can come your way are inspiring. Remember, you can do it. I hope my words empower anyone to reap the rewards that come from dream promises and premonitions.

EV: Wise words, of course, from you, Marcia.

ME: I never read about precognition and didn't hear a talk or take a class. Learning about precognition first



hand was a journey. The same thing happened developing my intuition. I didn't read books about intuition but felt led to write the first book published by a major publisher. I was motivated to inspire people that they too could receive information about positive futures from the intuitive

voice within. Most important is trusting that your intuitive voice can give you invaluable information and insights.

People often ask how to know if the dream is precognitive. When I initially explored with my home study group, varied messages came. Asking in their incubation, "Show me if the dream is precognitive," some got doves and a few got other birds. They were even getting images of psychic people they knew. One gal was getting Jane Seymour to indicate a precognitive dream. In reply to her bewilderment, I said, "Jane Seymour wants you to see more." I would get psychics I knew as a symbol, and even my deceased mother who could see things from the other realm.

Aside from the clarity and sharpness of the dream grabbing me, I use astrology to indicate a precognitive zone in my personal horoscope. I go to what I call an astrology corridor on my chart where my precognitive dreams tend to occur. That area was validated when I used Alan Vaughan as a research subject and analyzed his dreams. The highly significant results supported the hypothesis that his precognitive dreams occurred more often when the Moon passed through the 4, 8, 9 and 12 houses of his horoscope as well as over the planets of Neptune and Uranus.



EV: On that note of astrology, do you think you have any indications in your natal chart that allow you to be so precognitive and psychic and intuitive?

ME: A strong indicator comes from the three Pisces planets in the eleventh house of Aquarius.

EV: Is there any more you want to share about your journey into precognition?

ME: The information we get from our dreams feels priceless. Ed Kellogg gets guidance about what he should eat from the Dreamatarian Diet (www.academia.edu). My dreams showed me that I need to eat nuts and seeds to improve my health. The dreams even had me eating an avocado daily.

I'll end with a story that happened when I lived in Berkeley. I wanted to use programming to find out where my friend Mike Malone currently lived. Mike Malone, my original dance teacher from Washington, DC, became a well-known choreographer and knew Debbie Allen quite well. I programmed asking Debbie to help me find Mike, who moved from Washington, DC. Show me where he lives now. I had the following dream. *Debbie comes in and says, "You asked where Mike is living. Mike is now living on the West Side in New York City. Get in touch with him."* I got the instructions in this very brief dream and called the operator in New York to find Mike's living quarters on the West Side. The operator gives the phone number and when I call, Mike answers the phone. He recognizes my voice and says, "Miki, how did you find me? I just moved here yesterday."

I want people to trust they can find information about themselves and others who need healing. These are the joys of precognitive dreams. There's a wealth of information as well as healing bulletins

when you program or incubate your dreams for a response.

EV: Marcia Emery, thank you so much for all that you've shared here today. I also just want to mention on a personal note that I remember you from when Jeffrey Mishlove interviewed you on the original *Thinking Allowed* public television program, I think back in the 1980s. You have really inspired me and so many others. So, thank you so much for being with me today.

ME: Thank you, Emmy. Your words touch my heart. We all need to tune in within and hear the intuitive voice speak. Precognition, the voice of intuition comes to us through our dreams and also in waking physical reality. Thank you so much for acknowledging my contribution to the field as I continue to explore.

EV: You're very welcome. It's such a pleasure and honor to speak with you. And for those of you listening or watching, thank you for being with us.

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More interviews with Marcia Emery



Marcia Emery – Unlocking Your Subconscious Wisdom

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Cultivating Intuition

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Finding the Wisdom of the Dream

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Power Hunch

An Adventure for the Spirit

<https://youtu.be/6QXbALW-gio>



EP 10: Dr Marcia Emery

Dialogue with Divinity with Johanna Carroll

<https://youtu.be/30PEDBOE89Y>



A list of TV appearances

Dr. Marcia Emery website

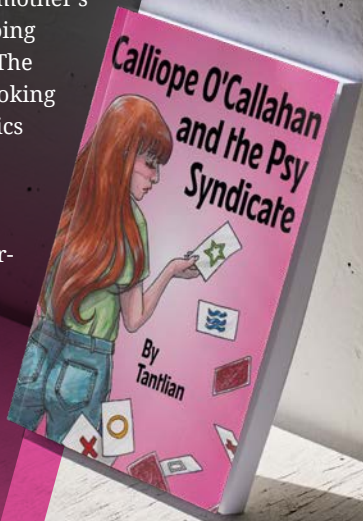
<https://drmarciaemery.com/television.htm>



Calliope O'Callahan is a sixteen-year-old telepath who has to make a lot of money to pay her mother's medical bills by doing psychic readings. The Psy Syndicate is looking for talented psychics just like Calliope.

Amber Biggs is a typical twelve-year-old who has been abducted and is hoping someone will rescue her. Will Calliope and the Psy Syndicate rescue Amber in time?

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Marcia Emery, Ph.D.
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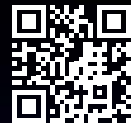


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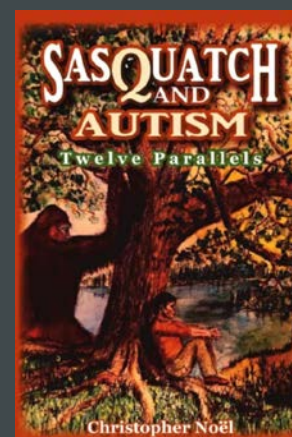
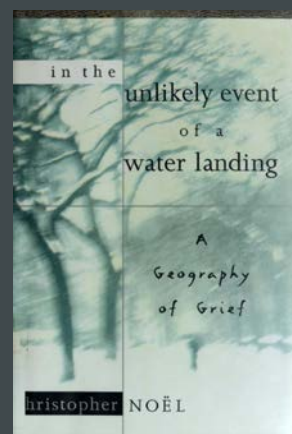
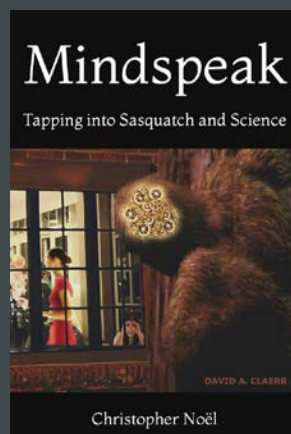


Christopher Noël

Christopher Noël holds a master's degree in philosophy from Yale and an MFA from Vermont College of Fine Arts, where he taught writing for twenty years.

His new book, *There is No Veil: At Play in the Vast Here and Now*, proposes that the elusive presence known as dark matter (which is the majority matter in our universe) may be intimately related to psychic phenomena—may in fact be the very substance of consciousness itself, co-located with ordinary matter but vibrating at a higher frequency. This theory sees spiritual/psi events, including visitations from the dead, as resulting from intention-driven shifts in the ratio of the two fundamental matter types; spirit matter can increase its density in order to manifest and affect ordinary matter.

Noël lives in northern Vermont, where he learns from and interacts with local members of the Sasquatch species. His documentary *How to See a Sasquatch* presents this field research. He is the author of several books on the subject, including, most recently, *Sasquatch and Autism: Twelve Parallels*; *A Field Guide to Sasquatch Structures*; and *Mindspeak*, about Sasquatch and telepathy.





Original video interview on www.newthinkingallowed.org

Published to YouTube on April 25, 2023

UNVEILING HIDDEN REALITIES

EV: Hello and welcome. I'm Emmy Vadnais, CoHost with Jeffrey Mishlove. My guest today is Christopher Noël, who holds a master's degree from Yale University and a master's in fine arts from Vermont College of Fine Arts, where he taught writing for 20 years. He also explores and researches the phenomenon of Sasquatch. He is author of many books, including: *In the Unlikely Event of a Water Landing: A Geography of Grief, Sasquatch and Autism: Twelve Parallels, Mindspeak: Tapping into Sasquatch and Science*, and, *There Is No Veil: At Play in the Vast Here and Now*, which is the topic of our conversation today. Chris is located in Montpelier, Vermont. Now, I'll switch over to the internet video. Welcome, Chris. It's such a pleasure to have you with us on *New Thinking Allowed* today.

CN: Thank you. It's great to be here. I've followed your channel for years, and so it's a privilege and an honor to be here.

EV: The veil is sometimes referred to as a thin boundary between this life and an afterlife, yet you suggest that there is no veil.

CN: Yeah, I think that there is often the experience of a veil, which is a subjective experience. We've heard of people who since childhood are able to see spirits. I had an experience in my childhood, my late teens, where I felt a spirit touching my head in the context of a long conversation that a friend

and I had with a ghost. So, I knew from back then that this veil is a mirage, in a sense, and that most of the time for most people, there seems to be one. But in fact, it's not an objective and necessary fact that there is this veil. So many of the paranormal or parapsychological breakthroughs and phenomena that people have studied for centuries and going back farther than that, have proved that it can be done away with.

Therefore, it depends on the situation and on the mindset and the ideology of the people experiencing this, whether there actually does seem to be a veil. My pet hypothesis is that all of spirit matter and ordinary matter is taking up the same place. To postulate this sort of barrier is a way of alienating us from that fact and sort of insidiously causing there to be more distance, more otherness than in fact is the reality of the situation.

EV: Can you share a little bit more about your own spirit contact or the ghost story that you refer to in your book?

CN: When I was 17, an older friend and I began conversing through the Ouija board and also through automatic writing with a spirit who was named John Waite. She had experienced balls of light coming down over her while she was in bed at night, and a column of light in the corner of the old part of the house that didn't really look like anything when you looked at it in the moment. But then



when you thought back on it, everybody who saw it had the same image of a stooped over sad man in overalls.

So I said, being a perky and adventurous 17 year old, "Hey, let's try to contact him." She luckily was up for it. We got a Ouija board and then unfolded three months of extensive back and forth with him, which is a really rich experience, a lot of texture, a lot of tangents and fascinating information that he imparted to us. But to boil it down, he had been chained to the earth when he died because he was saturated with remorse because he had killed his daughter. He wanted us to dig her up. In various different framings, it was to go dig up our "harvest of bones," as he called it, where she was buried on the property, and also to allow him some sort of redemption by loving each other. He said, "Kate and Chris must love each other, bear her again," and "her" is his daughter.

He wanted us to get together, produce another girl child that could somehow replace his murdered daughter and allow him indirectly that way to atone for what he had done. We said, "We don't really like each other that way." We never did go check for the bones. He got increasingly enraged at us for not helping him to move on. But there was a lot there.

At one point, I felt a hand brush the side and the back of my head. It felt like it's about one third solid. That kind of enters into my current hypothesis, which we'll talk about later. But also, we would often feel a cold breeze and a piercing cold in the room. Also, we would hear a bell ringing on the outside of the wall, when in fact there was no ordinary physical bell there. It would signal to us that he was present and ready to talk to us. You can even hear that bell on the cassette recorder that we used to speak the letters that the Ouija board was com-



ing up with, so that we could transcribe them later. That bell was physically making vibrations in the air coming to our ears. It wasn't some hallucinatory thing.

Anyway, so that was a million years ago. I always had this larger reality frame in my mind, thanks to that experience, and always through everything else I've done in my life I wanted to circle back and try to explore more fully what this larger reality frame might consist of, and how it is that I could feel this dead person, actually feel, and we can record the bell of this dead person and feel the cold. The current book is my effort to begin to come to terms with the meaning of that experience.

EV: Did you ever find out why he murdered his own daughter?

CN: Whenever we would ask him about that, the letters would become garbled, except for one time. He said, "She would not love me enough," which is very chilling, of course. It conjures up all sorts of evil in one's mind. His wife had died in childbirth, giving birth to this daughter. That even enriches and gives extra wrinkles to the implications you can have for that phrase, "She would not love me enough." But otherwise he would always sidestep the issue. So, that's all we know. We didn't at the time go and check the town records because it just felt like the experience was so real that we didn't



want to be journalistic about it. We wanted to just have the palpable impact of it.

But many years later, like 15 years later, we were chatting with the town historian, who did not believe in ghosts at all. She was making fun of us. She said, "What house did this happen in?" We told her and she said, "The old Waite place, W-A-I-T-E." That was his last name that he had told us 15 years earlier. So that was enough confirmation for us.

EV: Yeah, that is truly astounding. You also sadly lost your own fiancé to an automobile accident. Has that also been a part of what's led you to explore these phenomena?

CN: About nine years after that ghost experience, I had been with a woman, my soulmate, for six years when she was suddenly killed in a car accident near our house. Needless to say, many people have been through a variety—a species—of that experience, so you'll understand it completely derailed my life. Of course, it helped me to wonder, what's the situation? Basically, what's up with all this? I remember that very night when she died, I was standing at the window looking out at the moon and I said to my sister, "I just don't know where she is." That's been at the back of my mind, though I never had communication that I was aware of with her. That didn't exactly feed in in any evidential way to what I've been up to lately.

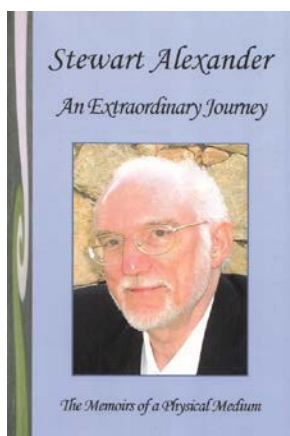
EV: You suggest that there is no hierarchy between heaven and earth.

CN: This is all part of the same kind of fixed idea of the intrinsic separation between dimensions, whereas I think that they're integrated. Many people have proposed a version of that same statement, but I'll go into a little more detail as we go along about why I think I might have a little bit of a fresh angle on this. Obviously, back in the day in ancient times and up through the Middle Ages, there was this sense of the quintessence, the spheres, the heavenly sphere versus the earthly sphere. The earthly sphere could not access the heavenly sphere, though the heavenly sphere could occasionally make incursions and influence the earthly sphere. But there was this inherent qualitative distinction. There was this gulf between realms that we poor mortals could not hope to understand or cross.

Then increasingly over the millennia, especially in the last 150 years, researchers in the realm of spirit communication and spirit reality have been able to replicate situations, especially with seances and psychic mediumship, whereby this gulf could get smaller and smaller and smaller and certain gifted individuals could find available the information and, in fact, the concrete reality of the spirit world without even any sense of a separation. These pioneers, to me, help to make the point that the separation is merely an illusion, and it depends on one's mindset and one's ideology.

There is a distinction, of course. It goes without saying there's an important distinction between the kind of reality that we experience here on earth and the kind of reality that we're going to experience after we make the transition. To say there's no veil, some could argue that I'm just splitting hairs, but these hairs have their roots in our





head, in our mind, and they set up an ideological... It becomes ossified or essentialist. It becomes essentialistic that there is this barrier. That creates a little bit of an alienation and

a sense that there's something to be transcended that's very, very difficult to be transcended when, in fact, lots of times it's extremely natural and straightforward to be transcended.

So you want to keep a more fluid posture toward the whole, the universe. The word universe means one place. It means a oneness, a wholeness. You want to keep that in mind. It's not different from many Eastern traditions, but of course they don't really believe in spirits, in the fact that we survive our death and our personality and our consciousness remains intact in the way we are familiar with it here.

That's what I've learned through reading lots of the history of the spiritualist movement is that, in fact, we are the same. People find themselves in this alternate physical realm. It still has physical reality for them. The objects in the next realm are real. They feel solid. But then when they try to look back at our realm, our realm looks sort of more illusory because it's a different vibration. It's on a different level, but it still takes up the same place.

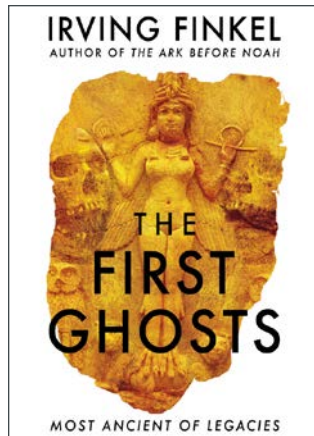
An analogy for it, if it's hard to picture for people, is water vapor. Anywhere you are in the world, there are droplets of water, even though we can't see them. In the desert, they're very few. If you look up into a pure blue sky, there are water droplets up there and they take up the same exact space as we take up. But then when clouds form, you realize, oh,

that's been there all along. Now it's simply condensing and becoming more dense so that it becomes perceptible. That's what spirits do. They become more dense.

EV: Right. It seems as though the materialistic world, the physical world we live in might have maybe a lower frequency or density to it than what we sometimes refer to as the spiritual realm.

CN: That's what the folks who report back from the other side, which I still think is part of the world and not really other in a fundamental sense, but that's what they report. When they make the effort to come back into contact with us, they have to consciously, intentionally lower their vibration, which is difficult. One of them described it like trying to climb out of a swimming pool and with an overcoat on. It just feels so heavy and it's so unnatural to them. They can do it though, which shows that there's no intrinsic, uncrossable boundary, but they find it just extremely difficult to get down. Some of them get good at it. Some of the spirit guides that many of the physical mediums of days gone by—and currently, with Stewart Alexander and some other contemporary physical mediums—they have these spirit guides that show up every time, sometimes materializing at some level of detail or other, sometimes vaguely and sometimes extremely solidly and fully materialized. Then their voice comes and they can talk.

People on the other side sometimes get very adept at returning to our level of vibration. Many of them find it difficult and they can't do it. A common complaint of those who have just crossed over is that all their loved ones are just ignoring them because they keep trying to talk to them and say, "What are you doing looking at that sack of



flesh? That's not me anymore. I'm here," like in a deathbed situation, but the people can't hear them. The souls, the consciousness who are transitioning have to

learn how to modulate their vibrational level—apparently, evidently—so that they can then be on the same wavelength as those of us who are still in this dense body. It's really fascinating.

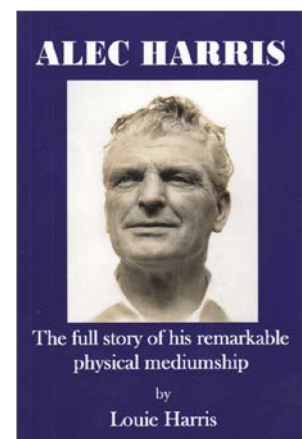
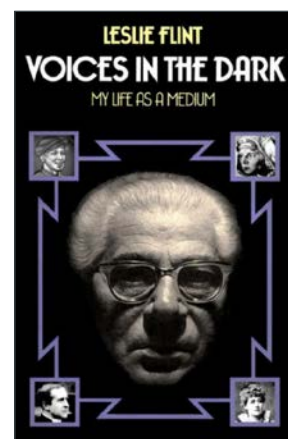
People think, if you can't see it, it's not matter. But don't forget, for example, wind. Wind can knock us over, we can't see it. Matter is anything that takes up space. The spirit world and spirits individually are not made of nothing. They have to be made of something. That something is in some measure to be thought of in terms of materiality. In groups people see ghosts, all the people see the same ghost and describe it the same way as with my situation when I was a young man. They're not hallucinations. Ghosts will sometimes touch people, push people. They will rock in rocking chairs. At a certain haunted house they will have the same old woman, for example, rocking in a rocking chair. They're substantive, it's just a different kind of substance.

Really, for 5000 years, the human race has known, though many of us have tried to suppress it or ignore and neglect the fact, we've known that there is this other sort of stuff, because it's made incursions into our reality frame. There's a larger reality frame that consists of, or inheres in some sort of substance, and it can come and be with us and influence and make an impact on our experience.

Just recently, a wonderful book came out by Irving Finkel called *The First Ghosts*. Professor

Finkel is a world leader in reading Babylonian cuneiform tablets. He's produced this book that more than any other book before it has laid out the rich history of the first descriptions of spirits visiting, in this case, Babylon, and how to deal with them and the different kinds of spirits and the different sorts of manifestations that they make, and how to even allow them to speak through a skull. There's a certain incantation, a certain protocol that allows you to hear them speak through a skull, which is very similar to voices that are produced now 5000 years later in some seances, like in the work of Alec Harris and D.D. Hume, and Stewart Alexander and others, that voices can speak out of thin air.

Importantly, Leslie Flint, who was a British medium for 61 years, who consistently had voices speaking out of thin air, even when investigators would put tape over Leslie Flint's mouth or microphones on his throat to make sure that he wasn't throwing his voice in some way. No, these voices, including repeat guides like this young man, Mickey, who was killed in a car accident at the age of 12, he, for 61 years, would speak consistently. He would speak to the group, make jokes, try to raise their vibrations and their enjoyment level and just kind of be a jester, a funny little kid. He would also help

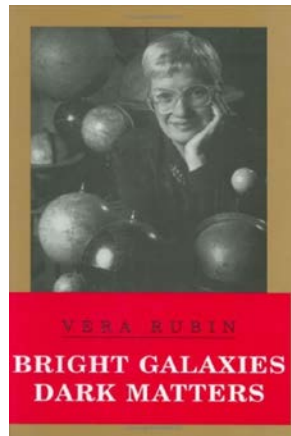


individuals in a sitting to connect with their loved ones. He would be sort of a facilitator.

Their explanation is that they're able to create, through an amalgamation of their

kind of material and our kind of material, to create an actual simulation of the human voice box so that their thoughts can vibrate through it and actually affect the sound waves in the seance room. On YouTube, I beseech our listeners, our viewers, to go and check this out. It's called the "Leslie Flint Trust." There are upwards of 150 recordings of full seances on that channel. It's just amazing. He did this for 61 years, never was found to be in any sense employing trickery. The fact that so consistently these voices could speak is further testimony in my mind of the integration of the two kinds of matter. It's not some foreign sort of matter or else there would not be able to be this nexus or this node that was created to allow voices to come through.

Five thousand years ago we were seeing ghosts. Two thousand years ago, Christ was seen to rematerialize three days after the crucifixion. Up until this afternoon, people have been seeing these spirits. We've always known that there's this other sort of stuff on the outside of our reality frame that comes in. But we haven't known what it is. For centuries, there was this fantasy of this substance called ether. People thought that there must be some substance, because even then they realized it had to be a substance because it wasn't a nothingness. They thought it was ether. Up until a century ago, in the early part of the 1900s, scientists still thought there must be ether there. But then certain experiments were performed and it was



shown without a doubt that there is no such thing. No detection was achieved of this substance. Then people thought, well, there is no such thing. There's only the material that we know of, the ordinary matter that we know of.

Then in 1978, which ironically was the same year that I was having this ghost conversation, this woman named Vera Rubin at Princeton realized that the rotation of galaxies—she was an astrophysicist—the rotation of galaxies and their coherence was such that it could not be explained gravitationally by the matter that we can see. She extrapolated that there must be some unseen type of matter that surrounds these galaxies in a halo. She worked out the math of the rotation and the coherence of the spirals of the galaxies and realized that there has to be six times more of this type of matter than ordinary matter. Since then, it's been dubbed dark matter, which just means invisible matter. It ironically reinstates this old ether idea in a modern framework, a modern context.

My proposal is that this dark matter, which we know almost nothing about except that it's much less dense than our matter, and that it has a gravitational impact on matter at a macro level, I think it's a strong candidate for the spirit stuff that human beings have been perceiving all these many thousands of years. It's at least a strong candidate. It may not turn out to be the right one. But the fact that it's much less dense does accord with what



spirits say is their realm. They say they go into a much less dense place, which from their perspective there, is as solid as our realm. Of course, our realm is not solid. It's all a matter of perspective. If you took an atom of your hand and blew the nucleus of that atom up to the size of an apple, the next closest such apple would be 1500 miles away. That's how full of emptiness we are. It's just like a matter of degree, rather than a matter of kind.

When people die, it's often reported that those in the deathbed vigil will see a version of their same looking body come up out of the now dying body and hover there, increasingly defined to look like their grandmother, and then sort of vanish. This is spirit stuff, whatever that spirit stuff turns out to be. I think that when spiritual phenomena take place, these two kinds of substances simply are changing their ratio. There's a certain ordinary ratio, this room that I'm sitting in, and the room that each of you is sitting in, is filled with six times greater abundance with dark matter than with this matter. I think that that's the usual order of things. But when something spiritual is occurring, or paranormal in that sense, the ratio gets shifted. It's the same ingredients, just a different recipe now.

When somebody dies, I think that their body becomes fuller with ordinary matter, and their invisible matter, etheric body, or subtle body, or energy body, becomes visible now for the first time. It is a mixture of a certain ratio between ordinary mat-

ter and this invisible matter. It's a matter of shifting proportions of these two. It's not some completely different thing coming into a completely foreign environment. It's the same environment, but it's different recipes for different circumstances and different intentions. I think that the reshuffling or re-modulating of this ratio is driven by intention. In fact, the spirit stuff, dark matter or whatever it is, may very well be the very stuff of consciousness itself.

A whole other realm that I try to tackle in the book is about how all information, all conscious information is available, as we know from remote viewing and precognition and psychometry, where we pick up an object and read its whole history. All information is imminently available just kind of at us and around us. I think that's got to be related to the spirit matter. I think information and consciousness are what imbues this matter.

When there's a haunted house, people talk about cold spots where they suddenly feel cold. My friend and I certainly felt cold when we were talking to John Waite, 44 years ago. I think that what that is, the spirit material or substance is increasing its proportion to ordinary matter in the air. Therefore, the molecules of air are farther apart. It's like the low pressure at altitude, where people feel colder than at sea level, because there's just less kinetic energy, things are spread out. I think when people experience a breeze of cold, sort of a cold zephyr coming in when there's a ghost present, I think this is the invisible matter actually, physically, concretely rushing in to fill up and spread out the ordinary matter.

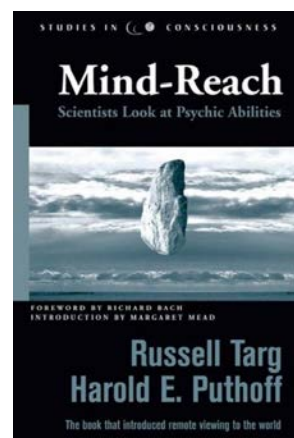
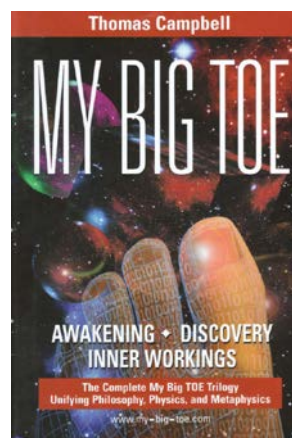
Cold spots are on one side of the coin. Many of our viewers will know about apports where an object will suddenly appear out of thin air. It'll appear like a coin or a necklace or many other kinds



of objects. These are often said to be warm or hot to the touch initially when they appear. I think that's because the ratio of ordinary matter to invisible matter is suddenly increasing, where this thing becomes dense, where it was immaterial to our eyes a moment before and is suddenly material to our eyes. It's warm because the kinetic energy has just spiked because of this sudden abrupt condensation. I think that the reports of cold associations with spirit and this warm association are two sides of the same coin in terms of this hypothesis of the density and the lack of density being the same ingredients but different recipes. That's my little sort of slogan about this.

EV: Yeah, it resonates that dark matter could be consciousness itself, or certainly there could be different nuances in dark matter or invisible matter. Because certainly, science has not seemed to be able to capture thoughts yet fully.

CN: Remote viewers can instantly go to a submarine hundreds of feet down below the surface of the ocean and they can read a book or they can look at a number, a many digits number, and report back and it turns out that it is the same number. Einstein and others of his era came to the idea that there may very well be no such thing as present and future and past. Though Einstein never agreed with this, there may not be something essential known as distance because of course, quantum entanglement can allow for simultaneous actions light years apart with the paired particles. That may be a clue for us, a little aperture into the underlying fact that distance is an illusion just as time is an illusion. If this is the case, that may help to illuminate how remote viewers can instantaneously go, say, to Russia. I mean, "go to" is an inaccurate way of putting it



because everything is imminent. Russia is here as well as 8000 miles away in this paradigm.

One of the qualities of a hologram is that the part contains the whole. Every drop of the ocean contains the entire ocean in a sense. I think that all information is here and it's also in China. If we were sitting in a room in China, a gifted remote viewer would be able to look at my shirt before we post this video, obviously, and tell me what my shirt looked like because it's all right there. We don't have words for it because it's so beyond our everyday modes of conception. But it's been called the Akashic Record, of course, and many people claim to be able to read the Akashic Record. The Akashic Record includes all of future and past, all the information that has ever been relevant to consciousness and down to the minutest detail.

Somebody, I forget who it was, was recently interviewed on another network. She's an Akashic Record reader. Her friends keep saying, "Can you just hop on the Akashic Record and tell me where my wallet is? Because I lost my wallet." She usually says, "No, it doesn't work that way." But one time she says, "Okay, all right, your wallet is here." It was in an obscure place, like at the bottom of the dirty clothes hamper, and indeed, it was there. It's from alpha to omega, every kind of information seems to be available and accessible with the right stance and the right tapping into the system. There's this larger consciousness system, as physicist Tom



Campbell calls it. It's just a matter of tapping into it.

The folks who were involved in the remote viewing projects at Stanford from the mid 1970s to the early 1990s, they could find a downed spy plane just by hearing that it was in Kenya, and they could zero in on it. As they advanced the methodology of this remote viewing program at Stanford, SRI,¹ they could just be given an abstract, what do you call this...

EV: Coordinates?

CN: Yeah, geographic coordinates. They could just from that, just from such a meager, slim clue, they could view the place that those coordinates referred to, the target. After amazing themselves that they could do this, one of the investigators kind of half jokingly said, "Well, why don't we just say: target? Just the word target," when the investigators had a target in mind, but the reviewer shouldn't have it. They just said, "Okay, target," and he would accurately identify what was the attempted target.

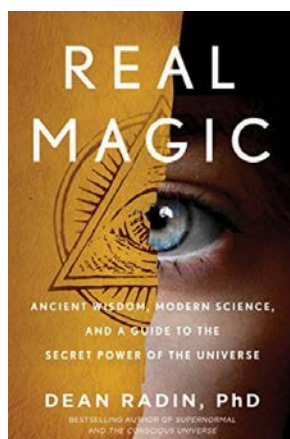
It really is that we don't know, it's the system itself that does the knowing for us. So for us, it's just a matter of tapping into it, and the system will provide. It's kind of like God, and it may be the very same thing as God. God will provide, the system will provide. If you know how to access the system or put in the keyword—like the internet or like the cloud times infinity—it can offer up what we're asking for.

Have you heard of book tests?

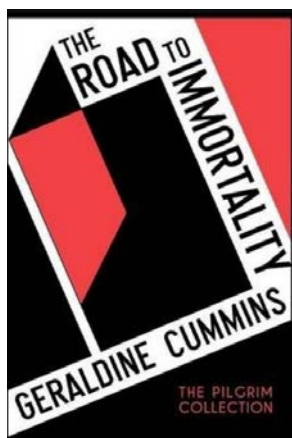
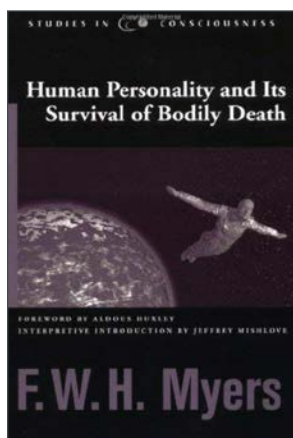
These are where a medium can be asked, "Okay, there's a book on my shelf at my house, 25 miles from here, it's on the second shelf in my library, and it's a red book." Then the medium, if she or he is a really good one, will say, "All right, on page 84, there's a reference to a spiral seashell," or any number of permutations of this, and of course, they'll find that there is a reference. Every bit, every scintilla of information, no matter how trivial or minute, can be accessed if you just have the right angle of approach or the right sort of consciousness setting.

EV: People like Dean Radin have shown that our intention, as people who have been practicing magical arts for many years, he even looked at that a lot of those practices can really help a person with everything that you are describing. That intention, that focus, the attention, and really being able to connect with what we're wanting to receive information about, or as you are talking about, spirits we may want to connect with as well. Although there may be some people listening who are thinking, well, maybe there's a reason for this "veil," or maybe it's serving some purpose at times as well.

CN: Yeah, a lot of people who have gone on through the transition known as death have said, it's important that people on earth forget the overarching sort of nature of the situation and forget that this earthly life is just a flash visit, as D.D. Hume called it. It's a schoolhouse for our souls to learn through the hard knocks of what it is here in this dense plane. If we remembered our past home, even near-death experiencers will say:



1 Stanford Research Institute



"Oh, I felt like I was home." People who have transitioned and then report back through mediums who have confirmed their ability through all sorts of tests, they'll report back and they'll say, "Yes, this is our home. Our earth visit is a schoolhouse, like a play, a dream, but we learn through it."

It's important that we not have fully present in our mind the whole overarching story of what our soul is going through, and that there's love and acceptance waiting for us after we transition because here we mostly don't think about that. We have to focus on our path, our journey here on earth. It's better not to be distracted by knowing the wide view, the long view of things. We need to go through in a sincere and grounded and embodied way this short story that we're in, in life. It's important that we forget.

It's been so fascinating to research all of these remarkable mediums who both allow for physical manifestations that show this whole ratio of unseen matter to ordinary matter being manipulated, and get all sorts of information from deceased loved ones that they can pass on to the human race or to individuals who are mourning them.

Most of you will have heard of Frederick Myers, who was a towering figure at the beginning of parapsychology study and founded the Royal Society for Psychical Research in 1882. He died young at 58 and then displayed a great desire to continue to communicate with mediums on earth to prove the

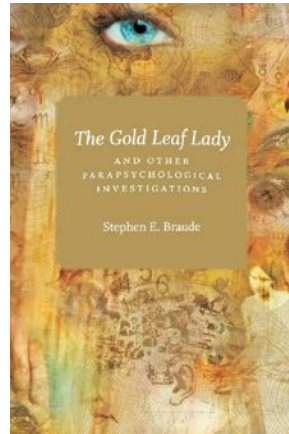
survival of the person. Thirty years after his death he communicated to Geraldine Cummins, who was a celebrated medium from the beginning of the 1900s, for a while, and was seen by many, many scientists and it was confirmed that she was able to do what she said she was able to do.

Well, Frederick Myers communicated to her that the environment that the passed-on spirits lived in was like earth's environment, but in a much finer kind of substance. He said, "It is a structure so fine, it is invisible to the mortal eye and the finest instruments of the scientists. Ether is a bad term, but I cannot find another word to define it. This is a kind of air, or as I would like to say, a fluid or an emanation. It is the ancestor of matter as we know it."

I apologize for reading that, but I wanted to get it right because what he's describing is—at least what we know so far about dark matter—this invisible substance that is far finer than we can see in itself. When it mixes with ordinary matter we can start to see it because it shapes ordinary matter. But it is far finer than the scientific instruments can detect. So far, we've only detected its gravitational influence.

Scientists have found that dark matter is distributed throughout the universe and by its gravitational effect, they're able to display graphically this cosmic web of dark matter that suffuses the universe and connects it and guides the formation of galaxies, first suns and planets. Then it actually allows for the organization through its gravity of the galaxies, of the stars into the galaxies, then of galaxy clusters on a larger scale.

Frederick Myers back in 1932 saying that this kind of substance, his spirit substance that he now inhabits is the ancestor of matter as we know it, kind of accords with what science is now finding



about dark matter, about how it is the primordial organizing principle from the beginning of the universe. In fact, just last week, the James Webb Space Telescope saw these early, early galaxies from between 500,000 and 800,000 years after the supposed Big Bang. These galaxies are much more developed than we ever would have predicted. This is the action of dark matter at the beginning of the universe. Its primordial nature is reflected in current scientific findings and also by that Frederick Myers statement. I found that pretty fascinating when I came across that statement.

EV: This substance, this invisible substance, dark matter, ordinary matter, a continuum of it, is swimming in us and we are swimming in it.

CN: Yeah, that's a good way to say it. It pervades us and it probably makes up the etheric or energy body that is animating us at the most fundamental level and that can briefly take a walk about when people are able to have out-of-body experiences. I think that's possibly exactly or plausibly exactly what is happening. Some people are able to manipulate this ratio much better than others. There's a man in Argentina named Ariel Farias, whom a friend of the show, philosopher Stephen Braude, has gone and directly investigated himself. For 18 months, he rigorously chronicled through multiple cameras on him, putting his hands lightly on a tabletop, a 32-pound table, and then it rises up. It doesn't come all the way off the ground, as furniture did for so many physical mediums back through history, as you find out when reading about them, but he can at least tip the table up with his fingertips. No one understands how this is.

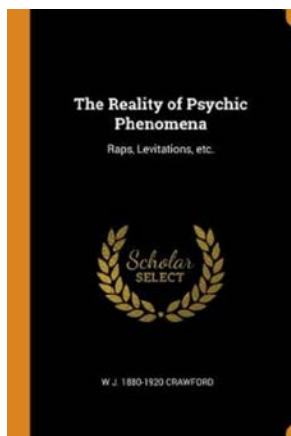
My hunch, given what you've heard already about my thinking of these two types of matter interacting, is that he is able to infuse the table with a higher ratio of invisible matter to ordinary matter than it usually has and it becomes buoyant, it becomes lighter than air. It's not some sort of

emanation from his fingers, like electromagnetic, that actually lifts the table up. Stephen Braude has experienced this table levitation both in the context of the Argentina man, Ariel, and in the context of another physical medium in Germany, Kai Mügge. He says that when the table comes up, it's very unlike when someone's lifting it. It's as though it's floating, like on waves. This is exactly what buoyancy feels like.

My idea is that these objects get infused with more invisible matter, which is light and airy and much, much, much less dense than our matter. Although the volume doesn't change, because remember how much empty space there is from the atom in the hand and the apple, the volume of the table doesn't change, the appearance doesn't change, but it becomes lighter than air to some extent. I think this very well may be what's happening.

To connect with the earlier point about cold spots in a haunted house, Ariel Farias often feels that his hands and arms are cold when he's successfully doing this levitation. I think that's because of the action of the air pressure suddenly plummeting, which causes people to be cold. I think that ghost hunters ought to be taking barometers or altimeters with them as part of their toolkit and I think they'd find out that these extremely *inspired* spaces are also very, very low pressure compared to the ambient pressure of the rest of the house.

EV: You cite a woman in your book who also was engaging in table levitation, and she was weighed, her body and the table were weighed, and there was an actual inverse proportion of weight between her and the table in that process.



CN: That was absolutely fascinating. William Crawford, in the 1910s and then published in 1921, had this medium that he worked with named Kathleen Goligher, who was a young woman, 17 only when he began working with her. Like Ariel Farias in Argentina today, she had the ability to cause or facilitate tables actually levitating off the ground, becoming lighter than air. William Crawford was the first—he was a physical engineer—who was able to take scales to both the medium and to the table, very accurate spring-loaded scales.

He found that, as you say, when the table would get lighter, she would become heavier by just about the exact same degree. She could also request that the table become heavier. If the table was ordinarily 22 pounds, the scale would now read 28 pounds, and her scale would show her to be six pounds less than her usual weight. This to me implies that there's a sort of a dance, a reciprocal flow of these two kinds of matter between the body of the facilitator and the substance of the object that's being levitated or made denser. I think that when it's denser, some of the invisible matter gets wicked out of it and is in the body then of the host, the facilitator, and vice versa.

This kind of does to me sort of run along the same lines as my hypothesis about the two kinds of matter collaborating with each other. It's a col-



laboration of the two kinds of matter, like a musical conductor, as conducted by the consciousness of the medium, the conscious intention can influence this. I think if the invisible matter is in fact the very stuff of consciousness, it makes sense that it's responsive to the consciousness that an individual can apply to it, that it's immediately and intensively responsive to it. These gifted folks can change the ratio, change the recipe relatively immediately. It takes Ariel Farias sometimes a couple minutes of concentration before the table before he feels cold, and then the table begins to rise. It's not always immediate, but he and many others are able to conduct this symphony of interaction between these two fundamental kinds of material.

EV: It seems as though they may be merging with this perceived solid object.

CN: It's funny you should say that, because he actually reports that he feels himself merging. He feels that his hands are merging with the table, but they're not objectively merging, because he moves his hands. Some people say, "Oh yeah, well, his hands must have some sticky substance on them," and he's subtly lifting the table. The YouTube channel is just Juan Gimeno, G-I-M-E-N-O, and if you look up that and Ariel Farias, you'll find clips of him doing this, and it's amazing. I think he's changing the actual substance of the table.





This brings me to one other point on this ratio and recipe train of thought. In 2010, a researcher named Barrie Colvin published an analysis of spirit knocks or raps. Often back in the day, they were called spirit raps, where very commonly, people in haunted situations or seances will hear raps on a table or on the wall. Barrie Colvin was able to analyze 20 different recordings of these raps from 20 different sites and different situations of poltergeists and other hauntings. The spectrogram was identically different in all of these spirit percussions than they are when we knock on a table. When we knock on a table, or any object, the highest energy is at the beginning, and then it trails off. In these spirit percussions, it builds up for the first few split seconds, and then we have the highest energy.

What he was able to deduce from that is that there's a pressure change within the molecular structure of the wood of the table that builds up progressively, and then the peak of energy on the spectrogram is achieved when the pressure is at its highest. Even knocks are not just on the surface of the object, but they're within the object. They're a function of changing the object's interior material. That, to me, is similar to my idea of how those who can levitate objects are changing them within themselves, not applying something externally that raises them.

EV: There's a metaphor that you use in your book of water being blue that helps illustrate this point.

CN: Oh, yeah. People will try to explain the relationship between spirit reality and ordinary reality, and they'll use metaphors like the *veil* and *interpenetration* that still maintain more separation, more otherness and distance than I feel is the right way to think of it. If you were to put a drop or several drops of blue dye into clear water, you wouldn't say that the blue dye interpenetrates the water. You would say that the water is now blue. The water is blue. I think that the way I've come to see the situation of spirit and ordinary matter is that "our water is blue." Our air is infused with spirit air, it's mixed. Our reality is "blue water," in that sense. The spirit substance and ordinary substance are not somehow figuring out a way to blend with each other or to become compatible with each other. They're already pre-compatible from the beginning of time. They're natural mates.

EV: The water being spirit and the blue dye being ordinary matter?

CN: They could be either way around. It's just that the water is blue. They're not two different things, they're one thing. But they can dance into a different relationship or performance within this one thing. They can change their relative weights or levels of manifestation. You could say that normally, in everyday reality, our water is a certain shade of blue, and that when there's a haunted house and let's say a cold room, the water is deeper blue. In a seance, the water is another shade of blue. If you think of the blue as being the spirit matter, then its concentration would then be metaphorically a richer shade of blue.



EV: What you're sharing also suggests that everything is happening and everything just is.

CN: It's very Zen in that sense. Where I'm taking my own steps, I think, is just to try to integrate the phenomenology of spirits interacting with dense [matter]. Spirits are living, so I don't want to say interacting with living people. We're all living, but the less dense folks interacting with the more dense folks, I think, is what I'm trying to bring into this idea of the oneness of the universe, because I certainly have nothing new to say about the oneness of the universe as such.

EV: Yeah, and this is a concept of eternalism.

CN: Yeah, and the block universe, that's a whole other thing. The block universe is that there's no privileged present moment. What's a present moment for me may be seen as a future moment for somebody at a different rate of speed, at a different distance from me. It's seen as a past moment for somebody else on the other side, in a different trajectory. It's hard to describe. I tried my best to lay this out in the book, but it's hard. It's Einstein, so it's not that easy to just explain, but suffice it to say that there's no privileged present moment. He said, "There's no hitching post in the universe." You can't hitch truth or interpretation of time or space to any one moment. Everything is in flux and everything is personal. It's perspectival. So there is no, as you say, no absolute today and tomorrow and the next day. Everything is viewable as future or past. The idea of the block universe is that everything has already happened, and it's all contained in a block of space-time.

That doesn't mean that we're all frozen. We're still going through our life history, but that too is

accounted for in the ultimate, from the God's eye perspective, the external perspective of physics or perhaps God himself or herself, accounted for in this cube of all of history and space. That too sort of runs into the whole rest of this effort to understand what's going on with life, because once people die, they report there is no time. Time is just a construct that we have to live by here in this blinded type of drama that we're each living here on earth. But that once we transition, we come to realize that there's just an expansive present moment. We unfold and continue to grow and learn in this expansive present moment, but it doesn't have to do with time as we understand it.

EV: Chris, is there anything else you want to share today about the concept that there is no veil?

CN: These researchers of yesteryear, and some still today, although the materialistic paradigm does its best to sideline these researchers, as viewers of this channel will very well understand. These folks are on the very frontier of unlocking what is the truth. It's actually the truth.

Leslie Flint, for 61 years, talked to the dead from midair, and they told what the cosmology of reality, and of love, and of the soul's progress up to different levels of growth and understanding and knowledge and love and compassion, what this all means. I think it's literally the truth. People who die who are Christians or believers in a fundamentalist interpretation of the Bible find themselves very disappointed because there's no external punishment. There's only internally recognized remorse for things that we didn't do as lovingly as we should have while on earth. We learn from them. It's often said that this earthly life is a schoolroom, not a courtroom. There's no damnation. There's no





punitive judgment that goes on after we pass from this level. There's only further learning and a sort of a consolidation of what we manage to learn and grow into while living on earth, and then a taking of that forward.

Think how many sectarian wars and scourges of earthly judgment and punishment meted out by authoritarians would be vaporized, so to speak, if we could all come to understand this. But I understand that that's just an idealized, romanticized view of what could be. Another reason that spirit stuff and earthly substance are not separated essentially by some veil or barrier is so simple. It's sort of right under our nose, but we can tend to let it slip our minds when we're pondering the issue on a grand scale. And that's that we, each of us, are composed of both spirit substance and earthly substance. The two occupy the exact same space right here.

EV: Chris, thank you so much for sharing this heartfelt, thought-provoking information. Thank you so much for being with me today.

CN: Oh, it's been my privilege. I really, really, really enjoyed it. Thank you. I'm just a beginner in this whole field, and I hope to continue learning in the years I have left here.

EV: We're all learning alongside each other. For those of you listening or watching, thank you for being with us.

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More interviews with Christopher Noël

Oct 12, 2021



How to See a Sasquatch | Documentary
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Feb 28, 2023



There Is No Veil, Trailer 2: Levitation, Cold Spots, and Dark Matter
Impossible Visits

<https://youtu.be/mSWcbPI1e-I>




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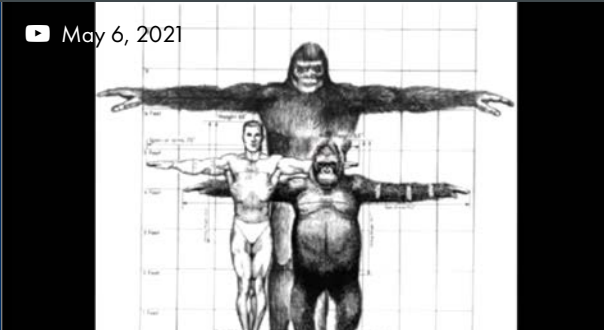


There Is No Veil, Trailer 3: The Sasquatch Connection
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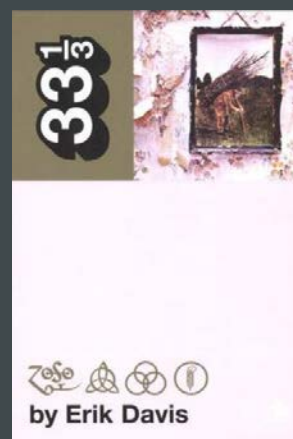
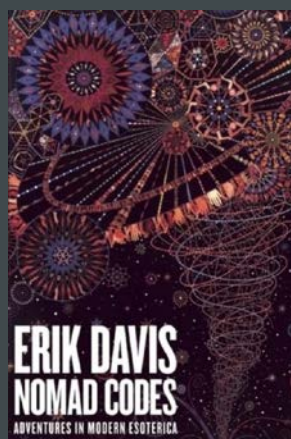
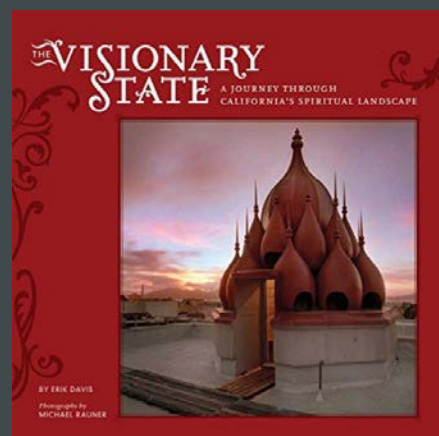
Erik Davis

Erik Davis, PhD, is an author, award-winning journalist, sometimes podcaster, and popular speaker based in San Francisco.

He is the author of five books: *High Weirdness: Drugs, Esoterica, and Visionary Experience in the 70s*; *Nomad Codes: Adventures in Modern Esoterica*; *The Visionary State: A Journey through California's Spiritual Landscape*; and the 33 1/3 volume *Led Zeppelin IV*. His first and best-known book remains *TechGnosis: Myth, Magic, and Mysticism in the Age of Information*, a cult classic of visionary media studies that has been translated into five languages and most recently republished by North Atlantic Press. He has contributed chapters on art, music, technoculture, and contemporary spirituality to over a dozen books.

A vital speaker, Davis has given talks at universities, media art conferences, and festivals around the world. He has taught seminars at the UC Berkeley, UC Davis, the California Institute of Integral Studies, and Rice University, as well as workshops at the New York Open Center and Esalen.

Erik Davis wrote the libretto for and performed in "How to Survive the Apocalypse," a Burning Man-inspired rock opera. He hosted the podcast *Expanding Mind* on the Progressive Radio Network for a decade, and earned his PhD in Religious Studies from Rice University in 2015. He currently writes the Substack publication *Burning Shore*.





Original video interview on www.newthinkingallowed.org

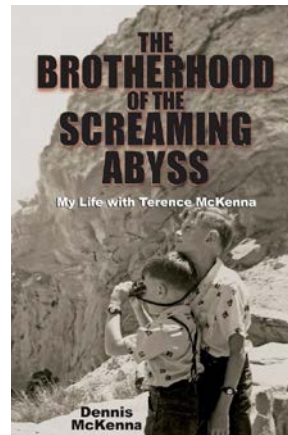
Published to YouTube on February 19, 2023

MAGIC AND SCIENCE

JM: Hello and welcome. I'm Jeffrey Mishlove. Our topic today is magic and science. My guest is Erik Davis. He is author of several books including *Nomad Codes: Adventures in Modern Esoterica*; *The Visionary State: A Journey Through California's Spiritual Landscape*; *Led Zeppelins, Led Zeppelin IV*; *TechGnosis: Myth, Magic and Mysticism in the Age of Information*; and *High Weirdness: Drugs, Esoterica, and Visionary Experience in the 70s*. Erik is based in northern California, and now I'll switch over to the internet video. Welcome, Erik. It is a pleasure to be with you.

ED: It's great to be with you, Jeffrey. I grew up watching grainy videos of you, talking to all the weird heads back in the day, so it's really a treat to be here.

JM: I think we have a lot in common. I know from reading your books that many of the people who have fascinated you the most are people I've interviewed. Interestingly, just a half hour ago I uploaded a new interview with Dennis McKenna. I know you've written about Dennis and his brother, Terence. I am really fascinated by the relationship between esoteric culture and scientific culture. Of course, I came of age, I think as you did, in the San Francisco Bay Area where you had this high-tech culture from Silicon Valley and at the same time a growing interest in mysticism. There's no question that there was a lot of intermingling and often



even collaboration between those worlds.

ED: Absolutely. I did grow up in southern California and I moved to the Bay in 1995, but my father's family is from here, so I spent some time here growing up. I always felt I was very close to the source, as it were. The older I've gotten and I look back at my work and I realize in some ways the topic of the whole thing has been the California conundrum, this strange commingling of consciousness, culture, technology, the re-discovery of ancient ways and Eastern mysticism and Western esotericism. There's strange commingling in this place, troubling and marvelous. It's a fascinating story and one that's compelled me for a very long time.

JM: I think one of the interesting things that you point out in your writing is that this connection between magic and science goes back to the most ancient times. In fact, I think you could say that the earliest magicians were the scientists of their era and the earliest scientists were also magicians.

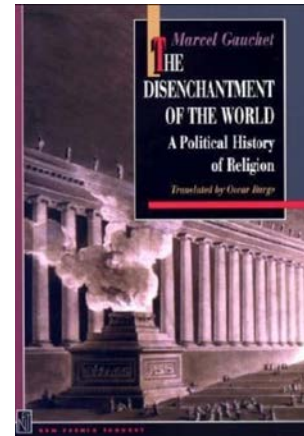
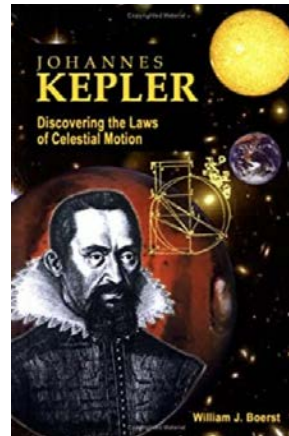
ED: These two categories are very interesting and also deeply, deeply intertwined. My PhD is in reli-



gious studies, and with a lot of academics there are some major ideas that people build their entire careers on sort of finessing and critiquing and sort of mapping. Without going into the details, the whole question of how you distinguish magic from science and then also from religion—both magic and religion and science and religion—are just enormously complicated topics because the closer you look at it the more you realize they're kind of dependent on one another, the definitions, and then the definitions change over time.

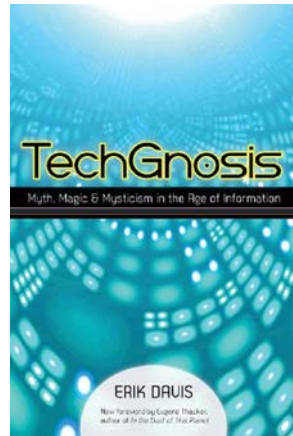
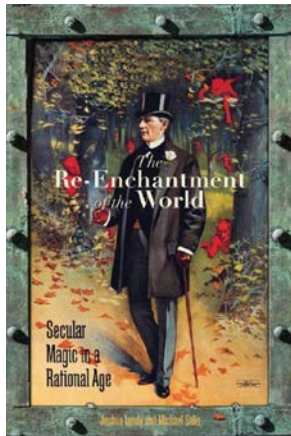
You have, for example, Kepler's laws. We remember Kepler for his elliptical orbits. Some of the most important stuff that Kepler did was to fit the platonic solids associated with esoteric and neoplatonic thought into one another in such a way that it mapped onto the relationship of the planets in the heavens, something that now an astronomer would just not care about at all except if they were interested in history. But for Kepler, this was more important than the elliptical orbits, the second law. What do we do with that? Is that magic or is it science? He was acting like a scientist, or like a natural philosopher, but those kinds of complexities exist all the way through.

But what really interests me now is more in a 20th century mode at a time when we've seemingly clarified these distinctions, that magic's over there and science is over here and never the twain shall meet. Actually, if you look close, and not even that close sometimes, you can see all sorts of fascinating intermingling of these two modes, sometimes resembling each other, but oftentimes living side by side in individuals, in practices, in cultures. Things are not as clearly defined as they may appear, even in a modern context where we have such a strong idea about what science is versus the supernatural other stuff. It's just not true.



One of the major stories about the modern world is that one way of defining it is that it is the disenchantment of the world. The idea being that back in the Middle Ages or back in the ancient world the world itself was enchanted with spirits and powers and mysteries. As science marched along, emerging out of the Middle Ages and into the Renaissance and then over the centuries, it gradually sort of spread throughout reality, disenchanting everything as it goes with its rational, causal, systematic, mathematical explanations until we wind up here in this utterly secularized disenchanted universe.

This was a very popular narrative. The problem with it is that it's wrong. There's never been a time when there wasn't enchantment going on, not just in the corners or the margins, small communities of strange bohemians, but even at the heart of mainstream reality there is tons of enchantment and that has been so. It's even more obvious today when you think that we would all be rationalist, post-rationalist, secular people, and yet there's more mysticism, more magic, more enchantment, more paranoia, more conspiracy. All of this—the weirdness of our moment—really attests to the fact that, in my opinion, there's no way out of the enchanted world. We have to come to terms with it one way or the other. Even if we think that we're apart from it, the world around us, the culture around us, the humans around us, as



well as the non-humans, are trafficking in all sorts of mysteries.

JM: It seems when it comes to the word enchantment or the idea of re-enchanting the world around us, you have, as you mentioned, the paranoid side of it. There are people who fear that there are powerful elites who are using dark forces in magic somehow to control our minds and force us to behave like robots somehow in their service. Then there's the other vision, which is that this mixture of science and magic is for the liberation of people, not the enslavement. I see that there's quite a bit of tension between these two views.

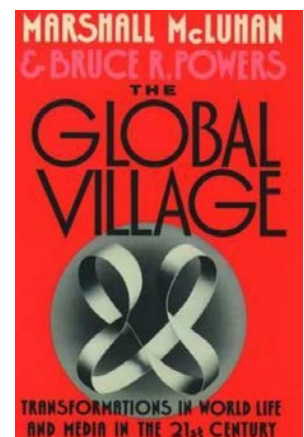
ED: Absolutely. I was just reflecting on the fact that my first book, *TechGnosis*, which deals with all of these issues, is a quarter of a century old, which I hate to admit both for what it says about the age of my body, but also just how long ago it was. And yet, it remains in print, it remains a sort of cult classic, people still read it, young people read it, people who are much deeper in the internet world than I am, at least in terms of growing up with it the way I didn't, are still finding something in it. I've wondered that. It's written in 1998 sort of at the peak of the first boom on the internet when people thought, oh, we're really going to change. *Wired* magazine was saying, oh, it's abundance forever from here on out. All of these strange internet cultures were starting

to go mainstream. And I'm like, how did what I do not become really dated? It's before social media, it's before Facebook, it's before a lot of stuff.

I think it's, frankly, that I was able to tune into precisely the dynamic or the polarity that you were referring to: that every step of the way technology gives you a positive utopian possibility, and a dark manipulative control in the mix. There's always both, it's a *both-and* situation. Even as people in the 1990s—and people still today to some degree, although in the 1990s it was more obvious—there was like, oh, we're building the world's soul. As we all get networked together we'll see that we're all one, and we'll have no choice but to overcome our enmity and become a global, a planetary civilization, which was a big motif in New Age thinking, the sort of planetary consciousness.

Cool, groovy, we're all one, right? But actually being all one, the global village is a paranoid place. That was the thing Marshall McLuhan talked about. In the 1960s he said, "Yeah, we're moving towards a global village," and people tended to think he meant in sort of a Walt Disney way, like, "Oh, it's a little village, and we're all happy and together." No, no, no, that's not what he meant at all. He meant it was going to be a place where everyone was aware of everybody else's business. There's a lot of backbiting, envy, social tension, so it's a deeply mixed bag. I was able to articulate, in a way, both the utopian and, if you will, the demonic side of this kind of global technology.

But I think a better figure, rather than



thinking of the sort of angel-demon tension, is to think about technology in particular. If it has a mythological identity, it's the trickster. Tricksters bring gifts and they bring pranks. They can be devilish. They can be celebratory and erotic. They can open the gates to the other dimensions, and they can fool you. So all of those kinds of qualities, from a mythological level, I think, are at play inside our technology. This hasn't changed since 25 years ago when I was writing *TechGnosis*. It manifests in different ways. There are different balances. Conspiracy theory in the 1990s was a marginal operation, for the most part. I was fascinated with it back then because it showed so much about the mind, how we use mythological categories to organize political reality, and also how politics themselves have a conspiratorial or even mythological dimension that can take the form of these sort of overwhelming cartoon narratives of evil forces and manipulation. It was really fascinating stuff back then.

I find it less fascinating now because it's mainstream and politically impressive in a lot of ways. It's understandable. I get it. I know why it's there. It's not going anywhere. But the consequences of it are much more sobering these days. So in a way, I wish that I didn't recognize our contemporary technological landscape as well as I do, because it might mean that it turned out a little bit less fractuously and dark than indeed what we actually have. But I do think that if you've been paying attention to the question of technology, this kind of almost apocalyptic mixture is sort of in the cards.

JM: Science is very mainstream in the present era, and it has been for a good hundred years or more. Esoteric culture, though, as fascinating as it is, and certainly in California and even where I am in New



Mexico, it's very, very popular. It's not mainstream. But at one time in history it was.

ED: Yes, I see what you say. I think it depends on how you draw lines. If you look at contemporary wellness culture and yoga for the last 20 years, you'll see something that actually really has entered the mainstream. Does it enter in its full esoteric splendor? No. But there are traces and elements there that are sort of significant. I do think that there's a tendency in the enchanted side of the imagination to kind of move to the side, that there's an esoteric quality, there's an insider quality. This lends itself to subcultural groups, hippie dropouts, raver kids, conspiracy theorists who are kind of on the edge of things against the mainstream.

Conspiracy theory doesn't exist without the idea that there is a mainstream that is lying to us against which you put your case. Of course, the reverse is true as well. The very idea of "conspiracy theory" is an invention of the mainstream, *The New York Times* and the media, and to some degree the CIA in the 1960s, as a way to castigate the people who believed that Oswald didn't act alone when JFK was assassinated. They had to deal with all of these different stories, so they invented the category, which didn't exist before, of "conspiracy theory" as a way to make sure we can put all those characters over there. It's always a double game. The mainstream is marginalizing. And the margins

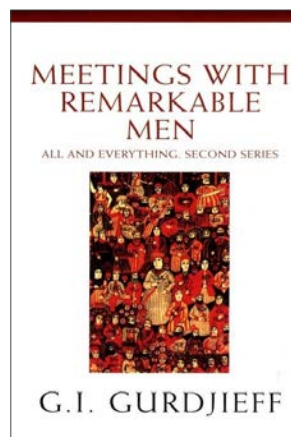




are trying to empower their marginalization and take pokes back at the mainstream.

They even have to act like sometimes they're in the margins when they're not. We see this with the Republican Party all the time. They act like they're victims, and they have a lot of control. They might say the same thing about multicultural global elites, that they act like they're victims, but they're actually in control. So, this game of being the outsider and the insider is a game that we've been playing for a very long time.

But science just doesn't... It's really hard to say. There are many people who live within what they conceive as a scientific world where they follow reason, they don't believe in supernatural ideas, they trust studies more or less, they trust mainstream doctors more or less. There's a lot of that in the modern world. But the more you look at people's actual practices, I believe, there's almost always some trace of the unconscious or the weirdness or magical thinking or religious patterns. This is partly the way I see the world, but I think it's also really true. You can see that even inside the history of science or



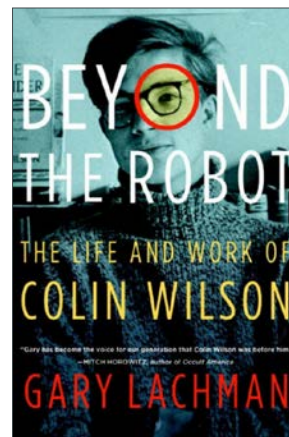
the history of technology, where you find these individuals and practices over and over again—again, not in the mainstream, but they're always there—where they're trafficking in multiple worlds.

JM: I know you've written about Gurdjieff, and I'm sure you're quite familiar with Colin Wilson also. They both seem to be suggesting that mainstream culture turns people into robots, that we have to somehow overcome that if we're ever going to develop inner freedom.

ED: Yeah, that's a really powerful idea. I think my favorite chapter in TechGnosis, the one that I still am learning from, is one called, "The Spiritual Cyborg." What I talk about in there is how the idea that human beings are machines—or can be machines or are often machines, programmable machines, robots—can actually, even though it sounds like dark science fiction, or again, almost conspiratorial, that that idea and even that way of seeing yourself can be part of a self realization process or a coming to terms or a wide expansion of awareness or an ability to heal and step outside of the trap of the self. Gurdjieff is of course at the number one spot there because, as far as I understand it, he was

really the first modern spiritual thinker to really radically embrace that model.

I would say not just because of modern society, but just the nature of the cosmic situation we're in, because unless we do serious spiritual work, which for him was very

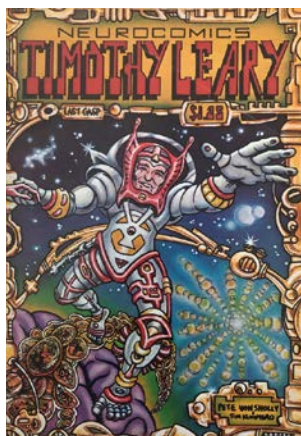


much Work with a capital W, it's just too easy to stay asleep, because all of these things in our lives or in the world are kind of encouraging us to stay asleep, to just have the ideas we've had, to accept the programming we've received, to work within the dominant cultural narrative.

Unless we start seeing our own mechanicalness, which is an unpleasant thing to do, to see the way that you do act often as a reactive robot, following programmed scripts that you don't really know the origins of or the value of ultimately, then until you can really start seeing that it's actually hard to make room for other narratives, other possibilities, other modes of consciousness. It becomes actually a really interesting feature of some thinkers and spiritual practitioners who really worked on this edge of a scientific way of thinking about things and a more cosmic way of thinking about things.

Another great example here, close to my own heart is the greatly loved and greatly loathed Timothy Leary. There are a lot of things we could say about Timothy Leary, but one thing that's totally true is that Timothy Leary was the first person to really start using brain talk in a popular context, that we're just brains, that our brains are programmed, and we can release these programs. In the 1960s, he would even refer to human beings as DNA robots. Nowadays, the idea that we're DNA robots is kind of mainstream, almost. A lot of scientific reality sort of accepts this model that we're programmed by our genes and our drives and we don't maybe have very much agency at all.

Even within scientific ways of thinking, a lot of people come to this almost nihilistic conclusion that human beings are actually just sort of DNA robots. It's strange how these sort of spiritual



fringe ideas and mainstream concepts begin to sort of resemble each other now and again. To talk a little bit more about Leary, I think one of the interesting features about psychedelics today and the sort of explosion of interest in psychedelics is because in some ways they work

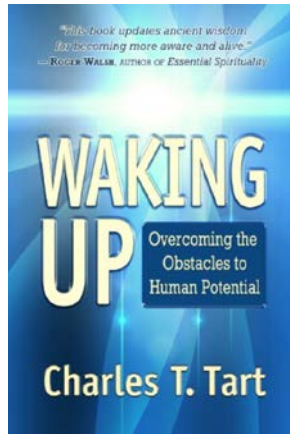
within a quasi-scientific materialist framework. You're taking a drug, the drug does something to the brain and the way that the mind is modeling reality and it models it according to habits that are sort of programmed and scripted and oh, suddenly this drug enters in and shifts things and we maybe have the possibility to heal, to change our patterns, to actually take advantage of the plastic quality of mind to come up with new ways of being in the world.

I feel like there's a connection there to this sort of waking up to being a DNA robot and then actually following protocols to transform, which from the Gurdjieff school to some psychedelic work today, involve accepting that dimension of the self and dimension of reality, not being completely imprisoned by it.

JM: You highlight what I think is a very important paradox and I discovered it in your chapter on Gurdjieff when some of his students reported back to him that their friends are complaining that even though they're engaged in this intense spiritual practice, they seem to be behaving more and more like robots echoing Gurdjieff. His response was very interesting. Something to the effect of, "You ain't seen nothing yet."

ED: Yeah, it's actually a very funny thing about some kinds of spiritual practice. I tend to think





about it as a little bit of a mistake. If you're getting that kind of feedback from your pals and your family, you might be doing something wrong or maybe you want to get through the

phase you're in quicker rather than overly lingering there. But it is the case that when you start to step out of the mainstream narrative—although I must say here that at this point in history, it's not really clear to me that there is a mainstream narrative anymore. It looks like there's multiple narratives. In some ways, these dynamics have gotten much squirrelier.

But let's just stay with the mainstream. You're waking up to your own robotic nature and the possibilities of not responding completely reactively and that there's some degree of freedom that often at this stage people over identify with some sort of observer. One of the things that wakes up in you as you see the way that you're a robot—sometimes, often, most of the time, according to Gurdjieff, almost all the time, maybe—is that when you see that, what's seeing that? Well, it's something that in a way can be reified into this observer. Colin Wilson talked about this. Charles Tart talked about it. One way of describing what happens with spiritual awakening is that you suddenly start identifying with the observer who's kind of like checking out reality, including your personality, including the way your personality is responding to other people. Over time, this kind of internal distance can sort of take away the flavor and the juice of your personal engagement in the world, because you're sort of not identifying with it anymore.

Again, there are certain spiritual paths where this is sort of the main way you go for a while. There are others that kind of pass through it. And there's others that say, no, no, no, that's kind of a trap. There's other ways of doing this that you don't lose the juice. I'm kind of a juice guy, so I'm also a little distrustful of that. But it does point to the way in which once you're really on this kind of course, you're sort of setting yourself up for an event in the future, when the rug is pulled out from under your whole self concept. That can be very challenging, it can be seriously discombobulating. Some people get really stuck there or even lose the plot for a while. And some people react by becoming very cold and distant. You have this sort of ascetic remove as if that's an escape. I don't think it's much of an escape. You look at somebody like Gurdjieff, he was drinking whiskey. He was philandering. He was playing beautiful songs on his harmonium, beautiful, sad music on his harmonium. He was a very lively character, maybe to a fault.

I think that it's always sort of good to balance that kind of internal detachment and withdrawal with more engagement. If you're on a path where you're finding yourself removed from your personality or more detached, please, go to a dance concert, go to an electronic dance music festival and dive into the crowd or immerse yourself jumping into cold water surrounded by birds and fishes. Get into it too, because otherwise you can get a little too robotic in a weird way. We all know that from so-called cults. A cult is another one of these problems like magic and religion where you can argue all day about what a cult actually is. But to take the generic idea, there's this kind of glassy eyed sort of responsiveness that emerges because the old programming gets broken down. But then instead of liberation, you get a bunch of new programming,



which makes you even more robotic, even though you think you've woken up from the consensus trance.

We've seen the same logic to a much greater degree with QAnon. I have no doubt that you, like me, were shocked at some of our friends and compatriots or people we knew on the scene, who suddenly started to get more and more far out and then actually ended up just saying the same lines that we're getting from everywhere else. One of the peculiarities of the rhetoric was that everyone said, "They're all sheeple. You're all sheeple. We're waking up. We're finally seeing the truth. We're the Jedis who are fighting against the empire of lies," et cetera. They had a language of themselves of being free or being liberated, being open-minded, doing their own research.

But if you listen to most—I'm not going to say all because there are some interesting forces and factors. I don't want to just say QAnon is just completely hogwash. We live in a weird time. But, when you listen to most people who were touting the party line, they just sounded like QAnon robots. Like, "Oh yeah, you're going to get to the part with the pedophilia now. And then, oh, wait, no, the adrenochrome. Oh yeah. Yeah. Here you go. I know how this triangle goes together." Those of us who followed it knew the moves, so we were rarely surprised. Actually, it kind of looked like you just shifted robot teams. You didn't really wake up. It just looked like a waking up. Indeed, I think a lot of the trickiness of our era right now is that people are presenting things that look like a waking up when they're actually like, "Hey, come over onto this team of robots and fight for us." Or the meme is doing that or whatever it is doing that.

It's a very interesting process. But I think we all have, or should develop this kind of intuitive



sense of, this person is not acting like a robot right now. This person is like in the thing, in the moment, whatever, and to kind of encourage that. Maybe it's a pipe dream, but I certainly still try to live that way.

JM: In the moment. I like that. Of course, in a way it comes from Ram Dass, "Be here now." One of the developments that really got off the ground in the 1970s was video gaming. Video gaming culture is just full of esoteric and magical possibilities that people live. It becomes part of their life, they have magical implements and so on. And yet at the same time, when you get deeply involved in video gaming culture, it also seems quite robotic.

ED: I think that's a very, very interesting point. I really love it. It's worth thinking about. That was another story that I traced in *TechGnosis*. Another example of how magic just doesn't go away is that even when you have these advanced technologies and you have a culture of people using them who are trained in coding and mathematics and rationality and systems thinking and electronics, electrical engineering, et cetera, that in their free time, they enjoy playing these games, some of which end up really exploiting these magical metaphors. Part of the reason for that, I think, is just part of the way that the human psyche is organized. It's attracted to magic. It fears it, but it's also attracted to it. It doesn't take that much for many of us to be



knocked into magical thinking, at least temporarily. So, that's part of the attraction.

But there's another reason. There are some interesting connections between the way computers work and ideas about how language works inside of magic. Because inside of a magical world, language is power. Language makes things happen. You say a spell, you draw a sigil, and the thing happens because your words can directly shape reality. In a way, that is the magical gambit and that's the one that the typical scientist rejects. Words do not directly control reality. They can influence people to make things happen, et cetera. But the magician's like, "No, I can change reality with a word." And that's kind of what computers do. So it's almost inevitable that the space of play within the computer, video games and then computer games and massive multiplayer online, et cetera, that magic is going to become a dominant metaphor.

At the same time, you're totally right that it's a different kind of magic because it comes with a cost, which is that, in addition to the actual cost of the product, is that a lot of your behavior becomes really routine. I've had friends who were deep, deep players. I've never been that deep, but people who went all the way to the end of *World of Warcraft*. They talked about how initially it was an enchanted other world and they were meeting new people in their avatar guises. There was playfulness and exploration and magical objects. They kept go-

ing, but they had to make money and so they had to do these laborious things over and over again. Then at the end, they're participating in these organized campaigns that are super bureaucratic in order to be effective. There's this weird dance within games between the mechanics, which always can be most efficiently deployed and therefore has a kind of ultimately disenchanting bureaucratic logic, and the magic of the world, of the identity of the character, of the narrative, of what's happening. These two things are constantly outpacing each other. It's totally fascinating. It's wonderful stuff. In my parallel life, I'm a total hardcore gamer. I just didn't have time in this one.

JM: I know a number of theorists who look at the paranormal. I'm a parapsychologist, so I have good data, empirical data regarding the paranormal, and many people have access to this data. Some of them are puzzling over it because it does seem inconsistent with materialist reductionist science. So they suggest we're living in a simulation, that we're part of somebody else's computer game, so to speak.

ED: Yeah, the idea that we're inside of an artifact is a very potent one. I keep going back to this now ancient text, but one of the things that I trace in *TechGnosis* is how, from a certain perspective, we can look far back and see the same kind of impulse. It's always a little dubious to compare our mind frame with people 2,000 years ago. But there is something to be said for the Gnostic idea that the world that we're in is an imperfect simulacrum that was created by a lower being who thinks that he's God but isn't, and that our goal is to get out of this false material reality.

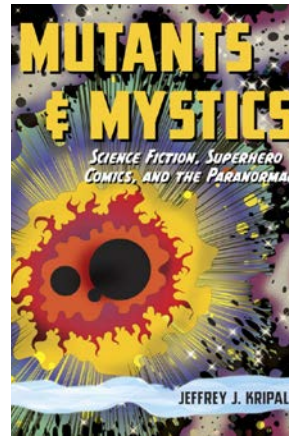
Now, there are some major differences. The Gnostics, so to speak—there were a lot of different



groups that went under that name, and some scholars don't even like to use the term, but let's just use it—the Gnostics associated the fallen world with matter, whereas our contemporary model, the one that you're talking about, the simulation hypothesis, is almost the opposite. It's like, no, there isn't matter. It's code. We just perceive it as matter because that's how we've been organized. But I do feel like there's a sort of shared sentiment there that you can see in popular culture. You can see in these ideas.

Again, it's another example of how peculiar our moment is right now, where those ideas, you can trace back sort of informational forms of this simulation hypothesis, meaning that they had to do with a kind of computer scenario. You can go back to the 1970s and you find a few characters who were saying it here or there, but it was super marginal. Nobody was going to think about it. Now it's like, there are reasonable mathematical statistical arguments that proponents will give you. Not that they're like, "Hey, man, it could be like, we could be inside of a giant computer." It's not like that. It's like, "Well, if you actually imagine the extrapolation of simulating power and the likelihood that we're..." It's a whole elaborate argument based on statistics and certain presumptions that lead to this almost overwhelming conclusion that we are inside this game.

Which, in a way, well then, just keep playing the game. What are you going to do? Get out? You're going to get out when you die anyway. It's coming up. To me, it never really bothered me that much because I'm still going to seek fun, be compassionate, try to wake up. Maybe when you wake up, you do see something about reality that makes it look more this way. But sometimes I find it a little juvenile.



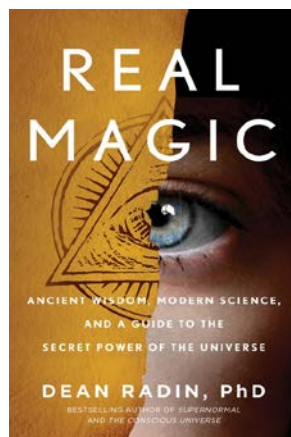
But on the other hand, it's a great example because a lot of the people who might take the simulation hypothesis example wouldn't otherwise dally with cosmic or metaphysical

or transcendental ideas about what's actually going on in the world. Whereas in spirituality or religious traditions, people have been arguing and exploring and modeling the way in which the world is an illusion, or an appearance that's sort of like an illusion, but it shows up and we have to deal with it, but it's still an illusion. All these paradoxes and complexities, which are so deep in some spiritual cultures, some metaphysical traditions. We're kind of naive materialists or not really materialists, but naturalists, I guess is probably the best word in the modern world. And so, when we hit upon this idea, we do it in our own way. But it all points to the same issue that when we step out of being a programmed DNA robot and whatever direction we do, there's this phase or sense that we have that the world is a construct or an artifact or an illusion or a program or a prison, even. The trick is to navigate that without getting too paranoid.

JM: I know you did your work in religious studies with Jeffrey Kripal, who's a friend of mine, a brilliant professor. I remember at one time he said that if he could start all over again, he'd go into parapsychology, which is my field. It's very interesting because in spite of 140 years of data, it's still, I would say, marginalized within science. If you go to Wikipedia, for example, parapsychology is still described as a pseudoscience. I wonder if you have thoughts about that.

ED: Yeah, I have a lot to say about that. Well, first, it's on Wikipedia. I was always a loyal Wikipedia fan. I gave them money. I still see it as one of the few things from the first wave OG internet that still has power. I love aspects of it. But, as a historian of alternative religion I can only say that it has been taken over by a sort of skeptical atheist cabal that actively distort historical reality in order to put forward their agenda of how we should think about the paranormal, or even just alternative spirituality, alternative medicine, et cetera. Meaning that—and this is just a little rant because it's pissed me off so often as somebody who's using Wikipedia as a researcher—that it's not about whether or not this particular argument is true in some way that we're going to establish scientifically. It's just that even the historical account of these movements, of these researchers, of these events, of what people were saying about it, what people were thinking about it, even historical accounts get mangled by these ideologues in a way that really distorts the story.

It's quite enervating to me, so I don't give them the money anymore because they got hacked by these atheists in a way that distorts reality. A funny thing about those atheists, is they'll complain about religion a lot, but they're the ones who are acting religious. They're the ones who are acting like militant Protestants who know the truth and will damn the pagan liars and wizards. They're the ones who have to hold on so tightly to their imperious view



of what reality is, that they have to actively distort in order to justify their continued existence. Okay, rant over.

More interesting big question about the paranormal. You're totally right that it remains marginalized, not just from science, but from the mainstream, *The New York Times* kind of mainstream reality. Even in the conservative mainstream nobody really takes it seriously. I always come back to a line that Dean Radin said, who is a very high ranking, if you will, accomplished parapsychologist, a very thoughtful fellow. I had him on my podcast years ago and I asked him, "After all your decades doing this, what have you learned the most about?" I thought he was going to say something about the way mind interacts with matter, or something like that. He said, "The sociology of science." That was his answer. To understand the place of the paranormal in the larger worldview, it's about the sociology of science, of how institutions, social forces, cultural narratives, people with money, how they all organize what truth is. Now we're in this sort of post truth moment, which I hate to say because it's not quite true, but it is, sort of. This whole issue of the paranormal is shifting and changing right now, in a really significant way.

I believe, as we've already seen with the UFO discourse—which I put in a fundamentally different category in a lot of ways, even though there's some overlap, I think it's important to keep those at least conceptually separate—that as we've seen with that narrative, I think that a paranormal wave is coming, a parapsychology wave is coming, more science, more attention, more counter hegemonic narratives. Also because of the expected explosion of psychedelic experiences that people are having. When you have more and more normies who are like, "Wow, that sure felt like telepathy



to me,” you’re just going to start seeing more activity in this domain. I’m pretty—I don’t want to say skeptical—I’m slow moving. I’m not a “get on the bus” guy. But it seems completely apparent to me that there are statistically significant results. *Statistically significant results.* Even if that’s all you get, that’s still really, really significant, and does point to something like: We don’t quite get it. We don’t quite know what consciousness is or what it does, or what it means to be aware of the world and things like that.

For me, it’s less about getting on the bus and on the trumpet [shouting], “The paranormal is real!” It’s more about the way that parapsychology and these discourses constantly erode and poke and spur everybody else to sort of stay on their toes. Most people don’t want to deal with it, so they just ignore it. That works in a lot of ways. But if you’re paying attention, even if you’re still somewhat skeptical, it acts as a kind of ferment, a place where fundamental questions are raised, questions about science, what is an observer effect? How do you organize a truly pure experiment? Because of course, parapsychologists have to go through the most rigorous sort of experimental protocols, because for everybody else, nobody’s watching their ass. So you can just make stuff up if you’re studying something like SSRIs, and maybe somewhere along the line people go, “Well, that wasn’t a very good experiment, now was it?” But nobody really cares because it’s Big Pharma and who’s arguing against them.

But over here with parapsychology everyone’s going to be on that so you have to be really, really clean with your experimental design. It’s a fascinating zone. I think, kind of like everything else in the world right now, it’s just about to start to break out in new and very interesting ways, as consensus re-

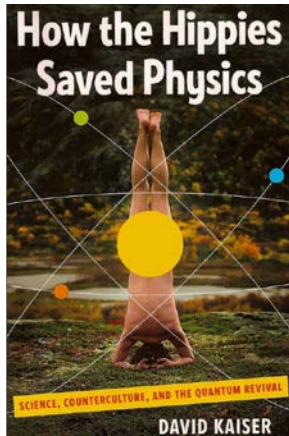


ality continues to unravel or reorganize itself into these multiple world views. So yeah, it’ll be really interesting to see. I’m curious, what do you see? What do you expect to happen or maybe already see happening inside parapsychology?

JM: Oh, I could go on for a long time about that, Erik. But let’s talk about, for example, how just recently *The Daily Beast* published a story, it’s been all over the internet now. The headline is something that due to quantum entanglement and the new Nobel laureates that were just given out to John Clauser, who I used to know at Berkeley, and other scientists proving the quantum entanglement embodied in Bell’s Theorem, that physicists understand that time and space aren’t what we used to think they are. So it does seem, as you point out, that there’s something of a truth to this post-truth idea—a truth to post-truth—that it does look like we’re entering into an era where our very most fundamental definitions of reality are up for grabs.

ED: Yeah, to some extent, if one has been paying attention and reading even popular science accounts, we’ve kind of known this for a while. But there’s a sense in which it is now distributed knowledge, and that people are kind of acting from that knowledge or that idea of knowledge, of that story about knowledge. My ideas about quantum physics are stories, they’re not quantum physics, because I





can't get there, I don't have the math. But my story is pretty good, I think. We're sort of coming from it. I've been reading weird physics since I was in high school. But a lot of the time it was like, there's me and my life, and there's weird physics over there. You kind of go into that world like, "Wow, Bell's Theorem, it's crazy, are you kidding?" And then you come back and you're like, "Okay, got to go on, turn on the TV, do whatever I'm doing."

Now, I feel like those worlds are sort of blended and everyone is kind of more like, "Wow, I really don't know what's going on. The whole nature of physical reality," it's more in our faces. I think that the Nobel Prize had a really significant effect. Now, I don't know enough about the politics of the Nobel Prize inside physics to know, if you were really an insider, whether this would have seemed as significant as it does to me. But the fact that a fundamental physics crew weirdo, got a Nobel Prize for the weirdest thing in physics is really, to me, very significant. It's like that moment, that kind of fringe and then not so fringe movement within physics to take Bell's Theorem really seriously. I don't know, it's just seems significant to me.

I guess from another point of view, you could say that's actually what science does: it takes things that look really magical and bizarre, and then it kind of understands them and routinizes them. Even though folks back in the 1970s thought, "Hey, maybe we can use Bell's Theorem to do faster than

light information transfer." Yeah, that doesn't seem to really work, at least in the conventional sense of how information works. But we can use it for really, really good encryption. So, not quite as enchanting, a little bit more banal, but still pretty cool. In a way, that's also what kind of science does. It takes little elements of this marvelous chaos of reality, and brings it into the normal. Again, it's a kind of *both-and* in this situation, but it still seems significant to me and certainly warmed the cockles of my heart.

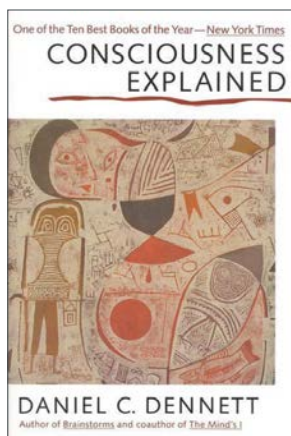
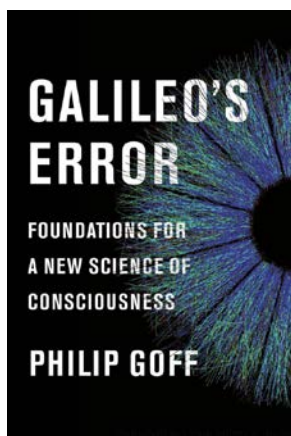
JM: I think we're just at the beginning. I actually wrote about Bell's Theorem and its potential application to telepathy and psychic phenomenon in my first book¹ back in 1975. So, it's interesting to see over half a century how it is becoming more and more acknowledged. I can imagine another 50 years from now the world will be so different, it might be hard for us today to recognize it.

ED: Yeah, I agree with that. I often feel that almost everything I do is just for the archive, because this is going to change so much that so little of it will be of interest to people unless they're interested in history. Or, sometimes I'm writing my book and I'm like, "Oh, God, I got to finish this book. Why am I doing this?" And I go, "Oh, I guess I'm just giving it to the robot historian, the AI historians of the future who want to understand how this whole thing happens." Because who's gonna be reading in 50 years, 75 years, 100 years? It's really hard to say. But it's still a really fascinating time. The whole question of consciousness doesn't go away.

I think another interesting, significant shift is the way that once again, 20, definitely 30 years ago,

1 Mishlove, Jeffrey: The Roots of Consciousness





if you were a panpsychist—and I mean, if you're like a scientist, a physicist—and you said, “Yeah, I'm kind of a panpsychist, actually,” people would think you were goofy. That was not cool. Now, it's still a minority position in those worlds, but it's a completely acceptable one because of the consciousness discourse, because of particularly the way that consciousness, even in its sort of scientific discussion, it's kind of skeptical discussion, Daniel Dennett and all that, that even in that world, once you see the panpsychist argument, it kind of makes sense as an argument. And so now it's an acceptable position.

What that means and how that plays out is very interesting to see. There are different modes of panpsychism, some that are more spiritual sounding and almost like Vedanta, very idealistic in the philosophical sense. But there are others that are very naturalist, which is kind of the mode that I'm sort of most attracted to, which is like, “No, no, no, you just boil it all down. You got matter, you got energy, and you got something like consciousness, something like thinking, something like responsiveness. And it's just in the picture.” In that sense, it's not even that special. But we have to deal with it. And, it probably has all sorts of consequences that we're not recognizing, because that's not the model that we're coming from. But anyway, I think that's another whole zone that's going to continue to be very pertinent and very interesting as we go

forward.

JM: Let me ask you one final question, since you're a scholar of religions. I wonder about the future of religion itself. I know that church attendance has been declining in the United States. At the same time, belief in such things, which is a big interest of mine, survival of consciousness after death, that's not declining. That seems to be, if anything, going up a little bit. It suggests to me that in the mainstream religions we're going to be seeing some changes.

ED: That raises, again, this question of what is religion? Is religion a formal organization, like a church that has members and you go to and there's a dogma and a book. That's sort of a traditional, very Christian influenced idea of what religion is. I think it's important to recognize that while mainline Christianity continues to decline significantly, that other aspects of Christianity in the United States are doing a-okay and in fact are kind of increasing, not their institutional strength, but their symbolic power.

Over the last couple of decades Christianity and the more right-wing Republican zone have become more and more strictly identified. Not in the sense that MAGA fanatics are all going to church. In fact, it's actually not that. That's what is kind of weird, that you have more and more people who are declaiming the return of Jesus Christ in the name of Christianity, but they actually don't go to church. It's become part of this sort of ideological polarization in the United States. So it's just important to acknowledge that some forms of traditional religion—though one could argue about how traditional that is—are responding to our moment, albeit often in a reactionary way.

On the other side, you'd say that whatever

religion is, is kind of dissolving or it's melting and spreading so it's less clearly defined, but it's kind of also everywhere, which is sort of how I tend to see the situation. Again, wellness is a great way to see how this happens. If you're going to track Buddhism and how Buddhism, once it hits the West, it allows certain very obvious religious forms to continue, particularly Tibetan Buddhism, aspects of Zen, where there's a formal thing and costumes and books and a certain kind of traditional pedagogy. But at the same time, Buddhism also melts into mindfulness practices and self-help and ambient feelings of oneness with nature. There's all these different ways that religion kind of disappears, even as elements of it continue.

Again, if you're like me, and you think that human beings have a fundamentally, in the most broad sense, religious dimension, or a dimension that's interested in ultimate values, or the suspicion that there's more than just this world, there might be something more than life, there's something in spirits, there's something in ghosts, even if you don't actually believe it in your waking mind, it's kind of there somewhere in the system. As religion breaks down you're actually just going to see more and more of these strange hybrids where you're interested in science and cryogenics, but you actually really believe in some kind of survival after death, because you look at the evidence, you look at other parapsychology experiments, and you read them a certain way, so you're not really acting like a religious person anymore. Yet, there is that same call towards what is beyond what we know, what is beyond what we can see, what is beyond the world, as it just sort of appears to us now.

That's very much true in science fiction, for example. Even though science fiction, the nuts and bolts of it are often based on science and are often

quite atheist in motivation—a lot of great science fiction authors were atheists—nonetheless, we're attracted to it. It ends up having an influence on certainly popular culture through more popular forms of science fiction that end up replaying a lot of mythological and religious kinds of narratives and satisfying those kinds of desires in different ways.

So, again, I just don't think we ever get out of the soup. It's important to sort of be self-conscious and self-aware of the ways in which your own thinking is magical in ways or is religious in ways. And also how you balance that with ideas of science, of evidence, of skepticism, which I think should be equally, if not more, emphasized in the kind of constellation that we are.

JM: Erik Davis, this has been a fascinating conversation, a delightful conversation. We've touched base on many, many of my favorite topics. I hope we can do it again.


ED: Yeah, Jeffrey, this was great. I really enjoyed it. Thank you so much for keeping on.

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



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Stephan A. Schwartz

Scientist, futurist, award-winning author for both fiction and nonfiction Stephan A. Schwartz is a Distinguished Associated Scholar of the California Institute for Human Science, Distinguished Consulting Faculty Saybrook University, and a BIAL Foundation Fellow. He is a columnist for the journal *Explore*, and editor of the daily web publication *Schwartzreport.net* in both of which he covers trends that are affecting the future.

For over 40 years, as an experimentalist, he has been studying the nature of consciousness. In addition to his non-fiction books and novels, he is the author of more than 250 technical reports, papers, academic book chapters, prefaces, and introductions. His work has been covered worldwide by numerous magazines, newspapers, and television productions, and he is the recipient of the Parapsychological Association Outstanding Contribution Award, the U.S. Navy's Certificate of Commendation, OOOM Magazine's (Germany) 100 Most Inspiring People in the World Award, and the 2018 Albert Nelson Marquis Award for Outstanding Contributions.

Stephan pioneered several research initiatives in parapsychology. His Project Deep Quest using a research submarine eliminated electromagnetic transmission as an explanation for parapsychological phenomena. He was also part

of the small group who created what today we call remote viewing; and he developed a consensus protocol for the pragmatic acquisition of nonlocally sourced information for practical applications. He used this to locate and describe in detail previously unknown archaeological sites which were later excavated proving the accuracy of the nonlocally sourced information. He did this work all over the world with great success including, the location of sunken shipwrecks, Cleopatra's and Mark Antony's palaces in Alexandria, Egypt, Pompey's Pillar in the city, the Lighthouse of Pharos, one of the Seven Wonders of the Ancient world, a buried building sought by archaeologists in the buried city of Marea in the Egyptian desert, as well as the remains of Christopher Columbus' caravel from his fourth voyage.

He also uses remote viewing to examine the future. Since 1978, he has been getting people to remote view the year 2050, and out of that has come a complex trend analysis.

He has produced and written a number of television documentaries, including *Psychic Detectives* (ABC), *Psychic Sea Hunt* (NBC), the series *Report from the Unknown* (MCA/Universal), *It's A Small World* (USIA), and has written four non-fiction books.





Original video interview on www.newthinkingallowed.org

Published to YouTube on March 12, 2017

EDGAR CAYCE, THE SLEEPING PROPHET

JM: Hello and welcome. I'm Jeffrey Mishlove. Today we will explore the career of Edgar Cayce, the "sleeping prophet." In the studio with me is Stephan Schwartz. Stephan is a longtime parapsychology researcher, one of the founders of the International Remote Viewing Association, and a few other scientific organizations as well. He is the author of *The Secret Vaults of Time*, *The Alexandria Project*, and *Opening to the Infinite*. Welcome, Stephan.

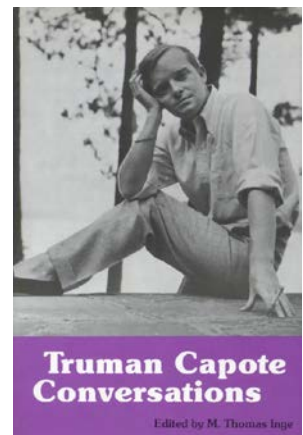
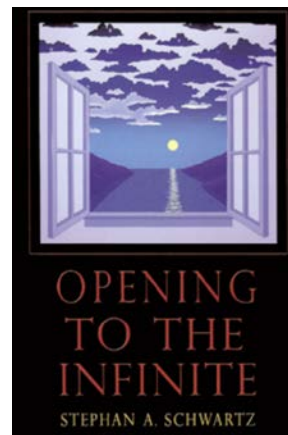
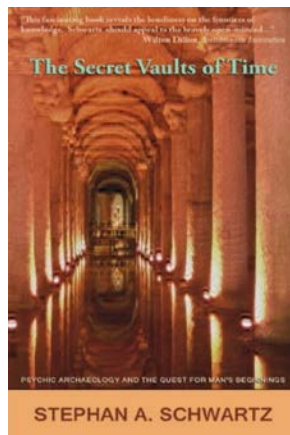
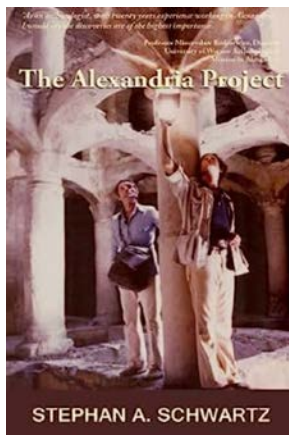
SAS: A pleasure.

JM: It's a pleasure to be with you, Stephan. This is the first in a series of interviews we will be doing. In a way, we will start the sessions at the beginning of your career exploring consciousness. It seems as if invisible forces were guiding you to connect with the Association for Research and Enlightenment [ARE] founded by Edgar Cayce.

SAS: Yes, that's true. I got into this area of research, which was not where my life was headed at all back in the early 1960s, because I had a series of highly unusual experiences that I could not explain, and it ended with my visit to the ARE.

JM: Let's talk about the couple who found you at the remote farmhouse where you were staying.

SAS: I was drafted in the very early 1960s. I was working for *National Geographic* and I got drafted and had to go into the Army, this is in the Vietnam period. Once I came out, I wrote a movie for Colonial Williamsburg. I sent a copy of the script to a chap I met in the Army, who had gone to the New York Film School. He was then working for Screen Gems, and he showed the script to them and they asked me to come to New York City. I was terribly excited. I was about 22–23 years old, and I had this



job in New York City as a screenwriter. I bought this lovely little Mercedes 190SL convertible, so I thought everything was just very cool. I got to know a lot of people. I met Andy Warhol and Truman Capote. I went to a party that Truman Capote gave. I went to the bathroom, and as I was coming back down the hall, I looked in a mirror. It was this antique, Italian-gilt mirror on the wall, and suddenly, spontaneously, looking at myself in the mirror, I said, "You are becoming an unattractive person."

JM: You were getting caught up in a materialistic lifestyle.

SAS: Oh, completely, yeah. I said it to myself, and I thought, my God, that's right. Something is wrong. I could not figure out what it was because I was doing all the things you were supposed to do. I was being successful, I was making money. I knew all these famous people.

JM: Right. Unusual for a person so young.

SAS: Yeah. So, I left the party on Fire Island. I walked down and then slept on the beach. I woke up the next morning and got in my little car then drove back to my family's farm in Virginia, which is in a very rural part of Tidewater, Virginia, in Gloucester County.

I was in an existential crisis because the things that I thought were important, and my views about the world, were suddenly called into question. I did not know what to replace them with. I didn't have anything. All the things that the culture tells you that you should be doing, I was doing, and it was not working. I wasn't satisfied.



JM: It would be fair to say that you didn't really, at that point in your life, have a spiritual foundation.

SAS: None whatsoever. I grew up—and I am actually quite thankful to my parents—in an utterly non-religious family. It wasn't that they were against religion. They just were not interested in it. So, I had absolutely no religious background at all, in anything. I was sitting on the porch of my family's house. This was an old land grant house from colonial Virginia, way down a school bus road, ten miles. Our lane was a mile long. It was not an easy place to get to.

I was sitting there, really completely in despair. I looked up. Walking in my mother's garden was a middle-aged couple. He was dressed in a beautiful, bespoke double-breasted gray suit. She had on a lovely linen dress. They looked like people that should be in Manhattan on Park Avenue, not people out in the Virginia countryside. I looked over where cars were parked—no car. I looked down at the water—we had a dock—no boat. How did they get here? Who are these people? Where did they come from?

They noticed me looking at them and came over to the porch. It was a big, long, screen porch looking out over the water. I opened the door and they came in and this woman looked at me for a long beat and said, "Do you believe in reincarna-



tion?" The first words out of her mouth. Not a hello or an introduction. I was dumbfounded, and I thought about it for a little while, and I said, "Well, I think I probably do. It seems very symmetrical." She said, "Would you like to meet Thomas Jefferson?"

I went to the University of Virginia, which Jefferson founded. I said, "Well, is he back?" She said, "Yeah." Then I said, "Wait wait wait wait wait. Who are you and how did you get here?" Because they did not look like crazy people. They introduced themselves as Ed and Paula Fitzgerald. I looked at this guy and he looked kind of familiar. I realized that I had seen him at a film conference in New York City, and I said, "Are you Ed Fitzgerald, the production designer? Did you just do *Magnificent Seven*?"

He said, "Yes." So that gave them a kind of gravitas, made everything that was beginning to seem very crazy, a little less crazy. I said, "How did you get here? Why are you here?" She said, "I had a dream that told me to come up." I said, "Well, yeah, you had a dream, but this is not an easy place to get to. How did you know where to turn?" She said, "Well, when I woke up, I just wrote all the turns down. I could see the things in my mind, and we just drove it. We're here."



JM: Amazing that she trusted her dreams so much.

SAS: Yeah, she trusted her dreams. She said, "Do you know who Edgar Cayce¹ is?" I said no. She said, "Well, he's this man who does this psychic thing." Or did; he's dead.

JM: Not far away in Virginia.

SAS: Yes, in Virginia Beach. I said, "I don't know anything about him, I don't know anything about that whole area." I never had any particular interest in it. She said, "Well, I'd like to invite you down for the weekend." Just then this car, a green Ford station wagon came down the driveway, and there was another young couple in it. She said, "Give me your telephone number." I gave her my telephone number and they got in the car and drove away. I was left there sitting, thinking to myself, "What the hell just happened?"

It just didn't fit anything that I was familiar with. About a week later I got a call, and it was a guy who said, "This is TJ Davis." Thomas Jefferson Davis was his name. "I would like to invite you down for the weekend." He gave me instructions on how to do that, and I drove down, and I arrived

at the address. There was a young man up on a ladder and they were building what turned out to be a leather shop. I said, "I'm looking for TJ Davis," and he replied, "Oh, he's not here, but Joan is." Around the corner came this really quite beautiful woman with beautiful, lavender

¹ Edgar Cayce, an American clairvoyant, 1877–1945



eyes. She said to me, "Oh yes, you must be Stephan. I will take you up to the ARE." I said, "What's the ARE?" "Well, that's the organization that studies Edgar Cayce," she said.

I thought, okay. We got in the car and drove up. She took me into what was the old hospital building. Edgar Cayce started a hospital in Virginia Beach. He is really the father of holistic medicine. I walked into the room. One whole end of it was filled with these green binders that looked like schoolbook, spiral 3-ring binders, and she said, "Those are the readings." Then she explained to me what she thought a reading was. Just at random, I walked along and pulled one off a shelf and opened it up. It was a reading given in 1936 for a woman. It said that she had been a member of the Essene community. It gave a description of where it was, and I recognized the location as Khirbet, Qumran, and that she had been a teacher of astrology.

JM: You studied the Dead Sea Scrolls in some prior work you had done.

SAS: In depth, before I got drafted. Before I left to go into the Army, the last work I did for *National Geographic* magazine was a lot of research on the Dead Sea Scrolls for an article they were preparing.

JM: You were then an employee at *National Geographic*.

SAS: I was a researcher/writer for *National Geographic*. I had done all this research; it was a subject I knew about. I knew that in 1936 nobody knew that Khirbet, Qumran, was an Essene community. It was generally thought to have been an outpost of the Emperor Vespasian's legions, built during the

Jewish uprising. In general, the Essenes were thought to be a schismatic order of Jewish monks. Josephus describes them that way, so nobody knew women were involved,

and the whole astrology thing, nobody knew anything about that. But then in 1947, eleven years later, a young Bedouin tribe boy had been chucking rocks in a cave, and he struck what turned out to be one of the urns holding the Dead Sea Scrolls. That's how the Dead Sea Scrolls were discovered.

When they discovered them, as they translated them and opened them up, they realized that they were obsessed with astrology. When they did excavation at the site, they discovered female skeletons, so they realized there were women.

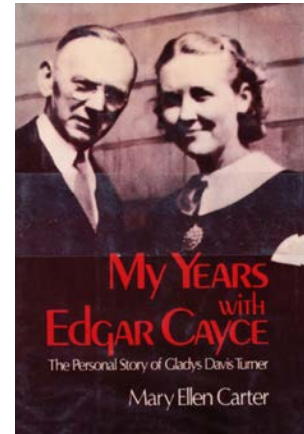
JM: It wasn't just a community of male monks as, I believe, Josephus had written.

SAS: Exactly. Basically, everything Cayce said in 1936 was correct.

JM: Many people, even in the parapsychology community, do not appreciate that kind of detail in Edgar Cayce's readings.

SAS: Well, that's true. For cultural reasons, I think, and some historical issues. Parapsychology has never paid much attention to Edgar Cayce, which is unfortunate because his 15,000, not quite 15,000 but 14,783 [readings]...

JM: You're one of the only people who has actually read all of the Cayce readings.





SAS: Yes. So, I said to this young woman, “Let me take you to dinner. I have some questions.” Because I was stunned. As I read this thing, I thought, he knew this [about Qumran] 11 years before it was discovered by archaeology. Where was the information and how did he access it? Where do you get information like that? So, I took her to dinner, and as we were going through dinner, I realized that there was something important here, and that I did not understand it.

JM: Some of our viewers may not know, Edgar Cayce went into a trance state.

SAS: Yes. And let me say something about that. I called back to the farm and said this is going to take a little longer than a weekend. It actually took five years. The next day I decided I would read all the Cayce readings.

JM: You had money, you didn’t have to work. You could devote five years to intensive study, going through every single one of Edgar Cayce’s readings, and on top of that, the parapsychology library at ARE.

SAS: Yes. I set about, very systematically, reading all of his readings. In those days the ARE was a little organization of about 1,800 people. Those at Virginia Beach, at the old hospital, were mostly

elderly people who had known Edgar Cayce when he was alive. He died in 1946. Gladys Davis Turner—Gladys Davis, as she is usually known, Edgar Cayce’s lifelong secretary—continued the work after he died with Hugh Lynn Cayce [1907-1982], his eldest son. I got to be very friendly with both of them. I interviewed all of the people at ARE who had known Edgar Cayce. They said “No, no, he was completely legit.” I mean, this was not some kind of scam.

JM: I do not believe anyone has ever questioned his sincerity.

SAS: Yes, well, I did. I wanted to know why he went into trance. Anyway, I got really interested in this. I had never encountered anything like it. I set out to read all the readings, and after about two years of doing that, literally 12 hours a day...

JM: Sitting in the library...

SAS: Sitting in the library. I thought, well, I need to read the parapsychological literature to understand how this all fits into this other material, the scholarly research. I started reading all of the parapsychological literature. Everything the ARE had and everything Old Dominion University had and everything at William and Mary had, because those were close enough to me that I could go.

JM: All good libraries.

SAS: All good libraries, I could go there...

JM: So you completely, at a young age, immersed yourself in all of this literature. That was essentially the beginning of your career.



SAS: Yes, and as a result of that, by the time I became an experimentalist in 1968, I didn't—and I think this is really a critical part of my career—I didn't come at this from the, "Is this stuff real?" I was already convinced there was a legitimate phenomenon here.

JM: Convinced because you were familiar with the literature.

SAS: Because I was familiar with both Cayce's well documented readings and, also, the academic literature. I literally read all of the journals, the books, by people that are forgotten now.

JM: This is an important point because I didn't say, when introducing you, that you have probably done more successful applied psi projects, especially in archaeology, than any other person who has ever lived.

SAS: Yeah, that is probably true. It's because I began from an anthropological point of view. My issue was not, is it real? My issue was, can you do anything with it? How does it work? That's what I cared about. My experimental interests, from the very beginning, were not proving what I then called distant viewing—this is 1968—was real. I knew that it was real because Gladys had meticulously documented hundreds and hundreds—thousands—of cases where Cayce said things, which today we would call outbound remote viewing, that proved to be exactly accurate.

There are thousands of examples. I had read all these things and seen the documentation that they were correct. So, here's a man who's sitting either in Hopkinsville, Kentucky, or in Virginia Beach, Virginia, and he's talking about people and...



In one particular case that I remember, Cayce gave a reading in a dialect of Italian. He didn't speak Italian. He had an eighth grade education—post-Civil War rural southern education—and he is giving this reading in, not just Italian, but a dialect of Italian. They couldn't understand it. Hugh Lynn went out and found a fruit vendor from Genova, Italy, I think, who could translate the reading. It was for a woman in Italy, and Cayce gave the reading in the dialect of her region.

So, there were these kinds of cases. There were stories where Cayce would say, "Go to this drug store, and on the third shelf in the back of the shelf, you will find this bottle. It's got this particular label." They would notify the pharmacist and he would say, "I don't have anything like that." They would say, "Well, go back and look." Then the pharmacist came back on the phone and said, "I don't know where this came from, but it was exactly right. There is a bottle of smoke oil. The company does not exist anymore. God, it must have been back there for years" the bottle was exactly where Cayce said it was. So, that kind of thing is common in his readings.

JM: I know you also found examples where he was inaccurate.

SAS: Oh, yes, absolutely.



JM: It was not 100%.

SAS: No, nobody is 100%. I learned a lot from studying the Cayce material, and also from studying it in the context of the academic parapsychological stuff. Because I realized—Cayce says very explicitly and this, of course, is true—that the questioner is as much a player as the remote viewer. The attitudes and expectations of the experimenter have an effect on the outcome of the experiment.

JM: In other words, it's a system. All the people involved in the system are contributing to it in one way or another.

SAS: Yes, exactly.

JM: So the psychic functioning, when it occurs, is like a social phenomenon.

SAS: Yes. I actually think of it as a bio-circuit. There is a linkage that occurs at the nonlocal level to which we bring our attitudes, our expectations, and our intentions. By reading the Cayce readings and other documents, I had come to understand—I mean, he says it explicitly—that the attitudes and expectations of the questioner make a difference. There are two major areas where I think the Cayce material just does not hold up. One is his Egyptian history and the other is Atlantis. I say this as one of the people who wrote the first articles in modern times about Atlantis. I was part of what became known as the Marine Archaeological Research Society, founded by Margaret Adams, daughter of Colonel Sanders of Kentucky

Fried Chicken fame. When her son, who was a pilot, was flying over Bimini, where Cayce places Atlantis, he saw a building under the water. We went out and found the building, and there were claims in the media that it was an Atlantean temple. It turns out it was a turtle pen. And then we found the Bimini Road.

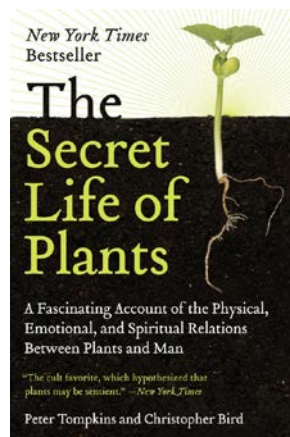
Peter Tompkins, co-author with Christopher Bird, of *The Secret Life of Plants* and a lot of other things, and I were friends. Peter and I went out and brought up a piece of the road and took it to the US Coast and Geodetic Survey Laboratories and we had them analyze it. It's normal beach rock, it just looks like it's paving, but there is a...

JM: A red herring all the way.

SAS: Right. Yes. So I thought, why is Cayce wrong about these two areas? Then I went back—because of the careful documentation—I went back to who had actually asked the questions. These were people who were passionately committed to Atlantis' existence and the Atlantean Egyptian history.

JM: They had what you would call a "cherished outcome."

SAS: Yes, they had a cherished outcome. They were true believers. I realized at that point, and have now demonstrated this experimentally, that in the nonlocal domain, something which is deeply believed by people is in fact as real as an actual thing. That's the archetypal idea. We know for instance, from remote viewing research, if I were to give you an experiment in which one of the fig-



ures was your grandmother, that even though you don't know what the target is—it's sealed or it has not even been selected yet but your grandmother is part of the target set—that there is a significant probability that you will displace and describe your grandmother. You will be drawn to that.

JM: I'll be drawn to it, yeah.

SAS: Because things which are strongly held and believed have a reality in the nonlocal domain that is equivalent to the actual information. It's sort of like taking a steaming tea kettle into a London fog. It's pretty hard to tell which is the tea kettle steam and which is the fog. I think that's what happens.

JM: Sure, psychic work is not easy.

SAS: No, it's not easy. Once you get past the idea of, "Can it be real?" you start looking at it as a phenomenon. I saw it as an engineering problem. I got into experimental work first in 1968, in my back garden. I went to a ship chandler and bought a yellow line. With it and some stakes I laid out a grid of 12 and then, a 144 foot square grid, 12 feet x 12 feet. I mimeographed a drawing of the grid. Every week I would go, get a post hole digger, and I would dig a hole. Then I would put in... I started with little film canisters and then I got to quart Mason [jars]...

JM: You were burying objects in the garden, mapped out by the grid, and then you would show people a photocopy and ask them to find the object and describe it.

SAS: That's right. From my point of view, anybody that was interested [was a candidate]. I was inter-



ested to see how broadly this skill was distributed. It became clear that it's distributed like any human skill. Whether it's violin playing or tennis or golf, there are a few people that are really, really good at it, and there are a few people that are really, really bad at it. But most of us fall somewhere in the middle. That [experiment] taught me that. So, each week...

JM: This was your first experiment.

SAS: These were my first experiments. For about a year, every week—so that's 52 of them—I would bury in one of the grids... The reason for 144 was—like 1 in 20—1 in 144, and I would ask people...

JM: You could do a statistical analysis.

SAS: Exactly. I would give them this grid on a piece of paper, and I would say, "First of all, would you please go over this grid"—in all but one of the grid squares there was nothing there. I would ask, "Would you please mark the grid where I have buried something? And, if you think it's there, would you please describe for me what it could be?" It would be things like Barbie dolls in a jar, or scissors, or an ink blotter, or an orange, all kinds of things. I was trying to see if some things were easier to view than other things. And, could some people do it?



What I discovered was that a small percentage of people, if I were guessing I would say about 12%, were pretty good at it and could do it. There was another little group, smaller, that could never do it, never seemed to be able to give themselves permission to do it. I got interested in why that was true. So, when I began to do experimentation, my interest, as I said, was not "Is it real?"

JM: You never doubted it was real because you had immersed yourself for five years in the literature itself.

SAS: Before I did anything.

JM: That's something that most researchers, I have to say, don't do. Most researchers are not as familiar with the literature, let alone having read every single Edgar Cayce reading.

SAS: Well, every reading and essentially everything that had been published in parapsychology. I started with the beginning of JASPR and the beginning of the JP...

JM: *The Journal of the American Society for Psychological Research and The Journal of Parapsychology.*

SAS: And the Society for Psychical Research in London.

JM: Proceedings that go back to 1882.

SAS: The journals were in the library, but nobody read them. I would get these old crumbly journals out. This was still pre-computers. That's what I did for 12 hours a day.

JM: So the number one lesson, if I were a young person interested in going into the field, I would say the lesson you could offer is to immerse themselves in the literature first and foremost.

SAS: Yes.

JM: Stephan, our time is up. It goes quickly when you're having fun. This has been a delight. I know we're going to have a number of other interesting conversations on related topics. Thank you so much for being with me.

SAS: My pleasure.

JM: And thank you for being with us.



More interviews with Stephan A Schwartz



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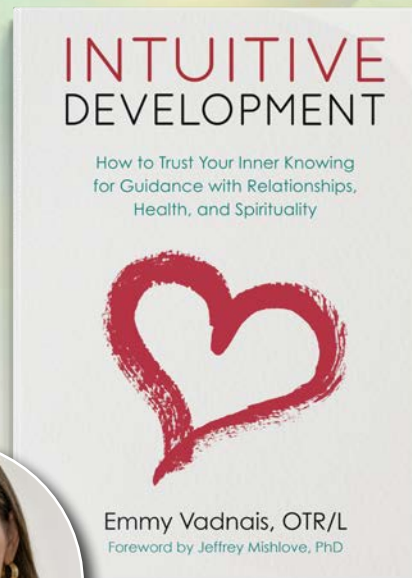


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Jana Rogge

The Managing Editor of the *New Thinking Allowed Magazine* is German publisher Jana Rogge. She is an author, researcher, remote viewer, and graphic designer and serves as Editor of *Aperture Magazine*, published by the International Remote Viewing Association. In her role as Senior Advisor to MK Advisors, she is leading an R&D project developing multi-phase, long-term studies in remote viewing and ESP applications and their implementation in technology development. This effort will produce vital research and contribute, long-term, to ensuring the standing of professional remote viewing as a credible method for gathering information within a reputable economic setting.

In addition to her involvement in Remote Viewing, Jana oversees a communications and design agency and two publishing houses. For many years she held an adjunct teaching position at Bauhaus University, Weimar, Germany, teaching fundamentals of visual design and perception theory.

Jana Rogge

✉ jrogge@newthinkingallowed.com

After Jana and Jeffrey met at a Remote Viewing conference in Utah in 2022, the idea for the *New Thinking Allowed Magazine* was born.

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Rudolf Steiner and the Mystery of Golgotha

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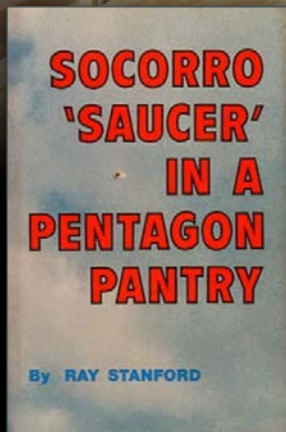
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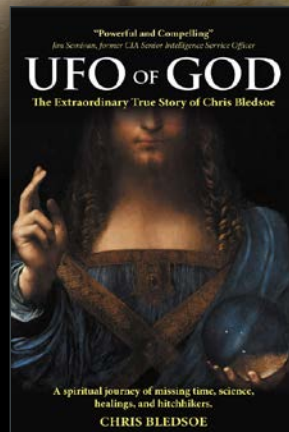
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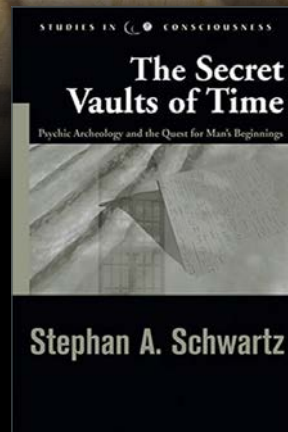
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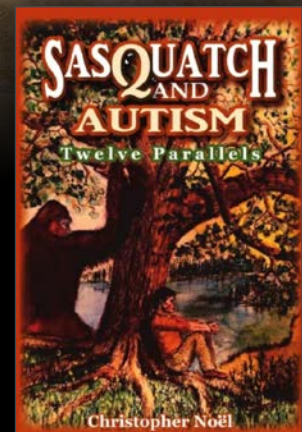
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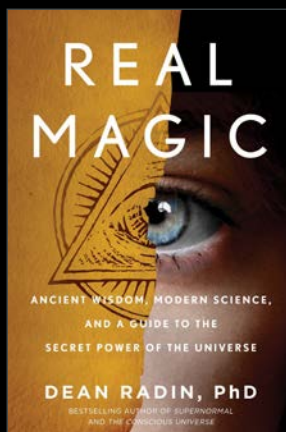
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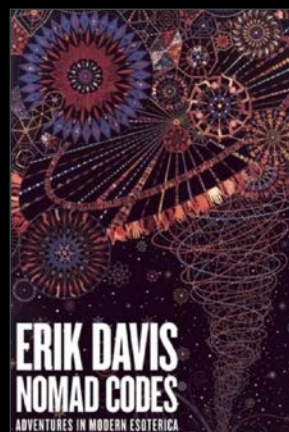
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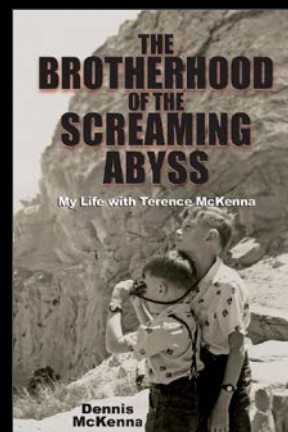
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