

Issue 05/Spring 2024
English Original Transcripts

Conversations on the Leading Edge
of Knowledge & Discovery

NEW THINKING ALLOWED MAGAZINE



Quarterly Highlight

**Can We Harvest
Zero-Point Energy?**

Garret Modell

New Thinking Allowed

YouTube Interviews

Grant Cameron

Sean McNamara

Daniel Sheehan

Elly Flippen

Thinking Allowed TV series

Terence McKenna

MAGAZINE PUBLISHED BY THE NEW THINKING ALLOWED FOUNDATION

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MAGAZINE

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3 | **Four Steps to Successful ESP Performance**
Jeffrey Mishlove

Quarterly Highlight

6 | **Can We Harvest Zero-Point Energy?**
with Garret Moddel

New Thinking Allowed YouTube Interviews

22 | **Apports and Materializations**
with Grant Cameron

44 | **The Impact of UFO/UAP Information**
with Sean McNamara

64 | **The UFO/UAP Disclosure Process**
with Daniel Sheehan

86 | **The Life and Legacy of Ingo Swann**
with Elly Flippen

Thinking Allowed TV series

104 | **Aliens and Archetypes**
with Terence McKenna

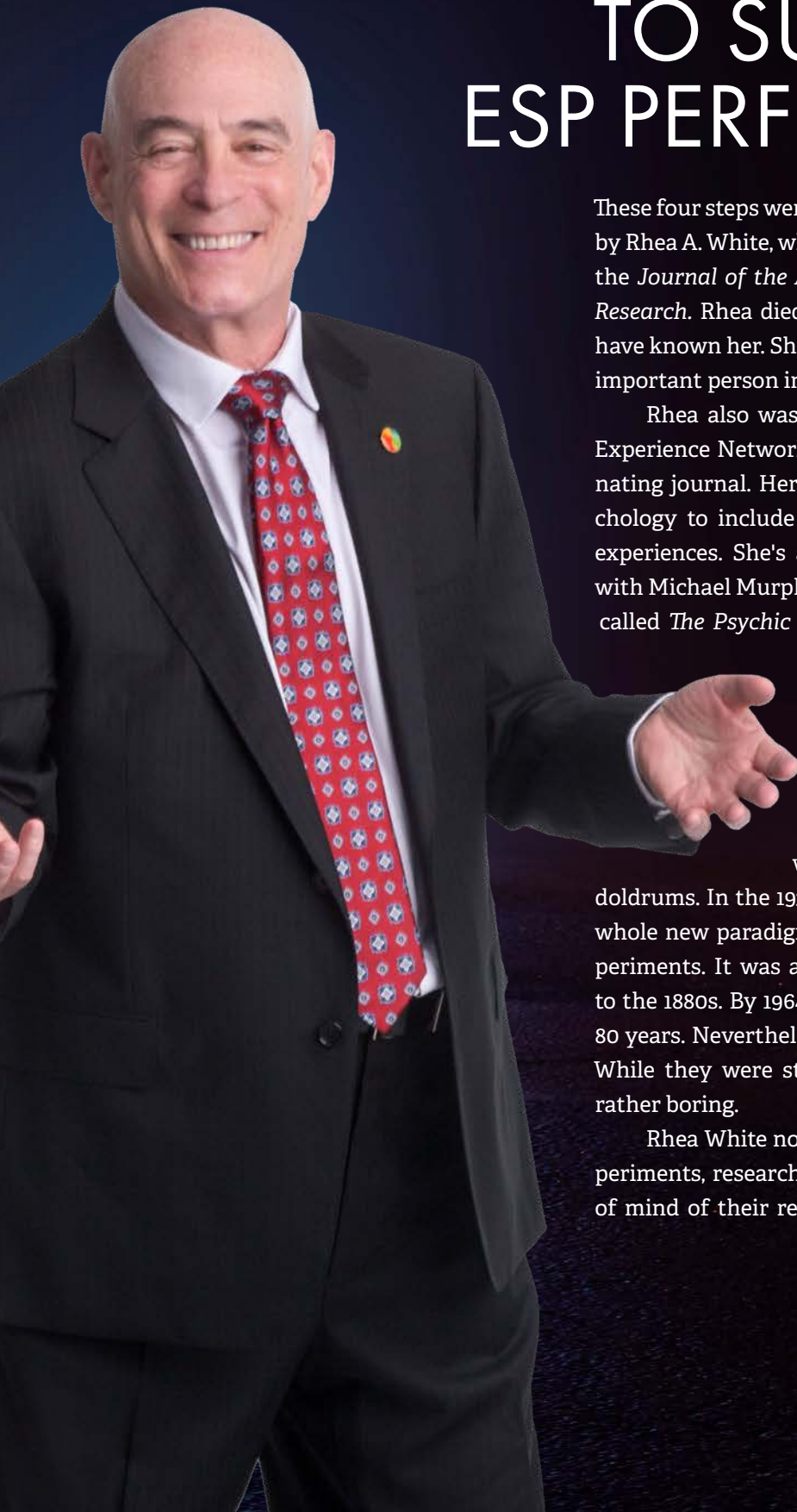
42 | **Christopher Naughton**
New Thinking Allowed Guest Host



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FOUR STEPS TO SUCCESSFUL ESP PERFORMANCE



These four steps were published in 1964 in an article by Rhea A. White, who was at one time the editor of the *Journal of the American Society for Psychological Research*. Rhea died in 2007. I feel very fortunate to have known her. She was an inspiration to me and she was an important person in the history of parapsychology.



Rhea also was the founder of the Exceptional Human Experience Network. For many years, they published a fascinating journal. Her idea was to widen the scope of parapsychology to include a larger number of exceptional human experiences. She's also the co-author of a wonderful book with Michael Murphy, the founder of the Esalen Institute. It's called *The Psychic Side of Sports*, and is an example of her idea of exceptional human experience.

White's classic article, which is regarded as among the best ever published in parapsychology, compared old and new methods used in parapsychology. In 1964 when the article was published, parapsychology was in the doldrums. In the 1930s, J.B. Rhine and his colleagues began a whole new paradigm of research involving card guessing experiments. It was a change from earlier studies, going back to the 1880s. By 1964, research had been already going on for 80 years. Nevertheless, the card-guessing results were spotty. While they were statistically significant, the findings were rather boring.

Rhea White noticed that, in that era of card-guessing experiments, researchers paid very little attention to the state of mind of their research subjects. They were simply asked

Jeffrey Mishlove
photo: Kim Jew

J. B. RHINE

On the Frontiers of Science

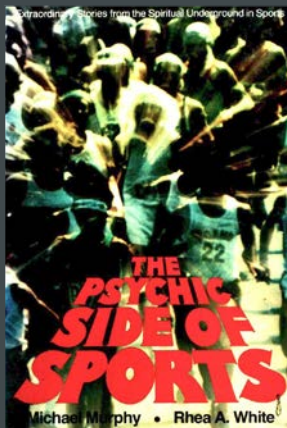


Edited by K. Ramakrishna Rao

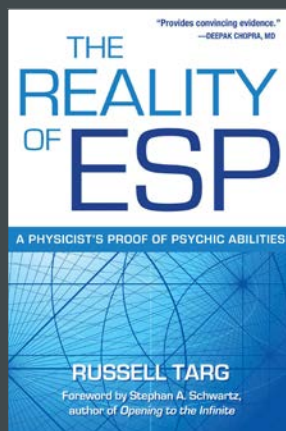
to guess what card was going to be presented to them. Whereas in the earlier period, starting in the 1880s, there was much more attention being paid to subjective mental states. Of course, this was tricky from a scientific perspective because subjective states are invisible to everybody but the person experiencing them. They're hard to put into words.

Rhea White studied the successful earlier experiments and began to isolate the steps that she felt were necessary for successful ESP production. I think her article was instrumental in the next wave of parapsychology that really began in the 1970s with remote viewing. Some of the early remote viewing researchers, people like Russell Targ and Charlie Tart were influenced by Rhea White's four steps.

1 The first step is relaxation. In fact, the single effect that seems to have the strongest influence on ESP performance is relaxation. It could be through meditation, it could be through hypnosis, it could be through guided imagery, it could be a muscle relaxation process - all of these have been shown to have a positive effect on ESP performance.



**Michael Murphy,
Rhea A. White**
The Psychic Side of Sports



Russell Targ
The Reality of ESP

2 Step Two: Once you're very relaxed your mind tends to wander so you want to engage your conscious mind on the task at hand. When I first learned remote viewing from Russell Targ he said to me, "Ask your subconscious mind to give you information about the target." That's a way to engage the mind again in the process and it also carries with it the implicit assumption that you already have that information, it's already in your subconscious mind. Your subconscious mind has access to all information anywhere in time or space. The trick is to get it up to the conscious mind.

3 The third step is to wait. In Rhea White's article she quotes an old saying, "All things come to those who wait." I know in my own experience sometimes you get very impatient at that point. Ask your subconscious mind. Some people think that the first thing that pops into your mind will be the correct response. But White suggests otherwise. How long should you wait? Her guideline is at least fifteen minutes. I know many times



in my unsuccessful attempts to repeat my early remote viewing successes I would not wait at all. I want to get that result within five minutes and I would grasp for it. I've learned that we don't want to be grasping. Patience is a virtue in psychic work.

4 Step Four: Wait until something pops into your mind which is distinct, which is different from your normal ideation, your normal mental imagery. In fact, sometimes viewers report that the correct information would explode into consciousness. It can be detailed and it can have texture and color and sensation. It's going to be different for each person. We're all unique in this regard, but with practice and feedback you can begin to develop a sense for yourself of the texture, the quality, the way the imagery will impress itself upon your consciousness. Then you can begin to develop a sense of confidence in your psychic intuitions.

There's a very delicate state of mind involved here, a state in which you're alert, in which you're aware, in which you're receptive and ready for the information but not too eager, nor grasping. And when it comes, generally speaking, you'll know. It'll have a unique feeling to it, a feeling that over time you can learn to identify and trust.

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

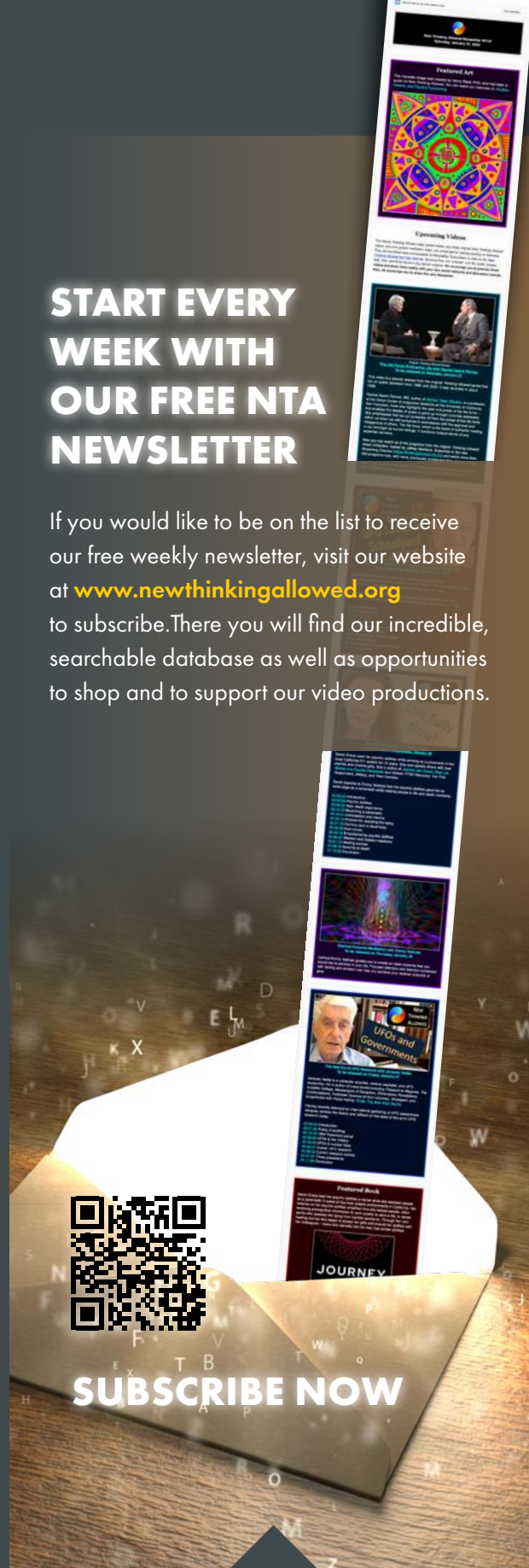
Jeffrey Mishlove

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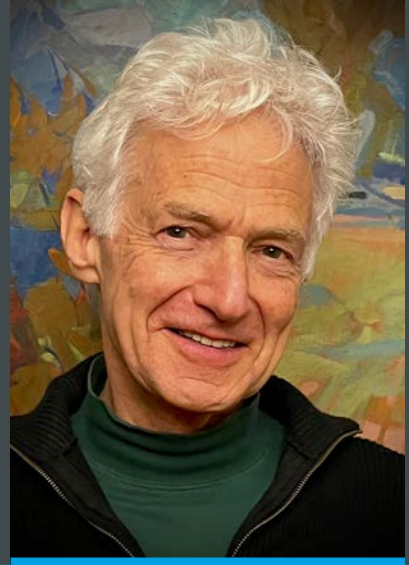


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Garret Moddel

Garret Moddel, PhD, is Professor Emeritus of Photonics and Quantum Engineering at the University of Colorado. A distinguished physicist, inventor, and educator, Moddel is renowned for his pioneering work in optics, photonics, and electronics. Born on February 7, 1954, Moddel earned his Bachelor of Science degree in Electrical Engineering at Stanford University, and his Master's of Science and PhD degrees in Applied Physics from Harvard University.

Throughout his illustrious career, Moddel has made significant contributions to various areas of science and energy conversion technology, particularly in nonlinear optical technology, ultra-high-speed electronic device technology, and quantum vacuum engineering. His groundbreaking research on quantum tunneling devices for energy harvesting has led to a new technology for waste heat harvesting.

Moddel has served as a Professor of Electrical, Computer, and Energy Engineering at the University of Colorado Boulder. He has also participated in the formation of several high-technology start-up companies, and collaborated with industry partners to develop cutting-edge technologies and devices.

In addition to his research endeavors, Moddel is deeply passionate about education and has

mentored numerous students and researchers in the fields of applied physics and engineering. He is recognized for his engaging teaching style and commitment to fostering innovation and creativity among his students.

Throughout his career, Moddel has received multiple awards and honors for his contributions to science and technology. He is a Fellow of the Optical Society of America, and received a Lifetime Achievement Award from the University of Colorado Technology Transfer Office. He has served as president and in other leadership roles in the Society for Scientific Exploration. Professor Moddel continues to inspire and influence the next generation of scientists and engineers through his research, teaching, and mentorship activities. His dedication to advancing the frontiers of knowledge and his visionary approach to scientific inquiry make him a true luminary in the field of physics and engineering.

Professor Moddel's current research interests lie in quantum engineering, focusing on the development of new devices for energy conversion. With his lab, he is exploring innovations such as ultra-high-speed metal-insulator diodes for solar rectennas, devices designed to collect and rectify sunlight and waste heat. Additionally, he is investigating technologies for extracting energy from the quantum vacuum.





Original video interview on www.newthinkingallowed.org

Published to YouTube on October 1, 2023

CAN WE HARVEST ZERO-POINT ENERGY?

JM: Hello and welcome, I'm Jeffrey Mishlove. Today we'll be exploring zero-point energy and the potential for literally transforming humanity by harvesting this resource. My guest is Professor Garret Moddel, Emeritus Professor of Photonics and Quantum Engineering at the University of Colorado. He is the author of more than 200 scientific papers. Garret is based in the Denver-Boulder area of Colorado, not far from me actually, in Albuquerque. Now I'll switch over to the internet video. Welcome Garret, it's a pleasure to be with you today.

GM: Thank you, I'm delighted to be here.

JM: Welcome to *New Thinking Allowed*. This is our first interview, so it's a double pleasure for me.

GM: Thank you.

JM: We're going to be talking about zero-point energy. I know it's a phrase that is commonly heard these days in the culture, but my best guess is that probably 50% of our audience won't know exactly what zero-point energy is. So, why don't we begin by defining it?

GM: Zero-point energy is a strange phenomenon. The concept was developed in the early 20th century, first by [Max] Planck and then by the people who furthered quantum mechanics. Ultimately, it comes from the uncertainty principle, which says

that you cannot measure two linked parameters to absolute precision at the same time. So, for example, you can't measure the position and the velocity of a particle to absolute precision at the same time. So, if the particle were standing completely still, then that would mean that you did know everything about it. The end result is that nothing can stand still, everything wiggles. All stuff wiggles, everything's got this ground state energy that wiggles.

Not only does stuff wiggle, but space itself does too, in the sense that there are always electromagnetic oscillations, electromagnetic fluctuations that come in and out of existence throughout all space. And so, this strange phenomenon has been the ground state in quantum mechanics, but it's generally considered to be a ground state that's just there. You can't really take away from it or give to it, except for a very short period of time, you just borrow and so on. It's just there.

JM: It reminds me of a thought that's been around esoteric literature for a long time, that the universe itself is alive.

GM: Okay, I thought you were going to go in a different direction. So, yes, it is conceptually that everything wiggles, everything is alive. I thought you were going to go into a discussion of the void and nothingness, and that everything emanates out of nothingness. That also ties in with zero-point energy in the vacuum.



JM: Because things are constantly moving in and out of the void, is that what you're saying?

GM: Yes.

JM: And so, as an engineer, your interest is this energy, if we were to try and quantify it, it could add up to something quite significant.

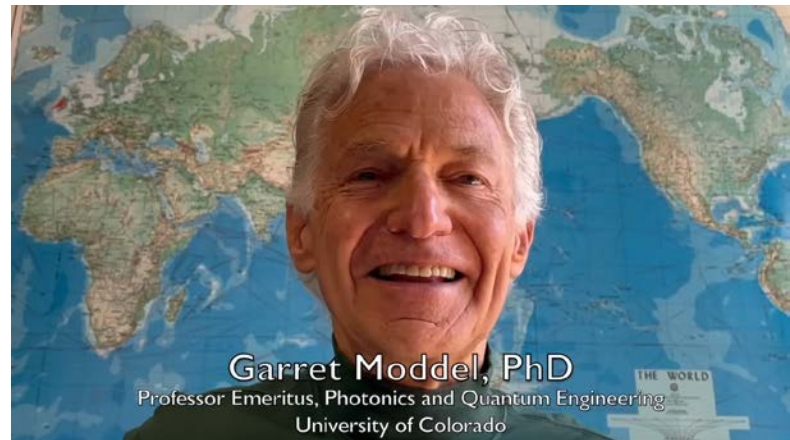
GM: It's a huge amount of energy that's there. If one does the calculation, it turns out to be absurdly high. In a cubic centimeter of volume, there's enough energy to boil all the oceans. But, the question is, can you ever access it? Can you ever remove it?

JM: And this, of course, has been the quest of inventors, I should imagine, for many generations. The idea of a... What would you call it? I know you have technical terms for it, but the notion that you can get something out of nothing, in effect, has always defied inventions up until now. I mean, maybe the atomic bomb is something of an example along those lines.

GM: It has been around for a while, and it's been fodder for inventors and quacks.

JM: Yeah. [Laughter]

GM: The problem is, often one speaks about free energy systems. So, that is systems which get energy indefinitely out of nowhere, and you just continue to obtain as much energy as you want. At least all the physics that I'm aware of just does not agree with that. Energy must come from somewhere. It doesn't just exist, it just doesn't keep on coming from nowhere. And so, I believe often this is a misunderstanding of zero-point energy. Even



zero-point energy, presumably, has to come from somewhere, perhaps the space itself.

JM: People might, if they have a religious orientation, say it comes from God.

GM: Fair enough.

JM: In other words, we are not able to pinpoint the source other than to say, as you did earlier, the void.

GM: Right. It exists. It's a fixture of nature.

JM: And I know from our previous discussions that in order to tap into this energy, or to harvest it, one would need to apparently violate the second law of thermodynamics. So, let's talk about that.

GM: Okay. So, the second law of thermodynamics has a lot of different variations in how it's described. But one way of looking at it is that you can't have a system that's at a uniform temperature, so say ambient space all around us, and continuously extract energy from that. You need a temperature difference to drive the energy flow. And if, in fact, with zero-point energy, you're extracting it from the thermal background, from just ambient space, then yes, it would violate the second law. But it's not clear that that's where zero-point energy is coming from. In fact, there's been some recent work, just in the



last, actually, a little more than a decade, theoretically, and in the last few months, experimentally, that discusses quantum energy transport.

According to this, just as one can transport information, say, in a quantum computer from one place to another through nothingness, one can transport energy by the same mechanism. If you can do this, that means that when we're extracting zero-point energy from one location, it's actually being transported in from somewhere else. So, you're not violating any law. So, it's just unknown at this point.

JM: You're talking about what people have called the quantum leap, where a particle, an electron, might move from one orbit to another orbit without passing through the intervening space?

GM: It is related to that, yes. It's tunneling. Quantum mechanical tunneling is, as you say, getting from one place to another without ever having been in between.

JM: And so, this is a well-established principle in quantum physics.

GM: Yes, it is.

JM: So, what you're suggesting, and if I understand it correctly, you've built many, many devices

that are able to, at least at a very small scale, harvest energy in this fashion.

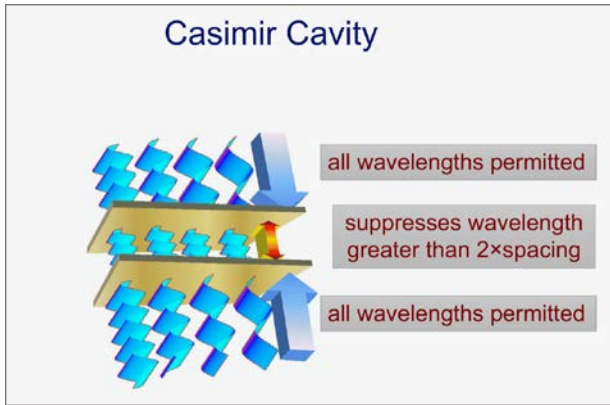
GM: My lab has been building quantum tunneling devices for decades, just not for zero-point energy.

JM: We've also, in our previous discussions leading up to this interview, talked about the importance of the Casimir cavity. I know this is central to your own interest in harvesting zero-point energy. So, once again, we need to define it for our viewers.

GM: Good. So, in 1948, Hendrik Casimir thought of this concept. He developed this concept in which you have two closely spaced mirrors, or metal plates. He derived some equations for this, showing that these two plates that were closely spaced would be attracted to each other, even if they have no electromagnetic attraction or anything. He was trying to figure out what it was, and spoke to, really, the grandfather of quantum mechanics, Niels Bohr. There's a famous story about how they went for a walk together, and Niels Bohr, in his usual way, sort of chatted about all sorts of stuff that Casimir didn't understand, and then said zero-point energy. So, Casimir thought, "Ah!"

So, what this concept has been developed into is that, in all free space, there are these electromagnetic modes over a huge range of frequencies of zero-point energy. And these are moving everywhere, all the time. If you have two closely spaced mirrors, then those mirrors restrict the electromagnetic modes, or the light modes, that are allowed inside. You're only allowed to have an integer number of half wavelengths. That is, you can have a wave that goes to zero at the two plates because it's a half wavelength, or you can have it be a full wavelength, or three half wavelengths. But





it can only be a restricted number of wavelengths, whereas outside, in free space, you can have all of these electromagnetic wavelengths.

The interpretation, then, is that what's happening in a Casimir cavity is you've got a restricted number of wavelengths. Outside, you've got all the wavelengths. So, there's radiation pressure pushing from the outside plates that's not being matched inside. The net effect is that you get a pressure that pushes the two plates together, and they go together. And so, Casimir proposed this in 1948, and then, in the late 20th century, it was verified to increasing accuracy experimentally. And so, this actually works.

JM: In other words, it would be a way to create some kind of a differential in the background zero-point energies, like an energy sink of some sort that might enable you to harvest the difference between these spaces.

GM: I agree with the first three quarters of what you said. Yes, it's an energy differential between inside and outside. Now, can you harvest it? And this has been the concept that a number of different inventors have played with. Well, yes, those two plates do get pulled together, and yes, you can harvest it, but only once. It's a little bit like holding a brick, and you say, okay, the force

- POSSIBLE ARTIFACTS RULED OUT**
- Cosmic rays
 - Neutrinos
 - Charge trapping
 - Area dependence
 - Array dependence
 - Electromagnetic pickup
 - Charge leakage
 - Thermoelectric effects
 - Field effect

of gravity is attracting this brick. I'm going to let it drop and extract the energy. Yes, you can do that once, but then if you lift the brick back up, you've used just as much energy as you've gotten, and so you haven't gained anything. In physics, it's termed a conservative force. You don't get more out than you put in. And that's also true for Casimir plates. If you let the force attract the plates together, yes, you'll get energy out, but you won't be able to do it continuously.

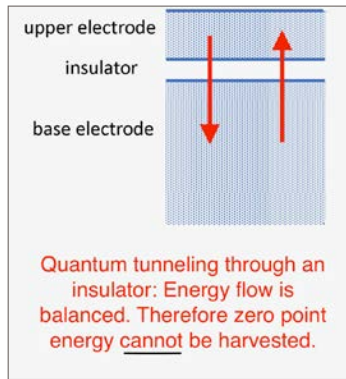
JM: We were talking earlier, and of course, I'm sure our viewers know I have no background in theoretical physics or experimental physics or electrical engineering, the fields in which you're an expert. But my understanding is that you've built devices that employ the Casimir cavity in a situation where there's also quantum tunneling going on, and that that enables you, and in fact, as you point out, over a thousand different experiments to harvest the zero-point energy.

GM: Yes. The way we do it is by having fixed Casimir plates. We're not moving the plates. We have fixed Casimir plates, and we take advantage of the fact that the zero-point energy density inside this Casimir cavity is lower than it is outside. Then directly adjacent to these Casimir cavity devices, we have another device, an electron tunneling device. The concept that I think that is working here—we haven't proved that this is how it works—is that because of the energy density difference in the Casimir cavity and outside, we're driving energy across the quantum tunneling device into the Casimir cavity. So we're using the Casimir cavity to create an asymmetry in the zero-



point energy density, and that's what gets us energy out of the system.

JM: Because if I understand it correctly, normally the quantum tunneling devices that you use would be in equilibrium. Electrons would be tunneling equally in both directions through the device.



and then you've got to give it back. In our device, what we're doing is that they operate extremely fast. This tunneling mechanism is femtosecond fast. So I'm thinking that what we're doing is we are essentially borrowing the energy from the vacuum for a femtosecond, capturing it, and then not giving it back. So we're bilking the vacuum of its energy.

GM: Yes.

JM: But the Casimir cavity is at one end of the device, and so that creates the imbalance.

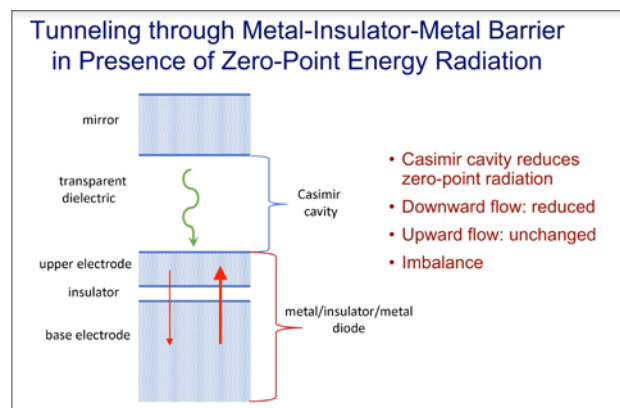
JM: I understand you've been doing these experiments actually for a couple of decades. Is that correct?

GM: Exactly. I think there's another element that's required. And again, we haven't proven this, but our experiments are consistent with it. That is that, as I mentioned earlier, the zero-point energy from a quantum mechanical point of view comes out of the uncertainty principle. The uncertainty principle can be stated in a number of different ways. One of the ways is that the uncertainty in time times the uncertainty in energy of a particular particle cannot be zero. That means either you've got to have some fuzzy time or a particle existing for a time that it shouldn't, or you've got to have a lot of energy for a very short time.

GM: Well, we've been doing tunneling experiments for a couple of decades. The current device that we're working on is something that I invented about three years ago. So we've really only been working on this for about three years and refining the technology.

It turns out that for the energies that we believe we're tapping, which correspond to red light, the energy of red light, the uncertainty principle says that these fluctuations can exist for roughly a femtosecond. That's 10^{-15} seconds [0.00000000000001 seconds], a very, very short time. And so the idea is that—and there's some good theory supporting this—that you can borrow the energy from the vacuum for a femtosecond,

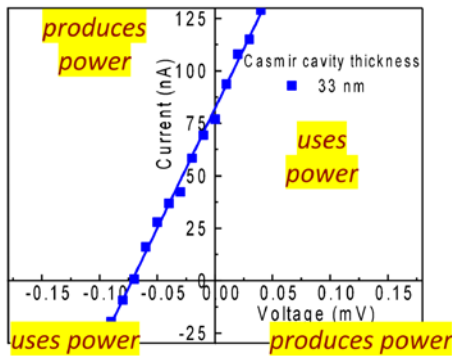
JM: One of the major things, of course, that you have to do is look at every possible alternative explanation that might be something conventional, like some sort of flaw in the system itself.



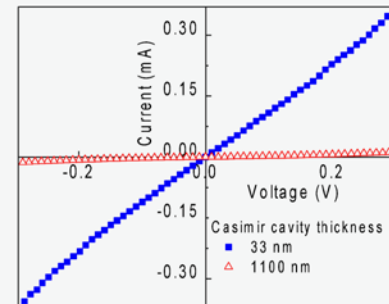
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"Casimir-cavity-induced conductance changes," G. Moddel, A. Weerakkody, D. Doroski, D. Bartusiak, *Physical Review Research*, 3, L022007 (2021)

GM: Yes. For the first two years we spent as much time trying to disprove ourselves as to prove that what we were getting was in fact correct. We thought it might be due to some sort of electromagnetic pickup. We thought it might be due to a chemical reaction in our device and that our device was actually some sort of fuel which was decaying and giving us energy. So we looked into a lot of different alternative possibilities. As far as we can tell, none of them panned out. In other words, it looks like this is not an artifact. It looks like it really is energy extraction.

JM: I gather your devices are very small, but they have potential for being scaled up and actually providing useful amounts of energy for all sorts of practical purposes.

GM: I believe so. Our devices right now, the ones we're making are usually on the order of a millionth of a meter, a micron in size. So, one edge and to another edge. We've made some that are 10 times that, but they're still tiny, tiny devices. And so the amount of energy that we're getting out is tiny. But in principle, it should be scalable. We should be able to, with the proper technology, link these devices together into an array of zillions of devices and get as much energy as you could out of, say, a solar panel of the same size. The difference

being that a solar panel needs to be fed by sunlight, whereas this would give power indefinitely with no apparent source. It would be the quantum vacuum.

JM: I can well imagine that all sorts of financial interests would be interested in scaling up and seeing if it would work.

GM: Yes and no. They would if they fully believed it. Because what we're doing is very different and against the grain, we're having trouble getting traction. I've published so far three papers on this, one in a very mainstream journal, *Physical Review Research*, and they've gotten very few citations, virtually none. I mean, fewer than a dozen, which means that people say, "OK, this group at the University of Colorado thinks it's tapping the vacuum energy. I'm not sure. I'm not sure I believe it." And so the venture capital community and the rest of the industry also is very skeptical at this point.

JM: I gather that this skepticism is to a large degree related to the enormous influence of the second law of thermodynamics, which suggests that what you're endeavoring to do is impossible.

GM: Yes, what you say is correct, but I'm not even sure that we are challenging the second law. At first, I thought we were, but the more I'm working



with this, the more I'm of the opinion that we're not violating any laws here.

JM: You found a workaround, essentially.

GM: We found a workaround.

JM: But the question is, since so many people over so many decades have endeavored to come up with a similar workaround and have all failed, the implication must be in the minds of most conventional reviewers that this is obviously yet another failure.

GM: Yes. In fact, early on I contacted a colleague of mine who's a very sharp and nice guy. He's a Nobel Prize laureate, and he has worked with the quantum vacuum in his own work. He was very patient listening to me, and finally after a discussion back-and-forth for a few weeks he said "Garret, I can't find any flaw in what you've done, but I just can't believe that this works." He said, "The smart money is against you. Many people have tried to do this sort of extraction and have failed. Chances are you're wrong." And I appreciated his honesty.

JM: I would imagine if someone came to you with a similar device, you might have a similar attitude.

GM: People do, and I do. I hope I'm a little more open-minded just from the wounds that I've received so that I do, to the extent that my time and knowledge allows, investigate what people suggest and try to take a look and see if it, in fact, works. I've been in a number of discussions online with

inventors of various sorts of technologies and exchanged ideas and suggested experiments for them.

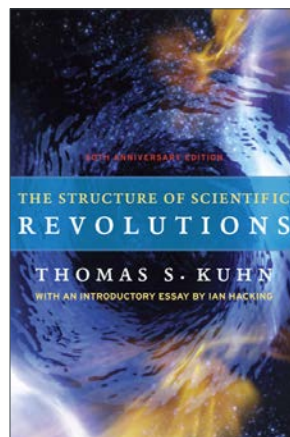
JM: What we're getting into, I suppose, has a lot to do with the philosophy and the sociology of science. That is, when you come up with a finding that seems to go against existing thought patterns about how these things should work, how does the scientific community adjust to these things? I would imagine, to be conservative, it just takes a lot of time.

GM: It takes a lot of time. As we are taught in the book, *The Structure of Scientific Revolution* by Thomas Kuhn, we have a particular paradigm and we have a particular perspective. As new information comes in, we fit it to that perspective, we fit it to that paradigm as much as possible. If there's contradictory information, we're skeptical and we sort of put it aside until that contradictory information becomes so overwhelming that we then go through a shift, and that's a scientific revolution. That's at least the way that, in principle, it should work, or at least is described to work. Unfortunately, scientists are people and people believe in what they believe in. The church of science is fairly

rigid and it progresses very slowly, and perhaps too slowly.

JM: The last major revolution in physics, quantum physics and general relativity, are now both over a century.

GM: Yes. There are various sorts of anomalies that don't quite fit what we've seen, and what quantum mechanics and relativity and our cosmo-



logical views would tell us. But usually these things are folded into the current explanation. So, for example—and this is not my field, so I'm going a little far afield here—but in cosmology there's the notion of the Big Bang, that the universe was formed from a singularity that expanded very quickly and eventually built into our current universe. But there's a real problem between the initial time scale of the Big Bang itself and the current universe.

There's been a patchwork that's been put there, put in place to try to accommodate it, called inflation. Even cosmologists who support the Big Bang theory, many of them say, "Yeah, inflation is a little bit artificial and it's got some problems in it." And so if we look at a number of these theories, there are patchworks. Now, of course, we've got the patchwork of dark energy and dark matter, which we know must exist if our current model is correct, but we don't know what they are. And so there are holes all over the place here that are eventually going to accumulate and eventually, I assume, will give rise to another revolution. But we're not there yet.

JM: My understanding is you've looked for about eight or nine alternative sources for the energy output of your devices. You've been able to rule those out. But I imagine a creative thinker would say, well, sometime down the road, in the future, we'll come up with some additional hypotheses that will explain in a more conventional way the findings that you've now been reporting.

GM: Yes, that is certainly quite possible. And therefore, I think that the way that we have to proceed at this point is not trying to prove that our tiny devices are putting out what we expect they're putting out, according to the theory as we under-



stand it. But instead, we need to scale up. If we can build a little widget the size of this stapler and have something that just puts out power continuously that will run a little motor or drive a light bulb, and there's no sources of input that can be measured, at that point, I think we've proven it beyond a doubt.

JM: Now, I do understand from some of our earlier conversations that, from a technical point of view, there are a lot of problems in doing this in terms of contamination that might occur.

GM: That has to do with the fact that we're working out of a university lab. In the last few years during which we've been developing this project, we have had two major floods where my lab was ground zero for a burst pipe in the ceiling. That destroyed everything and we had to sort of close down for a while. We've got constant power outages. We've got contamination everywhere. The university, in its wisdom, decided to put a Wi-Fi hub right in the ceiling above our sensitive measurement apparatus so that we're getting constant interference now. And so, it really is a problem of dealing with the sorts of issues we've got at a university lab.

I think once we are able to set this up in an external lab or a company that is used to working with semiconductor device technology, I think the scale-up will be fairly rapid.





JM: I can imagine for some big corporation with billions and billions of dollars, what you're suggesting, and of course I'm only guessing, but it might be a few million dollars to put together this stapler-sized device that you're considering.

GM: Yes. I mean, if Intel decided to work on it or Apple or somebody like that, they've got the resources to set it up very quickly.

JM: And naturally, it could be done in a room which is shielded from all sorts of external sources of contamination.

GM: Yes. The semiconductor processing that is now currently being used to make the chips that go, for example, into our cell phones is incredible in terms of the degree that contamination is excluded and also the precision of the devices that are made. Devices in current semiconductor technology are being made at the nanometer scale. So, a nanometer is roughly five interatomic distances. So, devices are being made that are 10 or 20 interatomic distances in size. Layers are being made that are just a couple of interatomic distances. And these are being done reproducibly enough that you have transistors in your cell phone



that number in the billions, and they all work. So, the industry is incredible.

However amazing you think that semiconductor technology is, it's 100 times more amazing once you actually get into what's being done and the quality of work that's being done, which incidentally is why it's so hard for the United States to restart its semiconductor fabrication technology, because it's so damn sophisticated.

JM: Where I live in Albuquerque, I know Intel has a big factory. So, they must have surely invested well over a billion dollars simply in that facility. An interesting thing about zero-point energy from my perspective as a parapsychologist is one of the most important papers in the field was developed by Harold Puthoff working with Bernard Haisch. These individuals are known to have been involved in parapsychology. If I recall correctly, Arthur C. Clarke, in one of his science fiction books, wrote an appendix in which he said that this paper by Puthoff and Haisch about zero-point energy is the most significant paper that he's ever read. He wrote an entire novel about the implications of this technology that it would enable us to build a, I think if I remember correctly, an elevator that

would go from the earth up to a space station or environment that was in effect circling the entire planet, and the whole thing would be powered by zero-point energy.

GM: I didn't know that Arthur C. Clarke was interested in that. I'll have to look that up. That sounds like fun. In the parapsychological community, there is always the question of how the interactions at a distance



take place. How can these things happen? One of the concepts that's been toyed with, which I'm sure you're probably more aware of than I, is that, in fact, these are quantum vacuum fluctuations that are somehow entangled, and there's an entanglement that takes place over distance and over time. In fact, from a conventional physics point of view right now, that is true. These fluctuations are entangled.

I, as you know, sort of wanted to avoid talking too much about parapsychology with you right now because people have trouble believing more than one impossible thing at a time. And really, I'm trying to submerge or quietly put aside my parapsychological work in the past because right now, I think what's important to me and I hope to the scientific community is getting this zero-point energy technology out. And that's impossible enough by itself.

JM: I totally understand. In fact, not long ago, Garret, I was reading a chat. I think it was on a website called Reddit, and it was about your work and about your papers. Somebody commented to the effect that they didn't find anything wrong with your work, but the fact that you have a history, which I'm really not intending to bring up, but that I think people who look into your background deeply would find that you also had an interest in parapsychology. I hope on another occasion we can talk about that. But their attitude was that they're suspicious of your conventional work, even though you're a professor emeritus in electrical engineering because of your interest. The truth is that every person I know of, including Nobel laureates who take an interest in parapsychology, have suffered from that stigma.

GM: Yes. This really teaches us that whatever it is we're looking at, whatever outlandish claim somebody might be making, take a look at that claim. Take a look at the evidence. Let's be evidence-based and not worry about painting somebody with broad brushes because we agree or disagree with one particular thing that they may have done.

JM: Earlier I referred to Arthur C. Clarke. He was no friend of parapsychology, even though some of his novels were very vivid descriptions of paranormal events. But he himself was antagonistic to the field. And yet, he strongly promoted this paper by Puthoff and Haisch, but even more than that, he created a vivid picture of what the future could be like if this energy were harnessed.

GM: Interesting. You know, I appreciate inconsistency in people just because our worldview accepts one particular perspective. If we have something that's inconsistent with it and we accept that too, to me, that's a sign of wisdom, that we don't have to be fixated on everything we understand being consistent. There's too much in this world for us to understand it all at this point or to have a consistent picture.

JM: I would like to go into, in a little more depth, what the promise of this technology would be if it could be scaled up and harnessed. For example, we might have automobiles or airplanes that could be powered by zero-point energy.

GM: Imagine that we had a battery that just doesn't run out. This could be on a small scale, a little battery that runs our cell phones so we don't need to charge our cell phones. It could be on a larger scale, a light that burns indefinitely that we





don't need to recharge. It could be, as you're suggesting, it could be electric cars where recharging the cars is no longer a problem because they're trickle-charged all the time from these zero-point energy cells. It could be airplanes that likewise are being charged by zero-point energy. Imagine a world in which we're not constantly being buzzed by planes overhead because the engines are completely quiet. They're electric engines.

Or you go a little step farther. We have power lines everywhere so that we've got central power sources that drive everything in our house from some remote either solar field or coal-fired power plant or something like that. Imagine if we just generate everything we want locally so we don't need an infrastructure. We don't need a power infrastructure. Everything is local. It could be so local that your toaster doesn't plug in anymore. Your toaster has its own power source. Once you start thinking about the implications of this, they're tremendous. The implications also are tremendous if we're talking about fuel. And clearly, we are burning too much carbon-based fuels. It's ruining our world on multiple levels from acidification of the ocean to all sorts of other issues.

I'm not going to even get into climate change, although that certainly is something that we can talk about. If we are changing the whole energy infrastructure in the world, it makes our local lives cleaner. It makes us more independent. It probably

changes geopolitical alliances as well if everybody produces their own power. So the implications are huge. I'm hoping that they're more positive than negative, but I don't think it's hard to think through some negative implications of just everybody having more power than they need.

JM: I wonder if we're extracting this power from this free energy source, would that create heat in our environment, for example?

GM: It would. However, this has actually been calculated. The amount of heat that we would be producing, at least if everything that we now power were converted to this sort of energy source, would be small compared with what's coming to the earth from sunlight or from internal thermal generations inside the earth. So that's not a significant problem, yet.

JM: Let me ask you this. Suppose you were, instead of an inventor of this technology, you were an investor yourself. What would be your major concern? The biggest potential problem that you would see if you were endeavoring to invest in Garret Moddel?

GM: I'm not a deep thinker in these domains. So let me give you some shallow thoughts. We have, for eons, had public speakers and public music performances. They were in the Colosseum in Rome or in these great concert halls that we had built in Europe over many centuries. It worked very well. Then we developed public address systems and had amplifiers and microphones. At that point, you could perform as loudly as you wanted without having to worry about the acoustics that you were in. Now we're in a world where everything is too loud.



We have this infinite capacity for making noise and we make too much of it. Similarly, for years, in the winter, it was cold indoors and we wore more clothes. In the summer, it was warmer. Now we have air conditioning and heating, so we over air-condition places. If you go into, in the middle of the summer, into my office here at the university, they over air-condition it and I have to put on these heavy sweaters. So these are shallow examples of overuse of the technology. I'm sure there are much deeper ones related to war and strife and power balance. But perhaps you have more insights than I on that.

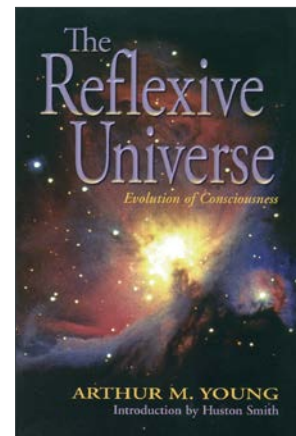
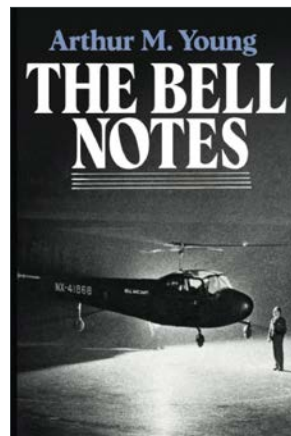
JM: Well, if I were an investor, I would be less concerned with the overuse of the technology than with the potential that it might not work at all. That's really what I was sort of driving at with the question.

GM: Yes, that certainly is a risk. And that's a risk that an investor faces with almost any new technology. There's market risk and then there's technology risk. In this case, there's virtually no market risk, because if we're getting it to work on a large scale, there will be a market for it. And so there is only the technology risk.

JM: A battery that is always producing energy would seem to be a no-brainer.

GM: Right, absolutely.

JM: So I guess we get back to maybe the criticisms of people who would say, well, you're violating the second law of thermodynamics. Therefore, something must be wrong.



GM: Yes, I think so. For most inventions that go out into industry and are adapted, you're not having to convince people that the fundamental physics is correct. Usually, an investor just wants to see, did you build a widget that works? In our case, we have to do two things. We have to build that widget that works, which we've done so far on a small scale. And you've got to convince them that the physics is right. And so really, my lab is working on both of these levels.

JM: Well, I'm reminded of my own mentor. I was very blessed when I was a graduate student to be taken under the wing of Arthur M. Young, the man who invented the first commercially licensed helicopter, the Bell Model 47. He had a barn in Pennsylvania and he worked on basically toy-scale models about this large. He got a small model like this that would hover in midair, and he was able to take it to the Bell Aircraft Corporation. It took him a few years, but they built the large-scale model. And today, the world is full of helicopters as a result of that. You might very well be in a comparable position.

GM: Interesting. How has that affected your approach to what you do?

JM: Well, I've done monologues about Arthur M. Young. He had an enormous influence on me. He



was really a cosmologist. He said that he wanted to prove that he could invent something like a helicopter in order to be worthy of being a philosopher. He felt that the problem with philosophy was that it hadn't taken into account all of the marvels of technology and how they're affecting our lives. And that these days, if you couldn't demonstrate your worth as a master of technology, you shouldn't be doing philosophy.

GM: Very nice.

JM: I applaud you and the work you're doing. Of course, we won't know the final outcome until you have a chance to really scale it up. And I hope you do. For all I know, maybe this interview will help in that direction. It doesn't seem to me, I don't know how much money you're looking for, but it doesn't seem to me in today's world, given the promise of the technology that you've been working on for so long, that it should be impossible to keep on developing your invention.

GM: No, I think it should be quite feasible. I've worked on technologies before in which I've raised a good bit more money than we're needing for this technology. It's just, they were ones that were clearly believable. The issue here is that an investor or a partner needs to not only have the resources available, but also has to have the commitment that it's worth taking the risk.

JM: Garret Moddel, this has been a wonderful discussion. It's a real pleasure for me to connect with you. I might point out for the benefit of our viewers that we first were able to meet face-to-face a number of weeks ago at a meeting of the Society for Scientific Exploration. It's a wonderful organi-

zation that you've been involved in that looks at a wide range of scientific findings that seem to buck conventional thinking.

GM: Absolutely, in my case, if it weren't for the Society for Scientific Exploration, I wouldn't even be working in this field at all. It's simply from the cross-pollination of working with different sorts of maverick scientists that I ended up here. So, absolutely, I recommend the SSE to anybody who's looking for a really fascinating venue for new science.

JM: We'll post their website in the description to this video. Garret, thank you so much for being with me today.

GM: Thank you. Thank you for having me. I appreciate it.

JM: It's been a pleasure. And for those of you listening or watching, thank you for being with us. You are the reason that we are here.

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

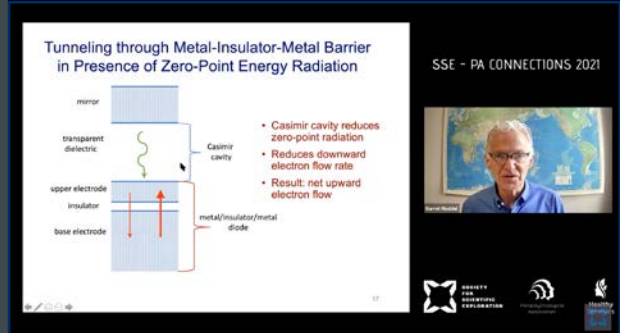




Experts Aren't, or Are They?

Society for Scientific Exploration

<https://youtu.be/f--3HLpEbRU>



Unlocking Zero-Point Energy

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Extracting Zero-Point Energy: Does it Violate the Second Law?

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NEW THINKING ALLOWED DIALOGUES BOOK 2



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Size: 5.5 x 8.25 inches
ISBN 978-1-78677-260-2

“Russell Targ is a parapsychological genius. He is one of the most successful and insightful parapsychologists in history. He is a man of magic! I am proud to call him my friend; and I am delighted to be able to share with readers fifteen of my conversations with this great soul.”
— Jeffrey Mishlove, PhD






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Grant Cameron

Grant Cameron has dedicated several decades to investigating the paranormal, establishing himself as a prominent figure and a respected authority in the field, particularly in UFO research. He is widely known for his extensive literary contributions, including numerous books covering various aspects of the enigmatic realm. His works cover a wide range of subjects within the UFO field, including government disclosure efforts and the implications of contact with extraterrestrial civilizations. Cameron's latest work delves into apports and materializations—phenomena where objects mysteriously manifest before eyewitnesses, some remaining permanently.

Cameron became involved in ufology in May 1975, as the Vietnam War ended, following personal sightings of a UFO-type object known locally as Charlie Red Star. His experiences led to a decade of research into the early work of the Canadian government on the flying saucer phenomenon, making him the authority on the program and its leader, Wilbert B. Smith. Throughout nearly three decades, Cameron delved into the role of U.S. Presidents in the UFO mystery, establishing himself as one of the foremost authorities on Hillary

Clinton, Donald Trump, and their UFO connections.

In 2012, Cameron experienced a mental download event that redirected his research focus towards the role of consciousness in the UFO phenomena. This shift expanded his exploration into areas such as extraterrestrial involvement in modern music and the influence of inspiration and downloads in various fields including science, music, art, literature, and more.

Cameron's expertise has earned him invitations to lecture across Canada, the United States, and Europe. He was among the witnesses who testified at the "Citizen's Hearing on Disclosure" in Washington, D.C., and has appeared in numerous television documentaries and radio interviews, including appearances on Coast to Coast AM.

His meticulous attention to detail and insightful analysis characterize his exploration of government disclosure efforts, the implications of extraterrestrial contact, and other topics within the UFO field.

Cameron continues to be active in the field through lectures, media appearances, and participation in conferences, sharing his knowledge and expertise with audiences around the world.





Original video interview on www.newthinkingallowed.org

Published to YouTube on September 28, 2023

APPORTS AND MATERIALIZATIONS

JM: Hello and welcome. I'm Jeffrey Mishlove. Today we'll be exploring the topic of apports and materializations. My guest is Grant Cameron, who has been a UFO researcher and experiencer for decades. His many books include *Jimmy Carter: Paranormal and UFO Tales*; *The Portals and UFOs of Mount Shasta*; *Triangles, Aliens, and Messages*; *The Canadian Government UFO Story*; *The Clinton UFO Storybook*; *Charlie Red Star: True Reports of One of North America's Biggest UFO Sightings*; *Breakthrough: The Psilocybin School*; [and] *UFO Sky Pilots*. His newest book we'll be focusing on today is called *Weird: Paranormal Tales of Apports and Manifestations*. Grant is in the Manitoba, Canada area. Now, I'll switch over to the internet video. Welcome, Grant. It's a pleasure to be with you.

GC: Thank you for having me on. I appreciate your interest in what I'm doing.

JM: You've been exploring the paranormal like I have for many decades. So, this is our first encounter really and I'm delighted to be with you. I'm particularly thrilled that you've written a new book about apports. I think it's a very important topic and it's one that people are very hesitant to talk about because it's so bizarre.

GC: Yeah, it didn't appear to me until maybe 45 years into my career of chasing around UFOs. It came like everything else, it was bizarre synchro-

nicity. I agree with you that I think this is an extremely important phenomena because I think all the paranormal phenomena don't go to ETs, they don't go to ghosts—they go to the nature of reality. What this is, I believe, is a lesson on the nature of reality, how reality actually works. If you start to understand what's going on, then you understand how the world is put together.

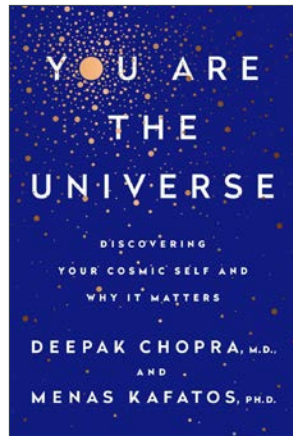
JM: There does seem to be a correlation between UFO phenomena and apports. I mean, UFOs themselves often just seem to appear out of nowhere.

GC: Yeah, apports go across all the paranormal phenomena. Stanley Krippner was working with a psychic in Brazil. You get ghost phenomena, you get apports. Experiencers get apports. Near-death experience people will report, after a bizarre [experience], apports and stuff like that. So, it seems to go across all the paranormal phenomena. I come to the conclusion [that] all the paranormal phenomena are all the same thing. It's all like you fall into the water and you're in the water. There are no levels, there are no dimensions. It's all one thing. You're in the water and it's like you get to a certain level. If you get closer to the surface of the water, you have more light, you can see more.

I didn't see the apports until I met with Rey Hernandez, who you interviewed. It was actually an interview that you did with Stanley Krippner who got me to do the apports. Because what

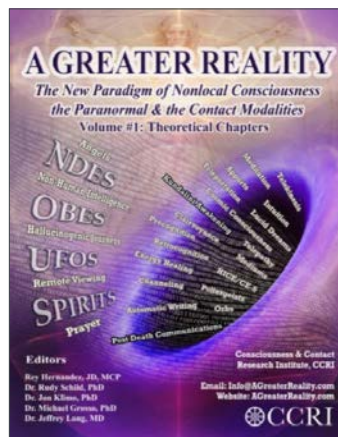


happened was [that] I was with Rey Hernandez, who I think really understands the nature of what's going on, this consciousness thing. Same as Deepak Chopra [who] will say,



everything is an activity inside consciousness. That's where I've come to after all these years. But I was with Rey Hernandez, and I knew that he hadn't had [his] experience [yet]—his experience of the dog being healed was a week after my big experience where I was told it's all consciousness. So, I was with him at LAX airport and he had [surveyed] 4,200 experiencers. I knew that in order to understand what's going on, you've got to talk to the people who are having the experiences. Forget about the left brain people with ideas and stuff like that. You've got to talk to people who are having the experience.

I asked him, "Rey, who's your best guy?" He said, "Alberto. Alberto is the best guy." He starts describing this guy. Then he says, "He's got this stuff appearing." When he said that he had a sword [that] fell out of the ceiling, I go, "A what?! Sword? Are you kidding me?" I had sort of heard about apports, but I thought this was totally bizarre. So, I started to research [apports] after he talked about it. That's when I came across an interview you had done with Stanley Krippner. Stanley was talking about this psychic that he'd worked with in Brazil and he was taking his students down and they were marking them one through five on significance of the apport



and this sort of thing. I was watching the interview and that's when he said, "Oh, I had all these apports in my house and somebody broke into the house and stole them. What I did to protect the next ones that I got is I sent them to a university in Manitoba, the University of Manitoba." I went, "Wow!" I worked there for almost 40 years and I'm going, what are the chances?

There are only two collections in the world that I know of. There was one in Turkey that got destroyed. But [also] at Stanford University—the brother of the guy who started Stanford was big into physical mediumship—there's an apport collection there. And, there's this small apport collection at the University of Manitoba. So, I thought, this is just... It's almost like it drags you in. It's this idea where it's the hook that gets you in there and curiosity is what moves science ahead. That's

what moved me ahead. I started to look more and more, and the more I [looked] the more synchronicities I had; the more everything started to fall into my lap [for] this book.

When I talked to Stanley Krippner about it he said, "Well, it's about time someone did a book. There really are no books. It's time somebody did a book on apportations." It's the significance of how



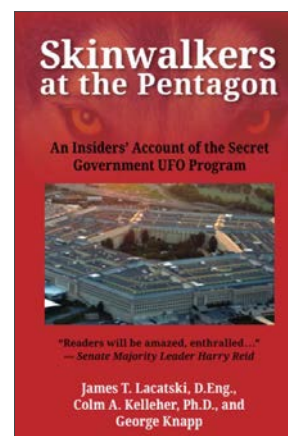


does something come into the physical world or go back into wherever this is coming from? I believe it's all linked to whatever the phenomenon is. I call it "The Intelligence." I don't really refer to it as ETs or ghosts or whatever. I just call it The Intelligence. It's almost like we come into the world, you decide you're going to play the puppet Jeff, and I'm going to play the puppet Grant. When we die, we realize we were just puppets on a stage and the real essence is there. It's all a story. It's all this sort of thing that we're to learn from it. If we go into the next life, our story here will be a forgotten story. It's what we learn in this life; I actually believe that this is the important thing.

The prime example I guess you could talk about is [how] everybody is into this whole disclosure thing now: the AAWSAP¹ and, does the government know? Do they have stuff? They deal with Robert Bigelow who actually was the contractor for the program. If you take a look, why did Robert Bigelow buy the ranch? Now, people dispute this with me. They say, "Oh, it's the UFOs." I say, "No." Jacques Vallée's actual diary—when they got the ranch in 1996—Jacques Vallée made an entry and then he made [another] entry in 1997. He basically says, "What are we doing? What is this UFO thing? There are no UFOs here at Skinwalker Ranch. What

are you supposed to do? It's a waste of time." Robert Bigelow bought the ranch, not so much because of UFOs, but because the woman came—and I have 20 of these from Skinwalker Ranch in the book—the woman comes home with the groceries, puts all the groceries away, goes to the next room, comes back, and all the groceries are back in the bag. Then they're saying, "Oh, I hope they don't mess with the bulls. I hope they don't fool around with the bulls." Suddenly, his four prized bulls disappear. They end up in this locked trailer. He finds them in a locked trailer. They destroy the trailer. That's why I believe that the government DIA went in there, because they knew the importance.

There's this famous slide 9 that they talk about. It was used to brief Congress. It talks about stuff going through metal, disassembling sensor equipment, which is where the phenomena ripped the camera down when they were trying to film it, and stuff like this. That's what they were interested in. Because of course, if you're DIA, you'd be very interested. The DIA actually did talk about apports in 1974 already. They've been working on this a long time. In the book, I quote the document where they say, "If we could develop this technology of apportioning stuff, we could go to the enemy's vault, get the



¹ Advanced Aerospace Threat Identification Program



documents out, bring them back to Washington, photocopy them, put them back in the vault, and they would not even know we were there.” So this is the whole deal. When you start to realize the potential and what's actually going on here, everybody would be interested. You'd be crazy not to study this subject.

JM: On the other hand, it would seem as if nobody yet has figured out how to consciously create apports. They all, to my knowledge, seem to be quite spontaneous.

GC: That's what I say with all paranormal phenomena, that it goes across the spectrum. If you take a look at crop circles, everybody has a theory about how it's done, but nobody ever sees crop circles being done. It's a total mystery. Or if you go back to the Fox sisters with the knocking in 1850, everybody has ideas of how they did it, but nobody really knows. The key to all the paranormal phenomena is nobody actually sees crop circles being made. Nobody sees anybody being abducted, no matter how many cameras they set in the bedrooms, nobody sees anybody being abducted. Cattle mutilations... They had on Bigelow's ranch the one calf that was tagged and they were within range of this thing and it got mutilated and they didn't see it. The same with apports. Nobody actually sees this happening and nobody can ever explain it.

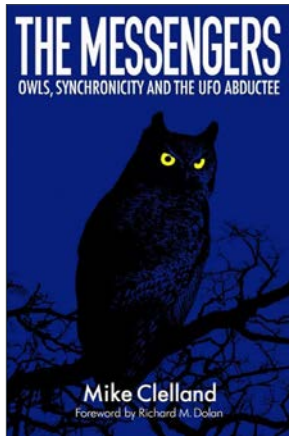
That's the key to apportations or paranormal phenomena, nobody ever figures it out. It's just so weird. The first thing you say is, “This is absolutely impossible. There's no way this could possibly happen,” and nobody ever figures it out. You just have this speculation. What I believe they're doing is they're just sort of dragging you into this thing to get you to start to look, almost like Mike Clelland,



the owl guy. When he was under regression one time he asked the regressionist to ask him, “What's with the owls? Why am I so obsessed with owls?” He has written two books on owls and UFOs. When he's there, she says, “So Mike, what's with the owls?” He said, “The owls are not important.” He starts channeling: “The owls are not important. The owls don't mean anything. The owls are just a symbol. The owls are a symbol that you put on the door. It's the door that's important.” You go there and then you open the door and you suddenly realize there's a vast, unexplored universe behind the door. That's what they're doing. The phenomena gets you curious. It takes you to the door and then you sit and go, “I wonder what's behind the door?” You open the door and it leads you down another hallway and it just leads you from door to door. That's what we're doing. We're gradually unraveling.

As Anton Zeilinger, one of the three guys who won the Nobel Prize this year for physics said, “Physicists can measure things but they have no idea how reality works.” That's the whole thing. Reality, you can never see it. It's almost like this idea of Donald Hoffman that everything is a desktop icon and reality is way behind. You're just looking at an icon all the time. You don't really see what the actual reality is. That's what I think apports are doing, they're making you curious. They're making you explore. The more we explore, the more we understand that the universe is more





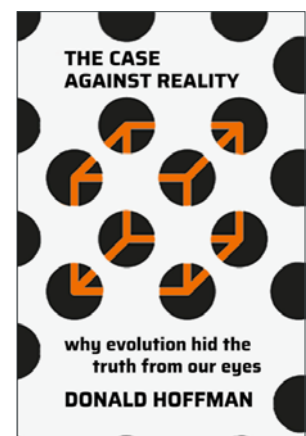
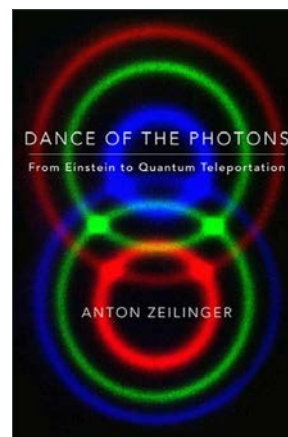
and more complex, almost like the idea of a cell. We used to think, “Oh, cells are just simple cells. What’s the big deal? They’re just a cell. Come on.” Then you start looking and you realize there are a trillion atoms assembled to go in a three-dimensional place within 24 hours, making three billion base pairs of DNA. Then as the fetus is developing, at one point, they’re making 250 million cells a second. They’re making the neurons which have connections at 1.8 billion connections a second. You start realizing, man, this is getting more complex.

The more you look at the phenomena, whatever phenomena it is, the more complex it gets. And the more you go, wow, the universe is an amazing place. We want to simplify it [with our] left brain. We say: give it a name, make it go away, call it a placebo, call it an illusion. The left brain wants everything to be a noun. There are all these nouns. Then there are little nouns that make up big nouns. What I believe it is, it’s not nouns. Everything is a verb. It’s all right brain. It’s a verb and everything is alive, everything is conscious. Whereas in our world, we want to sort of take away the verb and make it into these little nouns where we’re in a universe that doesn’t really mean anything.

JM: At the same time, you put it very simply a moment ago when you said everything is conscious. The universe is conscious. Everything is a manifestation of consciousness. That seems quite simple. Yet at the same time, we know, as you pointed out, it’s really very complex.

GC: Yeah. We’re dominated by this left brain world where it’s about: “What should we fear? Who can we blame? Can we make money from it?” So, it’s almost like the whole idea of the dual-slit experiment, or the spooky action at a distance, where the claim was made, shut up and calculate. We don’t care. We don’t want to look at the philosophical implications of what these experiments mean. Just shut up and calculate and just make some technology. That’s what science has done. It has sort of pushed these philosophical things into the background. That’s the part that interests me, not the technology, but what is actually going on. That’s the whole thing behind every apport that I see.

Somebody would say to me, “What’s your favorite apport?” I say, “Well, they’re all... It’s like, which is your favorite child?” Every single one, it’s the same thing. It’s like, wow, how the heck did they do that? It’s unexplainable. It just sort of mystifies you and gets you more and more curious to dig into it. I think that’s what the whole thing is all about. That’s what happened to Robert Bigelow. You can see what happened. Robert Bigelow got dragged to Skinwalker Ranch because [of] all the weird stuff that was going on at the ranch. He ended up writing the book. Then the DIA got interested. The DIA

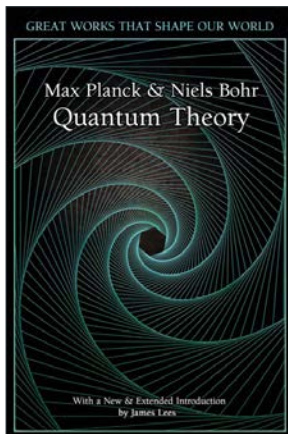


went in there. Now the government, Congress, is interested and the zeitgeist is changing. That's what they're trying to do. They're trying to get everybody—

As Max Planck says, “You do not win by convincing your opponent that you are right and he is wrong. It happens by your opponent dying one funeral at a time.” That's what we're doing, we're raising the zeitgeist, the consciousness of these elements. The young generation is going to say, “What's the big problem? Sure, there's apports. Sure, there's UFOs,” and the old generation basically dies off and the new generation is not offended with the idea.

JM: In your book you have gone through the literature very thoroughly. I think you probably have references to maybe a hundred or more documented examples of apportation.

GC: Yeah. We went through the spectrum. That was the thing, once I got involved and things started happening—like, things started happening to me and I'd never experienced anything. It was within a couple of months where they messed with my PowerPoint. I was giving a lecture after I met with Rey. At that conference, there was this thing with the feathers. I tell this long story, about fifteen people were involved with twelve incidents with feathers. When it was all over, with the final feather, my assistant showed me this feather and I went, “Get out of here!” I couldn't believe it. They messed with my PowerPoint. They moved audios from one slide to another and put two slides together. I'm just going, how the heck did they do that? I got more obsessed.



Even since the book was written, I've got people now telling me [more stories] and I go, “Wow,” I should have put that story in there. I started to realize, even when I ask experiencers, people always ask, “Were you afraid? Did it hurt? Did they scare you?” All this negative stuff. When I see them, I say, “Hey, when you were on the ship, did the alien have any clothes on?” They go, “No, they didn't have any clothes on.” Then I say, “Hey, you ever have anything sort of move around the house or disappear?” They go, “Can you hang on a second?” They come back with a collection of stuff. They've never talked to anybody about it.

You start to realize [that] this is way more pronounced. But most people don't want to talk about it because it's really, really bizarre. You'll explain that things are disappearing and reappearing and they're playing with people's cigarettes and stuff like that. Or your cell phone, they like to put the cell phone in the freezer, and it's just so weird! But, I think maybe it all comes down to the idea of how does it come in and how does it go out?

I don't think this in the book, but I tell the story [that] when I got a chance to interview Leslie Kean, who broke the story for *The New York Times*, all I wanted to ask Leslie was one thing—I didn't want to ask about

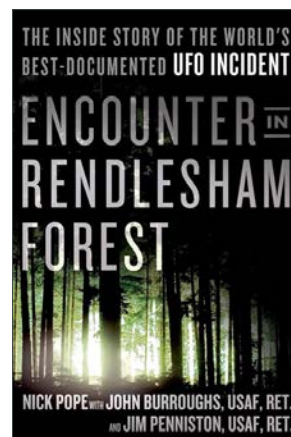
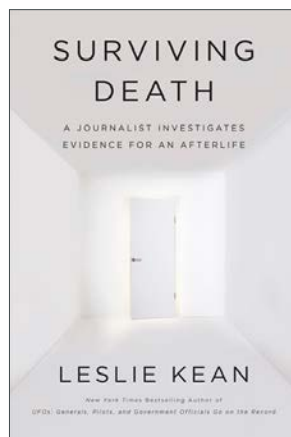
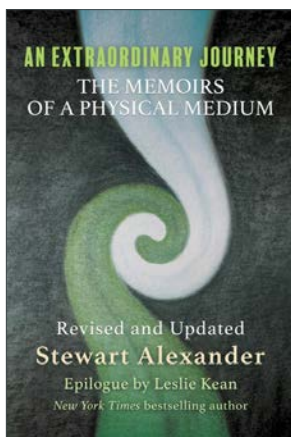




disclosure, *The New York Times*—all I want is one thing: “Hey Leslie, did you actually see that hand? Did that hand actually appear?” She said, “Yeah, it appeared.” And [I] said, “Tell me the story. Don't leave anything out. Tell me that whole story.” She said, “Well, I've actually seen it a couple of times.” She's with [medium] Stewart Alexander. She says she's sitting at this table with the red light under the table. The ectoplasm starts to come up onto the table. She's sitting there a couple of inches away and this hand starts to appear. She said, “I felt the hand and it was as real as a real hand.” She could feel a knuckle. She could feel the tendons. It was warmer than a regular hand. It was softer than a regular hand. Then the thing banged on the table a couple of times to prove that it was real. Then it just went [vocalization: *buuuuah*], and it went back into where it had come from.

That's what the apport thing is about. They're usually symbolic. Charles Halt, the guy from Rendlesham Forest, said it changed his life. He said he was giving a lecture in the United States and suddenly these two coins fell. They roll along the floor and hit his boot. He takes the coins, because he's lecturing or whatever, [and] puts them in his pocket. Then later on he looked and they were British pound coins. He said that changed his life. That's the whole thing, when these things happen to you, it absolutely sets you—you just can't believe it's happening. It's to keep you curious. That's what I believe is the bottom line. When you're curious science advances. When you're not curious, as Max Planck talked about in 1874 with his instructor, Professor Jolly. Professor Jolly says to Max, “Don't go into physics. We've got it all figured out.” That's when things stop, when you don't do exploration.

But when you have these bizarre things... I've written a book called *Inspired*, where we think it's always the left brain people figuring this kind of stuff out. We don't realize that, no, we're getting help from the other side, all these things, the dreams that ended up with Nobel prizes and inventions and music and art and stuff like that. You realize it's this really, really weird world. People who



say, "Oh, I went to the Super Bowl, \$10,000 to pay for the Super Bowl. Here's my ticket. Look at my ticket." It's like, "Yeah, we live in the Super Bowl every single day." When you start looking at this kind of stuff, you realize not only are you in the stadium, but you're playing in the game and you're watching this kind of stuff and you're on the leading edge of how does reality actually work.

JM: It does seem as if reality is very playful and conscious at some level. You referred to it as an intelligence.

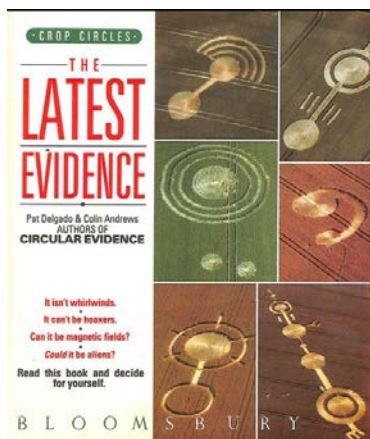
GC: Yeah. I think that's the bottom line, it's all one thing. That's the download I got when I was watching Colin Andrews give a lecture on crop circles. I wasn't interested in crop circles. I did one of the contact modalities. I was sort of zoning out. I wasn't really paying attention. That's when it came to me with absolute certainty. It was like, it's all consciousness. Then I realized that other people were getting the same sort of intelligence downloads. I've talked to these people and 40% of all experiencers say at one point during their experience they knew the answer to everything in the universe. With the near-death experience survey, it was 31%. I'd ask these people, "How do you know you knew everything? How do you know there wasn't like number six, seven, eight on the far side of the universe they forgot to tell you about?" They'll say exactly what I would say about my experience, this absolute certainty. They would say, "I'm not sure. I just know." It comes with absolute certainty. The hardest part to explain to people is this

absolute certainty, that you don't have to question this. That came to me.

So that's where I started on this idea that everything may be in the field, it's all there. It's the ability to access the field. That's what the apports are doing or the UFO intelligence or the crop circles. Why would they make crop circles? I call it the "theory of wow." Why are they making crop circles? Do they come across a thousand galaxies to make crop circles or to put triangles on people's arms and stuff like that? This makes no sense. I had one guy where they put a cut on the top of his head, there was like a "Y" in the top of his head. It was the middle of the night. He's got blood on his hands and he's going like, what is going on? He said, "Why would they do this to me?" I said, "Well, maybe you weren't paying attention. They wanted to get you the idea that this is for real. This is actually happening." And he did. He ended up with five terabytes of material photographing out his window. He became totally obsessed.

But that's what they're doing. [It's] almost like shattering naive reality. We have this idea that everything is solid. The sun goes around the earth, it's flat, all this, because that's what we perceive it to be. The more we go along, the more we realize, "That was

wrong... That was wrong..." Even a hundred years ago, Einstein and the boys all believed there was one galaxy. In 1920 the big debate was about [whether] there was more than one galaxy. We forget [about] all that kind of stuff. That this is wrong. That's wrong. A hundred years from now, people are going to be laughing at what we believe today. That's what the reality is doing. It's teaching us,





almost like Robert Bigelow said, it's messaging and it's gaming. They're using this gaming thing, but they're teaching you as you go along. But you've got to stay curious. Otherwise you just give up and go back to watching TV.

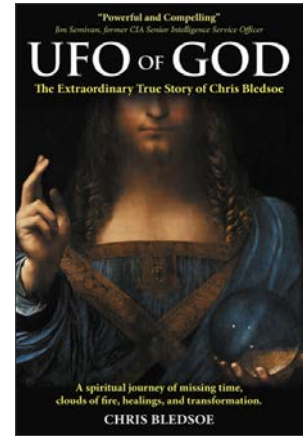
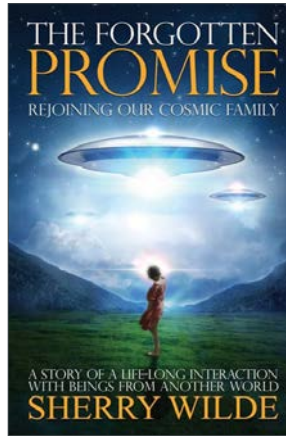
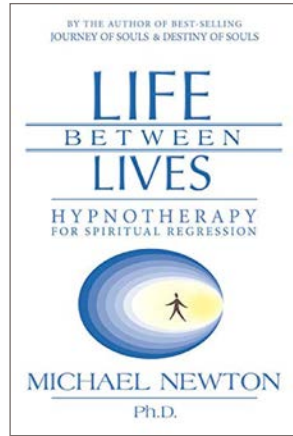
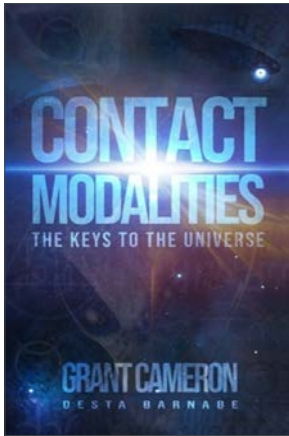
JM: I'd like to ask you a different question, not one that was on our agenda originally, because you're talking about a form of higher consciousness that gets catalyzed by these experiences. One of the words for it is metanoia, a kind of higher form of knowledge that is almost poetical in nature. But metanoia is very, very close to paranoia. I run into people, and I'm sure you have, who have that same sense of certainty, but it's about the negativity of the world, that we live on a prison planet and we are imprisoned by our dreams. I do believe we get imprisoned by our thoughts, but that's different. I recently heard from a fellow who is absolutely certain, he told me he can prove it beyond a doubt, that there's an alien civilization with advanced artificial intelligence technology and they control every dream that every single person has ever had.

GC: Yeah, I say the right brain, left brain thing is—the research was done in the 1970s and 1980s and that's where we've sort of missed it. We sort of pushed that in the background. Left brain is separation. It's me and there's you, there's separation, there's no connection between anything. It's all

based on fear. Mike Tyson says, “Everybody, they talk big, ego will talk big, it'll talk about fear or whatever, and then when you get punched in the face the first time then you start to cry and whine and you're a victim.” Is that right brain thinking or left brain thinking? I say the right brain thinking is, we're all connected, we're all one. The left brain, which most of us are in, is this idea that there are all these enemies, COVID is out to get us, and the Chinese are out to get us, and the Russians, and people of different colors and religions, and it's that separation idea. To me, that's just left brain thinking that's dominating the world and it's what will spiral us down. You either believe everything's connected and we help each other, or it's me versus you.

You see a lot of that left brain thinking where, I believe, it's all motivated by this belief of ego, that ego of separation, and everybody's an enemy, and I've got it all figured out. The right brain, if you can cut that off—and that's what the contact modality is—is the ability to get in the field, because all the experiences, whether it's near-death experiences or UFOs or psychedelics or whatever, you'll see this sort of thing. They'll say, “Oh my goodness, there was no time and space and I suddenly realized everything was alive and connected.” You hear that, and you go, “Oh okay, they're in the field.” To me, the idea is to get out of the left brain field of just rational analytical thinking, of “my logic says this,” and “I can out manipulate you and out debate you,” or whatever, to actually finding the people who are tapping in the field. That's why I'm so interested in Rey. He's got 4,200 experiencers. I want to go to the base, and I want to go, “Rey, who's the best one? Who should I...?” I haven't got time to watch 4,200 people, but you try to find those people, and that's what I did in *Contact Modalities*.





Desta Barnabe and I went through 70 different modalities looking for all the different ways you can get in the field, whether it's meditation, a lot of it is head injury, going through the front shield of a windshield, fever, fasting, all this kind of stuff, trauma, a lot of trauma events, where people get thrown in the field, they disassociate and they get in the field. But the key to the field is the idea that everything is connected, everything is one and you get it over and over again in all the mystical literature. It goes across when you take a look at all of the contact modalities. That's what you see.

JM: I'm glad you brought up Rey Hernandez again, and his friend Alberto, particularly. I have met Alberto, and he, as you pointed out, has a cabinet full of apports. One wonders, why is it that they focus so extensively on this one human being, that he has such a huge collection of apports? Or Stanley Krippner's work with Amyr Amiden in Brazil. It seems that some people are magnets for this phenomena, and other people will tell you that nothing like this ever happens to them at all.

GC: All the world's a stage, all men and women are but puppets, and you get the idea that we all have agreed to do something. If reincarnation is a fact, then there's a pretty good chance that you and I [have] all agreed to do something. It may not be UFO material, learn envy or greed or whatever, the

lessons of this or that, but we came into the world to learn something. If you look at the Michael Newton stuff with the 7,000 regressions, *Life Between Lives*, you only get asked one question when you leave, when you're in front of the panel, "How did it work out? Because you planned it."

That's what you see inside the UFO field. If you look at Sherry Wilde, [who] wrote a book called *The Forgotten Promise*, she was furious with the beings. She didn't want anything to do with them because they wanted her to do this and she was almost suicidal. She wanted to get out of it. Chris Bledsoe, when he was regressed by the Harvard psychiatrist, they said to him, "When did you first meet these beings?" He said, "They have been with me since before I was born." And they said, "Like in a last lifetime?" and he said, "Yeah." You see this over and over again, where people agree to do this. So the guy is going to agree to do this sort of thing. "I want to do the important thing this time. I want to do this," and you say, "Oh, I want to be a broadcaster." Everybody plays their little role. That's what we've got to realize: who are you actually? You are not the puppet on the stage, you are watching. The idea is, I came into the world to do something. I'm going to get asked, "How did it work out?" when I leave. The only question you have to resolve is: what am I supposed to be doing while I'm here and am I doing it? That's all you've got. Don't worry about what everybody else is doing, it has no relationship



to me. What did I agree here to come? Remember who you actually are. That's this mystical teaching. Remember who you actually are.

JM: What a beautiful thought, Grant. It prompts me to ask you, since you've also experienced apports in your life and many, many other things along the way, do you have a sense of your own purpose now?

GC: Oh, absolutely. The books go from one to another. The one I'm going to come out [with] next is called *The Gifts*. I wrote a book called *Inspired* on all these creation things. I did 12 special ones [inventions], like where did the computer come from, the invention of LSD, how important it was to the world and how that invention came, all these different things. But I basically wait for the synchronicities. I'm drawn now away from the UFO field. I'm really not doing too much in UFOs because I realize it's this bottom thing. When you look at aliens, nobody reports them breathing, nobody reports them eating, nobody reports them sleeping, nobody reports them drinking, they don't have sex organs, they don't have nipples, they don't have belly buttons, and you start realizing, like, man, who is this really? What are these beings actually?

So I've gotten drawn away and I've moved almost to the apport thing, to the physical mediums, we're going to work with physical mediums. I think Desta may have sent you the film of Michael Shane, who had 1,800 objects come out of his mouth after he ate a pizza. He ate a pizza, then did the thing, and then had these things come out of his mouth. He just did one last weekend. So I'm getting dragged in, and the same sort of thing happened. The woman described how she was healed, these hands came out of the cabinet and healed

her, and that was the same story I heard from Desta. I'm going, hey, this is kind of weird, I'll follow this. I said to Desta when I heard about the apports coming out of the mouth, I said, "Hey, so were they dry?" She said, "Yeah, they were absolutely dry." That's the whole deal. If you get 1,800 objects in your mouth there's going to be some saliva on it.

So I suddenly realized, there's an opportunity here to do scientific experiments. If you can get one of these apports as they come out of the mouth—and he says they form in the mouth. Desta Barnabe agreed that she's going to take a course—and she'd be pretty good at it—she said, "I'm going to take a course on how to do this." I said, "Desta, remember, when you do it, I'm going to be filming. Open your mouth so I can film inside your mouth." The idea is that these things form inside the mouth and that when they're coming out they're not even fully formed yet.

So there's this opportunity and it's to draw me into this next mystery. Almost every book has been the same thing. I've been led from one book to another book, to another book, to another book. I just sit there and wait and it comes. I know as soon as it's time to do a book, okay, I've got to follow this and then everything fits together. I think you'll



find that people describe this all the time. Once you get on the right path, everything starts to fit together, it's the synchronicities, everybody starts to show up. Even this thing with the apports. I had the one, and then this other girl said, "Oh, I was at one of these seances last week." I said, "Really? Can I do an interview?" I talked to her, and she just appeared out of nowhere, and it was what I was interested in doing. She appeared within a couple of days and she had another bizarre story that I got to interview her on. So, that's where I'm going to go.

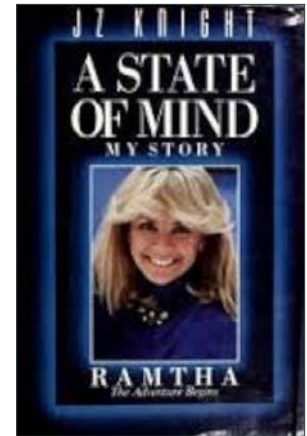
The other experiment that I want to do is, where you get a trance channeler—J.Z. Knight talked about the trance channeling, where the consciousness changes—and I've been trying to get another trance channeler to do that, because you can get other trance channelers who will talk about their eye color changing, and I think that's revolutionary type stuff. You can actually do scientific experiments to actually prove that if the DNA changes when somebody's channeling, the whole world is flipped upside down. Everything sort of changes.

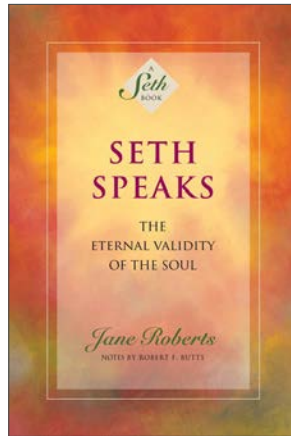
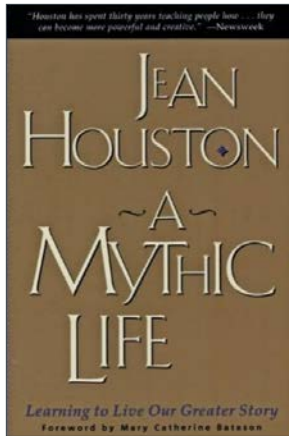
And yet, on the other hand, it moves slowly. I'm not over excited, because it moves one funeral at a time. I think things like apports and consciousness, we're a few funerals away from that stuff developing. You and I are on the leading edge, and then you get back in the real world and you realize there's like five percent of people who are interested in this and everybody else thinks you're totally nuts. But you still have to do what you've got to do. All I do is, I record it for history as best I can, my discoveries, and realize that you're just putting a piece in for somebody else to put a piece in, and eventually, as we progress along, the world will be a better place. When people learn the understanding, remember who you actually are, and we are all

connected. That is the part that we've lost today in the world. We're into this me-versus-you separation thing. Whoever's got the most toys when they die wins.

JM: When you think about it, first of all, it does seem to me that your path has been one of moving into the realm of high strangeness, and going from one high strangeness kind of an experience to the next. What it's pointing towards, ultimately, I think, is that reality is totally malleable.

GC: Yeah, and complex. I keep saying to people now, the more I look at it, I say it's like a thousand times more complex than you think. Every time we take a look, it's like the idea of the cell. When you start looking closer and closer and closer, you get closer to reality, but you don't actually see reality, but you see it gets more complex and more complex and more complex. That's what the paranormal phenomenon is showing, that if people can go through walls, if objects can manifest and fall, or the woman comes home and there's a pile of dirt in the middle of the bathroom floor, and they string her iPhone earpiece through her zipper, and stuff like that, then you realize, either these people are making it up, which I don't believe is happening, or something's wrong with what we believe. That's where we're supposed to go, but people don't want to do it. They just want to sort of ignore it. But that's what it's telling us. Something you believe is wrong and this is an indication that you should look a little bit deeper. That's the idea. You open that door and you realize that the universe is absolutely massive and complex and all these things





are symbols to get you curious, to get to the door, to open the door, and realize there's something going on behind the door.

JM: You probably know Jean Houston. She was a big influence in my life. She used to say, "We are godlings," meaning, we're in training to achieve a kind of level of deity.

GC: Yeah. The idea comes that we may actually be like the sparks of God, that people are starting to say that that is us. I've had a couple of experiences now where I ran into this thing, and I said, "Are you who I think you are?" And it came with this absolute certainty. I'm like, "What do I ask now?" It was the idea that, still, that's going to be a symbol. If you see a light at a near-death experience, it's not a light, it's just a symbol. It's giving you the idea, and if you're in that field, you pick up the message, you pick up the ideas. But when you've been in that and you realize there's actually something to this... Which sort of amazes me, because if you know Roland Griffiths, who did the psilocybin research at John Hopkins, he's now come forward that he's got stage four cancer and he's got a couple months to live.² He did LSD, and then he said he was talking to the cancer. He was asked, "What do you think

is going to happen after death?" He said, "I think the chances are as close to zero as possible." I was thinking, what, is your LSD expired? That's not the message I'm getting. We may not know the answer, but we know which way the wind is blowing, and it ain't blowing towards zero. The research you do, the people you talk to, the research I do, it indicates it's blowing away from zero. We may not be able to explain it, but the more evidence we get, the more we realize that something goes on after death that is very complex, and it surely isn't going to be zero. I mean, that's 1850 type thinking.

JM: I imagine that there are many options after death. I've heard from many people who say, I hope it's pure oblivion. That's what they want. I imagine that you could go to sleep for a million years.

GC: If it is the way Seth said, the first channeler said, you manifest everything around you, there is no other rule. So, it may be that when you die, you get exactly what you anticipate. Because you build it. If we can build in the physical world, we can build in the spiritual world. You may actually go to a world. Like my mother, [she] lived a totally different life. She was born in 1929. She had the Christian view, her body was going to rise from the dead. Maybe that is what happens because you manifest it. So, it's not like we manifest in this world and then when we get over there, somebody starts telling us what to do and we go into something. We could actually manifest. There could be like a hundred thousand different afterlives, depending upon what your belief system is.

JM: In fact, to the best of my knowledge, no two descriptions of the afterlife are ever identical. There are always nuances. It seems to be [that] in every

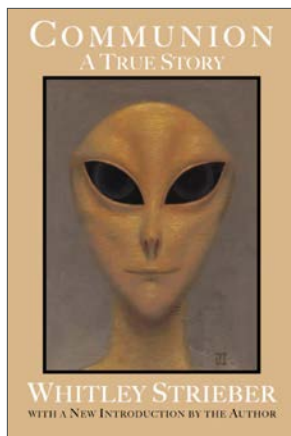
2 Roland Griffiths died on October 16, 2023, at age 77.



instance it's colored by one's culture and one's personality.

GC: The same thing happens in UFO experiences. I actually did a slide presentation one time, where I took all the grays. People say, "Oh, it's a gray." Then you take a look at Whitley Strieber's gray. You take a look at Betty Andreasson's gray. You take a look at Betty Hill's gray. You put them one after another and they're totally different, they're completely different. That's the whole thing, we are part of what we are manifesting, what we see. For example, in 1896 we used to think aliens were from Mars and everybody believed it. Then in 1950 everybody believed they're from Venus and from Mars. Then we [think], oh, that's not right. Then Betty Hill has the star map. Suddenly, oh, they're from Zeta Reticuli and the Pleiades and Andromeda. Then suddenly, the discussion is about multidimensionals. Now they're fourth dimension, fifth dimension, sixth dimension beings.

If you go back and look at the beings before Betty Hill saw the gray in 1961, you look at them from 1947 to 1961—there are actually catalogs of these—you see beings with helmets, bubble helmets, with a thing coming down onto their back, a hose coming out. That's right out of science fiction and people are describing this. When was the last time we had an alien with a helmet? But in the 1940s and 1950s there were lots of aliens with helmets. That's the thing. It's manifesting, almost like Barbra Streisand's son, Chris Peters, [who] is an experimenter, he was told by the intelligence when he was dealing with it, he said they told him that: "When we come into your world we actually go into



your brain and we see what's in your brain. With whatever's there, whether it's fear, love, whatever your ideas are, that's what we use to teach you a lesson. We have no other choice."

That's the part we people forget. We are part of what we're seeing. If you think there's some independent alien out there, you don't realize that you're part of what you're seeing, based upon your religious beliefs. Like this latest one with this physical medium, he's got these 2,000 apports in a session. She said, "Oh, it's Lady Nada." I said, "Who's Lady Nada?" She looked it up and she said, "Oh, that's Mary Magdalene." I said, "Mary Magdalene, she shouldn't be speaking English if it's actually Mary Magdalene." It's a symbol, so people will come. Because you're a Christian, I'll come as a master or as Jesus or whatever. We are part of it.

The ego wants to say, "No, I'm separate from that." We've got to realize that especially when you get to the people that describe the ayahuasca experiences, like Sting said, "I couldn't believe it." He said, "I suddenly realized that everything was alive and connected. I look at this little plant coming out of a crack in the soil and I realized that's my brother." That's the whole idea, it's all connected. That's what we forget. The lesson that we learn from these people is this ultimate lesson: love, compassion, gratitude, and the fact that it's all connected. I think those are basically the key messages. Remember who you are. You're not the puppet on the stage.





JM: When it comes to apports, which is where we began our conversation, it seems to me that they're very significant because they're physical. We can talk a lot about symbols and mythology and cultural and personality variables and archetypes and so on, but when something drops out of the ceiling and lands on your floor and you can keep it and put it in a cabinet and show to people, that suggests something that's much more hardcore than what to some people might be airy-fairy.

GC: But again, it comes down to: it's inexplicable. If you take a look at Garry Nolan, I talk about the metals. I actually went to Hal Puthoff when this started and they were all excited about the metals. There's these metals falling. I'm going, come on, a flying saucer comes across like a thousand galaxies and then pieces start falling off the size of your thumb? Come on, this doesn't make any sense. It's total nonsense. So I went to Hal and I said, "Hal, you had this. You had this with Uri Geller in 1972," where Uri Geller is eating ice cream and suddenly he bites down and this pin cuts his lip. He pulls it out of his mouth and Edgar Mitchell says, "Hey, that's my flight pin that I lost two years ago. Where'd you get that from?" Then they go back to the lab, and Uri Geller is in another room, so you can't blame Uri Geller. Hal Puthoff is standing there and he said, all of a sudden, they go, dink [and] behind them in the back, half of the flight pin is on the floor. I said to

Hal, "This metal, this is apports, Hal. They're dropping this stuff on purpose." They don't come across [the galaxy] and then things start to fall apart.

If you look at the material, especially the one that Garry Nolan had from the Ubatuba thing, you have the thing where it's the same crash, two pieces of metal from the same crash, and one has the isotopes all messed up, and the other one, the isotopes are normal. Of course, what'd they do? They go, "Oh my goodness, we need to study this," and they're all excited, and that's what they're doing, because we're very materialistic. It ties into even the stuff that people say, "Come on, there's aliens. They're definitely aliens, because they've got bodies." I said, "If the body has no sex organs, has no nipples, if you look at the alien autopsy it has no belly button, how do you know it's not an apport? How do you know they just didn't make this thing?" Like Stanford's brother who had a turtle appear in one of his seances. He had the shell of the turtle in his garden at Stanford University.

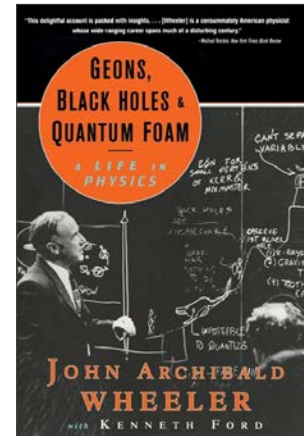
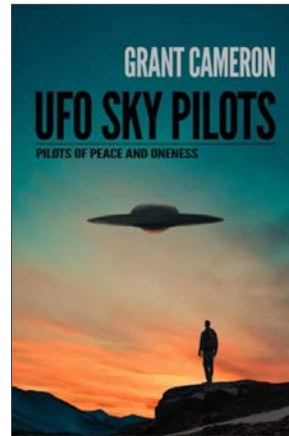
All this stuff may be apports. They can make a body appear and we get all fascinated with this stuff, but it's still inexplicable. All that metal, if you take a look at it, it's all inexplicable. Nobody has any idea. They just say, "It's weird, it's got 83 levels. How do they bind this stuff together?" It gets you curious and you start doing the research. Again, it's this messaging thing. We had found one at the University of Arizona from the collection of the big researcher back then, James McDonald. Desta found it. It was 1939 and this thing comes flying out of the sky—it's in the book—it looks like a spike with bubbles on the top and it has a copper core in the middle of this thing—1939—embeds itself into the guy's garden, it's red hot, he waits for it to cool down, he pulls it out of his garden, and then they find out it's 99% nickel. And of course, that be-



comes inexplicable because there's nothing in the sky in 1939 that's 99% nickel. It's this big mystery but nobody can figure it out. It's always inexplicable. Nobody knows who has it.

In the last apport thing, the seance thing last week, she said, "When these 1,800 objects fell from the ceiling this cloud appeared, and then on 24 people, all this stuff started to fall." She said, "It didn't fall, it was like they were throwing it at us." You hear this with apports all the time. The question is: who's throwing it? It's this bizarre thing, a thousand times more complex. They're just trying to get you curious, this theory of "wow." When you're curious you do more explanation. They're just moving us along down the road and eventually we're going to figure it out. Well, not figure it out, we'll never get to reality, the bottom of reality, but we're going to learn more and more and more. But you've got to stay curious. What it's doing is, it's saying, "The reality you believe is not right, you're making mistakes, you haven't got it all figured out." We always want to think, especially in the UFO community, "Oh, there's just one piece [that] the government knows, they're flying these things around. We get [that] one piece to put in there and we've got it all figured out." It's like, no.

It's almost like Jim Semivan—who was the experimenter, the CIA guy, equivalent of a two-star general—he had the beings in his room and he said, "There does not appear to be any there, there." That's pretty significant. And then he said, "People say we've just got to connect the dots"—and he got the intelligence briefing on UFOs. He said, "I don't really think there are any dots to connect. I'm not sure there are dots to connect." When you hear that, you realize that may be the truth. The government is actually stating, "Yes, UFOs are real. Yes, we have these films. And other than that, we've



got bodies and crafts. We haven't got a clue what's going on."

Or even the thing of consciousness. In the Wilson leak document,³ which I got on the internet, there was one guy who supposedly got this briefing, who talked to the head of intelligence for the Joint Chiefs of Staff and said, "We've got a craft and we think it will fly." Now, as soon as I saw that, I said, "Holy cow, I know what that is." This is a long rumored story: they've got a craft, it's totally intact, it was given to them, they cannot turn it on. I wrote a book [about] 36 people who've flown the craft called *UFO Sky Pilots*, and they all say the same thing: you need a consciousness interface. The craft is alive. You put your hand on a panel, on a ball, you become one with the craft, and when you become one with the craft, whatever you think happens.

What the beings will say to you is, "Jeff, where do you want to go?" And you say, "I'd like to see the Milky Way." My friend said, "I'd like to see the Milky Way from a distance." And they said, "Okay, it's within you, go within yourself, and then push the button, then you're ready to go." They go within and one second later my friend said, "I looked out the window and there was the Milky Way off in a distance, more real than the real world."

3 Admiral Wilson Memo, or Wilson-Davis Notes



This is this real concept of: is there any time and space? Or is it like John Wheeler said, "There does not appear to be any there, there." I'm 100% in agreement that the entire universe may be a figment of the imagination. That comes into this really weird thing: it may all be one spot, here, now, there is no out there. It's almost like when you have a near-death experience, you float away from your body and that's when you suddenly realize that your consciousness is not in your body, your body is in your consciousness. If you float to the window, you look out and you realize the whole universe is within your consciousness. That's where this is taking us. It's telling us, "No, this is not right, no, this is not right," and it just gets weirder and more complex as we move along.

But we are the leaders on the very edge and I feel privileged. I was taken through a few gratitude meditations at one point and I agree that I may be one of the luckiest people ever to live; that I got to live on the very edge of this field and see this kind of stuff and live in excitement all the time. I could have been born an untouchable in the streets of Calcutta and spent my days in the junkyard looking for something valuable enough to sell for food for tomorrow. I didn't get that, I got to play in the Super Bowl every single day. And to me, it's just the most amazing life you could ever live. I've got to say thank you like a thousand times a day for what I've been able to see and achieve and stuff like that. I can't believe anybody can live without it, but most people will agree [that] you can live without it. It doesn't interest [them], but their role in life may be something different. They're here to do something else. We've been given this opportunity, and don't waste it. You've got to do what you can and raise consciousness. That's what it's about, raising consciousness, raising the zeitgeist to the point where

everybody realizes, "Yeah, this stuff is possible." The young generation will help get us closer to the answer.

JM: Well, I feel much the same way you do Grant. Life has been a pure joy, so I can see we have much in common. This conversation has been a pure delight and I'm looking forward to many more with you because I think we're just scratching the surface. I want to thank you so much for being with me today.

GC: Namaste, thank you very much, I appreciate it.

JM: Namaste to you, which means: I honor the self that we both share.

GC: That's what it's about, remember who you actually are, we're all part of the same one thing.

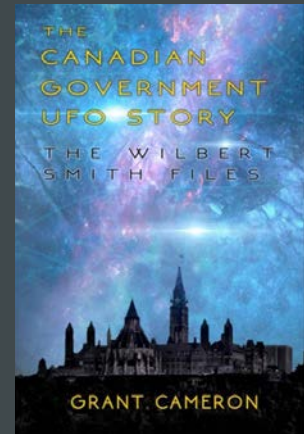
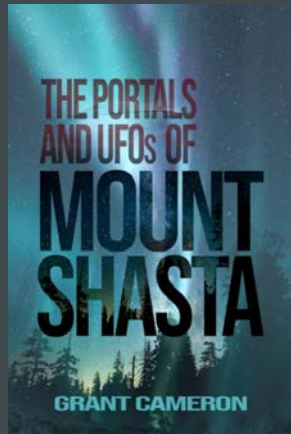
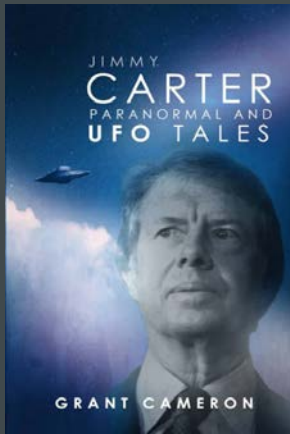
JM: For those of you watching or listening, I want to thank you too, because you are the reason that we are here. And as Grant has been pointing out, you are versions of us and we are versions of you.

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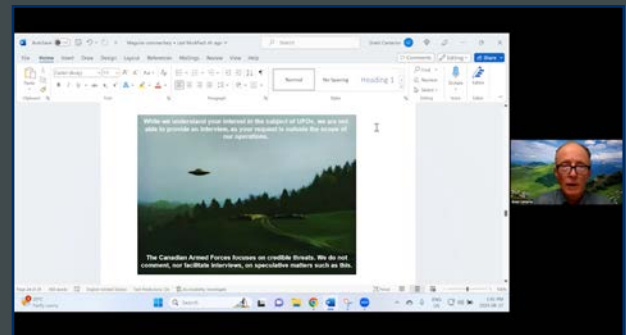


More interviews with Grant Cameron



Canadian Government Disclosure 2023 part 1

Grant Cameron Whitehouse UFO
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Canadian Government Disclosure 2023 part 2

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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.

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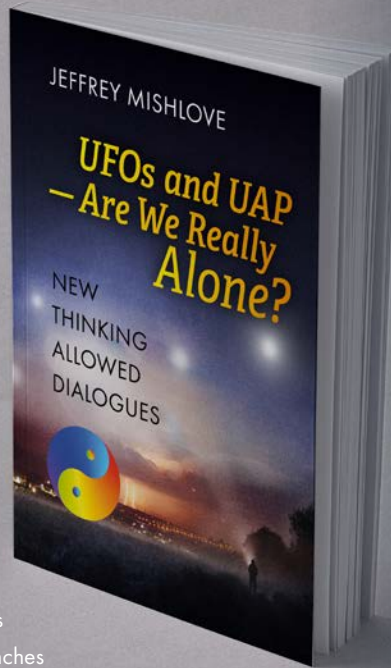
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NEW THINKING ALLOWED DIALOGUES BOOK 3



White Crow Books
Size: 5.5 x 8.25 inches
ISBN 978-1-78677-242-8



In this anthology titled *UFOs and UAP: Are we Really Alone?* Jeffrey Mishlove explores the increasingly compelling subject of Unidentified Flying Objects, or as it's now termed by NASA, "Unidentified Anomalous Phenomena." The book features scientists, historians, and researchers in the genre both past and present, such as Jacques Vallée, Nick Cook, Ralph Blumenthal, John E. Mack, Charles Upton, Whitley Strieber, Daz Smith, Jeffrey Kripal, Greg Bishop, Daniel Sheehan, and a Preface by Bob Davis, Ph.D.





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Guest Host of
New Thinking Allowed

Christopher Naughton



The year was 1993. I was a young New Jersey attorney producing my program, *The American Law Journal*, for a Philadelphia market CNN affiliate television station. As a sideline, I was hosting a program at a local public radio station that addressed “all things spiritual.” Eventually I’d call it *New World Radio*.

The radio show was mostly metaphysics: reincarnation, NDEs, mysticism, comparative spirituality and more. You know—the “new age” thing. I had come by it honestly. Years earlier, I innocently opened a book in my hometown library on the seer

from Virginia Beach, Edgar Cayce, the most documented psychic in American history. It changed my life.

After reading *The Sleeping Prophet*, I moved to Virginia Beach, the home of Edgar Cayce’s Association for Research & Enlightenment (A.R.E.). While there I also attended graduate school for communication and broadcast journalism at the university of the conservative Christian Broadcasting Network (CBNU), today Regent University. To friends and family members it confirmed I was “spiritually schizophrenic.” But somehow I knew the immersion at one of the top broadcasting programs in the country would serve me well. It did and still does. More broadly, it allowed me the opportunity to practice the principles of mediation, finding common ground with those of distinctly different belief systems.

It was around that time I was introduced to the newly-published second edition of a book called *The Roots of Consciousness*, the author being one Jeffrey Mishlove. Today, somewhere in storage, I still have cassette tapes of the early days of *New World Radio* interviews with Dr. Mishlove and the likes of Deepak Chopra, Wayne Dyer, Caroline Myss, Edgar Mitchell, Jon Kabat-Zinn, Dan Millman and a host of others. I cannot remember what we talked



Christopher Naughton and Kristen Clarke



Emmy Award, Left to right: Andrew Schaeffer, Valerie Jones, Christopher Naughton, Gina Passarella and Joel Keeler.

about, but I am sure the myriad of esoteric topics covered delighted the audience.

Fast forward to the 21st century. After spending time in my professional life as a prosecutor, civil litigation attorney and in-house counsel for a broadcasting corporation, I started my own company and expanded *The American Law Journal* regionally on The Comcast Network airing in thirteen states and then, in a span of four years our program was nominated 15 times for Emmy® awards, winning six of those and getting picked up by American Public Television (APT) for distribution to PBS stations.

All the while, I continued hosting *New World Radio* on NPR, AM and FM affiliates. I also began conducting consciousness seminars through Edgar Cayce's A.R.E. and Unity Church. It was at one of these seminars, just two short years ago that I reconnected with Jeffrey Mishlove who was kind enough to join one of our online classes. It didn't feel like a thirty year gap. Afterwards, Jeff interviewed me on *New Thinking Allowed* for my new book, *America's Next Great Awakening—What the Convergence of Mysticism, Atheism, Religion & Science Means for the Nation. And You*. Shortly thereafter he asked me to be a guest host for *New Thinking Allowed*. I'm honored to do so, Jeffrey is a veritable pioneer with a pitch-perfect on-air demeanor. His encyclopedic knowledge of all things esoteric is awe-inspiring.

Joining me in this endeavor has been my partner in life and teleproduction, Valerie Jones (pictured, above, with our *The American Law Journal* team). She is a former Virginia Tech professor of communication who started its student television station and taught many who are now household names including NBC's Hoda Kotb. Valerie has been a longtime educator, researcher and producer for *The American Law Journal*. She, too, is a six-time Emmy® award winner and is responsible



for co-producing and editing our *New Thinking Allowed* broadcasts. I am tremendously and gratefully fortunate to have someone so close to me helping in this worthy endeavor.

The reason that I wrote *America's Next Great Awakening* is, in some ways, the same reason for joining *New Thinking Allowed*: our nation, and the world, is at some sort of precipice, with the potential for a full leap forward in consciousness amidst the political and cultural chaos. *New Thinking Allowed* is the right program at the right time, providing spiritual insight and expansion of awareness that inspires people to live their best lives.

Edgar Cayce suggested that not so far away into the future, humanity would have the opportunity to evolve into the Fifth Root Race—a new age of enlightenment, and the greater psi awareness of our innate interconnectedness with every other human being.

That's why I am here.



Christopher Naughton
Guest Host, *New Thinking Allowed*





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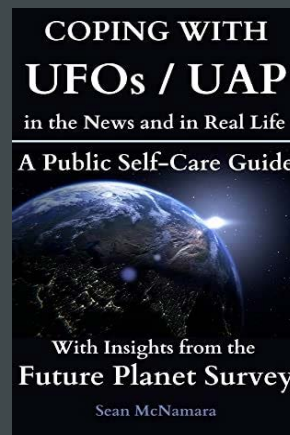
Sean McNamara

Sean McNamara, MA, LPCC, lives in Denver, Colorado and works as a mental health counselor. He grew up overseas and was exposed to a variety of spiritual traditions. Early incidents of illness and surgery brought about a persistent fear and contemplation of death and of what happens afterward.

In his twenties, McNamara became a Buddhist practitioner in order to use meditation as a way to investigate the nature of consciousness and reality. Realizing that many traditions eventually become rigid and limiting out of a need for self-preservation, and at the cost of each individual's unique development, he left the path he had been following. He found lucid dreaming and the out-of-body experience to be especially potent methods for his spiritual inquiry, and free of the dogmatic qualities found elsewhere. He eventually applied his knowledge of meditation to telekinesis in order to illustrate the themes of interconnectedness and intention to his meditation students. McNamara currently teaches meditation, remote viewing, lucid dreaming, the out-of-body experience, and telekinesis in Denver, Colorado, with the purpose of showing others that spiritual growth is still possible as an independent, self-empowering, and revelatory path.

McNamara has mentored students for over a decade through group meditation, extended retreats, and one-on-one sessions. He avoids any religious overlay and prioritizes the experiences of discovery, peace, interconnection, and compassion above all else.

His ventures into lucid dreaming, the out-of-body experience, and telekinesis were initially meant as a private journey, however he decided to start teaching these because of their uplifting, inspirational "light bringing" qualities, so dearly needed in today's world. In 2018 he also began teaching remote viewing. Since then, he trained in and wrote a book called *Mind Sight: Training to See Without Eyes*, and is currently training people in telepathy.





Original video interview on www.newthinkingallowed.org

Published to YouTube on October 26, 2023

THE IMPACT OF UFO/UAP INFORMATION

JM: Hello and welcome. I'm Jeffrey Mishlove. Today we'll be exploring the impact of recent revelations by the military, the government, and the scientific community regarding the existence of mysterious phenomena, sometimes identified as UFOs, or Unidentified Aerial Phenomena [UAP], sometimes associated with alien intelligences, non-human intelligences, or let's just say events of high strangeness. My guest is Sean McNamara. He is the author of *Coping with UFOs/UAP In the News and in Real Life*. Sean is the author of about a dozen other books on training paranormal abilities including remote viewing, telekinesis, out-of-body experiences, lucid dreaming. He is also the author of a recent book, *[Dewdrops of Infinity]*, and we've done a recent interview about his experiences with psychedelic drugs and their relationship to psychic abilities. Welcome, Sean.

SM: Thanks for having me.

JM: It's a pleasure to be with you again. Thank you for coming to Albuquerque. We have all been exposed to news stories at this point regarding, amongst other things, government hearings and the revelations regarding government research programs looking into these mysterious phenomena for which we have no explanation. I think it's pretty clear now to anybody who is paying attention, regardless of how you interpret these events, they pose a mystery, an ever-present mystery.

SM: Now is an interesting time because paying attention to the issue used to be more of a choice. Now it's getting harder to ignore it because of the nature of the internet and how news media functions. Whether or not someone is interested in the UAP or UFO topic, they don't have that much choice anymore because it's been in the news, we've heard about congressional hearings, we've heard about NASA doing some research, and it's out there. Whether or not a person would like that to be part of their life, it's part of all of our lives now, more than ever, and I think because of the internet.

JM: On the other hand, there have always been the so-called scoffers. I prefer the term scoffers to debunkers because, as my friend Stanley Krippner points out, the very term debunker assumes that there's some bunk to be debunked, but the scoffers insist that this can't be real. For decades the attitude has been that there's something wrong with people who report these things.

SM: That's a defensive gesture on their part, that there's something wrong with everybody else, [but] there's nothing wrong with me. I think we can have empathy for people with that attitude because this idea of craft from another civilization or other types of beings, non-human intelligence, is very threatening to many people's worldview. The people who are scoffing, the scoffers, might be experiencing a two-worldview crisis. Some people



are using the term ontological crisis. I don't like it because it's a little too complicated. Worldview really expresses what it means. They're having a worldview crisis and this is how they're responding to it: that this couldn't be true and everybody else must be wrong, because they have a viewpoint about what their reality is and this is violating it in a severe way.

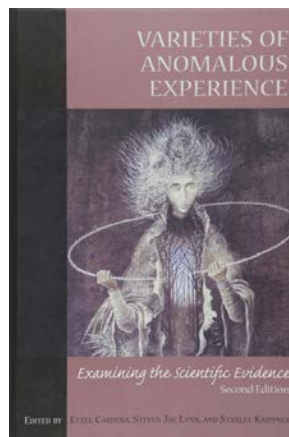
JM: Also, to my understanding, the government had an official policy, maybe going back to the Robertson Commission in 1954, that it would be in the interest of public safety to not scare the public that the government doesn't have a clue as to what's going on. So the government was involved in scoffing, or I use the word very loosely when I say debunking these reports, although we know many times the reports could be attributed to natural phenomena.

SM: I think the government is just fulfilling their role as government. A government that's been around for at least a few hundred years or taken on the knowledge from previous governments throughout history understands what it is to manage a population, that there needs to be a sense of control, that the population has to have faith in the ability of the government to protect the population, to give the population information to keep them healthy and fed, to provide a sense of security. Any government that wants to stay in place, that wants to be stable and strong, needs to convey that sense of security to the population. I can't think of anything else that so strongly counteracts the government's ability to maintain



control. The UFO phenomena is completely out of reach of any governing body, of any military body, of any scientific body. It's still so far out there that we can't do anything about it except observe and react in various ways. And so for the government, I think they're still threatened by the theme. They're trying to get their hands on it now by being more open about it, by doing some research, but still I can see the government's viewpoint that, if people start to realize that we have no idea what's going on, that could cause us some problems.

JM: There is a paradox. To the best of my knowledge, the paradox could be expressed this way: government seems to be acknowledging that there are craft and that these craft have capabilities of maneuvering far exceeding anything produced by any government in terms of speed, in terms of the ability to make right angle turns or reduce their direction, reverse their direction instantaneously that is beyond human capability as far as we know. Then on the other hand, you have a whole group of astronomers who say, we've been searching for their radio signals, for their electromagnetic signals now for nearly half a century. We don't have any indication that they're using electromagnetic communication of any kind.





Surely if we were being visited by intelligent creatures from outer space, naturally they would want to use electromagnetic communication. It's one of the four basic forces that we understand in physics.

SM: Right. It could all be a question of a wrong approach. They might be trained to look for a horse and carriage and they're ignoring the race cars that are coming by. Thinking that radio signals are the only way or the primary way that these beings might be communicating with us might be the wrong place to look, not to discount all the work and millions or billions of dollars put into telescope arrays over the last few decades to search for that signal. That's important, but they might just be looking in the wrong place.

JM: Might be. On the other hand, you would think that they would have some electromagnetic signature somewhere, which to me suggests that maybe they are not coming from elsewhere in the universe. Maybe they are some other kind of phenomenon entirely. Many people would say, "Oh, it's all in the mind." If you're a philosophical idealist such as myself, I would say the mind, of course, it's a vast universe, *everything* is all in the mind. If it is something of a mental phenomenon then we wouldn't necessarily expect it to have electromagnetic properties. It might be more akin to, as many writers have suggested, the ancient gods who come down

to earth in their chariots. We see reports of those kinds of communications in many, many cultures around the world going back over thousands of years.

SM: I definitely agree with you on a lot of those points, that this could be a phenomenon of the mind itself. One reason I say that is because in my research in psychic abilities I see parallels between how the mind functions psychically and how UFOs move through space and time. In a recent example, there are some fighter jets that are being ordered to go to a cap point and the UFOs that they hope to see arrive there beforehand; somehow the UFOs knew where the jets were flying. So they're showing precognition. The ability to suddenly disappear, that's a classical psychic ability in various ancient texts about development you can do on yourself through meditation, to perform miracles: disappearing instantly, knowing the minds of others, precognition, retrocognition, the ability to disappear, to move through matter. These are all classical psychic powers for people who meditate their whole lives. They can develop these abilities.

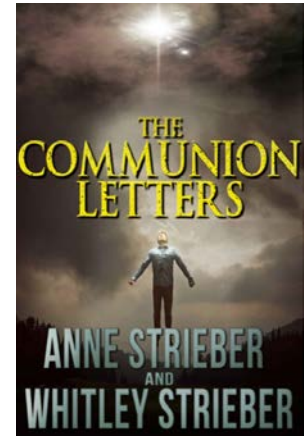
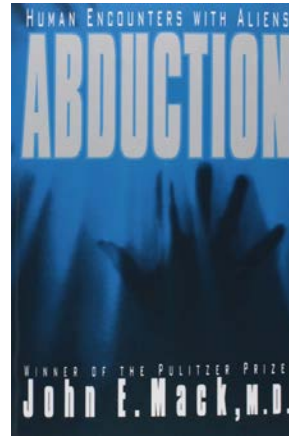
UFOs are doing the same thing [as] yogis meditating in caves or in jungles. They have the same ability. [That] tells me that maybe the people who are driving the UFOs, or the UFOs themselves, know something about the unity of consciousness and the fabric of space-time. Maybe they know the same thing that these yogis do and they've just amplified it with the use of technology or by some other means. This might not be about electromagnetism in many cases. It could be about space, of reality itself, if we consider that consciousness might be the fundamental basis of reality instead of the physical world.



JM: That's basically where I'm coming from. It begs the question though, we have a population of 8 billion people on this planet. And certainly in the Western European countries, [in] the democracies and many of the other autocracies on this planet the culture is a materialistic culture. People are being confronted with these phenomena that totally defy expectations for material phenomena.

SM: Right. These phenomena are exhibiting what is typically talked about in traditional religion. Many people can take or leave religion and say, I don't believe in that or that didn't really happen. But now the UFOs are doing these things that are being captured on video that are sometimes talked about in old religious scriptures, like the Bible. It's easy to turn away from ancient scripture and say those people didn't know what they were talking about or they misinterpreted what they witnessed, but here we are today and something is challenging the physicalist paradigm. It's not in a book. It's in the sky and it's being video recorded by Navy fighter pilots and many people around the world.

JM: And on top of that, you have mental health issues. You're a mental health counselor yourself. We know that there are numerous, I'm going to imagine we're talking thousands... I think Whitley Strieber had well over 100,000 reports from readers of his book, *Communion*, who wrote to him and said, "I've had similar experiences." It gets into the literature of abductions, of beings, non-human beings who can walk through walls and mysteriously appear in people's bedrooms who seem to have an interest in reproduction of humans and sperm and eggs and fetuses and embryos and the like. So there's a whole mythology around that with reports that were taken quite seriously by psychiatrists such



as John Mack at Harvard University that there is a mental health component or at least a seemingly mental health component. I think John Mack would suggest that these reports came from people who were not mentally ill but were healthy but were labeled as probably being mentally ill.

SM: I think some people need to know for sure that it was a UFO case, but I think *what* happened doesn't matter so much as the fact that *something* happened to these people. Maybe we can never know for sure what happened, but something *did* happen to cause them an extreme amount of mental duress. That's the first layer of things, that something happened to them. Or more commonly, someone just saw something in the sky and that rocks their worldview a little bit.

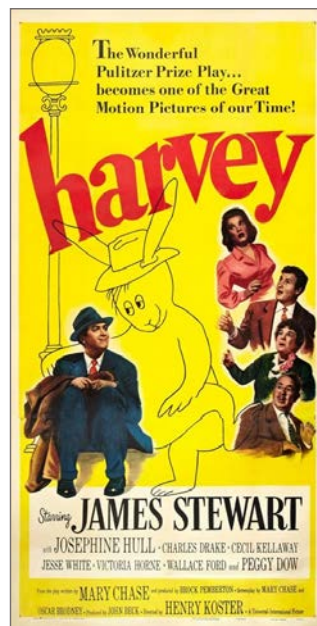
But there are so many secondary types of traumas that can occur to these people because, if something happened to them, they can't share it with their loved ones because their loved ones will shut them down or reject them. If they tell people at church, their church will ostracize them. If they tell the media, they'll be prone to receiving ridicule. They might lose their jobs, especially if they work as an airline pilot or any kind of government job where your sanity has to be maintained and unquestionable. You mention any of these events, that this happened to me or I saw this, and your sanity is immediately questioned. That's a profound sense



Scene from the movie *Harvey* (1950)

of rejection put upon a person. All of these things: being ostracized, rejected, this could be cause for divorce, for your children leaving you. So many social problems can occur to someone because something happened to them and they wanted to share it with someone. And so they find themselves unable to share honestly and openly and they remain wounded by the experience.

JM: There is a literature, going back, I remember in the 1950s, a popular play that was performed on television about a rabbit, *Harvey*. There's a man who believes he's having conversations with this rabbit, a six-foot tall rabbit. In fact, I believe in Ireland there is a legend about the púca, a six-foot tall rabbit that talks to people. And of course, people who talk to the púca are considered nuts. In this play, this poor man is ridiculed although he does nothing wrong, he's not harming anybody. Then in the last scene of the play we see the rabbit appear. So this idea that there are people who live outside the normal social norms, who are having, let's call it psychic experiences or paranormal experiences—we don't know the source of the experience.



It goes back to an understanding that precedes the whole UFO era.

SM: These people who have these experiences can either be cast out and rejected, or sometimes they become the prophet. Now they have something to speak about and if it does connect with the populace, then they're a person of value; which is tricky in itself because you can easily become a cult leader, a religious leader, you can use it for any number of reasons.

JM: All kinds of traps.

SM: All kinds of traps when you have some degree of power over people because you're sharing experiences and ideas that appeal to them. So it's a really complicated situation with so many people having experiences. My personal hope is to find ways to support them, to tell them: we believe you, you're not crazy, you shouldn't lose your job, and hopefully the family system can stay together. Hopefully people don't get ostracized from their church or from their community support. These things happen. So I think two things are necessary: for the whole population to open up to the possibility that UFOs are real, and then for people to find support systems so that even if those around them don't agree with them they have some place to find help.

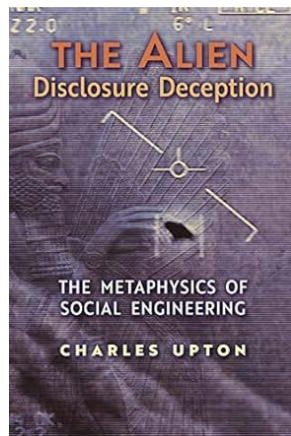
JM: Now there's the religious perspective. I've interviewed Charles Upton, a religious traditionalist who happens to be a Muslim—converted



to Islam, but was raised as a Catholic—but in any case, he would say the traditionalist view is that these entities come from the realm that Muslims refer to as the djinn, or the genies, that they are supernormal beings that are well known in religious traditions, angels and demons, or daimons. Socrates referred to his own daimon, a spiritual entity of some sort that interacts in the human world. There's a vast, vast literature of this sort that also makes sense. For the most part, the mental health community is not prepared to address that.

SM: No, not at all. I think it's still very new. Even though John Mack did so much groundbreaking work in his time there's still such a small group of people that he was able to work with. That idea that professionals could be available to assist you if you've had an anomalous experience, it's still very new. I could imagine, maybe I've had a very strange experience and my wife can't believe me, my family, my parents don't believe me, my religious group tells me to go away; I'm being rejected so harshly by people who purported to care for me that the idea of going to a complete stranger, what am I going to get from that? These people treated me so poorly, how will I be treated by someone like that? They might want to put me on medication or put me in a straight jacket, I have no idea. So I think it's still maybe the early days [for] the idea that you could go to someone like a therapist or a counselor or a support group and be accepted.

JM: I know there are movements within the field of counseling and psychotherapy to deal with this. There's transpersonal psychology, there's a whole



field of anomalistics now in psychology, there's a field known as the spiritual crisis that comes up in psychology. You've just completed a master's degree in counseling at Regis University. Was any of that mentioned in your training?

SM: No, not at all. And it's not just that, there are other themes of regular life that weren't mentioned because you can only cover so much in a master's program. But something happened one day that inspired me to write this book to support people. It was a group counseling class and we were going to create our own groups and lead them, using our peers as group members. I chose the topic of UFOs, and it would be a support group for people who had an extreme experience. I let my classmates know, I'm going to show you some footage that was shown on the news about these Navy pilots and what they recorded, just letting you know ahead of time. As soon as I announced that, one of my classmates stood up and walked out.

I gave my presentation and later on the student returned and privately, quietly apologized and said, "I'm sorry, I couldn't stay because this topic freaks me out. I've never seen one, but it freaks me out." That was their words and I had to honor that and respect that and it opened up my eyes because here is someone with the means, the education to attend a master's program, who presumably is very intelligent, who had to leave the room because I was going to show a video of what was purported to be a real UFO. They didn't want to be in the room, which is extreme.

I wonder what portion of the population feels the same way, that this stuff is showing up on their TVs, on their internet, on their Facebook feed and





they would rather not. There's some sort of unspoken crisis, I think, happening and these people cannot speak out because they might get shut down too. But there's a flip side that people who do believe in UFOs or have experienced them, they say, "I don't have a problem with them and I don't understand why people are scared of them. I don't understand why people don't believe in them." They're also being—I don't want to use the word aggressive—but they're sort of shutting down the other person's experience: "What's the big deal?" Or maybe they've just watched a lot of UFO movies and they don't really know how they would respond if they saw one in their backyard. They could respond very differently than how they think they would respond, but it allows them very little empathy for people who are actually struggling with the idea that this is a real situation.

JM: I'm sure that's the case. Speaking from my own personal experience, I've never, to my knowledge, seen a UFO, but I've had many dreams of UFOs and aliens, some positive, some not. So then there's the issue, are they friendly or not?

SM: I think it's an important question. Can we put all extraterrestrials or non-human intelligence in the same basket? Are they all good? Are they all bad? Is it a mix? Are there more than one species, as many people say there are? How do we decide

which ones are good or bad? Do these terms even apply in this case? I think it requires a really slow and sophisticated period of thinking and reflection, maybe thinking in new ways about who and what these beings are, what they mean to us, what we mean to them. It's not so cut and dry.

In a survey that I put out I asked people, "Do you think that maybe we should determine their intentions carefully, slowly, before taking military action against them?" I know there have been times in the past few decades when one or two fighter pilots have fired upon a UFO, not with good results. Maybe shooting at these things should not be our first response. Maybe what appears to be happening with the military, with the Navy now, to just observe and not attack—if that's really what's happening, I don't know for sure—but hopefully that's what's happening. We're remaining peaceful, non-reactive, just observing, hoping no accidents happen before taking stronger action.

JM: Let's talk about your survey.

SM: In 2022 I put out a survey that had over 60 questions about how people think they would respond in an extreme UFO situation. For example, if a UFO was spotted floating over the city for 12 hours or more, that's pretty extreme. I also asked some questions about how they responded during the COVID crisis because that was the most recent global crisis where people tended to respond in similar ways. Now, of course, COVID is nothing like a UFO encounter, but it's really about how humans act during times of stress and crisis. How do people respond?

So I asked questions like, did you buy more toilet paper and food? We know that there was a run on toilet paper. Did you buy weapons during



COVID? Questions like that. Then I asked them the same questions. If you saw a UFO for 12 hours, would you go buy extra food and toilet paper? Would you go buy a gun? Would you flee the city? I wanted to compare their responses, and they were pretty similar. Actually, very few people on both sides went out and bought weapons. Some did buy extra provisions. I was surprised to learn that very few people believe that they would leave the city if there was a UFO floating overhead for 12 hours.

And of course, the survey really asked people how they believe they would respond in a crisis because that could be very different from what they actually end up doing if something like that were to happen. But in a way, the survey not only asked them questions about how they believe they would behave, but it was a way of introducing them to the idea that this could happen. Introducing them to the idea that things that they might think only happen over there or in other parts of the world, like COVID beginning in China, then suddenly it's in Italy, but it'll never come to the US. Well, it did. So maybe we hear about strange phenomena occurring somewhere else, but it'll never happen in my neighborhood. Well, now we're softening to the idea that this could happen.

And things seem to be speeding up lately. That could just be the effect of the internet and the transmission of information is increasing. Maybe nothing really is going to happen anytime soon, or nothing more. But the way it appears is that more and more is happening, more is being captured on camera, more people are talking about their experiences, more people are writing books and making extraordinary documentaries for the public to see with great footage. More and more is out there. There are some people who are completely open to it, loving it because it's confirming their beliefs.

And some people really wish they just wouldn't see any of it because it's terrifying to them. So how do we help everyone?

JM: There is a feeling that's been expressed by many people that the human species, the human population, is being prepared for something. There are many different ways of conceptualizing it. One way that's common, I think, in the parapsychological literature is that we are like caterpillars and we are being prepared to become a whole new species, like caterpillars turning into butterflies, that we're going to open up to whole new realms of perception. I kind of like that metaphor; it is a metaphor. Other people say, we're being prepared to enter into the galactic federation of interstellar traveling species, which may be another metaphor for the same thing.

SM: I personally haven't seen any evidence for that, speaking scientifically. Do I see evidence for us entering a galactic mission of any type? I haven't seen any. Now, I think, though, in an organic way, we are changing very quickly because of the transmission of information with the internet, being exposed to videos of UFOs. Our beliefs are being molded over time. We are opening up to new possibilities. With ordinary physics we're learning things about reality that would have seemed completely out of the realm of possibility 100 or 200 years ago. So I think we *are* changing in terms of what we know and what we believe. That's changing. The question is, what portion of the population will roll with the punches, will be okay with that change? What percentage of the population may remain in the back severely traumatized, struggling, having a lot of internal conflict about the issue?

We need to consider everyone with this picture. Some of us are blessed to have lives where we





New Mexico Museum of Space History

can think about UFOs. Some people are just worried about where they are going to get their next meal. They can't even afford to think about this issue. To think globally really means thinking about everyone on all strata of society and to be compassionate to them too. There is the other question too. Let's say we were being prepared to join a larger society, a cosmic society, what do we have to do to prepare ourselves? Because is it just about believing that they exist or developing our technology? The human race has a horrible track record for empathy and the appropriate use of power.

One of the questions for my survey was, "Do you think that maybe we should end war before we consider taking the human species to other planets?" A lot of people, of course, said yes to that one, that that should be a requirement, partly because of the money that would need to be spent to develop technology to go out to the stars. But also, we're pretty close to annihilating ourselves anyway, and we need to stop that. We need to preserve ourselves here and now. Whether or not UFOs exist, can we become more civil? Can we develop more empathy? So many of the world's problems would be reduced if we just learned to share. Some of these come down to the issue of greed, the root of many problems. Greed as individuals, as politicians, as social and religious leaders, this greed and competitiveness, maybe that's what we need to work

on. Can we eliminate poverty? Can we improve mental health care? Can we care for each other? Maybe that's something we have to accomplish before we're even able to be accepted by some more sophisticated race.

JM: Well, that's a big agenda: let's end war and poverty. However, just a few days ago I was in Alamogordo where they have the Museum of Space [History]. In that museum, a large portion of it, I think an entire floor practically, was devoted to the *Star Trek* television program which has been on the air now since the 1960s, a regular program. I think the original *Star Trek* ran only [three seasons], but it led to all of these offshoots and repetitions and so on. It's had a huge cultural impact. Wouldn't you agree?

SM: Absolutely.

JM: Here's a little fact. I don't know if you realize that Gene Roddenberry, the mind behind the whole *Star Trek* series, was a colleague of a person you and I were recently discussing, Andrija Puharich, the psychical researcher who, amongst other things, was a psychedelic pioneer, a parapsychology pioneer, and a neurosurgeon. But he also engaged in working with channelers to communicate with mysterious entities referred to as The Nine, who could be identified with and were by Puharich identified with UFO phenomena.

SM: In that way we can ask, are we being prepared through these communications that are happening to scientists, to politicians, even to some pop stars, people who have an influence over the rest of society, which would be a clever way to affect change on a grand scale, to get to people who have the pos-





we'll be taking our aggression and greed and selfishness and our warfare with us anywhere we go, and our pollution. We'll bring it all with us. So I think it's really im-

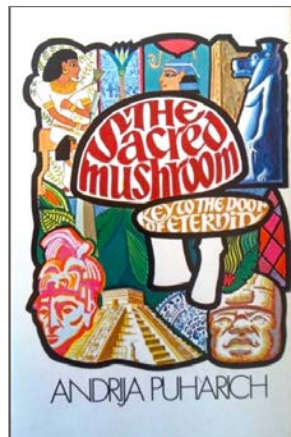
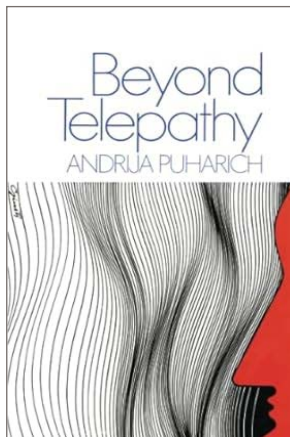
sibility or the ability to change people's minds, to open people's minds up? *Star Trek* is a wonderful example because that series exhibits the very best that humanity has to offer, that we can live in a community with people who look different from us, whose lifestyles are different from our individual lifestyles, in a society where currency doesn't really apply anymore, everyone has found their role to contribute, to give and receive in a fair exchange, that everyone finds their place. Education and medicine, all of that is at a much higher level than it is today, brought about by different motivations.

Star Trek is sort of like the beacon that we could aspire to be that way, and I think we can. Then I'd be more optimistic about it. Let's become that and then go out to the stars. If our planet were to board a mothership right now and go out there,

important, no matter what happens, to still ask the question: does the human being exist? How is the human being to exist?

JM: To enlarge the conversation a little bit, there's a person who lives here in Albuquerque who I've never met face to face, but I hope someday I'll have the pleasure of meeting, Linda Moulton Howe, who has done research on cattle mutilations. I was informed that she recently gave a presentation at a UFO meeting, I think called "Contact in the Desert" or something like that. She stood up—this is a woman with a career in journalism and is considered a credible spokesman for events of high strangeness—who said, the US already possesses three starships capable of leaving the solar system. She named them. They have names after famous admirals or something of that sort. I don't know that this is true. I'm inclined at the moment, until I have further evidence, to say it's folklore that she picked up somewhere along the way. But apparently she believes that it's true. There is this myth of the secret space program, that we're already out there, but it's being kept hidden from us.

SM: Right. I've heard similar messages from different people. Most recently, the David Grusch interviews and his testimony, which is really important. I always personally come up against a wall because I understand that so much of this is hearsay. A per-





son can say, "My sources are trustworthy, I trust them," but I personally like more evidence than that. It is not enough for me. I think it's important for people to really take a step back when they're hearing these very provocative messages, very juicy and wonderful folklore, powerful mythology, but take a step back and say, is what they're saying enough for me to believe at 100%? Or can I take it in and say, I will consider that, but I'm going to withhold forming a conclusion before I actually see something with my own eyes or get more substantial information.

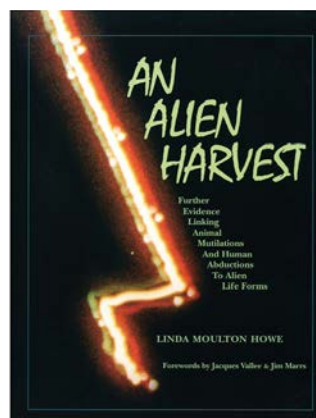
So not to criticize Ms. Moulton Howe or anyone else in that field, I'm just saying I'm open to receive more information. Just hearsay that there are people holding secrets or there's a secret program, maybe, maybe not. It's not enough for me to change how I think about life or do basic decision making. I'll hold it, but I'm not going to swallow it hook, line and sinker.

JM: I agree with you; what we need is evidence. At the same time, these reports are not just one or two isolated reports. I think Linda Moulton Howe's presentation was on the extreme end. But the truth is, for the last half century there have been numerous people and a vast literature of people who claim to have

had face-to-face conversations with aliens who have been aboard their ships. Some people claim they piloted the ships or were taken to other places in the galaxy and returned to earth. The number of these reports is really, if you begin to add them all up, it's quite substantial.

SM: Right. Indicating this might be a natural part of the human experience. Maybe it doesn't happen to everyone, but it happens often enough that something is happening. I had an encounter myself in what people call the liminal space, perhaps in an out-of-body environment. I had a very intimate interaction with what appeared to be a female or feminine type of being. The problem I have... I wrote about it in one of my books and I regret it now because it's such a fragile experience. I have no physical evidence for it. It is very intimate, the way I described it. It's almost embarrassing and so I don't talk about it very much, and so I'm divided. Sometimes I even doubt myself about it, which makes it hard sometimes to believe other people's accounts. But it's not because of them, it's because I have my own personal issues around the matter.

It's complicated, but you're so right. It's happened so much. Thankfully, because people can write books and be interviewed and post things online, it is undeniable. Something is happening, *something*. But is it a secret government program? Is the government working in tandem with non-humans? Are non-humans doing their own thing and they're appearing like human beings on this planet? I can't say for sure. I'm open to all of it. I'm just very care-

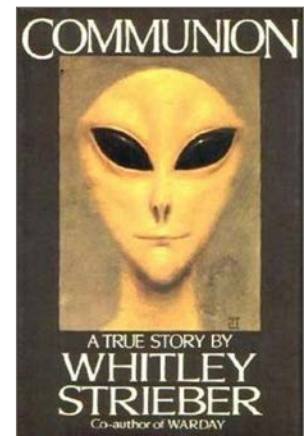
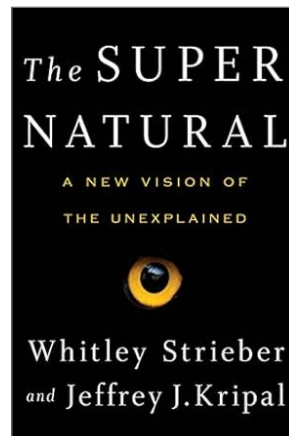
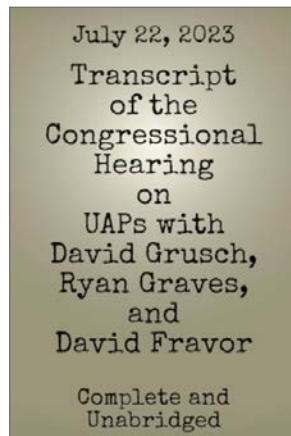


ful to stand up and say, yes, this is the absolute truth.

JM: Whitley Strieber, whom I've interviewed many times, has written in graphic detail about having had a sexual encounter with an alien being, which he described immediately thereafter to his wife who said, "That's nice, dear," and was accepting of the experience. Then Whitley co-authored a book with Jeffrey Kripal, professor of religion and philosophy at Rice University, who said, "Oh my, I had a similar experience. It happened in Calcutta during the festival for the goddess Durga, and the being who appeared to me was a Hindu goddess." But it was exactly the kind of experience Whitley reported. Again, the literature, if you read the writings of David Jacobs, a former professor of history at Temple University, he says people who report these kinds of sexual encounters with non-human beings are numerous. When you say you had an intimate experience, I'm imagining maybe it was along those lines.

SM: It was very much, and part of the experience included what some people might label a kundalini experience, this rush of energy through the spine which left me with nothing but a big fat question mark. What happened and what was the purpose of it? Before we move on from the book with Jeffrey Kripal and Whitley Strieber—I love that book. Such a perfect match of these two co-authors from different perspectives, I just encourage anyone to read that book. It's amazing.

JM: *The Supernatural*.

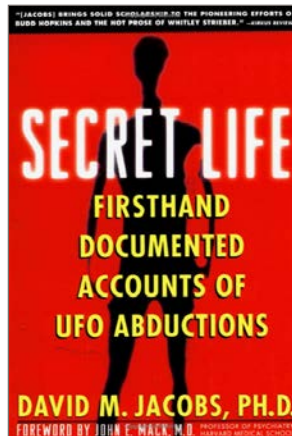
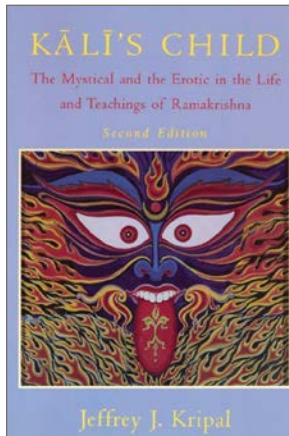


SM: Yes. Whitley's experience with how society has accepted him after that or made fun of him because of what happened is a perfect example of the trauma that can occur to someone simply because they were brave enough to share their experience publicly. The public, a large part of it, responds in a very ugly manner, which is so unfortunate. I even feel bad for saying [that] I'm not willing to swallow everything hook, line and sinker because that can feel like a form of rejection to some of these people's accounts. I don't want it to come across that way. I'm willing to receive it but I'm always looking for more verification.

But the religious aspect is important too because I believe when people are interested in seeing UFOs or when they do see them it's akin to a religious experience. I see the draw, in which I share, to want to see them in the sky because I think on some level we realize we are in union with them, that they are part of the same reality that we are, but they give us access to a deeper part of reality just the same way other religious experiences do. So in a sense, to have an experience in person with one, or in the dream state or seeing something in the sky at night, takes us deeper into what it is to be alive in this universe. That's a really profound draw, very much of a spiritual nature I believe.

I think what makes it complicated is, let's say someone has a traditional religious experience and they go to the town square and tell everyone what





they saw and they're proclaiming this experience they had. Even today they might be sent somewhere and put in a straitjacket or given medication because when people see things that are out of the ordinary, it can be very frightening. It rocks the boat. It puts people in a state of a worldview crisis. It's really complicated to get the information firsthand from a lived experience or to hear people saying, it's real because these ten people in government told me that it's real. There are so many different shades and levels of, how do we receive this information? How do we respond? How much do we believe or not believe? I think the most important thing is to stay open-minded. We must be supportive.

As you said, there have been so many accounts in modern society and ancient society about this

idea of sex with a non-human entity. If you look at some of the ancient scriptures in Asia, let's say in the Tibetan Buddhist tradition, there are rare accounts of yogis who have a sexual encounter with what they refer to as a deity, the *yidam*. These tutelary deities that don't appear quite human, they actually sort of look like the classical gray. They might have more than two or four arms and they're carrying implements. But they practiced a form of tantra using sexual union to move the energies and to open one's mind and then they learned how to do that practice with a human partner.

But sometimes the stories begin with, they had the experience with this being that arrived and it was not a human being. Could it be that it was one of these extraterrestrials or non-human intelligences coming and maybe that's their way of introducing new information to the human race? Maybe they have all the time in the universe to sit and wait for it to take effect, to wake us up.

JM: They may be operating on a completely different time scale. In fact, one of my faculty advisors when I got my doctoral degree at Berkeley was James Harder, a professor who became the research director for the Aerial Phenomena Research Organization [APRO], which back in the 1970s was one of the big UFO research organizations. He specialized in hypnotizing people who had reported UFO contact and communication with the aliens. He explained to me that in his research it seemed as if the average alien lifespan was about 20,000 of our years.

SM: Oh, wow...

JM: They would have a very different perspective if that's the case. Let me bring up another point.



Buddhism: Naropa has a vision of Vajrayogini in the wilderness



There is a group of people, Rey Hernandez who has been interviewed many times on this channel being the foremost, his philosophy is that there is one phenomenon going on. It's about consciousness. He sometimes calls it the Mind of God. Whether you access it through psychedelics, through alien encounters, through remote viewing, through out-of-body experience, through UFO abductions, through apports, etc., it's all one phenomenon from one source. It's a compelling view. I think it's important to look at the holistic picture. But on the other hand, it might well be the case that these are all distinct, that aliens, let's say extraterrestrials coming from another star system, may be completely distinct from Hindu goddesses who come and have sex with people, that we need to see these phenomena as unique and not lump them all together.

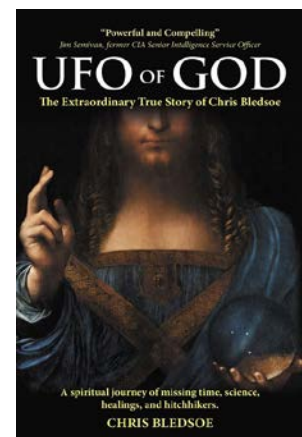
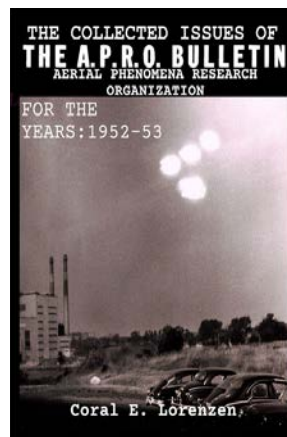
SM: I think there's the temptation to put it in a way that's more understandable for the human mind. We have to acknowledge that the brain has its limits. There are creatures on planet Earth that can do things that humans can't. The way whales communicate or dolphins communicate. The way elephants think, the human brain just can't. So we must acknowledge that we believe we're the most intelligent creature on planet Earth. And for those who don't believe in life on other planets, we're the most intelligent thing in the universe. But it could just be that we've grown up in a three-dimensional reality, or four dimensions with linear time moving in one direction. That's what our brain is used to. What if there are brains existing in other beings that are used to living in five and six dimensions, that operate completely differently, move differently, think and feel differently, and they're in one dimension? And then there's some other dimen-



sion of reality where they're entirely different and maybe they're not even physical at all.

We start to see this division of other physical beings, of non-physical beings. I'm just going to use the word angel. That's just one word. There are probably 10,000 other words for these non-physical beings that have different types of access to the deeper reality. So we're just on one of those levels and we can only see so far and we're trying so hard to understand it. I really believe it's far more sophisticated than the human brain can understand. Perhaps it's after we die and our consciousness is no longer tethered to the perception of the brain that we can actually understand what's really going on.

JM: Let's try to get down to brass tacks for a moment. What if I'm a person viewing this conversa-





it-release therapy. In the Catholic Church it might be called exorcism. Certainly in the professional literature and in folklore there are methods for getting rid of pesky spirits or obsessing spirits. But maybe it's not that at all. Maybe the issue is a sociological issue. I think there's a chapter in your book about, when do I call a lawyer?

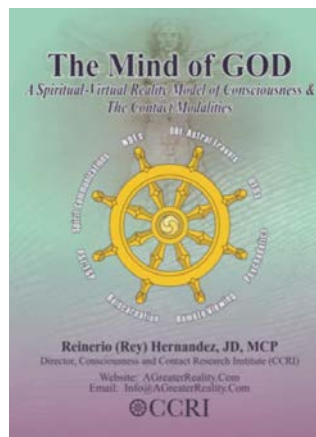
tion right now and I feel like I'm being hounded or persecuted by these entities? For example, Chris Bledsoe, an interviewee on this channel, had felt for years that they were ruining his life. I'm sure there are people out there who feel that right now. What do you recommend?

SM: The first thing I recommend is just ordinary physical stuff. Find a support system. Find someone who will tell you, "I believe you." Because if anything, not being able to find that is like pouring salt in the wound. They feel like they're being hurt, or they are being hurt, harassed, weird things are happening at home or in their bodies. They just need someone to say, "I believe you. I'm willing to listen to you." Find someone who is always there or willing to get more reports, to exchange ideas, to show care and empathy for this person. It's so healing on some level. Now, of course, someone is going to say, "Well, that's not enough to stop the harassment. How do we stop the harassment?" There is dealing with the trauma and supporting the victim, for lack of a better word. How do we stop that? Off the cuff, I don't know the answer to that.

JM: There is a school of psychotherapy, very obscure, called spir-

SM: Absolutely. That really has to do with the whole ufology scene. I see ufology as becoming a big industry. You mentioned the "Contact in the Desert" conference. Any kind of conference is a huge profit machine for the people holding the conference because people are buying tickets, they're buying vendor booths. It's an industry in and of itself. It's its own entertainment industry. How would it be if someone is a witness and then someone shows up with a camera crew and they produce a movie and make money, but they abandon the witness? This happens, or used to happen more often, with anthropological studies where scientists would go to a remote country to visit a remote culture, study them, write their books, [write] their doctoral thesis, give teachings about it. They've affected the community, but they didn't give anything back.

What's happening with witnesses or victims or people who have had encounters with UFOs and aliens is that people come and take from them for entertainment, for money, for research. I think as people get more savvy they'll understand that when you have an encounter or if you receive an object from a UFO or if you have physical evidence of some type, it is an asset that at some point may be commercially used or used for commercial purposes, for monetary gain.



How do we navigate that? Because right now I think I see a lot of people being taken advantage of.

That's why I bring up the issue of getting a lawyer. If something significant happens... Also the lawyer might help you if your job is at risk or if anything else happens. If there is a negative response that happens to you, maybe talk to a lawyer first, maybe talk to a therapist first. Maybe don't tell your immediate family if you know that they will respond negatively. Find other people to share with, maybe a support group that you can practice telling your story to in a way that won't be triggering to other people. Practice telling your story instead of just putting it out to the person closest to you and then breaking that relationship or risking that relationship. So be careful about: something happened to me, how do I tell others? Which is unfortunate because the same thing happens to people who have been assaulted in ordinary ways or been violated in certain ways. We want to say they should be able to just speak their truth to anyone and receive full support. But more often than not, that is not the case.

JM: I remember a time in my life—I was much younger, half a century ago—I was assaulted by people with a knife, people who threatened to kill me. It was traumatic and I needed to talk and talk and talk and talk about it. The truth is that my friends got tired of hearing me talk about it, they heard it once, but it took me months to process. And so you reach a point where even the people who are sympathetic are tired of hearing your story.

SM: Right. But you might not be done telling it. So finding skillful ways to process one's experience



is important. Right now I think we're just at the beginning of knowing that that's something that is important as part of this process, a process that may be occurring more often to a wider group of people as we move into the future. How do we take care of each other emotionally and psy-

chologically with more and more UFO encounters happening? How do we protect each other? How do we support each other?

JM: Well, we don't have all the answers, Sean, but it's important to raise the issue. I think you've done a very good job doing that with your book and with this conversation. So once again, I want to thank you very much for being with me.

SM: You're welcome. Thanks for having me.

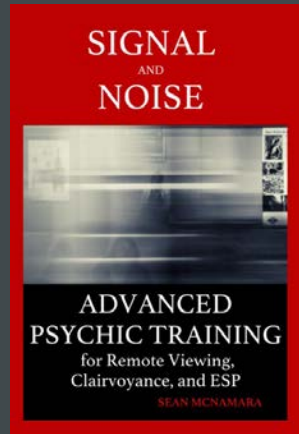
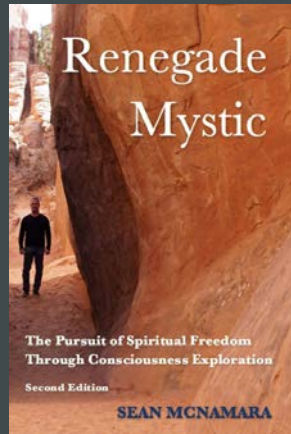
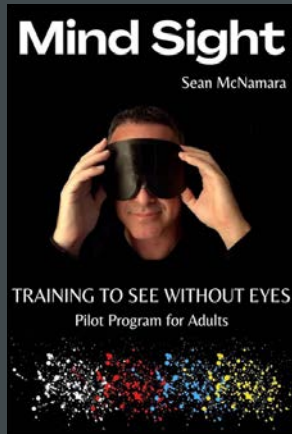
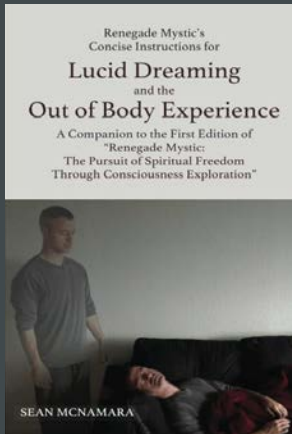
JM: And for those of you listening or watching, thank you for being with us. You are the reason that we are here.

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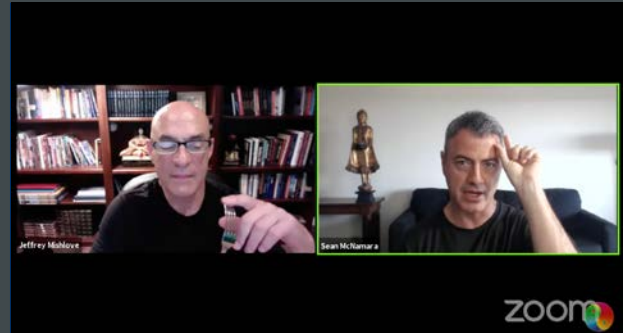


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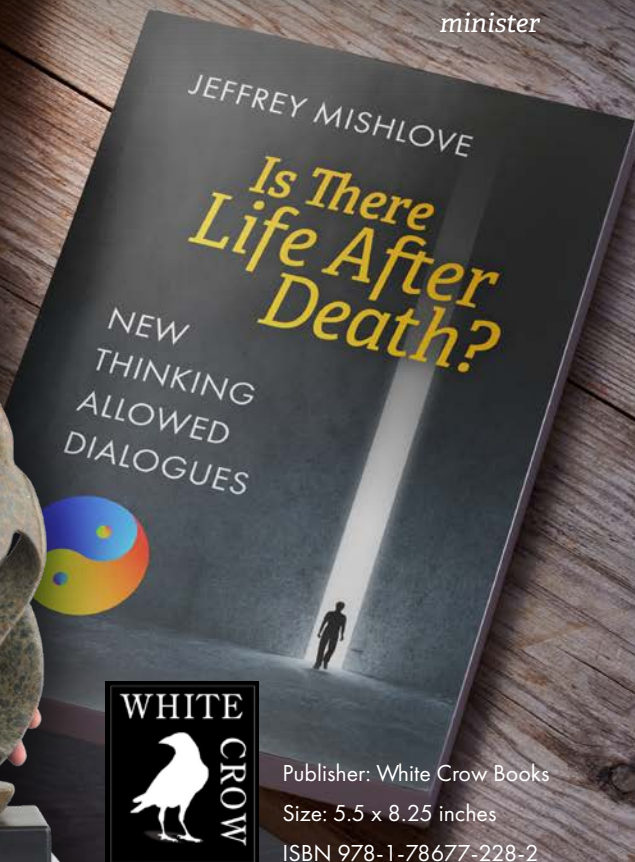
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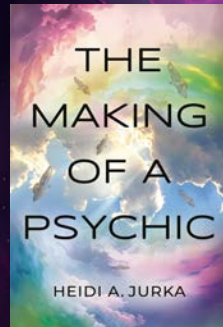
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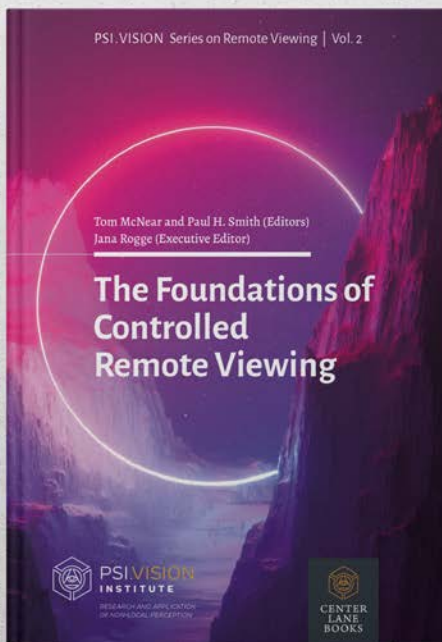


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Daniel Sheehan

Daniel P. Sheehan is a constitutional and public interest lawyer, public speaker, political activist and educator. Sheehan's recent focus revolves around UFO/UAP projects, showcasing his ongoing commitment to exploring extraterrestrial phenomena.

Born in Glen Falls, New York, in 1945, Sheehan grew up in Warrensburg, New York, developing a strong sense of justice and inclusivity. He pursued his education at Harvard College and Harvard Law School, where he engaged in groundbreaking legal work, including landmark cases like the Pentagon Papers Case.

In 1977, Sheehan served as Special Counsel to the United States Library of Congress' investigation into extraterrestrial intelligence, later presenting on the theological implications of contact with extraterrestrial intelligence at NASA's Jet Propulsion Laboratory. He continued his involvement in this field by serving as General Counsel to The Disclosure Project, advocating for government transparency regarding UFO phenomena.

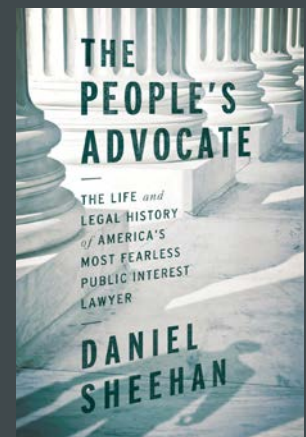
Sheehan has spoken publicly about UFOs and alien visitation, and has served as counsel for Harvard University psychiatrist John E. Mack as well as Steven Greer's Disclosure Project. He

represents Luis Elizondo, the former director of the Advanced Aerospace Threat Identification Program in a case against the US Department of Defense.

More recently, Sheehan has focused on fostering cooperative models for societal change. He directed the New Paradigm Project at Mikhail Gorbachev's State of the World Forum, aiming to overcome obstacles to sustainable development. Through the Romero Institute, he is establishing the New Paradigm Academy, aimed at equipping young leaders with tools to address global challenges.

Additionally, Sheehan has spearheaded the Lakota People's Law Project for the past twelve years, advocating for Native American rights and ensuring compliance with the Indian Child Welfare Act.

Currently residing in Santa Cruz, California, with his family, Sheehan continues to teach at the University of California and is the author of *The People's Advocate*.





Original video interview on www.newthinkingallowed.org

Published to YouTube on Dec 11, 2023

THE UFO/UAP DISCLOSURE PROCESS

JM: Hello and welcome. I'm Jeffrey Mishlove. Today we'll be exploring the UFO disclosure process. My guest is Daniel Sheehan. He is the author of *The People's Advocate: The Life and Legal History of America's Most Fearless Public Interest Lawyer*. For the last 50 years, he has been active in some of the most prominent cases in American history—the Pentagon Papers, the Watergate burglary, the Karen Silkwood case, the American Sanctuary Movement case and the Iran Contra Affair. He represented psychiatrist John Mack when being investigated by Harvard University, due to his interest in alien abduction cases. Daniel is currently heading up an organization called the New Paradigm Institute. They will soon launch a new initiative to hold Congress responsible for UFO¹ and UAP² transparency. Dan is located in California. Welcome, Daniel. It's a pleasure to be with you today.

DS: Thank you, Jeffrey. It's a pleasure to be here.

JM: We'll be talking about the whole UFO disclosure process. It's a very hot-button issue right now with the whistleblowers. You've been involved in the UFO arena at least since John Mack was being investigated by Harvard University. So you have a long history already working in this area plus

many, many other areas involving social justice. I guess you see this as an area that's consistent with your other work in the social justice arena.

DS: Oh, absolutely. But it's important to remember that I first became involved in this back in 1977, almost 20 years before John Mack. That's one of the reasons John called me and asked me to be his lawyer, when I was at Jesuit headquarters. I was general counsel at the United States Jesuit headquarters in their social ministry office developing public policy and was reached out to by the people that President Carter had asked to prepare a classified report for him on UFOs and extraterrestrial intelligence. I became involved in it from a spiritual context and having to do with consciousness and the potential impact that it would have on human consciousness. My involvement with it came from that perspective because of the role that consciousness has in social justice.

JM: That makes perfect sense. If I recall correctly it was the Library of Congress that Carter had tasked to prepare this report and so they called on you.

DS: That's right. It was the Congressional Research Service, the Science and Technology Division of the Congressional Research Service. That was who was tasked to do the study and Marshall Smith, who was the director of that, reached out to me and asked me to participate as special counsel.

1 Unidentified Flying Object

2 Unidentified Anomalous Phenomena



JM: How did the report go incidentally?

DS: Well, it's interesting. It kind of descended at that time into kind of a statistical study, a mathematical computation of Drake's equation and what the probabilities were of discovering other life elsewhere in the universe. And remember, at that time the scientific community in the academy didn't even officially acknowledge that there were any other planets outside of our solar system because pursuant to the scientific logical positivist worldview, until you can measure it and weigh it and taste it and feel it, it doesn't exist. And so they weren't acknowledging that there were any other planets and so the people in the study resorted to this statistical study of how many star systems there were and how likely it was that there were planets around them. It was all probability projections.

When we began to talk about concrete evidence of actual UFO contact it became much more problematic. But when I found the photographs of the crash retrievals, when I was given access to classified portions of Project Blue Book, I ended up bringing those back to Jesuit headquarters and providing those to the headquarters. Then we reached out to the other 54 major religious denominations in the United States to ask them to put together a task force to try to get ahead of this theologically, and they didn't do it. So it was an interesting period back there in 1977 when I first began working on this, but I realized once I'd seen the photographs and I knew that the UFOs were real—I had always assumed they were and I'd always anticipated they were—but once I saw the actual photographs of a genuine UFO in the custody of the United States Air Force inside their classified documents I turned



my attention to trying to get this to happen, and I've been at it now for 46 years or so.

JM: That's amazing. You actually saw those photographs, had them in your possession, shared them with the Jesuit ministry back in 1977.

DS: Well, technically what I did is I traced them because they refused to allow me to take any photographs out of there. I just opened up the yellow pad and I traced the actual symbols on the side of the dome of the spacecraft that they were recovering and I brought those to the headquarters. When I did I gave them to Father William Davis who was my immediate Jesuit superior—I was a candidate for the Jesuit priesthood at that time—when I gave those to him he just opened up his desk drawer and took out an envelope and handed it to me. I opened up the envelope and it was an 8.5 × 11 black and white glossy photograph of a UFO. I said, “Wait a second, where did you get this?” He said, “My sister Dodie gave it to me.” And I said, “Well, where did she get it?” And he said, her husband, Mike, who was the air traffic controller at the Seattle airport got it from his best friend who was a pilot that took the photograph out of the window of his plane. He didn't want to get in trouble for fear of losing his license and so he took it to the air traffic controller and gave it to him, who was his best friend, and then he didn't want to get in trouble so he took



$$N = R \times f_s \times f_p \times n_e \times f_l \times f_i \times f_c \times L$$

- R average rate of star formation
- f_s fraction of good stars that have planetary systems
- n_e number of planets around these stars within an "ecoshell"
- f_l fraction of those planets where life develops
- f_i fraction of living species that develop intelligence
- f_c fraction of intelligent species with communications technology

it and brought it and gave it to his wife and said, "Here, take this and give it to your brother, he's a priest."

JM: What a fascinating story, but it highlights the big issue I think that's coming up now that the U.S. government, it seems, has had in its possession for decades, maybe going back to the 1940s, various crashed alien craft.

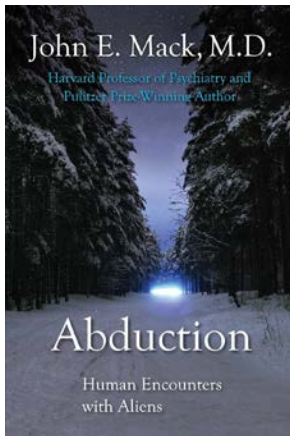
DS: That is right. The first one that I'm absolutely certain about is the July 1947 crash debris from Roswell. The reason that I'm so confident about that is the fact that when the United States Air Force lied about it and said, "Oh, no, no, we don't have any craft here, there's nothing to see here," that there was a famous photograph that was taken of General [Roger M.] Ramey, who was the commander

that had supervisory authority over the 509th bomber squadron who actually recovered the craft, and he was kneeling next to a faked up weather balloon sitting on the floor and he had in his hand a telegram of some sort, and you could see it in the photograph.

In 1995, when I was representing John Mack, someone approached me and said they think that they have discovered who the photographer was from the local Roswell newspaper that took that photograph and he was going to go to try to find him and see if he had the negatives of this. So I arranged with him that if he could get the negatives, we could possibly have them digitized and we could blow up that telegram and get a look at it, and we did. We actually were able to generate a digital reproduction of the telegram and it said right on the telegram, "Take the saucer to Wright Field and bring the victims with it." It said that. And so I knew from that point on that not only had I seen the actual photographs of the crash retrievals but I now had proof that they had a telegram from Roswell acknowledging that the saucer was real and that it had bodies with it.

Since that time I've been able to be among those people where... For example, when I was representing Dr. John Mack and became legal counsel for his peer group, the Program for Extraordinary Experienced Research [PEER], I interviewed dozens and dozens of people who have had direct face-to-face contact with extraterrestrials. I've been able to discern, after having done hundreds of depositions in my life as a trial attorney, I've been able to discern who the credible witnesses are. I have tons of credible witnesses that I've interviewed, I've seen the photographs of the crash site, I've helped to participate in viewing the telegram that General Ramey had from Roswell, so I'm among





those people who are completely convinced that it's true, which is important when you're engaged in this process. It's one thing to be speculating and looking for information to decide

what you're going to think about something, but I know that it's true and so therefore I can approach it with that kind of confidence. When I'm interviewing people or I'm investigating it, I'm doing it from the point of view, not of an experimenter, because I've had no direct contact and I haven't even seen a UFO except for in photographs, but I'm sure that it's true. And now the Congress of the United States is acknowledging it.

JM: For sure something is going on. The question is what? Amongst all of the reports, obviously there's the question of craft that have actually been retrieved and bodies that have presumably been retrieved, but then you have reports from people who claim they've had, as you just mentioned, face-to-face contact with alien beings, and then you get into questions of UFO abductions and hybrid children and does the U.S. have a secret space program with our own starships? Have we already succeeded in acquiring the technology for these vehicles? There are still many, many open questions, at least in my mind.

DS: Yeah, there are a number. For example, we've encountered a number of frauds where people want to come forward and pretend that they know things they don't know and we've had certain individuals come forward and say they're part of the secret space program and they've been to distant



galaxies on our starcraft and all that. I actively don't believe them. I don't believe that's true. What they've done is they've taken some of the data that's been verified and I think they've discerned a certain algorithm within the evolving facts on that and they've projected it out into the future and then they've asserted that it's true. I don't do that. I take it as far as the evidence actually supports at any given time and I'm insisting upon doing the investigation, which our New Paradigm Institute is doing.

We've set up a 501(c)(3) institute, the New Paradigm Institute, to undertake the investigations of things that we haven't yet been able to verify and we've been intimately involved in the process of trying to get this piece of legislation passed so that we can work directly with the congressional committees to get this information to them. And so this law that's in the process of being passed right this week, basically, as we talk here, is going to move that forward to some extent, but we have to continue this operation on the part of our citizenry to get this information, to gather the credible stories. There are lots of photographs now, there are lots of tape recordings, there are other things that we can bring together to, in a sense, as a practicing trial attorney that's done a number of these major cases, from representing *The New York Times* in the Pentagon Papers case, to being the people who filed the major federal criminal racketeering





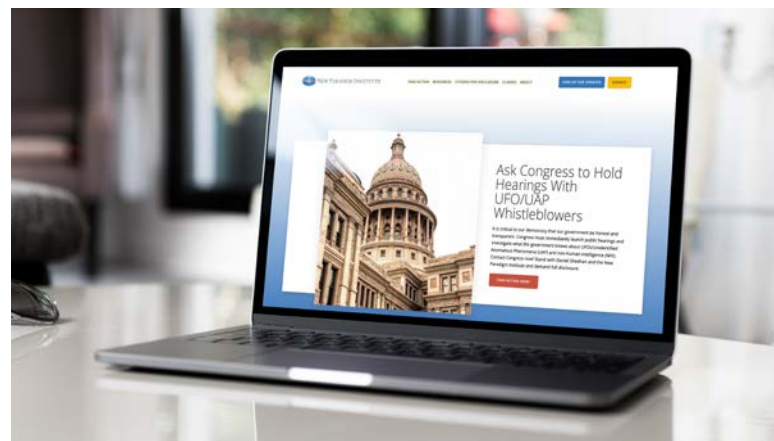
charges against the off-the-shelf enterprise of Oliver North, to doing the Karen Silkwood case that caught the CIA smuggling bomb-grade plutonium to Israel and to Iran. We've done all these cases, we want to bring that same kind of level of expertise to these investigations, and we're hoping that we have a receiving audience at the Congress to present this information to them. And of course, we've been in direct communication with a number of whistleblowers who have come forward from deep inside these programs, of the crash retrieval programs and the reverse engineering programs, that we're getting Congress to listen to these people and decide what to do with them.

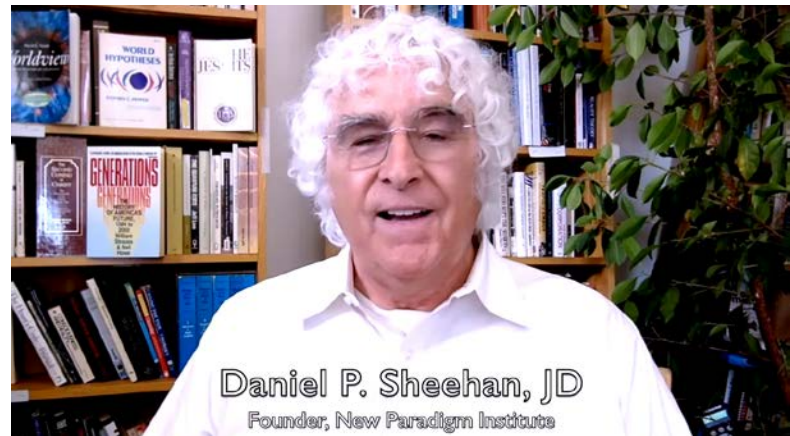
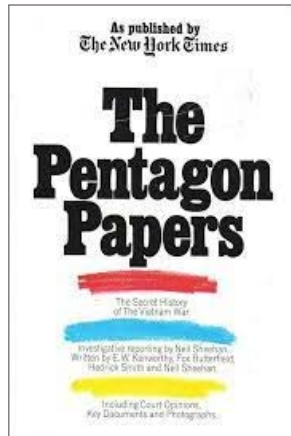
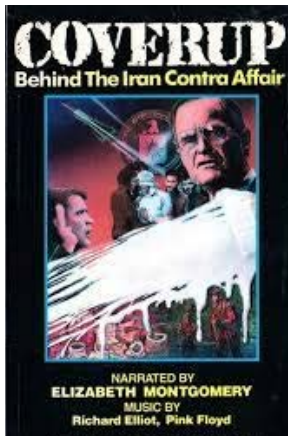
JM: Let's talk about the legislation that is now pending. I believe we're referring to the Defense Authorization Bill, which is huge.

DS: 3,930 pages. The section that we're talking about was the 24-page amendment that we wanted to insert into the National Defense Authorization Act, which is basically the UFO Controlled Disclosure Act. I've tried to set up an independent panel that was going to be reviewing all of the information that the U.S. government has in its possession and, very importantly, was armed with subpoena power to extract the information from the Central Intelligence Agency, from the Defense Intelligence Agency, from all 18 of the United States in-

telligence agencies, all six of the military services, all 32 of the Defense Department agencies, but most importantly, also from the private military contractors who have been put into possession of some of the technology that's been recovered from these UFOs. They're using it to try to develop a super weapon system. It's the old Sufi saying that, when a pickpocket meets a saint, all he sees are his pockets.

What has happened is that the Defense Department, the ones that have been capturing these saucers, they immediately start thinking about how they can transform it into weapons. They're missing out on the extraordinary... There's a story that Hal Puthoff told me—Hal has been involved for a long time in working on these things, as you know, you know, Hal—he said that when he was talking to the science advisor for President Clinton and was asking him, “What have they got? What are we going to be able to do with this?” The science advisor said, “Look, let's go outdoors and take a walk here and let me talk to you.” And he said, “Let me give you an example of what I think is going on right there. Let me tell you a story.” There's a story of an old man who was walking home early one evening and he's walking through this field and he





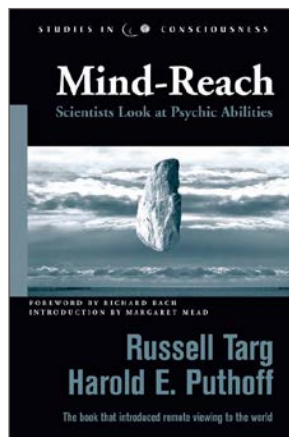
Daniel P. Sheehan, JD
Founder, New Paradigm Institute

sees this little light in the grass and he bends down and sees that there's a frog in the grass. And it's got this light on its head. He picks the frog up and it turns out that it's a crown on the head of this little frog. And the frog starts talking to it, saying, "I'm really a princess and I've been turned into a frog by an evil sorcerer. All you have to do is kiss me and I'll turn back into a princess and you and I will be married and you'll have the whole kingdom and we'll have many children together." The old man looked at her and he said, well, actually I'm at an age where I think I'll settle just for having a talking frog. And he took the talking frog and brought it home.

And so, that's the story that Hal tells, the possibilities that we're passing up here, at least temporarily, to be able to have direct open communication and access to this extraterrestrial civilization, to understand what an additional billion years of evolution might have brought to the phenomenon of consciousness and answer the fundamental questions that we have, that we perceive to be theological and metaphysical, that are involved with the UFO phenomenon, is this extraordinary opportunity that's facing us and that you and I and those in our generation, have another 20-25 years to devote to this and that we need to make use of that time to try to bring this informa-

tion out on our watch, at least in this incarnation. I'm hoping in the next incarnation to possibly be a starship captain, but it's probably not going to happen this time, [during] this incarnation. So I can play this role of trying to do this.

You spent a lot of time working on the areas of consciousness and have written about these kinds of extraordinarily metaphysical types of experiences that people have with the UFO phenomenon and its occupants. I'm very interested in that aspect of this whole thing, but also in dealing with the legal implications of it all, the legislative steps we need to take, the investigatory steps we need to take, the recovering of the craft, et cetera. There is an entire spectrum of issues that are at play with regard to this UFO phenomenon. Our generation wants to address all of them to help the next generations behind us come to understand this phenomenon.



JM: I'm pretty sure that a lot of people figure that above all, this could be a military threat to us. If the aliens with their advanced technology wanted to interfere with our way of life, there would be very little we could do to stop them. So from a military point of view, it would seem important that we understand their technology.





DS: As I say, when a pickpocket meets a saint, all he sees are his pockets. The fact is, if we have a set of structures that have a standing army, such that George Washington warned us against, we have a standing army whose obligation is to take a certain narrow perspective on the issue of our national security. For example, if one looks at the 1992 United States Defense Department policy planning guidance documents that were prepared under then Secretary of Defense Dick Cheney, it says specifically that our mission is to seek out and maintain our continued privileged access to the strategic raw materials needed by our major corporations. They view that as their operational mission assignment. So it's not just that they're trying to defend us. What they're trying to do is engage in, in their own words, the establishment of full spectrum dominance over the planet. And they say so, right, in their own documents. They view that as their mission statement. It's not just trying to figure out how to protect ourselves against this technology, what they're trying to do—and we've now discovered that—they're trying to back engineer the technology to build a missile system that can deliver thermonuclear weapons in a warhead that can be launched from the United States territory and hit Russia or China inside of two minutes.

This is a serious challenge that we have as people who are devoted to trying to help elevate the consciousness of our human family to try to take

out of their exclusive hands the dealing with this phenomenon. We have to get it into the hands of Congress. We have to get it into the hands of the churches. We have to get it into the hands of the economists and sociologists. We have to get our whole human family, all of the disciplines that we've developed over the centuries to bring to bear on this particular phenomenon so we can have a holistic approach to this rather than a narrow-minded military defensive kind of dialectical confrontational perspective on this phenomenon.

JM: I don't know that we're going to be capable of changing the American military structure, although if anybody is up to the job, it's probably you. I know that the National Security Act goes back to the 1940s, the creation of the intelligence community, the CIA and that whole network. They've been well established since before I was born.

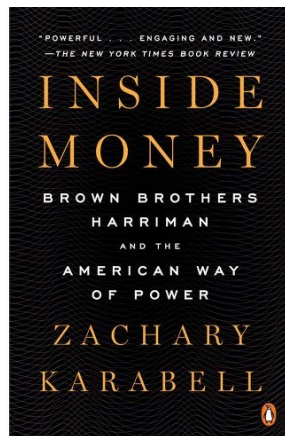
DS: December of 1947, the National Security Act of 1947 created the Central Intelligence Agency. The thing to keep in mind is that the agency was created at the direct behest of one of the senior partners of Brown Brothers Harriman, which was the coalition of robber barons who were attempting to monopolize the resources. Robert Lovett is the guy that wrote the memo to President Truman asking to create such an organization. They too have viewed themselves as being operatives, basically, of a certain kind of economic prowess that they want to assert over the world. That we have to change. It's absolutely appropriate as long as there are nation-states.

I studied under Henry Kissinger at Harvard College of Foreign Policy, so I know what the implications are of the present nation-state system that we have. It's confrontational, it's competitive, and



in fact, they attempt to establish ultimate military superiority over every other nation-state, and they do it under the rubric of defense. But when it devolves into an offensive capability, the United States, for example, our military budget every year—that they're getting set to approve in the National Defense Authorization Act this December—is ten times bigger than any other nation in the world. In fact, it's bigger than the top ten of the other nation-states in the world taken together. We keep on insisting that that's just for defense purposes. But we have 800 military bases all across the world, and we're insisting that China, who's asserting control over the South China Sea, is somehow interfering with our national security.

We've brought into NATO the republics that were released by Gorbachev. At Jesuit headquarters, we were in direct communication with Gorbachev, trying to talk him into stepping back from the Cold War, to agree to disarm the nuclear warheads, et cetera. As soon as he stepped back, the Defense Department under Dick Cheney and George Bush Sr. tried to move in to fill in the vacuum to establish full-spectrum dominance over the planet, and they said so. There's a job we have to do to get our citizenry to actually elevate our collective consciousness and try to get the instrumentalities of our government to reflect a higher state of consciousness, to at least move our military back to a legitimate defense posture, and out of this offensive posture that they're in. It becomes directly pertinent with regard to the UFO issue, because they're trying to use the technology to develop this offensive weapon. It's a first strike weapon. The code name for the program is called Prompt Global Strike.



JM: I understand that the government would be interested in exactly that, a prompt global strike. I'm not at all convinced that there's a link between that and UFO technology. I could be wrong. Of course, I have very little direct information, but my best sense is that this technology is

so far advanced above anything that we have that even though governments and private organizations, businesses presumably, have been attempting to reverse engineer this stuff for decades, they haven't gotten to first base with it.

DS: Well, I'm afraid they're on first base. They haven't hit the home run yet, I believe, but they're on first base. The fact of the matter is you take a look at what they're doing. Radiance Technologies, for example, who is developing this Prompt Global Strike program, this super fast missile, have hired people right out of the Defense Department that are specialists on UFO technology. That's what they've done. So you know perfectly well that that's what they're doing. They've been negotiating with Lockheed Martin to get put into possession of one of the spacecraft so that they can work on it to promote this rocket technology.

The two congressmen that have given us the greatest resistance on this bill we tried to get passed are right from the Redstone rocket missile testing range in the 2nd district of Alabama and the Wright-Patterson Air Force base in the 10th district of Ohio. These are the two major people who organize the resistance against passing this bill so that we could have greater disclosure of this information because they want to keep it secret and they want to have patents. They want to have patents so that they can make literally tril-



lions of dollars in mastering the anti-gravity and the superluminal propulsion systems. That's what they want. They realize that the major money to finance both of those technologies is in the weapons industry.

What we call it at Jesuit headquarters, we call it sinful structures. We have sinful social structures that are in place right now. Pedro Arrupe, the superior general of the Jesuits when I was in them, has asked all of us, all the Jesuit priests, to engage in daily work to disassemble the sinful structures and unjust structures that abide on our planet. It's not a matter of attacking individuals or attacking even their own personal integrity because the people are part of the institutional structures in that they're accepting mission assignments from our structures, and these are potentially destructive of our entire human family. We all know that we live under the umbrella every day of potential total thermonuclear destruction. And yet we haven't been successful in getting them to disassemble those weapons. We've got to do that.

JM: In fact, if anything, they'll make bigger and stronger weapons if given a chance.

DS: That's right. Not even given a chance, they'll take the chance. That's what the problem is. They're not under constitutional control. They're supposedly the authority that anybody in the government has is delegated to them by the people. And the fact is we have not delegated that kind of authority to them, but they've taken it for themselves. They've kept it secret even from the elected representatives. They keep a secret even from some elected presidents, and secretaries of defense haven't even been briefed on this. That's a problem we were trying to overcome.

JM: When we spoke earlier, we talked about the unacknowledged special access programs that the government has and which government policy is that if somebody, a reporter, should question you about these programs, it's perfectly appropriate to lie about it.

DS: That's right. And to Congress, to lie to Congress, to lie under oath to Congress, to lie to your president, your commander-in-chief, in fact, even within their own juridical structures, that they think that they're authorized to lie to them because they view elected representatives as temporary employees of the government. They view themselves as a permanent institution of the government. The fact is they tend to think of *themselves* as the government, and these are military people and covert intelligence people. They view themselves to be in charge of the government, and it's totally untrue. It may be true in a dictatorship. It may be true even in some communist nation, but it isn't true in a democracy. They haven't quite been adequately trained or conscientized to really understand that it's different in a democracy. We have to exercise our authority as citizens, not only to help our country, but to help our whole human family. We're the 5% of the population of the entire world that can actually have a direct effect upon the policies of this government. And so we have to do so. It's an obligation that we have. It's a spiritual obligation, in my opinion.

JM: Well, at the same time, it does seem to me that an awful lot of information is coming to us about UFOs, about aliens. In fact, a great deal of detailed information through the public sector, through, for example, individuals who claim they've been aboard these craft. Some individuals claim that they themselves were given access to pilot some of



these vehicles and that the vehicles themselves operate not on a technology that we think of as technology, but operate by consciousness itself that when you're piloting such a craft, your thoughts become important.

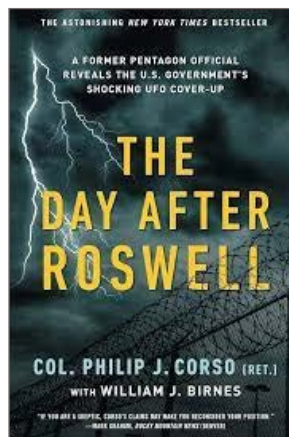
DS: That's right. That is true. In fact, in the Roswell crash in July of 1947, one of the technologies that was removed from that craft, according to Colonel Philip Corso, who was in charge at the Pentagon in July of 1947, he was charged with the recovery and analysis of foreign technology. He was put into possession of the helmet that was worn by the pilot of the crash saucer in Roswell. It was clear that the craft was navigated by telepathy. In fact, I've talked with another witness who believed... He came upon a UFO craft. He was hiking in the mountains of Colorado in his summer vacation from college. He called me and asked me to come and see him, not to reveal his name, because he is a very famous person. He said that he walked right up onto a UFO sitting in the meadow and he went over and he put his hand on it and he could tell that it was alive. The technology of being able to integrate sentient consciousness into a machine is what's going on with AI right now. They're actually using human stem cells to put into the computers to generate human dendrites and synapses from the brain into the computers. If you add another billion years to the time one has had to develop this kind of technology, it's possible that some of these UFO craft actually have sentient capacities in that they interact with the telepathic communications of the pilot.

Now, these are the kind of things that you wouldn't have dared

talk about 10 years ago, even if you did know it. But now we know perfectly well that the secret programs that are inside the Pentagon and inside the Central Intelligence Agency are exploring this very issue: what is this unique relationship between consciousness and this UFO phenomenon? They know that there's something going on there. Hal Puthoff and his people have been directly involved in trying to explore some of that information. That's why the churches, when they really realize that the entire religions of our human family have to do with human consciousness and what our capacities are to discern other dimensions, other vibrational dimensions of reality. And so this is an extraordinarily rich field.

Really, we need to be able to persuade the academy, the universities to begin exoplanet studies to really understand what the UFO life may be like, what their culture may be like, what changes our culture has to go through in order to accommodate a relationship with a culture like that. This is the next step. We've mounted a major campaign to get the legislature and the government structures involved in sharing this information with us. We have to now do the same thing with regard to the academy, with the universities and the churches and the synagogues and temples. We've got to get our whole human family, all of our institutions, moving into a new era here. So that's what the New Paradigm Institute is doing.

JM: Well, you've got a tough job ahead of you. I know as a graduate student in parapsychology back in the 1970s, I did research on an individual who seemed to have telepathic contact with aliens, could make UFOs appear



on demand. There are many examples of that and even today there are people still doing that. I had a professor, a parapsychologist, someone very open to psychic functioning, drop off of my committee back in those years because he said we cannot mix the science of parapsychology, which is struggling for acceptance, with another crazy fringe science like UFO investigations. They must be kept separate because otherwise we'll be laughed at. Of course, we're laughed at already and so it's going to be a very tough road when the different people investigating paranormal phenomena don't even want to talk to each other.

DS: I know it's a challenge. There's no doubt about it. I was one of the people that was involved in the State of the World Forum. At the end I pointed out that our Jesuit office was in direct communication with Gorbachev at that time to get him to try to step back from the Cold War, helping to work on getting him to sign the Concordat, releasing the other provinces from the Soviet Union. We were attempting at that time to draw people into a conversation about what the new paradigm worldview would look like if we weren't engaged in this dialectic confrontation with the Soviet Union. During that time, we convened the State of the World Forum with Gorbachev and we got Secretary of State James Baker to participate in this. We called various people in.

It was there that I got to meet Dr. Zhenzhou Jing. Dr. Zhenzhou Jing was from the Chinese Academy of Social Science. It's a huge university complex in Beijing that is at the disposal of the Politburo in China. She was in charge of the Science and Technology Division. She invited me to come to China to talk with her. The first thing she did was bring me in and started showing the laboratories

where they were working on psychic issues and psychokinesis. She showed me the videotapes of Uri Geller, psychokinesis things. That was back in 1999. That's 25 years ago. China knows what they're doing here.

One of the first things I talked about with Gorbachev when I was alone with him was about the UFO issue. We know that the Soviet Union has been working [on this]. But we can't allow this to be going on as some kind of competition among them. They're trying to build weapon systems or weaponize the capacities of our human family. We've got to back up out of this process. Only by people such as yourself and others who are willing to undertake certain courageous actions, [such as] getting the University of California at Berkeley to allow you to do your PhD studies on psychic phenomenon, that I've been confronting the same issue here. I was able to get the Jesuit Order to support this and to authorize me to deliver the three-hour closed-door session with the Jet Propulsion Laboratory, with the SETI program, on the theological implications of contact with an extraterrestrial civilization. They're the ones that authorize us to reach out to the Washington Interreligious Staff Council and ask all of those 54 religious denominations to set up a task force to try to get ahead of this, to really get to understand all of this.

There are some institutions that are supportive of this. I've had conversations with Johan Ickx, who is the head of the Vatican Archives, to try to get him to allow me to see some of this when I was at Jesuit headquarters. We have to—those of us who are familiar with the authority of institutions in our human family—to get these institutions to move, but we cannot be confined to just what it is they're willing to authorize at any given point in time. We have to have the courage to organize our



citizenry into a collective community that reaches out and does this on our own.

That's why reaching out to have telepathic communications with extraterrestrials, to do the CE5 activities of going out into the fields at night and making yourself open to these kind of contexts, and trying to prepare ourselves so that we're not cellularly terrified when we end up in the presence of one of these UFO beings, who is so different than we are. Our entire cellular system of self-survival recoils at the first encounter. I've talked to dozens of people that no matter how well prepared they thought they were for this, when it happens to them, their entire body freezes up until they can get used to this. So we've got work to do here. And I'm glad that you're still at it. I know I'm going to keep at it. I've got another 20–25 years before I would consider retiring. But I'll never retire from this effort.

JM: Let's talk more about the defense authorization bill and the amendment that is currently in the bill that relates to disclosure. What can we expect from that?

DS: Well, as a university professor, I'm used to figuring out how to grade my students. I would give it about a 65. It's passing, but I'm not going to write a letter of recommendation to grad school for the work that was done by the Congress in this particular case. It sets up a framework. It does, in fact, issue an order from the Congress to the CIA and to all six of our military services, all 18 of the United States intelligence agencies, all 32 of the defense agencies, and to every one of the aerospace technology corporations that is in possession of this technology to turn over the information to the National Archives, and that the people who have adequate



security clearances in the intelligence committees are going to be able to get access to some of that. Except there's no enforcement device. There's no subpoena power. There's no punishment for them refusing to comply with it. But it's an important sign that Congress, even the House of Representatives, where they were resisting this, have agreed to order them to do it.

The problem is, my experience has been, when I was chief counsel that put forth the federal criminal racketeering charges against the off-the-shelf enterprise of Oliver North, we succeeded in getting Congress to pass the Boland Amendment in 1984, prohibiting the Reagan-Bush administration and the CIA and the military from providing any type of military support, direct or indirect, to the Contras who had been declared by the International Court of Justice to be international criminals, to prohibit them from giving them any military aid. So Congress issued the order prohibiting them from doing it, and they went right around them. They insisted upon going ahead and doing it themselves because they consider themselves to be the government. And so they were providing weaponry to the Contras, to the deposed Sandinista dictator, Anastasio Somoza.

And we caught them doing that, working out of the church, out of the Jesuit headquarters. What we did is we presented it to the judicial branch, finally we forced the legislature to hold public hear-





ings on it. But the bottom line is no one was ever punished for that. No one. Out of all of the drug smuggling, all the political assassinations, all of the weapons violations, nobody was prosecuted for that. The bottom line is we know that without enforcement mechanisms, the national security state people have taken it unto themselves to refuse to obey the law. They view themselves as being above the law, and they won't respond to this. But we know that they're going to have to give some information over to the archives, and some of it is going to be made public.

Our New Paradigm Institute is going to be gathering this information, because we have our offices right there on Capitol Hill. We're going to be able to go over and get the information out of the archives, and we're going to be able to put it into a form that people can understand and explain what the full implications are of this. We're going to be doing that. So this statute does provide some assistance in this whole endeavor. We don't want people jumping out of the first story window of their house, and then having to dust themselves off and pick themselves up in despair over the inadequacies of the bill. What I've said is the glass is partially full and partially empty. I won't say half full. I wouldn't give it a full. But it may be half full and half empty. Our job is to focus on the part that's still empty and help fill that in. If they don't respond, then we do it ourselves as citizens. After all, this is still a self-gov-

erning country. We have the capacity to do it if we can get people to pay attention.

That's one of the reasons why we have to have a New Paradigm Institute to be able to get the information to people in bite-sized, digestible forms so that people, in between the men, in between football games and basketball games, in the women too now, will pay attention to this issue. And we're winning that. There's more and more shows now on the internet about the UFO issue. There's a weekly series of programs talking about all of this. One of my jobs in the New Paradigm Institute is to try to curtail some of the more bizarre, crazy, conscious lying that goes on, number one. Also, we have to try to get Ancient Aliens, for example, to adopt a more rigorous standard of proof than some ancient alien theorists believe. That's not the right standard, because some of them believe that President Clinton was an ET walk-in. Some of them believe that Biden is having secret face-to-face meetings with extraterrestrials. We have to get rid of that. We have to put the lie to that type of information and get it taken out of the discourse. I'm not in favor of any censorship, but what I'm saying is that when we construct affirmative structures such as this on your show, the key is to use discretion in who you're interviewing and who you're putting on to tell this to the world and act as a voluntary filter of this information.

That's one of the things that we want the New Paradigm Institute to be viewed as a source of solid, credible information about an otherwise non-credible subject. It's an incredible subject, the issue of UFOs and extraterrestrial civilization. But it's growing in its credibility, and we will invoke the assistance of Congress to give it more credibility. We'll invoke the testimony of whistleblowers from inside to give it more credibility. We'll invoke *The*



New York Times to give it more credibility. We'll invoke *60 Minutes* on CBS to give it more credibility. We'll give it to the Jeffrey Mishlove webcast to give it more credibility. That's what we're doing at the New Paradigm Institute.

JM: I think one of the important factors is that this is a nonpartisan issue. You've got a lot of support from both sides of Congress to push for this and overwhelming public interest in having disclosure, as far as I know.

DS: That's right. There's virtually no legitimate opposition to this except from the forces that are trying to keep it secret to make a very dangerous weapon system out of it. Otherwise, there's no reason in the world not to discuss this. It's not true that the churches are pushing back against it, which everybody [says], "Oh, well, the churches are going to not let you talk about it because it's going to destroy their religion." That's not true at all. I was the legal counsel in the headquarters of the largest single denomination, the largest order in that denomination in the world. They're supportive of doing this. I need to do more work with them to be a little more forthcoming. They've still got information in the archives that Johan hasn't let me see yet. I'm still working at that, but we've got a Father Jose Gabriel Funes, for example, who was the previous director of the Pontifical Observatory. He's now teaching a class down in Argentina on the theology of extraterrestrial contact. That's with the full sanction in support of the Catholic Jesuit order.

So there's a process going on here. I'm hoping to accelerate it. We all are helping to accelerate it. We're going to be doing some of that ourselves at the New Paradigm Institute. We're going to be trying to construct a curriculum for an undergraduate



degree, a bachelor's degree in exo studies, a master's degree, and a PhD program. We're going to be doing that at the New Paradigm Institute and setting it up. We've been offered a full facility one hour north of San Francisco up on Clear Lake. There's a 70,000 square foot old art deco hotel that we can use as a base for providing bricks and mortar instruction. We also have an online university that has an accredited degree granting authority.

We're going to be doing these things to help raise the conscience of people, help train people in an academic field that is pertinent to them, whether it's economics or geopolitical strategies or theology or philosophy. This is an extraordinarily exciting period. We're actually privileged to get to live at this particular point in time. This is a pivot point of history for our entire human family. We're going to be stepping out into the stars now and to realize that we're part of a large galactic civilization. Even though we can't continue to convince ourselves that we're at the apex of the pyramid of all sentient life in the universe, we got over the fact that we weren't the physical center of the universe with Copernicus and Galileo. Now we need to get over this, but we can't just despair and think that because we're not the apex of all sentient life, that we don't have value.

In the matrix of conscious life in the universe, we need to understand what that value is. What is it about our human family that we can contribute?



I don't think it's necessarily the capitalist economic system. I don't think it's the military state. Hopefully, there are some higher achievements that we've accomplished that we can help share. It's extremely exciting.

JM: Earlier you used the phrase—well, I introduced it when I said I didn't think they've gotten to first base in terms of back engineering a UFO—you said you thought they haven't hit a home run, but they probably are on first base. I wonder if you could elaborate on that.

DS: They've had access to this for some time, since at least back in 1947, and they've been devoting a lot of time and attention and lots of money to these experiments. For example, I've talked with Edgar Mitchell when he was still alive, and he said that he talked to one of his best friends who was actually in a laboratory where they were trying to figure out anti-gravity. They're working on the anti-gravity stuff, and they've actually been able to develop some kind of primitive technology that alters the weight of objects. At that time, they hadn't gotten to the point where it would levitate, but the fact is that they could place an item on a scale, and they could subject it to a technology that would reduce by one half the weight of that object.

He's also been at a place—and this is a big one—that they actually were in one room, and they put a Coke bottle, I don't know why they picked the Coke bottle, for the example, other than the fact that it's kind of archetypal, but they had a Coke bottle, and they put it on the table, and had him put a little tag on

it, writing his signature on it. They had him go into this other room, and he waited there, and he heard this kind of weird noise, and this light started to appear on the table, and the Coke bottle manifested in the other room, with his signature and stuff on the bottle. So they're experimenting with this kind of teleportation thing that may have something to do with the way that the UFO vehicles move from one star system to another one, without having to just travel super fast. We know they've been doing this.

We know that in the mid-1950s, *Popular Mechanics* and *Scientific American* were filled with cutting edge experiments that were going on in the area of anti-gravity and stuff. Then all of a sudden, it disappeared. All of a sudden, they stopped doing any articles about it at all. We know that that stuff went underground, and that the United States military moved in to take control of that. And we know now that they have this missile that they have that's in this Prompt Global Strike Program that they've got, that apparently can travel at mach-25. That's not normal technology. That's not just putting a little more fuel in it, or burning fuel, burning petroleum at a little more efficient rate, or any other thing. They've obviously begun to cut into this technology.

There are some people who believe that they've made even more advances. They believe that they're on at least second base here. Dr. Steven Greer is one of those people who is insisting that he has talked with people who have given him what he believes to be convincing information, that they do have some type of operational craft that they can pilot, and that they've been experimenting with these out in New Mexico. Steven

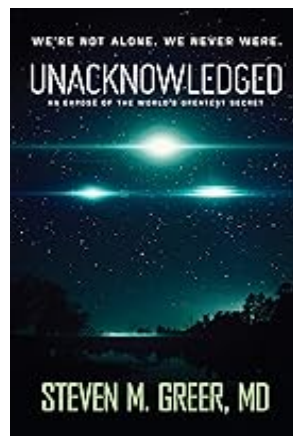


and I have had this long—and I was general counsel for his disclosure project for 20 years—we've had calm and centered discussions about this, always, and are still good friends about it. But I've now started to represent Luis Elizondo and some of the people from inside these programs. So we're getting more and more information about this.

But I've refused to take a security clearance. I absolutely refuse because if I were able to do that, I'd then be prohibited from talking to people about what I know. And the fact is, if I haven't proven it yet, I will prove it, but I'm capable of getting at virtually any information that's around, if you have a sound and reliable place for them to bring the information to. That's what we have with the New Paradigm Institute. We're going to have people involved with it that are trusted, are capable, are responsible, and we're going to be pushing the envelope to get more and more of this information made available.

I do think you're right, that they've begun to develop some of this technology, but it's still, I think, in a fairly crude state of development. We have to get a treaty put in place. We have to get a treaty where the United States will take the lead and say, look, we're willing to put all of our technology on the table and stop trying to develop any other weapon system, but everybody else has to agree to do this too. But the nation-states that are in the lead on these things are the ones that have to initiate this. Because otherwise everybody's saying, oh yeah, you're only advocating that because we've got one that's better than you've got.

I think that the time is now. We've got to get President Biden to agree and get Jake Sullivan and the folks to put this on their agenda to take the step ahead. I've talked with other candidates about this, that they really need to start getting this on



the agenda. They're still afraid that there's still a big taboo about even talking about UFOs because of the success of their secret program they've had going inside the CIA to totally destroy people, destroy their careers, destroy their family lives if they try to reveal any of this information. We've proven that.

Richard Dolan, who's a PhD candidate at the University of Pennsylvania in history, has written two volumes that's called *UFOs and the National Security State*. He's got internal documents showing that the CIA and the Defense Department had a criminal covert operation going on, destroying people, destroying their lives and their careers if they tried to reveal any of this information. I even went so far as regular civilians who had seen a UFO or had direct contact to prohibit them from talking about it.

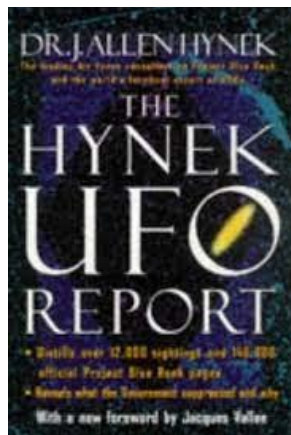
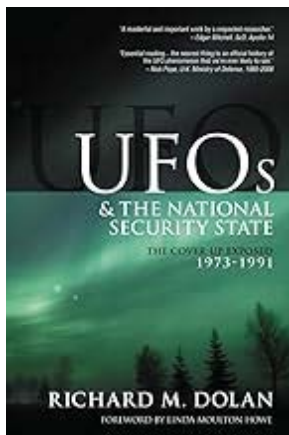
The problem is that there's still an overcast on this issue of ridicule and fear, actually, of being able to talk about this. We have to try to get over that. That's part of the responsibility of the New Paradigm Institute to start making it a part of our regular discourse, regular courses of instruction. What are the economic implications of this? What are the scientific implications? What are the theological implications? We've got to get it down into an everyday kind of conversation before we can make the full progress we need.



JM: How can our viewers be of assistance to you?

DS: The most important thing they can do is just go onto our website—it doesn't cost anything, it's totally free—come onto our website, newparadigm-institute.org. You can find all the email addresses for your congresspeople and your senators. They should still be doing this between now and December 21st when the vote comes on this to keep telling their senators and congresspeople that they want full disclosure. They want full responsible disclosure. That's the first thing that they can do.

The next thing they can do, of course, is dig further into the website and find the information. What is it that makes it credible now? Why is it that the United States Senate made official findings that they knew that our government was in possession of information about possessing a craft like this? Why did the House Intelligence and National Security Subcommittee of the Oversight Committee hold public hearings telling the world that we had this craft? We need to share this information. They can come onto the website, newparadigm-institute.org, and get lots of this information. We have documentary films. We have scientific studies there.



Our job is to make this information entertaining, interesting, engaging, not some pedantic kind of lecturing of people. We're going to try to get major motion pictures made that are not fictional, that don't go off the deep end like Project Blue Book did on television where they had Dr. Hynek seeing UFOs and finding bodies and cellars and all that stuff, none of that's true. Stick with the facts. But they're still exciting, dramatic, and entertaining. That's our job at the New Paradigm Institute.

It's also professionally responsible in each of the fields of economic studies and academic importance to bring these studies into the academy. That's one of our major missions is to bring them into the academy to get the new generation trained on this so they have an entirely different consciousness about this.

JM: I am under the impression that this policy you described of discrediting the witnesses is no longer in effect. It's just a vague impression I have based on recent revelations. Do you know any more about that?

DS: Well, it's interesting. It's clear that at least some people inside the national security state infrastructure haven't gotten the office memo on this yet that they're not supposed to be doing this. For example, people don't realize this, but David Grusch's testimony on July 26th of this year [2023] to the House Oversight Committee was completely authorized by the Defense Department's pre-publication authorization process. Lou Elizondo and Chris Mellon, when they brought the videos to The New York Times, all of that was cleared. There's activity going on inside the national security state structures of authorizing some of this information to come forward.



But still, there were other people inside the Defense Department establishment, the intelligence establishment, that were retaliating against them, as David has testified. He and his wife received threats from them. Lou Elizondo, they were threatening to take away his security clearance. The same thing with Christopher Mellon, even though they've been officially authorized to say it. So the memo hasn't been gotten by everybody inside the national security state. We think that the more that we are public about all of this, the deeper the memo is going to go into those circles.

The real problem is with the private aerospace industry. They have private security companies. Have people watch *Michael Clayton*, the movie the Participant Productions did that shows the lengths to which private security companies will go. When we did the Karen Silkwood case, for example, the Kerr-McGee Nuclear Corporation had a private security company working for them that actually ran Karen Silkwood off the road and killed her because she was trying to bring to *The New York Times*—David Burnham was waiting for her from *The New York Times*—and killed her to silence her. There are people that believe that their resort to violence is okay still to silence the people. We have to overcome that. We have to not be afraid.

But I'm saying that there have been steps taken to try to silence Lou Elizondo, to try to intimidate Chris Mellon, to threaten Dave Grusch. But they're holding fast. They're not being intimidated by that. They're continuing to go forward. They're taking all the steps to make sure the things they say publicly have been authorized. The whistleblowers, for example, we have about 40 of them lined up inside the Senate Intelligence Committee. They don't trust the AARO office, the All-Domain Anomalies Resolution Office. They view AARO as a

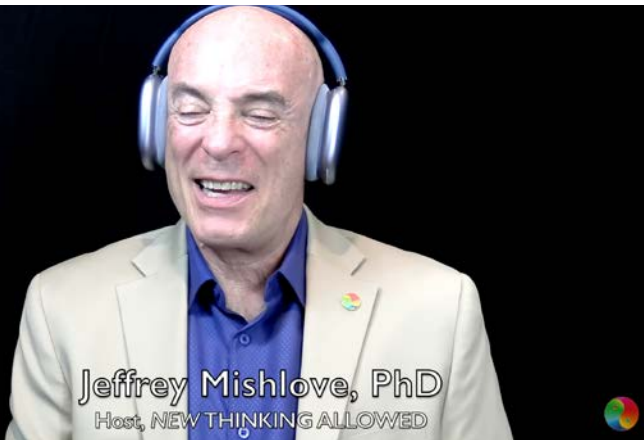


replay of Project Blue Book, that they're just trying to capture whatever information the whistleblowers have and kill it and keep it secret. They don't trust them. We have to improve the performance of the AARO office.

But the fact of the matter is until we get the people to stop threatening our witnesses, they're going to be afraid to come public. So we're offering legal representation. The New Paradigm Institute actually provides legal defense to some of the whistleblowers like Lou Elizondo and others. We will provide that service as well. We will do our very best to explain to people that are still threatening others that it's not to their advantage to do that. Let's put it that way.

JM: Daniel Sheehan, you have a long track record of standing up against organizations that are some of the most outrageously evil in the world. It's not a term I would use lightly. So I think if anybody has a track record, a portfolio of the sort of experience required to take on a task like this, that has been secret for so many decades and is now slowly coming into public awareness, you're the guy. I look forward to future conversations with you. You're welcome to come back to *New Thinking Allowed* over and over again. I gather that you're a vortex of information and I'm happy to be able to work with you to make as much of this information public as possible.



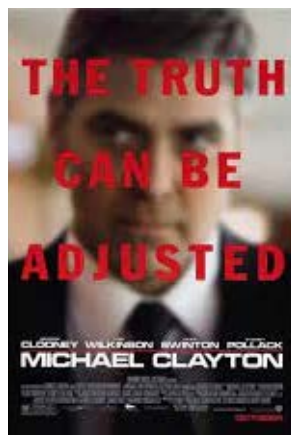
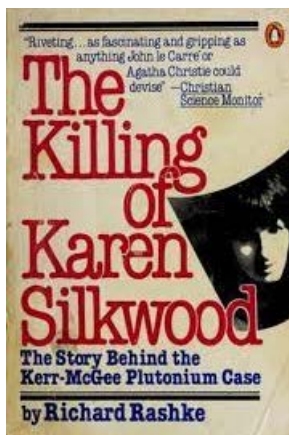


DS: Terrific, Jeffrey. I definitely appreciate that. We will have a number of these conversations.

JM: Great. Thank you so much for being with me today, Daniel. It's been an eye-opening experience and a joy and pleasure to be with you.

DS: Terrific. It's mutual. Thank you, Jeffrey. Thank you so much.

JM: You're welcome. And for those of you listening or watching, thank you because you are the reason that we are here.



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Exo Planets, Disclosure & the Existence of ET Intelligence in Our Universe

Daniel Sheehan

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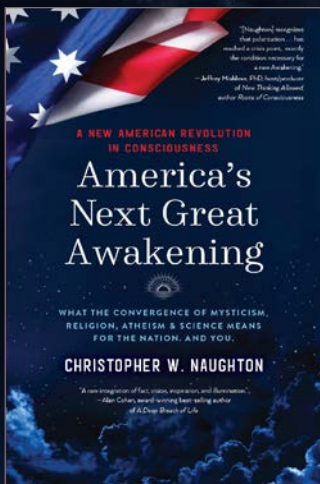
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Elly Flippen

Elly Flippen, having lived at Ingo's home at 357 Bowery with Ingo several times during her life, and in addition to being his research assistant, was Ingo's former sous chef, bodega shopping bag carrier, manila folder label-er, fax machine fixer, phone screener, door buzzer answer-er, dishwasher, but mostly just his niece. She holds the title of Publisher with Swann-Ryder Productions, LLC, and maintains and runs Ingo's website ingoswann.com and X account [@estateingoswann](https://twitter.com/estateingoswann).

The University of West Georgia Ingram Library invites applications for the 2024 Ingo Swann Research Fellowship.

The Ingo Swann Research Fellowship was established in honor of artist, author, practitioner and teacher of remote viewing, Ingo Swann, to advance scholarship in the field of parapsychology and to encourage use of the human consciousness collections in the University of West Georgia, Ingram Library's Special Collections in unique and creative ways.

Those who are engaged in graduate-level, postdoctoral, or independent research are invited to apply. Members of the general public are not

eligible, nor are students enrolled in undergraduate degree programs. Applications from women, people from traditionally underrepresented groups, and persons with disabilities are particularly encouraged. Up to \$3,500 of support will be awarded to help cover travel, living, and research expenses.

The deadline for applications and letters of support is May 1, 2024. Notice of awards will be made June 17, 2024. Fellows will work with Blynné Olivieri Parker to determine a mutually agreeable time for their research visit during the period of August to December 2024. Please note that the University of West Georgia campus may be closed parts of the year for holidays.

As a requirement of the Fellowship, the Fellow will give an on-campus presentation on the subject of their research.

More information on Ingram Library and its holdings can be found online at: www.westga.edu/library

Fellowship information is also available online: www.westga.edu/library/special-collections/swann.php

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Original video interview on www.newthinkingallowed.org

Published to YouTube on Aug 29, 2023

THE LIFE AND LEGACY OF INGO SWANN

JM: Hello and welcome. I'm Jeffrey Mishlove. Today we'll be exploring the life and legacy of the great psychic and remote viewer Ingo Swann [1933–2013]. My guest is Elly Flippen, who is Ingo Swann's niece. She has been his housemate and is currently one of the people responsible for administering the Ingo Swann estate. Elly is on the East Coast, and now I'll switch over to the internet video. Welcome, Elly. It's a pleasure to be with you.

EF: It is so wonderful to be here with you too, Jeff. Thank you.

JM: You are in a very unique position with regard to your uncle Ingo Swann. So many people have images of him as an author, as an artist, as someone who worked with the military, as the godfather of remote viewing, but you knew him as your uncle and as a housemate. So you have a real inside view as to what he was like as a human being.

EF: Yes, certainly. He was a Virgo and he was born during the Year of the Rooster, if you follow Chinese astrology, and I would say he lived up to both of those monikers, if you will, without a doubt.

JM: Now, a Virgo would be a very fastidious person, as I recall.

EF: Yes. Everything had a purpose and everything in its place. I would say he probably learned some of that from his paternal grandmother. She was a Finnish Swede. She was an immigrant and so nothing was to be wasted. Nothing went to the scrap pile, so something was always recycled in one way or another. I would say that part of his Virgo nature certainly stuck with him. He found a purpose for everything that came into 357 Bowery and he used it in one way or the other. In terms of making sure everything was precise, even in his art he used a number of, I would say mathematical devices, things that you could draw in geometry to help him in his art. So yes, he was extremely precise in everything that he did.

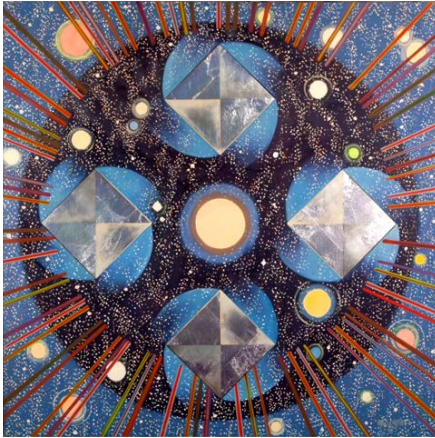
JM: Let's talk about your childhood. When did you first become aware of Ingo as a person in your life?



Ingo Swann (1933–2013)

EF: Probably when he left his Trans Am with the big Firebird painted on the engine. He left it parked with us at our home in Cupertino. So he was always to us [a] larger than life figure. He always kind of like flew in this very fast, what we considered [a] kind of outrageous car. And that was his personality as well. You knew when he was around because his personality was huge, just like his whole persona, his aura, everything was huge





Ingo Swann:
Four Cubes
(1970s)



about him. There was no missing when he was in our house. You could tell when he was in our house.

JM: I was thinking that you and Ingo were both New Yorkers, but you're talking about California at the time. How old were you then?

EF: When he was working at SRI [Stanford Research Institute], I was in middle school. I guess it would have been much earlier than that. When he started at SRI, it was 1972, 1973. I was very small then. When he was getting into that place with SRI where he was training the other remote viewers, I was in middle school. Sometimes he would bring his students over to have dinner with us. Well, okay, we would eat, they would drink a lot of wine. Because I was in middle school, we didn't know what he was doing. He never talked about what he was doing, the clandestine sort of top secret work he never shared with us. We simply knew that they were psychics of some sort. So I was always super afraid that they were going to read my mind in some capacity. I kind of laugh [now] because I'm like, what is so super secret as a middle school person that these people would be even interested in knowing what I was thinking about? But it did always worry us. I know my sister and I were worried as to what he was doing. But they were too busy drinking copious amounts of wine to really pay attention to us. More often than not, a lot of our sil-

verware got hauled out and they would try to bend the silverware too at these parties.

JM: Yeah, I remember those years back in the 1970s. I was a college student in California myself at the time. Of course, Uri Geller was all the rage. Ingo wasn't as well known then as he is now. Uri was the famous psychic, and people were bending spoons and having spoon bending parties everywhere. Also, for the benefit of our viewers, we should say that SRI at that time was known as Stanford Research Institute, a big military industrial think tank where Russell Targ and Hal Puthoff had established a parapsychology laboratory in California. So Ingo was frequently making trips to California, but I gather he was really essentially a New Yorker.

EF: Oh yeah. He would say that New York was always his home. In fact, when he was about three years old, he actually told his parents that he wanted... He didn't like his name. So he was named Ingo Douglas Swann, and his father's name was just Ingo Swann. So to tell the difference between the two, the family took to calling him by his middle name, Douglas, and then they would abbreviate it to Dougie. He just hated that so much. He didn't feel like it was his name. So at three, he actually told his parents he wanted the name that he had *before*, and he wanted to live where he had lived *before*. This was sort of a problem because they





didn't really know what this was. I mean, this is Telluride. This is the mid-1930s. So of course, they called their local Presbyterian priest. Basically, Ingo told this priest what for, used some words that he knew his father had used when he got really angry, and at that point, he said he got hauled off to the coal shed with his dad's razor belt in hand to fix the problem.

So he knew from a very young age that he was supposed to be in New York. He did do some work on past lives and through that work, kind of ascertained that he was Rudolph Valentino in a previous life. He said, when he had done that, he had met already several people who claimed to be Rudolph Valentino in a previous life, and he would go on to meet even more. But yeah, he always felt like New York was supposed to be home. After he got out of the Army, he immediately took a train. He was in Boston at the time, at a station in Boston, and took a train from Boston through the night, arrived in Manhattan and just said, "Here I am. I'm back where I'm supposed to be."

JM: I gather that you also eventually moved in with him into his apartment on Bowery.

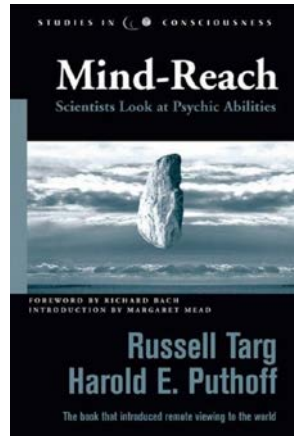
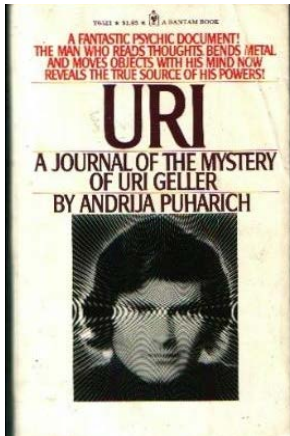
EF: Yes. When he first came to

New York, he lived in a studio in the West Village. Then, right at the time where he was going out to work with Puthoff and Targ, he moved into the East Village at 357 Bowery. He had the top and bottom floors, [with] a lot of artists in the floors in between. I had just graduated from Vassar College. I was sort of looking about what to do next. I really had centered in on Manhattan as where I wanted to be. But of course, Manhattan was super expensive and I really couldn't figure out where I was going to be in New York on the salary that I had, [it] seemed impossible. So Uncle Ingo said, "Hey, come and live with me. Come and stay with me." Which, you know, at that point was still daunting to me. I knew him from when he came to visit us in California. He came to all of our graduations, our middle school graduations and our high school graduations and our college graduations. But he was still a mystery to me. But, I took it on faith and he was very welcoming. He's a very congenial person, not just me, but for a number of people, even if they were down on their luck, friends, what have you, there are a number of people who he opened his home to who stayed with him. He just really welcomed that kind of camaraderie in his home.



So here I was with this man, late 50s, and here's me, just graduated from college. How are we going to make this work? And it was marvelous. I write about this in my book, *Stardust Highways: Ingo Swann's Art of Entertaining*, about how he had a double coil hot plate and a toaster oven and he made the most exquisite meals. Every day we would go to the grocery store, he would just gather various ingredients, we would walk back and then





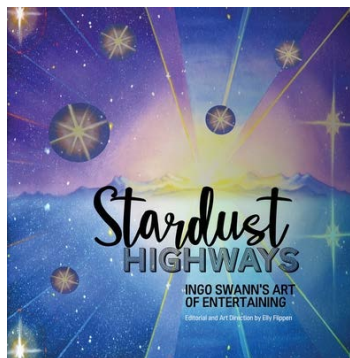
he'd whip up these extraordinary meals for us. That was when I was working during the day, [and] he would cook these things at night. Then on the weekends, he would paint or he would write, and I would help him in one of those regards, either just by sleeping while he was painting, not to disrupt him, or by helping him with his research or organizing or reading. Oftentimes he would print out on his dot matrix printer. I don't know if you remember those, they're like, "du du du du, du du du du," and as it would come out, he would ask me to review whatever he had written. It's sort of just a great entrée into the world of Ingo Swann. All sorts of people came to visit. He was very, very gregarious. He was very alive at that point, he loved to entertain, loved to host. All sorts of people came by: writers, researchers, military people, forecasters, artists, actors, directors, shamans, people from IONS,¹ people from the ASPR,² just a whole spectrum of individuals came in to visit him.

JM: So you really became part of his whole world.

EF: Yes, absolutely. At some point it was, I became sort of that person

1 Institute of Noetic Science

2 American Society for Psychical Research



JM: He was able to live the lifestyle that suited him at the time, which is probably very different from his upbringing in Telluride, Colorado.

EF: Oh, sure. His parents were neighbors. His paternal grandmother, [was] the Swedish very

who, well, you'll have to answer the phone, you'll have to answer the door and discern if they get in or not. Oftentimes, because he didn't tell anybody he had a niece, people didn't know what to make of me. Who was this person? I would always call him Uncle Ingo and because I did, anybody who came loved it and got to calling him Uncle Ingo, too. So it was fun to hear them do that, too.

JM: I gather from the documentary that you very graciously allowed us to air on this channel, the award winning documentary, that there were famous people who occasionally would visit him.

EF: All the time. Even before he was the father of remote viewing, he was quite the entertainer. So even in the 60s, he would have what he called bottle parties, what [was] really bring your own thing. He was known to serve this punch, which is really three alcohols, very intense alcohols. He loved to get people really drunk and have a great time. Of course, the East Village at that time was very bohemian, a lot of artists, writers, actors, always circling through his apartment at that time. He was very used to having a lot of different people come. He even said that he had a hard time because Tennessee Williams and Truman Capote both hit on him, so he had to kind of fend that off as well.



upstanding woman in the community, while his maternal grandmother was [number] 11 of 13 kids, and [she was] kind of dropped off somewhere in the way where they were going from one failed farm to the next. She kind of fell off the wagon, so to speak, somewhere in Kansas, and had to make her way. A very bootstrapping woman, if you will. Very, very entrepreneurial, we would probably call it today, just kind of having to make her own way in the world. Her grandmother was a Cherokee Indian, and so she had kind of that frontier mixed with Native American kind of mythology to her being, and sort of accepted those otherworldly things happening.

So because both of his grandmothers—they were neighbors—they both ran boarding houses, but his maternal grandmother, Anna, was much more accepting of otherworldly happenings, so Ingo could discuss with her [the] things that he found. He could see lights around people. He could see lights around objects. He was known to have very vivid dreams where he saw things happening. He had impressions of future events. He was very aware, at a very young age, that there were other phenomena that he couldn't talk to other people [about], but he could talk to Anna about.

But also because he was the first grandchild of these two young individuals who were kind of... His paternal grandmother, Maria, and his maternal grandmother, Anna, didn't really get along. And so, their children too were sort of star-crossed lov-

ers in that regard, sort of off limits. But they found a way to get together and they actually took off and drove to New Mexico and eloped. When they came back, neither mother was anywhere near excited about what happened. But when Ingo was born, all of that was forgiven. There's this beautiful young child who's just so full of life and energy and all these experiences, and just adored by all his family members. So he actually had a lot of love from his family at a very young age.

JM: You've referred to spontaneous psychic events that were occurring in his life since childhood. I imagine during the years that you lived with him that spontaneous psychic things also occurred.

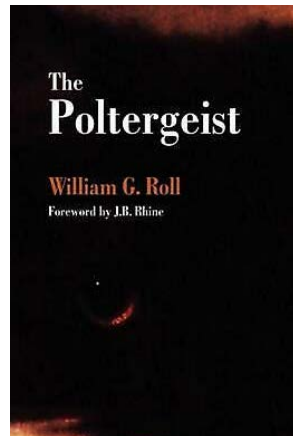
EF: His building was very interesting. It was built in the Lower East Side at the time when [there were] a lot of immigrants, German and Ukrainian

immigrants, so sort of tenement housing, but it, itself was for an insurance company. Then it was some sort of factory, before it ultimately became full of tenants themselves. Along with that, there were always happenings inside 357, not always good things happening inside 357. That's actually how he met the psychic Paula Roberts. On the third floor lived Charlie House and Charlie House was an astrologer like Ingo. Unfortunately, he suffered a heart attack and passed away; [he] lived on the third floor. It was Ingo who found him and he was devastated by that, because they were very close, but also



Ingo's Studio at 357 Bowery, NYC





finding somebody deceased. After that, a French artist moved in and she started to paint these ghastly paintings with these dark themes and dark skeleton like figures. Then she got cancer and she moved out. Then a young couple moved in and they had atrocious fights. Ingo felt like maybe there were some bad things going on in the third floor.

Paula Roberts was on *Unsolved Mysteries* and was known as a ghost hunter, so he brought her in to investigate what was happening on the third floor. The result of that was like [with] everybody, after she was done, he opened lots of bottles of wine. They both got exceedingly drunk. Somehow salt was found. Salt ended up all over the third floor. I don't really even know if it made a dent to whatever was there. It just got sprayed everywhere. But Paula stayed in our lives and Paula was a wonderful addition to us at 357 Bowery.

JM: I guess the idea there was that psychic happenings are not out of the ordinary. It was part of the day-to-day life of the place.

EF: Oh, absolutely. And just because of the types of individuals who also came to see Ingo, as well. Ingo informally served as a mentor to a number of people who were either psychic detectives or ghost hunters or paranormal investigators. So even though that was never really talked about, he served as this mentor. They were often at 357 too.

JM: Let's also talk a bit about your work with the Ingo Swann Estate. I know you've been very active. There have been publications. The archives have been donated to the University of West Georgia. I believe the estate has also established some fellowships there.

EF: Yes. Ingo left a set of instructions in his will, and mostly they were just about what should happen to his body after he passes away, and that was that he wanted to be cremated. He wanted his ashes secretly and quietly, so as though not to be arrested, spread over in the Grand Canyon. That was the extent of it. My mom ultimately found a company that you give them their ashes, they take it up in an airplane and then they disperse them at a safe level above the Grand Canyon. But that was sort of the extent. He did want his art to go to a new-agey type institution. He also hoped that somebody would be interested in his archives.

Really, my main concern, and the thing that he always talked to me about, was his *Cosmic Art Files*. That was a book that he edited in the 1970s, where there were a number of the authors interviewed, over 100 different cosmic artists, and collected [works] from these various artists, different files and works and what have you. For me, that was the most important thing to find a home for. That was actually in reaching out to the University of Virginia, because I knew of their programs with





reincarnation. I reached out to them, and although they were not interested, they made two recommendations: for his art, that was the American Visionary Art Museum; and for his archives, they thought that the University of West Georgia would be interested in them.

At that time, the University of West Georgia had a small humanistic program, parapsychology being a part of that, and hosting the archives of William Roll, who was a poltergeist investigator. I knew that Ingo had done some work with Dr. Roll, so I felt like this might be a good place. It was really just talking about the *Cosmic Art Files*, and they said, "Hey, do you have these other things, correspondence and research? We would love to have that too." So we split up the art, [and certain pieces] went to the American Visionary Art Museum... Well, I would say, maybe his masterpieces. His partner in the building, his nephew, bought everything else, his artwork and his furnishings and what have you. He's an owner of the High Line Hotel in New York, and so today you can go to the High Line Hotel and you can sit on Ingo's sofas and you can put your coffee on Ingo's side tables and you can sit under Ingo's other art, which I think is fabulous. And then the University of West Georgia was really welcoming to all of Ingo's archives and they're valued and treasured there.

Along with that, my mom wanted to make sure that the archives in general... Research was so

important to Ingo. He says in *Remote Viewing: The Real Story*, that remote viewing was not something he created, it was the work of hundreds of individuals, a lot of researchers and history before him. My mom wanted to recognize that, that research is very important, that this is a valid experience, but wanted people to come down and use [the] archives and do research. So [she] started the Ingo Swan Fellowship, which is every other year, for somebody who's doing specific research, to come and use the archives, specifically the Parapsychology Archives or the Humanistic Archives in [a] unique and creative way. Once Ingo's archives were anchored there, the University of West Georgia was able to approach more and more individuals on the whole spectrum. So I think what you find down there is a richer, a broader collection, not just Ingo's archives, but very interesting work as well.

JM: I think it's been a real stimulus to the university as a whole. I know it has attracted a number of people who spent a lot of time there. I'm sure over the years there will be doctoral dissertations based on the material in the archives. One of the things



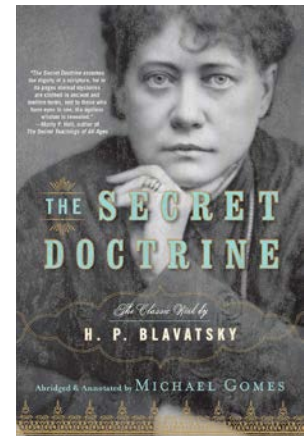
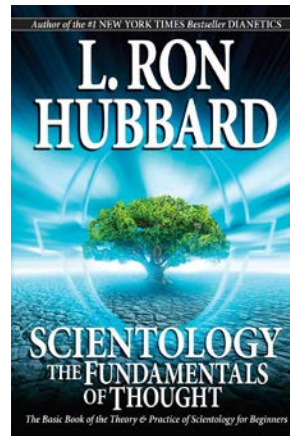
The High Line Hotel



about Ingo's life that isn't talked about much, and I don't know if you know much about it yourself, Elly, but it's been, I think, common knowledge, that he had gone through Scientology and actually achieved a rather high level in the Scientology organization and that may somehow be related to his success as a remote viewer. Is there anything you can say about that?

EF: I know that for him, when L. Ron Hubbard was in charge of Scientology, it was one of many things that he turned to. You have to understand that starting in the early 1960s, he was starting to read [H.P.] Blavatsky and Alice Bailey, but he was also [into] *The Fourth Way*, and anything that dealt with occult or arcane or hidden knowledge was very attractive to him. In some respects, Scientology is not dissimilar from that. It was something that was pushing the boundaries of human consciousness, sort of hidden knowledge, so sort of that experiential information. Ingo just loved to absorb all kinds of information, so it was very attractive to him to kind of figure out, okay, I've learned everything I can learn. I've learned alchemy, and I've learned astrology, and I've learned all the occult mysteries. And you see this ancient Sanskrit text that he was investigating, just like he was investigating ancient Chinese and ancient Tibetan mysteries and mythologies. He's very attracted to this.

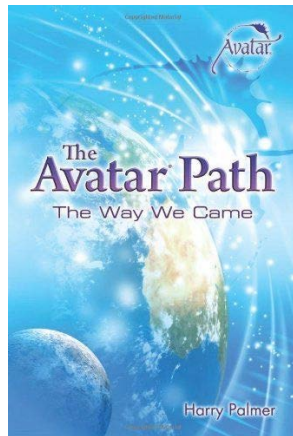
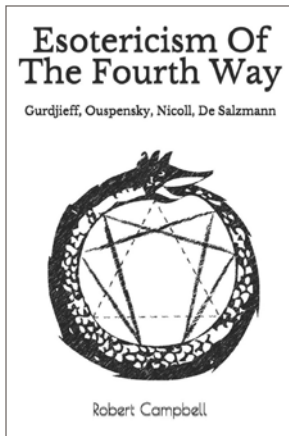
Certainly, he rose through the ranks. You can see the correspondences between him and L. Ron Hubbard. Clearly, I think he was on L. Ron Hubbard's speed dial, basically, the closeness, sharing Christmas cards, talking. He's very appreciative of



what he's learning inside Scientology. I think that it did give him some guidance and structure [as] to how to conceptualize the protocols of remote viewing. But the whole idea of this kind of remote viewing itself stretches back to time immortal, where people have often experienced some sort of... Clearly, you go back to the earliest texts of the Babylonians and the Assyrians, and people are being guided by what the stars say, or what the oracles say, or what have you. Everybody's sort of interested in knowing something that can't be attained by other ways. That just kind of filters through history to where you get to the whole spiritualist movement: clairvoyance and table rapping, what have you, and people starting to do work on thought transference.

Of course, in Ingo's readings on all of this, he's picking up [all] that as well. He's very attuned to what's going on in the spiritualist and the early parapsychology movements, which is founded because people are trying to figure out what's going on with the spiritualists. Is it fraudulent? Is it some sort of fakery? Is there something behind it? Even into the early 1800s, mid-1900s, a lot of work is being done investigat[ing] this phenomenon, like clairvoyance and thought transference. Of course, he's read about those as well. The aspect of being able to see something in a time or place distant from yourself has a long history. So for your question, Scientology maybe helped give him a way to ascertain





pose of encountering it. I guess it was also rather hazardous at the time. People read that book, I've read it and discussed it with other people. On the one hand, the account seems hard to believe, and on the other hand, Ingo himself seems like a totally sincere person and hard to disbelieve. So I wonder if he ever discussed any of that with you.

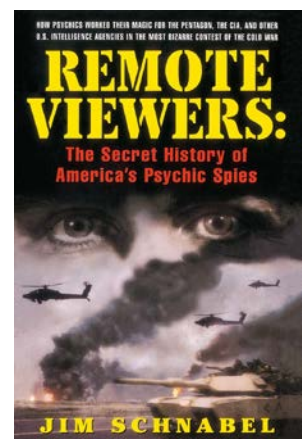
that in a packaged format so he could figure out, what are the steps that one could go through and still remain conscious and in your body, and how can I elicit this information that way?

JM: Would you say that he left Scientology at some point?

EF: I don't know if he ever really left Scientology as a methodology. I would say he certainly left the Church of Scientology, that is true. I think his connection was through L. Ron Hubbard. When that became very tenuous, he starts going into the Avatar movement. He always had an E-meter at 357. There are things in the archives where he was doing remote viewing of the moon, and other things, and picking up hitchhikers. He's using an E-meter to kind of address these other entities. So those modalities, I think, stayed with him through his life. Was he a resident inside the church? No. But was he using some of the techniques? Yeah.

JM: One of the great mysteries about Ingo that I wonder if you can shed any light on at all is his book, *Penetration*, in which he talks about working with some sort of a secret organization, being flown with some very strange people to a location somewhere in the far north of, I don't know, Alaska or Canada somewhere, and encountering a UFO, that they apparently brought him there for the pur-

EF: Yes. Actually, it's the question I get the most because of the nature [of it]. Probably in the mid-1990s, he did tell me the story about the UFO. He never told me the story about the moon, but he certainly told me about the UFO. The story he told me, or how he related it to me, is exactly how he wrote it in the book. I know that he did a number of subsequent sessions on the moon and other planets. He did those with somebody he trained by the name of Bob Durant. Bob Durant was sort of big in the UFO community. Bob Durant came with Jim Schnabel, and Jim Schnabel was doing his research on his book about remote viewers. Ingo trained Jim and Bob Durant at the same time, and Bob Durant remained a really close friend of Ingo's. They would continue to remote view various places in the universe, and I would transcribe those, so I knew what they were doing.



Scene from the painting "The Garden of Earthly Delights" by (Hieronymus Bosch (1450–1516)

But in terms of this Arctic Circle adventure, yeah, he just told me the story about that. I don't know who Axelrod is. I think that in his *Remote Viewing: The Real Story*, he's put a lot of clues as to who that is. I know that because there are lots of clues to other things, but nothing is as it seems. You have to be very ingenious to unpackage it or figure it out and I think Ingo loved to do that. He loved to see if people could figure out the meanings of things. I don't know what it is. I don't know who it is, but I believe he's telling us who it is. I just don't know who it is.

JM: You seem to be suggesting that sometimes he would say things symbolically, that you wouldn't always want to interpret everything he said literally. Would that be fair?

EF: I think as I read more of his things, I understand his paintings more. Some of the paintings are very confusing to me with the symbols and the imagery. It doesn't quite make sense. But if I read certain things that he's written in that time frame, they're kind of coalescing. Like, okay, he's painting and writing about the same kinds of things. So yes, I think he put [in] a lot of symbolism. I think he was a student of Hieronymus Bosch in that regard, [putting] that kind of occult mythology symbolism into his artwork. I think everything has a purpose, so I think anything he's talking about in *The Real Story*, there's something more to it. I don't know that we can take it all at face value.

I'll give you this as an example, and I talked about this in my earlier presentation. A very close companion, his second fiancée, Pauline Winslow, an author, I believe they wrote the book, *Death of an Angel*, together. It was written in 1975. It is about the death of a gay artist with this wonderful studio on



the Bowery. His name is Smokey Angel—that's why it's called *Death of an Angel*—and he's involved in secret spying for the government. I think they put a lot of clues in there too. I think it's sort of like the Truman Capote stories. It's about people in their lives, and I think that's what the real story is. I think that's what *Penetration* is. Are there naked people running around the moon? I don't know. Is it hidden? Is he putting information in there because he can't disclose it, so he's using things that we could relate to for something else? I mean, this is the late 1990s. Disclosure is not really happening. So maybe he's trying to tell us things in an indirect way.

JM: You've also been actively involved in getting some of his unpublished literary work into print. I know a number of books have now been published as a result, including *Purple Fables*, which is sort of allegorical in some sense. And you wrote a book.

EF: Yes. There were a number of books. His whole office was filled with paper and books. There were a number of things that he wrote, just like his art, a number of things that he started and didn't finish. But there were a few things that had been finished that we sort of felt like he couldn't find a publisher during his lifetime, but now you can self-publish whatever you want, right? That sort of warranted [that] maybe we should get this out into the world. The one that he always kept closest to him was



Psychic Literacy. He wrote that in the late 80s, early 90s. Colin Wilson even wrote an introduction to that. It was ready to go. He just didn't want to have it published? He couldn't have it published? I don't really know. All I know is it was ready to be published, and we felt it needed to be.

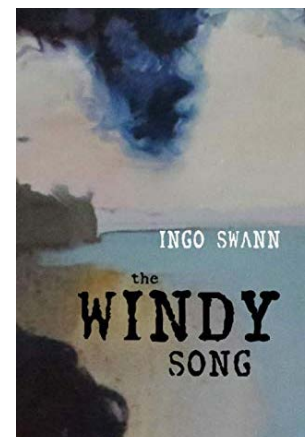
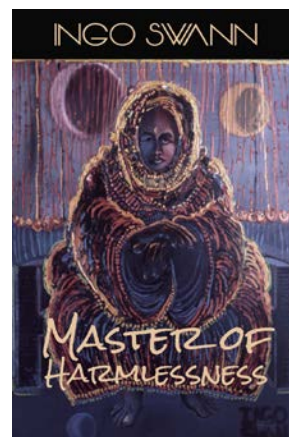
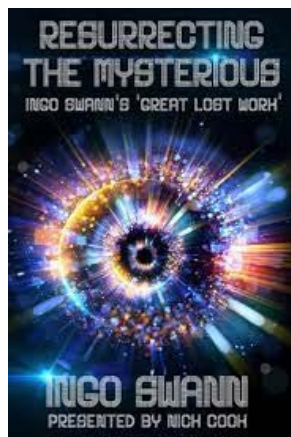
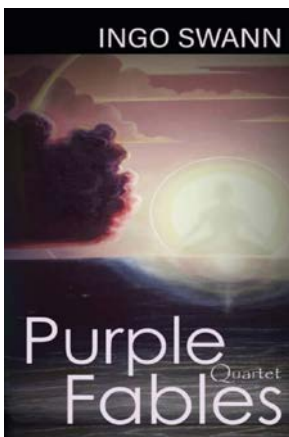
And, of course, [there is] *Resurrecting the Mysterious*. That was two different manuscripts, one sort of the micro view, and one the macro view, that Nick Cook, journalist and author himself, edited together, really telling the story of your journey as a neophyte on the path to spiritual enlightenment. If you don't get this right, you're just going to keep reincarnating into this bad chain over and over and over again, and how you progress through the layers to reach an embodiment of enlightenment.

Then [there are] the ones you're talking about, that were dictated to him, *Purple Fables* in the

mid 90s. Then [there is] its sort of cousin, *Master of Harmlessness*, which I thought was just an early draft of *Purple Fables*, honestly. And then when I read it, I realized, oh, it's probably the same [that] he said [was] dictated to him, that same concept of good and evil, and how you can journey through letting go of the bad and embodying the good and try not to do harm in this lifetime. It's just a wonderful story.

Then his story about reincarnation, *The Windy Song*, which he tried to get published in the 70s [and] couldn't find a publisher. Then [there was] *Preserving the Psychic Child*, which is sort of like, hey, as children, we have these things, and as parents, maybe we can see that it is not imaginary what's happening, and how to guide a child who might be experiencing, as he [was] himself. He didn't have parents who knew what to do with all of him, [with] everything that was happening to him. My book is really a celebration of Ingo's love of entertaining and cooking and his artwork, which is *Stardust Highways*.

JM: When you take Ingo's life as a whole and consider the output in terms of the visual arts, in terms of his literary output, in terms of his productivity





Ingo Swann: Tower



Ingo Swann in front of the painting
Aft Ship's View of Sagittarius

in the parapsychology laboratory, not to mention his culinary skills, it is a very, very rich and full life. I think another important story that you can share is how he served as something of a matchmaker between you and your husband.

EF: Yes. I was a recent graduate of Vassar and Ingo's literary agent at the time, Sandra Martin, her son was a few years older than I. They decided through, I think Ingo even doing an astrological comparison, but sort of psyching this out, [they] felt like we would be an exquisite match for each other. So, Ingo brought me up to her apartment, [which] was way up on the Upper West Side, and at the time, my husband, John, was a musician, so he had long hair and a goatee. Here I was this little Vassar person and we took one look at each other, and we're like, "Oh my God." Like, you thought this person would be...? We both did it, I'm looking at Uncle Ingo, and he's looking at his mom, like, what is this? So, they sent us out to the bodega to get something, hoping this would spark something. Basically, we just figured out how we were going to come back and let them down. That we appreciated the effort, good job, but it's not going to work out.

But, Uncle Ingo was tenacious, and Sandra was equally as tenacious, and they didn't give up. They bided their time and it was at her 50th birthday party, maybe five years later, it was a big party

and the two of them worked to sort of corral us together. We got together and I like to say it was love at second sight. We just fell madly and deeply in love with each other. That was the first weekend in November of 1996. The first weekend in December, we had our first date. And the first weekend in January, we were engaged.

JM: So, once you got over the hurdle, things moved very quickly.

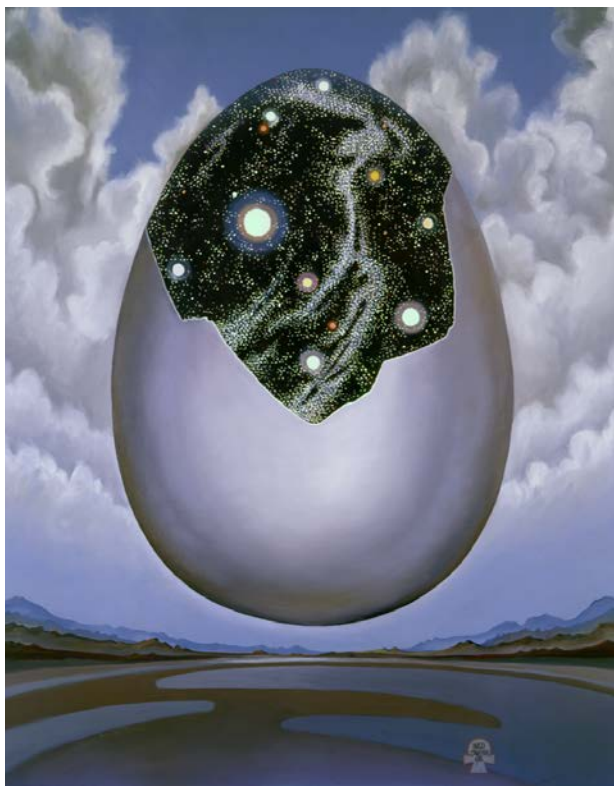
EF: Yeah. So, I guess Uncle Ingo really could see it was meant to be. He just didn't get his timing right.

JM: Can we talk about his artwork a little bit?

EF: Sure. It's very fascinating, his journey within his artwork. When he first comes to New York, he says he's come to join the ranks of tens of thousands of other struggling artists in Manhattan. At the time, things are very surreal. His paintings are probably one step up from hand drawing. They're very black and white. They're steam pipes and roads and buildings. Very unimaginative. I think he's just probably getting his feet wet. He starts to integrate a little bit of surrealism following Dali into his art. The use of the eyes in unique kind[s] of imagery, or big figures, [or] small figures. But then he just gives up. He just can't make inroads into

selling any of his paintings. He just throws up his hands and says, I'm just going to paint what I want to paint. He decides to paint very colorful paintings, very abstract paintings, starting with flowers, but mostly [he paints] the lights that he sees around things. His inspiration is sort of the auras or these energy fields that he's seen his whole life. He decides to paint these.

That series then leads him into what I would say, when he starts getting into all of his occult studies, his artwork sort of takes on that same kind of theme. There are lots of symbolism of occult meanings in his paintings, what I would say is like this neutral, this kind of collapsing of the feminine and the masculine together. We start to see figures of one half is good and one half is evil. One half is male, one half is female. A lot of that duality of en-



Ingo Swann: Cosmic Egg (1976),

in the collection of the Smithsonian National Air and Space Museum

ergy starts to happen and then more occult type of symbolism into the late 60s.

When he starts to do all of his out-of-body work at ASPR, he's going into the realm of space sometimes. Then, of course, [there is] all his work at SRI, and he's doing remote viewing of other planets. He starts to paint these spacescapes, these exquisite journeys where he says, space is not black or white. It's gorgeous. It's filled with color and exuberance, and he paints those wonderful spacescapes. Then he says that he's got a triptych, which he calls *Aft Ship's View of Sagittarius*. So, if one were in a spaceship looking out at the constellation Sagittarius, he names the stars.

He's got his Highway Series, which is the roads we travel on Earth, and then the roads we travel in space with our minds. There's a highway going through space and a highway on the ground. Then [there is] what he calls the cosmic egg. So, the birth of the cosmos from an egg inside an egg. He reaches out. The Smithsonian is now building their Air and Space Museum. Ingo says, "What better place to dump my things than this museum." So, that's how they came by three of Ingo's spaceship paintings. That's what he does through the 70s. Then the 80s and into the 90s, it's really metaphysical symbolism. A lot of UFOs, a lot of otherworldly vistas, what have you.

JM: Let's see. Is there anything else we haven't covered, Elly?

EF: He's most identified with remote viewing. But in his work, what was so important was he could establish the methodology, right? And I think that's your question with Scientology. Scientology helped give him a way to conceptualize the method, how you could teach remote viewing or the stages





Ingo Swann: Gnosis (1984)

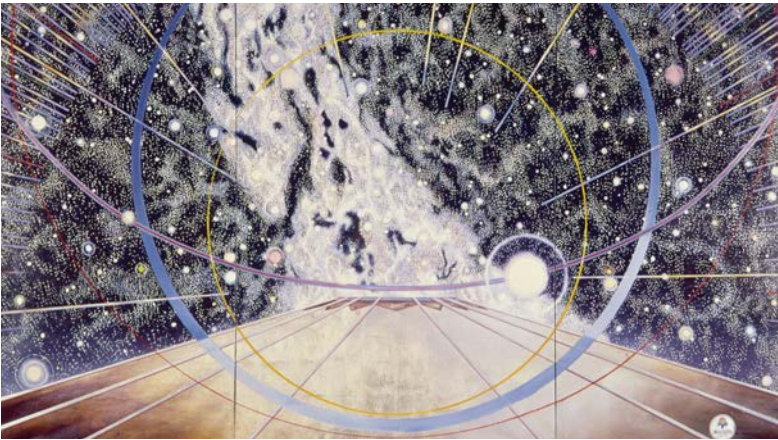
of remote viewing, where you are still conscious and information is coming back to you in stages; how to do that and then how to teach that. But to him, remote viewing was just one of a constellation of interests and activities. When you look at the whole playbook of Ingo Swann, it's much broader than just remote viewing.

He believes that we all have these wonderful innate abilities. We can all throw a ball [but] not everybody's going to be a major league pitcher, right? But we [all] have the ability to throw a ball to a certain extent. We just need to remember these marvelous attributes that we have. I think that's his greatest contribution to humanity, is [him] saying, "Let's wake up and remember these things because they're there inside of us," whatever that is. Instead of getting into this drama or soap opera about remote viewing, there is so much kind of infighting in the remote viewing world, [we should realize that] remote viewing is just one of so many extraordinary things that we have. How can we help each other to develop these things? I think that's what Ingo was about. He's about eliciting ways that we can attune ourselves to the greater natures that we have.

JM: I think that's very clear from his artwork and his writing, that he was undoubtedly a proponent for people being able to see themselves in a larger way. And yet, from time to time, I hear from people, not a lot, but occasionally, I hear from people, and they know about this connection between remote viewing and the military. So many people, for various reasons, they're hostile to the military or they're hostile to the government. It seems like it's a nefarious business, that there's something evil going on, that psychics would be working with the military. I wonder if any of that sort of flack came your way from people, or Ingo's way?

EF: You're looking at the time. It's the height of the Cold War. You're very afraid of some sort of nuclear kind of catastrophe happening between the Soviets and the United States. You have to understand that sort of circling around. You also recognize that there aren't really outlets other than parapsychology, which Ingo has kind of thrown up his hands at parapsychologists; because what happened at the ASPR is his results were nearly perfect, and they said, "It's not possible, it's simply not possible that somebody could be that good." So they wouldn't even believe his results. He couldn't really go to parapsychologists because they're afraid that it's going to be seen as fake. Because that's always been in the back of everybody's mind, are these people all fakes? A lot of them were, and there's some truth to that, so you have to get over parapsychology not really believing me.

But the military, because they're so worried about the Soviets—and this is before we really have satellites that can drill in and see what's going on. We need to know what's going on across the other side of the world, but we don't have a



Ingo Swann: Aft Ship's View of Sagittarius (1971),
in the collection of the Smithsonian National Air and Space Museum

means to see what's going on inside these facilities, other than somebody on the ground, an asset on the ground. So the military is looking and saying, well, this could be beneficial. Ingo always said he was a patriot. This is important work to him, because this is a dire threat around [the world], and [they are] the only ones who are really investigating this, because parapsychologists are a little cautious. I think he's finding, in the military, sponsors who are willing to investigate this for reasons that could be beneficial to our national security. I guess you have to kind of look at the historical mindset of this, that they're doing this for a greater purpose. A lot of the sessions, he's having to remote view biological-chemical experimenting facilities where they are experimenting on humans. So he's having to remote view these and that, I think, took a tremendous toll on him.

When he's remote viewing, it's not like a TV screen where it's like watching a movie. He is there. He is smelling. He is feeling. He is perceiving what is happening. And you're looking at people being tortured. That's a tremendous and overwhelming experience. The government's just trying to figure out, okay, well, we know there's this facility at this military base somewhere in Russia. He's telling them what's going on. We need to know, are we going to be in danger? And what's the next danger that's going to come to us? So, yeah, from that per-

spective, he's, one, a patriot, and two, it's somebody who's going to actually support his work, want to see it developed and appreciate the results. Let's put it that way.

JM: Did he ever complain to you about the difficulty of doing that work?

EF: Well, I didn't even know that he did it. He took his top secret clearance very seriously. Everybody asks us about remote viewing, even when my mom was alive, we really had no clue. We just knew he was a psychic doing this kind of psychic work. Ultimately, he didn't really discuss remote viewing with me. Our time together was, he told me stories about his wild sexual adventures in the 1960s, Lower East Side, the gutters of Lower East Side and the dark back rooms and how he wrote porn for the mafia, all the other fun stories about living this wild life in the Lower East Side in the village of Manhattan.

JM: Ingo died 10 years ago in 2013. It's been a decade since his passing. He was born in 1933. So I guess he died at the age of 80.



Ingo Swann: Highways,
in the collection of the Smithsonian National Air and Space Museum





Ingo Swann: Star Sky (1980s)

EF: Almost. He was born in September of 1933 and he passed away on January 31st of 2013.

JM: So he had a pretty long and rich life.

EF: Yeah, and I think he would say the same to anybody. He would say, get out and experience life. I found in his writing something he called, "Love, come to my assistance," which is in something



Ingo Swann: Sea Chalice (1980s)

called *The Pursuit of Happiness*, which is simply to let go of the dark and embrace the light and go experience these things and figure out things for yourself.

JM: Elly Flippen, what a pleasure to have this opportunity to reminisce with you about a person who I imagine will be thought about and talked about for, probably for centuries, as a matter of fact, a person of monumental accomplishments. Thank you so much for making yourself available and sharing these stories.

EF: It's absolutely my pleasure and I am so grateful for this platform and to be able to share them with you.

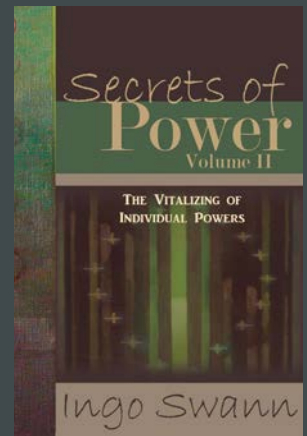
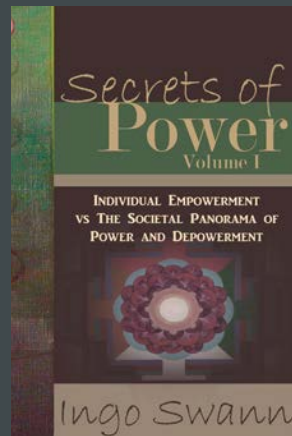
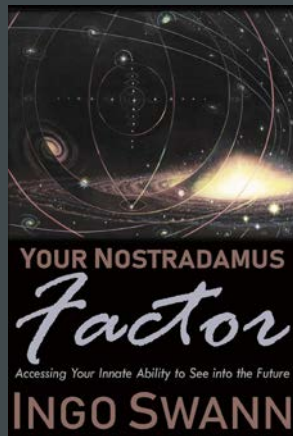
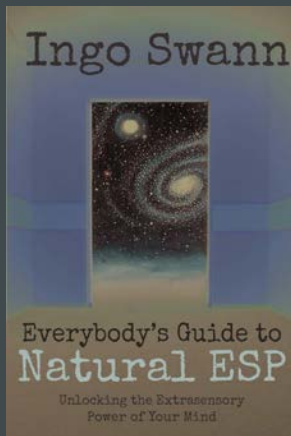
JM: I also want to remind our viewers to take a look at the short documentary that you helped us to graciously show on *New Thinking Allowed*. The reason that you made that documentary is as a preview for a more lengthy documentary you're still hoping to make about Ingo's life. So, if any of our viewers think they can contribute in some way to such a project, now they know about it.

EF: Oh, that would be wonderful. Thank you.

JM: My pleasure, Elly, and for those of you listening or watching, thank you for being with us, because you are the reason that we are here.

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

More books from Ingo Swann



More interviews with Elly Flippen



Remote Viewing & More with Niece of
Legendary Ingo Swann – Part 1

UAP Studies Podcast

https://youtu.be/PF_1rHITKvg



Diving Deep Into the Legendary Ingo
Swann – Part 2

UAP Studies Podcast

<https://youtu.be/pckl95cuq2E>



Ingo Swann: A Life Gone Wild

New Thinking Allowed

<https://youtu.be/fedjP3EJAGQ>



Remote viewing community discussion with
Elly Flippen, Neice of Ingo Swann

Remote Viewed

<https://youtu.be/dWcF4Ub0ocg>





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Terence McKenna

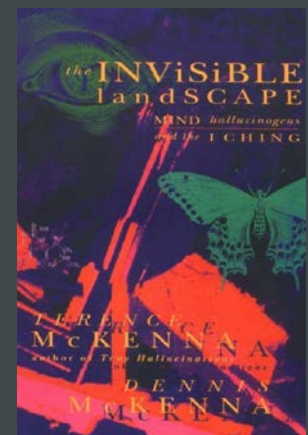
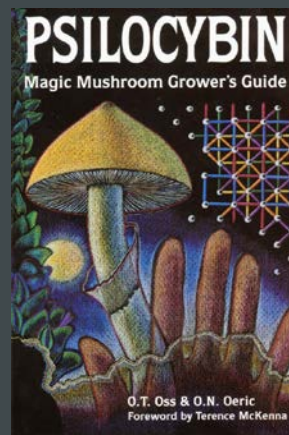
Terence Kemp McKenna (November 16, 1946 – April 3, 2000) was an American ethnobotanist and mystic who advocated the responsible use of naturally occurring psychedelic plants. He spoke and wrote about a variety of subjects, including psychedelic drugs, plant-based entheogens, shamanism, metaphysics, alchemy,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

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

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

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

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





Original video interview on www.newthinkingallowed.org

Published to YouTube on April 5, 2021

originally recorded in 1988

ALIENS AND ARCHETYPES

JM: Hello and welcome. I'm Jeffrey Mishlove. Throughout recorded history, human society has been haunted by reports of unidentified flying objects in our skies, many of which have defied all attempts at scientific explanation or understanding. What are these phenomena, and how can they be explained? With me today is Terence McKenna, a philosopher and thinker of note in the area of altered states of consciousness and alternative realities. Terence is the coauthor with his brother Dennis of *The Invisible Landscape*, and also *Psilocybin: Magic Mushroom Grower's Guide*. He is a founding member of Botanical Dimensions, a nonprofit organization devoted to preserving and studying psychoactive plants used by native cultures throughout the world, and he is also the developer of a computer software package called Timewave Zero, designed to augment interpretation of the ancient Chinese book of prophecy, the I Ching. Welcome, Terence.

TM: It's a pleasure to be here with you.

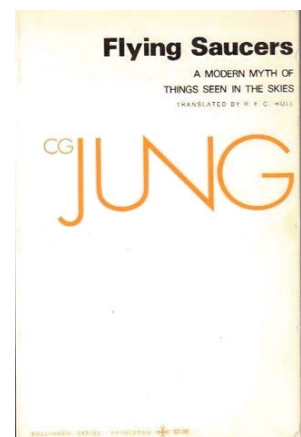
JM: It's a pleasure to have you here with me also. The UFO phenomenon is striking because it's so bizarre. It seems as if the reports that come in about UFOs defy any attempt whatsoever to categorize them. I guess from my point of view, I can only assume that there are probably many different interpretations of this event. I think, given your background as a student of shamanism and altered

states of consciousness and alternative realities, you have some unique perspectives on the UFO phenomenon. I wonder if we could get into that material.

TM: Yes. Well, the ordinary approach to the UFOs has been to view them as visitors or intruders from a nearby star system that have come in metal ships for reasons of trade or scientific investigation or military conquest—

JM: Or missionary activity.

TM: Or missionary activity, to the vicinity of our planet. This was a myth that sprang up concomitant with the modern wave of sightings that began shortly after World War II. As time has passed and the number of sightings has gone from hundreds to thousands to hundreds of thousands of instances, as the myth has fleshed itself out with subthemes—the theme of abduction, the theme of telepathic contact—it's become much more difficult to fit all the known facts into the simple model of spacefaring visitors from another world. So what we are left with,



then, are a number of more exotic competing theories in the so-called postmodern phase of thinking about the UFO. Probably the best known of these alternative explanations was the one pioneered by the Swiss psychologist Carl Jung, who in 1953 wrote a book called *Flying Saucers: A Modern Myth of Things Seen in the Skies*. Jung was at great pains, without passing judgment on the reality of the saucers, of the things seen, to interpret them psychologically, to interpret them as one would interpret a dream. He saw in their circular form, in their scintillating, shining, alchemical brilliance, a symbol of human wholeness, and felt that they were a symbol of our collective yearning for a kind of totality and individuation. Now, in a way this kind of explanation is very satisfying; however, it is not satisfying to the person who has immediately undergone a very strange and a very real seeming experience.

JM: Unless such a person were told great messages of hope for the planet.

TM: Well, and this is a persistent part of the flying saucer phenomenon, that people who have close contact with the saucers return with messages of universal brotherhood and benevolence, with stories of a beneficent hegemony of organized intelligence, where wiser, older worlds and civilizations help younger and less mature worlds toward a kind of galactic citizenship. However—

JM: That's just one thread of the evidence.

TM: It's one thread of the evidence, and it isn't really well supported by the evidence. Jacques Vallée, who is one of the foremost commentators on the phenomenon, has been at great pains to point out that with the flying saucer phenomenon we're deal-



ing with thousands and thousands of incidents per year, throughout the world. Even at our own primitive level of scientific sophistication we can learn a great deal about a planet by sending a single probe to that planet. What kind of scientific program of investigation requires thousands and thousands of appearances? And if we make the assumption that not all appearances are observed, but that in fact only a small number are observed, then the number of appearances that must actually be going on soars toward an astronomical number. It suggests we're dealing with an interpenetration by an alien dimension on an almost industrial scale.

JM: Of course a single probe could cause thousands of appearances.

TM: If it were of a sophisticated enough nature, that's right. The approach that I have taken, that has characterized my work with this phenomenon, was first of all to say we have not carried out a sufficiently in-depth survey of the life already on this planet to be able to say that at some time in the past life did not arrive here and thrive here that is not part of the general heritage of life on this planet, but that has somehow come in from the outside. My candidate for that kind of an intrusive





extraterrestrial would probably be a mushroom of some sort, or a spore-bearing life form, because spores are very impervious to low temperatures and high radiation, the kind of environment met with in outer space.

JM: In other words, a mushroom spore could conceivably even waft itself up through the atmosphere of our planet and enter into empty space.

TM: Oh, there's no question but what this is happening that through what's called Brownian motion, which is sort of random percolation, spores do reach the outer edge of our atmosphere, and there, in the presence of cosmic rays and meteors and rare, highly energetic events, occasionally a very small percentage of these biological objects are wafted into space. We even possess meteorites that are believed to be pieces of the Martian surface, thrown out by impacts on the Martian surface of asteroidal material. In fact, I think part of the grappling with the UFO mystery is going to lead to the conclusion that space is not an impermeable and insurmountable barrier to biology, that in fact planets are islands, and life does occasionally wash in from distant places, and if conditions are correct, can take hold. However, let me say in the UFO phe-

nomenon we are dealing, or we presuppose that we are dealing, not simply with the phenomenon of extraterrestrial biology, but with the phenomenon of extraterrestrial intelligence, and this is a hackle-raising notion.

JM: We're dealing with more than mushroom spores.

TM: We're dealing with more than mushroom spores, at least as ordinarily conceived. I think the thing that has been overlooked in almost all discussions of extraterrestrial contact is how strange the extraterrestrial is likely to be. It isn't going to be a friendly, elfin little feller with a beating heart of gold. It isn't even going to be some of the more extravagantly grotesque creations out of Hollywood. Conditions and time spans in the universe are long enough and varied enough that I would bet that the real task with extraterrestrial intelligence will be to recognize it, you see. We have no conception of how species-bound our images of life and biology are. This is a place where we have never been asked to confront to what degree the monkey within us has channeled our expectations and perceptions.

JM: Well, it is the case that on this planet virtually all known life forms are based on the same DNA molecule.

TM: Well, except that have all life forms been examined, to see to what degree they deviate, percentage-wise, from, let's say, a standard DNA molecule? The answer is no. The sequencing of DNA is a very expensive process, and is only carried out on laboratory organisms with an extensive history of involvement in medical research, like E. coli or the ordinary laboratory rat. No, there's a great deal



we don't know about life on earth. We don't know when the fungi entered into the evolutionary chain. We don't know what kind of intelligence is really possessed by the cephalopods, the shell-less molluscs that include the octopi. The intelligence of dolphins has been studied by [John] Lilly and others; the intelligence of the large primates other than man. One way of looking at nature is that it is entirely linguistic intent, that DNA is in fact a way of uttering protein syntactical structures into matter.

JM: In other words, that all of nature is like a poem.

TM: Yes, nature is a communicating system of some sort, and the problem that we have is to transcend cultural languages, historically created languages with very limited applications, and instead fall into phase with the communication systems that nature has placed all around us. One possible view of the flying saucer is that it is a kind of projection from the consciousness of the planet; that it is Gaia, that it is in fact a kind of alchemical object, haunting human historical time with a symbol of totality, the kind of totality that our religions and our mystical yearnings are so at pains to concretize for us. But unless we as egocentric beings clarify our relationship to the unconscious, then I think the flying saucer is going to remain quintessentially mysterious. This was Jung's view.

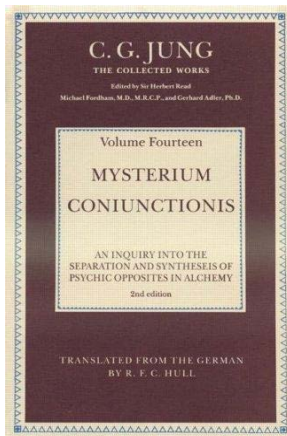
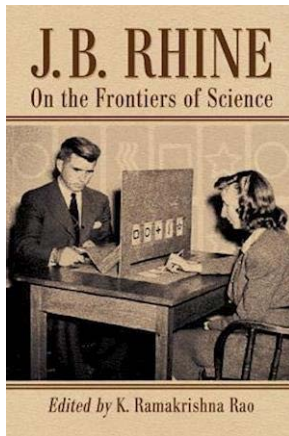
JM: One of the things that Jung pointed out in his book is that we must pay attention to the research that Dr. J.B. Rhine was doing at that time at Duke University in ESP and psychokinesis, and that even if UFOs had a physical reality, could be photographed or could be weighed and measured, that they still might in some manner be projections of the human mind.

TM: Oh yes, this is an important point to make, which the flying saucer people are forever misunderstanding, and that is that saying the flying saucer is a psychic object does not mean it is not a physical object. Jung in *Mysterium Coniunctionis* is at great pains to say that the realm of the psychic and the realm of the physical meet in a strange kind of never-never land that we have yet to create the intellectual tools to explore. This is where the mystery of synchronicity is going to come to rest, the mystery of all kinds of paranormal activity on the part of human beings, and the mystery of the flying saucer. It's interesting, you see, that if you take the broad world of the so-called mysteries—parapsychological, shamanic, extraterrestrial, and so forth—and hypothesize another spatial dimension, one more spatial dimension, then suddenly all these mysteries become trivial. They are easily done. Locked boxes are opened; future events are discerned; lost objects are found. This sort of thing becomes quite the ordinary run of things if we hypothesize dimensions hidden from ordinary experience.

JM: And of course there's serious work at this point in the field of unified field theory in physics, to postulate other dimensions of space than we normally think of.

TM: That's right. The current physical models of the universe require eleven dimensions, eleven integrated variables to describe. And that's physical models of the universe. If we then turn our attention to mind and realize that we have no definition of what mind is, why then is there any mystery in the fact that we have no definition of what the UFO is? The mind is present at hand in every conscious moment. It has been our constant com-





panion for fifty thousand years, and we haven't a clue as to what it is. So therefore, a manifestation of the other—the superego, or the extraterrestrial other like the UFO—it is not surprising that it is a mystery. I always hark back to the words of J.B.S. Haldane, the great British enzymologist, who said reality is not only stranger than we suppose, it may be stranger than we can suppose.

JM: That suggests to me that if we look at some of the most bizarre, most anomalous cases that we have, such as UFOs, we begin to ask ourselves not so much what are they, because that's a mystery, but what is their function? How are they affecting us? That's like holding up a mirror to ourselves, and it tells us a great deal about the basic mystery of our mind and our reality.

TM: Yes, this is the so-called postmodern approach—to ask the question, not what is the UFO, but what is it doing to us? Jacques Vallée pioneered this approach. And the answer is fascinating. What the UFOs are doing to us, to global society, is they are eroding faith in science by casting directly in the path of science a kind of gauntlet, a challenge: "Crack this"—almost as if the cosmic giggle had shown up at the bachelor party of science to spoil the bash, in the same way that the resurrection of Christ posed a tremendous problem for the intellectuals of late Roman antiquity, because they had

no place in their world view for someone rising from the dead. They were Greek materialists, atomists essentially. In that same way, the UFO challenges the assumptions of science, and I think in that sense Jung was really onto something when he saw it as coming from the unconscious. It is like an object coming from the unconscious with a compensatory function to turn us away from the rational and toward the intuitive; to turn us away from the paternalistic, Apollonian, solar, masculine view of things, and toward a kind of watery, lunar, mysterious, intuitively felt feminine force, almost as though the UFO is a manifestation of Gaia as mother goddess. Science, as the proudest—pardon the word—erection of the rational mind, then is challenged by something from an entirely other dimension, an entirely other realm, that concretizes for us the culture crisis. And that's why I've gotten into UFOs; I think they are important for a resolution of the culture crisis. They concretize the struggle between the paternalistic-masculine and the lunar-feminine, between a dominator society and the kind of partnership society that we require to survive.

JM: And yet it seems as if that challenge is not a direct confrontation. As Vallée points out, the UFOs are operating almost at the mythological level of our culture. They're not landing in the White House; they're not really challenging the military or NASA.

TM: No, they're very mercurial, very watery. When you reach out toward them, there is nothing there. What they chiefly have become is an intellectual force in human thinking about the future, but when you reach out to grasp the hardware, to read the message, to meet the alien, there is nothing there. I've come to the conclusion, both from



talking to contactees and having had a contactee experience, that whatever lies behind the UFO mystery, it is a force which can literally do anything. So it is fruitless to talk about the size of the objects or their composition or color, or the size of the entities, their dress and weapons and accoutrements, because it can appear literally any way it wants to. It can appear as the Virgin Mary; it can appear as galactarian overlords; it can appear as gnomes, elves, sprites, this sort of thing. It is not to be caught in the rational net.

JM: Your description is strikingly actually parallel, with one exception, to the view of many fundamentalist Christians, who say this UFO stuff is all the work of the devil.

TM: Well, I don't know about the work of the devil. Jung's criticism of Christianity was that it had not made a place for what he called the shadow, and he said the productions of Christian culture will always be neurotic because the shadow has not been included, so there's a lack of psychic balance. Perhaps the UFO carries compensatory psychic energy from the realm of the shadow. Some people are very frightened of it. Some people see it as an almost millenarian salvational hope, the savior of mankind. I think that it's very powerful, that it haunts time like a ghost, that the messianic anticipations of fundamentalist Christianity and Islam are in fact a picking up on the shock wave that the image of the flying saucer casts backward through time—that this image of the New Jerusalem, the four-gated city descending from the sky to whisk the elect away to a better place, is a kind of prophecy yearning toward a fact in the act of becoming. You know, Christianity and Islam are the most history-obsessed of all the world's major religions.



JM: Along with Judaism.

TM: Along with Judaism. All three of them have this notion of the transcendental object at the end of time. Alchemy in the sixteenth century was an outbreak of an expectation of a transcendental object in the nearby here and now, that would cure—

JM: The omega point of history, so to speak.

TM: Yes, it would cure all ills, confer longevity, fertility, virility, immortality. I think that the flying saucer is an airborne philosopher's stone—the sophic hydrolith of Paracelsus haunting the skies of modern America, with a promise of mandalic cohesion for the future, that science has not given us. Science has been a very sadly disappointing religion in the realm of the heart. The flying saucer comes from the heart, but it bears the very strange energy of the other in its manifestation as planetary goddess.

JM: I'm often struck by the psychic powers that seem to be associated with people who've had intensive encounters with UFOs. I've researched many of these cases myself.

TM: That's right. The thing is both material and psychological. It anticipates the future. It seems that the memories of the contactees are transpar-



ent to this force. It can reach deep into their lives and confront them with information taken from forgotten incidents in their lives. It is an awesome kind of force that transcends space and time for the individual. Now, it may be that we will never have a general theory of flying saucers. It may be that this is something that addresses the individual, in the same way that I don't think we will ever have a general theory of falling in love. That too is something which addresses the individual. We have been mistaken to expect Time magazine or The New York Times to explain the flying saucers to us. They will not explain the flying saucers to us, any more than they will explain ourselves to us. This is something that haunts the membrane of experience very close in to the experiencing ego, and therefore it is threatening. This is one of the reasons that I think it relates to the psychedelic experience, because the psychedelic experience is like a UFO encounter on demand. It's where the will of the person having the experience enters in. They decide to have this curious symmetry-breaking kind of experience. What I have tried to say to the UFO community is that we will not really have a deep understanding of what the contact experience is until we include data from the psychedelic experience as legitimate data to be included when looking at the problem.

JM: You have talked earlier about our need to make an extensive survey of all of the biological manifestations on our planet. It almost seems that in order to really get a handle on the UFO phenomenon we'd need to make a comparable survey of all of the psychological manifestations of which we are aware, and it seems to me that at some level you would agree with me that the UFO phenomenon is one of our psychological manifestations.

TM: Yes, I agree.

JM: We've got about two minutes left, so I wonder if we can sort of summarize your view in that regard.

TM: Yes, I think that the UFO phenomenon is a modern manifestation of a phenomenon which has been with us for thousands of years—that is, the partial penetration of our own cultural space by others: pixies, elves, fairies, sprites, demons, whatever you wish to call them.

JM: Angels.

TM: Angels. In the past we had a professional class for dealing with these go-betweens. We called the professional class shamans, and they mitigated these comings and goings and had a lore and a mythology about them. As we have lost contact with our shamanic roots, the things which go on at a low frequency, out in the wilderness and deserts of this planet, have come to seem to us either like invasions from another world, or virtual impossibilities. I think that the flying saucer is knocking on our door to remind us of the depth and strangeness and animate intelligence that is resident with us in nature on this planet.

JM: Terence McKenna, it's been a very eloquent presentation, extremely thought provoking. Thank you very much for being with me.

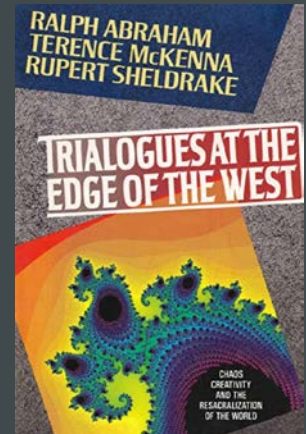
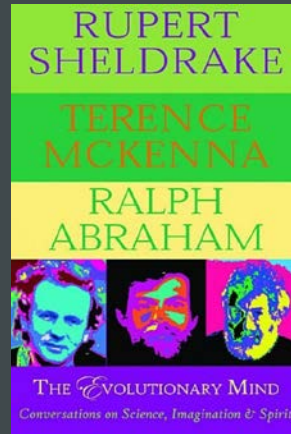
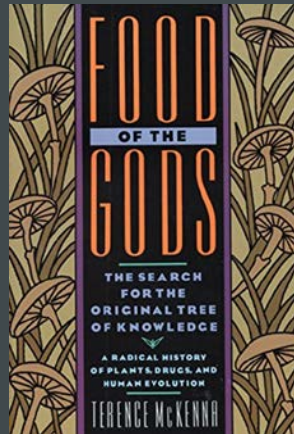
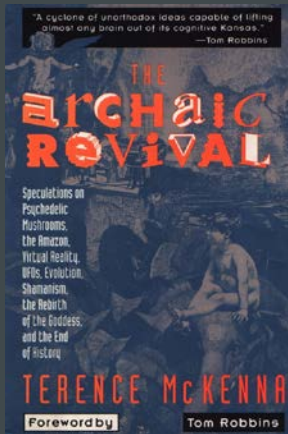
TM: It's always a pleasure to talk with you.

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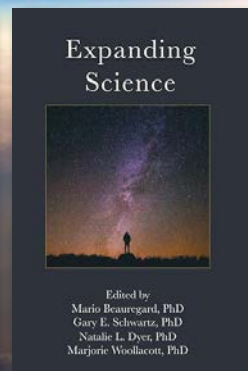
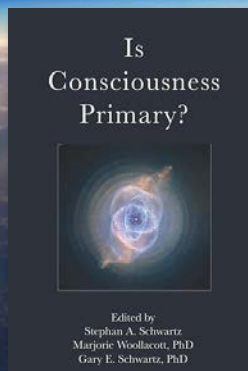
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Jim joined the volunteer group in early 2020. He is currently involved in creating transcripts and subtitle files based on Jeffrey's video releases. The newly created transcript files are handed off to another group for further proofing and editing and then used in our book and magazine projects.

In his off time, you can find Jim, a grandfather and lifelong motorcyclist, hanging with Sherman the Briard dog on walks or tinkering on computers.



Jim Hosier

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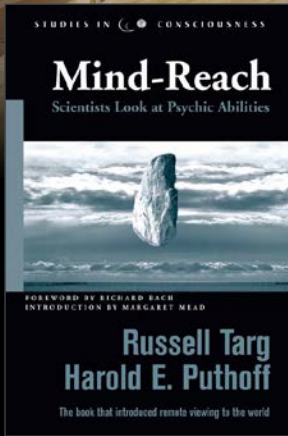
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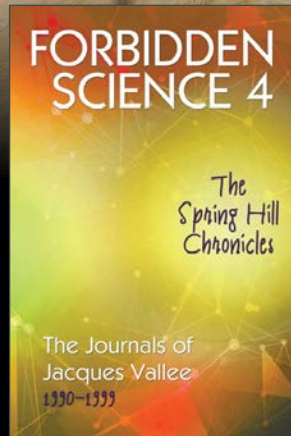
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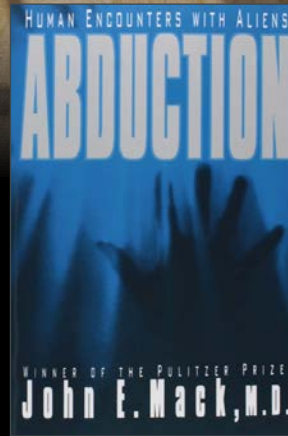
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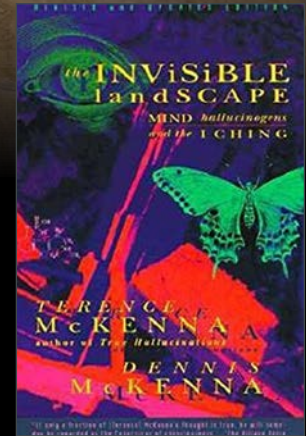
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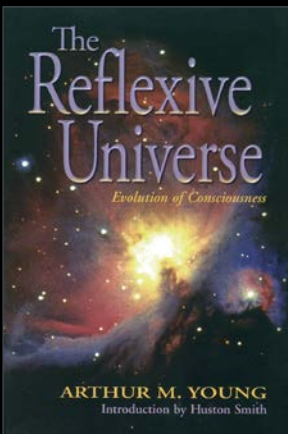
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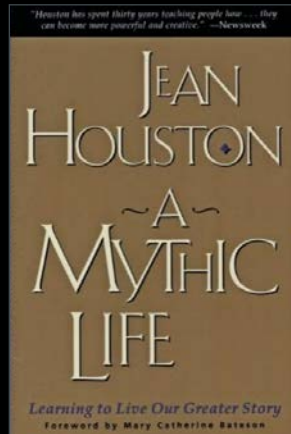
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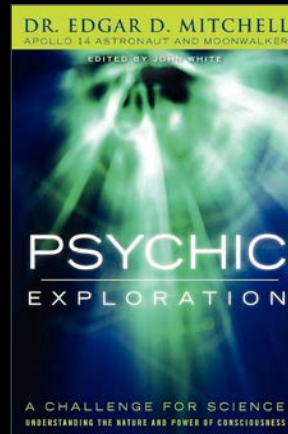
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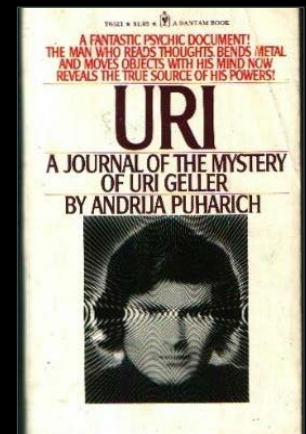
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