

Issue 04/Winter 2023
English Original Transcripts

Conversations on the Leading Edge
of Knowledge & Discovery

NEW THINKING ALLOWED MAGAZINE



Quarterly Highlight

**The Making of a
Paranormal Investigator**

Robert Bigelow

New Thinking Allowed

YouTube Interviews

Russell Targ

Nanci Trivellato

James Tunney

Alan Steinfeld

NTA Live Stream Event

Is There Life After Death?

MAGAZINE PUBLISHED BY THE NEW THINKING ALLOWED FOUNDATION

NEW THINKING ALLOWED

MAGAZINE

Issue 04/Winter 2023

English Original Transcripts

- 3 | **Can Thoughts and Prayers Reduce Gun Violence?**
Jeffrey Mishlove

Quarterly Highlight

- 6 | **The Making of a Paranormal Investigator**
with Robert Bigelow

New Thinking Allowed YouTube Interviews

- 28 | **Precognitive Dreaming**
with Russell Targ
- 44 | **Out-of-Body Experience**
with Nanci Trivellato
- 64 | **Is There Life After Death?**
New Thinking Allowed Live Stream
with Eben Alexander, Betty Kovács, Alan Ross Huguenot,
Miranda Alcott, Leslie Kean, Stafford Betty,
Michael Cremo and Alexander Moreira-Almeida
- 88 | **Rudolf Steiner and the Mystery of Golgatha**
with James Tunney
- 118 | **Contacting Aliens**
with Alan Steinfeld



❗ We provide QR codes with links to internet resources and videos. You can scan them with your mobile device to easily get to the specified page. The PDF version additionally provides a clickable link for each QR code.

All featured book covers are also clickable in the PDF version and will provide you with a link to purchase the book on Amazon. As a side benefit, you will also be supporting the NTA by using these affiliate links.

CAN THOUGHTS AND PRAYERS REDUCE GUN VIOLENCE?

On December 12, 2022, I received an email from a viewer in Germany named Javier Flores. He told me about a figure that appeared to him while deep in meditation. Based on my earlier video presentations, Flores recognized this figure as Ted Owens, the PK man, who had been dead for some 35 years.

Ted Owens was often an angry person when alive. He tried repeatedly to demonstrate his unusual psychokinetic control over large-scale events: hurricanes, tornadoes, heat spells, cold spells, droughts, volcanoes, earthquakes, power blackouts and the like. (I have in my files over 160 examples of these demonstrations.) Sadly, he was mostly ignored and scorned by people.



Javier Flores wrote that Ted Owens had a message for me. He suggested I should try to reach out to Owens in meditation and that Owens would be waiting to communicate. On December 28, 2022, that's precisely what happened.

I was in a hypnagogic state, half awake, half asleep in the early morning. I was aware of the situation then in Ukraine, how winter was setting in and the Russian invaders were knocking out power facilities. I realized that the people of Ukraine might be forced to face a very cold winter without adequate power.

I also remembered that in one of his demonstrations, Ted Owens had predicted (and ostensibly created) warm weather in the middle of winter. So, while in this altered state, I said to Owens, "Could you



Mishlove, Jeffrey, PhD
The PK Man

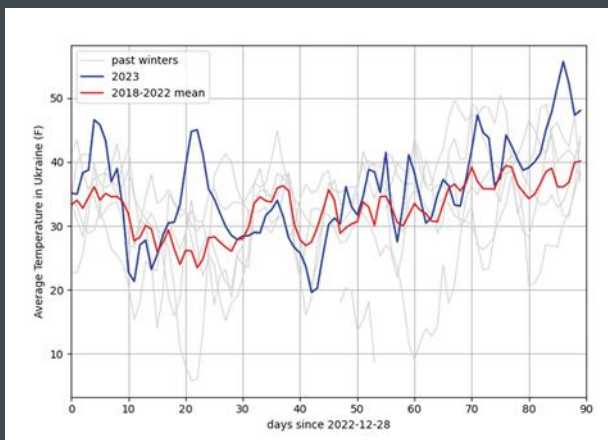
Jeffrey Mishlove
photo: Kim Jew

intervene in Ukraine so that those people don't have to suffer through an impossibly cold winter?" Ted Owens responded, "I will ask the Space Intel-ligences," the supposed alien or other-dimensional beings that he claimed were the source of his power.

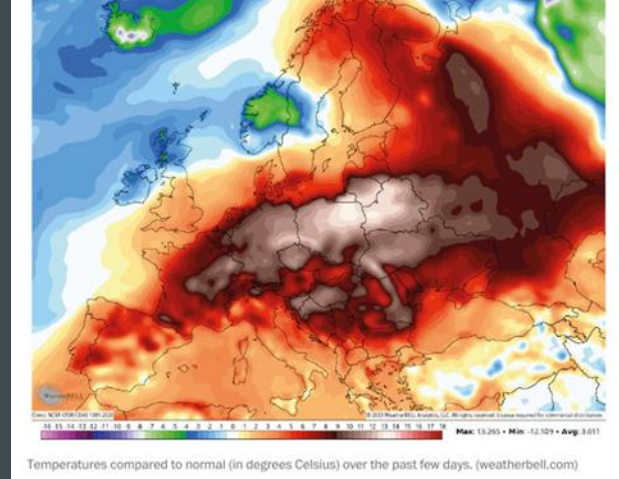
That very day, I uploaded a video monolog in which I described my communication with Owens and said we would run a test for the next ninety days, observing the weather in Ukraine.

Four days after I made that announcement, on January 1, 2023, a thousand temperature records were broken across Europe. Meteorologists who study extreme weather events were amazed. This was the beginning of an unusually warm winter. According to news reports, the Russians had been hoping that the western democracies' opposition to the Russian invasion would collapse. After all, they were supposedly dependent upon Russian natural gas and oil. However, that didn't happen because of the warm winter.

I worked with an atmospheric scientist, Dani Caputi (who has also been a *New Thinking Allowed* guest), to run an analysis. You can see from this graph that the Ukraine weather was distinctly warmer—enough to make a meaningful difference to people across Europe. Nevertheless, it was not statistically significant.



Ukraine Winter Weather



"Historic Winter Warm Spell in Europe"
(The Washington Post, January 2, 2023)

Dani Caputi pointed out to me, it's a good thing it wasn't beyond chance because we're already dealing with a situation of global warming. Had it gotten any warmer than it did get, that might have severe consequences for the global weather situation. But it had a real impact on the war itself in Ukraine.

While I was contemplating this situation, wondering whether Owens had played a role, I was visited by Robert Bigelow who suggested some alternatives.

Maybe Ted Owens was just coming to say goodbye as he moves on to a higher dimension of the afterlife. Or maybe he wants to atone for the negative events that were occasionally associated with his demonstrations. Maybe he wants to engage in further projects from the afterlife.

Subsequently, in meditation, I had an insight of my own. What about gun violence? I think we're all tired learning about another mass shooting or the thousands of people who are killed by guns. Gun violence is now the leading cause of death in children.

Republicans say thoughts and prayers are the proper response to gun violence. While the Democrats say thoughts and prayers aren't going to help. From my perspective, thoughts and prayers *can* help. But why wait until after the fact? Shouldn't thoughts and prayers be what we do beforehand?

This is not an idea that is unique to me. Many readers will remember a program initiated back in the 1970s by the Transcendental Meditation orga-



nization, when they brought groups of meditators into particular cities. Then they would watch various social statistics, in particular crime statistics. According to them, meditation helped to reduce violent crime.

As you might expect, this finding has been ignored by the mainstream sociological community since they can't come up with a materialistic explanation that would account for such an effect.

The parapsychology community has taken note of that research for a good reason: We have a wide range of independent experiments concerning healing at a distance. Several examples have been reported on the *New Thinking Allowed* channel.

You can meditate, concentrate, or visualize a situation in which people who are agitated, people who are on the verge of committing violence, might receive a thought to relax, to breathe deeply, to think twice before going out and committing an atrocity.

There are moments when I meditate in this fashion, I get the impression I'm spinning my wheels. I'm trying to crank out a thought, but it's just a thought in my head. Then there are other moments when I seem to enter a different state. I have a deep knowing that my concentration is having a healing impact and maybe it's even reaching out to a particular human being and affecting them.

On the *New Thinking Allowed* channel, I plan to

work with CoHost Emmy Vадnais to develop a series of such meditations that viewers can try for themselves.

We're growing our audience. We now have well-over 150,000 subscribers and growing. We are also part of a network. People who have been interviewed on *New Thinking Allowed* represent hundreds of other organizations. Many have a goal like ours, a goal of a world based on goodwill. A world in which people are not at each other's throats. I certainly have no objection if Ted Owens and the Space Intelligences are available to help as well.

Maybe it won't be detectable in a statistically measurable way, or maybe it will be. But maybe one or two lives will be saved. I have no idea. But I am issuing a call right now for people who are interested to join in. These are thoughts and prayers *in advance*, not after the fact.

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

Jeffrey Mishlove





Robert Bigelow

Robert Bigelow is an American entrepreneur and businessman known for his interests in real estate, aerospace, and the paranormal. Born in 1945 in Las Vegas, Nevada, Bigelow rose to prominence through his astute ventures in real estate development. In 1999, he founded Bigelow Aerospace, a company focused on developing expandable space habitats. The company's work has included partnerships with NASA, and it is known for projects such as the Bigelow Expandable Activity Module (BEAM), which was attached to the International Space Station to test expandable habitat technology. Bigelow has expressed a keen interest in the potential for commercial space activities and the colonization of space.

In addition to his business ventures, Robert Bigelow has been known for his interest in paranormal phenomena, particularly UFOs. He founded the National Institute for Discovery Science (NIDS) in 1995, which conducted research into various unexplained phenomena. In 1995, Bigelow purchased the Sherman Ranch (now Skinwalker Ranch), located in Utah, through this organization. The ranch has gained notoriety for paranormal activities, including UFO sightings, and reports of strange creatures. Under Bigelow's ownership, the NIDS conducted extensive research

and investigations at the Skinwalker Ranch for 21 years. The investigations involved a team of scientists, researchers, and experts in various fields, aiming to document and understand the reported phenomena occurring on the property. The ranch became a focal point for those interested in UFOs, the paranormal, and unexplained events.

Bigelow's involvement in the Advanced Aerospace Weapons System Application Program, AAWSAP (also known as Advanced Aerospace Threat Identification Program, AATIP), a secret Pentagon initiative probing UFO sightings, added another mysterious layer to his already diverse portfolio. The program was revealed to the public in 2017, and Bigelow Aerospace Advanced Space Studies (BAASS), headed by Colm Kelleher, was reportedly contracted to conduct research for the program.

In the 1990s, Bigelow sponsored a radio program, Art Bell's show, that was called *Area 2000* and was the precursor to the *Coast to Coast AM* radio show.

Robert Bigelow is also the founder of the Bigelow Institute for Consciousness Studies (BICS), responsible for millions of dollars in grants and gifts to people working in the paranormal community.





Original video interview on www.newthinkingallowed.org

Published to YouTube on June 22, 2023

THE MAKING OF A PARANORMAL INVESTIGATOR

JM: Hello and welcome. I'm Jeffrey Mishlove. Our topic today is, "The Making of a Paranormal Investigator." With me today here in Albuquerque is Robert Bigelow. Robert is the founder of the Bigelow Institute for Consciousness Studies [BICS]. He also founded the National Institute for Discovery Science [NIDS]. He was the recipient of millions of dollars in federal government money for a research program called the Advanced Aerospace Weapons System Application Program [AAWSAP]. Robert is responsible for millions of dollars in grants and gifts to people working in the paranormal community. I myself am the recipient of the Bigelow Institute's contest for the best essay about evidence for survival after death. When I received that award, I acknowledged Robert for doing more probably than any other person to awaken people to the evidence for life after death and for stimulating the research community. It's an honor for me to be with you today, Robert. Thank you for coming to Albuquerque.

RB: Thank you, Jeffrey. I kind of look at you as the godfather of the entire field of consciousness studies. You're a bit intimidating, sitting here, my humble little self, and being interviewed by such a famous person as yourself.

JM: I sort of feel the same way. You are an intimidating figure in your own right, I think for many people, Robert. But what we're going to do now is

talk about your early years, how you became the person who you are now. I'm grateful, and I want to let our viewers know that we're going to be conducting several interviews while you're here in Albuquerque. This is the first one. We'll be talking quite a bit about your investigations. I didn't even mention in the introduction the Bigelow Aerospace Corporation, your interest in space exploration and your interest in the paranormal and how they come together. But let's start out with your humble childhood, growing up in Las Vegas at a time when the city, which is now over three million people, had just a few thousand.

RB: Yeah, I was born there and at that time there might have been maybe 25,000 [people]. I was blessed to grow up in that environment. There were so many things that were so interesting in the 1940s and in the 1950s. That's back when so many of the atomic bombs were going off above ground. All of us that are still around that lived there at that time have seen a lot of mushroom clouds. We were let out in the schoolyard to go see them if they were afternoon shots. A lot of the shots were at night or early morning so that the winds were mild or non-existent at that time. Those crackers were phenomenal to watch. Usually, the kilotons were between maybe 10 or 12 kilotons to 150 max, in that kind of range. There were over 700 shots above and below ground. We were used to the tremors and to the quakes of them. It was a lot of fun.



A lot of the houses that had plaster ceilings always had a crack running down their living room because the plaster would eventually crack with the constant shaking like that. Of course, Nellis Air Force Base was there and that was a very active air base. Back in that time, they would break the sound barrier. At that time, the protocols for not doing that just either weren't enforced that stringently or they didn't exist. You'd hear this *ka-boom*, and I'd be out digging a foxhole or something in my backyard, which I built a lot of. I built a two-story tree house and a lot of foxholes and things.

It was a great time to grow up. You could take your BB gun and go shooting anywhere. I lived about two miles from downtown Las Vegas, which was out in the country. There were other houses around, but in 10 minutes in a car, you could be out where nobody was. Now, it takes you an hour to get across the valley if you're lucky, if it's not work time. It was a fascinating place to grow up. Night and day difference. Today's environment has none of the characteristics of what would excite a kid. Along with that came stories of friends of mine, or their parents, seeing UFOs. Those were not uncommon. I don't think it was coincidence. They were exploding these huge bombs, and ET/UFOs would have an interest in that, of course. It was a fun time for a kid. It was really great.

JM: As I recall, you were able to drive at a very young age, and even owned a car at a young age.

RB: I did. I got away with a superb con job on my parents. I had friends that had motor scooters and motorcycles. They were always having a broken hand or leg or arm or something like that. I said, "Look dad, I don't want a motorcycle because I want something around me. I want something heavy



around me." He had a World War II Jeep. Since I was a kid, I got used to driving the three-speed shift on the Jeep. Even when I was about 11, I was alone in the seat—he would be next to me, but I wasn't sitting on his lap or anything—I would be alone driving that Jeep. When I was 13, I convinced him. It was logical that the kid doesn't want to ride a bicycle anymore. His friends all can go tens of miles, which was huge, or 50 miles in one day, easily, on a motorcycle. That was a big deal when you're graduating from a bicycle.

He let me buy a car and I wanted something different. I've always been a little different, weird in some kinds of ways, a maverick in some kinds of ways. I wanted a Model A. I spent every dime I had, \$175 that I had saved up. I had my first job during the summer when I was 13, so some of the money came from that job. It was in an ice cream store, like a Dairy Queen, only it wasn't a brand, it was a mom and pop kind of thing. I made hamburgers and stuff like that, hot dogs were part of the menu. I loved that car, absolutely loved it. He got enthused with it too, because for Christmas he gave me a brand new candy apple paint job on the Model A. It had a rumble seat in the back and four cylinders. He also gave me a new leather upholstery job for the car. That was a dream to me. That was fantastic.

JM: You're 13 years old.



RB: I'm 13 years old. By the time I was 14, I was driving all over the place, all over town, all around the neighborhoods to my friends and thinking kind of nothing of it. I didn't get in any accidents or anything like that, because I knew how to handle the car. Later, we put a V8 in it.

JM: Oh, my!

RB: Yeah. We put a V8 in it, like a 48 Merc or something like that. I think we milled the heads and we may have bored and stroked it. We put on a couple of, I think, two or three deuces, carburetors on there.

JM: You made it into a hot rod.

RB: I think my father was living through me at the time, because he grew up really poor, where he and his sisters would sit down and they would have a meal where you count how many peas and how many carrot pieces you have on your plate. So, he never had anything like that. He didn't dream of it. His father, Leroy Bigelow, was a prospector, always out, and an inventor in different kinds of things that would process gold, either through different kinds of means of processing finds and winding up with the dust or the nuggets or whatever. Most of the time he didn't find anything, but he was always looking. Most of the time there wasn't any money to support the family.

My dad was really enthused with me, because I was the only kid. I didn't have any siblings, no brothers or sisters. I was blessed because we always played a lot of sports together and did things together out in the desert, looking for pottery or arrowheads or caves or anything, a rattlesnake, any interesting rocks or whatever. I was blessed.

JM: It was a happy childhood.

RB: Oh, yeah. It's hard to explain how neat it was.

JM: At the same time, there were UFO activities. It was very rare, I suppose, that the people in Las Vegas saw all of these nuclear explosions. I grew up in Wisconsin, and of course, I've never seen an atomic explosion. But your parents, or your grandparents I should say, your grandparents who lived nearby had a UFO encounter when you were a very young child.

RB: Yeah. We lived right next door, immediately adjacent to my maternal grandparents. He had given his two daughters each an acre right next to them. My dad and mother built a house on the acre that he gave my mother. It was a blessing to have my grandparents there because they were neat people.

In 1947 I had just turned three years old. It was in about early June of that year, and they had a super close encounter. There was nothing to do in Las Vegas except go for ice cream cones or take drives someplace if you're not working during the week. They had left in a late afternoon and they went up a remote road going up to Mount Charleston, up to Kyle Canyon. They were coming back down and they saw this light and it was kind of glowing. They thought maybe it was a plane. Then it kept glow-



ing more and getting larger and they thought, well, maybe it's on fire. It was coming toward them. It got to where it began to be obvious it was really coming toward them. They pulled off to the side of the road. Just as they stopped the car, the object filled the entire windshield up. Then at the split last second, as they're trying to duck, they could see this thing just take off lightning quick.

I never knew this story until I was about 10 or 11 years old. I was three at the time it happened. I didn't know the story until I was 10 or 11. I did remember that my mom told me the story and she said they were late getting back into town. I said, "Why?" She said, "It must have taken your grandfather some time to get his composure," after that kind of experience. But that's kind of relevant because if you do abduction research and so forth, missing time is important. Part of the calculus of determining, did an event happen and all that.

Then I went to my grandfather and asked him about the story. He wouldn't talk about it. He wouldn't talk to me, which wasn't like him, but he wouldn't talk about it. Then I went to my grandmother and she barely talked about it. She just mentioned a little bit, not much of anything. Like it was just taboo or they were scared to talk about it or something. The psychology of that must have been so impactful of that event happening that I kind of just kind of chalked it up to that. That was one time that that happened.

Later, my mother was with them during the daytime and they saw a craft over what was called Sheep Mountain. They were in that vicinity. It was large, then it just disappeared. It didn't move, it was just gone, that type of thing. Those are my two family experiences, aside from friends of mine who said, "I'm not supposed to tell you. My dad's going to kill me, but here's what happened on our way back

from hunting. At night we came back through Alamo and here's what we saw that landed alongside the road. I was begging my dad and the other fellow, don't get out of the car. We were riding in the truck back from our hunting trip..." Stories like that stick with you.

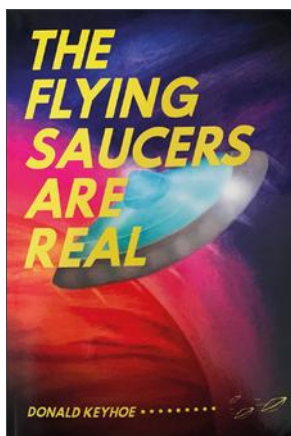
JM: You had those stories around you, people around you, but you also, as you explained to me, had a series of, we could call them recurring dreams, but they might have been more than dreams.

RB: They could have been. I don't have any evidence that they were anything other than dreams. They were peculiar because it was the same damn dream about five or six times over the course of months. I'd be in my little bedroom, my twin bed, laying down sideways and I'm looking at three figures in monk type robes or hoods. I couldn't see faces, appendages, anything. There's three of them there facing me and I'm thinking, what do you want and why are you here? There was no other kind of communication at all. I'm not even doing this out loud. In my dream I'm just thinking this.

The dream is over. Well, what a stupid dream to have. Can't it be something nice where you're having the biggest banana split in history? That would be a good dream, right? I just chalked it up to crazy kind of dreams, but there was nothing in the media. We didn't get television until I was about 10 or 11 years old. I had these dreams when I was six or seven or eight, somewhere in that seven or eight time frame. Ditto for comic books. I was an avid reader of comic books, but there were no characters that were drawn like that. There weren't any, at least that I ever had or that I ever read. I didn't know about them.



JM: What it suggests to me is that very likely your grandparents had more of an encounter than they remember, and that it's possible that some entities from another realm were watching you ever since childhood.



RB: It's remotely possible. As researchers we have discovered, historically, that those kinds of experiences occur in generational families, where you may have grandparents and then parents and then children. It kind of flows together like that, but I don't know. I just chalk it up to...

JM: We don't have to make anything of it, but there came a time in your life prior to the inauguration of your formal research projects, the development of NIDS, where you began a serious investigation of UFOs and UFO contactees. To my knowledge, this is something that the world doesn't know about you.

RB: At the time when I was 10 to 12 years old, my father began to read about UFOs and he would read books that were authored by military people, credible ones. I think he and my grandfather probably had a conversation about my grandfather's experience. So, I think that's where he got that from. He and I would talk about it when I was 11, 12 years old. I would say, "Dad, if one landed out in the field behind our house, what would you do? Would you go up to it?" He said, "Yeah, I would."

Now, my dad wasn't a bullshitter. He was a paratrooper in World War II. He had two bronze stars and purple hearts and he'd been through a lot.

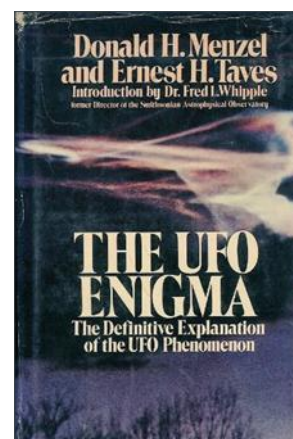
He was a no-nonsense kind of guy. He just wouldn't lead me on like that and I believed him. I believed that he would do that. I got inspired by it, I think, at an early age and thought, wow, if it's true, it's really holy cow. Wow, really amazing. I started reading a little bit of the books he had. I don't know if it was Major Donald Keyhoe or Jesse Marcel or somebody, I forget the author now, but they were credible authors. They had no real reason to make things up like that because it would hurt their careers. They were at risk of hurting themselves.

JM: When I was 10 years old, in the mid-1950s, I was also reading all the UFO books I could find in the library. I remember as a 10-year-old child, I wrote a letter to Donald Menzel at Harvard University and he wrote back to me to assure me that there was nothing to any of this.

RB: So much for experts, right?

JM: I guess UFOs were in the air. It's wonderful you could discuss it with your father.

RB: I was always kind of an explorer kid. He was, as an adult, interested in anything that was over the hill. What's on the other side? Let's go check this out, or whatever. I was just used to that way of thinking. Why have a closed mind about anything? Why not look at all the evidence you can? I have faith, but I have more faith in evidence. I want to believe certain things



like everybody does. You want to believe certain things. But I believe there's a God force, a supreme force, not based on faith, or scripture, or what I'm told. My mother was a very religious woman, and so was my grandmother. But I have more faith if I can have evidence that I can see as tangible and really as logical. It's huge, it's abundant. I love that. Now take it and go somewhere with it.

JM: Actually, in consciousness research and even in an area as ephemeral as life after death, there are mountains of evidence.

RB: Yes, absolutely huge, huge.

JM: I gather, at the same time in your childhood you were also being inspired by the space program.

RB: Sputnik was 1957. The worry was the Russians had more throw capacity than we did. That was like, oh my gosh, we can have an ICBM land in our country with a nuclear bomb. Boy, the landing on the moon was amazing. To watch that and Walter Cronkite get all teary-eyed like everybody did at that time, because it was such an emotional achievement for the human race. Yeah, Americans did it. That was a time when Americans really had the right stuff, not only to really help win World War II, but to also get into something that's not political, like space, and actually demonstrate that kind of an achievement. Those images of those guys walking on the moon, it was just really amazing to see it in real time.

JM: I presume that maybe the inspiration that led you to build an aerospace company began around then.



RB: Yeah, I had a little workshop in a little part of the attic where I was playing around with things, little electronic kind of stuff, make-believe kind of things, and maybe some of it wasn't. I fantasized that maybe someday I can actually have a shop, a real shop or something large where I can be doing some kind of industrious activity. I didn't know how. Money was always relevant anyway, but you don't even know how you're ever going to get it.

The space seeds were planted there, and then I was lucky enough to embark on that adventure by itself, which was a really interesting process, before I actually built my buildings. I was my own general contractor and designed things and the buildings. Also, I experimented with buying small interest in some other companies and realized I didn't want to get into rocketry. A lot of people were getting into that, but they weren't getting into habitats. The space thing was, and still is, a real passion.

JM: We're going to have another interview where we'll go into that in much greater depth. In a way, we're jumping ahead of ourselves. But the next episode that's worth talking about would be in the 1980s, when you began engaging in your own private research on UFO experiencers, contactees, and witnesses of UFO sightings.



RB: I had the time to really take up a literature study in order to understand what people were talking about: the cases, the who, the where, the when, the how type of things. I read every book I could get a hold of that was credible on psi and UFOs. I read a book a week for a year, a book a week. And I'm working full time.

JM: I assume at that point in your life, you're well-established in the real estate market.

RB: Yeah, there was no COVID. I'm working every day. In fact, we never did stop during COVID anyway. We never did. The research was really important to be able to understand, and the reading was really important. Then I did interviews. I wanted to hear personal testimony, like you're doing. I wanted to hear that. So, I interviewed about 235 people. Someone would say, "Shut off the tape recorder. Nobody knows what I'm going to be telling you." I'd have a yellow pad and I would take my notes if I didn't have a tape recorder. These were in-your-face encounters by these people. These were all different kinds of really in-your-face kinds of experiences that these people had.

JM: How did you find them?

RB: Some of it was a snowball effect. I would talk to somebody and then ask them if they knew of anybody else, then ask those people. It kind of spread like that. I also realized that there was a locus, a center of activity in Nevada out in little towns that we have outside of Las Vegas called Caliente, Pioche, and Panaca. It's just off of the test site, a little ways off the S4 area. That was a goldmine of stories, people in those towns. I remember talking to an owner of a cafe and one of her staff had been sitting outside at night and they were watching this football stadium size object, really close to the ground, maybe 1,000 or 1,500 feet off the ground, really close, drifting across Caliente.

What made that so fascinating was that a year later, I'm interviewing a minister. I think it was a Baptist minister. He and his wife had come out of eating, and I think they were with another couple. They look up in the sky and they see the exact same thing from a different location. That helped clarify something that the people told me that they mistook for appendages on the craft, but they weren't. They were some type of planes that were escorting this huge, huge structure. That was really an interesting investigation for me because I confirmed it a whole year later from people that were credible. I mean, who wouldn't believe a Baptist minister? They were credible people, multiple witnesses, and I had multiple at the initial. Those kinds of stories were really interesting.

JM: Now, you said planes. Do you mean airplanes?

RB: There appeared to be some kind of jets that were escorting [it]. There wasn't much noise, though. I don't remember them saying that there was a huge rumble of any kind, or a lot of noise. I

don't remember anything like that. This thing was gigantic in the sky, and it was being escorted where the people thought these lights were appendages on some kind of bars or tubes coming out, very long, and with lights on them for some reason. It turned out from the other perspective that they were aircraft, which is what they were, lights from the aircraft.

JM: The implication being that the large object was not human, but the aircraft were.

RB: Maybe, yes or no. You don't know for sure. In that kind of context, you have so little information. You don't know who's making the big giant craft and who's making the planes or whatever the escorts are, whether they're in fact even planes. Maybe there's some other kind of UFO that's made to mimic [that], because you can have UFOs in any shape you can think of, any kind of shape you can imagine.

JM: At the same time, you're doing very well in the real estate business. You've opened up a hotel business, the Budget Suites, I presume.

RB: We're not a hotel. No. We've never been a motel. We've never been a hotel because those income streams are not reliable enough for me. I've owned, built and operated motels, maybe three or four. I built a small little hotel at one time, but the income streams are not reliable enough. I've been in the apartment business and I accidentally picked that up from my grandfather living next door because he converted four horse stalls into studio apartments. He had a little apartment behind his garage and he had another separate little house where, when my mother was pregnant and my dad was



away in World War II, that's where we stayed. Actually, I was born and that's where we lived until he came home in 1945. I was born in 1944. So, my grandfather was in the apartment business. I learned three really important things. You can rent small places, but they better be clean. It helps if they're already furnished. You better be there to collect the rent. If you have a vacancy, it better look good and you better be there to show it. No screwing around. I learned that at a young age from watching him with his apartments.

JM: Now, I don't remember where I heard this. Tell me if I'm wrong, but somewhere I heard that you had the ambition to create an aerospace company and you knew that you'd need a lot of money to do that. You went into the apartment business with the idea of earning enough money to create an aerospace company, which I guess is what you did do.

RB: No, it was for survival reasons. I bounced around in college. I went up to UNR. I went to Southern Nevada University. I went to Orange Coast College. Then, I found somebody that would keep me, that was ASU. I spent three and a half years at Arizona State University. I'm a sun devil. During all that I wound up eventually getting married and we had a baby, a little boy. Then, as I'm graduating she's pregnant again. I have a Chevy that's



paid for and we had \$1,000. Mostly, that was money we saved from wedding gifts that we got, you know, pass the hat around or whatever.

I got a broker's license and I started working for a brokerage company and didn't sell much. I thought, well, I'll just go all in. I opened up my own office and I had a couple of salesmen. I'm about 23, 24 years old at that time. I started buying property. A fourplex and a house was my first deal with no money down, really very little money. A couple of deals were nothing. But I had to put myself in the seller's shoes because if I would take the deal, it's worth presenting it. I sincerely, on my propositions, felt that if I were in the same shoes, by God, I would go ahead and take the deal. I would take the deal. I began accumulating a portfolio of these things for a financial statement. Mainly they all cash flowed, they had positive net incomes. That's how I got into the apartment business because I had a family to feed and I wasn't making it as a real estate salesman well enough. It was not dependable enough income.

JM: But the apartment business obviously worked out well.

RB: Well, over a period of time. I got a general contractor's license and I built 15,000 apartments for my own portfolio. I began to buy other people's apartments. I bought 8,000 units that belonged to banks that they had gotten in foreclosure. Maybe blocks of 3,000 at a time or 2,400 at a time. I got interested in a couple of banks, kind of thing. I probably, in my subconscious, wanted to do something in science, not knowing exactly how, when, but it takes money. It takes more than it takes to feed a family. I was financially responsible by not having a high style of living. We lived off about 10% of the

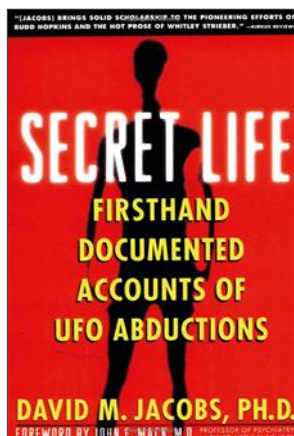
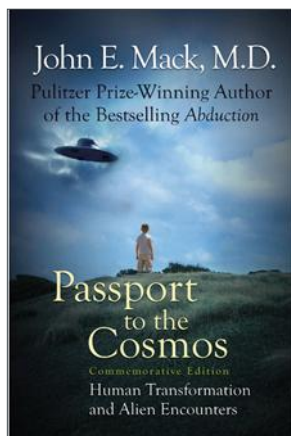
net after-tax income. That's what we lived off of so that there was a large amount to do something with. Eventually that was the aerospace and it's a big consumer.

JM: I gather prior to building the aerospace company, you had founded the National Institute of Discovery Science, NIDS. After you had done a year's worth of very serious interviewing of contacts and reading the available literature, that's when you founded NIDS.

RB: Yeah. I managed to meet a lot of the great researchers. John Mack, I supported him in some of his research, Budd Hopkins, David Jacobs, a lot of the famous researchers and others. They were really quality people in the whole field of inquiry. They have been around the block so much and been involved in so many things. I sponsored everything: crop circles, cattle mutilations, and oh boy, they can be really foul. I sat in on a lot of aggressive hypnosis sessions, writing out questions where you have somebody that may have been an abductee, doing that kind of thing. Looking at a lot of photographs, looking at doing forensics on materials extracted from different places and so on.

Usually, if anybody has anything, people say, well, did you come across something? The question is silly because if you ever have anything that's really more than just a piece of material, you're not going to say to anybody that, "I don't have anything," but you're not going to say to anybody that you do because it could be confiscated. It depends on the pedigree of how you acquired it and who also had it at one time. Was it the federal government's? If it was at one time the federal government's and all of a sudden you have it, now you're the bullseye on trying to extract it from you. In fact, that's why the





government has very little. It's corporations that do because a FOIA doesn't work with corporations. That's the main reason.

JM: Meaning the Freedom of Information Act.

RB: Yeah. A lot of people in government, 99 and a half percent, know nothing. And that runs clear up, in some cases, to the president of the United States, because that's on a need-to-know basis and what can they contribute to and why should they know just because they're an elected official. That subject is so huge and consequential that you can't always trust just an elected official.

JM: I'm under the impression that most government officials are not capable of digesting material that is so bizarre and complex.

RB: Even the very, very few companies that have any have a very difficult time being able to back engineer anything. Very difficult time. A lot of it may be tied to consciousness.

JM: At this point in our discussion, you founded NIDS in the 1990s, as I recall.

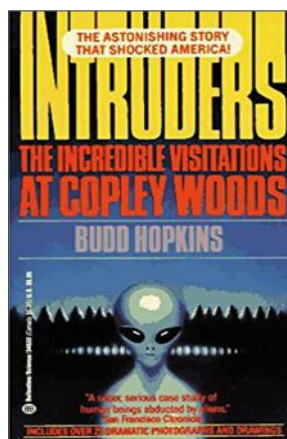
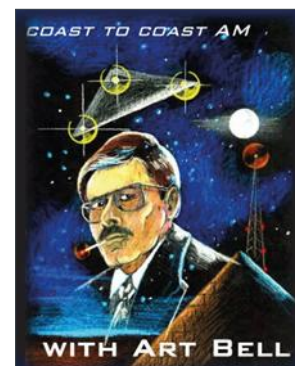
RB: I came across a number of different people. I had sponsored a radio program for about nine months, Art Bell's show, and we called it "Area 2000."

He's like George Knapp. He has an amazing low, deep, deep baritone voice. He was a great guy, as is George. I was helped in finding guests for Bell to interview by John Alexan-

der. So, he helped me. I knew some people, but he knew a lot of people too. We got the guests there and Art would interview them. I did that [for] about nine months and then I stopped. It just got to be interfering with other things I had going on. Then he syndicated it, and I think that was the precursor to "Coast to Coast." His syndication evolved into that later.

JM: Which makes you a very seminal figure in the development of this. The Art Bell show became huge.

RB: Well, yeah, but I was just like a little injection right at the [beginning]. But basically it was him and the way he could handle it and everything. It was him.



JM: NIDS ran for a number of years and you closed it down as your aerospace business was building.

RB: We really had some amazing folks on the science advisory board. I think it grew at one point to almost 26 people. We undertook two impossible challenges. That's why we had to make a choice at one point. We had a come-to-Jesus [moment] and tried to make a choice because it was either UFOs or survival of permanent bodily death, the hallmarks of mankind's two greatest questions of all time, other than God force.

Ian Stevenson was on our board, Bruce Grayson, Emily Cook, people you know were on our board, Jessica Utts. They were predisposed to the survival topic, obviously. I had two astronauts on the board. I had one or two people from the CIA. I had people that were medical practitioners, psychologists, a one or two star Air Force General. The people from Los Alamos were great. Everybody had a personal reason. If not because they saw something that defied explanation and conventional physics or whatever, they had a close family member that did. They had a vested interest in it.

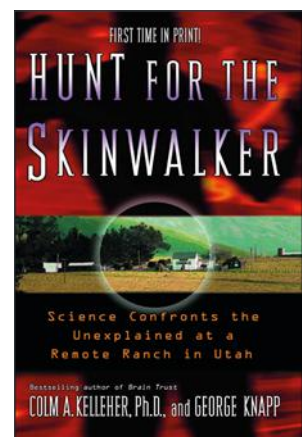
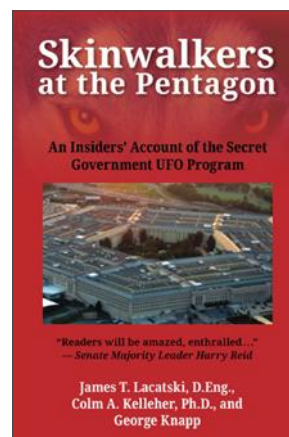
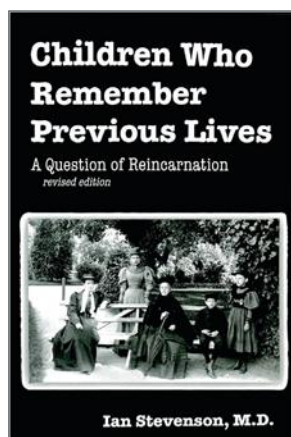
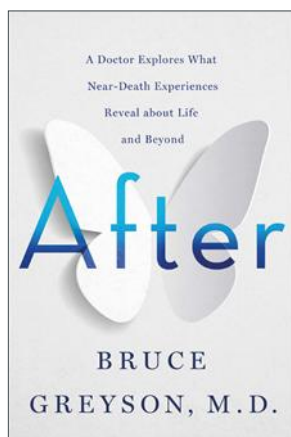
It was during that time I bought the Skinwalker Ranch as a living laboratory, which we

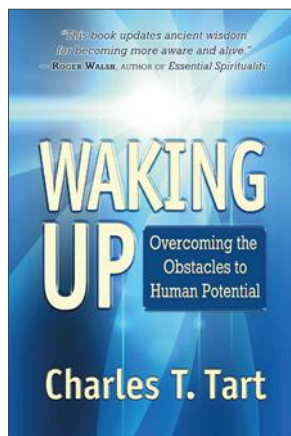
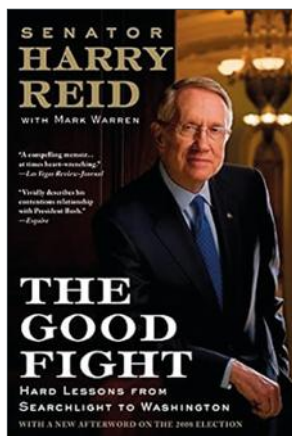
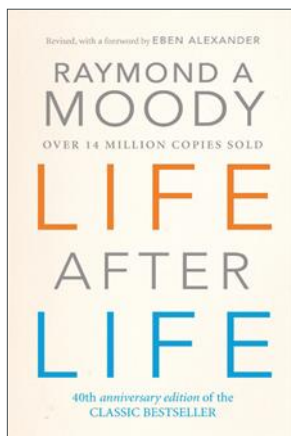
owned for 20 years. Again, that wasn't to publicize. Colm Kelleher and George Knapp wrote a book on that. I played no role in that book. That wasn't the purpose for me of buying the ranch, to publicize it or anything. But I can understand why they did.

JM: You were interested in the research, not the publicity.

RB: Interested in the science, absolutely, the research and the consequences of what was going on. Peripherally with all the other ranches in the Uinta Basin, it wasn't just the Skinwalker location. That's a whole multitude of stories. We all took things home with us. Our government program, that 20 years is full of all kinds of things. Ultimately, our program manager wrote his own book, *Skinwalkers at the Pentagon*. It was never AATIP to us. AAWSAP was our program and Jim Lacatski was the only program manager. AAWSAP was what it was always referred to.

JM: You could say it was an outgrowth of NIDS, but NIDS had already closed down, if I understand correctly.





consciousness studies academic program in UNLV [University of Nevada, Las Vegas].

RB: Yeah. Dr. Raymond Moody. We had...

RB: No, I think we had a period of time where the skinwalker was active because Terry Sherman came to our meetings and gave a lecture.

JM: The original owner of the ranch.

RB: Yeah. He was the owner for a couple of years. Myers, I think, were other owners, for maybe 35–40 years on the ranch prior to Terry. We had people from the Uinta Basin, Terry Sherman and some other folks, I think a deputy sheriff, come and give some talks to the NIDS group. Harry was there a couple of times.

JM: Senator Harry Reid.

RB: Senator Reid was there a couple of times. He had a real interest in the subject and he took it very seriously, as did Senator Daniel Inouye and Senator Ted Stevens. Senator Stevens had his own personal sighting that was quite amazing. When you have something personal happen to you, you have a vested interest. You've got skin in the game. You have something that grabs you. That was what was neat. Everybody was all rowing the same damn direction. We had to bifurcate our study, unfortunately, because we couldn't handle UFOs and survival all at the same time. We were drowning.

JM: Around that same time you had set up a

JM: Charles Tart and Dean Radin had been there.

RB: Dean was a faculty member for us. Raymond was to do research and go ahead and write books and to teach. We lasted for maybe four years or something, and then we moved on.

JM: I moved to Las Vegas in 2001 from the San Francisco Bay Area. I got to know Raymond Moody. He's the one who first brought me to Las Vegas. I spoke for his class at the consciousness studies program. Then a few years later, everything got closed down. NIDS got closed down. The program at UNLV got closed down. I'm under the impression that it's because you wanted to devote all of your focus to the aerospace business.

RB: That was an endeavor that was all consuming if you're going to try and do it right and really take it seriously. We're going to be talking in more depth about this subject. But after looking at other companies and buying into some other companies and then stumbling upon a story... I think initially I discovered the existence of expandable technologies from a story about how Congress had cut NASA's program. The ISS, the International Space Station, was just in its very early formative stage of development. We didn't know anything about habitats. I don't mean Bigelow. I mean NASA. We didn't have any. The Russians did. They had the



Almaz in 1970, 1972, it was a two-man spacecraft. I think they launched one. I saw the other one that was the hangar queen, which I think they were willing to sell me at the time. This was back in 2002, the first time we went over looking for hardware and stuff.

Congress wanted NASA's exclusive focus to be on the ISS and not monkey around with something silly like an expandable habitat. All the early astronauts couldn't understand. What the hell do you need all this room for? Because these are guys that flew in Mercury or some other little cramped kind of thing where you couldn't squeeze in a small cat. It was all right there in this thing because they're used to flying fighter jets, these guys, the Mercury Seven and all. I mean, these guys, talk about guts, right? They were all one of a kind. They're thinking, what are you gonna do with all this room? Well, there are really good reasons why you need it.

So, NASA's program got cut. They had spent \$180 million dollars by that time and they had

nothing to show for it. They had no launches. They did not just not have any launches. They had no structures other than really, really crude mockups that didn't perform. You test for duration of holding gas, what's your leak rate going to be. Or, what's your final part of rupture, how much pressure for destruction can you take, full scale, not just the small scale. But they had no successes in anything. It was so embryonic. All their architecture, everything, bulkheads, longerons, everything, the material itself, the layer shields, the shields that you put on, not just the air barrier restraint layers, but the shields are really important and other kinds of things. I'll get into the story later, how we stumbled into it, but never was there a handbook. Never was there one dollar from NASA to help us. It was the other way around. We were flying by our shorts. We were by the seat of our pants.

JM: In other words, you acquired that undeveloped technology from NASA, and that became the kernel of the Bigelow Aerospace Company.



Space Habitat Study

OBE experiences can be induced by
overdoing G-forces in a centrifuge

RB: Absolutely. Yeah. Under the condition that I spend \$40 million dollars, and there was nothing in their patents. I have twenty nine of my own patents to do with habitats, enclosures and other kinds of features to habitats. They had two basic patents that really didn't describe much of anything, so we had access to those. But we didn't get a handbook. "Here's how you do this." Or, "By the way, here's all of the data on how all of our test results and whatever we did test." We didn't get any help at all. It was kind of, in one way—I can get into that a little bit later—almost the reverse. We were pushing to open the door that didn't want to be opened.

JM: What we haven't talked about really is the whole question of the paranormal in general during your childhood, other than the dream that you had. Were there any other episodes from your childhood that awakened an interest in paranormal experiences?

RB: It took me 10 years to get over my dad's death. There was no funeral and there was no closure. It was instantaneous because I was called and told that your father's dead, from my mother. It took me 10 years to get over those dreams, very lucid dreams. But I can't say I had anything that I would chalk up to... My grandmother, one Thanksgiving dinner when I was a kid, we're all sitting at their house and she's carrying a tray of something, like the dish that held a whole bunch of mashed potatoes. She's carrying it over and she comes to the table. We all sat there and she's like this [holding out platter] and it flies out of her hands and goes up against the wall. What's that? I don't know. That was weird. You asked me for weird things. Okay, that comes to mind. The last I knew, mashed potatoes are not sup-



posed to do that, right? But these did. Maybe other ones will come to mind, but that happened.

JM: One of the things you did say is that the board of directors of NIDS were basically all people who had had one experience or another. They were all rowing in the same direction on the same page and you were the one who pulled that board together.

RB: Yeah. It was fun. It was a pleasure. It was a gift to be able to have that kind of membership, those quality people because those backgrounds were amazing. In fact, you can have out-of-body experiences induced artificially, and I learned that from the Air Force General, by overdoing centrifuge. You get into G-lock, at about seven, seven and a half with no other apparatus and you're trying to hold your breath and breathe before passing out. We had videos that he would show, around 7.2 or .3, boom, their heads nodding, down they go. They're sitting in a centrifuge. His personal experience was that he had an out-of-body experience he couldn't explain. That particular day, he did 12. They now have rules where you can't do more than three, is what I recall him saying. But he had done 12.

He gets out of the centrifuge and he's not in his body anymore. His body is still in the process of getting out and stepping onto the platform but he's up above his body and he's watching himself walk down the hallway. He's aware of what's going on in

rooms alongside this hallway. He's aware of people. He's hearing conversations and so forth that he shouldn't be able to hear. He has an awareness that's not a normal human awareness because of this out-of-body experience. It's not because he almost died. This is artificially induced. He goes all the way down the end of the hallway where his office is and his body opens the door. He goes right through the walls. He's up in the ceiling. The body opens the door, closes it, and the body walks around to his desk and as soon as the body sat in the chair, he slammed into his body. He came back into his body, his consciousness did. That's one example, one way I know of where you can artificially induce out-of-body experiences without using drugs.

JM: That's quite amazing. I've never heard that story before.

RB: Kind of unique, I guess.

JM: You pull together a group of people, leading figures in science and in government to explore... Well, discovery science can mean many things but certainly the paranormal was your main focus at that point.

RB: We had guest speakers. John Mack was a guest speaker. We'd have people from the Sheriff's Department in the Uinta Basin. In fact, most of our really interesting stuff came from deputy sheriffs and police that we gather information from, Bureau of Indian Affairs officers. But boy, some of the stories. You want to stay grounded in the real world, and in my case it was business endeavors, aerospace endeavors and whatever, because you're dealing in a whole other reality and you don't want to let that other reality start to seduce you and compromise

your thinking and fuzzy up. What you have to live in is *this* world. This world, this dimension is what we're in so far, right? It's interesting to get to where we talk about other dimensions.

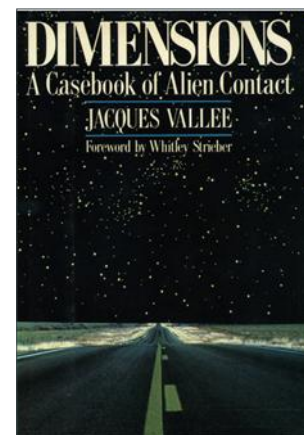
JM: We'll get into that.

RB: Yeah. But you've got to stay grounded. It was just such a pleasure to deal with all those kinds of people. They were folks that had been career people in the intelligence agencies. We worked for the DIA. We were card carrying members of the Defense Intelligence Agency as a contractor, in the AAWSAP program. That's DIA. We were just contractors.

JM: Now, but to be clear, the AAWSAP, the Advanced Aerospace Weapons Systems Application Program, if I understand correctly, was instituted under the auspices of the Bigelow Aerospace Corporation.

RB: There was a down select for that. We had advantages other companies didn't have. That's why we were selected. We had the living laboratory of the Skinwalker Ranch. We already had a history of accumulating the best science people. Jacques Vallée was on our board.

The best science people in the UFO field at the time in the United States. We had relationships and connections overseas in Brazil and Europe. We were able to have analyses done at certain labs that I can't mention even to this day, it's probably silly.



But we could have things analyzed. Chain of custody was really important. But I was blessed to be able to have a room full of people like that.

JM: I'm a little confused because many of those people you're referring to were on the board of NIDS, the National Institute of Discovery Science. At some point, NIDS closed and AAWSAP was initiated. Was there an overlap between the two?

RB: No. Actually, I didn't sell the ranch until 2017. I owned it for about 20 years. I initially bought it maybe in the 1996, 1997 time frame. NIDS was ongoing then because we'd have these people come and give us lectures, the Uinta basin people like I mentioned. We had already been doing a lot of... Without the AAWSAP program, I was supporting research on cattle mutilations and crop circles and other kinds of field crash retrieval cases. I sponsored the fellow UFO researcher—he's passed over now—Stanton Friedman. That was a fun crash retrieval case. One with Budd Hopkins in New Mexico in a little town, St. Marie or something like that. That was a really interesting case by the way, of something that happened in the 1960s. We were able to talk to people like the dispatcher and other people and some other ones just kind of disappeared. But that was really interesting too. The AAWSAP program, I think you're right. I think NIDS had closed by that time.

JM: To be specific, NIDS didn't close except for the fact that you closed it.

RB: Right.

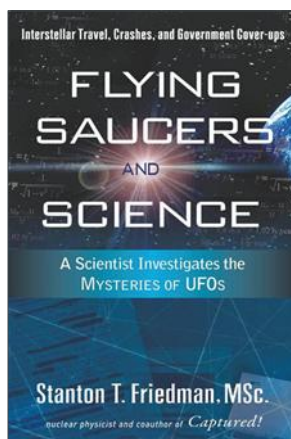
JM: It was your decision.

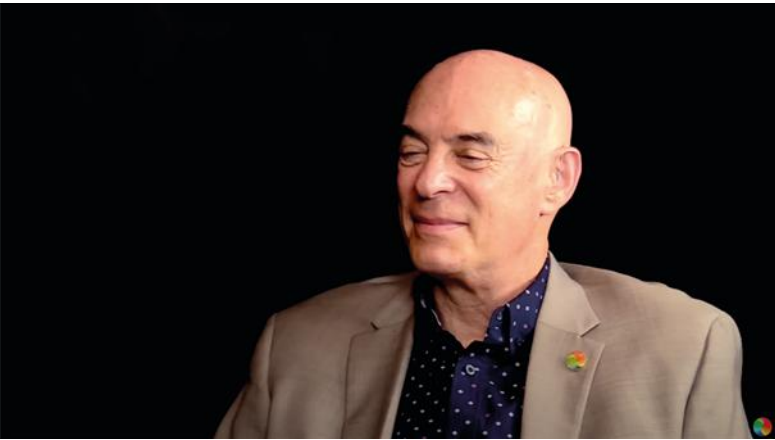


RB: Right. Yeah, it was. I think there was a consensus that we needed to be moving on and there was kind of one conclusion I had come to. Well, there were a couple of things that I was talking to people about during that time. The graph I've told you about, the dichotomy between the incongruity of mankind. If you're to graph mankind's appreciation—that's growth, I mean—in spirituality, concurrent with mankind's appreciation and growth of technology, not only do those lines never meet, the spirituality just kind of bumps along the bottom, up and down, up and down, up and down. The technological one slopes and starts to go vertical and then starts to go hypersonic. You're jumping. That, I thought, wow—I'm going back 25 years—I thought, oh, gosh. I talked to a couple of folks about that on our board and they said, "Oh, yeah, it's going to be a huge problem because we could

be the Klingons." We don't have the right stuff to properly control the technological advances that we can create. Too much reptilian brain stem in us. So, that was one thing that was important.

JM: I'm under the impression, what you're saying is that you felt it wasn't a good idea to keep progressing to explore the paranormal until humankind was more spiritually advanced.





RB: Well, the aerospace thing kind of took over. The second thing that I felt was quite likely, besides consciousness controlling craft and you're having a tough time back in engineering, besides not having the right materials. I felt that, why is it that we don't have any industry in orbit? Before the aerospace company was really going much at all—I was kind of in the late 1990s investigating and getting into it, but not knowing—I thought, well, what if amalgams and other kinds of composites were birthed in a microgravity environment? We don't have any of that so we're not able to get 80 layers in a tenth of a millimeter strata, which we couldn't duplicate, or the fineness of the purity of some materials that we couldn't duplicate.

JM: If I understand correctly, what you're referring to are objects that you had collected while you were working with NIDS that appeared, according to reports, that these things may have fallen off UFOs and they were examined in laboratories and they were composites of this sort.

RB: Basically, there was a researcher that would extract anomalous objects from people, and we would get those tested.

JM: I know Jacques Vallée had a collection of such objects, and Hal Puthoff has published some analyses of these objects.

RB: My feeling still is that until we get a robust, really decently sized and capable laboratory in space, not just the little things that you fool around with on the ISS, but something substantial, something where you can really have things occur serendipitously—which is about half of all things occur because of that, the things that just happen to happen—we're never really going to know how certain kinds of materials are acquired, given the periodic table that we're dealing with. Maybe ours is not complete as it is.

JM: Now, this is interesting because it gives me a new insight. It seems as if one of the motivations then for building these inflatable habitats that could be placed in orbit or even further out in the Lagrange points is to set up laboratories, rather large-scale laboratories, for doing things that can only be done in a zero-gravity environment, but to some degree was inspired by the idea that certain composite metals were manufactured this way and were associated with UFOs.

RB: Yeah, but it's still speculation and the fact is you've got to make money first. You have to go down through the parochial ways of tourism and other kinds of things, maybe the movie industry, whatever. New kinds of sake that's flown in space, the Japanese did a lot of that, where the yeast is grown there in orbit and they put it in the sake and then they can sell it by the ton. You have to have some kind of business concepts. We had a lot of those different business concepts too. Then at some point, you can say, okay, let's go do a lab that nobody has. Let's do a big frigging lab. Maybe you don't want some of those labs occupied because you want to be able to destroy the lab if you have to.



JM: This is getting very interesting, Robert, but I know we've covered a lot of ground at this point and this may be a good stopping point for the time being. I think we can summarize, I suppose, by saying that you began your career as a paranormal researcher with a very wide scope, looking at many different things and with an enormous curiosity. But underneath it all was a strong, I would call it a pragmatic sense. You knew what makes things work and what makes things not work. Supporting all of your work has been a sense of business, a sense of running things in a business-like manner so that you have positive cash flow.

RB: Well, yeah, I'm an explorer and I'm a maverick explorer because I don't go down the traditional paths. I think in the UFO topic, personally, I probably spent more than anybody else has in this country on that subject. But it's not all a one-way give, give, give kind of thing because you're taking back the adventure. It's what you're rewarded with. The people you meet, the what-ifs, and it can lead you onto other kinds of things that, oh my gosh, all of it starts to fit together. It starts to all connect, which is a really big deal.

JM: I think this is a great introduction for viewers who want to understand the man and not just what little tidbits are available on 60 Minutes and other news accounts about who you are and what you've done.

RB: It's been a pleasure to sit with the Godfather and have this discussion.

JM: [Laughter] No, I think you're the Godfather. I'm not the Godfather, as amusing as it is to picture

myself as one. But Robert, thank you so much for this program. I want our viewers to know we plan several more conversations. This is just the beginning.

RB: Thank you very much.


JM: For those of you listening or watching, thank you for being with us. You are the reason that we are here.

© New Thinking Allowed Foundation
Supporting Conversations on the Leading Edge of Knowledge
and Discovery with Psychologist Jeffrey Mishlove




More interviews with Robert Bigelow

Jul 31, 2023




Space Exploration
New Thinking Allowed

<https://youtu.be/ca9uBRoOZL4>




Aug 11, 2023



Paranormal Hitchhikers and the Skinwalker Ranch
New Thinking Allowed

<https://youtu.be/yEVtyBGViaY>



Aug 21, 2023



Researching the Afterlife
New Thinking Allowed

<https://youtu.be/hggvQup5EXw>



Sep 10, 2023



Investigating the Paranormal
New Thinking Allowed
Live Stream Event

<https://www.youtube.com/live/31tXSujKC3k>



Feb 5, 2021



Robert Bigelow Interview with George Knapp, Part 1
Mystery Wire

<https://youtu.be/Gn3o7uC8yq4>



Robert Bigelow Interview with George Knapp, Part 2

Mystery Wire

<https://youtu.be/9Sv66dG6Ldc>

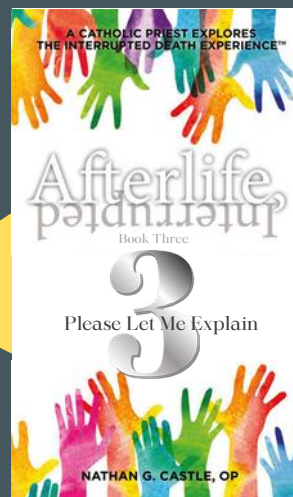



NEW!

AFTERLIFE, INTERRUPTED

Book Three

by the Best Selling Author
Fr. Nathan Castle, O.P.



"Afterlife, Interrupted Book Three: Please Let Me Explain" explores interrupted death experiences and their impacts on our lives. Written by a Catholic priest, the book emphasizes the power of these life-altering examples to make us more conscious, connected, and loving. Fr. Nathan dispels misconceptions about deceased loved ones being stuck and provides support for those navigating grief, emphasizing the possibility of moving forward with peace.

Book Three features a special section authored by Jimmy Akin, a senior Catholic apologist and internationally known author and speaker. You can find his podcast, Jimmy Akin's Mysterious World, on standard podcast apps, at Mysterious.fm, and at [YouTube.com/JimmyAkin](https://www.youtube.com/JimmyAkin).

Available on Amazon

"The work Fr. Nathan describes in *Afterlife, Interrupted* is fascinating. It has touched me at a very deep level. One of the things I take away from this is that we do go on. We don't stop existing just because we dropped our bodies."

-Jack Canfield, co-creator of the *Chicken Soup for the Soul*™ series
and author of *The Success Principles*.©



▶ SCAN ME

Listen to The Joyful Friar Companion podcast to hear
Afterlife, Interrupted stories told in greater detail.
<https://nathan-castle.com/podcast/>



Applied Precognition Project

Associative Remote Viewing Self Holistic Healing

Since 2015 Applied Precognition (APP) Project is helping the RV and Consciousness Community to get more insight into these important fields.

"Applied Precognition Project's mission is to publicly explore, research and apply logic and intuition/emotion to predict future event outcomes, enabling participants to evolve personally while contributing to the elevation of global consciousness."

Joining Applied Precognition Project is the opportunity to join a strong community with over 2500 members, to become involved in free ARV training and Self-Holistic-Healing. Most importantly, to experience new insights into your conscious and sub-conscious mind.



- A community
- 2500+ members
- Free ARV Training
- Self Healing every Weekday



JOIN TODAY
www.appliedprecog.com



SUPPORT THE NEW THINKING ALLOWED UNIVERSE

Support our work and get your message out to more than 150,000 subscribers. Limited advertising space is available in each issue of the new magazine and its associated media channels.

More details ✉ lneubert@newthinkingallowed.com





Russell Targ

Russell Targ is an American physicist, author, and parapsychologist, born on April 11, 1934, in Chicago, Illinois. He is best known for his scientific research and pioneering work in the field of remote viewing.

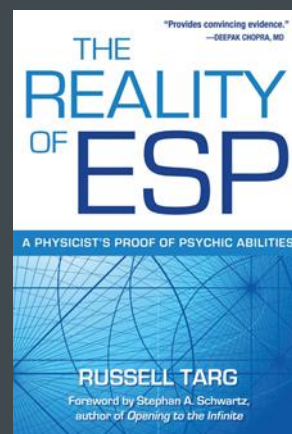
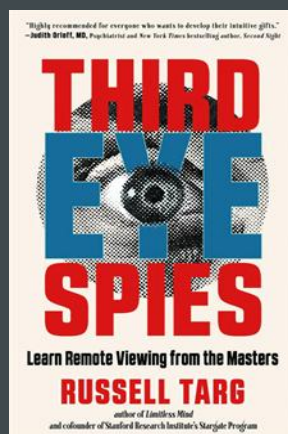
Targ earned his Bachelor of Science degree in physics from Queens College and went on to receive a Master's degree in physics from Columbia University. He later worked at the Stanford Research Institute (SRI), where he conducted research on remote viewing as part of a classified program funded by various government agencies.

During his ten years of remote viewing research at SRI, between 1972 – 1982, Targ collaborated with Harold E. Puthoff, Ingo Swann, and others to explore the potential applications of remote viewing for military and intelligence purposes. Their work gained attention and controversy, and Targ became a prominent figure in the exploration of psychic phenomena.

Apart from his contributions to parapsychology, Targ has also been involved in laser research. During his tenure at SRI, Targ co-authored several scientific papers on laser physics and technology. His contributions helped advance the understanding and application of lasers in various fields, including communications, medicine, and scientific research.

Targ has written and co-authored several books about extrasensory perception (ESP). His last book, published in 2023, is *Third Eye Spies*, quoting the title of the documentary film released in 2019 that explores the history of remote viewing, with a focus on the contributions of Targ and his colleagues at SRI.

Targ's career has sparked both interest and skepticism, with his research contributing to the ongoing debate about the nature of consciousness and the boundaries of human perception. In this way, Targ has played a significant role in bringing attention to the exploration of psychic phenomena and the mysteries of the mind.





Original video interview on www.newthinkingallowed.org

Published to YouTube on May 30, 2023

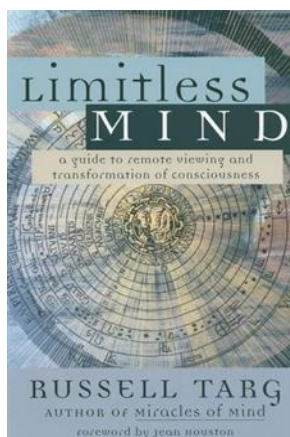
PRECOGNITIVE DREAMING

JM: Hello and welcome. I'm Jeffrey Mishlove. Today we'll be looking at precognitive dreaming. My guest is my good friend Russell Targ. Russell is one of the founders of the discipline of Remote Viewing. He conducted research in that field beginning in the 1970s at SRI International in Menlo Park, California. He is the author of numerous books including *Limitless Mind: A Guide to Remote Viewing and Transformation of Consciousness*, *The Reality of ESP: A Physicist's Proof of Psychic Abilities*, and the classic, *Mind-Reach: Scientists Look at Psychic Abilities*, written with his partner Hal Puthoff. Russell produced the documentary *Third Eye Spies*, and his newest book is also called *Third Eye Spies: Learn Remote Viewing from the Masters*. Russell recently turned 89 years old. He lives in Palo Alto, California, and now I'll switch over to the internet video. Welcome, Russell. What a pleasure to be with you again.

RT: I'm very happy to be with you to talk about my favorite subject about looking into the distance and looking into the future.

JM: I know you've been doing a lot of work with your dreams, Russell. Maybe for starters you could share with our viewers what your approach is in terms of capturing precognitive events in your dreams.

RT: Capturing precognitive dreams is a lot like remote viewing where you tell people to try and clear their minds before they go into the session. With precognitive dreams, my experience is that most people have had precognitive dreams. In fact, most people's first contact with psychic abilities is a precognitive dream. But if you're going to use a precognitive dream you have to be able to get rid of your anxiety dreams, your wish fulfillment dreams, your dreams cluttered up from the previous day's residue, and look for dreams which are of unique characterization, very crisp, very unusual, bizarre. If you're having a dream that's very startling.... Basically, if you dream about failing a math test and you haven't studied the math test, we would not consider that precognitive. You're looking for a dream which is totally free of your previous day's residue and unusually clear and bizarre in its character.



For the past half year I've been following that protocol with my wife Patricia. I do not write down my dreams, sorry to say, but I have a lot of dreams and I've been eager to separate the true precognitive dreams from the annoying regular dreams. My plan is that I get credit in the "big book" for a precognitive dream if I tell my wife about the dream before it occurs. So, if I have a precognitive dream or a dream I think is precog-



nitive, I'll wake up and I'll say, "Is it based on the the check that I wrote yesterday or the dinner that I had last night, or, is this really free of my usual bellyaches and had nothing to do with my ordinary life and is crystal clear?"

With this protocol I make a certain number of Type I errors, that is, I have dreams which turn out to be precognitive but I don't tell Patty about them because they don't meet my protocol as I said it. A Type II error would be telling her about a dream which doesn't come to pass, and that would be very bad. This is like remote viewing. We can skip a couple of pretty good remote viewings that aren't right, but we're very averse to any kind of errors. So, the past half year I have not told Patty about any dream which failed to come true. We want to avoid announcing precognitive dreams which are not really going to come true.

This is like when I was at Lockheed [Martin]. We were looking for a wind shear using lasers. It was very important never to fail to announce the wind shear that a plane is going to run into and crash, as a Type I error. You don't want any of those. It's not good if you announce the wind shear and it doesn't occur. That's bad for your publicity, but nobody gets killed. In my work with Patricia I'm willing to miss an occasional hot dream that comes true but I'm very eager not to damage my credibility with my wife by saying, "I had this fabulous dream, let me tell you about it," and nothing happens. In the past half year I have never told her about a dream that failed to occur.

JM: How good are you at remembering your dreams since you don't write them down?

RT: I'm excellent at remembering dreams in great detail. When I wake up and have a dream I can tell



you on and on and on about what happened, who they were, what they wore.

JM: Were you always good at remembering your dreams like this?

RT: Yeah, I've always been good at remembering dreams. It's only, I would say, the past half year that I've had very sharp precognitive dreams. Some dreams, which we may get to at the end, are very complicated dreams. You have to wait 15 minutes before you realize that you're sort of caught up in a spider's web of weird dreams that are manifesting one bit at a time, but we're not gonna do that tonight.

The thing that I want to emphasize is that from our work at SRI¹ and the work at Princeton most psychical researchers are now convinced that precognition is as strong and reliable a phenomenon as remote viewing into the distance. Occasionally, working with army volunteers who are totally unfamiliar with remote viewing or psychic or any of that stuff, and we were picking out the people who were going to take part in the army ESP program at Fort Meade, which became the Star Gate program. Some of these people had not a clue what I was asking them to do. They'd say, "I have no idea

¹ Stanford Research Institute





where they're hiding." I'd say, "I know that, but why don't we just do it this way. Your boss has gone to hide somewhere with Hal. I have no idea where it could be at all, but we will all meet there in a half hour, you and me and Hal and your boss. We will all meet there. I just want you to quiet your mind and tell me about the surprising images that appear in your awareness pertaining to where we're going to be in a half hour. We don't know where it is but we will be someplace. Tell me what is the surprising image that shows up." I would say that works a hundred percent of the time in my experience.

JM: You seem particularly gifted as a catalyst for psychic functioning. I know as a researcher you have a track record that's almost unparalleled in the field of parapsychology. As we've discussed in several of our previous interviews, I think there's something about you, Russell, and your particular charisma that's a factor. Some of our viewers will probably wish to emulate the technique that you're using. If people have a difficult time remembering their dreams, and frankly I'm such a person, what advice would you give?

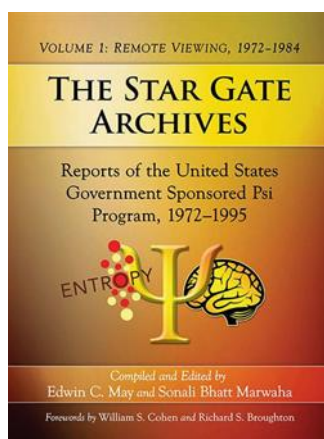
RT: Mainly, you want to separate out your residue of the previous day,

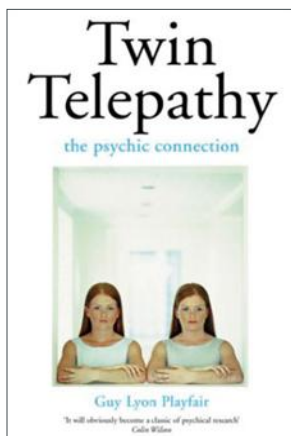
which really clutters up your dream, and you want to separate out your wish fulfillment, which makes up the other portion of people's usual dreams. You dream about what you would like to be, where you would like to go, and you have to separate those out from the surprising bizarre characteristics. I don't know if I'm unusually good at that. Many people write down their dreams and have whole books full of dreams, many psychologists and many ESP researchers. I'm not one of those because I'm not that kind of researcher. It's just recently that I got particularly interested in precognition.

But my idea, in a nutshell and which we'll come back to, is that in precognition, by and large, your sleeping brain is getting a signal from your awake brain that's having an experience. If I have a dream of a naked person in a store window, and I wake up and I can see that naked person in the window, I now expect that sometime in the next day or next hour I'm going to see that picture on my [computer] screen or I'm going to be there [in person], so that my wide awake brain at ten o'clock is in communication with the sleeping brain. I would like to say that they're entangled, because that's a very current way of describing them. Three people just got Nobel Prizes for showing that things are

indeed entangled, but I don't know if the brains are quantum mechanically entangled.

Guy Playfair wrote a book about the shared experience of twins, *Twin Telepathy*, a very interesting book. He said, "The thing that made me want to write this book is that in London a man was shot dead on the street corner, and a mile away his brother fell to the pavement." He had a whole book of events





like that. The brother, of course, wasn't shot and didn't hear the shot. They were separated by a mile. But he has a whole book full of events where twin A has usually some

shocking experience and twin B experiences it or gets sick at the same time or has a pain at the same time. It's crystal clear that these twins are entangled.

There's an American book about twin studies in Minneapolis, the Twin Cities, where they were bringing people from all over that neighborhood. The famous one that even made it to *Scientific American*, were two brothers named James who were identical twins but separated at birth. For religious reasons, they had to go to different places. But as they grew up it eventually came to pass that both of them became firemen, both of them married women named Linda, whom they then divorced and married women named Mary, and they then showed up at the university wearing the same blue chambray shirt, steel rimmed glasses, and happy to talk about their career as firemen. I have to assume that these two guys were entangled in some way. I'm just telling you what I remember from this whole article full of things that they did in common, surprising everybody enough to make it into *Scientific American*.

Playfair's book is full of events like that. The twins who had not seen each other for decades show up wearing the same dress from the same store. With the current vocabulary of quantum mechanics, I would say that their consciousness is entangled. You don't have to use that fraught word but it's the idea, just as the identical twins show,



that they are somehow strongly connected. My hypothesis here is that your waking brain and your sleeping brain are entangled the same way as the brains of the twins. That's my going-in hypothesis. Does that make any sense to you?

JM: It seems as if the similarity of the physical DNA, or even other features of the physical structure of the brain, has something to do with the possibility of telepathic communication, or as you suggest, possibly entanglement. Naturally, what could be more similar than one's brain in the present and one's brain at some future time. It makes sense that they would be entangled. But then the question is, why this particular time? Possibly, the events that we precognize in our dreams may have some significant emotional meaning. A Jungian interpretation would suggest that when a synchronicity occurs—and this could be viewed as a synchronicity—that there's something deeper behind it.

RT: I had a dream about the Esalen Institute where I had lectured for almost 40 years on psychic stuff. I would do weekend workshops. Finally in 2012, since I don't know what's happening, as a scientist I began to feel embarrassed about the lectures. It's like doing magic. I could demonstrate this stuff, show them how remote viewing works, but I had nothing to say about the mechanism. I got tired of displaying my ignorance year after year. So, I said





a whole group of people sitting in a circle at Esalen including myself, five minutes after I told Patricia that's what I had in my dream. That's the world I'm currently living in.

JM: I believe Jeffrey Kripal is chairman of the board of Esalen right now.

goodbye to Mike Murphy and had not been there for almost 20 years.

Then I had a dream about being in the Big House, which is a large community building where we would all sit together in a circle, very pleasant, all scientists or psychic researchers in this very comfortable place on the hillside above the Pacific Ocean, lovely, wonderful vibrations. I hadn't been there, and I had a dream that I wanted to be with my friends again but I couldn't afford the money to cross the river. It was sort of like you were locked out of heaven or something. I told Patty about this and she said, "If you want to go to Esalen, we can afford to go to Esalen. It's pretty expensive but we can do that for a weekend if you want to." We let it go because I'm not that eager to go to Esalen, it's a bit of a long drive, and so forth.

So, I come into this room where I am now, with my cup of coffee as I do every day, turn on my computer and see what's there. I had an email from Jeffrey Kripal, the professor of religion at Rice University, a pretty good friend of mine. I said, "Oh, what does Jeffrey have to say?" I open his message to me and a film starts rolling, opening up with a group of people sitting in the Big House, including me. So, I pushed the button on my screen and the first thing I saw was

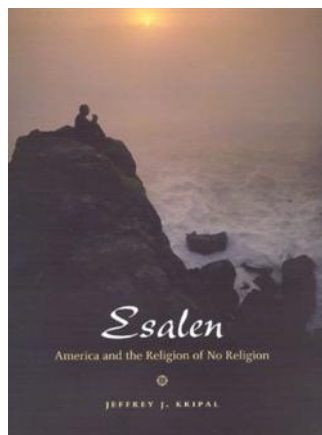
RT: He wrote a book about Esalen and featured things that I had done there and teaching I had done at Esalen, so I made it into his book.

JM: But that's a very direct example, five minutes into the future of an unusual event. It was so unusual that you made a point of telling Patty about it, which in your case is a very important criterion, otherwise it wouldn't have counted.

RT: That's right. I loved Esalen. It had a big emotional meaning for me. It was not a wish fulfillment dream. I wasn't longing to be at Esalen, or maybe in my subconscious I was. In a similar kind of dream, I had a dream in which a Marklin electric train was running in a circle around my living room. As a child, I was an aficionado of trains. I had lots of trains in my life, but I never happened to own a Marklin.

The Marklin trains are interesting because they're very square backed, like the elevated trains in Chicago. I told Patty I had a dream about electric toy trains running around our living room. She said, "Well, that's interesting, you've never had trains in this house as far as I know." I've been in the house for 50 years and never had any trains.

So, I took my coffee, turned on *The New York Times* and the front



Train on elevated tracks at The Loop,
Chicago City Center



page story for some reason was the rebuilding of the elevated trains in downtown Chicago, right above my father's book shop on Dearborn Street. They show a very crisp picture of the train running in a circle around downtown Chicago, an area that's called The Loop. That had all sorts of hooks for me: connected to my father, connected to where I grew up in Chicago; I rode the elevated trains all the time and it was related to trains that I sort of hankered after but never owned, namely these fancy German trains. But again, it couldn't have been more than 20 minutes after I woke up, told Patty about the trains running around our house, that I got to see that on my screen.

JM: I suppose that if—which I'm not—but, if I were to take a critical attitude towards this experiment, I might say, well, it could be that once you've had the dream and you discover that it's so unusual, now you're on the lookout to find something in your environment to match the dream. I think this is a very interesting experiment or experience that you're having, but I imagine you would agree that it's not ready for publication yet in the IEEE journal.²

RT: That's right, because we don't know what's going on. But the connection is usually very sharp.

JM: In the last six months, how many of these successful precognitive dreams would you say there have been?

RT: I've sent you four, and I would say there are two others that are in a way too elaborate to go into.

[In one] great dream, I dreamt that I robbed a bank and that came to pass.

JM: It came to pass that you robbed a bank?

RT: In a nutshell, [in the dream] I stole a faceplate off the wall in my safety deposit box and I then had to run all over San Francisco trying to scrub the fingerprints off. I was going to throw it into the bay, near the Bay Bridge, and I was afraid that someone would see me. I came home and under the sink I looked for Windex. I looked for every solvent I could imagine to try and scrub my fingerprints off this shiny thing. It was really a very long and elaborate search for a solvent to clean it up. I told Patty about that and she thought that was pretty strange.

About 20 minutes later I got a package in the mail which was a glass screen cover for my telephone. I did order it but I've never seen such a thing. They say, before you open this, read the instructions. There were three different solvents in little containers and three different scouring cloths. Because of my bad vision this is not a good job for me, but I gave it all to this thing. That led Patty to a half hour worth of scouring fingerprints off of this thing in a kind of fearful paranoid way to make sure every crumb, every fingerprint has got to be scoured off with the solvents. So, I have to assume that the dream about the solvents was stimulated

2 Institute of Electrical and Electronics Engineers Journal

by this crazy activity over the solvents because the activity was stressful for me. I don't see well enough to scour fingerprints off a glass. I'm sure the stress and all the solvent business stimulated the crazy dream because, in fact, I did not steal anything from my bank. The thing that I dreamt about stealing, the shiny brass plate, was exactly the size as you can imagine of the cover plate of a telephone. That's what dreams are made of. I know that it's very boring to hear people tell about last night's acid trip so I hope that this is not like this. I hope there's more reality.

JM: The advantage of talking about acid trips and talking about precognitive dreams is that it's not just about you and what's going on inside of your mind, for our viewers this is a possibility for anybody watching this video. I don't think it's as if you have exclusive access to precognitive information.

RT: I think what's interesting about these dreams... I have a book now that's written from the future. I'm telling you, not about my crazy acid trip where I was making love to a snowman, but in this case I have a dream that I actually tell somebody about

in detail and then it occurs. That's what we usually require in a scientific experiment.

Now, the pumpkin dream is my favorite and you'll see why that is. All of these are very vivid dreams—I had a dream where I was with my wife Patricia and she was dragging a huge pig on a leash down the street. She had a huge gray pig that she was dragging down the street. As you've caught on now, that's probably a candidate for a possible precognitive dream. I loved it because it was such a weird, peculiar, out-of-context dream.

I went shuffling in my pajamas—Patti is always up before me, sitting with the coffee and with the TV out over her head. I said, "I had this amazing dream about you dragging a huge pig." She said, "Well, if you look at the TV screen right over my head you'll see there was this huge pumpkin in the back of a truck right." I play the part of Mr. Magoo in this. I said, "Oh yeah, I see that huge pig with his tail sticking out. She laughed because it was not a pig at all, it was a one-ton pumpkin that just won a fair. It was a large one-ton pumpkin with the stalk of the pumpkin sticking out the back. If you realize that Targ does not see very well, especially without his glasses at seven o'clock in the morning, Patti could tease me and say, "Yes, there's your pig," but actually it was a pumpkin that had just won a pumpkin prize.

The reason that I think that's a hot event for me is it shows that my dream is caused by what I apprehend more than what was really there. There was not a pig for me to see, but because of my bad vision and my wife's joke I was perfectly ready to accept that there was a pig in the truck but it was really a pumpkin. When I had the dream I did not dream about a Halloween pumpkin, I dreamt about the pig that I imagined I saw on the back of the truck. I thought that it's very circumstantial that



The large prize-winning pumpkin

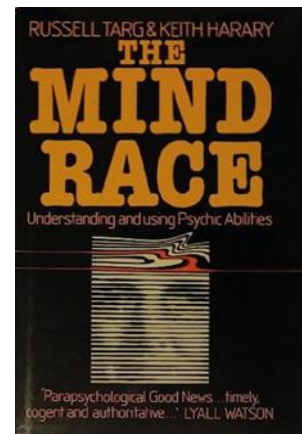
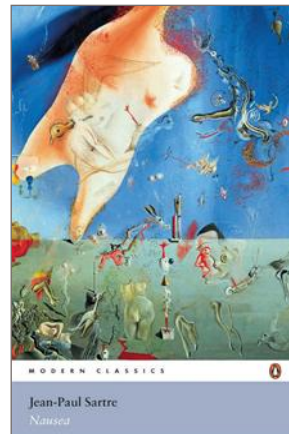
the dream is in fact caused by what I see or think that I see.

JM: Would you say that in your dream you were looking at the pig from the rear end seeing the tail stick out the way it appears in this image of the pumpkin?

RT: No, I would not. In the dream she was dragging it like a big dog down the street. But it looked like a big pig. My apprehension is that she was dragging a pig. When you show the image you'll see that it looks like a pig or a pumpkin depending on what your apprehension is. Anyway because of the misapprehension, I thought that was a particularly good example for me showing that I'm not dreaming about what was out there but I'm dreaming about what I think that I see.

The one that I think is the best and most interesting—because often these things show up in *The New York Times*—I had a dream about looking at a full page of *The New York Times* in print, which of course I can't without my bifocals, and certainly, people almost never read anything in a dream. But it was being narrated to me that this is a long story about a famous European Impressionist “something.” When I woke up I had the idea that this might be my favorite existentialist, Jean-Paul Sartre. Sartre occupies a sizable place in my cognition.

When I woke up, I thought this might be an article about Sartre, but I didn't tell Patty that. I said, “I had a dream about a French Impressionist whose picture appears in *The New York Times*, and I feel very confident that he's really going to be there. So, instead of just having my story appear, I want you to come in and share the experience with me.” So, Patty and I sat together, I opened *The New York Times*, hit the button to show the pic-



ture, and there was a full page picture of Pablo Picasso filling the page. Not only did I have the idea that it was indeed a European Impressionist but I was so confident that I was willing to call Patty to share the experience of seeing it pop up while I pressed the button. That demonstration of confidence makes me feel that I'm really making some progress with regard to the signal-to-noise ratio of a future event.

You've got to remember, all of these stories that I'm telling you about were things that manifested in my life but first appeared in a dream of the future. All of these things that I'm seeing—Pablo Picasso in the *Times*—was half an hour before he appeared in my life. I think it's really increasingly evident now that the future is available.

JM: The future is available. That is a very interesting way of looking at life. We often imagine ourselves living along one timeline from birth to death as we grow older, punctuated by certain events like marriage and other celebrations, vacations and so forth. It suggests that we're living in more than one dimension of time.

RT: Oh, definitely. We definitely misapprehend the whole nature of what's going on. You recall, the high point of my ESP career after leaving SRI was forecasting changes in the silver commodity market. I didn't do the forecasting, of course, but I

set the stage using Stephan Schwartz's scheme of associative remote viewing. We know the person [viewer] can't read the numbers on the big board in New York. He can't see what silver is going to do. I couldn't say, "Look at the big board in New York and tell me what's going to be there." But, we can make an association where the broker has a job of deciding silver can go up or silver can go down, can go up a little, can go down a lot. He has to choose four objects each Monday. He would choose an object that corresponds to up a little, up a lot, down a little, or down a lot, and it's a random association.

For example, he might say, this week if it goes up a lot, I'll show you the coffee cup. If it goes up a little, I'll show you the flowers. If it goes down a little, I'll show you my Swiss Army knife. If it goes down a lot, I'll show you my leftover pancake. Now, those objects, of course, have nothing to do with up or down, a little or a lot. Then I would sit with my friend Keith Harary, who is a prodigiously excellent psychic, lifelong psychic, and he agreed to take part in this experiment.

So, on a typical Monday, Harary and I are sitting at my dining room table. I say, "Okay, Keith, here we are. We don't talk about silver at all. We're not forecasting anything." All Harary is asked to do by me is, "Quiet your mind and tell me, I'm going to put something in your hand next Friday, and I'd like you to tell me now what you experience. I'm going to find an interesting, unusual object, and I'll put it right in your hand, right here, right at my table. Tell me what surprising images come to your mind. What shows up regarding what I'm going to hand you next Friday?"

Keith might say, "You have something round and kind of floppy, and it has a bad smell. I don't really like this object." I would say, "That's a terrific description, very unique. I think that's so unique

that you can go now, and I'll see you next Friday." So, I called a broker, and I said, "What have you got, John?" He said, "I've got my Swiss Army knife, and I got a cup of coffee, I got some flowers, and I've got my leftover pancake." I said, "Tell me about your leftover pancake." He said, "It was a regular pancake, leftover, round and floppy. Based on the four objects that we had available, your friend Harary described the pancake much more clearly than any of the other four objects, obviously, and it's clear enough, so I'm willing to go ahead."

Based on the fact that Harary described the pancake very clearly, we would sell \$20,000 worth of silver into what happened to be a rising market. The market went down that day, and we made our biggest hit of the series of nine trials, selling silver against the Hunt Brothers, based on the fact that Harary saw a pancake instead of a coffee cup. We did that nine weeks in a row. Harary described the correct object nine out of nine times, and our broker John exercised that forecast seven out of the nine times. Two of the nine, Harary's forecast, although correct, deviated so much from what the experienced broker wanted to do. We're putting \$50,000–\$60,000 worth of cash into the market from an investor, and the broker has some feelings of responsibility that he really doesn't want to make a stupid investment based on a pancake, because they don't have anything to tell his investor of why he lost \$50,000 on this trial. So, we had nine forecasts all correct, seven investments in the market all correct, and we made a quarter million dollars based on Harary's precognitive assessment of what he was going to have in his hand the next Friday.

JM: That's excellent evidence for precognition. I know that experiment was done back in the 1980s, some almost 40 years ago, Russell.



RT: 1982.

JM: More than 40 years ago. Looking back over the last four decades, there have been many other efforts to replicate what you've done, some successful, some not, but do you have any feelings about the use of precognition in that way to make money?

RT: There's a group you know, the International Remote Viewing Association, IRVA, which is not a research organization, but they are an application. They are helping police find missing children in kidnap cases, and making money in the market. Many of the IRVA people are using this associated remote viewing scheme to forecast sporting events, which gives you a chance to double your money. If your odds of being correct are pretty good odds, then forecasting sporting events, if you do it correctly, you'll double your money. There are quite a number of people who claim to be making a living doing this now.

JM: I'm under the impression that the really successful ones don't like to talk about it too much.

RT: Not publicly. People are willing to tell me what they're doing, because they feel that they're happy that the ARV scheme invented by Schwartz and the fact that I made a ton of money forecasting gave some reality to this particular event.

JM: Of course, it's well known at this point that there was a subsequent trial where, if I recall correctly, you lost nine times in a row.

RT: The investor wanted to do this twice a week instead of once a week. "We've cornered the silver market, we're going to make a fortune." Doing it



twice a week instead of once a week means that the viewer does not get feedback for trial one until he's done trial two. We think that feedback is very important, and we had deprived the viewer of his feedback, because that's what the investor wanted to do. The other thing we're doing is we're having me do the judging, and I would do the judging from a tape recording left on my telephone. I had no credibility for being a judge at all, and I misjudged the first trial. Remote viewing judging requires skill.

In a nutshell, on the first trial, which I failed to judge, Harary said, "I think there's a zoo, I can smell the zoo, I see the animals," blah, blah, blah. Then he said, "No, it's not the zoo, it's an entertainment thing where you ride little cars around in a circle." That was the end of his recording. It turned out that one of the possibilities was a zoo, the other was a game where you can ride your car around in a circle. He had described two possible targets excellently. In our general view, in the case of ties, you choose the first one he described. That was not the right thing to do. It was the second thing he described. Harary was very angry about that, because he said to me, "If you listen to the tape, when I'm done with the zoo, I say clearly, this is not the target. The target is actually this riding game. If you were listening to me, you would have been correct." And that's all true. So, we decided that I'm not a good judge, this is not a good protocol, and we dropped the experiment.



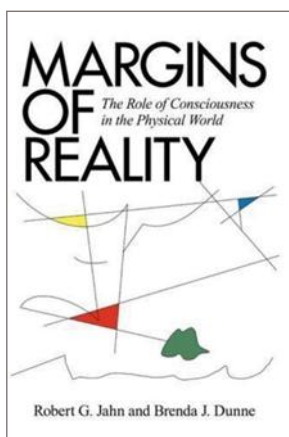


JM: I guess it's fair to say that if someone wishes to engage in this kind of work to make money, they need to really treat it as a professional project because it's a very delicate process.

RT: That's right. Our protocol was excellent. We know that feedback is very important. We dropped the feedback because that's what the investor wanted to do. We had the judging done by somebody who doesn't know anything about judging, which is me in this case. We screwed up the experiment in a number of ways, and it failed. But since then, a number of people have done this exact thing, and appear to be able to make money.

JM: I wanted to refer to the work at Princeton that you alluded to before we began the program where they did a lot of remote viewing exercises—experiments—and determined that the precognitive remote viewing worked just as well as real-time.

RT: They published on one piece of paper all the data for 334 trials over a period of 20 years, significant at 10 minus 11th. Looking



into the future is no more difficult than looking into the distance.

JM: The real question, and I guess we probably don't have a good answer yet, is radio signals, for example, fall off with distance. Does remote viewing fall off as the distance becomes really great, or in time as well does it fall off?

RT: There's no evidence that remote viewing falls off with distance. No evidence at all. For example, one of the last things they did with Ingo Swann, who was our great remote viewer who invented the idea of remote viewing. We had a contract from NASA to test people's ability to learn with the ESP game. One day our contract monitor from NASA came to visit us, look at the game, see are people really learning, which they were, and he turned to Ingo and said, "We're about to send Pioneer 2 to Jupiter. Would you like to take a look at Jupiter and tell us now whether we're gonna find anything new that people haven't seen before? Could you do that, Ingo?" He goes, "Yeah, I could do that. Give me a pencil and paper and I'll make you a drawing."

He made a drawing and said, "Basically, what's new about Jupiter is it has a couple of very large rings all the way around the planet, and I don't believe anybody's ever seen large rings around Jupiter." Our friend, the administrator, said, "Aren't you thinking of Saturn?" Ingo says, "I spent my entire life looking at the solar system. You have to believe I can tell the difference between Jupiter and Saturn."

Seven months later, the spacecraft got to Jupiter. In fact, the one thing it had to announce that was new is that there were a couple of very large rings around Jupiter. Jupiter is 500 million miles away, and the reason that's important is that



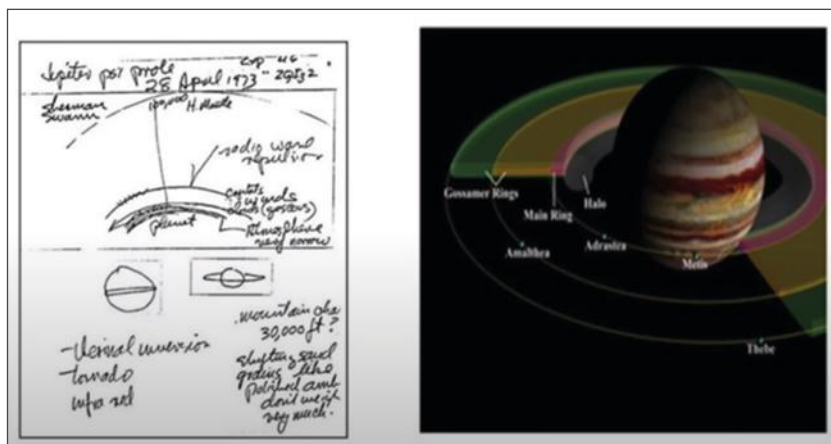
Ingo Swann's drawing of a ring around Jupiter 500 million miles away, eight months before the Pioneer spacecraft took the first pictures in 1973.

it took Ingo zero time to focus the attention on Jupiter and describe what was there. Now, 500 million miles away means that it's more than 40 light minutes away. Assuming he was actually using a physical property to look at Jupiter, it would have taken him 40 minutes to get any kind of electromagnetic signal from Jupiter to him. The important thing about this experiment, which I believe nobody has ever talked about, is that Ingo did a remote viewing faster than the speed of light.

JM: It would certainly make sense if we can look into the future, and into the past as well—I know you have research pointing in that direction—then the speed of light becomes somewhat irrelevant.

RT: Well, quantum physicists are very upset. All quantum physicists agree that you can't use quantum physics to send messages because they observe correctly that if you can send messages with quantum physics, the messages get transmitted faster than the speed of light or instantaneously. As a true holy cow within modern physics, you can't do anything faster than the speed of light. Needless to say, it's equally forbidden to look into the future. But the prima facie evidence of faster than the speed of light is particularly upsetting. All of these things where you have one guy entangled with another one sending him messages about the future is a big problem for modern physics.

Elizabeth Rauscher and I had a model for how that works. Elizabeth Rauscher, the physics professor at Berkeley, who died about a year ago. This model said that the space-time we live in is actually

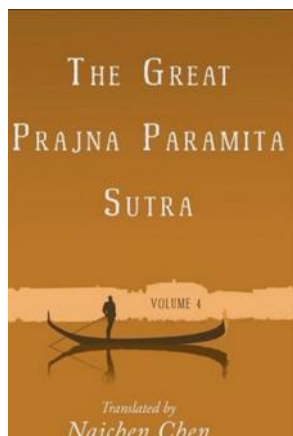


a complex space-time made up of real parts and imaginary parts. The consequence of that is that there will always be a trajectory from where you are to any other point in space-time. Because of the fact that you have real parts and imaginary parts, there will always be a trajectory of zero distance between you and the distant place.

First of all, the good news is that it does not generate any bad physics. You're not violating Maxwell's equations or relativity theory because nothing is going a priori faster than the speed of light, because you're following a path where there is no distance. There will always be a path where there is no distance. Basically, it's like you have a right triangle where one of the sides is imaginary, where $x^2 + y^2$ will give you a negative side and the distance will turn out to be zero. It is nothing more than the Pythagorean theorem that allows the distance to go to zero.

JM: That makes perfect sense mathematically, Russell. It also suggests—and I know you're a deep student of Buddhism and various forms of meditation—it also suggests, if the distance between me and any other point in the universe is zero, that in some sense we are one with everything.

RT: The Buddha said, again and again, that there is no separation in consciousness. I don't know that he said there's no separation in anything. The



idea of no separation in consciousness is in the Prajna Paramita, which is his writings. It's clear that as far as he's concerned about human beings, human beings are not separated from

one another. That's a clear pronouncement, and that would take us back to where we began with the identical twins who essentially have a shared consciousness or a shared brain. I think everybody should read Guy Playfair's book, *Twin Telepathy*. Absolutely fascinating book. Playfair, the trustworthy English parapsychologist.

JM: I would agree. That book, and in fact anything by Guy Lyon Playfair is worth reading. Well, Russell, I want to thank you once again very much for being with me. I think that this is our sixteenth interview, as a matter of fact. I hope we can do many more.

RT: Thank you very much for the opportunity. I appreciate your excellent interviewing. Thank you, Jeffrey.

JM: For those of you watching or listening, thank you for being with us. You are the reason that we are here.

Russell Targ: Precognitive Dreaming

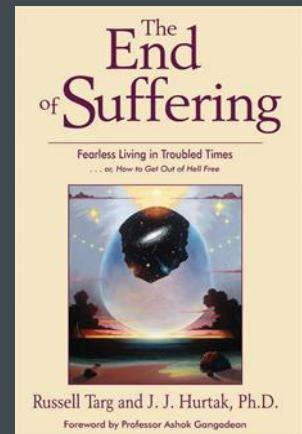
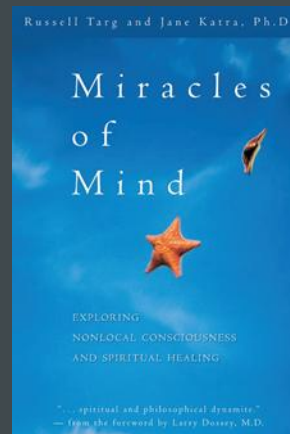
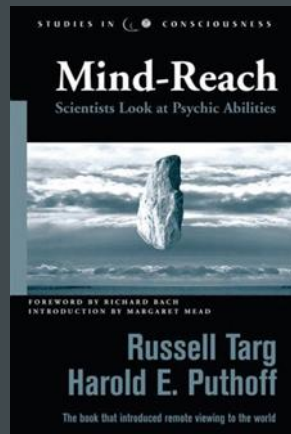
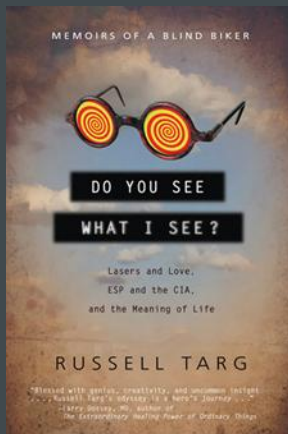
Russell Targ & Onyx, 2012



© New Thinking Allowed Foundation
Supporting Conversations on the Leading Edge of Knowledge
and Discovery with Psychologist Jeffrey Mishlove



More books from Russell Targ



More interviews with Russell Targ

Nov 12, 2018

Third Eye Spies
New Thinking Allowed

<https://youtu.be/k9AsG1iNAyc>

Nov 26, 2018

Mind and Matter
New Thinking Allowed

<https://youtu.be/AEAGsaLADig>

Oct 16, 2019

The Strength and Reliability of Remote Viewing
New Thinking Allowed

<https://youtu.be/51tCh0-1AjU>

Jan 31, 2022

Magic and Psi
New Thinking Allowed

<https://youtu.be/SfVG4a5hMEg>

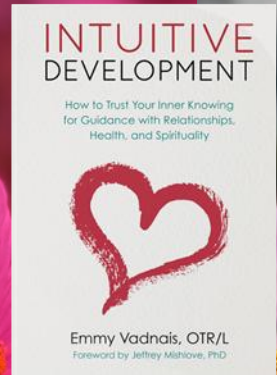


INTUITIVE DEVELOPMENT



How to Trust Your Inner Knowing

EMMY VADNAIS



Now available as a self-paced class:
www.emmyvadnais.com



MKADVISORS.ORG

A New Level of ESP Application

REMOTE VIEWING ASSISTED R&D

MK Advisors is embarking on a **groundbreaking research project to shape the future** of energy, technology, and economic development. MKA provides strategic guidance and subject matter expertise to government agencies, cities, militaries, corporations, and NGOs, ensuring the effective adoption of advanced technologies during the energy transition.



MKADVISORS



Next recruitment phase for remote viewers
(Minimum requirements: Intermediate level)
starts in March 2024. Applications welcome via email
to: Jana Rogge, head of RV R&D
jrogge@mkadvisors.org





www.nancitrivellato.com



Nanci Trivellato

Nanci Trivellato, MSc. in Research Methods in Psychology, is a pioneering consciousness researcher, author, and educator. Born in Brazil, she transitioned from a corporate career to explore the extraordinary realms of consciousness after experiencing personal out-of-body phenomena. With a Master's Degree in Research Methods in Psychology, she co-founded the International Academy of Consciousness and the Institute of Applied Consciousness Technologies.

Fluent in English, Spanish, and Portuguese, Nanci has shared her insights globally through lectures and workshops on five continents. Her leadership includes founding the *Journal of Consciousness* and receiving the IAC Global Award for Contributions to Consciousness Science in 2010. Her influential book, *Vibrational State and Energy Resonance*, explores the VELO technique.

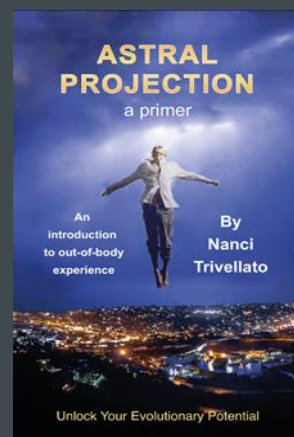
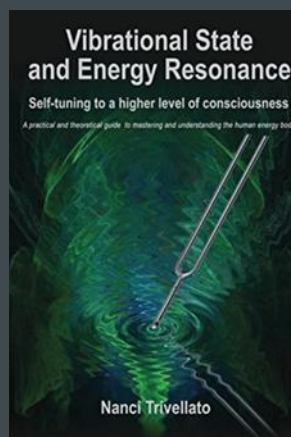
She has made significant contributions to the exploration of consciousness and the mind-body relationship, often delving into topics such as out-of-body experiences (OBEs), near-death experiences (NDEs), and psychokinesis.

Trivellato has been actively involved in promoting a scientific and multidisciplinary approach to the study of consciousness, blending traditional research methodologies with a broader exploration of the mind's potential. Her work often

bridges the gap between conventional science and the exploration of phenomena that challenge our understanding of the nature of consciousness.

Nanci's current research focuses on subtle energy sensitivity and psychic phenomena in children, aiming to provide crucial information for parents. Her work has garnered international media attention and was featured on Gaia TV's *Beyond Belief* in 2023.

In her TEDx talk, "How Out-of-Body Experiences Could Transform Yourself and Society," Nanci Trivellato provides profound insights into her research and teachings, offering a glimpse into the transformative potential of out-of-body experiences for individuals and society at large.





Original video interview on www.newthinkingallowed.org

Published to YouTube on June 21, 2023

OUT-OF-BODY EXPERIENCE

JM: Hello and welcome, I'm Jeffrey Mishlove. Our topic today is out-of-body experience. I'm very honored to be here in the studio in Albuquerque with Nanci Trivellato. Nanci is the co-founder with Wagner Alegretti of the International Academy of Consciousness. They have a beautiful campus located in Portugal. Originally, Nanci is from Brazil. She is the author of *Astral Projection, A Primer: An Introduction to Out-of-Body Experience*, and also, *Vibrational State and Energy Resonance*. Welcome, Nanci.

NT: Thank you so much for having me. I'm so glad with your nice introduction, and it's a pleasure for me to be here.

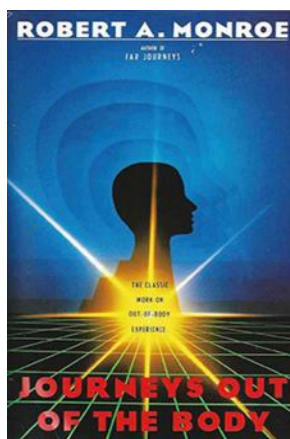
JM: It's an honor for me to be with you. I know you've been teaching this material all over the world for over 30 years. You've set up an international organization with centers in many different countries. I've been interested in out-of-body experiences since the 1970s when I first met Robert Monroe and interviewed him, but I've never had an out-of-body experience. I understand in your case they began naturally when you were a child.

NT: It did, and that's what made me so interested in researching out-of-body experience. When I started researching it, I noticed it was not

so simple to do. One of the experiences that I had when I was a child—and that is what stayed in my mind—is that often I would feel myself floating or outside the body. It was very remarkable, because sometimes I would look at the bed, and there was my body, and I was five, maybe, so I would think, "What's going on? I should be dreaming. I should be sleeping. I cannot be awake," because it was very vivid. I slept in a room at the time with four sisters, so I could look around and see all of them lying in bed, and me there awake.

But there was once, Jeff, I'm not exactly sure my age, but I think it was around seven or eight years old. I am from a very small town, Jacutinga is the name. It's in the state of Minas Gerais in Brazil, but at that time it was such a small city. There were some things that I remember today, and it was so funny. When people would pass away in the city, they would go to the church, [with] the priest there, and would [say], "Such and such person just passed," and the whole city would know. It was that small. We would know everyone there. But, there was no hospital, [people] had never been to a hospital. Just kids, happy playing. I've never seen anybody ill.

But then once, Jeff, an uncle of mine had to go to a surgery, who I didn't even know was ill at all. He had a bladder problem that I came to



know later. I was very fond of him, maybe because of that, but on one specific night I had one of these experiences that I never paid much attention to. I would wake up and not think of them. But on that night I ended up in the hospital in São Paulo, of course a huge city.

JM: Out of your body?

NT: Out of my body. So for me, it was like just a continuation of my day, but when I noticed I was there and all those huge aisles, and I entered a room and I could not understand what place that was—I've never seen a skyscraper before, we didn't have a TV at home, we were from a very humble family. Then I saw my uncle lying in bed breathing with the help of some oxygen in his nostrils and he had something injected in his vein. But the most remarkable thing to me is that he had some sort of drain that would go to a glass jar or something like this on the floor—that's what I remember—but that impressed me, because sometimes it would drip some reddish liquid, like blood. That's when I asked, "Where am I? What is he doing here? What's going on?", and I just returned to my body. I don't even remember returning to my body, but I remember waking up remembering that.

Then, when my uncle and aunt came back from São Paulo, I asked my aunt, "Look, why was he in such and such place?" She was afraid, actually—"What's going on with this child?"—and was she just, "No," change the subject. That stood in my mind, but I always wanted to understand what today I call consciousness. I've never been a very religious person. I was raised Catholic, but I would barely go to the church or anything like that, which I guess was helpful. It let me look at the phenomena without a religious standpoint, so more neu-



tral, I would say. I remember later thinking, "I want to understand how we grow inside." That's how I would explain it as a child. I want to grow inside. And I thought, Jeff, [that] psychology would give me that. I pursued to study psychology, but, needless to say, psychology does not teach us that, right?

JM: No, but it's an obvious first thing that any young person would want to look into. Psychology *should* teach it.

NT: Should, yes.

JM: But it doesn't.

NT: It doesn't. Hopefully nowadays some areas kind of touch a little bit on the topic of spirituality. I'm going to say something strange, perhaps. I don't very much like the expression "spirituality," and I'll tell you why. When we say spirituality—"that a person is into studying spirituality"—it's almost as if we are studying something alien, that is separate. We want to exercise our spirituality, our spiritual awareness. I love it, but it puts, I think, the idea of the spirit world as a separate thing from this world. I'd rather so much to call it a multi-dimensional reality, because you and I, we are here, and ideally both of us should be able to perceive all of the energies around [us], our chakras, how our en-



ergy interacts, and how we are, in a way, connected to this spiritual reality as people call it, but it's all one thing.

My effort in this life has been so much to show that these phenomena are natural. We need to understand them. In the same way we want to understand a tornado and to be able to explain it, we want to understand all of the different phenomena that we see in physics, for example. Why not study, with the same seriousness, this multi-dimensional reality? Why are some people so sensitive—they can pick up thoughts, presences and things—and for others, that's not so important? Why can some perceive energy and be so balanced, even though they have these subtle perceptions?

For some people, it can be so daunting. I know people that don't like to go out because of this sensitivity. I see that the idea would be that we would study this as multi-dimensional reality. It's a different type of perception, I would say, of our world, rather than, "I'm physical, and then when I leave my body, I am there in the spirit world." There is a connection between all of this, and I think out-of-body experience is a bridge for us to understand that. Does it make sense to you?

JM: You began having these experiences as a young child, five years old or so, the experience of visiting a major metropolitan city that you had, I presume, never been to?

NT: Never been to, no. The first time I went there was ten years later from my experience.

JM: Have these experiences been ongoing on a regular basis since the age of five?

NT: Not really. I had many of them at a younger age. Now, I do have them, of course, but not as many as before. Perhaps until my 13-14th [year], oh, it was so easy for me, so easy that sometimes I would think I had a very serious illness, and I would, in my mind, fantasize how my parents and my family would suffer so much when I would die. If I wanted, for example, to detach my arm I would just concentrate and I would feel my arm here [elevated] and control it, but if I look down my physical arm was here. It was that easy for me. Oh, no, not nowadays. I guess life stress [or] traveling too much. It's been 28 years that I [have been] traveling nonstop. So I do have experiences, but not as easily as at that time.

I had some tough experiences, spiritually speaking, when I was around 13-14 and that traumatized me. From that point on it was never as easy again. I could recover, but not as easily again. I recovered with a method that I have perfected that I call VELO [Voluntary Energetic Longitudinal Oscillation]. Maybe we talk about that in a moment, but that is what helped me to be born again, literally, from those experiences.

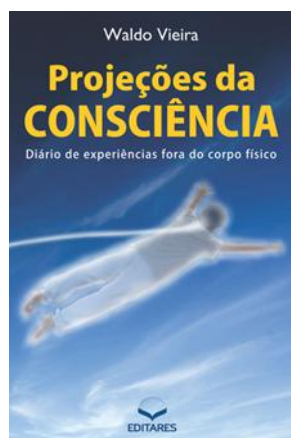
JM: As I understand it, you and Wagner became involved in the work of a very famous Brazilian spiritualist medium. If I remember correctly, he was also a dentist, a man of scientific training—Waldo Vieira—who had set up an Institute of Projectology, that's what he called it: the study of projecting yourself out of your body.



NT: We started teaching naturally there, because there was a big group of people lecturing and perfecting the idea, so it was very nice. That was long ago, 1990 or 1991, so it's been a long time. I'd say that is when I started becoming more interested in researching the phenomenon. When I started studying it, I was thinking, "I need to write a book." I love writing. Unfortunately, I have only these two books, but, in my mind, writing is my [thing] in the world. I have been working so much that I couldn't get the time to do it, but I will do my best to do it before I move on.

But then at that time, I started collecting lots of different books on, not only out-of-body experience, but how we sense a spiritual presence, what would be the connection of that with out-of-body experience, and what is this astral reality. I started taking notes to write a book, until I found that the book I was hoping to write already existed, a book written by Waldo Vieira. He compiled lots of different studies from so many people throughout 20 years, and he wrote this wonderful book called *Projectology*.

This book is still available for sale. We sell it at the International Academy of Consciousness because it's very valuable. The idea that he had was to put together all different [pieces of] evidence and create a basis for study. I loved that. When I read the book I could see so many things that I had experienced, and confirmed so many sensations, and got so many answers, based on what I had experienced. So I got together with that group to help research. I got to a point where I studied what they had available, I read the books that were available, and I said, "I want more." They said, "There's nothing more." Okay, so I will join to study and to create



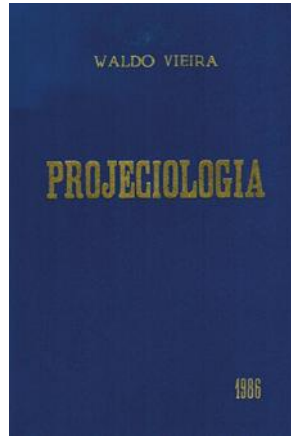
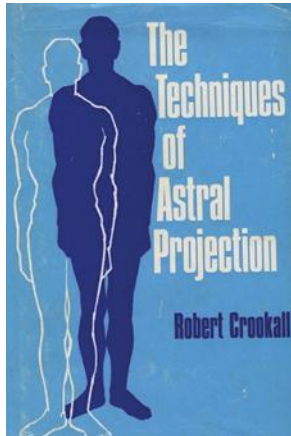
a bigger mass of knowledge that we could offer. I have dedicated a good 20-25 years into that. I was very glad for his work on projectology.

One thing that I missed there, but I can understand how hard it was at the time, was better references. Loads of things that I read in

the book, I assumed it derived from his experience and his studies. But, 20 years later I'm traveling around the world, browsing different libraries, and I found some of the key knowledge that was there that was not really generated by him. The way I tried to understand that—I'm not sure if I'm right—is that everything was on a typewriter. We didn't have computers, maybe it was not so easy for him. But, he always presented those as his ideas. I didn't pay much attention to that at the time. I found that many of the ideas were from names that I respect so much, like Sylvan Muldoon—he was brilliant. Robert Crookall—wonderful, somebody that stood so loyal to the study. Then, of course, I continued because I was already engaged in research with that group.

Then we moved out of Brazil, myself and Wagner—we moved out in 1994—when new studies were being done there by Waldo. It's amazing what a notion in between us can do, because we continued exploring, talking to scientists, observing our experiences and trying to keep good judgment. If someone does not have self-criticism and does not stop to think, "Was this real, was this not? Or is this because of a movie I saw yesterday? What sort of experience is that?" If one does not acknowledge the limit of knowledge, we cannot grow. I continued with that style that I always had, but that group, little by little, became different. They became more like, "We know everything. We are better than any





area of science. Science does not know anything. We have to create everything again.”

We could see that that was not a fact. There are so many brilliant people hoping to bring knowledge into this area. Here you are. That’s why I was so thirsty to be able to meet you in person, because I admire so much those that for decades can stick to their principles of bringing light into this topic. I cannot say that was his case. But that framework, that beginning, was very good. It was very nice to hear somebody saying we should have an area of science exclusively to study the out-of-body experience, which we still don’t have. I guess the closest thing is some of the laboratories, as we call it, some structures that we have at our campus in Portugal. That provides a good platform.

But, if I may share with you this—and I would love to hear your opinion on that—I think we are kind of stuck into the study of out-of-body experience. I see that as a failure of all of us, myself included. I teach about this, I lecture, and I write books that I help people understand their experience. But when it comes to furthering studies, what I see is that what most people do is that they repeat stories. If we think of near-death experience, I think near-death experience is ahead in these studies because there are so many cases compiled, and cases that were even confirmed. People met some relatives that they never knew existed, and even children’s near-death experience helped

that so much, but it all stays in the accounts, the cases. That we have a lot of, but to understand the out-of-body experience I think we need more.

There is a research study that I have conducted together with Wagner, we devised that and we put it into action together, that was to produce quantitative and qualitative studies on how we can recall an out-of-body experience. When we think about this for a moment, we are not inside the body, so we are not using the brain. How can I transfer what we have experienced out there, what we have seen, what we have thought of, to the brain, and what are the aspects that trigger memory better? The interest was more in understanding this process, because then we can further the techniques for people to master, to have more recollection that would be less altered.

With the experience we have, so many times I will recall one of my experiences and then I say, “This here, I saw such and such a person.” Maybe it’s just because I know this person, and my brain connected this image with something I saw. That happens. But in other cases the description is so precise. So what is the difference? What sort of techniques can we do? We did present that study and we wrote a paper on that. It’s very interesting. It’s published in the proceedings of one of the conferences we held at the International Academy of Consciousness. But it’s still an ongoing process, but that is very interesting.

JM: What you’re saying is that in your work, and I know you’ve trained many thousands...

NT: Many thousands.

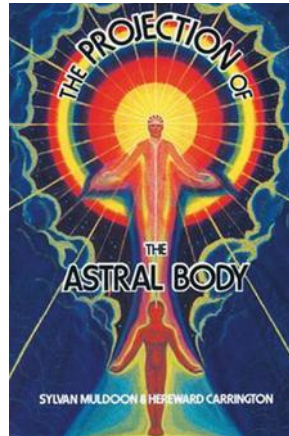
JM: To have out-of-body experiences and you have a successful method that we’ll be going into. But at



the same time, the issue that you face is an issue that is true all across parapsychology, I think—remote viewing would be another area—where the issue is, how do you separate all sorts of other psychological processes from what we could call ontologically real? How do we separate fantasy from reality, and is there a gray area where they kind of merge?

NT: Yes, I think there is. That gray area is what makes this study so hard. We have to acknowledge that there are some out-of-body experiences, like the one I told you when I was a child. I know what I knew at the time, and I know that I had never seen that and I could not imagine that at all, much less see my uncle in recovery from that surgery, so I know that is a very strong case. But there are some other experiences where we cannot know. There is a gray area here that deserves more study. I think if people could acknowledge that, those who want to leave the body—so many we train, and they learn how to do it in different degrees of success, but they learn and they make progress—but I think we need more people with a scientific mind that would help others to separate this. If we start merging this with the hope of having more out-of-body experience, that doesn't help, that hinders.

One of the things that I always mention is that many people study lucid dreaming. They present lucid dreaming with examples and cases, and when I hear them I say, "This is not a lucid dream, this is an out-of-body experience." If you present it as a lucid dream, people are less rigid, less—how would I put it?—when they are producing the phenomena, doing the technique, they are more relaxed. "It's a dream, I can do it. Oh, yes." Instead of saying, "You



have to get out of your body, and you are going to be in another reality." That relaxation, I think, helps people and it favors the recollection. People are more like, "I remember this part, but I don't remember this; oh, it's because it's a lucid dream."

I also see here one thing that I don't like very much. Many of those who are teaching [lucid dreaming] reinforce and encourage the term lucid dreaming to describe out-of-body experience. I think that doesn't help. That doesn't help further studies. That doesn't help science. I think that doesn't help the subjects who have the experience. If we are not able to acknowledge this gray area... There are some things that we are not very sure if it's a lucid dream or if it's an out-of-body experience; if it was in our mind or if it was real. This gray area exists. We don't have to run from it. Doesn't that exist in so many, if not all, different disciplines of scientific study? It's normal. Some things we know, some things we don't, and some things we are researching. We can have that in relation to the out-of-body experience. Once we can explain this—and that's how we approach our method of teaching—if we can explain this, people can be so much more confident in what they experience, in examining the different situations that happen to them. That's what I would envision for our future in this study. That would be great.

JM: I think there's a problem with language generally in all of the areas of the paranormal, because terms are not precisely defined as they typically need to be if you're doing an experiment, so lucid dreaming undoubtedly overlaps somewhat with the out-of-body experience, as does remote viewing.





NT: That's true.

JM: Or, some people use the term bilocation. We don't have precise definitions. I think of these things as a spectrum, they sort of all interrelate and overlap with each other.

NT: When we become more experienced in all of these phenomena, and we try to be more technical—which is what I try to do—we can distinguish one from another, and we can even explain what the differences are. I think few people are really into commenting on what the difference is between remote viewing and an out-of-body experience, and how can the experimenter know that? Sometimes the person [does] a remote viewing, and it could easily be mistaken as an out-of-body experience—and vice versa—but once you understand the technical differences, that is lovely because it's a completely new area of study.

Bilocation, that is such a wonderful phenomenon, not so common, that helps us to understand so many things. Most of the cases of bilocation happened spontaneously. If we think even of PK, apparitions, clairvoyance, healing, all of this to me is how we understand our reality, which is multidimensional, and how we are integrated into that. The root of all of this, Jeffrey, is what we call subtle energy, bioenergy. That's why we can leave the body and come back, that's why we can heal somebody,

that's why the mind can access any information that you choose to. I want to see that person, I want to heal that person that is far away, but I'm going to concentrate. I will be able to reach it. How? There is something that connects us all. I mentioned a little about that in my TEDx talk, but of course there, you have 18 minutes. What do you do in 18 minutes when you want to share a whole life's [worth of] experience?

JM: One of your real expertise, as I understand your work—and I think it began with Waldo Vieira—you developed a language that enables you to specify many, many of the nuances of this experience, the different subtleties of the movement of energy in and out of the body, particularly the subtleties of encountering other entities when you're out of the body, and also of great importance is to distinguish between physical and non-physical reality.

NT: Yes. You need a language to express that, right?

JM: Yes.

NT: I think we do need specific terms for new aspects that we want to study. Because if we just keep using the same words that have always been used, it's like we already put a framework into the idea. We are limiting the idea to what has been studied. Having said that, I think the creation of some words are unnecessary. I think the old terminology is good enough and it doesn't produce that gray area. And, why not make it easier?

I have been working a lot to try to adapt my language to something that would be more easily understood without changing the core message. But that is a big challenge because one of the char-



acteristics that in my study—I don't know if that's good or bad, but anyway that's who I am—I find it very difficult to address something in a superficial way. I like to go deeper into the whys and hows, right? The mechanism, and the limits of the knowledge in that specific concept. That's very difficult to do if you want to speak in a very plain language, because we do need some elaboration of ideas. But, having said that, if that can be done in a simpler way, that should.

One of the projects that I have for this year, and I hope I get there, is to revise my book, because I think there is a lot of terminology there that I can replace. I can make it lighter without changing the message. People say, "Can you explain this in a way that would be easier?" I can, but I'm not saying the same thing then. It's not the same message. One of the objectives that for me is very important is, how can we bring forth some sort of arguments that allows others to refute, complement, or study further? Otherwise we don't progress, it keeps just repeating and repeating. That is key, in my opinion.

I had a project with Brenda Dunne and Jeff Dunne—Brenda's son, he's brilliant—and there was to do some conferences and studies on how to create a terminology for this area, but that would be more widely used, because that is the challenge. What does it help if I say clairvoyance, and in your mind you have one thing, and in mine I have another? We have no reference to go to. Of course, clairvoyance is an example that is obvious, we know what clairvoyance is, but if we do not have a reference that we can go to, and deeply see what is the actual definition, we may be meaning different things, such as with lucid dreams. People use that with a different expression, but the thing is, lucid dreams exist, therefore they are different from an out-of-body experience. We should have a defi-

nition for lucid dreams and a detailed description, and a definition for out-of-body experience and a detailed description, so that we can further the study of both. Lucid dreams have some utilities, some benefits, that can be so positive even in terms of psychological aspects, but that is very different from out-of-body experience.

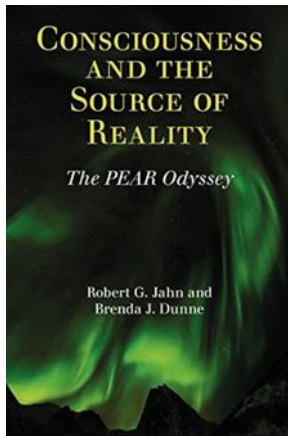
JM: How would you distinguish the two?

NT: The lucid dream, basically, happens in our mind. It's our elaboration of thinking, maybe even a bit using our subconscious knowledge, things that we have experienced in previous lives—why not—it's in there, even though not right now very conscious in our brain, but it's deep down us, creating a reality that we are very lucid of, and we can elaborate and experience things that sometimes we cannot in the physical body. If we examine what we see there, what happens there, it's us. It's a world that we know, the basis of that is that we create it.

The out-of-body experience is an objective reality, we don't create it. If you and I are together in a place, projected, you and I are going to remember the same thing, unless in the recollection process there was a mixup. Then, that experience has to be put aside, as that's not a good one to be studied, because we need to study those where the recollection is precise. That is objective.

There are cases, for example, of out-of-body experience, where what we see can be totally unexpected. I have had experiences in which I saw ugly places that I was never afraid of. The phenomena that I was afraid of were of different things. [I was] never afraid of the out-of-body experience, I never had one that I would say, "That is awful, I felt my life was in danger." No, but some things that we see may be so strong that one can think,





"I could never imagine that," from a negative side. But likewise, Jeff, sometimes we can be in some places and in the presence of some consciousness and some beings that, even when

you read the literature and you see the description of the most advanced avatars or enlightened beings, it's not yet close to that. Sometimes we even lack words to express it. That shows to us a range of reality that's very different.

Then you could think, as I would, "Well, that's just one person's experience." Yes, but then throughout these 32–33 years of studying this, [I've talked] to thousands and thousands of people all over the world. Sometimes people come to a private talk, like a private session, and they describe their experiences. Because of my TEDx talk I have had people that came to me and said, "I feel I can talk to you, but I never said this to anybody. I had an experience like this and this."

Or another guy that I remember so much—he was from New York, he never did any courses, he never read any books—but out-of-body experiences would spontaneously happen to him from an early age and he simply accepted that. When he told me some of his experience, the things that he saw—and some not exactly as we would experience them in the physical world—when he described it he would say, "I cannot explain this. How do I explain this that I saw there, or this event?" When I hear that, I [think], the guy could not imagine or create this, unless he had been a researcher, and knew deeply how the parapsysics or how the spirit world works. He cannot. Then I hear that from him, and from other people, and others say,

"No, there are experiences that are super genuine." People have the same descriptions but how do we go deeper into analyzing that? I think that is one of the key aspects.

JM: What I think I hear you saying is, out-of-body experiencers may encounter beings, non-physical beings, and they are objective even though they're not physical. The way you can tell they're objective is because multiple people can have the same experience.

NT: Yes, exactly, and remember the same thing, if they were together—there are cases. These beings can inform you of things that you could not know based on your own mind. We can say that was telepathy, or you picked that from the energetic information of an environment. There are other explanations, but we have to exclude—"This is not the case, this is not possible; no, that specific individual was not in contact with this reality, not in a subconscious level"—then, when you exclude everything, finally you may have only the out-of-body experience as an explanation. That is the case with many different things.

There are things that we see that could be remote viewing, so we cannot say every information you access is out-of-body experience. What if it was remote viewing? What if you were perhaps in an altered state of consciousness during the night, and some sort of spiritual presence there comes and gives you information? Is it possible? Of course it is—that's a different phenomenon—but in some cases, it's not. It's something that there are other factors there that cannot be explained under the light of these different phenomena. If we had a more precise description of each, that would be nice. [For example, if] I got information about



something that will happen in the future. There are different phenomena that can produce that, but [if] you start just isolating the possible explanations, then there is nothing further.

JM: It often comes down to language. It's said typically amongst mystical experiences—and you could consider out-of-body a type of mystical experience—they're called ineffable. That is, you're having an experience which is so extraordinary, there are just no words for it. I think Waldo Vieira did a service by inventing a hundred, maybe a thousand words.

NT: Yeah, some are very useful.

JM: It gives people a way of seeing the universe in a new way. You inherited that.

NT: Yes, I inherited that. I contributed to creating some expressions, but I think it's very important to weigh what is helpful in terms of language, and what would be more of a barrier than a help. Having said that, there's something about what you are commenting on that is so interesting. For example, when we mention sleep paralysis we are talking about a phenomenon that is studied in medicine, neurology. Of course, we can have a neurological explanation for sleep paralysis. But in so many different instances, like I have had and other conscious projectors have had, we can absolutely connect that with the moment of detaching from the body, or returning. Some people would interpret that as having sleep paralysis. It is if, for example, you are leaving the body. But sometimes it's not, it's just because there is some sort of energetic connection with the physical body that's a bit loose and we can feel that.



But my point in terms of language is, you can ask people about sleep paralysis. When you describe the number of people who [have] had sleep paralysis, it's huge. But when you look at the statistics in research that has been done, the places where you see a much higher incidence of sleep paralysis are the places that have a name for it. Sleep paralysis is a name, but it's a medical term to say something is wrong with you in a way. There is some sort of connection there in the brain waves between the state of being awake and being asleep.

But what if sleep paralysis had a name that would describe it completely disconnected from the processes of the brain only? What would that create in people? For example, one of the populations [with a] higher incidence of sleep paralysis [are] Japanese people. I have been to Japan twelve times to teach. In total, I have lived there perhaps for one and a half to two years, because each time it was for a good period of time. Over there when you talk about sleep paralysis—and the expression they use is *kanashibari*—when you talk about this they say, “Yes, *kanashibari*!” They recognize they have a word, a language to express what that experience is. That language helps them a lot to acknowledge it.

I think a big portion of what happens is that sometimes people have out-of-body experiences, and have other phenomena, but they cannot distinguish [or] identify it because we lack proper





terms. When you say astral projection, for many people that is a funky phenomenon that happens to some, maybe it's hippie stuff, and that doesn't help. Meanwhile in Japan, if you say *kanashibari*, everybody accepts that as a serious phenomenon. They accept that in some cases of *kanashibari* they would feel a presence, an entity; some cases would be nice, some not. That helps a lot for identification. Because of that, there are loads of experiences that children have that they later don't remember or never acknowledge because they were not taught, but also because there are no expressions [for the experience].

JM: What you're saying tells me that our culture, when it comes to these almost infinite range of internal experiences, we are babies as a civilization. We don't even have the right words. To the extent that we do have words, I've heard from you that people don't even share the same meaning for many of the words we use. We use the words differently because our culture is in its infancy with regard to these experiences.

NT: Absolutely. If we think of the most basic words—energy, subtle energy, bioenergy—what is that? Orgone? What's the name we give it? Everybody talks about energy: the “energy” of a person, or, that place has a strange “energy.” Nobody is talking about electrical energy, but we just say

“energy,” and then it becomes so vague. What word should we use? I have struggled with that, and I explained that in my book. What word are we going to use that would be more universal? I can't find one. I normally use “subtle energy,” just for lack of a better [word].

JM: But over decades, teaching thousands of people, you have in your memory an understanding of hundreds of different subtle ways that people can leave their body, can return to their body, can interact with a wide range of different beings when out of the body. You have, for yourself at least, developed a language so that you can understand these things. In a way—sad to say, actually—your work is maybe a hundred years more advanced than the rest of the paranormal community looking at these things, because you've been so focused.

NT: One other thing that we have learned when teaching out-of-body experience is that the ideal is not to start directly with techniques. Most people who want to learn [say], “Please tell me nice stories, and teach me a technique.” Of course, we can do that. That's what most people do. They tell stories and they tell people, “You can find a lover outside the body. You can find a treasure.” It's possible, [but] I'm not sure that's wise. What happens is that once you learn the methodology to teach... That's something that we have developed so well with the Consciousness Development Program. Wagner and I have worked on that for decades because it's an ongoing thing. You do not create a program that you don't bring up to date. You have to bring it up to date. We are constantly doing that.

But what we do, Jeff, is that we start by teaching how to sense energy, how to recognize the different types of phenomena that one can have, and



how to perceive what is a positive type of energy and what's not. Especially, we want to teach people the little bit that we know and that has been confirmed with so many different cases around the world, that is, how things work outside the body, because reality is different. You can go out of the planet and return, and it's five minutes here, or not even that, one minute. How can we explain that? Reality there is different.

If we do not understand the reality of the non-physical world, how can we then teach someone to be lucid there, to remember the details, to have a framework in their minds that would allow them to recall and make sense of the experience, or analyze it? Just recalling it, many people have an experience and they attribute that to the funniest things. "It was God." I'm not saying there are no revelations of God, I'm not going to dispute that, each person has their experience. But in those cases that I have studied, those were regular experiences, but people did not know how to interpret it. I think interpretation is super important there.

I think the more we can help people to understand: how does the non-physical body disconnect? If you are close to the body, what's the reality? How do you feel? When you feel heavy, you cannot move; or, when you feel you are so light, [and] in a moment are thrown out of your house and then you are seeing it from above. What are the differences? What happens from one night and one moment that you did a technique, and the other one? The perceptions and the experience per se can be so different.

I think when people—and this is a tip for those who are watching us, and I know so many people want so much to produce an out-of-body experience—one of the things is to *find out one's own way of perception*. People hear these stories and they are very helpful, I think. They produce a

platform for people to know what to expect. But for many, when they read a book or something, they create an expectation of how *they* will sense their disconnection from the body, how *they* will see things, and how soon *they* will be able to see non-physical reality. That expectation is actually what makes it harder for people. If we can teach someone to understand how things work, and then say, "Try it and see how it goes for you, you are not in a hurry, we are learning step by step. That's okay." That helps so much.

So, when we teach the Consciousness Development Program, we go in [such] a way that the first thing to learn is self-defense. [You] learn how to distinguish what sensation is yours or not yours, and how it feels to be out of the body. It helps a lot to have a framework to interpret past experiences. Then we go to techniques, then we go further, and then we examine what is possible to be seen outside the body, and is that dangerous or not. People sometimes are afraid of things that there is no reason whatsoever to be afraid of. A simple experience like walking by a beach can be dangerous if there are some bugs there in the sand, and you are not informed and you do not have the proper shoes. You need to know how to behave in each situation. But dangerous? I wouldn't call it dangerous ever.

JM: Just to be clear, when you refer to the bugs on the beach, you were using that as an example of the sorts of things that we might have to deal with in physical reality that are parallel.

NT: Parallel, those are natural things. In that case, if you know that you can use some protection, like swimming in that beach, or that you can perfectly go to this area, or there are [certain] hours that you can go or cannot, then you are safe. But I have to



tell you something. [In] physical reality, swimming at a beach where there are jellyfish is so much more dangerous than leaving the body. There are reasons for that. The problem is that people leave the body without knowing the rules, and how to behave. The reason for that is that jellyfish are a very objective thing. One can hurt you here in the physical body, but in the non-physical body, what is it that can hurt you? If the non-physical body—let us think together for a moment—if it's the same [in] that we have one life after another, and there are so many studies showing that, I'm not going to try to argue...

JM: Reincarnation would be another topic.

NT: But, if from one life to another we change our expression because we start identifying ourselves with a different body, then that body is moldable. In some cases, over there in the out-of-body experience, you can even present yourself with a different face, with a different appearance. If that is true, what can hurt you? Let us think. What is it? It's pretty much like some cartoons we see, or some heroes that are indestructible.

What hurts us is in here [our minds]. The fear, the trauma, or feeling paralyzed, or getting some sort of energy that is uncomfortable. This can happen. Somebody with a "bad energy" that you meet outside the body and you feel that eww thing and you come back feeling that energy. All of that totally exists, but it is because we are not able to interpret the energetic reality of it. It's not hurting the body per se. It's how we handle energy reality. But having said that, doesn't it happen here in the physical body? Haven't we met people that sometimes say a simple thing to us and it's so awful that you can feel bad energy for three days because of that? I hope you never had that.

JM: I'm afraid I have, yes.

NT: That is the thing. I'm not talking about something that is particular to the out-of-body experience. I'm talking about something that is natural to our perception of energy. Yes, that can happen outside the body, but that also happens here. We should be able to understand and to handle that, both here and out there. Is it easy? Sometimes not as easy as we would like, especially for those who are sensitive to energy.

What I'm trying to say is, what are the real dangers there? It's more our ignorance—and I'm going to include myself in that category—because we only know what we know, we do not know what we still don't know. It would be super foolish, stupid, to think we know a lot. It's not possible. I am very lucid, [but] I am only lucid of the things that I am lucid of. Nobody can claim that. But I definitely can say, in relation to these types of situations that we face outside the body, it's a matter of understanding energy and the mechanism of that in the different types of environments that we can be in outside the body.

JM: Of the thousands of people that you've trained, I imagine there have been occasional examples where a person maybe got triggered in a way that was unpleasant.

NT: Absolutely, and I can say that about myself as well. In some situations, you end up in a place where the energy there is not nice. Maybe there are others around and you kind of feel their intention and it's not so positive. But if you understand what's going on, you know how to react, you can react. Out there, we are as powerful as our awareness of energy, our capacity to control energy. In relation



to that, no one can be more powerful than each of us in relation to our energy body. What makes us vulnerable are the areas that we are not aware of.

One of the things that some non-physical beings use sometimes to get to us is something that we see a lot in sci-fi movies, even in *Star Trek*. [They could use] something that is of psychological importance to us, something that would touch us emotionally, and then once we feel that emotion, we become more vulnerable. What will happen? That uncomfortable energy. I've had that, but still, what do we do? We clean our energy, we come back, we handle that. It's nothing permanent.

Some people—and this is not related to the out-of-body experience, but I would like to clarify [this]. I know so many people that study this and they feel confused. Some people indiscriminately try to have psychic experiences of different types, and they look for avenues, like shortcuts, that are not the most natural ones. Or, they go to places where the energy there and the type of spiritual beings working there are not necessarily the most stable ones. Then they go back home and they have some strange energy lingering with them. They can have that [lingering experience] for a week, a year, two years. I have seen people that have been struggling with that for very long.

In many cases, I have been able to help them. Sometimes I talk to people privately so they can share deeply. I'd like to think that I've made a big difference in their lives. But this can happen. And then people say, "You see, out-of-body experience is dangerous." No, it was never about the out-of-body experience. It's about how we handle our energy. People can have the same bad effect just by visiting a ritual, they never [even] try to leave their body, but they go back home with that sort of energy. This exists. I think it's so much better when we can



bring this reality to the surface so that those who sense any of this can make sense of what's going on instead of thinking, "It's just in my mind, I'm crazy. I need some antidepressants." Or whatever, because people need explanations.

JM: There has been a lot of talk lately about something that has been identified as the hitchhiker effect, where people visit certain locations, such as most famously the Skinwalker Ranch in Utah where a lot of paranormal activity seems to occur, and they go back home and they have the experience that they brought something with them. It had nothing to do with an out-of-body experience, but apparently some sort of paranormal attachment can occur. I gather what you're saying is that the same energetic techniques that you teach people are relevant.

NT: They are relevant inside the body, outside the body, in those conditions. What you are saying is exactly what I am talking about. That can happen here in the physical life, but also in the non-physical one. The techniques can not only help people to be stronger with energy, but to identify what is in there. If I go to a place where I sense really awful energy, I don't open up as much. I may still get some bad energy, but I don't open up so much, or I don't visit. I don't go. Why would I go? It's so strange, people have such a curiosity that sometimes they



put themselves in a harmful condition to test how much is possible, to have experience with evil beings and the supernatural reality. Have you ever met people like that?

JM: Well, I may be guilty myself to some extent. I probably exposed myself to situations that other people would have advised against—did advise against—but I think I've been either lucky or probably more likely protected.

NT: Some people, naturally, have a structure in their energy body—and that is my passion to study. It's almost as if we were examining the physical body. You can look at somebody and say, "This person has good muscles, naturally. They can produce muscles easily." Or, "This person has weak joints," or whatever. You can study the anatomy and the physiology of the physical body and have proper methods to fix what is possible, because in our physical body there are things we are not going to be able to change.

In terms of the energy body, it's exactly the same. People talk about chakras and I have a very big study on chakras, it's a book that I intend to write. I have been studying this for my whole life. When I study that and I see the characteristics of the chakras of each person, it varies. It's like saying, "This person is more sensitive to medicine than that one. That one can take anything, the stomach is not going to feel anything. For that one, it's more sensitive." If we could have some reference about the energy body in which we could identify, "This person is naturally stronger to this sort of energy, but very vulnerable to that type of energy," which is just a characteristic. It's not good or bad. It's not a merit or a demerit, just as much as with the physical body.

That's [the kind of information] I love to bring, so people can understand and they can study about themselves. Don't try to be who you are not. But, according to the physiology of your energy body—I would say *energo-physiology*—why not improve, adapt, and learn? If somebody is very flexible—maybe too flexible, maybe you can do some yoga poses that other people cannot—use that to your advantage. It's so amazing. People do not know how to understand their energy body. They do not know how to use the skills they have, and then they're getting into things that they shouldn't. Maybe you were lucky enough that you delved into some areas there and you came out sharp.

JM: I was very lucky. I feel like I've had a blessed life. And, of course, a big part of your expertise is the study of *bioenergy*, *subtle energy*. Fortunately, I want our viewers to know we're going to do a whole interview on that topic. The point, though, that we need to make is that the study of the out-of-body experience, and the study of *clairvoyance*, and the study of the energy body, these are all intertwined...

NT: Completely intertwined.

JM: It's hard to understand one without understanding all of them.

NT: You cannot have a nice out-of-body experience if you do not have some energetic skills, which some people have naturally. I'm not saying they need to read a book, or read my book or do a course. No, it's natural to some people. But there's so much that we can learn, so much that we can do when we understand what's operating behind it, and that it's possible.



My motto is, "Everyone can." Everyone can. Everyone can learn, everyone can develop. This is not for special people. It's possible. Of course, we have different talents. Some people progress very quickly into one area and not others, but everyone can progress. So, even I, who am not very good with music, if I dedicate the time I can play something on the piano, I can learn. Am I going to dedicate time to this? I'd love it if my day would last 36 hours, but with 24, I'm not going to dedicate [time] to that. But everyone can do all of this.

JM: You are a rare person to say you've devoted most of your life to the study of the out-of-body experience. Very few people can say that. So it's heartening to hear you tell me, a person who has never had a conscious out-of-body experience, that I can do it, and maybe I will.

NT: Yes. Maybe you can learn a little bit, some tricks here and there, and you will do it. One thing that I have experienced in my life, so many people I have spoken with say, "I'm not very good with energy. Oh, I cannot do this or that," because for them it's so natural that they consider that they would have to experience some things according to what they have read in a book. [But] the experience is different from one person to another. It's always different. There are no single consciousnesses that are identical. There is no single out-of-body experience which is identical [to another].

For those who are watching us, a tip is: *never expect to have an out-of-body experience that feels the same as another one that you have had.* So many people, Jeff, got one, and they keep pursuing that for 50 years, trying to get that one again. That one was that one. It's not going to happen again. But if you learn what was operating behind it, you

can produce others. I would love it if more people would embrace this because it teaches us about the importance of life. What is important in life? Not that I know. I struggle with so many things.

We are limited beings, imperfect beings, and the first thing we have to do is to acknowledge that, but that does not mean we cannot study the methods to be more perfect. We can study a perfect body with a perfect physiology. We can even find some people that can walk naked in a freezing area. No problem. For me, if it's a bit cooler, I'm there already [shivering]. It's all sorts of problems. Yes, we can acknowledge that, but that does not limit science. [For example], the whole area of the study of biology, [we can] study what would be a perfect human body, even though we are all going to die of something one day.

Studying what is ideal, that is lovely. One of the things that we dedicate when we leave the body, "What would be a more evolved consciousness?" Many people have their own definitions, but when you have enough out-of-body experiences and examine things, I think they [would] evolve so much ahead of what most people would see. I am so far from that, I acknowledge it.

JM: When you're out of the body and you're traveling through non-physical, supersensual reality, the possibilities are, I would think, infinite, and including traversing to what people have called, let's say, the seven heavens, each one higher than the next.

NT: Yes, and finding non-physical places, it's beyond anything that could be described. As you said, ineffable things. You cannot even find the words to describe the specific color that you saw. Illumination. Some out-of-body experiences can be so amazing because our energy perception... Here, there are so



many different senses, energetic senses [with which we get] perceptions, and we are usually not trained to recognize them. On the contrary, we are trained in our culture, in our society, to reject them. “That’s not objective. That’s only in your mind, or your imagination. This is not possible.” That creates a limitation for people to recognize their subtle senses.

But, when we are in an out-of-body experience, and all of that is at super peak condition there, we can have, for example, the perception of the energy of an environment that is so harmonious, it creates such a resonance of energy—which is one area that I studied—that it is almost as if you could hear music. There is no one playing—don’t understand me wrong—but it’s like the feeling of that, the brain of the non-physical body almost interprets it as music, or at least when we come back here.

So many inventions and even compositions have been inspired in situations people have experienced in out-of-body experiences. The out-of-body experience is much more common than people would realize. However, one thing that we expect—and I mean we, all of us, I hope so at least—is to have an out-of-body experience in which we can have it from the state of being awake. You are awake, you are conscious, and then you detach; you are feeling it, you are knowing it, and then you do something consciously outside the body. You can choose what to do, what you observe. You can do experiments. I have had some like this that I say, “I always wanted to do this.” Some experiments work, some don’t, and that’s natural. But I was super conscious. Then I come back and I see my body in bed. I can jump in, and I can open my eyes. That is the ideal. I think if we train ourselves for this, there’s loads of other types of experiences, real ones, that we can have. But this type of experience that I’m describing, it’s not so common. The most common

are those that are more spontaneous disconnection, and it’s hard to recognize sometimes.

JM: But what you’re saying is that the possibility exists to actually perform scientific experiments while you’re out of the body.

NT: Absolutely, I’m saying that. The difficult thing would be to bring [back] enough data, but I think we have a myriad of data when we examine cases of out-of-body experience. Some are going to be in that gray area, so we put [those] aside. Some are just crazy stories, you put that aside. Some may sound crazy, but they are logical once you understand the rules of the non-physical dimension, or the non-physical world. Then we study those, which are published in so many different areas. It’s out there. I love it.

JM: Well, Nanci Trivellato, what a pleasure to have this conversation with you. I know we’re just scratching the surface with all of your decades of experience. You’ve given me a hint of what can be done. I’m delighted to be able to share your wisdom with the *New Thinking Allowed* audience, and I’m looking forward to more conversations with you while you’re here with me in Albuquerque.

NT: Likewise, thank you.

JM: Thank you so much for being with me, and for those of you listening or watching, thank you for being with us. You are the reason that we are here.

© New Thinking Allowed Foundation

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



More interviews with Nanci Trivellato

Aug 07, 2023



Psychic Experiences of Childhood
Thinking Allowed

<https://youtu.be/FMLN0A2JyKc>



Aug 18, 2023



The Subtle Energy of Consciousness and the VELO technique
New Thinking Allowed

<https://youtu.be/1qXyFrZGmes>



Feb 25, 2016



How out-of-body experiences could transform yourself and society

TEDx Talks

<https://youtu.be/NMBNZspmn7I>



Nov 12, 2022



When a true scientist has a spiritual experience. Federico Faggin

Nanci Trivellato

<https://youtu.be/w8qyCTbEJEY>



Dec 16, 2018



How to do the VELO Technique

Nanci Trivellato

<https://youtu.be/mXO1i2r87wc>



Dec 12, 2018



Seeing faces when falling asleep [Hypnagogic CLAIRVOYANCE]

Nanci Trivellato

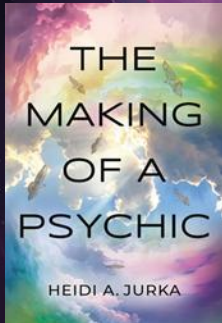
<https://youtu.be/SQPcOqo9iQo>



Heidi Jurka

The Making of a Psychic

Join Heidi Jurka's adventures in blissful expanded consciousness while she balances real world challenges. Heidi's resiliency during these events coupled with amazingly positive synchronicities, will intrigue and delight the reader.



\$17.99 ++ paperback
\$8.99 e-book/Kindle

NEW

now available on
BookLocker, Amazon,
Ingram, Barnes &
Noble, etc.

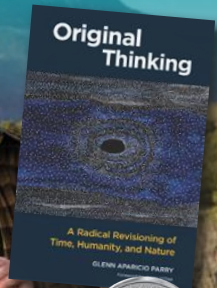
Heidi was one of Dr.
Andrija Puharich's
"space kids," plus assis-
tant/study subject for
over two years in the
mid-1970s.



Glenn Aparicio Parry

"Original Thinking invites you to re-experience your own ground of being and your relationship to Cosmos not as an informational retrieval process but as a profound journey of discovery."

— James O'Dea, former president of the Institute of Noetic Sciences



For more on Glenn's award-winning books, workshops, interviews, and The Circle for Original Thinking podcast, see website:



glennaparicioparry.com

START EVERY WEEK WITH OUR FREE NTA NEWSLETTER

If you would like to be on the list to receive our free weekly newsletter, visit our website at www.newthinkingallowed.org to subscribe.



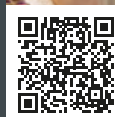
SUBSCRIBE NOW



with *Cybil Hayssen*



SPECIAL GUEST:
Johanna Kern
**Inner Shadow
Transformation**
ASMAL Podcast #56



26,507 views and 5,400 thumbs up



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 Hugenot
spiritualist, medium and
minister



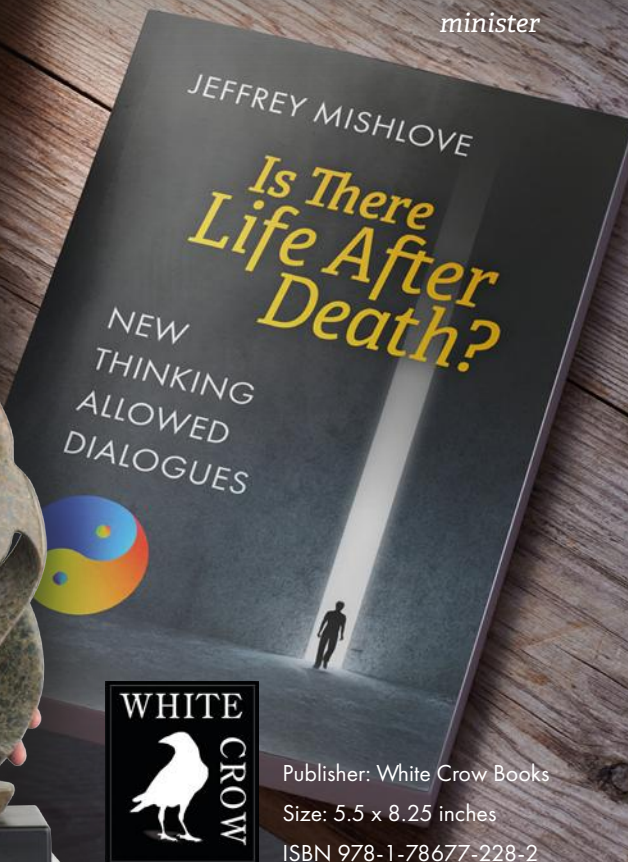
James Tunney
artist and barrister



Eben Alexander
neurosurgeon



Michael Cremo
author



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





Original live stream video on www.youtube.com

Streamed on YouTube on June 11, 2023

(Live Stream begins at 10:00 minute mark)

LIVE STREAM EVENT

IS THERE LIFE AFTER DEATH?

Jeffrey Mishlove: I want to welcome everybody to this very unusual live stream that we're doing here. We've been doing live streams for years, but I've never done one with a panel like this. I think the closest was when we had you, Eben and Karen, as I recall, and Ken Pelletier all together. That was beautiful.

Eben Alexander: That was really great.

JM: We have eight people, so I want to welcome all of the viewers who are with us. Let me introduce our panelists. Each and every one of them is a contributor to this new book, the first book from the New Thinking Allowed Dialogues series, which is now being published by White Crow Books. It's a British publishing company that specializes in books on life after death.

We have Eben Alexander, well known for his book *Proof of Heaven* and *The Map of Heaven* and other books. Alan Ross Hugenot, who is a maritime engineer and a spiritualist medium. Betty Kovács, who has written a beautiful award-winning book called *Merchants of Light*, and also a book about life after death called *The Miracle of Death: There Is Nothing*

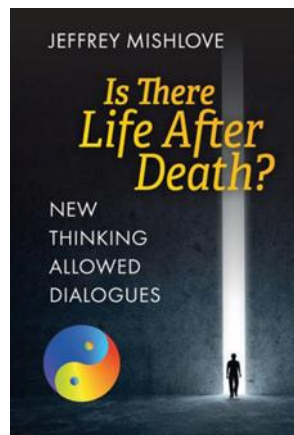


Jeffrey Mishlove
New Thinking Allowed
host

But Life. Miranda Alcott is an animal communicator who has actually worked with me personally, because in addition to being an animal communicator, she really is also a gifted psychic and medium. More psychic, I suppose, than medium, but I probably don't know a third of the story. Leslie Kean is the author of the book *Surviving Death*. Stafford Betty, author of many books on the afterlife, and emeritus professor of

philosophy and religion at California State University in Bakersfield. Alexander Moreira-Almeida has joined us from Brazil. He's a psychiatrist and is also the author of a brand new book, *Science of Life After Death*, which has been, if I recall correctly, positively reviewed now in the psychiatric literature.

I want to welcome all of our panelists. Because we're already getting many questions from our viewers, I'm going to start right in. Here's a question. This is a good one from a viewer whose YouTube name is MR black. I'm going to ask each of our panelists to respond to this briefly. MR black says, "Not to be macabre, but will any of you be helping researchers from the other side when the inevitable time comes?" In other



words, when we pass, will we be interested in conducting research from the other side with humans on this side? Leslie, why don't I start with you.

Leslie Kean: I think the simple answer is yes. But, whether I have the power to make that decision now and then have it manifest later, I'm not sure. But I certainly would love the idea of being able to do that. Absolutely.

JM: I'm going to go around the circle here as it looks on my screen. Alexander?

Alexander Moreira-Almeida: Hi, it's very good to be here. And sure, I would be very interested in collaborating in this kind of research in each way that is possible.

Stafford Betty: You know, I have wondered that many times. I've also wondered if there might be something better to do than that. Looks like a fascinating thing for us to do from this side. But the world that we're going to be entering into has the lights of its own that might tempt us away from this kind of a project. But certainly I am open to it.

JM: Sometimes I wonder why I haven't heard from certain people I knew very well who have passed over. I suppose it's because they had better things to do. Miranda?

Miranda Alcott: I already have agreements to do that that I set



Eben Alexander
neurosurgeon

up with different people who are younger than I am. But also, I remember when we were working together, Jeffrey, that there was a discrepancy with your friend that we were working with. He was saying it was hard to communicate because he was functioning at such a higher frequency. There were other ways of doing this that interested him more. So, I love what Stafford said about, "We'll see." We'll see what's there and what's offered.

JM: I'm sure we have many options once we've crossed over. Betty?

Betty Kovács: When we get over there it's going to be so vast. But I do think that many of us are here now because the earth is going through such a profound transformation, and it needs help from the other side. In the communication that I had with my son and my husband, they were very concerned about having whatever they had learned on the earth, to take it to the other side so that they could help. The ancient Egyptians, that was part of their whole way of life, that the earth could not be healed if they were not in contact, both with the earth spirits and the ancestors. It wasn't ancestor worship, but it was having contact with the ancestors so that that energy could flow into the earth. I think many of us will work with that, and if there are more interesting things for us to do, that's where we need to be. But I think we'll all be working for our healing and evolution in one dimension or another.



Leslie Kean
journalist



JM: Eben?

Eben Alexander: Well, absolutely. I have that intention, and my suspicion is that Stafford is definitely on to something. Having dipped my toe into that world during my near-death experience, I realize, of course, the sting of death is removed for everyone who's there because they realize it's not this end that our materialist culture thinks it is. But what all that opens up in terms of possibilities, I'll just have to wait and see. But I suspect there has always been a tremendous amount, or been some amount, of help from the other side to kind of guide and nurture us and kind of stabilize humanity. And God knows we need that more now than many times in the past. I think there has already been a tremendous amount of help from the other side. I think it will be a focus because maintenance of some stability and growth in the material world is very important to the overall universe. I think we will get a lot of help, and I certainly want to chip in to help as much as I can from the other side too.



Dr. Alexander
Moreira-Almeida
*psychiatrist and
researcher*

until somebody comes by and says, "Hello, hi, you're dead." A lot of people have trouble with that. They don't realize they're dead.

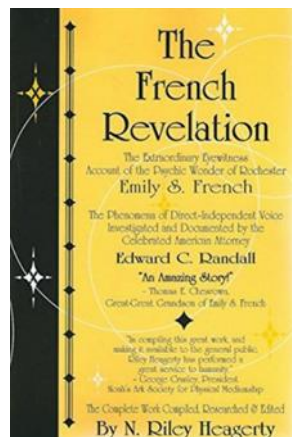
If you read Edward Randall in 1906, writing about his work with Emily French, they spent most of their time talking to people that the spirits would bring to their thing. They would talk to people here on the earth and the people on the earth could say, "You know, you're dead. You're still alive, but you're dead." What Barbara said to me through a medium at Arthur Findlay College, who didn't know me, she said, "I'm working with those people now." And she said, "Thank you for telling me when I was still alive that when I was dead, I wouldn't be dead." This is a problem that a lot of people have. They think that when they die, it's all going to be black. Then they get there and it isn't. And so they need a lot of people to help bring those people to realize where they are.

Then all the stuff that Stafford's talking about opens up to them and it's just great and it's wonderful. But until they realize, "You're dead," they sort of sit there. They don't think they're dead. Oliver

Lodge's son Raymond was contacted by Frederic Myers, who had passed away in 1901, and this son died in the war in 1915. But he knew that the kid was coming, so he runs over and wakes him up and helps him out and gets him back and he comes through in 11 days. Other people might take six months or longer. They need to have a lot of people who help those people who came over thinking, "When you're dead, you're dead. That's it." A

JM: And finally, Alan?

Alan Ross Huguenot: Well, I get a message back from one of my people that passed. She's helping people who arrive on the other side to discover that they're dead. A lot of people think that when you're dead, it all turns black. Since they're still seeing things and they're still alive, they couldn't possibly be dead and they kind of sit there in a little stupor



lot of our world thinks that way. They think that there's no afterlife. And so they arrive there and they can't believe that they're alive. They're still alive, and so they couldn't be dead. But then they try to talk to somebody here and nobody listens. They can't quite figure that one out, like the near-death experience people will tell you. We talk to somebody and they don't hear us. Then they come back into their body and people start hearing them again.

Betty Kovács: Yesterday I was at a Buddhist temple for a memorial and in their service they have a ritual to let the person who has died know he is dead or she is dead. It's a very important part of the ritual. So they get a warning before they step in.

JM: Did you say Tibetan Buddhist?

Betty Kovács: Japanese.

Leslie Kean: Is that like Zen Buddhism?

Betty Kovács: Yes. I think it would be close to it since Zen Buddhism was very powerful in Japan. This is especially true if someone is killed instantly, but also for anyone who dies, they must know that they are dead to the physical world.

JM: I think the *Tibetan Book of the Dead*, which is chanted typically right after someone dies, offers instructions for how to proceed now that you're on the other side. Here we



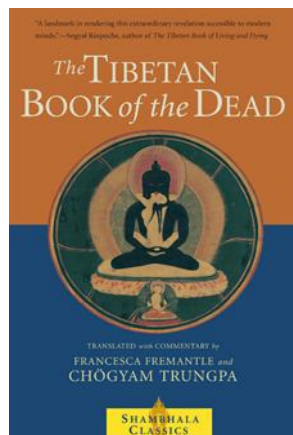
Stafford Betty
researcher

have a question from a viewer whose YouTube name is Fabs. Fabs says, "I had an NDE 64 years ago when I was eight years old. Can you shed any light on why some are sent back to this life?" Perhaps Eben, you would like to address that.

Eben Alexander: I think in general, any discussion of the intersection between this material world in our existence here and the afterlife is really kind of that whole dance of purpose in our life. We come to see ourselves as having a much higher purpose, as we realize we're much more than just a physical body going through a birth to death incarnation. I think that's where any of us can grow from these experiences, but it always involves growing into a recognition of the connectedness we share through mind, through spirit, through the possible realms, and coming to see the value of a deeper understanding of those kinds of relationships and how it lends in to our sense of purpose and meaning in life.

JM: I guess it ultimately boils down to that: do we have a reason to return? Many people have told me, "Yes, I wanted to come back." Other people say, "No, I didn't want to come back, but they told me I better."

Eben Alexander: Certainly a common story in the NDE world is that people are very enamored with the beauty and the kind of seeming spiritual home of that experience, and they want to stay. You often hear that they come back here for a reason. It's often a responsibility to another soul



or set of souls. I know in my case, it was very clearly a sense of responsibility.

JM: We have a new person joining us, Drutakarmā dāsa, also known as Michael Cremo, has logged in, yet another participant in our book. Welcome, Michael.

Alan Ross Huguenot: I wanted to answer that gentleman's question. He's asking, "How come I was sent back when I was eight years old?" We have to remember, we're not in this as individuals. We're all in this together. It wasn't done to him to send him back, or it wasn't done to any of us to send us back. We're all in this together. It's one big thing. And so, it wasn't that you were sent back individually. It's, we are all one, and it's part of the whole thing. You need to look at it that way. It's much easier to see. I didn't want to come back. No, it was really nice.

JM: We have many questions coming in from our viewers. Here's a question from a YouTube viewer whose YouTube name is ED, who says, "I have viewed a lot of the research on reincarnation and life after death. I'm becoming less inclined towards either option. So is it possible to simply delete my soul and totally be free?" Leslie, would you like to take a crack at that one?

Leslie Kean: I don't think I can take a crack. Delete the soul and be free? I think there are other people on this panel that are probably more qualified to address that than I am. I wouldn't know what to say.



Miranda Alcott
animal communicator

JM: Well, I don't see any panelists raising their hands yet, either.

Alan Ross Huguenot: They want to just hope there's no God because they don't want to catch hell. What they've got to remember is that that was another definition they learned from the church, hell. They need to dump

that one, too. We grow up, we believe in Santa Claus, Easter Bunny, God, heaven and hell. As we get to college, we finally get rid of God, we got rid of the Easter Bunny and other stuff before. Then we forget to get rid of hell. So they think, oh, if there's a conscious universe, then there must be a God, so I'm going to catch hell. That's why he wants to check out and just go. Once you realize there is no hell, everything gets pretty easy after that. You don't mind sticking around.

Eben Alexander: I would also add, I just think that there's more to us than that little ego mind. The ego mind can go through all kinds of debates and discussions about opting out of this. But there's an aspect of us that's more connected, just as is being pointed out in this current conversation, that it really is kind of like we're sharing the dream of the one mind. And so, I would say that we're all kind of participants in that, but it never makes any sense to talk about any of us as an individual soul. I would agree that there's kind of a larger process going on here...

There are aspects of us that can be much grander and higher than the ego mind that carries a lot of wounds and toxicity with it. That's where for me meditation has been very impor-



Betty Kovács
author

tant over the last 12 years of my life, to cultivate a sense of identity with that higher soul that is much more interconnected and focused on the good for all, the highest good for all, and not on some egotistical win over one's opponents or something like that. It's much more of a synthesis and a united sense of purpose and meaning.

That's what Karen and I were arguing in our book about the primordial mind hypothesis, that one mind, because essentially it has the interest of the highest good for all involved. That's what I think we're kind of approaching in our understanding. We don't have these individual minds that our culture has taught us we have. It's much more than that when you start to meditate and realize the overlap, the realism of telepathy, things like that. All of that shows us we're sharing this one mind and I think it has shared not only communication but shared purpose and meaning.

JM: That is beautifully put and it certainly offers another perspective, a valuable perspective on the whole question of the afterlife. We have a viewer named Tao Naw who has a question for you, Leslie, and is asking, "How do you feel about the NDE experiences and aliens?" I'm sure the question is being addressed to you because you've written about both.

Leslie Kean: Right. I've written about a phenomenon. I wouldn't call it aliens, but I know a lot of people think of it that way. The connection to NDEs, I would frame it more as



Alan Ross Huguenot
neuropsychiatrist

what is the connection between consciousness, which includes NDEs, includes all of the phenomena that are ascribed to an afterlife reality or some kind of other dimension that we may not be able to perceive with our senses. It's a really interesting question because so many people involved with the UFO phenomenon

who have been involved with it for years are now exploring that particular aspect of it. How does that phenomenon connect with the afterlife and everything else that is incorporated in terms of also paranormal experiences that people have after encountering a UFO? People who have NDEs and see somebody that looks like an alien, or somebody who has an abduction experience and sees a dead relative? So, it's a really great question. We don't really have the answer to it, but there are many thinkers now exploring what is the connection.

UFOs are thought of now as being something much broader than just some kind of a vehicle coming from another planet, which when I started studying UFOs in 2000, that was really the thinking. It was called the "extraterrestrial hypothesis," and it was radical at the time. But now it's something much bigger than that and much more complex, much harder to put our finger on. Even the U.S. government recognizes that because they've renamed the acronym. They now call it Unidentified Anomalous Phenomena [UAP]. It was first "UFO," then it was "Unidentified Aerial Phenomena," which still keeps it kind of localized to something that flies around the sky. But now it's "[Unidentified] Anomalous Phenomena." That's the government term



Michael Cremo
author





that is in legislation. Anomalous means a huge range of things. So, great question. It's not something that's simple to answer, but it's something that is evolving and, as I said, a lot of people are exploring that question.

JM: Thank you, Leslie. I want to welcome Michael Cremo to the panel. Michael, I have a question directly for you from a viewer whose YouTube name is Bollybrook, who asks, "What is Michael Cremo's vision for future's entanglement, or where should our spirits append?" It's sort of an oddly worded question. I hope it makes sense to you, Michael.

Michael Cremo: Well, one thing I could say is I look at things from a perspective drawn from the Vedic cosmology of ancient India, which has links with and similarities to many other cosmologies from ancient wisdom traditions. The law of karma kind of connects our present, our past and our future, and our transcendence beyond all these vagaries of the material time process. So ultimately, we stand as conscious, personal, intelligent beings apart from

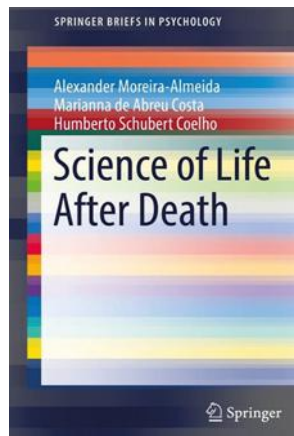
futures and presents and pasts. On the material level, if we simply identify with the bodily vehicle that our consciousness is now situated in, then yes, the present vehicle that we have now is the product of past decisions that we've made in other vehicles, which may be human, or they may be other than human. What we're doing at the present with our vehicles is determining the nature of future vehicles that we'll be in. But if we understand that we as conscious, intelligent beings are apart from that, then we'll have not only a life beyond the death of this body, but we'll have a life beyond the death of all bodies.

JM: That sounds a little bit like the answer to an earlier question someone asked before you logged in, Michael, about would it be possible for them to delete their soul? I guess what you're saying is that as we evolve in the afterlife, that is kind of what happens.

Michael Cremo: Well, I wouldn't put it exactly like that. I would say we delete the imprisonment



of the conscious self, or the confinement of the conscious self within a series of vehicles that are temporary, that are subject to birth and death. I would put it like that. I know that's not the only way to look at things, but if somebody is asking me how I look at it, I would look at it like that.



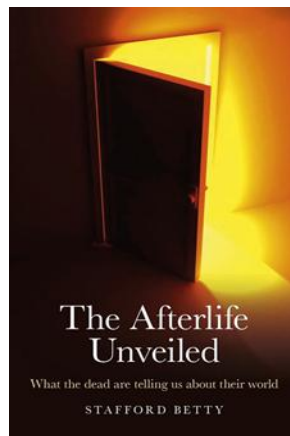
Alexander Moreira-Almeida: May I add a comment, Jeff?

JM: Yes, please.

Alexander Moreira-Almeida: Regarding this idea of deleting the soul, if we are an individual soul or we are part of the one soul, I think perhaps we can be both. Because as we know, many people in mystical experience have a sense of losing the borders of the mind, the borders of the soul in connection with a larger reality. On the other side, they also [retain] some sense of personal individuality, as we can see in mystical communication, in the reincarnation case, in the end-of-life experience, and even near-death experience. So perhaps this apparently antagonistic experience of merging with the ultimate reality, in the same sense, is keeping some sense of personal individuality.

Michael Cremo: I agree with you.

Alexander Moreira-Almeida: I think it could be that we are at the same time an individual mind, but strongly connected to the other minds and to the deeper reality. Perhaps it's something similar



to what we have in the nature of light. Sometimes light behaves like a particle, sometimes it behaves like a wave. But as we cannot make sense of both together, we just say that's

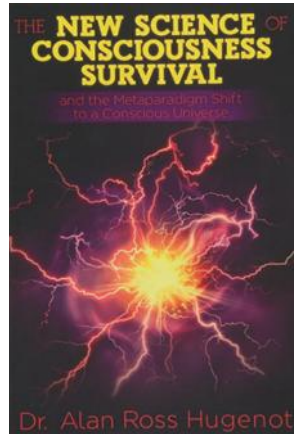
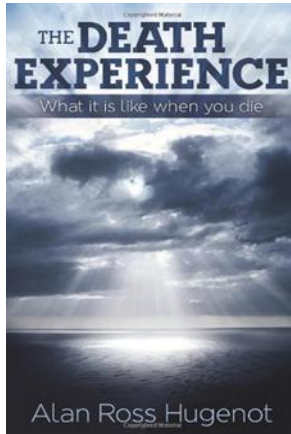
wave-particle stuff, that light. So I think probably it's something similar regarding the nature of the soul.

JM: Very good. Thank you, Alexander. I've got a question here from a viewer whose YouTube name is Birdie Joy, who asks if anyone knows how the other side is assisting what is going on in the world right now? And Betty, let me call on you.

Betty Kovács: I think so many people today are having experiences with people on the other side, to use our spatial terminology. After our son died and we were experiencing his consciousness, he wanted us to remember that there is no death, why we came, that many, many people were coming at this time because we're going through a very intense transformation.

I have had people get in touch with me who have had similar experiences. One person said to me that she saw herself in like a council, there were many, many people there on the other side of people who had passed on, and they were all working on the earth. She said, "It really sounds very simple, but they called it the Earth Project." It was so interesting because that's exactly what I had had. In fact, we laughed in the vision itself. This is very simple, but there were many people on the other side, many people being born today, who are working for this process to be successful because we are up





against a darkness that has been created by 2,600 years of suppression of soul, of our spiritual lives, of the right brain and its connection to the higher brain centers in the heart. We're up against a lot of darkness. I think that we know that here, and others who have passed on know it.

There's a consciousness, I think, that is working very, very hard to help the earth through this, to make us strong enough and conscious enough to face the darkness that has been created with the loss of meaning, the loss of purpose, the loss of heart consciousness, of the value of who we are. The Deuteronomist made us beings who needed to be healed, who needed to be fixed, that we were flawed. The technocrats think we're flawed, and they want to fix us by merging us with the machine. So I think that there's a powerful connection between the dimensions. I think our ancestors always knew that we work with the other dimension, that to be separated from it is to create a pathology. So I think there's a lot of work going on today to confront the darkness in our species, given, especially in the West, the severe censorship that has gone on for so long.

JM: Thank you for that. I've got another question from a viewer named Christopher, who asks, "If the dead can communicate back to this world, can they also daydream and be only here a little bit, like when we are not paying attention here in our

human minds?" Miranda, would you like to take a crack at that one?

Miranda Alcott: It's fascinating, because a lot of the work that I feel so blessed to do has to do with what I call the intersection of where a being has more to learn from the other or heal. And so in the healing of that, they are released to a higher form. What's interesting about the daydreaming is, I think of that as allowing oneself to be open, not for just what's flying by, but opening with the consciousness of a higher frequency that is all about positivity to learn and see from. I call it going to the intersection of where these beings have to learn from. And so the question about is it possible to daydream? Yes. Is it possible to daydream on many different frequencies? Yes. Is it possible for us to be open to learn at a higher frequency that has nothing to do with this planet? Yes.

JM: Many things are possible.

Miranda Alcott: Absolutely. We just have to allow ourselves to be open to it. And open, not to catch whatever's flying by, but open with consciousness and purpose.

JM: Now I just want to let our viewers know it's a little bit after the bottom of the hour. We're going to continue for almost another hour here to the bottom of the next hour. I have a question here from Andrzej-Sławosz Krasowski, who says, "Do you have any ideas about possible future afterlife research in other species than humans? I obviously mean animals, but maybe also other organisms, plants, fungi, or maybe even bacteria?" And of course, I know this is your specialty, Miranda. We've done a whole program on animals in the afterlife.



Would you like to add anything about bacteria or fungi?

Miranda Alcott: You know what's fascinating? I remember a friend of mine saying to me, Miranda, are you actually living on this planet? I laughed and I said, I do have physical form, but why are you saying that? And she said, because everything you say to me, everything has a voice. And I said, yes. So I don't have the delineation of that is less than, that is more than, that doesn't. It's a matter of taking out our earplugs. So yes, everything does have a voice, including bacteria, including certain parts of COVID, including certain parts of all diseases, whether they're created or they're fungi. It's just, do we want to give the time of day and allow those voices to come through that we can learn from? And so yes, everything does have a voice. That's a huge subject. But I really feel when we talk about animals in the afterlife, there is so much healing that I have witnessed that has taken place, going to the intersection of where that dog is and where that human is in a higher form where they still have more to heal or learn from. I could say more about that, but I want to leave it open for other people.

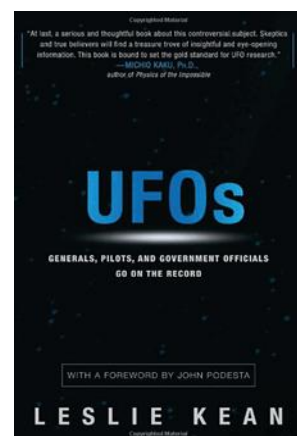
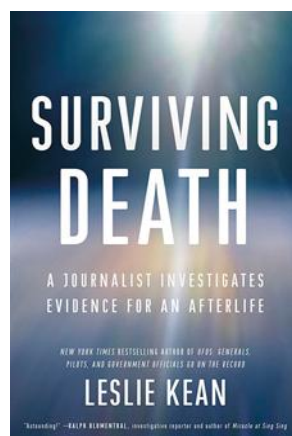
JM: Okay, I know Leslie will be leaving soon.

Leslie Kean: I have to leave, unfortunately. I'm so sorry.

JM: There's one question that's come in explicitly for you. Can you answer one more?

Leslie Kean: Yeah, I'll try.

JM: In a recent interview, they say somebody said—I don't know this person, [David] Grusch. Oh,

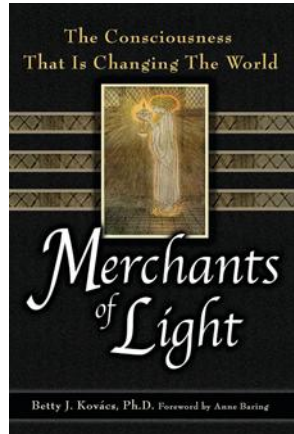
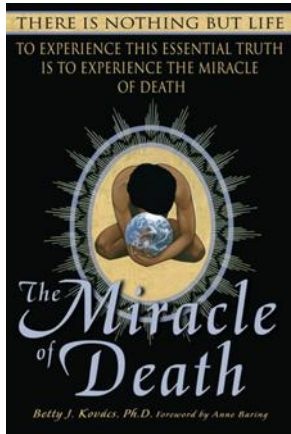


I think I know who that is. A person from the intelligence community who is reporting on new things he believes the government knows about aliens and UFOs. [They said] that revelations should be made in stages about the UFOs, that's what he claims, because of the fear that we have. So the question from a viewer named Laura is, "How does this psychology of fear apply to afterlife studies? Are revelations about the afterlife going to be made in stages the same way as Mr. Grusch says revelations about UFOs and aliens will be made?"

Leslie Kean: I wouldn't think so actually, just off the top of my head. The only thing to be afraid of is if there's a lot of discussions or information about going to some kind of hell realm after you die, but I don't think anybody supports that notion. I know there are religions that teach people that, but other than that, I would think that any studies of afterlife would only make people less afraid because they're going to learn that they're going to continue to live and that it's a beautiful world over there and they will be able to communicate with their loved ones back here. So what is there to be afraid of? It's the opposite, I would say, unless people are concocting notions to make people scared.

I think the UFO phenomenon is so different because it's something that's unfolding here on planet Earth that we all have to come to terms with. It is happening gradually and I do think that's





a good thing. Some people might be afraid. But it's right here in the physical space of our lives now, as opposed to something that's going to happen afterwards, which is a very positive thing. So that's my initial take on that question. I think they're very different, actually. The fears are different. But again, I don't think there need to be fears about the afterlife. I'm sure everybody else can comment on that and would probably agree with that.

Betty Kovács: Could I just say something, Jeff and Leslie? My experience has been, with people in the college where I taught, that they wanted to believe. I went through three deaths in a short period of time when I was teaching and they were loving, kind people. They wanted to be open because I was telling very cautiously my closest friends there of what was happening with the visions and experiences. It wasn't that it made them... Well, in a way, I think it did make them afraid because it was different. I think it's just that people are afraid, even when it's positive, of something different because we've been so brainwashed for a few thousand years. It's just [that] something that different is scary. They continued to be there for me, but we just couldn't really talk about those things until gradually, slowly, maybe this experience or that experience, but they didn't have any way to integrate it. And I think it did make them a little scared.

Leslie Kean: You know, I really relate to what you're saying, and just to reflect a little more, mediumship is something where I have these extraordinary experiences of accuracy with these mental medium readings that I had. A lot of people find it spooky in a way like maybe if you went into a haunted house or something, and it does scare them. I went to a friend in particular who lost her mother and she was in such grief. She really wanted to go to a medium but she was scared of it because I think it challenges her notion of reality. She's going to have to change her whole perspective. She's scared that maybe her mother is going to say something she doesn't want to hear. But I think in the bigger picture you're right. It's a whole framing of a perspective that wasn't there before. They're scared of the unknown and of changing the way they view the world.

Betty Kovács: I think that's exactly it. We have a framework. We think we have a hold on reality, that this is the way it is. For it to be challenged is frightening because we don't know where that will take us.

Leslie Kean: Exactly. Great point, the way you made that point. Yeah, I agree.

JM: Thank you both. Leslie, I know you have to leave us so I want to thank you for taking the time that you were able to take.

Leslie Kean: Thanks for having me Jeff and congratulations on the book. I'm so proud to be part of it and I'm spreading the word about it and I'm so glad you did that book. So thank you.

JM: I hope that we'll have an opportunity to do many more interviews with you along the way, Leslie.



Leslie Kean: Thank you. And we just have to show this [holds up book] to our viewers so Jeff doesn't have to be the only one to do it.

Betty Kovács: That's great.

Leslie Kean: Okay, good night everybody, or good afternoon wherever you are.

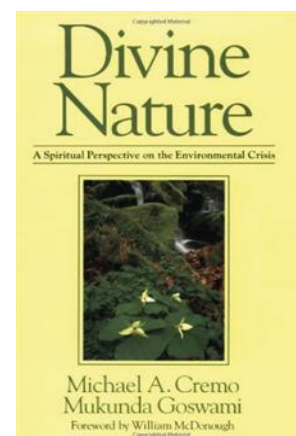
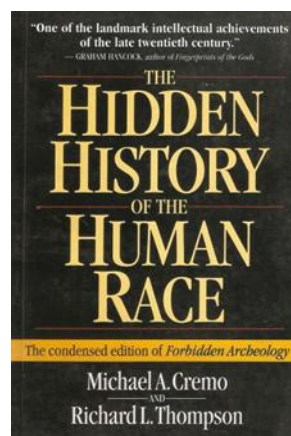
JM: Here's a question from a YouTube viewer whose name on YouTube is MaryB444. I'm going to direct this question to Stafford. I want to make sure everybody gets a relatively equal amount of time and I feel like we've been neglecting you a little bit, Stafford.

Stafford Betty: That's all right.

JM: She asks, "What if we feel like our past lives are actually our ancestors' lives being remembered through us?"

Stafford Betty: Ah, yes. I see this way of thinking becoming more prevalent. We're really not having a new life. In other words, we are not reincarnating our individuality from a previous life, we're reincarnating something from an ancestor. I don't see any evidence for that in the spirit literature that I read. It's hard for me to say anything more than that because those spirits who speak to me in my research just don't cover anything quite like that. I don't know if anybody else has seen anything quite like that claim. So I'm going to have to say, I don't think so and leave it at that.

JM: The research doesn't support it, but perhaps the research hasn't looked at it. I think there is a phenomenon that we have studied in parapsychol-



ogy called retro-cognition which suggests that any human is capable of remembering or at least having imagery relating to any experience in time or space, including experiences of ancestors. Would anyone else like to comment?

Alexander Moreira-Almeida: I think these experiences raise several hypotheses to explain them, but we need to try to see which hypotheses could better explain the whole of the empirical evidence available. For example, if we are reliving our ancestors. First, many of the reincarnation cases are not related to ancestors, and are not in the same family line. So this is one problem. The second issue, as you said, Jeffrey, is that it's possible to have access to memories of the past. But the point is that reincarnation cases are not only memories, but behaviors, feelings, phobias, birthmarks, intentions, tastes. There is a much more global aspect of personality that's quite suggestive of being actually the personality, than just a glimpse of someone else's memory. That's my perspective. The most parsimonious hypotheses to explain all the available evidence would be, in the best cases, the reincarnation of that consciousness.

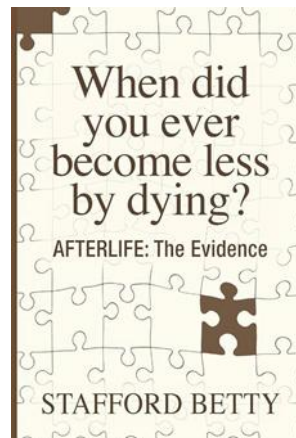
JM: I would agree. Now we've got an interesting question from a viewer whose YouTube name is Plufferge. I'd like to see several of our panelists respond. She/he is someone with a major fear of



death. “This is comforting. I just wish it was guaranteed already, proved beyond doubt that we survive. Do you think it’s possible to prove the afterlife anytime soon?” I know several of us have written books on exactly that topic. Scientific proof is probably not the right word, but demonstration of the afterlife. My friend Stanley Krippner often says that proof pertains to alcohol, not science. [Laughter]

Alan Ross Huguenot: I want to say, Sam Parnia has a book called *Erasing Death*. If you go on YouTube and just put in Sam Parnia, a video will come up and he’ll talk about surviving death and people who come back four or five hours later. He’ll really talk about this and you’ll suddenly realize, just how long is that? If they can survive four or five hours out there, maybe they’re going to survive forever. Sam wrote this book, *Erasing Death*, in 2013. It’s a very good book. I think that’s where this gentleman needs to look. As close as we can get at this point is our medical evidence. We have data that is clinical that you can’t argue with, people who have been kept in cold storage and then brought back to life. It’s really something to look at.

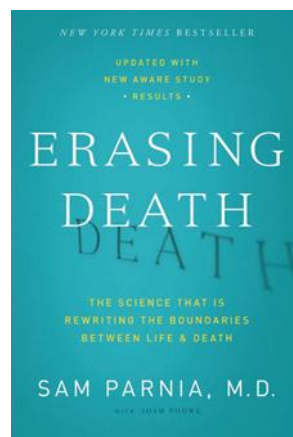
Stafford Betty: I’ve written about this and I know you have too. I think we think quite similarly about this. There are so many different vectors that are pointing to the same conclusion. For example, deathbed visions, the near-death experience, apparitions, poltergeist phenomena, spirit communication through mediums, spirit attachment and possession,



reincarnation cases, ITC, instrumental transcommunication, terminal lucidity, levitation, and other physical phenomena produced at seances commonly. All of these experiences point to survival of bodily death. If only one did, that would be significant. But the fact is that we have 10 of them, 10 major types that all point in the same direction.

I put it this way at the end of my book, *When Did You Ever Become Less By Dying?* I say if you assign 90% probability of the survival claim being correct based on evidence presented in each of the first 10 chapters of my book, you get a probability against error of 10 to the 10th power, or one in 100 billion. If you find only three types of evidence convincing, you’ll get a probability against error of 10 to the third power. I think that this person who is looking for certainty has not looked at all of the evidence. If he or she did, I think they would come away with a feeling of certainty. I certainly don’t have any question about the fact of survival. I have a lot of questions about what is involved when we survive. That’s another matter. But that we survive, that’s not a question anymore.

If this person did his or her homework, they would see how all of this evidence comes together overwhelmingly to point close to something. In other words, with certainty. Let’s say it, that we do survive. So I wish this person well. Just look at all the evidence that’s available that we on this panel have written, and you will not have to worry about it anymore.



JM: Thank you, Stafford. Excellent answer. I've got a question from Kimberly Saavedra, who I know happens to be your colleague, Betty. Kimberly says, "I would love to hear some of the most profound and convincing experiences with those in direct spirit afterlife communications." Miranda, you're nodding. Would you like to address that?

Miranda Alcott: Yes, absolutely. There was a wonderful woman that contacted me because her dog had transitioned. She wanted to connect with him because they were so close, and of course she was sensitive. But she also asked me to ask him when we got started, could you please ask him why he keeps looking up where the ceiling meets the wall. The whole last month he was still alive he would just get so excited and look up there. So I asked him. And as what happens sometimes, a gentleman came through that had passed. This person identified himself as her father. As soon as I said that to the woman, she backed up. And I said, "I understand this is not why you hired me. We can just go on if you don't..." She said, "Well, what does he have to say? What does he want?" He said he wanted to tell her he apologized for having sexually abused her her entire childhood. At that point, she burst into tears.

The reason I tell this is because that is someone in physical form—I'd never met her, I never knew her—for whom the healing at the intersection was so important. She was at least willing to be open. I did not hear from her for about a year after that. When I did hear from her, she said, "Miranda, I have to tell you. I had to take my time and heal from that. It has healed me. I have a new life." So I look at where the information is coming from. What is the intersection? Plants are amazing. Stones are incredible. Depending on what we put into it or the

limits that we place on it, we're now putting filters, if you will, as far as what we will accept from an information standpoint. So from my perspective, we had so much to learn from all.

JM: Excellent. Thank you. Would any of the other panelists who have had direct contact with the spirits on the other side like to add to that?

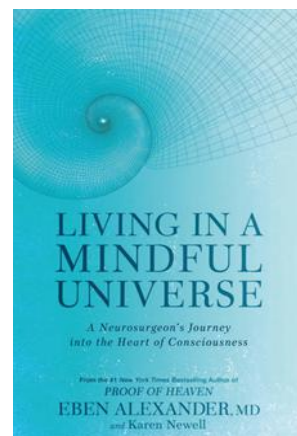
Alan Ross Huguenot: The filters that she mentioned, that's absolutely true in everyone's mind. Everyone has filters, and that's the hardest thing to overcome.

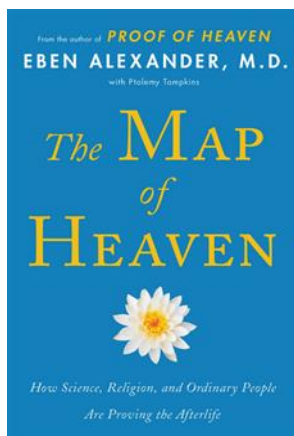
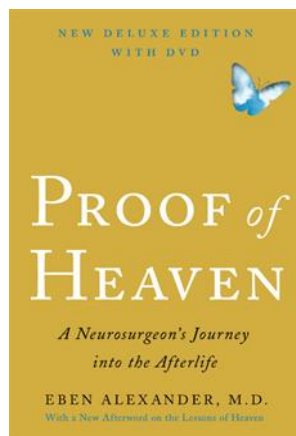
Betty Kovács: And Jeff, I would just like to say that the gnosis itself, I mean, when one has the experience, there is a knowing within that person that doesn't need the outer scientific proof. That is one of the best ways of convincing ourselves when we have that, like the NDEs or anyone who has experience with spirit. It's so profound that there's no question anymore in your mind. But it's wonderful to have scientific evidence, too. We want both. But certainly experiencing it, you know. That's what gnosis means, to know within oneself.

JM: Good point. I think of gnosis as being another word for intuition, inner knowing.

Betty Kovács: And that's so much deeper than we have allowed ourselves to know.

JM: Here's a question from a viewer named Charles Goldman who asks, "Are we ready to create





a curriculum to teach society how to rekindle our connection with our own souls?" Eben, would you like to respond to that?

Eben Alexander: I would say we're absolutely at a position where all of the empirical data and the scientific models of explanation are beginning to arise that would absolutely enable this kind of a curriculum of instruction to people at large. I think it would be a very important step in this awakening for that kind of thing to happen. I imagine that's kind of where it's headed. To me, I look at the last decade or so and see a tremendous amount of progress in our scientific attempts to explain all this. That also is associated with what I would say is the ability to start constructing that kind of a curriculum.

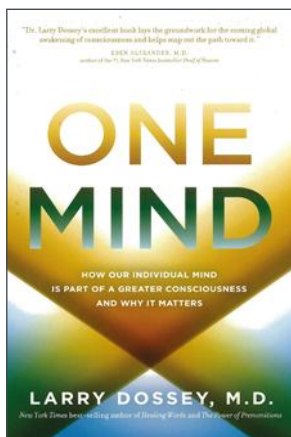
For me, it's very easy to go along with the model that Karen and I have used in our meditation workshops of having people become more educated about the features of an NDE, but then meditate with intentions and attentions that specifically focus on some of those target goals of NDEs. We found that in a meditative experience of groups of people who have never had NDEs, you actually can make a lot of progress through meditation. So it's really a process

of personal experience by going within and first and foremost acknowledging that that little voice in your head is not your soul, it's not your identity at all, but that there's something much deeper and richer to who you are and how that relates to the universe at large.

The big lesson coming down from NDEs and the science of NDEs and science of consciousness is really one that to my mind suggests that we truly are all connected through that one mind hypothesis. That's what Karen and I argued in *Living in a Mindful Universe*. That's what Larry Dossey pointed out in his book, *One Mind*. I think ultimately, science will fully support this.

Then you realize that these connections with both the living and the dead—telepathically with the living, but in all kinds of interactions that we can have, after-death communications or medium communications, what have you—we learn that there are ways to, in a very concrete, detailed fashion, to start to cultivate our relationship with the universe given this larger view of self. That self is never isolated. It's always about the dream of the one mind and how, in essence, this beautiful kind of God-force that we come in touch with in NDEs of the binding force of love is a force of intelligence

and a force that I think is insinuating itself more and more profoundly in this world through this kind of awakening. The scientific study of the mind-brain connection, especially in the modern era with this kind of "one mind" emerging as the answer.



Stafford Betty: Let me just say something about that. Eben, I totally agree with you. You're working at a level that I was not privileged to



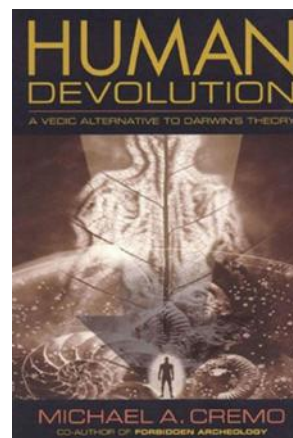
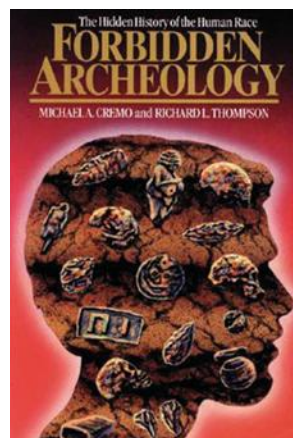
work at in the university. In academia, all of this enthusiasm and optimism does not exist yet. It's being basically blocked. I don't know what's going to enable a breakthrough. I do know that at least where I taught, my students experienced a breakthrough because I taught a course on this, but it was very frowned upon by my colleagues. They were very happy to see me retire so I didn't have to teach this course anymore. I think that that's the attitude of academia and I don't know what kind of progress we've made at a big level. I'm not optimistic about where we are going to go in academia. I wonder if the rest of you feel the same way or if you're more optimistic.

JM: I see Alan raising his hand.

Alan Ross Huguenot: As an engineer, I want to talk about academia. Academia wants to study the problem. Engineering wants to solve the problem. The two mindsets are totally different. In engineering, we want to get on with it. In academia, they want to study it. You're trying to get on with it, Stafford, and that's why they couldn't stand you.

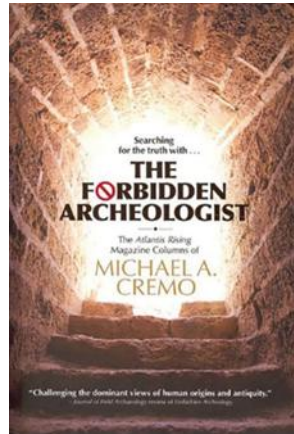
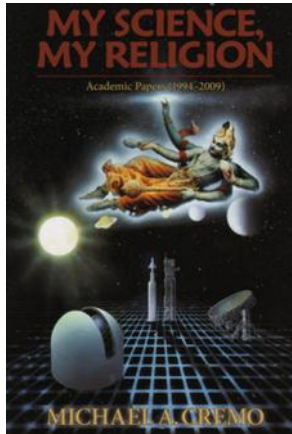
JM: Alexander, let me also call on you because you're in academia in Brazil, which is a country much more open, I think, to acknowledging the realities of the afterlife because of the presence of a very well-organized spiritualist movement. But you've made serious progress in getting your investigations of the afterlife published in academic journals and accepted by the psychiatric community. How would you comment on the question?

Alexander Moreira-Almeida: I've become more and more optimistic, actually, because of the positive reaction of many in the field. Just to give some



examples, we just published a book, *The Science of Life After Death*, the publisher is Springer, so it's a major academic publisher. Two weeks ago we were at the American Psychiatric Association annual meeting. We delivered a talk based on the book on survival evidence. At the Springer booth there, they told me—the manager of the booth said—that the book that raised more the attention of the attendees was exactly this book on survival. We have presented this discussion also at the World Psychiatric Association. There is a section on spirituality at the World Psychiatric Association. We also present there with a very positive reaction. The *British Journal of Psychiatry* has published this month a very positive book review on this book on survival.

Here in Brazil also, we are making book clubs in many of the major universities. This is one example, the book, but there are many other examples of research. Of course, it's not that people are accepting everything all the time, but there are many more people open to these topics. The resistance, specifically in the academic environment, is less intense than, for example, in the skeptical circle or even in the media, because sometimes the science communication in the media is controlled by those so-called skeptics that usually have a mindset very different from the actual scientists. So in summary, I'm very optimistic and I've been surprised by the positive reaction in the academic environment, not



only Brazil, but also in Europe, US, Canada, and so on.

Stafford Betty: Just one quick question. Has your book been taught in psychology classes in Brazil? That's where the rubber hits the road. Is a book like that tolerated in an academic environment in a psychology classroom?

Alexander Moreira-Almeida: This book was released very recently, in the English language six months ago, in Portuguese last month. So it's just opening. But I can assure you that it will.

Stafford Betty: That's good news.

JM: I just want to let our viewers know it's right after the top of the hour. We'll be continuing for 28 more minutes until the bottom of the hour. Michael, I saw you raise your hand earlier in response to that question.

Michael Cremo: I was just going to observe that curriculum formation is something that's done differently in different countries. In some countries, it's done on the national level and goes down. America goes from the local level up. Getting changes in curriculum depends, of course, on the scientific research being there, but also those who are involved on a more or less political level. The curric-

ulum formation process would have to be involved as well, so it requires some organization. At the present moment, people's political impulses are focused elsewhere. But I think the fact that surveys show that huge percentages of people in different countries, even the United States, actually accept these kind of phenomena that we're talking about. I think eventually people's minds can be focused on the fact that we're giving so much tax money and it should be used to promote things that we actually accept rather than things that we don't accept.

JM: That certainly is an obstacle that we face. I have a question from Emmy Vadnais, who is a co-host with me on the *New Thinking Allowed* channel. Emmy asks, "For those who would like to communicate with a past loved one, what is the best advice you have to make that connection and to trust it?" Betty, would you like to address that?

Betty Kovács: I was thinking about that. I don't know how we *make* it happen. In my case, it happened. I guess I certainly wanted it, but then I think most of us want it. But I think that there's not an issue, really, in knowing it or believing it once you have it. In my case, though, it was helpful. I was pretty much addicted to rational consciousness without knowing it, and so I did have to go through quite a few experiences with my son. But my husband, who had never been really interested in that kind of thing, also had experiences with our son, and it changed his life completely. He became kind of an anchor for me.

But I think that some of us can go through a doubting process, even though we have those experiences with that consciousness. But then, after a while, it's so clear, it's so changing your life, you know it, because the experience is so profound.



Our son had information that there was no way he could know, and my husband didn't know, and he came through with that. And I thought, that's very interesting, because I think he knew my doubting mind, and he was trying to help me to see that there's no way that could have been known. But those were little things that happened.

What really is convincing is the profound experience of that consciousness. I had said in the book, *The Miracle of Death*, that I really began to realize that I had constructed my reality in the Western world. It was like one square inch of reality. And suddenly when this vast consciousness opens up, there are almost no labels you can put on it. But you know, you just... It is gnosis. You *know*. In fact, that was one of the last things my husband said, he was going on a trip and he was killed on that trip. For some reason I seemed to *know* something and I was crying before he left and he must have sensed that he wasn't coming back. I don't know. But I remember that he just said to me, remember, we know what we have experienced. It doesn't matter what anyone else says. But he was probably also trying to help me. But I think that's the thing. You just know, and time helps you to know.

JM: I wonder if any of our other panelists... Alan?

Alan Ross Huguenot: When people come to me and they want to talk to a particular relative, and so they come and they want a medium program, I say to them, have you spoken to the relative? Have you mentioned that you're having an appointment with me today? Did you invite them to come with you? If they were here living, you'd say, I'm going to go see the doctor today. Could you come with me to the appointment? They are over on that side. They have a lot of things to do. So have you

even mentioned that you're going to be here today? Why don't you just take a moment now and invite them to come and then let's see if they show up. That works a heck of a lot better than just saying, oh, okay, I'm at the medium now. Where are they? They're not just waiting over there for you. They've got a life.

Eben Alexander: Jeffrey, I can just add one that we've used in our workshops. This is really thanks to Karen. Just an emphasis on reliving the emotional feeling in the heart of what it was like to be with that loved one, to go into a specific treasured memory or something like that, but to feel in the heart of that emotion, inviting in joy and just that kind of attitude. It often seems to work to invite spirit from the other side to participate actively. I think in many ways the success depends on their willingness to do so. By and large, I think so many of the souls on the other side are willing to do that. On this side, the key is just to kind of improve that resonance and that kind of information signature by the emotional feeling and remembering of a beautiful time with that loved one can often help in bringing them into the picture. And as has been said, once it happens, there's no doubting it. The personal experience is so strong. You don't come away saying, well, was that real or just my imagination?

JM: Excellent. I've got a question from a viewer whose YouTube name is CD, who says, "Isn't there certain 'angels' who can and likely do perfectly impersonate deceased loved ones?" Actually, William James raised this similar question because through the medium, Leonora Piper, his colleague, Richard Hodgson, who had died, began coming through extensively. James said, I know for sure this is para-



normal communication. But what I don't know of, is it really Richard Hodgson or is it some other mischievous spirit trying to impersonate him? I don't see anybody raising their hand to address that question. William James couldn't answer it either.

Alexander Moreira-Almeida: I think it's similar to what Stafford said previously. If we pick only one piece of evidence in isolation, we can raise many different possibilities. But if we take all the evidence together, they point strongly and in a very compelling way to the idea of survival of consciousness. Even in terms of mediumship, for example, first we need to think what would be the reason for so many other spiritual entities trying to impersonate, to pretend to be another person. First, the reason for this. And second, not only the ability to impersonate other people, not only the knowledge, but also, for example, the skills to do poetry, like Chico Xavier, the Brazilian medium who wrote through automatic writing. There are dozens of Portuguese and Brazilian poets, in a very similar way for each different poet, with the cultural background of each specific poet, with the personality traits and even the stylistic traits. So, it's very, very unlikely that someone in the body or out of the body could impersonate so well, so many different personalities.

JM: I'm just looking through the questions. Here's one from a viewer whose YouTube name is D.E. Saccone, and who says, "Basically, the world is in a horrible state. Do you think the world would really be in such a bad state if we were receiving help from the other side?" He's saying given the state of the world right now, it's obvious, apparently, to this viewer that we're not getting the help that he believes we need. Would anyone like to respond to that question?

Stafford Betty: I would say this, that if we got the help that we thought we needed, we wouldn't make any progress because we would make it too easy on ourselves. The whole point of being here on the earth plane is to be challenged. To ask for too much help, and to get too much help completely defeats the project of Earth, we'll call it incarceration. So, I think that we have to be careful about assuming that we know best what is right for us in this world. We need to see that it has a purpose, and we should be happy to be part of the challenge that this earthly environment provides us. Let's not be too quick to ask for too much help. I think the spirits know that they have to limit what they can do, even though they might want to do more.

Eben Alexander: I would simply add that we are getting that help, and I think that this discussion online is a perfect example, because the world is waking up to this. The scientific community is slowly but surely following the evidence, as opposed to simply denying and debunking the evidence, and the evidence leads in one direction. The outcome is inevitable. We'll oscillate, certainly, in getting there, but the reality is, I think, just the knowledge and awakening about this connectedness through mind, especially as it works its way into a kind of a scientifically supported model of reality, is something that will help tremendously. To me, it's inevitable. It's moving rapidly.

I realize there's a lot of frustration, but one of the problems is, when you have a very fundamental paradigm shift in progress, the fundamentalists who are threatened recoil vigorously, and we're seeing that vigorous recoil all over the place, but that doesn't change the fact that the evidence is pointing in one direction. Ultimately, it doesn't matter. If 30% of people in the modern world are having

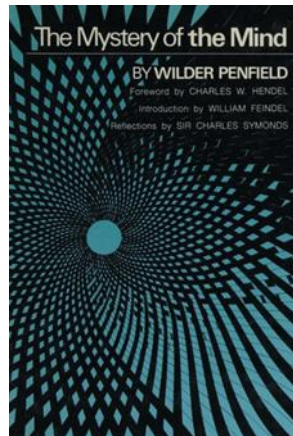


after-death communications that can be convincing. The more and more the science and the public discussion supports the reality of that, the more they're going to realize, well, that's why it seems so real, because it really happened. These experiences themselves, by the tens of millions, are what will ultimately elevate humanity to a deeper understanding of our connectedness through mind, that we are much more than just birth-to-death in these little material bodies, and that we're united in this kind of purpose. That's essentially what this whole kind of spiritual revolution is all about.

Stafford Betty: Let me just say that I agree with you completely. I want to be clearer about what I said. I think the universe requires us to work hard to make progress, and you're doing that. It's not going to be made easy for us. We are making progress because we are working at it, because we've come together in programs like this, and the world will gradually catch on to what we're doing and appreciate it. But we are working hard. It's not going to be made easy.

Miranda Alcott: I just would like to add, it was a few decades ago that I learned and announced to the universe that I did not need to be in pain to learn. So, things can slip right in that we can learn and experience from. I don't think it needs to be presented that we have to work so hard. I'm just saying that because that can also be, Stafford, a form of filter. I say that respectfully.

Stafford Betty: Yeah, good point.



JM: It's a complicated subject, because on the one hand, I agree with you, Miranda. We all have a choice to grow and learn joyfully. If we don't accept that choice, then maybe we'll end up growing and learning painfully. But for society as a whole, it's pretty clear that we're facing enormous challenges. There are no escapes.

Miranda Alcott: Absolutely. I'm in agreement with Eben and Stafford, definitely. It's just that it's good to breathe every so often and go, hold on. I really can allow this to happen as well. We're working hard. We are. We're all working hard.

JM: I've got a question from a viewer named raindogred, these are YouTube names, you realize. YouTube people can choose their own name. raindogred says, "If we all are individual instances of God or mind or the universe, mind-at-large or the universe, when we die, won't we just go back to the collective, what William James called the great cosmic reservoir? How can we retain our individual memories?"

Eben Alexander: I would just say that the evidence from the reincarnation literature from past life memories in children—like out of UVA and Jim Matlock, etc.—the general idea is that these memories in these children, that can lead to phobias and behaviors, etc., are as if they lived those lives. I think that part is pretty much established by the data. That's just empirical proof that there's some aspect of this element of viscosity that allows for our souls to have a throughline between lives. I think that's just the way it works. We don't understand it yet, but it's not like we just dissolve back in



like a raindrop into the ocean at the time of bodily death.

I think that's really important because to me, the growth that occurs in this one mind, dreaming the dream of the one mind, occurs because there's a preservation of information. That information has to do with our learning and teaching of these lessons of these lives we're living. That learning and teaching is the process by which consciousness evolves. That involves that the information cannot simply be lost between lives and that shows us the importance of the concept of soul.

I would say the whole world of transpersonal psychology shows us we can make far better sense of these lives when we realize that it's just a birth-to-death incarnation, but our soul line has been through previous incarnations, and then we start to make more sense of it all. Then the whole thing starts to look [inaudible] through personal experience. That's basically what I see unfolding. But the reincarnation data is absolutely essential to understand this bigger concept of mind. I would say it doesn't just delete the importance of soul, but actually emphasizes the importance of looking at our soul over multiple lifetimes, interconnected in a process of progressive transformation and growth.

Stafford Betty: I would say furthermore, why shouldn't the soul retain its memory? The soul doesn't die. The subtle body, you might say the subtle brain, is with us as soon as we die. It doesn't go away. So our memories go with us into the next world. I don't see why raindogred thinks that that would not happen unless he's assuming that memories are explainable only by virtue of the physical brain, which of course does die. But that's a materialist position that we don't share, and I would encourage him not to share.

Eben Alexander: Well, I can tell you neurosurgeons have gotten to the point where they realize there has never been a resection over the last century plus of a brain where you had any deletion of long term memories. It just doesn't happen. I was recently reviewing the literature of hemispherectomies where entire hemispheres were removed in children with severe epilepsy. You never have a case where memories are lost. Wilder Penfield commented on this back in 1975, he'd spent a lot of time researching it. But I think the modern neurosurgical community is slowly admitting the evidence is that memories are not stored in the brain at all. The brain gives us access to memory, access to consciousness, but it's not the ultimate creator. It's simply a filter that allows their expression.

Michael Cremo: I think both Stafford and Eben have mentioned three things. There's the brain, mind, and then consciousness or soul. One way to look at how memories are transferred from one lifetime to another is that we need to formally introduce this distinction between brain, mind and soul. I would say what would happen if you formulate things like that, where you have a subtle material body made of mental energies that store memories that are displayed to consciousness, what happens at death would be that the brain and the other elements of the gross physical body are disintegrated and the soul accompanied by the subtle mental body which stores memories is transferred into another gross physical body. It is programmed by its brain, made of material elements, it's programmed by information that is stored in the subtle mental body. It kind of loads into the growth. It detects what kind of body it's in and downloads the appropriate memories into it, which are then accessed by the soul in that body.

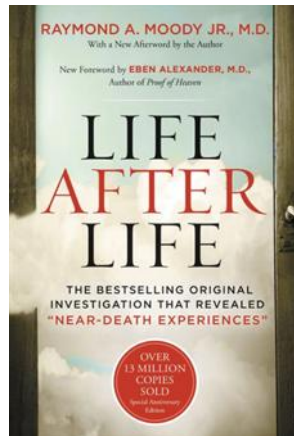


So what's transforming lifetime after lifetime is the subtle mental body. I don't know if that makes sense to everyone but that's what I would say could be done. Sometimes physicists in order to explain something that they observe will posit some kind of thing. Like physicists, in order to explain the shapes of galaxies, propose dark matter as a possible explanation for it. Sometimes that's done in science or philosophy, that in order to explain a phenomenon that we observe we posit some entity or field or force that hasn't been proposed before. That's what I wanted to say, Jeffrey.

JM: Thank you for that. And of course, you're coming from a place where there is a very well developed and elegant philosophical framework to think in terms of other bodies besides the physical. I think we have time for one more question and actually my volunteers are telling me that many viewers are coming up with a similar question which has to do with, they don't want to come back and they don't want to have an afterlife either. There are people who just want to end it all. One viewer writes, "Can't we just go into a deep sleep?"

Alan Ross Huguenot: I'm sorry about that.

JM: You know, there's an epidemic of suicide going on in our culture now. People who just want their consciousness to cease to exist. We did do a whole interview on what happens in the afterlife after suicide with Joseph Gallenberger, but he's not here. So I wonder if any of you would like to address this issue for people who really want to end it all.



Stafford Betty: Well, I can tell you this, spirit literature says a lot about this. Suicide will not end anything except the physical life. It will bring all kinds of morbidity and sadness into the next world when the suicide realizes that he or she passed up something of vital importance, namely ex-

perience on the physical planet. That is not going to happen. A person who is feeling this dark about his or her life has got to get help from some place on the planet, it seems to me, if not from some higher source in the way that Eben was suggesting. But you just don't get the choice to be darkened out and blacked out forever. It's just not there. It's not in the cards, say the spirits, and I take them at their word.

Eben Alexander: I think that's an important point. I would simply add the reincarnation data is very important in this context, because to me what it suggests is nobody ever gets away with just kind of offing themselves and being done from reincarnation. And I love, in conversations with Raymond Moody, the one last thing I'd add here, he wrote *Life After Life* in 1975. He termed near-death experience as a word. He's been in this research for half a century. But he said that one of the few universal things he can state is that when it comes to suicide, if someone attempts suicide and fails, and then has any of the elements of an NDE that show them the love of connecting with a departed loved one, etc., they never attempt suicide again. I think that's a very important observation and very instructive to those who are thinking about ending it all, because I believe that it obviously doesn't end our soul line and our consciousness to end our body, and that's the important thing people have to get. There's a much bigger purpose to all of it, and it does in-



volve multiple journeys, these bodies, in the material world. So suicide is, from my perspective, just never the right answer. Certainly for people who are bored or feel there's not any love in the universe for them, I think a program of personal meditation, there are ways to kind of open up to the wisdom and the love of the universe, but suicide is not going to be the right option.

Stafford Betty: Thank you.

JM: I would encourage our viewers, if they want to explore that more, to check out the interview with Joseph Gallenberger on the *New Thinking Allowed* channel. His brother committed suicide over 20 years ago, and he followed the progress of his brother in the afterlife, after the suicide, for many, many years. Michael, did you have a last word?

Michael Cremo: Just that there are options other than suicide and reincarnation. Again, it depends upon one's worldview and assumptions about the nature of reality, but I tend to see that love, as we experience it in this level of reality with temporary forms, is a reflection of something that exists on a higher level and that is beyond the cycle of births and deaths and reincarnation. That's also an option, I would say, that you can end reincarnation not by suicide but raising consciousness to the level where it can experience an eternal loving relationship.

Stafford Betty: Michael, I think that's really important, just let me say something quickly. I think that reincarnation is the vector that most of us follow, but the hope is that, for me, in any case, and I think for several of you, that you would not have to come back and do this again and learn your ABCs. I teach second graders, and I don't want to

go through this experience again, and I hope that I don't have to. I think that there's plenty of evidence from the spirit literature that you don't have to come back, that there are ways to go forward and move upward into higher realms, which don't require you to come back to the earth. I think that's what you're saying, Michael.

Michael Cremo: Yes.

JM: Well, I want to thank all of our guests. This has been a very rewarding program. I was a little bit concerned when we started. How am I going to handle seven or eight guests at one time? But it's been a wonderful event for me personally. So many pearls of wisdom. It's wonderful to be around so many wise and knowledgeable people at the same time, but our time is up for the moment. I'm going to close the live stream now. I want to thank our viewers for being with us.

© New Thinking Allowed Foundation

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





www.jamestunney.com

James Tunney

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

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

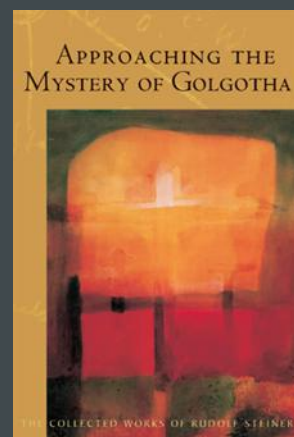
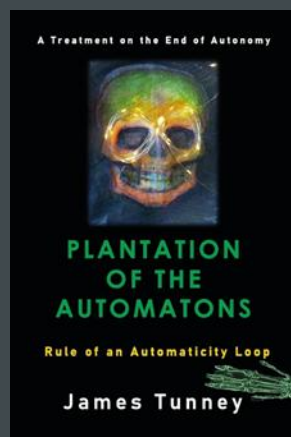
His non-academic writing is in a wide range of categories, both fiction and non-fiction but although the range might appear wide in its scope, they are all linked by two themes. The first is the idea that individuals are primarily spiritual beings that must evolve and be spiritually self-aware of the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

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



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

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





Original video interview on www.newthinkingallowed.org

Published to YouTube on May 7, 2023

RUDOLF STEINER AND THE MYSTERY OF GOLGOTHA

JM: Hello and welcome. I'm Jeffrey Mishlove. Today we'll be exploring the topic of Rudolf Steiner and the mystery of Golgotha. My guest is my good friend James Tunney, something of a renaissance man, a painter, a poet, an attorney, a scholar as well as a novelist. He is author of many books including: *The Mystical Accord: Sutras to Suit Our Times*, *Lines for Spiritual Evolution*; *The Mystery of the Trapped Light: Mystical Thoughts in the Dark Age of Scientism*; *Empire of Scientism: The Dispiriting Conspiracy and Inevitable Tyranny of Scientocracy*; *Tech Bondage: Slavery of the Human Spirit*; *Human Entrance to Transhumanism: Machine Merger and the End of Humanity*. And most recently, *Plantation of the Automaton*s. He is also the author of two dystopian novels, *Blue Lies September* and *Ireland, I Don't Recognize Who She Is*. James lives in Gothenburg, Sweden. Welcome again, James. What a pleasure to have these ongoing conversations with you.

JT: Great, Jeff. Great to see you. I'm looking forward to the opportunity for another conversation, building on our previous ones.

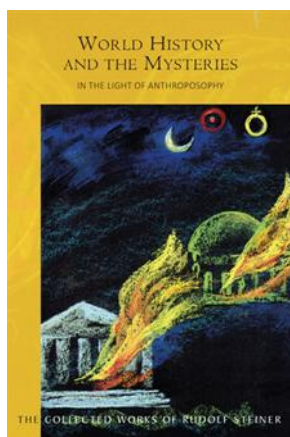
JM: This is maybe a little bit more, or a lot more, esoteric than our previous discussions. It was just today we released our interview on William Butler Yeats and magic and it's getting

a very strong audience response. But I think it's probably fair to say that Rudolf Steiner represents a deeper dive into the esoteric even than William Butler Yeats.

JT: I think that's right, Jeff. In particular, in relation to Yeats, they're very similar in many ways in their trajectories, but there is a distinguishing factor in so far as Steiner was very successful in a whole range of domains, as was Yeats, I suppose, with the theater and the things we've mentioned. Also, he had a lasting influence in an institutional way, which may distinguish him. He does parallel Yeats, but he does go deeper on some specific issues, particularly in the context that we're talking about today. He certainly focuses more on that.

JM: I would imagine that Yeats was probably a better poet and a better playwright than Steiner.

But Steiner wrote these mystery plays, but then he built the theater in which they were performed, designed the stained glass windows, not only the windows, but the very procedure for carving into colored glass windows was a unique innovation of his, as well as areas as diverse as biodynamic farming, holistic medicine, Waldorf education. To me, Steiner is really an unparalleled genius for his age.



The “Goetheanum” in Dornach, Switzerland, is the world center for the anthroposophical movement. The building was designed by Rudolf Steiner and named after Johann Wolfgang von Goethe.

JT: I agree. But just a little defense there of Yeats, as we're talking about it, remembering his—we won't go over again—about the theater, but also his family were involved in arts and crafts and in printing and publishing as well. There was a connection to education. Don't forget that Yeats was the one who encouraged AE Russell to set up the cooperative movement. So, there is a parallel, but there is no question that Rudolf Steiner has a totally holistic view which surpasses Yeats. In particular, his view of the body and his incorporation of the body into his philosophy, I think, is a distinguishing factor in many senses.

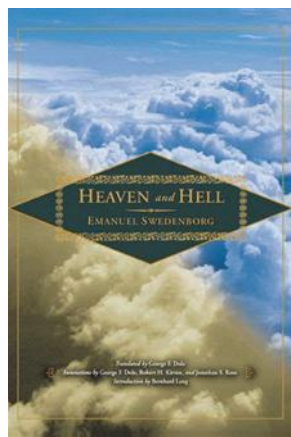
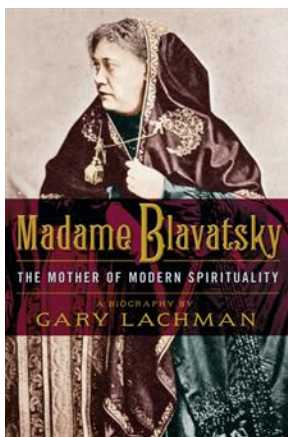
JM: I'm personally fascinated by the career and the work of Rudolf Steiner. I know he's delivered over 200 lectures, which have now all been published as books. It's a vast corpus, much more than I've ever been able to digest, frankly. The intriguing thing is he started out his career as an academic philosopher, moved into theosophy, which is, I think, where he really gained prominence. Theosophy, of all mystical approaches, is—I don't know if I'd go so far as to call it anti-Christian, but other people have done so—it's certainly not Christian. Whereas Rudolf Steiner regards the mystery of



Golgotha as central to his esoteric work after he left the Theosophical Society.

JT: It's very interesting. It's claimed that there are records of thousands of lectures, it's believed. But in relation to theosophy, we have to distinguish between Theosophy with a capital “T” and theosophy with a lowercase “t.” In the lowercase, it refers in older times to theology. Then we see it being used by Christians, like [Emanuel] Swedenborg, for example, to describe wisdom associated with God. Then it got a specific meaning associated with Blavatsky and the people around her. They didn't all have the same view about Christianity, but Blavatsky was certainly not interested in Christianity.

René Guénon claims that it's an anti-Christian movement. Not the entirety of it, but her particular focus. By the time [Steiner] comes to join the theosophical movement—they really come to him—he's been lecturing on a number of things. He was born in 1861 in what is now Croatia, but it's part of the Austro-Hungarian Empire. His father is a station master, so he's out in the country. The big metropolis is Vienna. Vienna is where he starts before he goes to Germany. As you said, he becomes an academic, interested in the work of Goethe, gets a special position in relation to editing Goethe's work, and later goes to Germany, to Weimar, to work with the archive there. He gets involved in publishing, in writing articles. Later he does his PhD, which was



granted to him by the University of Rostock, which I taught there for a short course once, but he didn't really attend there. He is an academic, an academic with a difference, in that he started off with psychic gifts as a child, and this informed his approach.

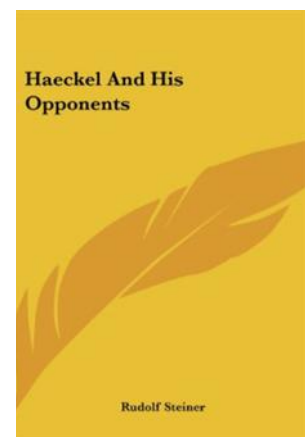
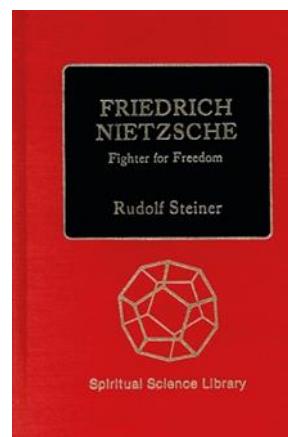
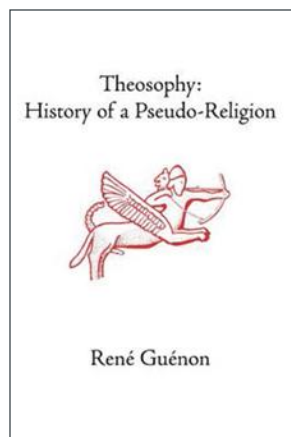
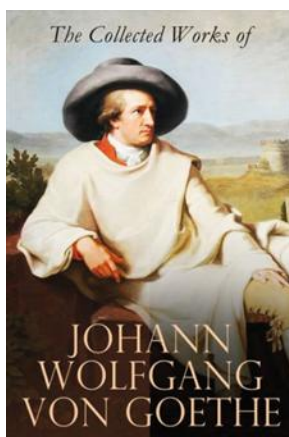
Through the 1890s, he's publishing on Goethe. He's interested in [Friedrich] Nietzsche and meets him, and writes about Nietzsche. You've discussed this before, he didn't really regard him as a philosopher in many senses. He often wrote well about people, but didn't necessarily respect them on a deep philosophical level. He writes well about [Ernst] Haeckel, for example, who writes about evolution and he's famous in that context, but he doesn't really respect him on a deep philosophical level.

Because of his lectures and because of his academic work and his credibility and his scholarship and his insight, and because of work he was doing with [Johann Wolfgang von] Goethe, and in particular his interest in Goethe's explanation of fairy tales, such as the fairy tale of the green snake and the beautiful lily, he is invited to talk to the theosophists. Later, from 1902 to 1904, he gets involved as a part of the theosophical movement, but he seeks to maintain a degree of independence

from the theosophical movement. He is the leading light in the esoteric domain, as Yeats wanted to be for a while in Britain. He builds his own base in a quite independent way. He did publishing ventures separately, et cetera.

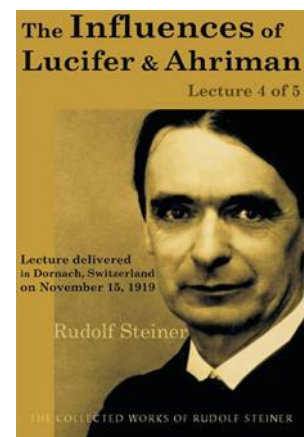
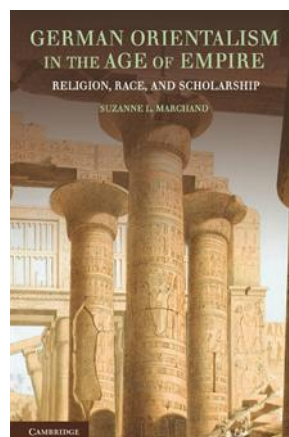
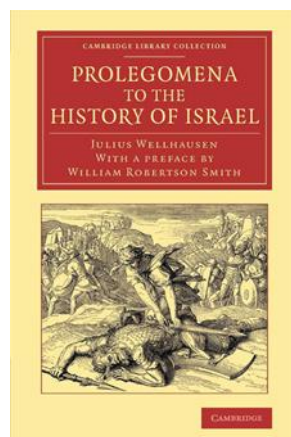
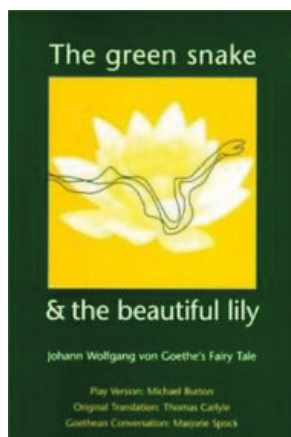
But early on—and they knew this—that from the late 1890s he had had an experience, a kind of noetic experience in relation to Christ. He came to understand that the mystery of Golgotha was of central importance in human evolution, the most significant event in human evolution. He never really changed that, and that's not something that other theosophists would have necessarily appreciated. In this he's remarkable, although he's often dismissed as an occultist or a pseudoscientist, as I see him often described. He was, in many senses, seeking to reinterpret the story of Christ, or The Christ as he refers to him at times.

Last point, Jeffrey, this is in the context of where he's very worried about science, scientism, and so he fits into this same critique that Yeats is involved in. He does talk about our old friend, Thomas Huxley, and the people who promoted Darwinism. He does locate his critique there, and that leads him, or that encourages him in his pursuit of a science based on Goethe, a science based



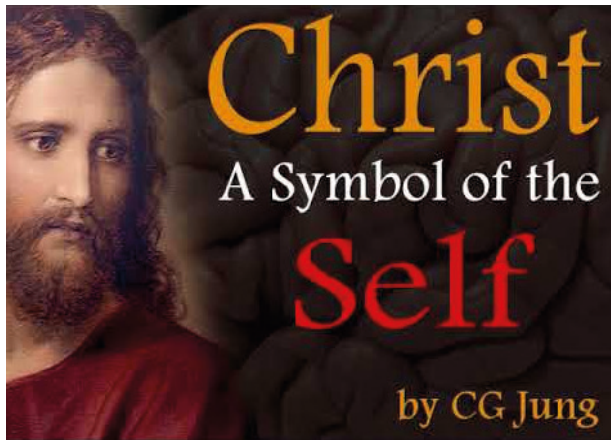
on intuition, and he writes about the philosophy of freedom based on a study of Goethe and [Friedrich] Schiller. But the Christian narrative, the Christian events had been under attack in Germany. This is a critical point to understand about Steiner.

There's a book by Suzanne Marchand who explains about *German Orientalism in the Age of Empire*, and it's a very important book and explains how significant Orientalism was in Germany in the 19th century. Associated with this was a lot of Biblical critique, which purported to be scientific. Steiner was resisting that as well. This helps explain some of his later views. He was resisting this dismissal of the Western tradition associated with some of the things we talked about in relation to Yeats: Christian hermeticism, and Kabbalah, and all those traditions of the West. He was an Occidental-ist in many senses. In that, it was very important for him, and particularly because of his studies of the mystery religions, to explain what the mystery of Golgotha was. He's unusual in this sense in his focus on Christianity. But for Orthodox Christians or for traditional Christians, this may seem strange. But I wouldn't be so quick to dismiss it because he saw the danger of the attack on Christianity. That was an important part of his motivation.



JM: I guess it's also fair to assume as kind of a baseline that he takes these figures that many scholars would think of as metaphorical or mythological, he takes them literally. The idea of The Christ, the idea of Lucifer, or Ahriman, or other spiritual entities, he believes these are living forces, and in fact that they impinge upon the human psyche, that the human psyche itself becomes the battlefield where these forces struggle against each other.

JT: Yes. What is different about Steiner is he provides something, before Jung explained it, but on a much deeper level. He said, for example, that when Christ was crucified on Golgotha it was perceived in Ireland, that the people familiar with the mystery traditions were able to perceive this event at an esoteric level. This is not just an event in history. This is an event that im-



prints on the universe, on the cosmos. That was the purpose of the incarnation and the purpose of the resurrection. He could also perceive this. This was an opening up of a channel, if you like, to the earth and to humans.

Now, even Jung admits that Jesus Christ was associated with the growth of the individuation of the individual. Other people like Ivan Illich explain that the concept of life was associated with the Gospels, for example, which is unusual, but it's an interesting argument.

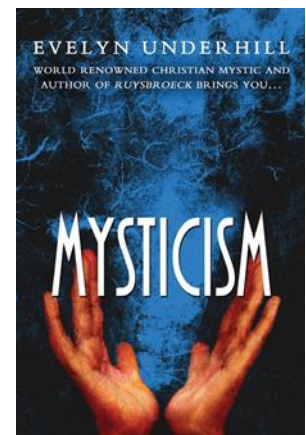
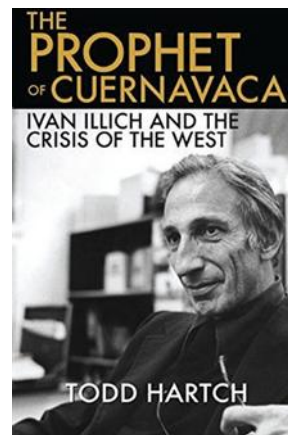
What Steiner was saying is that when Christ was crucified, the blood was necessary for the renewal of the earth and of people. It opened up a possibility for the individuals to find their own possibility of growth, to link to the cosmos again in a way that was increasingly difficult for people to do. He saw Christ, who was incarnated in Jesus from the time he was baptized, according to Rudolf Steiner—Evelyn Underhill had a similar conception early on—so that The Christ, the cosmic Christ, the force of Christ, the divine Christ, came into the man when he was baptized. That's his reading of it. And that changed history.

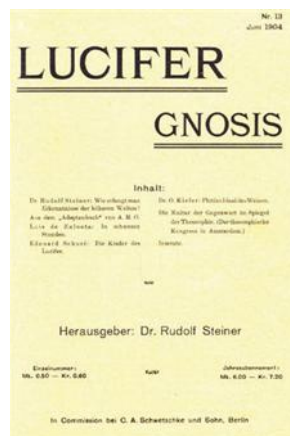
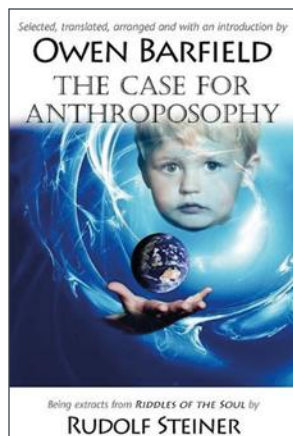
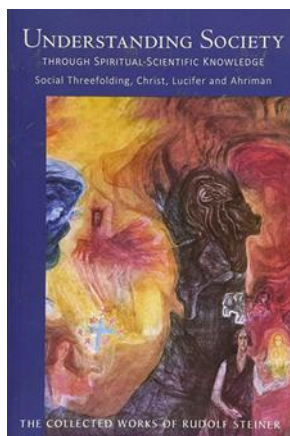
He also believed in The Fall. He believed that in a way, like Owen Barfield, one of his admirers later interprets, that the fall was a kind of fall into a material world where we couldn't understand our spirituality in some sense, and we lost touch and over a period of time our capacity was dwindle-

ling. So, the blood of The Christ was necessary in order to revoke and to redeem the fall of Adam, in whatever way you want to take that. But that's the description, and you can see that in the Orthodox representations of the skull under the crucifix, because it was believed that Adam's skull and Goliath's skull was under Golgotha.

What he's saying is that this event was perceivable in the etheric domain, that Jesus Christ is not coming back, but he will manifest in the etheric domain. It makes it easier for us as individuals to grow our consciousness, to aspire to that model. As you mentioned, he juxtaposes this, the Christ figure, against Lucifer and Ahriman. He does this in a number of essays. There's a very interesting point about when he does it. In 1915, he gave a lecture on Christ, Lucifer and Ahriman, explaining the inter-relationship. He gave the lecture in Austria, in a place called Linz. Linz was the biggest town near the birthplace of Adolf Hitler. It's quite incredible. This connection with the time was very, very important. So, near where Hitler was born in 1915, Steiner is talking about Christ, Lucifer and Ahriman. He explains what these figures are.

When he was with the theosophists, before he moved on to anthroposophy, he had a magazine





called *Lucifer Gnosis*, which reflected the ideas of Blavatsky. She had a magazine in Britain before that was called *Lucifer*. So, the concept of Lucifer was slightly different from the traditional concept, but different from Blavatsky's. His view echoes some of the things of the Christian view or the traditionalist view, if you look deeply enough at it. He has Lucifer representing one element and Ahriman representing another element of human consciousness. This is the one that we have to look to, to the future.

JM: For the benefit of our viewers who may not be familiar with Ahriman, can you provide a little background there?

JT: OK, although he wasn't an Orientalist, he used Ahriman, of Persian origin in particular, to describe a particular aspect of a force which is anti-human. When he's talking about Christ, Lucifer and Ahriman, he's talking about super sensible forces. These are not just archetypes. They're not egregores. They may be that as well, but they're existing forces that exist in the universe. These forces contend within our human nature. They're fighting for us. What you want to do, according to Steiner, is ally yourself with a narrow path towards Christ, towards developing yourself as an individual and towards respecting the other in symbiosis with the earth and with the God-given nature.

There are two forces. The Lucifer force had already incarnated 3,000 years before Christ in the Orient. That was a force associated with enlightenment, with concentration on an airy, fiery sense of what the human is. Whereas the Ahrimanic force is a force of materialization or crystallization in terms that I've talked about before. This was a force which was focused on the material world and was dragging the human towards a pure materialist concentration. In his famous sculpture in Dornach, and I think you've seen this, is that correct? You've seen that sculpture, Jeffrey?

JM: Yeah, I've been there.

JT: I had forgotten how significant Steiner was for you, so I think we have to talk about that. But Steiner worked with the help of a sculptor called Edith Maryon on this sculpture that's at Dornach, and it expresses his view on this. We have a Christ figure in the middle with his left hand raised in a particular expression, with his fingers hooked in, and we have Lucifer falling from the sky. Lucifer is the air figure, which is similar to the Lucifer which we would encounter in Christian thinking. Underneath, under the ground, is Ahriman, because he's an earthy force. He's associated with the air and water and material things. Christ is maintaining the balance between these forces. There are other forces, a kind of eagle force—which is interesting



Sculpture by Rudolf Steiner

to bear in mind with the Nazis coming later on, which is in the picture—and a bat-like force. But these are the three figures.

Ahriman is the personification of the materialist ethos, which he identifies with science and the scientific mindset. He believes that certain people can be kind of overtaken with this Ahrimanic viewpoint, which displaces their own personality by focusing on a hyper-desire for materialism, and that this will incarnate in the future and will seek to end the human race. This being is going to be incarnated. We're going through a preparatory stage and Ahriman is implemented in the world. Ahriman does represent elements of a satanic force, if you like, and is consistent with John C. Lilly's idea of the solid state entity and some other ideas associated with a kind of crystallized and materialized demonic force.

JM: Since you brought up John Lilly and his idea of the solid state entity, let's just expand on that a little bit for the benefit of our viewers.

JT: When you talk about demonic forces and satanic forces and all this, a lot of people may turn off because they say, "Oh, that's old hat, we don't believe in them anymore." But if you look at a scientist like John C. Lilly, who you have talked to and discussed these issues with, he worked with dolphins and interspecies communication and was a pioneer in techniques of mind control and expansion of consciousness and worked with the highest au-

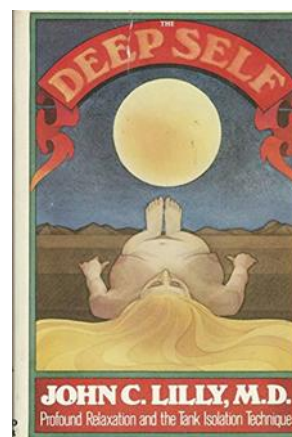
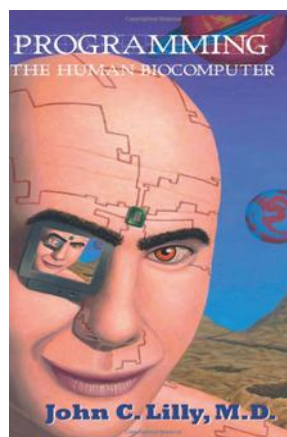


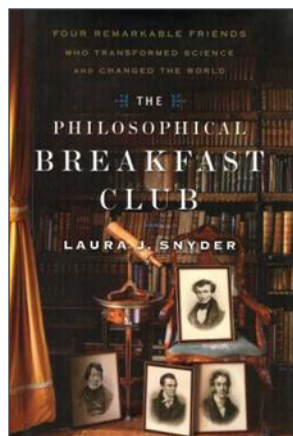
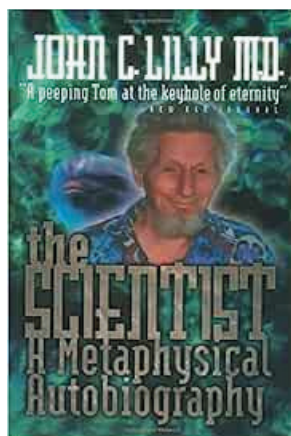
James Tunney: Rudolf Steiner and the Mystery of Golgotha

thorities. He believed that there was a growth of a solid state entity which would be made of silicon, nickel and iron and which would allow the incarnation of a higher being, an extraterrestrial being that would take over the planet, would use the earth as the source of its fuel, would even in the future move the earth and that this was going to happen. When you look at the growth of artificial intelligence and the

growth of the network society and the ideas that people have for the future and transhumanism, it looks more and more plausible. But the interesting element is that the solid state entity in many ways becomes a home for another being. In that sense, it could have been anticipated by figures like the Antichrist.

Some of the scientific views of the future from the futurists are not inconsistent with what mystics have been saying for hundreds of years. Steiner was very, very clear about this force. He was very, very specific and he was very clear about its origin in a particular mindset of science.





Last point, John C. Lilly wrote a book called *The Scientist*. The word scientist was articulated by William Whewell in 1833 in Cambridge in a response to Samuel Taylor Coleridge and his discussion of what natural philosophy was. What we had in 1833, based on the adherence of a small group, which is written about in the *The Philosophical Breakfast Club*, which included [Charles] Babbage, they defined the idea of the scientist and they moved away from natural philosophy and therefore separated off from the type of natural philosophy that Goethe would have celebrated, and became informed by the Baconian approach and later on, an imperialist view. They had a very, very narrow definition of science.

Steiner sees in this trend the Ahrimanic force. John C. Lilly and others articulate it in a different way. He articulated it from his own experience with high technology and with his explorations of consciousness, which you know a lot about. He developed the flotation tanks as well, which were important. He had a lot of personal mystical experiences with these beings, as you've talked about.

JM: Lilly believed that this solid state entity is some sort of an alien who is influencing humanity telepathically to build more and more computers so

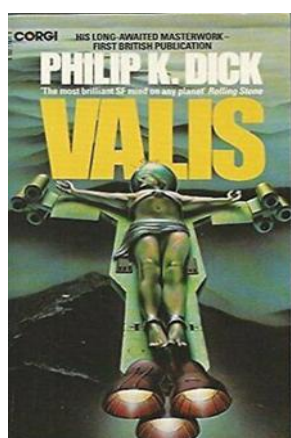
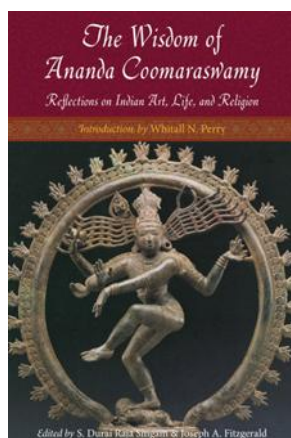
that the solid state entity can then occupy them and take over and dominate the whole planet.

JT: That's right! I wonder when I'm looking at Steiner's description of Lucifer and Ahriman, if you look at it in conjunction with someone like John C. Lilly, if what is happening is that the Ahrimanic force of materialization, the creation of a communications network, which is deeper and deeper and deeper, more intensive, is actually the context of incubation of a Luciferian force where the two of them can join together. The point that Steiner is saying is that the Christ figure which we have to emulate is the figure that holds these two forces in balance. If you look at Coomaraswamy and others, they talk about this idea in a lot of myths about the clashing rocks or two forces which come together, which the human has to go between. If we don't keep the forces separate, perhaps the Luciferic and Ahrimanic forces can unite in this way as indicated by John C. Lilly.

John C. Lilly also explained that there was a counterforce and this counterforce informed the positive development of humans. In particular, it would operate through synchronicity. He believed

that synchronicities could be caused by the positive force. In that sense, it kind of echoes Philip K. Dick's perception about a positive force, which could be VALIS or could be some other positive force in the universe. They're indicating, from a science fiction perspective or from a scientific perspective as well, that there is also an alternative force. The alternative force, Steiner says, that's what the Christ force is. So, there is a kind of consistency between them.





James Tunney: Rudolf Steiner and the Mystery of Golgotha

JM: I will say in my interactions with the anthroposophists, they've always explained to me, and I find this across my interactions with other people who in their own way speak for Christianity, that the essence of Christ is love.

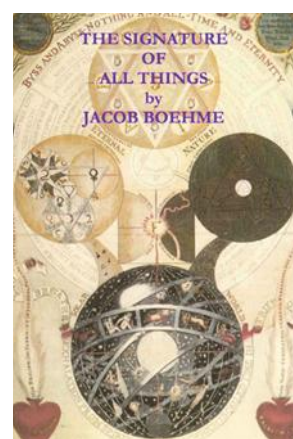
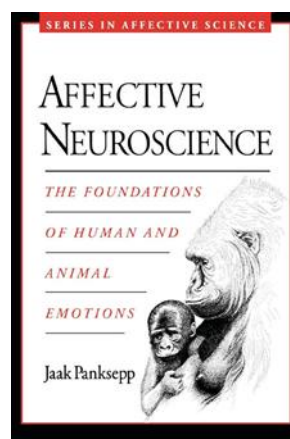
JT: Yeah, there's no difference there. Steiner pointed to the fact that Christ, in many senses, was reacting to the over-legalism in the Jewish world. Of course, Christianity comes out of the previous world and it's inherently related to that and it's inherently a development of that. What the development is for Steiner is a sense that now we have to move beyond too many rules. By not focusing on the spirit of the divine force, we have forgotten about the basic proposition that Jesus Christ was explaining to us, which is about the recognition of the kingdom of the spirit and the recognition [of that] in other people. That simplicity of love was the critical element. In focusing on that, he manifested that in creating conditions to improve child education, to improve medicine, to make centers for people with mental disability. He demonstrated a practical concern with those issues to help people and to help people develop individually. He was trying to articulate a way to make the concept of love or to demonstrate it by assisting people in the developing of their spiritual consciousness.

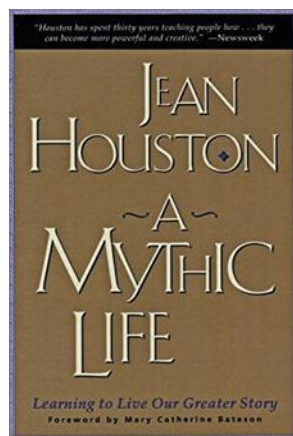
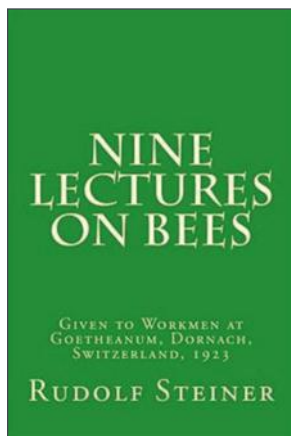
In that sense, he's referring to the essence of what Christianity should be when it's not ob-

scured by arguments about details and by where people act inconsistent with the spirit of it. In many senses, there is a type of scientism, a Biblical scientism that comes into these issues where people just begin to rehearse text instead of living the spirit of what the experience is. Steiner argues that you can experience this creative Christ, this force, this healing force, and healing is another aspect associated with love and care. He is showing that. If you look at people like Jaak Panksepp, talking about the different circuits and the play circuit in the brain, and some of the modern ideas about our basic motivations.

Steiner is trying to articulate what this general law means when we translate it into specific context in relation to other people. He tries to work out, "What does this mean?" He does so by seeking to use the imagination and intuition and insight. In that context, he's in the vein of Boehme and William Blake and Jesus, the imagination and in that context, and he's applying it. He comes to some amazing interpretations.

For example, his nine lectures on beekeeping come to interesting insights. He makes the analogy between the hive that bees come to and the head and the blood circulating in the head. It's quite in-





teresting. He can perceive things in a different way. He believes that these are the gifts that have been awoken in us and that what we have to do is to develop them, to take responsibility for ourselves, to activate them and to live them out. It's in the living out of them personally that love can be manifested itself, as opposed to being some vague claim which is superseded by a whole load of rules that Jesus came to rail against in many senses.

JM: So, Golgotha represents the hill on which Christ was crucified. It also, I gather, represents the cave in which his body was placed after physical death and the place from which he rose or was resurrected, or what my friend Jean Houston likes to say, upsy daisy.

JT: That's right. There has been a bit of dispute. The Church of the Holy Sepulchre is believed to be the place. There was also an alternative view promoted by General [Charles] Gordon that there was another place nearby, a place that looked like a skull. But yes, it's the place of the skull. I think there's a deeper meaning to that. The crucifixion was there and the body was taken down and was put in the tomb nearby. What Steiner says is that if you look at all the previous mystery traditions, they were based on an idea of bringing the individual into darkness, into the underworld, in many ways to be born again. The individual went through

a process where they could get some guarantee or some experience that we were more than our physical being, that we could survive death. That's what people were convinced of after they went through the Eleusinian Mysteries or the other mysteries, that they had a soul, they had a spirit and that this persisted.

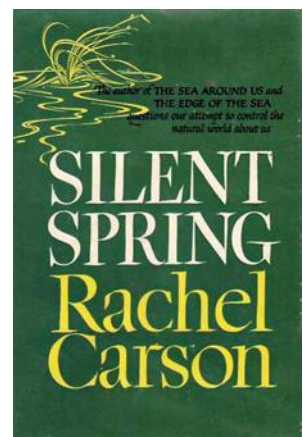
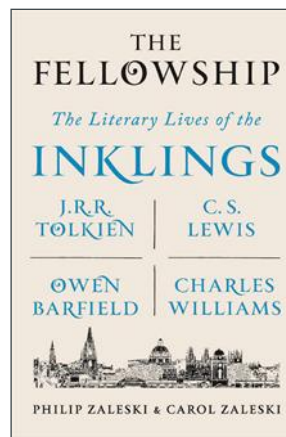
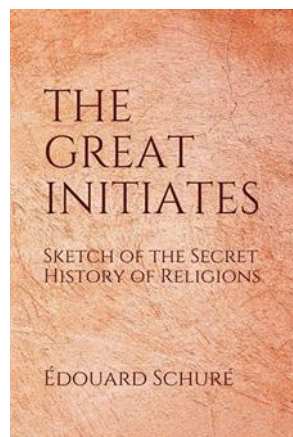
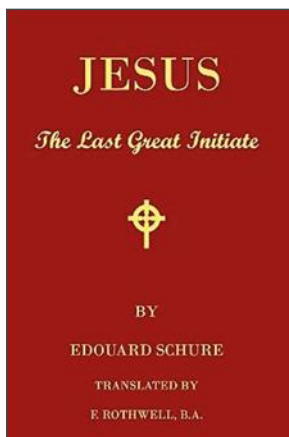
What he says happened in relation to Christ in the tomb was that this demonstrated the conditions that had happened beforehand in real life, that what happened in some ways metaphorically or psychologically was demonstrated in reality. This was the mystery of mysteries. There were correspondences between what happened in Egypt and the darkness—as Napoleon experienced when he went there, going into the pyramids—or what happened in the Eleusinian Mysteries or going underground or what happened in St. Patrick's Purgatory for hundreds of years in Ireland, where pilgrims went into a cave. These were part of mystery traditions. But this was the mystery turned into real life, whereby the Christ figure demonstrated that consciousness would persist, we would be resurrected and that the Christ way was a demonstration of the power of love, which was the way forward and was significant in relation to our karmic identity and our persistence. In many senses, it's associated and similar to what Steiner calls the Buddhi nature. It's a commonality in all traditions.



Christ didn't die just for the people that thump on the Bibles and give out to you for not sending them enough money all the time. Christ died for *everybody*, for all humanity, because this was a figure who was the end of all the mystery schools. You mentioned about his mystery plays, that's why he was so fascinated with the mystery of Golgotha, not just inexplicable, but this mystery tradition going back to the Greeks. He was heavily influenced by Édouard Schuré, who had written a book called *The Great Initiates* in 1889, and *Jesus: The Last Great Initiate*. He had also written about Eleusinian Mysteries. He was another person who saw that science was seeking to strip all these traditions away. They wanted to refer to all the previous traditions, to explain why Golgotha was critical in relation to all these, in many senses, a vindication of many of the earlier traditions.

That's why people that followed on from Steiner, like Owen Barfield and the Inklings, were sympathetic towards the other traditions. They didn't believe that there was just one story and all the others were meaningless. They sought to integrate them and explain them and focus on the significance of Golgotha, the crucifixion, which is critical, and the resurrection, which is critical. They were always moving from suffering to enlightenment, a classic paradigm. We can see it in all the traditions. We can see it in the Buddhist story. We can see in all the traditions of the need to suffer in order to understand.

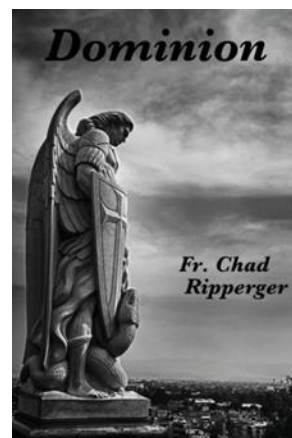
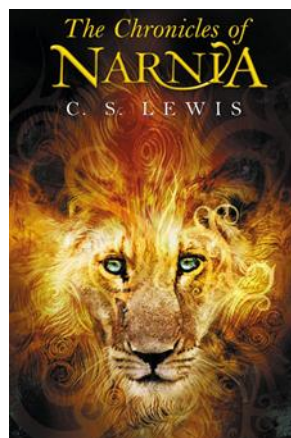
But the whole point was that out of it, you should be able to understand in your own being that your consciousness survives, that your consciousness is the kingdom of heaven, that it exists now and it exists in the next world. We have to apply that to the earth as well, to nature. He's very, very important in relation to the earth and was influential for people like Rachel Carson and *Silent Spring* in 1962. She was influenced by Steiner and his views of the soil and the earth. He is a person who anticipates this critique of Christianity and incorporates in his holistic view, a much wider idea of what the incarnated Christ meant.



JM: I gather, and correct me if I'm wrong about this, that Steiner's vision was so vast that he looked at the idea that before humanity became incarnated on the earth, that we had a prior existence. This prior existence at one time, primeval times, we were solar spirits, fire spirits that lived in the sun. And that by the time we became incarnated on the physical plane in earth, we had lost touch with the fire spirit aspects of who we are and that the event at Golgotha enabled human consciousness for the first time, I gather, to be able to receive that quality of the ancient fire spirits of the sun that we once were.

JT: Yes, that's certainly consistent with a number of the things he said. There are two elements: one, a sense of a recovery of some previous position, and second, a sense of a trajectory of evolution that we just have to go through, which has different manifestations. When you go back to what his critics call pseudo history—well, it wasn't even, there was no history there—but when he goes back to those times, he's often talking to theosophists and he's talking to people that understand this idea of the really ancient idea of humans and the ancient origin. Because even if you're, say, a Christian or from any other tradition, you kind of have to consider where you were before you came here and where you came from. You can't just dismiss these issues if you want to have a coherent cosmological view of where you fit in. So, he seeks to do that.

Now, in relation to the solar force, the Christ is a cosmic force. Why wouldn't Christ be a cosmic force in that sense? It's not a simple idea of a kind of vague Christ consciousness: "I can't believe it's Jesus Christ" kind of view, which means nothing. It's a much deeper sense in that he sees Christ as transcendent, imminent and embodied. It covers

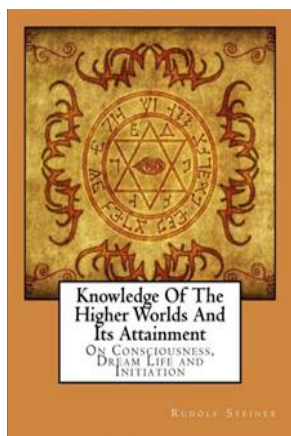
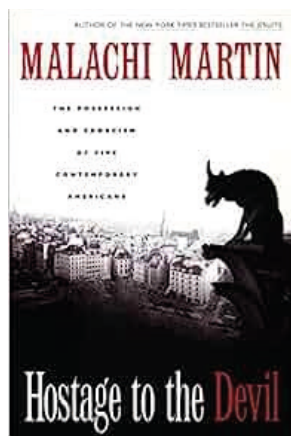


all the contexts. In its transcendent aspect, Christ came or was identified with solar power in many senses. Although, according to his cosmology, the sun and the earth were mixed up at various times, so it gets complicated. But at the time before Christ, Christ was identified with the sun. In many senses, he's linking in to why people in Ireland, for example, would have had the sun shining into the dark chamber in Newgrange a few thousand years ago, which I've witnessed.

But if you look at the parallels with the story, he makes the connection between those celebrations around December 21st in midwinter and Christmas, which is, of course, clear: the light shining through and the identification of the creative divine force with the sun. So, that's clear. He sees it as a solar force, which would also explain or inform perhaps or give another interpretation of Aslan as a solar figure or solar representation of God in CS Lewis's work.

Then the figure is incarnated and it becomes real on this level and imbues the etheric, or shines, if you like, on the etheric domain. The light shines on the etheric domain as well as within us. But he also posits a figure which is less well treated in the literature because he doesn't talk about it so much. This is the arch evil force, which is worse than Lucifer and Ahriman. That's Sorath. Sorath and the Asuras are the highest evil force, which he doesn't mention much. In many senses, the Ahrimanic





force and the Luciferic force are really close to the human. But this higher evil force is a force which will [wage] war on humans. In many senses, it's not dissimilar to what you see in theistic Satanism, for example, and their ideas of a higher dark force. It's not inconsistent with that.

That force is a dangerous force. I was trying to say, well, does this have any correspondence with what Catholics are saying? Father [Chad] Ripperger, who we talked about before, the exorcist, who has a degree of contemporary popularity at the moment because of his work, he recently articulated that when we're talking about the dark forces, that Satan, Beelzebub and Lucifer are three aspects of the one being, but in different manifestations. You had this idea of a correspondence between different dark forces. Malachi Martin, who was also an exorcist, explained that Satan and Lucifer are two different forces in the spiritual domain. But they begin to get into a similar context when you explain that there's Sorath and Lucifer and Ahriman that can work together or through us.

The solar aspect is a description of the light force and of incorporating the sense, in previous religions, of fire being significant, in relation to the Persian background as well. But Sorath was a sun demon. He said that some, like the sun, have aspects. Or, when the Christ force goes away, presumably that force can operate within that etheric domain. He has a total view in relation to

that. But yes, it was a solar force. He identified with that.

Now, again, that was not paganism. People say, "Oh, that's a pagan view." It's a description that's informed by the previous traditions. I don't see why it wouldn't actually talk to contemporary pagans who love the earth and who want to worship the divine world. It's a kind of integrative force that doesn't dismiss different worldviews. It seeks to expand and incorporate views to try and be consistent with his perceived sense of the natural world and natural law.

JM: I do gather that Steiner believed the forces represented by Lucifer and Ahriman were actually essential for the development of the human soul. The problem exists if there is no love, no Christ force at all, then these forces become dangerous. I recall as I began to get into Steiner's work, the first book I read, and it's one I recommend, *Knowledge of the Higher Worlds and Its Attainment*. The one phrase from that book that has really stayed with me is, "Take two steps towards ethical behavior before you take one step toward power."

JT: That's absolutely true in relation to his overall viewpoint. He sees Lucifer and Ahriman as being in some ways part of the world and in some ways they were an inherent part of our development. If, for example, we conceive these figures as fallen angels, figures that rejected God, they still exist in the universe. They still are at work in the universe. Whether you see them archetypally in ourselves, in the collective unconscious, here after the fall, here as a result of the sin, it doesn't really matter.

He said, for example, if you're doing things in an uninterested way, then you're feeding Lucifer. It's quite shocking when you begin to think about

it, because he believed that you had to be interested in yourself, to take responsibility for yourself, to be ethical, as you said, in a deep sense in relation to all your relationships. That if you were not, if you're agnostic... He criticized agnosticism, which I do as well, because a lot of people don't understand what agnosticism means. It doesn't just mean that kind of necessarily healthy neutrality. It was a term coined by T.H. Huxley to argue for someone who wasn't going to take knowledge intuitively themselves, and is thus the opposite to gnosis or individual knowledge, individual experience, individual intuition. Huxley was saying that if you couldn't prove scientifically that God or the supernatural existed, it doesn't exist. When you say you're an agnostic, you're corresponding with this very, very limited view. I think a lot of people should be careful about that. Is that really what they mean?

Steiner is arguing that these are real forces. He says you should be interested in what you do. If you go to your job every day and you do things that you're not interested in, well, then you're feeding Lucifer. This is a real force. What he's saying is that if you don't expand your spiritual kingdom, be master or mistress of your spiritual kingdom, develop as an ethical human being in relation to others, well, then the other forces can come in and operate. In this context, he referred to Lucifer. When you begin to think of it in those terms, sitting on the couch, watching the television, having a beer and it becomes a bit slightly different. You begin to see it in a different way. Steiner makes me feel lazy when you see how much work he's done. But these were real forces.

In many senses, they're archetypal. Why wouldn't they be around us if they exist in the universe? If we are created in the divine image, if we are manifestations of the divine consciousness,



or if we are the height of what evolution has produced, why wouldn't dark forces war for control of us? Why wouldn't aspects of them want to take over the direction of human evolution? Of course they would. That's why the forces are never going to go away. They're going to challenge Christ himself when he goes into the desert. These forces are there and are, I suppose you might say, it's like a type of resilience in many senses. These are the buffeting forces from which we grow. We know that if a tree is kept out of the wind, it becomes weak. It needs the forces in order to grow. Perhaps it's part of the design of the universe, like the tao and the different elements, the different interacting forces.

You often talk about the kind of necessity, or to recognize complementary forces as in some way in the fabric of the universe that we still have to deal with. But the way to evolve is to develop the Christ aspect that is powerful and that can keep these forces under control. That's a critical element. They're not going to go away. The worst, the biggest evil forces are certainly not going to go away. A lot of what he is doing is preparing us to deal with the actuality. He's seen it through his life and he prophesied in many senses, for me, the different forces that we're operating around.

But yes, they're embedded all around us. They're real forces. They're super sensible beings. That's the same thing that all the Christian exorcists, as well as the Protestant exorcists are saying,

that these are ontologically real forces. They're not just constructions of the mind, although they can be. They're not just figures that we create. They're not just egregores. They're *actual* forces in the universe, for whatever reason. That same principle applies in relation to, I suppose, extraterrestrials. They must be good and they must be bad. They can't all be benign forces out there. It's just the nature of existence in the universe and here. There's always going to be. That's why all the mystics and traditions say, "Know thyself." When you know thyself, you don't create space for other beings to occupy. You don't allow yourself to be possessed by these forces.

JM: As I understand it, Steiner considered himself personally engaged in a battle with these dark forces. I wonder if it contributed to his health. Although, I suppose for his era, he lived a full life. But by today's standards, you might say he died young.

JT: If we look at the reports from when he was dying in Dornach, and you've been there... It kind of reminds me, the name Dornach, of Scrooge and the face of Marley appearing on the door knocker and that being, funnily enough, a prelude to a kind of near-death experience, a mystical experience, which relates back to, funnily enough, to Golgotha showing the artistic use of these spiritual themes, because art was critical for Steiner.

Yes, he believed or he said, as far as I remember, that there wasn't a logical explanation for his diseases, that you wouldn't find an explanation. The implication, I believe, was that he was being attacked by forces, there is that implication. Or, that in the nature of someone who is a warrior in the spiritual domain, as often happens, that they encounter and are affected by their battles. That wouldn't be a surprise.

He emphasized in his later lectures in 1922, in particular in Stuttgart, to people who would be teachers, he talks about the opposing force that we have, who has come into his age, came in around the time when he had his mystical experience with Christ. That was the Michael force or Michaelic force, that he was like God. He was the defining spirit of our age, an archangel who had become the spirit of our times. This Michaelic force was the force that was going to help us or that we could identify if we set out on the path of developing our consciousness to resist and to oppose the dragon. The dragon would be a manifestation of the material world through technology encouraged by science, representing the Ahrimanic forces, that the Michaelic force would reinforce our own consciousness once we committed to that.

But I suppose, as we see in relation to Christ, and it depends what gospel you read, but one of the defining aspects of the Gospels is Jesus's power over demons, over the demonic world and the challenges to him and the challenges from Satan or the devil or whatever. The point is that this is a ubiquitous challenge, as the exorcist would say as well. You might say, well, he was tired with all the forces, the Nazis... Another element I've been thinking about is that he was watching the rise of crazy people around him—dangerous people, diabolical people—in Germany. If you're a sensitive person, you're going to imbibe that. He could sense things that were happening around him. He could sense things that were happening thousands of years ago. I can't believe that he wasn't impacted by the dark forces that were unleashed. These were psychic forces, as Jung talked about, the forces of Wotan. Although I don't think it was a northern force particularly. I think that's overstated.



It's interesting that Suzanne Marchand also argues that German Orientalism was the cause of the downfall of high European culture. It's quite interesting. This obsession with the East, which Steiner warned against, was part of the fall of Europe. Not just Orientalism as a colonial experience, but it came back to haunt Europe.

But just to give one example of the psychic context he's operating in. It struck me remarkably in relation to the time. He's in the theosophical movement until the end of 1912 and 1913. He sets up anthroposophy, focusing on the individual instead of focusing on God, this focus is on humankind and the wisdom of humans. Like Yeats, instead of focusing on things which are being argued about, he says, let's build the stalagmite up to meet the stalactite and form a pillar instead of trying to believe that we know everything about what happens up there.

He went to Dornach then and worked with the Goetheanum that you went to. He gave a lecture in Vienna in January 1913, as far as I can see. If we put ourselves in Vienna in 1913, and this is remarkable... Imagine that you're a sensitive person that can pick up what's going on in your environment. He might have gone to the Cafe Central in Vienna, in the Innere Stadt, which was a place that everyone would go to. It is remarkable when you look at the history books—and this is a fact—that in January of 1913, people that might have frequented that cafe and certainly have frequented at various times around there included Tito, who became the Yugoslavian president, Adolf Hitler, Joseph Stalin and Leon Trotsky. These were the people that were all in Vienna at the time when he was giving his lecture.

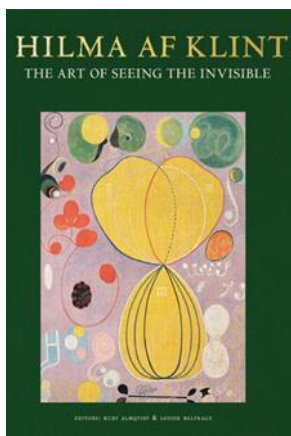
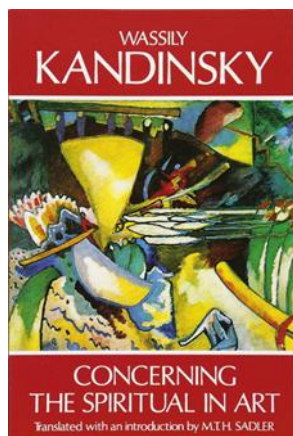
Imagine if you are a person who is trying to promote this spiritual consciousness, and around you, you may even have bumped into these figures

from left and from right that were advocating a materialist, scientific socialism, totalitarianism, destruction of the human, disregard of the human, often based on a Nietzschean view of the superman, there's books written about that in both cases. He had experience with Nietzsche and he understood Nietzsche and his limitations. But Steiner is in that milieu and he is the one that's advocating for individual spirituality, not this general Hegelian geist, a general spirit sense that informs the people, not a volk geist or the geist of the working class or the geist of the empire. But he's arguing for the kingdom within the individual, the empire of the individual. There's not a lot of people around at the time. So, there must have been a lot of actual psychic forces *literally* around him. These people were around him and he would have been familiar with what the discourse is and been familiar with where it was going.

When he goes to Dornach, they're hearing the first world war, they had people from all countries working there, they will hear the sounds of the first world war and the cannons in the distance and they will see the searchlights in the sky. There's a seeing of trauma all around him. So, it's not surprising, if he was a sensitive person, irrespective of whether he's under a specific spiritual attack, which I'm sure he had some ability to protect himself against, that the sheer weight of this psychic force must have been cruel to him.

Also, another important place for him was in Munich. Berlin as well was critical. He was in Munich in 1907 and he was influential in relation to the growth of the artistic movement, influenced people like Kandinsky. And of course, Hilma of Klint had met him when he was an anthroposophist and came to Dornach as well, which is important to mention. So, here's a person who's very, very sen-





sitive to all the forces around him—intuitive—and he's literally facing some of the forces who would implement the worst of what you could conceive of in the demonic realm, in real life, who would seek the death of millions of people and much more if they could let him. So, I can't believe that that didn't affect him. Being in that milieu and seeing the rise of the Nazis and probably being able to sense what was coming. It must have been a big burden on him to see what was coming.

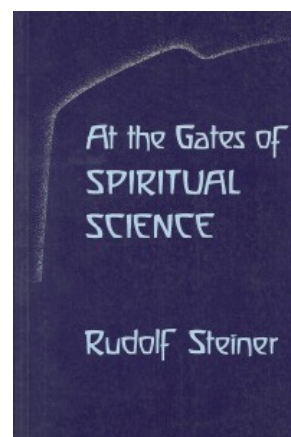
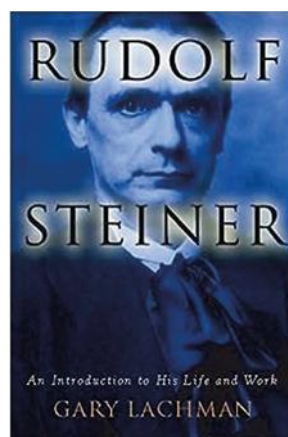
JM: My understanding is when he built this fantastic temple of anthroposophy called the Goetheanum, there were two of them, the original one built out of wood. I believe—I've heard at least people suggest, and I assume there's some factual basis for it—it was burned down by the Nazis in 1922 who considered him an enemy of Nazism.

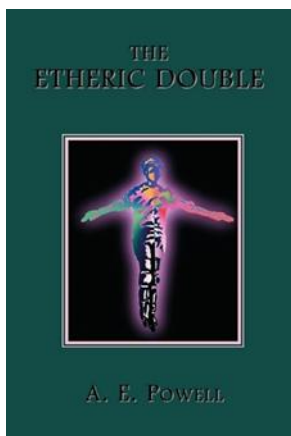
JT: Yeah, it was burned a couple of years before he died. That's right. They rebuilt it with that poured concrete, which was innovative in its own time because he designed a number of buildings, I think about 17 buildings as well. There's some nonsense criticism about it really. It's terrible that people can make such ill-judged comments about him, because, of course, it's not easy to read all his literature. It's vast. I've been reluctant sometimes to talk about Steiner because you have to read more and more in order to give the man credit for

and to interpret what he's actually saying. People say he's a Nazi, ridiculous things. There's no point in repeating them. But, it really is terrible in the context of what he sought to do.

Now, I wanted to ask you a question, because I think it's very, very important. It didn't strike me until I was thinking about Steiner recently. We've talked about influences. I listened to your monologues and I've listened to thousands of hours of your interviews. For some reason, it didn't register—although you have talked about it with Gary Lachman about Steiner and I see it in individuals—it didn't strike me until recently how significant Steiner was in your individual evolution. In many ways, that fact of that, that reality of that, that testament of that is an important corroboration in relation to my own views recently when I'm beginning to understand some of the significance of Steiner. I'd appreciate it if you could, and I think that the viewers would enjoy it if you just reminded us how significant he is for you, Jeff.

JM: OK, I have talked quite a lot about two dreams that influenced the course of my life, in particular in 1972 when my great-uncle Harry visited me in a dream at the moment of his death. That was very





profound. But even before that, in 1968, when I was still an undergraduate student, largely a materialist and a decadent sensualist, in that phase of my life I was attending summer school

at the University of Wisconsin-Milwaukee when an individual walked into the cafeteria where I was sitting and handed out flyers. I looked at one of the flyers and saw the words, “*spiritual science*,” and it was going to be a lecture about Rudolf Steiner and anthroposophy.

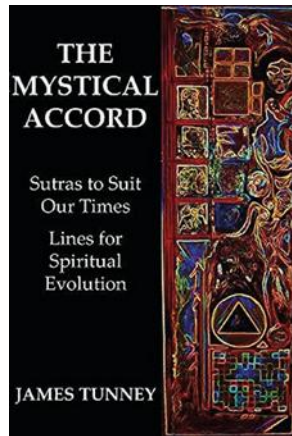
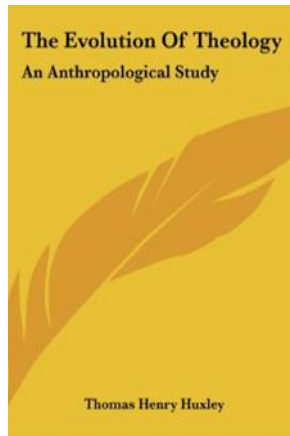
The moment I saw those two words juxtaposed, spiritual science, using the interesting fonts that anthroposophists use—they’ve designed many of their own fonts to use and they’re always a little bit asymmetrical, which is an important part of their architecture—but I felt a chill, not just a chill, but an electrical, almost as if my whole body was plugged into a 60-cycle current, 120 volts which is what we have here. But it was electric. It electrified me. I went to the lectures, and that was a major turning point in my life. When I returned from my senior year in college, still skeptical, I made a decision to write a senior honors thesis on the psychology of religious mysticism, which was a major decision for a senior undergraduate. So, even the merest brush with anthroposophy, even after years of talking about it, I feel like we’re just scratching the surface. It had a profound influence. I wouldn’t be the person I am today speaking to you now about these things if I hadn’t seen that flier in 1968. So, I regard anthroposophy as—although I never joined the movement, I’m simply not a joiner—but it’s had a profound and ongoing influence.

I would say part of that influence was the idea that there are energies, they often refer to them as etheric energies. I think that’s an idea popularized, I’m pretty sure, by Madame Blavatsky and Annie Besant and C.W. Leadbeater, who worked with her. So, it came out of theosophy into American culture, the idea of etheric energies. Actually, many 19th century esoteric people, occultists, talked about etheric energies because, at that time, that was the cutting edge of science prior to Einstein. But, it referred to a certain quality inherent in the human soul that anthroposophists learned to develop in their agriculture, in their medicine, in the movements, the eurythmic movements that they’ve developed. It was all about learning how to work in a positive way with etheric energy. I feel like I’ve benefited enormously from just this tiny brush of interest that I’ve had in Rudolf Steiner.

JT: Yeah, that dawned on me, the significance of that kind of personal link, and it helped me understand because I’m familiar with the growth of your interest in these issues. But, in particular, that registers with me when you say that. What it does as well is manifest this idea that these kinds of forces *are* forces. They are forces that operate as you’ve explained. They have reality in whatever strange way that they operate. This is a thing that goes through a lot of this mystical experience, or the intuitive experiences, as Steiner has talked about. It demonstrates the reality.

Again, similar to the idea of the agnostics, there’s a lot of debate about what you’re expected to *believe* in. But the question is not necessarily what you believe in, in many cases, but it’s what you *un-believe* in. It’s the things that you don’t know that you believe in. By being an agnostic in the context of Huxley, you may not understand that you’re





erecting barriers to intuition, et cetera, that are not going to operate, because you're using the power of your mind to exclude them unbeknownst to yourself, in another sense.

In many senses, I think what Steiner is pointing to is a willingness to take responsibility and to open up—now, I'm not saying to open up the dark forces or anything like that—to open up to yourself as a flower, and to an efflorescence in relation to the spiritual world. That was in the context of his exploration, as well, of the green snake and the beautiful lily. That idea which you've talked about in relation to self-initiation. What Steiner is saying is, for example, when he's talking about children and there's different phases associated with them, when their teeth fall out at seven and fourteen, etc. The implication is—and this is behind my work in *The Mystical Accord*, as well—is that the growth, mystically, the internal growth of the spirit is an organic process if you don't interfere with it, there's certain phases. What people are telling us is about the likely phases and the way to interpret them. So, in many senses, we have to get out of our own way in order to evolve, but that it is a real force.

The words that caught your attention about spiritual science, initially, for me, they're words that I would now kind of be a bit wary of, because I criticize scientists for scientism, and I also criticize mystics and spiritual people who purport to be scientific when they're not, because that can be

scientism, as the Bible can have biblical scientism. But, in your case, you're demonstrating the power of that juxtaposition. What he was trying to do, by putting those two things together legitimately, was seeking to recover what had been lost when Hewell and Coleridge had that little split that led to a very unique idea of science that was totally divorced from natural philosophy. That's what Goethe and others were seeking to indicate. Again, we could go back to Swedenborg, as an example of a scientist who went on a mystical journey.

In many senses, spiritual science, as he articulates, is, for me, an effort to heal this rift that has started off, and that bifurcation between an unduly concentrated, Ahrimanic sense of applied science, which is divorced from other forces and other contexts and decontextualized, so it can be damaging, and an attempt to recover science and to bring it back, as it has to be recovered.

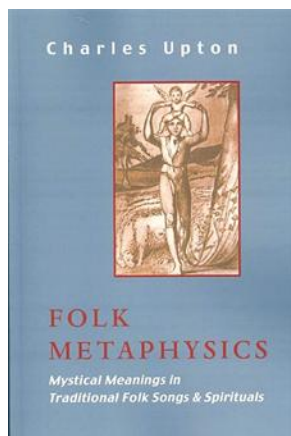
We know when he was a young man, he was influenced by a man that he met on the train, because Steiner seems to have been very friendly and open, and he met a man called Felix Kaguchi, who appears in his mystery plays, along with other figures like Christ. Lucifer appeared in his mystery plays as well, because he's seeking to dramatize the internal challenges of spirit, and to represent, in some ways, the dramatizations that happened that he saw in Masonic contexts, or also in the mystery plays, this idea that there are ways to represent what happens.

But in that context, he was aware, like Yeats was, that there was a tradition of knowledge in Europe about herbs and medicines and things that science was seeking to override. When he's asked to be involved in agriculture, it's because the farmers were understanding some of the problems that now authorities are coming around to

solve, about the chemicals and insecticides and what's wrong with them. He understood that from a spiritual perspective.

The implication of all that, for me, is that Steiner's view of Christianity, if you take it from the perspective of another one of your heroes, William James, and you say, well, we're talking about truth. Truth has an element of what works in practice. How does this proposition play out in practice? On those terms, Steiner's view of Christ and Jesus Christ is a much more true one in many senses, in that he anticipates a lot of the problems. He talks about black magic taking over society. He talks about the black magic of journalism, for example, 100 years ago. He was aware of some of the forces that people claim are modern forces. He was aware of particular dangers and he was aware of the need to align.

So, your personal experience sticks in my head. I won't forget you getting that leaflet. It also testifies to the reality of these forces, but they're not merely forces that exist in a book, in a cognitive thing. The things about the essence of your existence on the deepest level, dealing with the deeper magic that Lewis talked about, that's deeper than any other sorcery, that's more powerful, based on creativity and compassion or love in the context that he explains it and applies it. He was very interested in that idea of applying this to the real world. He was very interested in the idea of art and true art, as you've talked about before with Charles Upton in another context. That art had to seek to enhance these forces and be related to it and not be divorced from it. But ultimately, it's a real force that operates on people, as I think that example very ably demonstrates. It'll make me listen with a bit



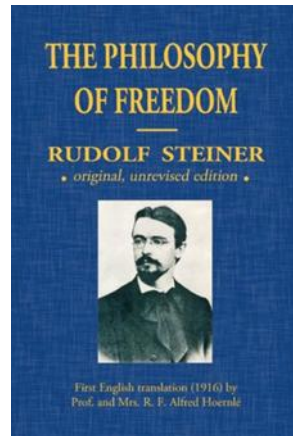
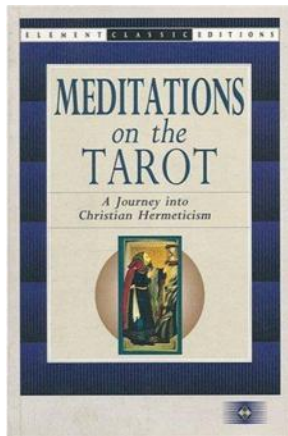
of a keener ear when you're talking about Steiner again, or when I'm listening to some of your old conversations.

JM: There's one aspect of Steiner's work that I think directly relates to your own emphasis on the destruc-

tive aspects of scientocracy and scientism. Steiner founded the Waldorf school system, which I understand is still today the second largest private school system in the world. One of the things that I gathered from Waldorf school teachers with regard to the rise of computers and the fact that a young child, a two-year-old child, can learn to use a computer and they love them. However, in anthroposophy and in the Waldorf school systems, they have, as I understand it, I may be wrong about this, but my understanding is that they don't recommend giving computers to children until the second set of teeth have come in, I guess at around the age of seven or eight. They feel that it's very destructive to give a computer to a child prior to that time because it leads to imbalanced growth as they get older.

JT: Well, there is a kind of myth in some ways that recently I see in the literature that childhood was a kind of Victorian construction, that it didn't exist before in some way and this kind of nonsense. Steiner was one of the ones who really emphasized the significance of childhood education and the connection with the natural world. This is a thing, for example, that we would have taken for granted in Ireland for the people in the countryside or even in the cities. They were never far away from the countryside. The natural world used to be very close to people. It's even changed radically in





my lifetime. People are being distant from nature. There are loads of psychological studies about the benefit of being in nature, being close to nature.

Now, this Ahrimanic force, as he would describe it, is dragging people into it. That's what the purpose of this concentration is, to drag the human consciousness into the machine. That's the implication of it. This is where the technology is going. It's not only that we're coming into the technosphere, but we're moving away from nature. John C. Lilly said that nature would be destroyed, all the resources would be destroyed by this new system. It would suck up all the resources. We can see that happening in relation to all these new environmentally friendly technologies they talk about. They have huge costs on the environment, as we've discussed before. It doesn't seem to make sense.

His focus on children in relation to getting space to develop, and also children with disabilities and with different ways of learning and different neuroplasticity, he was very, very clear on that. Inherent in that would have to be a cautiousness about the nature of technology. I've seen a lot of people from an anthroposophy context, for example, become more re-engaged with traditional religion, for example, and move back and take those messages into, for example, Catholicism. I've listened to people who were involved in the New Age, et cetera, and anthroposophy and moved into Catholicism.

Actually, I couldn't necessarily verify this, but it appears in a number of contexts that Pope John Paul II, when he was engaged in acting in Krakow, was interested in Steiner and his work at that time, which is quite interesting. Of course, there is the great book, *Meditations on the Tarot* by Valentin Tomberg, who was an anthroposophist and then reinterpreted a kind of Christian hermeticism. All these point to a total view. In that view, machinery and technology would have to be servants. They would have to be servants of people who are able to control them. Now we have an opening up of the childhood consciousness to powerful algorithms who act often inconsistent with their own best interest.

You've talked about eurythmia and eurythmics, the idea of rhythm is fundamental. The idea of the warm-blooded human was associated with rhythm and was crucial. He talked about the calendar of the soul. He wrote about the cycles and the need to get into the cycles where you live and follow the patterns of energy of the year. That children do that in particular, attune themselves to the natural world, to what happens around them. If their attention is focused on something that comes between them and the world, they can't do that and they will suffer as a result of that.

There is a kind of similarity I see as a critique, personally, this idea that there's some force out of yourself there that will give you all the answers. It comes up in relation to people that have a fundamental approach to religion. Here is this unit that gives me all the answers. It's a similar thing in relation to the mobile phone. Here are all the things out there. The whole basis of the epistemology of Steiner going back to his early work informed by Goethe, informing his PhD at the University of Rostock, informing his first major work in relation to

freedom, is that it's all within us. We have all the capacities and we have to feed that capacity and move out of that. What we can't do is reduce our capacities through technological things. So absolutely, I think he would be absolutely horrified and justifiably horrified. He would ask why we are subjecting children to forces that he would see essentially as demonic forces. That's how he would interpret it. People don't see that. They can't see that. Part of this is because we have blinded ourselves, our spiritual eyes are closed, or unopened, we are unawakened in many senses.

JM: I have known people who have gone through the Waldorf school system their whole lives and I find that they have a sensibility about themselves, an awareness of their own energy and how to use it, and how to work with it in a positive, healing way. It's really quite remarkable. If I had children—and I never had children of my own—I would have sent them to the Waldorf school.

JT: I can see the attraction of that. I do have experience with people who have taught at those [schools], and I am impressed with them. That's a good testament. But of course, there will be loads of people who will have had bad experiences, but that's always the case. But the philosophy... It's [just] as Christ can't be held responsible for some of the things supposedly done in his name, in a similar relation to Steiner, we can't attribute to Steiner some of the things that are done in his name.

But yes, I think that the idea of developing the individual so that they feel integrated in the environment and they have a sense of pattern in their life, it must give them a sense of meaning, and meaning is the thing that's challenged most as a starting point for people in relation to an im-

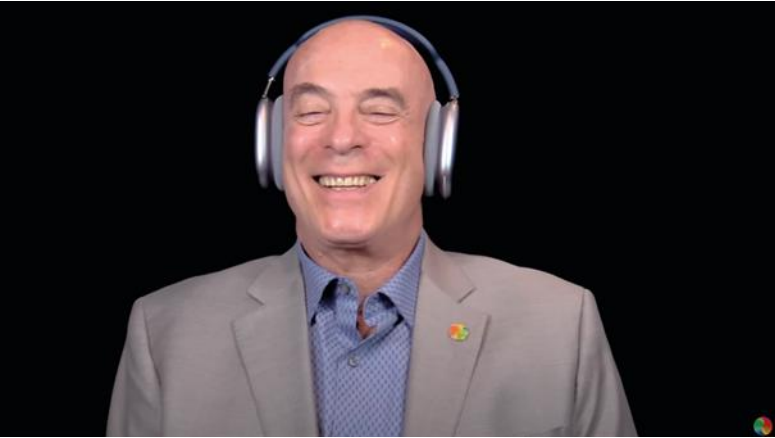


age of themselves. When you have a de-meaning society and a dis-spiriting society, which is what Huxley, I believe, was seeking to do, and that ideological movement is to dis-spirit discourse and to dis-spirit the concept of the world and reduce it to a narrow and ugly view.

There's an aesthetic element as well, that beauty and the good and truth had a beautiful element. This is the concept behind some of the ideas, the buildings, the Gesamtkunstwerk, the total artwork, the idea that you should live in a beautiful place, that the places you go to will affect you, that if you're in a nice environment, that it's going to affect you. When we compare that with some of the places that are ugly, that people are forced to live in, it's inconsistent in many senses with building up a beautiful environment where you have a kind of brutalist architecture that's removed from the needs of people and are machine-like and the idea of the machine buildings, etc. I don't have any doubt that that's true in relation to people that get a holistic education.

I would say as well to critics that begin to criticize him because they don't like his Christianity. Really, he emphasizes the mystery of Golgotha, the reality on a deeper level of the events at Golgotha and the impacts of that and the message associated with this on a deep level that it took a long time before people like Jung could come and articulate in a different way. Cheap shots at him because he's





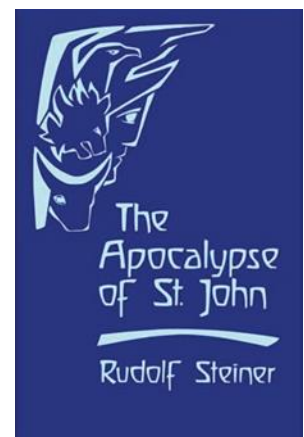
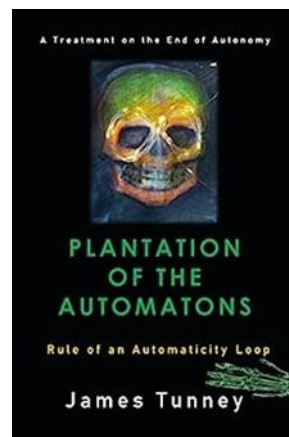
an occultist or because he has a different view or he has a different way of explaining or because his artistic license in some of the explanations or that you interpret in that way, doesn't really match the success of his message. In the future, I think that some Christians will be more open to him and see that he saw that the West is imploding. I believe the West is imploding, Jeffrey, and that he foresaw that because of this fascination with this kind of oriental force and materialism and scientism. Europe is going to implode because it's lost its essence. Unfortunately, I don't have any doubt about that in the way that he termed it.

His message about occidentalism was a very shrewd view, that we shouldn't have given and we shouldn't give away the Western tradition in magic and spirituality and mysticism. The one that was the Judeo Christian Greco Roman and informed by the Persian context. It was a mistake to give that away for something that wasn't related to our experience. That tradition and experience, going from Jehovah, which he believed there was a change associated with Golgotha, the idea of a divine force was extended to everybody as well because of that. It was a movement beyond the tribe of the Israelites as a gift to the world in some context.

What he's saying—and this is the crucial thing—that was the basis of whatever success the West had. When you throw it out, it won't continue. It's remarkably prescient. He anticipated and could

see the forces around him, whether in the Soviet Union or in Western Europe. He was very critical as well, which I have been in *The Plantation of the Automaton*s. He said in a few lines which are ignored that there would be an Anglo-American dominion of the world but it would be a brutal and deadly one. That's what he foresaw. He foresaw the Anglo-American—what I call Atlanticist—force would come to dominate the world but it wouldn't be good for humanity. A kind of remarkable prescience in that, and I think he's right on that. The Western forces transmuted into some kind of a global force, de-spiritualized, based on this kind of Ahrimanic-Luciferian force, and possibly informed by the one that we forgot about, Sorath. That was in the background, that we don't want to meet.

But this is consistent with what the traditionalists are saying. Although the traditionalist can legitimately dismiss the theosophist, and Guénon is right about Blavatsky, we have to be a bit more careful in our assessment of Steiner, in that there was much more depth in what he was saying, much more specificity. He also deals with the apocalypse and that's linked to Sorath as well, and 666. He talks about St. John's apocalypse. So, he's a very important and relevant figure and not just for the people



that participate in the system but for everyone, I think.

JM: On a final note. One thing that I observed that really stayed with me when I visited the little village of Dornach in Switzerland where the Goetheaneum is located—and there is a community of anthroposophists there—when you look at their houses you almost never see right angles. The doors, the windows have all got typically five sides or more. They felt that there was something stifling to the human spirit itself about right angles. Of course, you can't avoid them entirely. Right angles are very important, as my mentor Arthur Young has explained, but the idea of living in an environment that is more organic and not just a box seemed to be crucial to the anthroposophical lifestyle.

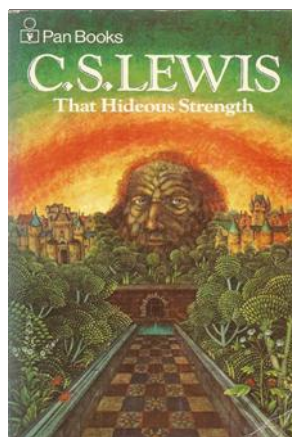
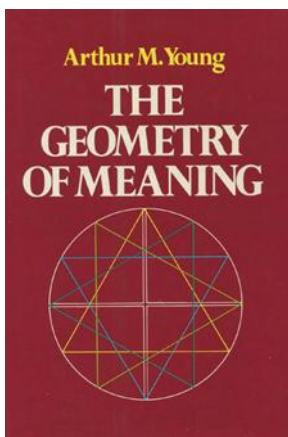
JT: I don't know if he had any influence on him but Hundertwasser, who came from that context and went to New Zealand, had the same philosophy. I presume he was informed by this idea because he was against the straight line. He believed that it was deadly. I like some of Hundertwasser's ideas, I like a lot of them, about art and about the lack of a



straight line in his architecture and I've seen some of his architecture in New Zealand. It was quite innovative and it was because they weren't going for the straight line.

I think he may have mentioned this in the context of beekeeping. Animals like bees or insects don't like right angles, they don't like it in their homes. He describes the significance of shapes, because geometry was one of his first loves and he started off with a first love for geometry and he saw the world in those terms. But by looking at animals.... He talks about crystals, of course he's into everything. He explains how the hexagonal force forces itself up from the earth into reality and he explains that in relation to bees. I think that the bees don't like the right angles and there's some reason for that. It's not a surprise. It kind of reminds me of the hobbits and their houses as well, the shape of the things.

There is an implication that we're meant to have a type of architecture that's consistent with the environment and it's not an imposition. People like Laurens van der Post used to talk about humans creating architecture that looks like a cancer. CS Lewis talked about us becoming the cancer of the universe if we continue on this. The idea that it's just a repetition of something that's not good. If we were able to invest our time on being interested in our environment, being interested in our life, as you talk about being here now focusing on





the present, focusing on the place we live, on the aesthetics and the beauty of where we live, and contribute towards that and get involved in it and get in-

involved in the art and craft and then applying it to our daily life. Then we can demonstrate a different type of love and exemplary relation to the environment.

What he is saying is that we're part of nature and we have to learn the rhythms. The opposite point is that if the intention is for us—now, I'm saying this—to be dragged into the technosphere, what will happen in accordance with the principles articulated by Thomas H. Huxley? It's that we adapt the world to us, and this is what CS Lewis warned about. We will create a world that is adapted to us and then we will be dependent on that world that we create. We won't be living in a natural world, we will be living in a machine world once we move away.

In many senses, like in *The Representative of Humanity*, that sculpture that he did, it's a symbolic Christ, a spiritual Christ. Christ has his feet on the ground. He is recommending as well in his work that we keep our feet on the ground and that we keep close to nature and earth with a proper sense of keeping the ethereal in its proper place and the earthy in its proper place, that we're in between that, that's the position of humans and that's under threat. That's why we have to invoke the forces within us—that's the most important—to realize our own journey, our own initiation, our own expansion, our own suffering, our own resurrection internally and in the life to come but also in our

own life, to move beyond the pain of particular circumstances, to accept that suffering is in the universe, to accept that there may be a karmic element in the things that we do in our own life or whether from past lives and whatever way that works that. These things can work themselves out. We have to recognize and work with the rhythms that are out there and not try to control the environment, our emotions, our feelings, our thoughts.

That was another big thing, that our thoughts come from the universe. There are ideas in the universe that come into us but not all manufactured, not all given to us. Some of his insights on things like bees can really open your mind, you're not expecting it. By observing nature, observing plants, observing the world, he's telling you to go and look at things, to do what Goethe said, to look at the plant, to try and visualize the plant, visualize its structure, to look at minerals to see how they grow, to tell us what message is the earth telling us about the way it grows, to apply that to our life, to understand that we have crystals in our body. He says, for example, that there are crystals in the body always trying to crystallize and that homeostasis keeps it from doing so, which is kind of like the Christ idea as well, keeping things in balance, the balance, the

harmony, the same as on your symbol of the yin yang, that symbol of harmony keeping things in balance, being centered, being focused, accepting the range of forces, but accepting that you have to have control. And as you've said, strange little keys like the idea of not



having straight lines help us to think differently, and I think we really have to think in those simple ways again.

JM: James Tunney, once again a brilliant conversation. I feel incredibly uplifted and stimulated every time I speak to you. I want to thank you from the bottom of my heart for being with me today.

JT: Thanks very much, Jeffrey. He's one of these figures that moves you when you engage with him, whatever level you engage with. I was also moved by your story because it gives me another understanding. It's very interesting when we cast our minds back to you in that canteen and the difference. The thing for people to understand, especially for younger people, is that your whole life in many senses, you don't have to know where you're going. You have to be disposed and open. The opportunities will come when you focus on the right things, on the spiritual things, on the things of beauty and the good things and things of truth. They will work out for you if you do so. Follow your bliss with enthusiasm. You're a great example of someone that's interested in things and you demonstrate in your life things that he was arguing for. Be interested in what you're doing. There's no better exemplar of that, and I don't think you'll be forgotten for your manifestation of using your life to pursue things that you think are important.

Last point: the whole point of the initiation in Goethe's view, in Steiner's view, ultimately, in all these mystery traditions, is that when you realize who you are, what happens then is, and this is an important way to interpret the mystery of Golgotha, is that you are then prepared to make a sacrifice for others because you're not as focused on your own interests. You're focused on something

which is valuable. You actually make a sacrifice because you're not concerned in the same way about specific interests. That was the key for him. In many senses, sacrifice doesn't have to be like what Jesus went through. It's a sacrifice of a different [kind]. It's about sacrificing things that are not relevant to the promotion of the fundamental things of beauty, goodness, and truth. That's the message I take away. I think your life in this context exemplifies that aspect of Steiner. Thank you very much once again, Jeff. Thank you.

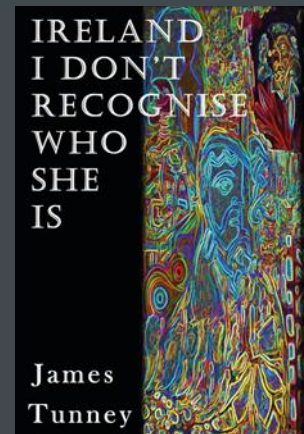
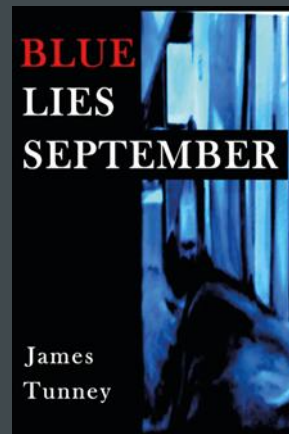
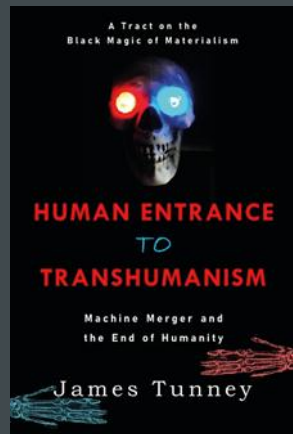
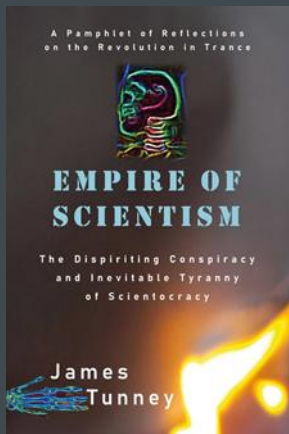
JM: What you've said really exemplifies why I close every interview by thanking our viewers for being with us, because they're the reason we're here.

JT: Exactly, thank you.

© New Thinking Allowed Foundation
Supporting Conversations on the Leading Edge of Knowledge
and Discovery with Psychologist Jeffrey Mishlove



More books from James Tunney



More interviews with James Tunney



Crystallized Thinking

New Thinking Allowed

<https://youtu.be/SEIEHyK3kfk>



The Life and Work of C. S. Lewis

New Thinking Allowed

<https://youtu.be/5M0apGiwhF4>



William Butler Yeats and Magic

New Thinking Allowed

<https://youtu.be/iXPUQVs0W9U>



The Mythic Dimensions of Artificial Intelligence

New Thinking Allowed

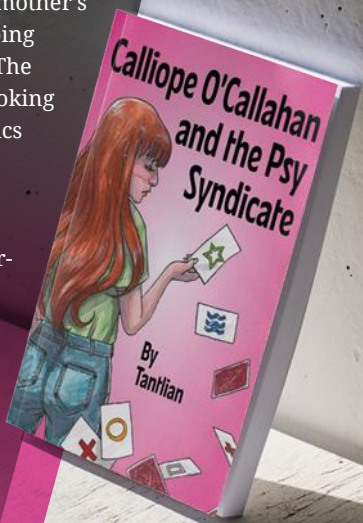
<https://youtu.be/9IW04-vFpXk>



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?

New book by Tantlian



Get your copy here



Dr. Marcia Emery



Marcia Emery, Ph.D.
Intuitive Consultant,
Psychologist, Author

Author of
*PowerHunch!, The
Intuitive Healer &
Intuition Workbook*

Dr. Marcia Emery is one of the country's foremost experts on the power of intuition to change lives. Her passion is to help people transform life's problems, struggles and even tragedy into triumph to live fully and radiantly.

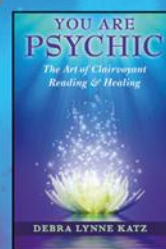
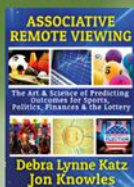
**INTUITION
and
DREAMS**

Consulting
Counseling
Readings



PowerHunch@aol.com • www.drmarciaemery.com

Remote Viewing, Clairvoyance & Mediumship Retreat



Feb 17 & 18, 2024

**Riverdell Spiritual Center
Adelaide, Australia**

with **DEBRA LYNNE KATZ, Ph.D & JOYCE BOK**
www.salubriousevents.net/ssp



12 WEEK ONLINE INTERACTIVE CLASSES

providing quality education in the intuitive & healing arts

Remote Viewing
Clairvoyant Reading & Healing
Mediumship

www.urpsychic.com



Be the Paradigm Shift!

Exploring mind and consciousness as core properties
of nature and the cosmos.

The goal of the AAPS is to foster scientific research into the nature of consciousness and the mind, and to engage the broader scientific community in a conversation about the primacy of consciousness as a foundational, non-material aspect of the physical world.

AAPS

ACADEMY FOR THE ADVANCEMENT
OF POSTMATERIALIST SCIENCES

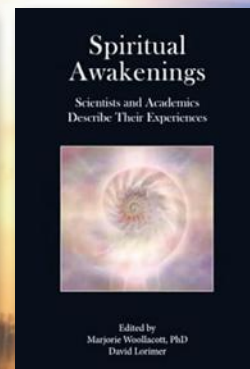
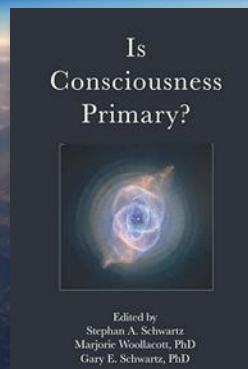
Our Publications:

Become a member, connect with us, and help shift the paradigm. Members receive free pdf versions of all the AAPS publications, and are invited to bimonthly Member Discussions with a scientist, academic, or author of one of the essays in the books.

www.aapsglobal.com

www.facebook.com/groups/aapsglobal

www.patreon.com/aaps



IRVA

INTERNATIONAL REMOTE
VIEWING ASSOCIATION

25TH ANNIVERSARY

CONFERENCE CRUISE

www.irva.org

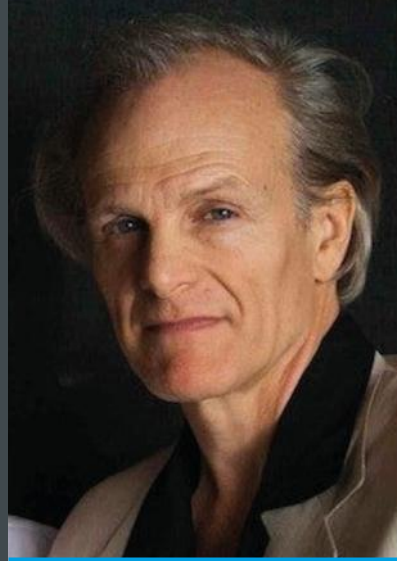


Oct 5-9, 2024
from Galveston, TX
to Mexico and back

*Join us for an Experience
of a Lifetime!*



www.youtube.com/newrealities



Alan Steinfeld

Alan Steinfeld is a prominent figure in the realms of consciousness exploration, ufology, and the exploration of the unknown. With a passion for pushing the boundaries of human understanding, Steinfeld has dedicated his career to bridging the gap between science, spirituality, and the mysteries that lie beyond our conventional understanding.

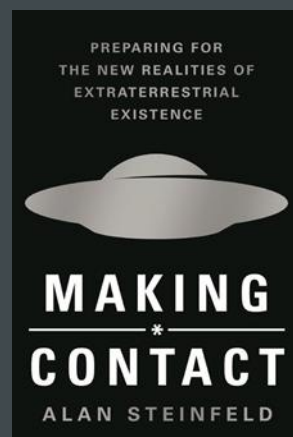
As an accomplished author, Steinfeld has contributed valuable insights to the discourse on consciousness and the nature of reality. His written works often reflect his curiosity about the uncharted territories of the mind and the cosmos. In addition to his literary contributions, Steinfeld is a captivating speaker known for his thought-provoking talks that challenge conventional perspectives and inspire audiences to question the status quo.

Steinfeld's influence extends to the realm of television, where he has hosted programs that delve into the exploration of consciousness, metaphysics, and extraterrestrial phenomena. Through these platforms, he has provided a space for experts, researchers, and experiencers to share their perspectives and contribute to the ongoing dialogue surrounding the mysteries of the universe.

With a commitment to fostering open-minded discussions and encouraging the exploration of new ideas, Alan Steinfeld continues to be a leading voice in the quest for a deeper understanding of the nature of existence and the limitless possibilities that may lie beyond our current comprehension.

Alan Steinfeld has been the host of the television program *New Realities*, where he engages with experts, researchers, and thought leaders to discuss a wide range of topics related to consciousness, metaphysics, and the exploration of new possibilities. The show provides a platform for in-depth conversations about cutting-edge ideas. He interviewed over 3,000 of the most influential people in the world.

In his book *Making Contact*, Alan Steinfeld explores the subject of extraterrestrial existence, providing insights into the implications of potential contact with intelligent beings from beyond our planet.





Original video interview on www.newthinkingallowed.org

Published to YouTube on June 1, 2023

CONTACTING ALIENS

EV: Hello and welcome. I'm Emmy Vadnais, CoHost with Jeffrey Mishlove. Our topic today is contact with aliens. My guest is Alan Steinfeld, who is host and producer of *New Realities* on New York City Cable and *New Realities* on his YouTube channel. He has produced two feature-length documentary films on UFOs: *The Hidden Hand* and *Calling All Earthlings*. He is a board member of the Friends of the Institute of Noetic Sciences, and he has taught thousands of people remote viewing as shown to him by Russell Targ. He is also a licensed acupuncturist. For the past several years, he has been one of the main emcees at the largest UFO gathering in the world, *Contact in the Desert*, near Palm Springs, California. He is author of *Careers in Alternative Medicine*, and he is a contributor and curator of a collection of essays in *Making Contact: Preparing for the New Realities of Extraterrestrial Existence*. Alan is located out of New York City. Welcome Alan.



It is such a joy to have you with me today on *New Thinking Allowed*.

AS: It's so exciting to be here because *Thinking Allowed* with Jeffrey Mishlove has been a huge influence on everything I've been doing as a media person. Jeffrey did it in the 1980s and I watched those programs, and I said, "I want to talk to people who have the ability to think outside the box," and that was one of my inspirations.

EV: We're so happy to have you. He is truly an inspiration, and it's fun to hear that he's inspired you. You've done so much in this area as well. In particular, you have had your own alien or UFO or UAP contact that has led you into these realms of alien contact?

AS: Yeah, but even before the contact I had—I'll talk about what that was—I was always obsessed with space, with the stars, with something beyond this world. I never felt like I really fit into my family. Very nice people, for the most part. Very nice people, and they were just into regular things, which is fine, watching the baseball game, doing this, going out to barbecue, all the things that modern America is all about. I wasn't interested in that. Maybe it's just me and team sports, I like individual sports. So, I felt like a sort of outsider, which is okay. I was always interested in knowledge for knowledge's sake, that's one way of



putting it. I wanted to know about the nature of existence.

I would look up at the stars and ask people, what are those things, and no one seemed to care. I thought, well, there are things out there I want to know about. Not just my family, but most people's worlds—and it's not really a judgment—they live in a very small container of possibilities and world views. I'm always trying to push the envelope of discovery, of what's possible, of new ideas. That is the most exciting thing to me, a new idea, and embracing the new. My program on public access was called *New Realities*, and it's now all over YouTube, so that's been my search. What is the new unknown awareness?

EV: Well, we certainly seem to be a part of something larger than ourselves, and maybe it is in fact ourselves.

AS: Good point. We're at this threshold of something unknown revealing itself. The UFO/UAP situation—I'll explain the difference—is a turning point in human history, and as I say in my book, it's not so much about what's out there, it's who we are. So, your response is about there's more to the human being. That's why it's so frustrating for me to see people have a very small view of reality, because it's so infinite, it's so unknown, it's so full of possibilities, that that's where the excitement lies. Most people's windows on the world are through their little box on their television, and it's filtered through other people's perceptions of—and in a way, it's a mind control—what they are supposed to see. I say, we have this incredible technology inside of us, this great facility to tap into the unknown, to be creative, to be a non-local consciousness, to actually communicate with beings beyond this realm,

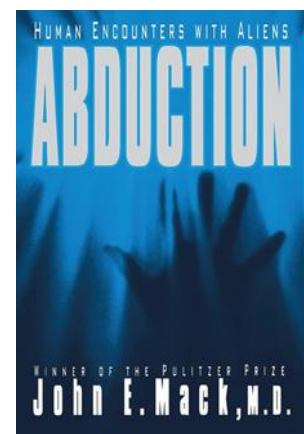
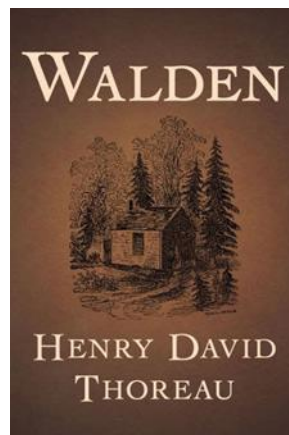


inter-dimensional, ghosts, whatever you want to call non-physical beings. There's so much richness to the human drive, to the human input, that people are distracted, people are taught to live in a very small world. I was never satisfied with that.

Henry David Thoreau said, "Most people live lives of quiet desperation." When I see that, it's a desperation because they've never been taught that there's more to themselves, there's more to the world, and there's a greater reality that is awaiting our understanding of what's possible.

EV: Do you think your awareness of and desire for something greater led to your own alien contact or experience?

AS: I don't actually think it led to it. I have a whole theory about how we're all actually from the stars.





I think I was aware of some other level of reality, and I was sort of shocked by my own contact, but I was open to this bigger sense of the world. So I don't think it led to it. It's somehow connected, but I think it's always been a part of me, that bigger picture. I have to say, having that kind of contact was surprising. It's something I thought about, something I thought was possible, but when it actually happened, I have to say I was a little freaked out because it was a classical abduction. Not so classical. A lot of people's experiences are a lot more involved than mine, but it was enough to say, this is really what I want to pursue. There's a mystery here. I want to understand what happened to me, and what's happened to probably hundreds of thousands of people.

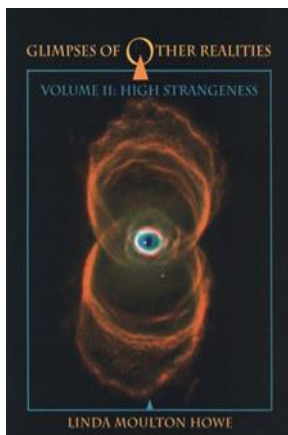
Jeffrey has had great people on the show: John Mack, Jacques Vallée, I'm sure Whitley Strieber's

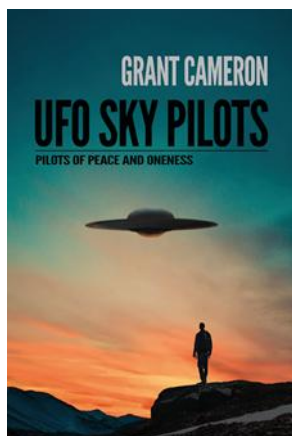
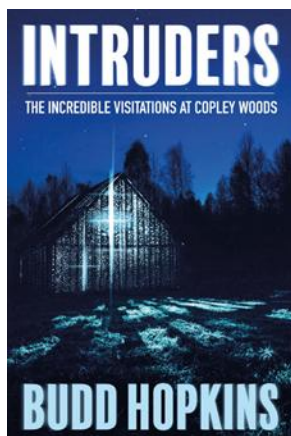
been on the show. But no one has the whole truth. No one really understands the phenomena. I'm not saying I do, but I wrote my book from multiple perspectives, asking different experts in the field to contribute, like Linda Moulton Howe, Whitley Strieber, and an unpublished essay by John Mack, all giving a different perspective. We need other ways of understanding the phenomena that transcends the logical, linear worldviews that basically most of us are locked into, or trained to develop. We have to think differently to understand a different reality, and that's in a way what is so exciting, even though part of it is a little shocking, and maybe even traumatizing to the personality.

EV: [We would love to hear your story.](#)

AS: Mine is very, I wouldn't say mundane, but I was just driving cross-country with a girlfriend from the West Coast to the East Coast. We were driving for a long time, maybe 12 hours, these long cross-country trips on Route 80 that go from the Golden Gate Bridge to the George Washington Bridge, just pretty much a straight road. So, we're driving, we got to western Nebraska, we pulled off the road because we were tired, and we just went

to sleep, we just sort of passed out. In the morning, I felt something weird, it felt creepy in that place, it felt like there was a strange sense of reality. One more thing, we woke up in the same position, me and my girlfriend both. We remember it to this day, it was 30





years ago. We woke up in the same position we fell asleep in, as if there was a—I say it in my book—a time mold was made of one frame, and we were taken out, and there was another sense of reality happening, and we were brought back into the same frame that we were taken out of, even though all this time had elapsed.

It wasn't quite missing time. It was a sense of no missing time, yet something had happened. Maybe if we had looked at a clock, but we were sleeping. It was a strange sense of reality that happened. But that wasn't the odd thing. The odd thing was when I got back to New York, someone noticed this mark on the back of my leg, this four-prong puncture mark. I didn't know what that was, although I thought at that moment [about] that night that we had slept in western Nebraska, it was three days or four days later, and I thought back that something may have happened there, but I said, nah.

Coincidentally, I started to meet a lot of people involved with Budd Hopkins' Intruders Foundation. I asked one of them, "What do you think this is?" She said, "Oh, that's an abduction mark." It just kind of freaked me out, because I didn't really remember an abduction, I just remembered that weird sense of a time shift. It does two things when you find out you've had these experiences. It generates a little aversion, obsession response. I think that's one response to trauma, the, "I'm freaked out, and I want to know everything about this." That's

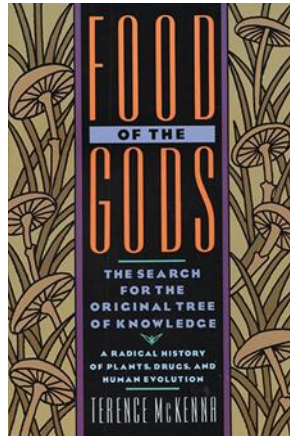
typical of trauma. So, there is a trauma and that's part of what I think full-on contact has yet to be made because of the trauma to the personality that people go through.

EV: What have you discovered since that time about that experience?

AS: As Grant Cameron says in my book, it pulled me down the rabbit hole. I was interested in this stuff and I was open to it, but it happened. Then it's like, I want to know everything I can possibly know about the UFO, UAP, ETH, extraterrestrial hypothesis, phenomena, because it's a real mystery. It's probably the most challenging intellectual mystery. It's sort of intellectual, but there's something about it, and there's the smartest people I know involved in this research because it really doesn't have an answer. Problems can be solved, and there are solutions, but for this all the pieces have yet to be put in place.

So, it was a challenge and a pursuit and an obsession. I went to all the conferences, got hundreds of books on the topic, met the people, which is why I was able to put together this collection of essays because, [when] you go to enough conferences, you go to lunch, you hang out, you become friends, and then you call them up and say, "Hey, I'm putting together this book, you want to write an essay?" Everyone was very helpful.

What have I learned? I learned that the more we pursue the mystery—I mean, it's not new—the more that the mystery exists. There's something bigger about the human being. Maybe that's the reason these ships and beings come in and out of this level of reality, to show us, to hint to us that there's something more to who we are, because it does stimulate that level of awareness. It activates:



what's really going on here? I think that's one of the reasons the government doesn't want to come forward, because they don't have an answer for what's going on here. They don't know. They're only interested in weapons and technologies, but there's something about consciousness, and maybe non-local consciousness, which we can get into on the next program, that is so key to the phenomenon. This is my sense of it.

EV: Do you want to share a little bit about your awareness of the non-local consciousness and why it's so key?

AS: I think, and this is my whole theory, that we're different than the other animals on the planet. We're living in an animal body, it eats, it sleeps, it breathes. This is the animal [shows hands]. But the mind, the level of awareness, is not what animals are like. Yes, dogs are loving, cats connect with you, but they don't build houses and decorate them and make art and wear clothes. There's something fundamentally different, and I don't think it's just about the evolution of culture and society. I think we come in—this is my radical theory—we *are* the extraterrestrial. We are not from this planet. We are from someplace else. Maybe we're from the non-local reality. I believe in evolution, but I don't believe that this consciousness, this thing that we are, that we think evolved from the protoplasm in warm pools that were struck by lightning and started to replicate itself.

I think we descended *into* form, because how else do you explain near-death experiences or the ability to remote view? There's something about consciousness that we are that is not confined to

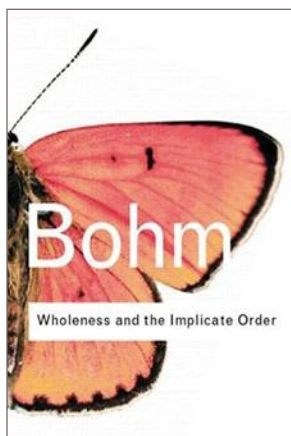
the body. Your brain, which is the hardware, is more like a radio receiver. If you open up the radio you're not going to find the musicians inside there. I think this brain that contains the consciousness, which maybe is surrounded by the consciousness, is the most incredible piece of biotech

we can ever develop. It is picking up the signal on a soul level of who we really are.

I think this is one of the ways we can start to make contact with these other beings, by realizing our equipment, our facility is on par with these other beings. They may be smarter, they may have greater technology, but the essence of the soul, which is who we are basically, is as great as any of the beings we may encounter out there. When we know we're on equal footing with these other beings there's nothing to fear about them. They're different, their vibration is different. I think if we can prove non-local consciousness—and of course it's been proven—then we realize who we really are.

But the problem is—and this is something Terence McKenna said, and I know Jeffrey has interviewed Terence McKenna—is that culture is not your friend. We've been so conditioned and so dumbed down into a very limited world, and people see that all around us. They've identified with things instead of the bigger picture. They haven't identified with the infinite consciousness that they are. I think we really can't meet the extraterrestrials on the level they exist on, and of course there's more than one, because my feeling is that they know they're infinite, or have this capacity, or at least some of them do. We live in very small boxes. So part of what I want to do, and of course *[New] Thinking Allowed* does that, is to expand our worldview, to show we're so much more than our





conditioning, our politics, our media, our religion, our education, all those things have put us in boxes. When we start to realize that we're infinite, we'll be able to meet *the others*, as I call them, on an even playing field.

EV: There are *the others*, and at the same time you say that we also are not of this planet. So where do you feel we've come from?

AS: There's an *explicate* order, as David Bohm said, which is the world we see, and there's an *implicate* order which connects all of creation, and the visible and the non-visible, the seen and the unseen. We are from the infinite source of consciousness. We are a fractal of that infinite creation. That's what is so desperately missing among a lot of people on Earth, the fact that they are separate from the infinite source of their being.

Where do we come from? We came from, like that new movie that won the Academy Awards, *Everything Everywhere All at Once*. We're from there. We're from the infinite source of being. And yes, we take on human forms, we take on incarnational lives here—my feeling, on other planets, other star systems, other dimensions, other time frames. That's the remarkable aspect of this non-local infinite consciousness, it becomes localized, or the illusion of localization, in order to play out experiences that the soul records as wisdom.

We're really incarnated into form from the infinite consciousness to extend the experience of the source. We are in these forms to extend the possibility of creation, the infinite expanded nature of existence. That's not the answer to where we're from, but it answers, for me, who we are: from everywhere, all at once.

EV: Yeah. It definitely expands our awareness to possibilities.

AS: The reason, if we're from everywhere, if we're from the source, the reason I feel—this is my explanation and understanding—we come into form to learn about how infinite we can be. Most people get trapped in emotionality, but the reason we're at such a threshold of expansion with more UFOs appearing in our sky, more personal ET contact, is that we're waking up to the fact that there's greater experiences to be had. There's more possibilities to be created, and that life can really be something joyful. It's too bad most people don't see that. They see only the limited parts. But we come into these forms to have experience, and the experience evolves our soul. The more experiences, the more varied experience, the more evolution to consciousness in general, and the more, I think, uplifting humanity can take as a whole.

So, yes, evolve out of the limited dogmatic experiences that keep us trapped in the singularities of emotionality and start to explore the creative potential, which my teacher has said helps us make known the unknown, the real reason for incarnation. It is to have a job and family and all those things, but the real reason, I feel, and this is my belief, is to make known the unknown, to increase the potential of creative experience. When you are the creative essence, when you tap into that creativity,



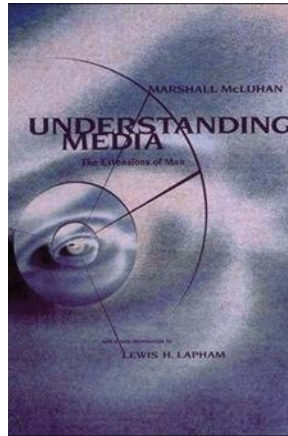
you not only have new experiences, but you're able to share that with other people to give them new experiences. That is, I feel, the real essence of creativity and one of the reasons for this incarnational world.

We're at a threshold where these beings are stimulating new neural nets of perception so we can evolve our creative potential to the next level of joy, invention, and freedom. At least that's the ideal, whether or not that goes out. That's my optimistic perspective on what we're really here for.

EV: Yeah.

AS: We've been so oppressed. We've been so dumbed down. We've been so enslaved in a sense to tyrants and systems and philosophies and religions that we haven't really tapped not only this non-local consciousness, but the creative flow of the infinite through us that is here to give us this greater potential. Just achieving that level of society where everyone becomes the creator of their reality, of their art form, of their interactions with existence, that's the level playing field. That's where the level ground is that we start to evolve towards the true purpose of incarnation. It's all the true purpose because it happened, and it is what it is. But the higher essence is to live in what some people call fifth dimensional reality where we're all telepathic, we're all living in joy. Joy is our basic aspect of being.

EV: Essentially, you're suggesting that these aliens, extraterrestrials, *the others*, ourselves, really give us the opportunity to recognize the infinite potential of who we are and how we can continue to



expand in our own awareness, in our own creativity, joy, love. At the same time, it seems that that might also coexist with the universe expanding.

AS: Exactly. Thank you for getting that part. Thank you for summing it up so well. I have to say on the

other side of that, and I'm not really a conspiracy person, there are forces that want to keep us under lock and key, under control, in limitation. I think, though, at this moment in history, there's a phase shift or a freeing of the constrictions, the movement out of the matrix, whatever you want to call that. We're at this time where the potential... We see this in creative technologies, ChatGPT, and other forms. People talk about AI, but it's humans creating this new aspect of being. I'm not into AI, like saying it's awful. I say these are tools, like Marshall McLuhan said, to expand our senses. They're not here to entrap us.

But if we can use technology to make life easier and more joyful, then that's what it's here for. Of course, it can be obsessive. We get stuck looking at our cell phone for hours, and we don't even remember what we looked at. That's the downside and that's been true of technology ever since... You know what the first technology was? It was fire. We could warm ourselves, cook our food, or we can burn our house down. There's always a double-edged sword to technology. We have to be the ones that are rulers of the technology and we don't let it control us. We control that. It's that awareness.

EV: Technology is a reflection of us.

AS: Yes, on our negative and positive sides. But getting back to what you just said, yes, I think there



are these forces that are lessening, that have been in control of the limited mind, these ETs now—and of course, there's hundreds of different types of ETs—they're waiting for us to grow up because the most popular pastime for humanity has been tribal warfare. Tribal warfare has been an ongoing pursuit. It doesn't matter what country, what race, what religion, it's all been about war. And we're still seeing that. It's not like we're beyond that. So I think these beings are waiting for us to grow up, to mature, to own the divinity so we don't worship them as gods, so we realize who we are, that we realize we're equal to these *others* and that life is joyful. It can be. It can be full of possibilities, miracles, surprises.

People fear the unknown. You know why? Because they're projecting what they know onto the unknown. The unknown is full of infinite potential. Everything we have yet to think is in the pursuit of the unknown. So, I feel, the incarnational mission here is pushing the envelope of the known, accessing the unknown, creating more possibilities, expanding into infinite consciousness. The ETs represent one aspect that we've pushed away. Governments have buried it. They've lied about it. They've conspired about that. They've probably killed people because they didn't want the secret out. But what's the big secret?

The big secret is that we have relatives out there that hold the keys to—well, doing away with corporate control—imagine if there's free energy. We don't need fossil fuels, if they ever were fossil fuels. Imagine having a little box in your house... I say this because obviously whatever is out there is not filling up their gas tank to get here. There is a source of energy that threatens the corporate control of energy. Most people are working for energy. They're enslaved. They have a job so they can have



enough heat for their house or water or grow their food. Imagine the freedom that we can get if we get a technology that is just a little box in your house and all your energy needs are right there. Would that change the world, Emmy?

EV: Of course.

AS: More than extraterrestrials, that would change our nature of reality. That's what I think.

EV: Yeah, absolutely. Well said. People are, like you said, conditioned to have various beliefs about themselves, a group of people who they identify with. They are, for better or worse, sometimes taught stories about certain religious or spiritual beliefs. Various people are at different levels of awareness around the planet and so then people can easily consider various groups of people to be "the other" and continue to say this group is good or this group is bad.

AS: Exactly. People identify with their beliefs. You can't even insult someone's baseball team, people are so identified with their false beliefs, or their mother or whatever. People are identified with these limited forms and they forget the unlimited nature of our existence. We're at this turning point, like I said before, in the history of who we are as human beings where infinite possibilities exist.





When we open our minds to the non-local potential, I think we will start to make more contact. I think they're waiting for us to lift our vibration because these beings—this is my interpretation of who these beings are—they are vibrating at a different rate. We're in this animal body form.

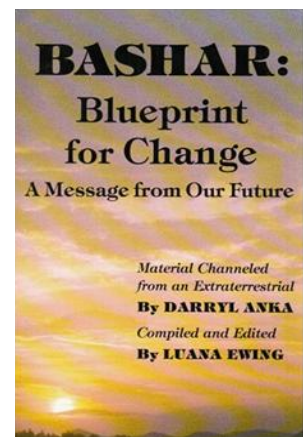
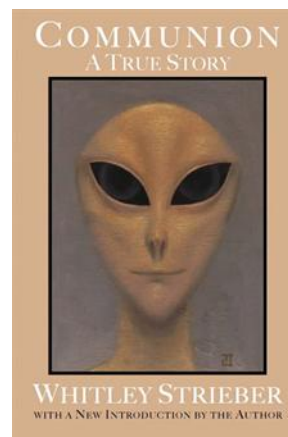
Our consciousness is also a vibration. It has infinite potential, but it's set to a very limited vibration based on our cultural upbringing. When we meet these other beings that are vibrating at a higher frequency, it's like trying to get Wi-Fi on an AM radio. We can't connect with it. We have the potential to connect [if] we just turn up the dial, but we're so stuck in our belief, our identities, the things we think we are, our history, our name, our political point of view that the potential to meet these other beings at their level of frequency is being jammed by the belief systems that have locked us into a limited frequency.

I also think there's a phase interaction. This is my theory I've come up with, that beings from other star systems, whatever brains they have, vibrate at a frequency that their star kind of sets. It's been proven that every star has its own vibrational frequency, and there are billions of stars out there. When you're a being from a particular star system, your consciousness is sort of formatted, let's say, by the star that your planet evolved under. That is a kind of frequency set, and we're coming from a different star system. That's why we can communicate

with animals because we're all living on the same planet, on the same stars, even though there are totally different levels of consciousness, but there is that animal communication.

But when you meet a being from another star system, we have to transcend the ways of seeing that we've been taught and start to adjust the frequency of consciousness to who and what they are. They may lower their frequency, but we also have to raise our frequency. That's where true communication happens. And that's why they appear in dreams and telepathy because when you're dreaming, you're at a different frequency of consciousness. That's something I thought of on my own because I was thinking when I've had contact—and I've had other contacts—why is my reality so distorted? Why does it seem like we're drunk, or in this altered state? It's because the altered state is generated by the presence of these beings.

Have you ever been around really high lamas or saints? You start to have this clarity. Or, have you been around really crazy people? You start to think like them. We're so empathic. But when we're around these beings, we don't yet have the capacity to synchronize. There have been people who have been able to do it more than others because they've

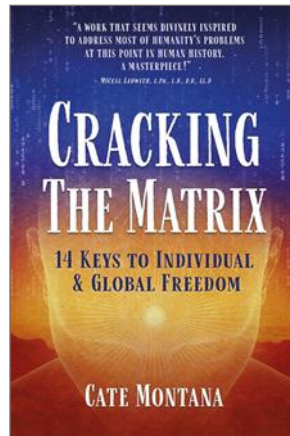


had more experiences. I think Whitley Strieber is probably one of the more lucid contactees I've met because he meditates twice a day. He's used to shifting that consciousness.

That's one of the, in a way, prerequisites, I feel, of meeting these beings on an even playing field. That's sort of what I'm developing in my next book. How do you meet the beings? I call it *Beyond Contact*. You have *Making Contact*, and then *Beyond Contact*. What do you do after you say hello? *Beyond Contact* is, how do we really meet *the other* so we can have an exchange of information and experience that doesn't blow our circuits out, that doesn't knock us unconscious? Because most people go unconscious when they're abducted or meet a being. There's no sense of how to be in the presence of that other.

People like Darryl Anka, who is a channel for Bashar, talk about that. He's been in this relationship with this extraterrestrial for 30 years. And yet, when he said he had a dream of Bashar, he felt as if everything he knew about himself was being sucked out of him. He was losing his identification with the self. But the identification of the self is with the self we think we are. It's with the false personalities. We're not our personality. We have to transcend the personality and then meet these beings from that transcendent state. Does that make sense?

EV: It makes sense. And it sounds incredibly plausible. At the same time, there are those listening who might be very intrigued to have these experiences. Some listeners maybe have had their own experiences. And then



on the continuum, there are those who are probably quite fearful of it based on stories they've heard, or like you say, the fear of the unknown, where you're saying also resides our infinite potential. So how do we make sense of all of that?

AS: Well, there is a continuum. There are people who have had incredible non-traumatic contact with uplifting [experiences]. I haven't had those, but I'm sure there are people that have. They meet beings and it's full of joy and love. I mean, no, I don't think I've felt that. I maybe felt more fear. So how do we get over it? It's by facing the fear. That's the key aspect of this next phase of interaction. We have to face our fears of being taken over. Essentially, we've already been controlled by aliens in a sense. The Archons, that's a whole other theory I have.

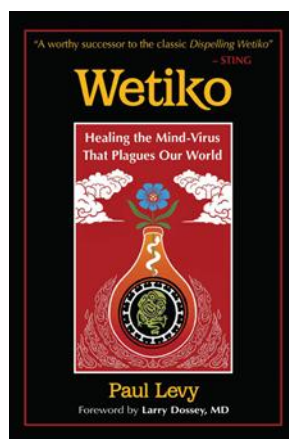
EV: I would love to hear that, whatever you want to share about that.

AS: You know about the Archons? You know who the Archons were?

EV: I've heard of them, but I don't know it to the level you do.

AS: Well, I don't really know it as much as I should, but there are beings that the Gnostics talk about, and some of the Native Americans. Have you ever interviewed Paul Levy?

EV: Yes, Paul Levy has been on the program. Jeff has interviewed him a few times.



AS: Wetiko, right?

EV: And I just interviewed Cate Montana about *Cracking the Matrix*, and facing evil as well.

AS: I don't know if it's evil, but I think there are these beings that live off of our emotionality. They're Archons and some people say they come from another star system. They feed off of high intensity emotion. That's their food. Their job to keep us alive is to emanate the fear, the trauma, the guilt, the shame, all that because that intensity of vibration on that human emotionality level feeds these other beings and that's the matrix. We have to free ourselves from these heavy emotionalities that run our lives and free ourselves from the Archonic matrix, or what all these people [are talking about]. Cate Montana, she sounds interesting, because I'm actually writing about [this]. Mind parasites is another way of putting it.

My theory is that people are afraid of UFOs, ETs coming and taking over their lives. On another level, they've already done that. They're already running our lives. That's in contradiction to what I said before, that we're here for joy and prosperity and all that because these other beings are waiting for us. But the Archonic beings are controlling the matrix, and joy and possibilities exist beyond that matrix control. We're not living in our natural state, we're disconnected from nature. Why do you think people are so—I say this sometimes—so obsessed with two things if they're living in the city: sex and little dogs. That's because that reminds them, or brings them back to nature. Most people live in cities. We're disconnected from the natural world.

EV: Well, it brings us pleasure.

AS: What does?

EV: Well, I'm guessing that's why people are obsessed with those things.

AS: I say they're obsessed with those things because they're disconnected from nature itself.

EV: I do hear what you're saying.

AS: Those things do give us pleasure because they're natural. Your little dog, sex. Yes, but that's a substitute or an obsession for what we're lacking. All those things are great. It's great to have a little puppy dog that can sit on your lap and all that. I'm not judging it. Well, maybe a little bit. But if we were more connected to the natural world, things would be more in balance. That's what I'm saying. When they are on a takeover, whatever you want to call it, the matrix, Wetiko... Paul Levy thinks it's something fabricated from our own mind. I think it's really an outside force. That's where I disagree with him.

EV: Cate Montana would agree with you on that. She believes it's an outside force as well.

AS: I do think it's an outside force. We're freeing ourselves from that matrix control, and these other beings are here. You know that story about a chicken? If you help a chicken hatch out of the egg, it won't be strong enough to live. Well, that's the situation. It's not about a non-interference clause, because I think there's been lots of interference going on. But I think we have to rise to our own sense of greater being if we're going to be on an equal playing field with the *other*. They're not showing up on the White House lawn, which is a cliché. Although,



I did see a great cartoon about it where a ship did land on the White House lawn. The president or whoever comes out and the ETs say to him, "Well, we'll come back another time. I see this is not a good time to make contact. We'll be back when it's more..." [Laughter]

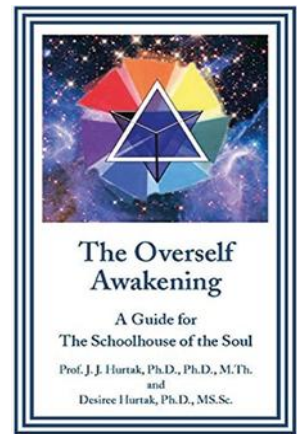
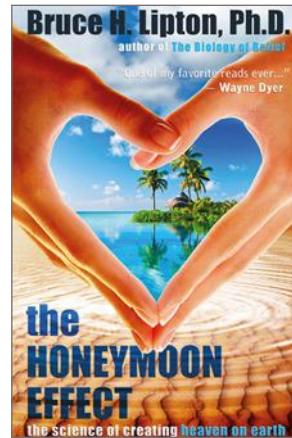
But anyway, they're not showing up to help us out of our mess, because basically we've created the mess we're in. We've polluted the planet. I think the Earth will go on, but we're really ruining the paradise that we've been given, which is fantastic. Good planets are hard to find, and this is one of the best.

EV: It is.

AS: So, yeah, there's this matrix of Archonic takeover. But, it's like gravity. Stress creates strong bones. We're pushing against that, finding our freedom, waking up to a higher consciousness, living in peace and joy, meeting *the others*. This is not a fantasy. This is something that the world is at the threshold of embracing, I feel. Maybe it'll be next year or in 100 years or whatever. But we're at the place, ideally, where we're about to shift the nature of reality as we know it.

EV: Why do you say that, Alan?

AS: Because more people are tuning into remote viewing, non-local reality. More people are waking up to spirituality. They're getting rid of their religious dogma. There's more of a unity consciousness. The internet has pulled us together in a good way. That's a good use of technology. There are no borders anymore. The last three years, you couldn't stop a virus at the border and ask for its papers. We are one planet, one humanity, not trying to all be the same. I think ethnicity, cultures are great. We're

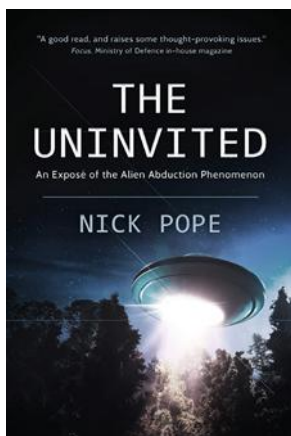
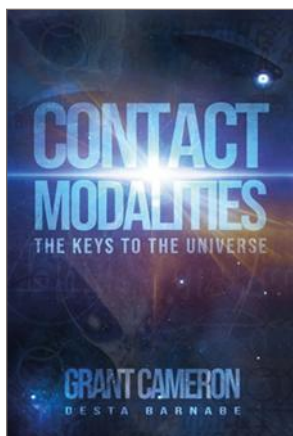


not here to be a uniform monoculture. Culture, the variation of human experience is so valuable for all of us, just traveling to different countries and expansion of minds. We're here to keep our differences and come together as a planetary civilization.

This is in the end of my book. Bruce Lipton says—I put him in the epilogue—that we're not humans until we create humanity. We're like all cells in the body of humanity. When we start to work together in coherence, in coherent fashion, where we all realize we all are so unique and have our own unique vision and function here and we all recognize each other as equal parts of this bigger organism and we all function because of our own uniqueness in harmony with other uniquenesses—your talent, my talent, we recognize that—then we build the greater coherent superorganism called humanity. Then we speak with a oneness of consciousness, what Bruce Lipton calls the synergy of awareness.

I learned this from Bruce Lipton. Before there were multicellular organisms, there were single cells. Single cells could only see part of the environment. They would only have enough receptor sites to see a limited part of the environment. But when two cells came together, it doubled their capacity for awareness, and awareness meant survival. So you had these two cells and they say to each other, you look that way, I look that way. But they were still separate cells. Then something magical happens, when the cells come together, and they form





Alan Steinfeld: Contacting Aliens

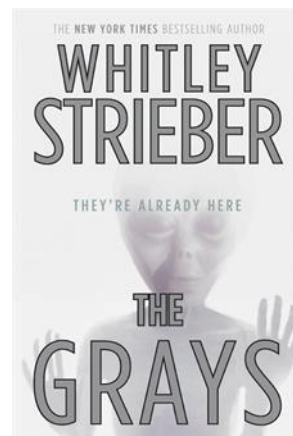
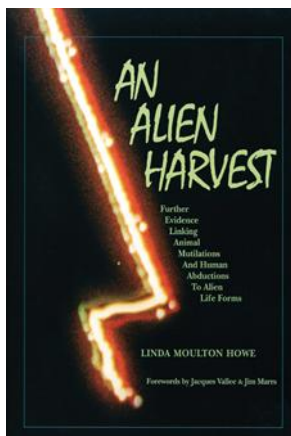
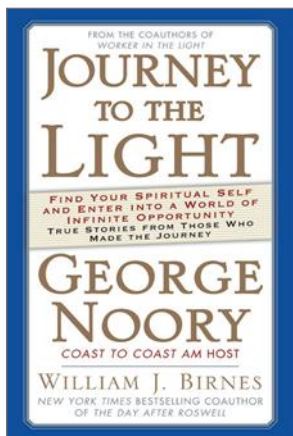
a coherence of consciousness. They're no longer you look that way, and I look that way, there's no longer me and you. There's an us. That us is a level of consciousness. Humans coming together in a coherent fashion form a unity of consciousness that speak with the synergy of awareness as one voice, which is the next level of a superorganism that then is ready to speak with the oneness, the one voice of other planetary civilizations to form an even greater superorganism of our planet and their planet. Then when we form that synergy of awareness between extraterrestrial civilizations, that is the next level of superorganism that's functioning in even more coherent fashion. And it goes on exponentially.

EV: Yeah. Then we can have interstellar and intergalactic travel.

AS: Yes, because we're part of this same organized field of awareness. We're part of the same thing. We're part of the *implicate* order, as David Bohm would say.

EV: In your most recent book, you have 11 essays and a forward with George Noory. You speak with Nick Pope, who worked as a civilian employee of the UK for 21 years. You have Grant Cameron, who has a theory of WOW. J.J. Hurtak and Desiree Hurtak, who talk about "Beam Me Up Scotty" and teleportation. Linda Moulton Howe and the contact of the implicate order, John Mack about abductions in an essay that hasn't been published before, Whitley Strieber, yourself, Henrietta Weeks and Darryl Anka and Mary Rodwell. Also you have Caroline Cory. And of course, you mentioned Bruce Lipton. Among all of these amazing people who are experts in this field, do you feel there is a common thread among what they offer? I understand that you brought these essays together to give different perspectives, but is there some commonality, or what do you make of these various perspectives?

AS: First, I want to go over—you laid out the book, really, that's the book—I go from the external to the

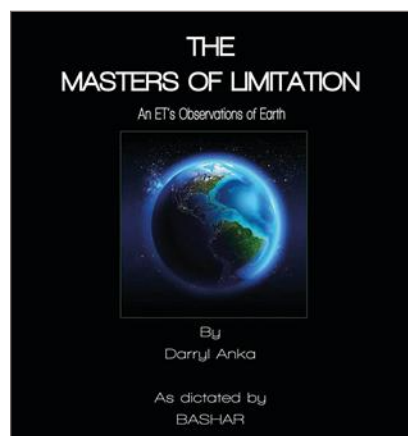


internal. I go from people like Nick Pope, who are just interested in government cover-ups and technology. That's the explicate order. Then we start to go deeper with levels and levels of consciousness. I go from the investigators, which are just the

facts, to researchers that are looking at the interface, John Mack, Linda Moulton Howe, between the phenomena and human consciousness. Then you go to people who are just interested in levels of conscious interaction with these beings. So it goes from the exterior to the interior, from the exo- to the esoteric. And so it's an arc. The book makes an arc for the reader to go deeper into their own awareness. That's basically what I'm saying here.

You laid out the book from the first chapter, Nick Pope, which really talks about the external concerns of the phenomena, government cover-ups and use of technology. That's great to know and that's the perspective many people have. But then I start to go deeper into what's the interface between UFOs and the individual. Grant Cameron in the second chapter says, "If you've seen a UFO, you are part of the phenomena." There are no innocent bystanders. This phenomena now is increasing and millions of people, hundreds of millions of people around the world are seeing things. They're seeing things because something in their awareness is being stimulated to a greater level of consciousness.

Then we go deeper into the book. What's this interface between consciousness and the phenomena? How is that changing people? John Mack is a great example of someone—even though he wrote that essay 20 years ago, and I was able to get it from the archives—he says things that are applicable right now in understanding the phenomena. He's



saying we need other ways of knowing that are non-linear and in a sense non-logical to the left brain awareness if we're going to understand this phenomena. If we're going to interface with it we need more understanding of the quantum field. So we go

from this external to this internal awareness. Then you go to people like Caroline Cory at the end, who I think is probably the closest thing to an ET I've met in human form, where she's actually had face-to-face. Those beings are very uplifting and very evolutionary.

The thread, I would say 10 out of the 11 essays, people talk about telepathy. That is a given fact. The thread is that there's an evolutionary impulse about this interaction with the phenomena. It is here to make us greater than who we have been. It's here to free the human mind to consider something beyond its limited matrix world. Maybe that's a bigger matrix, but it's some freedom somehow, even though it's traumatizing to the personality and it has been for many people, there's a stimulation of higher thought that we need to move out of the mess we've created for ourselves. The through line is that the potential for a greater world is at our doorstep. Will we become those beings? It's up to us.

We're at this major turning point. I'm very positive about the future. I think we will free ourselves from the matrix. We will develop the awareness that we already are non-local, that these are just receivers of thought, like sending and receiving. We will become part of the greater humanity, if we want to call it humanity, the greater system of conscious beings. We will wake up to the infinite nature of our own divinity. That's what I get from this book.



EV: That's beautiful. Do you feel that it's necessary to have contact with these *others* in order for us to reach that divinity?

AS: That's a really good question. Of course, there have been people waking up all the time, but we are in such a critical state that we need, I think, an outside stimulus to wake us up. I mean, it's up to people to wake up or not. They can go into fear or they can say, maybe there's something here that is more than my limited mind has been showing me. Maybe I'll step into the unknown and embrace possibility. So we don't need that, but a bigger picture on another level is that something's shifting in our 3D reality in general—this is just my feeling—and we're at a point where we need to realize who we are because the 3D [reality] as we have known it is sort of folding in on itself. That's just my feeling.

We're at this point in history, which is probably one of the most exciting points that has existed, where we can actually think beyond our limitations. I think this outside stimuli is part of the factors that are here because it's not working. Like I said, we are destroying our planet. We're wiping out species. We're polluting our atmosphere. We're poisoning our water. We're being suffocated by plastic. We're living off of technology... You realize fossil fuel is based on Newtonian physics, which is 400 years old. Newtonian physics is: you put an energy out that way, it propels it this way. There have to be other propulsion systems that these ships are obviously using that's not based on Newtonian physics. Yes, there's



quantum physics, but we don't really know what that is.

Richard Feynman says, "If you think you understand quantum physics, you probably don't." It's an in-between factor. It's not really in place. Yes, there's non-locality, there's entanglement, but what's

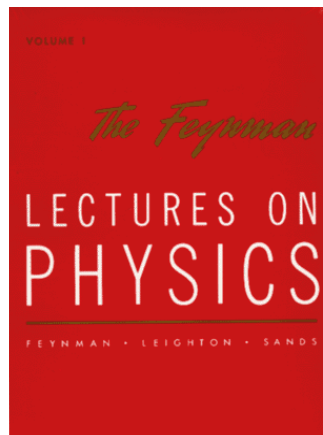
the application of that? This is what we can learn from these other beings that are obviously using other propulsion systems that seem very much quantum in nature. There's a lot to learn and we don't need them to wake up, but maybe at this point, as I like to say, the "shift" is hitting the fan.

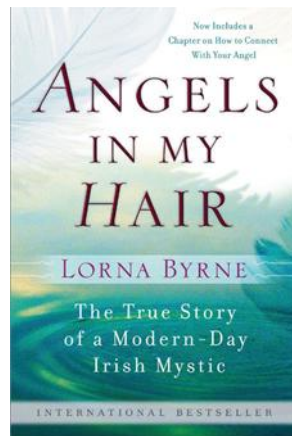
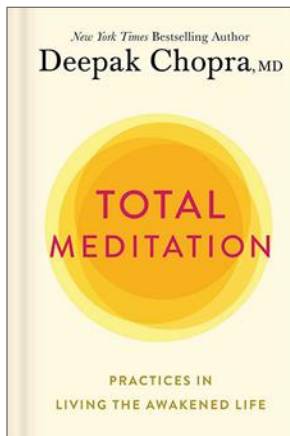
EV: We can use all the help we can get.

AS: Exactly, and we're coming down to the wire. It's a desperate situation in some ways. So yes, we don't need them, but we haven't been able to do it all on our own. Some people have. There's been Buddhas and Jesuses and other avatars, but for the most part, people are really attached to their baseball team. I mean, their identity.

EV: What would you suggest to someone who would like to have contact with these beings?

AS: Thank you. Well, first be open to the possibility that something exists and start to get out of your own way. I think meditation is great. I think going in, because what I discovered as a hyperactive child is that when you close your eyes, there's this infinite nature inside of us that's equal to the infinite world





outside of us. So going in is part of going out. I suggest that we start to familiarize ourselves with the potential of consciousness.

I've interviewed Deepak Chopra a lot of times, and he says, "Oh, it's all consciousness. ET's..." And I say, "No, Deepak. What is the application of consciousness? What is the application of the non-local mind that we have?" It's not just that we're all consciousness. That's spirituality 101, and that's great. How do we use consciousness to create the realities that we want to create and start to venture into the unknown? That is the threshold we're at. That's where creativity comes in, because creativity is the downloading of this open system that we're in. Another thing about Newtonian science is that it says systems wind down in a closed system. We live in a closed system, and it goes from complexity to simplicity. But we are in an open system, which goes from simplicity to greater complexity. We're living in greater, greater complexity because we're being fed by the infinite source of the unknown, or whatever you want to call it, because we are not limited, and we're not living in a closed universe. We're living in a universe, the flow, the Tao that's ongoing forever, and we're actually a part of that. We're not separate from that.

EV: Throughout humanity, there have been various practices that sometimes are referred to as spiritual or religious practices. Where do you feel

the interface is with angels, gods, God, other beings, guardian angels, spirit beings? Even when we lose a loved one physically, where do you feel that interface is between that and what we're talking about here today with this phenomena?

AS: Thank you. That's a really good question. I think this 3D world is the simplest of all, and there are many, many levels of consciousness, and like I said before, frequencies. So yeah, people pass over, they are at a certain frequency depending on the life they lived. Then there are masters, there are angels, there are ETs. I'd say ETs are more physical than those other realms. There are levels and levels of consciousness at different frequencies of development. They're all right outside the visible realm. But people do see them. People who develop higher levels of functionality and consciousness are able to see into those realms. I've been able to see into those realms. I've been able to see psychic levels, auras. We live in quite a complex field of possibility, of perceptions, of beings, of consciousness. These ETs are right here, right in front of us. We're just not programmed to see those levels of reality. But they're right here. They're right around us. The angels are right here. Did you ever interview Lorna Byrne?

EV: I did interview Lorna Byrne, yes. We had a great conversation about talking to angels with her latest book that's been reissued, *Angels in My Hair*.

AS: That's a great book. Lorna is a remarkable being. I really enjoy it. She lives at another level of existence where she sees these presences. There are these beings, you can call them angels, you can call them interdimensionals. Whatever name you give them, we are capable... That's part of the



shift of who we are, the potential to see and meet these other beings, to be open to them, to welcome them, to welcome the ETs, to welcome those angels, to welcome the higher dimensional beings, because we are them. Maybe they're an aspect of the greater consciousness, but it's all for us. We're a fractal of the infinite mind. All those levels we have to make room for: time travelers, space travelers, dimensional voyagers, ourselves on multiple levels of reality.

We have to get out of the simplistic view we have of ourselves and welcome the aspects of this great mind that we have yet to really apply to this multidimensional existence that we are really a part of. What is déjà vu, except you're feeling as if, wow, I've experienced this before. Well, maybe you have in a parallel timeline or in the dream state. We've been taught so much to doubt our own mind. Psychology, of course, has done us a great service, but it has done us a great disservice in distrusting our consciousness. If you're hearing a voice, or what the Aborigines told me, when you're falling asleep you start to see visions of things. It's not just your own psychology that's creating it. You're in the dreamtime, which is their religion. They don't have a religion, the Aborigines. It's dreamtime. It's in this non-local awareness about the flow of forever that's coming into their consciousness flow. That's their religion. I put it in those terms.

So infinite consciousness is our destiny. When we start to hear things, or people start to channel, or they start to have visions, [they] don't trust who [they] are. Most people are not crazy. There are crazy people out there who hear voices, but you know, you can tell the difference between someone who's really sincere and someone who's really hearing crazy voices. And maybe those people are just hearing another level of dark realities, I don't know.

But so much more is possible. That's really my message here. Of course, ETs are a big part of that, whatever they are, whatever planet. But who we are is the other half of that potential that exists for the greater humanity that I think is coming to this planet. The Aquarian Age, as some have called it, the Golden Age, the Divine Time, the Satya Yuga. But something is going on here and I think it's very exciting.

EV: Since you have spoken with and are friends with many of the world experts, including yourself, on this topic, what do you say about those who think that the governments are covering up more information that they really do have on this topic?

AS: Yes, absolutely. The government is like the church. When Copernicus or Galileo said, "This is not the center of the universe. There are other things," they were put in jail or confined. The government is like, "No, don't tell them there's something more out there. We're keeping these secrets to ourselves. We're keeping the technology, the development to ourselves. We don't want to scare people. We don't want to threaten national security." Those are all lies to keep the power and the focus on them. So yes, the government absolutely is covering up whatever they know, which might not be as much as we think they know. There are crash retrievals. That's been out in *The New York Times*. Erik Davis, if you've been following the disclosure movement, Erik Davis briefed Congress on crash retrievals that we have in our possession. Reverse engineer—he didn't say this—at Area 51 and S4.

So yes, they're covering up because first of all, we don't understand that technology. We don't know how to explain it to the people. We don't know how to say, "We have a billion dollar defense budget,



but we can't protect ourselves against these UAPs." So they're covering up their own shortcomings. That's really a problem. Of course, there's probably, like I said earlier, some corporate political alliances where the fossil fuel companies own the politicians. They don't let them really speak freely. There's so much going on in that cover-up. That's the bigger problem. Forget the aliens. It's the government that is really in the way of higher knowledge. Of course, the aliens could show up. In my book I say there's an offensive and there's the defense. The defense is the Defense Department. And we're in the middle, [between] the offense and the defense. The offense are the beings coming or showing up or appearing and disappearing. They're doing that—I think, this is my opinion—to get us used to, "Oh yeah, there are UFOs there."

Schopenhauer, the German philosopher, says truth passes through three stages. First it's denied, then it's ridiculed, then it's accepted as self-evident. Well, we're coming out of the ridicule phase, but we're not ready for the self-evident phase. But that is coming, the more things are leaked by the government. So yeah, the government's coming up, but I think there's a real intense power struggle within those forces. Luis Elizondo is one of those people who's stuck in the middle. Who else? Chris Mellon, Hal Puthoff. These are people as close to the inside as has been visible. There's the *invisible college* that no one knows who's making those decisions. It's still happening.

If you look at the last press conference by Kirsten Gillibrand, she says, "Why isn't there more money coming to this department you created for UFO/UAP investigation?" The guy in Congress said, "Well, we'll check on that." It's an ongoing battle to get the truth. I think like the church, the government is the official recognizer of reality. So when

No Longer in Shadows, Pentagon's U.F.O. Unit Will Make Some Findings Public

For over a decade, the program, now tucked inside the Office of Naval Intelligence, has discussed mysterious events in classified briefings.

Give this article 462



The U.S. Navy has officially published previously released videos showing unexplained objects. Department of Defense, via Agence France-Presse — Getty Images

the government says, "Guess what? We have company," then it'll be real for a lot of people. Or, if *The New York Times* says, "We are not alone in the universe." It's what Linda Moulton Howe is always pushing for. When that headline comes out, that is the clutch going down and we're shifting into fourth gear. Maybe the clutch is down and we haven't shifted yet, but we are shifting.

And with these struggles, really intelligent people are looking at the most complex problem to ever face human civilization. In macrobiotics and in Zen they say, the bigger the front, the bigger the back. The more you have to hide, the more there is hidden. What's about to be uncovered is a huge fountain of knowledge, of technologies, of awakening, of human civilization coming to the level that we were supposed to be at when we decided to incarnate here. Or the potential of where we could be.

EV: Do you think the government is more tipping in wanting to collect the technology and get more information rather than "trying to protect us"?

AS: Well, I think the government definitely has their own reasons for it, and they always use the



excuse for national security. Obviously, there really has not been a threat. Yes, there have been UFOs/UAPs flying close to craft, but it doesn't seem like they have really threatened our national security. Luis Elizondo, he's a government insider [who is so] close to disclosure that some people say he's creating a false narrative. I don't think so. Maybe on some level. He was on *60 Minutes* and Bill Whitaker, one of the interviewers said to him, "Are UFOs real?" meaning off-world beings. He says, "Come on, Bill. The government has already admitted that UFOs exist." They've already admitted there are things here that are not from any other country. So that's phase one of disclosure. That's phase one.

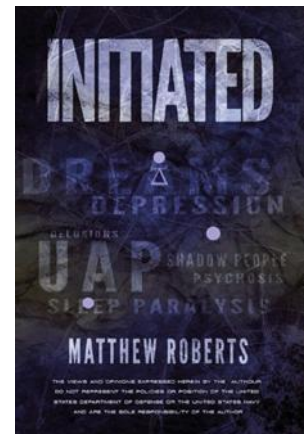
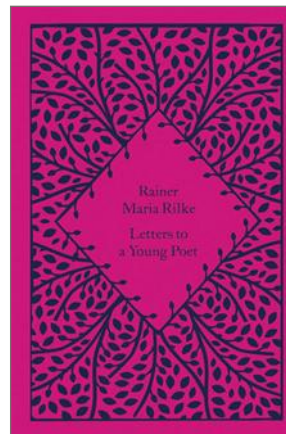
They have yet to say the "A" word, the alien word. They don't say that. The closest they've come to saying something is that, "Oh yeah, these might be ships or craft from no other country that we know of." They won't say off-world, but they will say, "There's no country we can think of that would create this craft." This is the big nexus point we're at. Obama has gotten so close to saying, "Well, there are things out there that we don't understand and we can't explain," or, we're close to it, but we're not going to tell them there's life on other worlds because that would mean we're not the top of the food chain. We're not the smartest guys in the room. And I say, well, yeah, great. Let's see what we can learn from the smartest guys in the room. So, it's a huge fabrication and there is a breakdown within that system that is freeing us to know more.

One more thing, disclosure is an inside job. I think the real disclosure is coming from the people having experiences, seeing things in the sky, it's a people's movement, just like women's liberation, black liberation. Those were people. The government never said, "Oh, we're going to give rights to

these people who don't have rights." It's a people's movement. We have to stand up for what we've seen, what we know, what we've experienced and come out vocally about that. People are still embarrassed because they've been shamed into not sharing their experience. "It's shameful. I'll be laughed at." There was actually a campaign by the Air Force to ridicule people and to publicly embarrass them if they have come out with the fact that they've seen UFOs.

I think that's shifting, but there's still a slight giggle factor, which is the programming of limited minds to stop the truth from coming forward because they're embarrassed that they're the only one. We have to stop that. We have to grow up. We have to not be afraid of what other people think about us. It's so childish. It's like, what's your experience? Share it. Don't be afraid. Come out and tell us and change reality for yourself and others on the planet so we can really become part of a cosmic galactic civilization, if they'll have us.

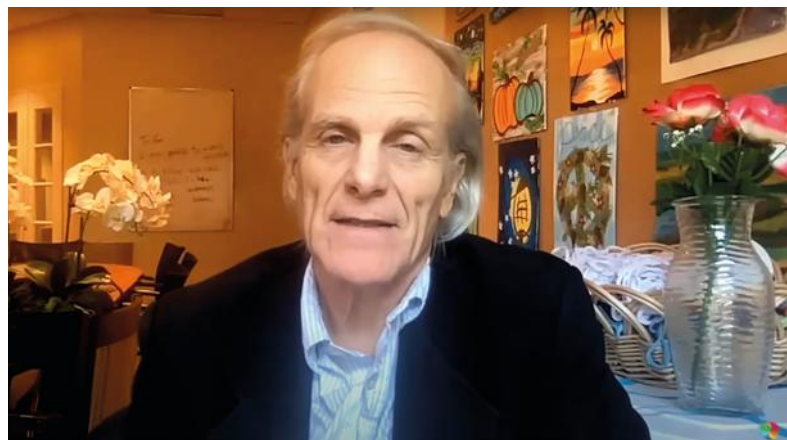
EV: If they'll have us, exactly. Why do you think some people have positive experiences or neutral or, and then sometimes people have negative or even traumatic experiences with these beings?



AS: I may have had a negative traumatic experience, but how much fear do we create when we have to overcome that? Maybe there are negative experiences. It's true, people are taken in the middle of the night, genetic information is taken from them. Then like for me, I was given this little hybrid creature to hold. It's weird, but the more we can get used to the weird and whatever level exists... In my book, I quote Rainer Maria Rilke who says, "We have to have the courage to face the most unusual, most inexplicable situations that can confront us and embrace them." Because when we embrace the fear, which is not really threatening us, it's just threatening an old identity of who we are, then we have a chance to evolve.

People are traumatized because they think they are who they are. That's maybe my case. It's so far out of our view of possibilities that we have to stretch beyond what we know into something else. Sometimes people are met with very compassionate, loving beings. Some people are met by the Grays, but whoever you're met with, try to be as lucid and aware and less fearful than you can be. People have gone into their fear and they've come out the other side. I think there's a book called *Initiated* by [Matthew Roberts], who was on one of the USS aircraft carriers, who had ET experiences. He had a lot of hard times and then he came out the other side and said, "This was for my evolution." So whatever it is, it's for our evolution. You could say that about anything, but this is really to expand who we are. If it's been traumatizing, then go into it and see what's there and discover the unknown country.

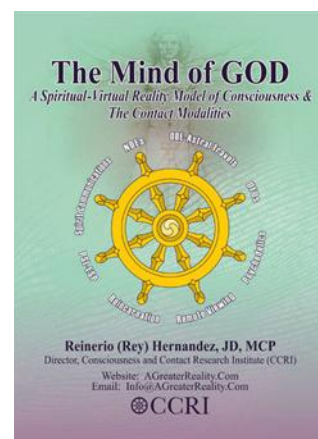
EV: You mentioned some of this in your previous comment. When someone does have contact, what suggestions would you give them about how to handle that situation?



AS: That's a great question too. Thank you. I would say first, try to remember every aspect of that contact. Try to go beyond whatever emotions or fears come up. Look at it maybe as a big picture without dissociating. Find out, was there something positive in there. You could go to a dentist and have an awful time, but they do fix your cavity. So maybe this is not against us. Maybe somehow this is for us. Are you different? Do you know the FREE survey by the Edgar Mitchell Institute? Rey Hernandez, have you interviewed Rey?

EV: Jeff has.

AS: He said, in the beginning 80% of the people thought their experiences were negative and fearful. But over the years, 95%, or something like that number, have said, no, this was a positive transformational experience in my life. I could say that about me and I don't even remember all of my contact, but it's put me down a path that I see in a way, the only hope for human civilization is if we pursue the unknown and these beings and the





intellectual capacities that need to come online in order to embrace this phenomena will be evolutionary. Let's just put it that way.

EV: Alan, thank you so much for all that you've shared with us today. Are there any final thoughts you have, even though I know that this topic is ever evolving?

AS: It is totally ever evolving. My next book, *Beyond Contact*, will take us even further down the rabbit hole. I want to know from you, Emmy, did anything connect here that maybe you hadn't thought of before? What was stimulated for you in this conversation?

EV: What was stimulated for me is I really like how it really is an evolution of who we are and that it's something that we can embrace versus, like you say, having the giggle factor or that some people look at as unbelievable or harmful. It sounds like it has a lot of positivity to it. Of course, you mentioned that there are other types of ETs and maybe some of them aren't at a very high level and maybe that's why some of the experiences aren't as comfortable for people.

AS: Right. But either way, there's something knocking on our door. We could say, go away. I don't want to answer it or it's something scary or we can

open the door because it's here. The government has admitted, and hundreds of thousands of people have acknowledged it. Something is in our reality. So let's face it, collectively, as a civilization. Have the government pull out all the ships and bodies. Let's look at this. That's all I'm asking. Let's look at this as a collective whole, as a planetary civilization. What's going on here? Let's know more secrets. Let's roll it all out. People say, "Oh, people will be prosecuted because of it." No, let's give amnesty if we have to. Let's get the secrets out in front of the world.

If it means Shell Oil is going to lose their total fortune because there's no longer fossil fuel, well, that's the way of the horse and buggy. That was one of the things that suppressed automobiles, what are we going to do with our horses? We don't want those smelly machine cars. But yet, evolution of civilization is where we're going to gain the most benefit for the totality of humanity. If there are selfish, greedy, corporate structures in place that don't want the free energy that these advanced technologies have, then we have to stand up and say, no, it is our right to live more peaceful, comfortable, enjoyable lives. If we have free energy, that is part of the next level of our collective evolution.

We can really focus on the purpose of incarnation in the first place, which is to create more knowns out of the unknown. That's what I call the flowering of civilization. How do we make known the unknown? By dropping into the creative flow, stepping away from the matrix, being an individualized self in concert with the rest of humanity and giving back our gifts to be shared with other people that will uplift them and uplift us. That's the potential I see, not just from ETs, but for us when we grow up and realize who we are as infinite beings of creation.



EV: Alan, thank you so much for all that you've shared with us today, and all of your contributors in your book, the essays, all of those amazing people. I'm so grateful I get to speak with you again. We're going to be having at least one, if not more conversations on *New Thinking Allowed* on this topic and exploring it more deeply. Thank you so much for being with me today.

AS: I just want to say thank you, Emmy, for being such an open-minded interviewer and being ready to hear. I'm sure you do all the time. *Thinking Allowed* means you're allowing thinking, which I appreciate. But the fact is that there is a positive possibility ready for humanity, if we can embrace it. So I appreciate your openness, and Jeffrey Mishlove's.

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

© New Thinking Allowed Foundation
Supporting Conversations on the Leading Edge of Knowledge
and Discovery with Psychologist Jeffrey Mishlove



More interviews with Alan Steinfeld



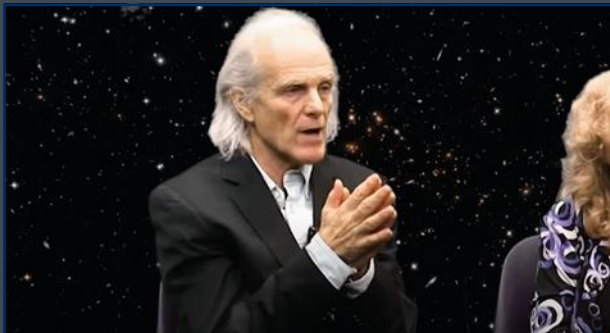
Exploring Imaginal Cognition New Thinking Allowed

https://youtu.be/Q_2KO_GDjwg



Deepak Chopra on Making UFO/ET Contact—interview with Alan Steinfeld NewRealities

<https://youtu.be/y9ndEsKLXP8>



Global Experts on UFO (UAP) phenomena review NewRealities

<https://youtu.be/6aTjltT8U8>



Alan Steinfeld on Making Contact with Multi-Dimensional NewRealities

<https://youtu.be/wPhvABMd3xg>



Mysterious Earth Phenomena with Alan Steinfeld & Dr. Patricia Hill NewRealities

<https://youtu.be/elye323Jn4c>



Interview with a Chinese UFO researcher and ET Experiencers NewRealities

<https://www.youtube.com/live/JkXBzcZ2eZs>



MEET OUR VOLUNTEERS!

Consider for a moment all that the New Thinking Allowed Foundation is currently achieving: As of November 4, 2023, we will have posted 188 consecutive issues of our weekly email Newsletter. Each issue features as many as seven videos to be released in the coming week. In addition, it also features artwork, poetry, news announcements, and book recommendations. Of course, you are now reading Issue #4 of our new *Quarterly New Thinking Allowed Magazine*. And, we have officially launched the first volume in the *New Thinking Allowed Dialogues* imprint published by White Crow Books. As if this were not enough, at the website of our Foundation, www.newthinkingallowed.org, at the upper right



corner of the home page, you can access our searchable database. Just enter any search term, and the database will point you to the exact spot in each of our videos where your target words appear. We've even included the videos of other sympathetic organization in our database.

It is amazing when you consider that all these products, made available to you at little or no cost, results from the activity of dedicated people who are largely volunteers. So, it is our intention to include features about these good souls who are generously helping to bring wisdom and knowledge into the world. We are here to serve and to learn along with you.



Greta Peavy

✉ friends@newthinkingallowed.com

Along with a dedicated team of volunteers, Greta Peavy has been leading the effort to transcribe, edit, and format *New Thinking Allowed* video content into an accessible written format (like the interview transcripts featured in this magazine). Her goal is to assist NTA in its efforts to expand the reach and availability of

Greta Peavy

the mind-expanding dialogues of the New Thinking Allowed Foundation to the wider reading audience. The transcripts also serve as a foundation for translation work, expanding NTA reach globally.

With a degree in cultural anthropology and extensive prior work experience in the field of Geographic Information Systems (digital mapping), she now devotes her time to volunteer work, family (multi-species), extensive gardening, excessive reading and, most recently, way too many podcasts.

With over 1000+ interviews in the NTA archive, we can always use more transcribers and editors. If you would like to get involved, please contact us at friends@newthinkingallowed.com.

ISSUE #5 PREVIEW

Can We Harvest Zero-Point Energy?

Garret Model

Apports and Materializations

Grant Cameron

The Impact of UFO/UAP Information

Sean McNamara

Investigating the Paranormal

Robert Bigelow

The Life and Legacy of Ingo Swann

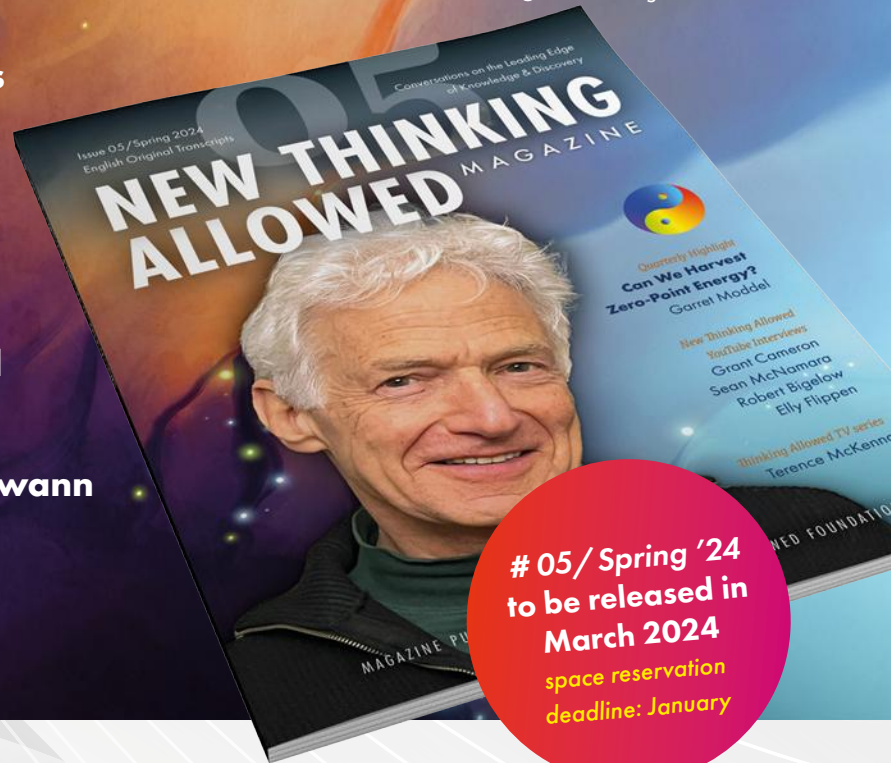
Elly Flippen

Aliens and Archetypes

Terence McKenna

Support our work and get your message out to more than 150,000 subscribers. Limited advertising space is available in each issue of the new magazine and its associated media channels.

More details ✉ lneubert@newthinkingallowed.com



New Thinking Allowed Magazine is a publication of the New Thinking Allowed Foundation. Print copies are available from nta-magazine.magcloud.com.

New Thinking Allowed YouTube channel, hosted by parapsychologist, Jeffrey Mishlove, PhD, supports conversations, interviews and monologues on the leading edge of knowledge and discovery. Guests include leading figures in philosophy, psychology, health, science, and spirituality — with an emphasis on parapsychology. The New Thinking Allowed Foundation is a registered 501(C)(3) charitable organization that exists to facilitate this work by organising and funding the video production, and to organise and assist volunteers who transcribe and translate the interviews for publication in online and print media.

Editor-in-Chief: Jeffrey Mishlove, PhD

Managing Editor and Layout: Jana Rogge, jrogge@newthinkingallowed.com

Associate Editors: Jim Hosier, Greta Peavy, Emmy Vadnais

Advertising Sales and Development Director: Laura Hovey Neubert, lneubert@newthinkingallowed.com

Editorial Team: Simone Brookes, Celia Cherif, Willie Hartman, Louis-Phillipe Di Lauro, Elizabeth Lord

www.newthinkingallowed.org | ISSN 2835-9097 (Print Version) | ISSN 2835-9100 (Online Version)

Cover photo: Robert T. Bigelow, photo by Donna Stauch

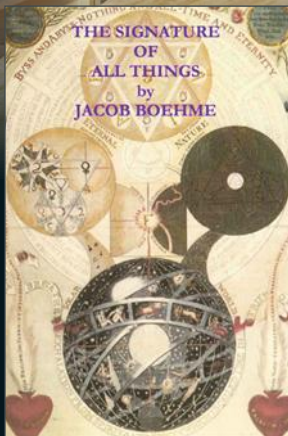
Photo credits: Adobe Stock: bravissimos (p. 3), Korobov (p. 63), kabarczyk (p. 142), foldyart1980 (p. 143), BK Graphic (p. 143), Photobank (p. 144)



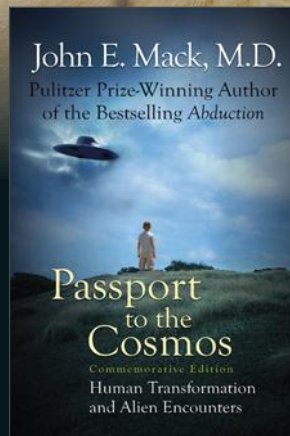
Support New Thinking Allowed ... buy a book here! Amazon donates a small portion of the sale price for every book purchased through NTA. Thank you!



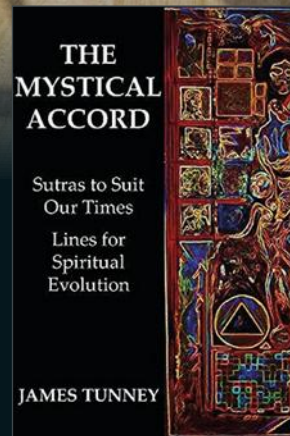
FEATURED BOOKS from JEFF'S BOOK SHELF



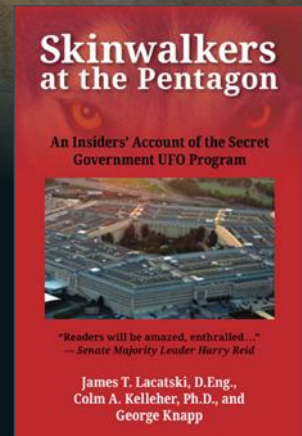
Boehme, Jacob
The Signature of All Things



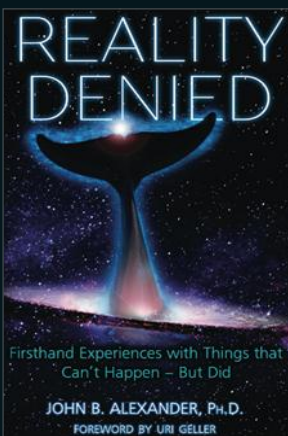
Mack, John E.
Passport to the Cosmos



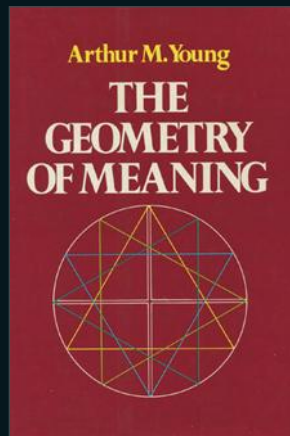
Tunney, James
The Mystical Accord



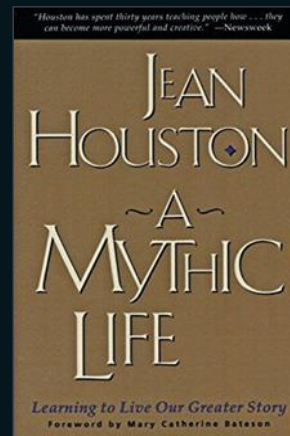
**Lacatski, James T.,
Kelleher, Colm A.,
Knapp, George**
Skinwalkers at the Pentagon



Alexander, John B.
Reality Denied



Young, Arthur M.
The Geometry of Meaning



Houston, Jean
A Mythic Life



Mishlove, Jeffrey, PhD
The PK Man