

"Our souls are not hungry for fame, comfort, wealth, or power. Our souls are hungry for meaning."

Rabbi Harold Kushner

"Anyone who has had a truly "spiritual" moment, a moment of breaking through our day-to-day reality and touching the divine, knows how difficult it is to communicate that experience to others— or even to recapture it later for ourselves."

Rabbi Zalman Schachter-Shalomi

"Never underestimate the power of a simple, pure deed done from the heart."

The world is not changed by men who move mountains, nor by those who lead the revolutions, nor by those whose purse strings tie up the world.

Dictators are deposed, oppression is dissolved, entire nations are transformed by a few precious acts of beauty performed by a handful of unknown soldiers.

As Maimonides wrote in his code of law, "Each person must see himself as though the entire world were held in balance and any deed he may do could tip the scales."

Rabbi Tzvi Freeman

This is a sketch of a book/memo that is about to be made. I haven't set up a deadline as this is my lifetime project. I dedicate it to my son. When he'll be reading it he'll be probably my age of 40. He would have the same questions I have. Who were all our ancestors. How did they live. What struggles they had to endure so that we could be alive today. In what did they believe, what languages did they speak. Imagine one of them, Rosina Deutsch born in 1860 in Apatin was fluent in 7 languages. There is a saying **"Science without religion is lame"**. Einstein suggests that science, while powerful in explaining the natural world, lacks a moral or ethical framework on its own. Religion, in his view, can provide a sense of purpose, meaning, and ethical guidance that complements the discoveries and advancements of science. Without this deeper dimension, science might be seen as incomplete or "lame."

1. **"Religion without science is blind"**: Conversely, Einstein implies that religion, when disconnected from scientific inquiry, risks becoming dogmatic or disconnected from reality. Science helps ground religious beliefs in an understanding of the natural world, preventing them from becoming purely speculative or irrational.

Einstein's statement emphasizes the potential harmony between science and religion, suggesting that both are necessary for a fuller understanding of existence. However, it's important to note that Einstein's concept of "religion" was more aligned with a sense of

awe and wonder at the universe (what he called a "cosmic religious feeling") rather than adherence to traditional religious doctrines.

****FOREWORD****

The history and existence of the Jewish community in the municipality of Apatin remains a great unknown for many researchers studying Jews in Vojvodina. Very little has ever been written about the Jews of Apatin because the turmoil of the Second World War took away a large part of the Jewish population, and those who returned from the camps were not ready to talk about their experiences. With very few available data, the author skillfully tackled many unknowns, and through their research efforts and a strong desire to write a book about the Jews of Apatin, they succeeded in bringing this book to light.

The greatest tragedy of the Jewish people was the Holocaust. We often say that we may forgive, but we must not forget, because then the memory of those who perished also disappears.

Through this book, you will become acquainted with the people who were from Apatin and who contributed to making Apatin a great and developed place.

Sandra Papo Fišer

President of the Jewish Municipality of Sombor

HISTORY OF JEWS IN APATIN

Parallel to the mass and planned colonization of Apatin by the German population, there was also sporadic settlement by a small number of representatives of the Jewish people, of Ashkenazi origin. The first Jewish family was recorded as early as 1749. Their numbers were never large, and throughout the entire period of their existence in the Apatin area, the entire Jewish population consisted of a small number of families. These families (both then and later) were exclusively of Ashkenazi origin and settled from the areas of present-day Germany, Poland, and the Czech Republic. The language of their communication was Yiddish, a variant of Old German.

The first place of worship after the arrival of Jews in Apatin, due to the absence of a purpose-built synagogue, was a house adapted for religious activities.

In the list of Apatin residents from 1764, we find information that a Jew named Volf settled in house number 120. Interestingly, during his registration, only his surname was recorded, while other details, such as marital status, the number, names, and ages of his children, as well as his current financial status, were omitted, unlike the case with other residents of Apatin at the time.

Canonical visitations (*Visitationes Canonicae*) from 1766 provide us with data on the assimilation of Jews in the cameral town of Apatin. Specifically, after noting the number of residents in the town and their religious affiliation, members of the Canonical Visitation, when asked about conversions from non-Catholic to Roman Catholic faith, received the answer that several members of the Protestant denomination had converted to Roman Catholicism, but there were no examples of conversions from the Jewish faith to Catholicism. It is decisively stated that in 1762, a sixteen-year-old Jewish girl named Kitel converted to the Roman Catholic faith and received the new name Christina. Her godmother during her baptism according to the Catholic rite was the respected Mrs. Redl. After her conversion (Kitel-Christina), she married Anton Šaur, a marble polishing master, in Odžaci.

Additionally, another example of conversion to the Roman Catholic faith is mentioned here, which occurred in 1765. Specifically, a Jew named Šofeham converted to the Roman Catholic faith and received the new name Mihael Johan. The godfather at this baptism was the respected Mr. von Keler. Now, Šofeham - Mihael is in service in Novi Sad with Mr. Viškovski.

In Apatin, during 1767, Abraham Fleš, Volf Prosnicer, Lebl Polak, Isak Matiz, Heršl Jakob, and Mojzes Heršl were recorded.

In the Conscription, as the prince - "judex" or the president of the Apatin Jewish community, in 1778, a craftsman, shoemaker, Jonas Cajzl, was recorded. It was also noted that in that year, the Jewish prince lived in a residential building in Ribarska Street (then Rakova Street, number 570).

The first clergy member, Jewish Rabbi Salamon Samuel, was noted in Apatin, where in 1778, there was the largest community of 9 families.

Rabbi Salamon Samuel held this position for several years for all cameral Jews, as well as for wandering Jews in the Middle District of Bačka County (official name for Jews without a permanent residence).

At the beginning of the second half of the 18th century, the local rabbi provided basic education to the children of Apatin Jews. Students from other places who wanted to gain broader and higher-quality knowledge were provided with the expected services by the local rabbis. Many parents decided to send their children to Apatin. Here, they

received school education in Hebrew, learned to read and write, engaged in literature and Jewish studies, etc.

Excluding free royal cities, in the territory of Bačka County during the 18th century, the organization of Jewish religious communities was very slow. In this area, the first to be formed was the Apatin Jewish religious community. Under its jurisdiction were also the cameral Jews in the Middle District of Bačka County, which was a result of the fact that it was the only one for a long period.

The location of the residential building of the local Jewish prince can be found in the report of the Court Chamber to Empress Maria Theresa from 1779, which decisively states that the waves of the Danube threaten not only the warehouse but also the southern part of the settlement itself and "that the water is already 18 fathoms from the house of the Jewish prince (located in today's I. L. Ribar Street) and about 30 fathoms from the municipal house."

It is recorded that in Apatin, in 1779, there were 9 Jewish families, and in 1784, children of Jewish nationality attended the multi-Catholic Elementary School.

It is known that in the area of Apatin in 1782, Abraham Fleš and 23 other colonists who belonged to the Jewish nation lived.

Austrian Emperor Joseph II issued the Edict of Tolerance among Christian faiths on October 13, 1781, and the Patent of Tolerance (Toleranzpatent), where, among other things, certain status issues of the Jewish people in the Habsburg Monarchy were defined.

The process of Germanization of Jewish names and surnames began during the reign of Emperor Joseph II based on the Order of 1787 (TO AVOID ALL DISORDERS).

During this period, based on the enacted Law, members of the Jewish community were required to pay a certain sum of money to fulfill the newly established legal obligation. The lowest prices were for short surnames that denoted colors or occupations (Schwarz, Weiss, Grin, etc.), while wealthier Jews secured more attractive surnames for their families—Schlesinger, Rubinstein, Schosberger, Goldstein, etc. These acquired surnames and names had to be used in all official documents starting from 1788.

Additionally, during his reign, on September 19, 1785, he abolished the tax for Jews, known as the Tolerance Tax (Taxa tolerantialis). According to the decree of May 13, 1781, Jews were required to use the state language, German, while Hebrew could only be practiced in synagogues. By the order of 1783 (Systematica gentis Judaceae regulatio), Jews were allowed to settle in all settlements except mining towns. Parallel to this, they

were permitted to engage in agricultural activities, arts, and regularly attend secondary educational institutions (Toleranzpatent).

By abolishing the Tolerance Tax (Taxa tolerantialis) on September 19, 1785, which was introduced by Empress Maria Theresa in 1743 and constantly increased, significantly complicating the lives of Jews in the Habsburg Monarchy, Joseph II introduced a new, significantly lower tax, known as the Cameral Tax (which was abolished by Emperor Ferdinand V in 1846).

In Apatin in 1782, a widow with three daughters owned a grocery store and also traded in leather and wool.

The Apatin Jewish religious community filed a complaint in 1786 after paying the manorial fee for the house and synagogue. Additionally, payments to the same manor amounted to 7 florins for conducting religious activities. These payments also included 4 florins to the Catholic Church, placing them in an extremely difficult financial situation.

Based on a written report from the Canonical Visitation conducted on October 16, 1806, by the archbishop's visitor Mihael Čabi, we see that in Apatin, there existed a small Jewish community of 34 members.

The Apatin Roman Catholic priest Franc Pahmajer (chaplain from 1812-1816 and parish priest from 1816-1831) conducted a house-by-house census in **1812** of the royal, state settlement of Apatin. The census recorded that **4,673** inhabitants lived in Apatin. Their familial relationships, gender, affiliation, and age were noted. Of this number, 4,884 were Catholics, 32 were Orthodox, 28 were Protestants, and **26** were Jews. The Jews in the area lived in four residential buildings, within four families. The largest Jewish family was the Rosenstock family with ten members, the Deutsch family had nine, and two families, Fleš and Jakob, had five members each.

The Fleš family consisted of husband Mojzeš Fleš, aged fifty, his thirty-eight-year-old wife Julijana (née Danijel), mother of three children, two sons, and a daughter. The sons were twenty-four-year-old Danijel and seventeen-year-old Abraham, while the daughter Marija was nine years old.

In the notes recorded during the census of this family, it is stated that this was a standalone house where the Jewish church was located.

The Jakob family was recorded as Jewish inquilini (Inquilini Judei - in the Habsburg Monarchy, inquilini were subjects-taxpayers without land). The family consisted of thirty-year-old husband and father Danijel, twenty-five-year-old wife Julijana (née Rosenbaum), and their three children, two sons, and a daughter. The five-year-old daughter Ana had two brothers, thirteen-year-old Jakob and three-year-old Mojzeš.

The largest family, Rosenstock, consisted of husband and father Isak, aged sixty, forty-nine-year-old wife and mother Rebeka (née Flaškin), and their seven children. The eldest was twenty-year-old Levi, followed by nineteen-year-old Ana, eighteen-year-old Beli, sixteen-year-old Hindi, thirteen-year-old Jakob, nine-year-old Martin, and the youngest family member, six-year-old Margaret. The tenth household member recorded was thirty-eight-year-old Julijana Ausper, whose relationship to the Rosenstock family is unknown.

The **Deutsch family**, besides husband and father, thirty-three-year-old **Jozef**, and his wife, thirty-four-year-old **Margareta**, included five children. The eldest daughter, **Julijana**, was seventeen at the time of recording. Next was ten-year-old **Magdalena**, seven-year-old **Jakob**, four-year-old **Martin**, and the youngest member of the Deutsch family, **Jozef**. Additionally, the family included fifty-four-year-old widow **Katarina Deutsch**, mother of Jozef Deutsch. Within this family, sixteen-year-old Kašpar N. was also recorded, whose relationship to the other members is unknown.

Here is the excerpt of original document from 1812: Status Animarum

Regio Comercialis Oppidi Apathini de 1812

Una cum Consotatione Plasterum, in his sex Domos Nr.

nonis Familis, animisque Status, Religionis, Conditionis;

ex iis Confessorum, et non Confessorum Denso in fine Summaris
memoratorum unicuiquevi Plater.

Hic accedit Index Nominum Patrum Familiar, Dine Alphabetic
cum suis Plaiteis, Nri Domorum, ex Posthacilli Paginâ Labore
Francisci de Paula Pachmayr Consiliutoris et Administratoris in
Spiritualibus Rectoris R. Caolis Oppidi

Apathini

Translation:

Register of Souls

For the Commercial District of the Town of Apathin, 1812

Together with a consultation of the plates, covering these six houses No.
number of families and the status of individuals, religion, and condition;
including those who are confessors and those who are not confessors, summarized at
the end
of each plate mentioned for everyone.

Here follows an index of the names of heads of families, alphabetically arranged
with their plates, house numbers, from the following page Labor
by Franciscus de Paula Pachmayr, Counselor and Administrator
in spiritual matters, Rector of the Royal District
of Apathin

Status Animarum
Regio Cameralis Oppidi Apathin de 1812.

*Una cum Connotatione Platearum, in his vero Domorum Nu-
mera, Familias, uniuscujusque Otatis, Religionis, Conditionis,
ex iis Confessorum, vel non Confessorum adnexo in fine Summaris
memoratorum uniuscujusvis Platee.*

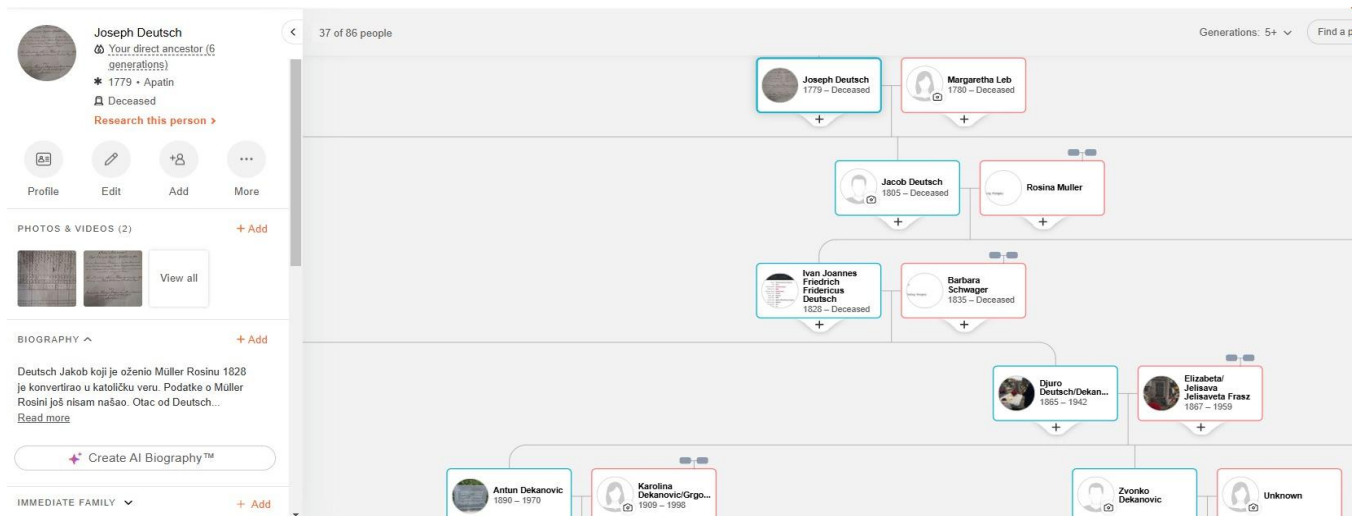
*Hic accedit Index Nominum Patrum Familias, ordine Alpha-
betico cum suis Plateis, Nris Domorum, et Prothocolli Pagina.*

labore
Francisci de Paula Pachmayer Coadjutoris, et Administratoris in
Spiritualibus Parochie R. Caalis Oppidi
Apathin.

B.	Josephus Deutsch	Hier.	33.	Judeus
	Margaretha Sebin	Uxor	34.	
	Juliana	Fil.	17.	
	Jacobus		7.	
	Martinus			
	Josephus		1.	
	Magdalena		10.	
	Catharina Deutsch	Vid.	54.	
	Casparus N.	Ser.	16.	

Judeus

	Margaretha	Uxor	34.						
	Margaretha Platin.	Fil.	2.						
	Margaretha Platin.	Vid.	52.						
B.	Andreas Perry	Hier.	34.	R Cath					
	Juliana Karassi.	Uxor	32.						
	Josephus	Fil.	6.						
B.	Maria Verbanin	Vid.	53.						
B.	Josephus Deutsch	Hier.	33.	Judeus					
	Margaretha Sebin	Uxor	34.						
	Juliana	Fil.	17.						
	Jacobus		7.						
	Martinus		4.						
	Josephus		1.						
	Magdalena		10.						
	Catharina Deutsch	Vid.	54.						
	Casparus N.	Ser.	16.						
B.	J. Joannes Heintzman	Hier.	36.	R Cath					
	J. Anna Potka	Uxor	28						
	Agnes Oláh	Adopt.	9.						
	Juliana Karassony	Arrel.	19.						
	Petrus Pili	Ser.	10.						



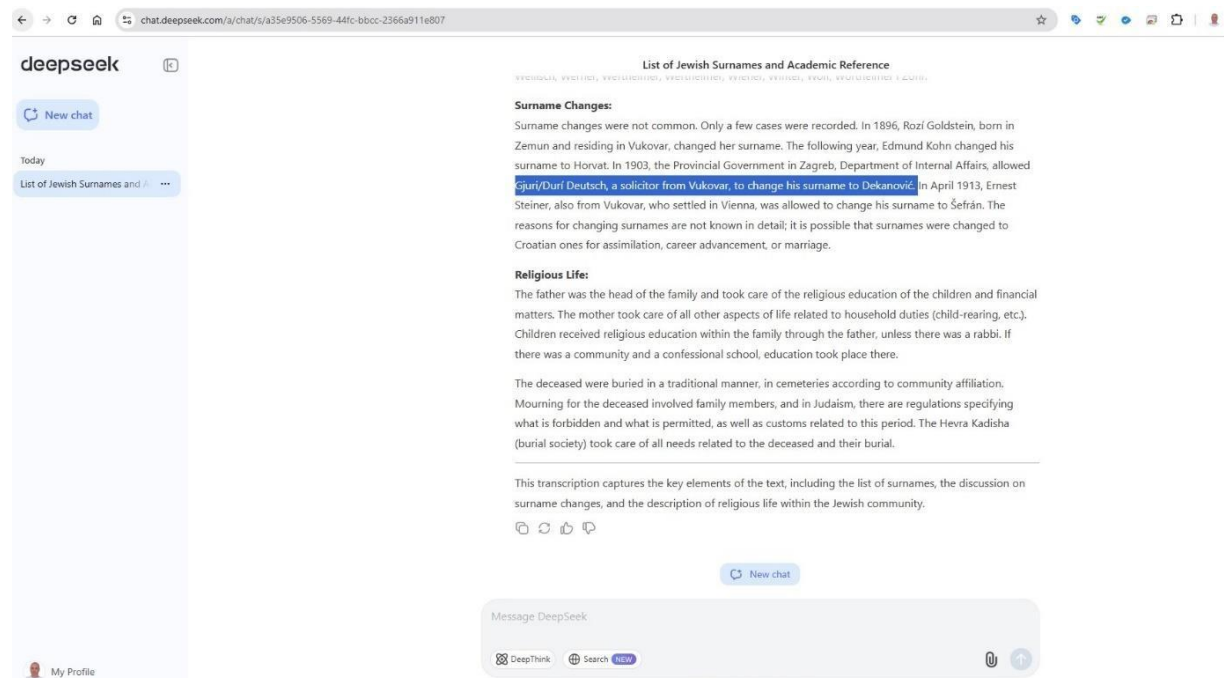
Baptisandi											
Numerus Census.	Annus, Dies et Mensis Nativitatis.	Annus, Dies et Mensis collati S. Baptismi.	Nomen.	Sexus		legitimus.	illegitimus.	Nomen Parentum, eorumque Religio, et Conditio.	Locus domicilii, et Numerus domus.	Nomen, et Conditio Patrinorum.	Nomen Baptisantis.
				masculinus.	femininus.						
109	1856 31 Martii		Anna		fem.		illegit.	Catharina Vep ter major civit Reah	Apatin 838	Antonius Badamer Anna Pickerman civ. Reah	Josephus Schweizer Capell
110	1856 4 Aprilis		Rosina		fem.	legitim.		Josephus Foll Rosina Pifai civ. Reah	Apatin 1231	Josephus Major Eva Eppers civ. Reah	Antonius Jacob Capell
111	Anno 1828 14 Maji	Anno 1856 6 Aprilis	Joannes Fridericus	mas		legitim.		Jacobus Deutsch Rosina Müller Hebraei	Apatin 1169	J. Fridericus Seidl Offi. Difer Civ. Adjunctus civ. Reah	Joannes Schroyer Parochus

Above is the marriage cert of Joannes Fridericus Deutsch. His parents Jakob Deutsch and Rosina Muller were marked as Hebraei.

In Latin, the term **"Hebraei"** (or **"Hebraeus"** in the singular) refers to the **Hebrews** or **Jews**. It is used to describe the ancient people of Israel, their language (Hebrew), and their religious and cultural identity. The word is derived from the Greek **"Hebraios"** (Ἑβραῖος), which itself comes from the Hebrew term **"Ivri"** (עברי), meaning "Hebrew" or "one who is from the other side" (often interpreted as referring to Abraham, who crossed the Euphrates River).

In classical and medieval Latin texts, **"Hebraei"** was commonly used to refer to the Jewish people, their customs, and their religious practices. For example, in the Vulgate (the Latin translation of the Bible), the term appears in contexts related to the Israelites or Jews.

In summary, **"Hebraei"** in Latin means **"the Hebrews"** or **"the Jews"**, encompassing their ethnic, linguistic, and religious identity.



Above is the translation of a page from a book that states that Gjuro Deutsch in 1903 changed surname to Dekanovic:

[Direct link](#)

Ljiljana Dobrovšak ŽIDOVU U SRIJEMU Od doseljenja do Holokausta

About the author:

Ljiljana Dobrovšak: "Jews in Syrmia - From Immigration to the Holocaust" is a scholarly work that explores the history of the Jewish community in the Syrmia region, located between Croatia and Serbia. The book traces the arrival of Jews in Syrmia, their settlement, cultural and economic contributions, and their tragic fate during the Holocaust.

Ljiljana Dobrovšak, a historian, provides a detailed account of the Jewish presence in Syrmia, beginning with their immigration to the area, which likely occurred during the medieval period or earlier. She examines the socio-economic role of the Jewish community, their integration into local society, and the challenges they faced, including periods of persecution and discrimination.

The book also delves into the impact of World War II and the Holocaust on the Jewish population in Syrmia. During this time, many Jews were deported to concentration camps, and the community suffered immense losses. Dobrovšak's work likely includes

personal stories, archival documents, and historical analysis to paint a comprehensive picture of the Jewish experience in Syrmia.

This book is an important contribution to the history of Jews in the Balkans and provides valuable insights into a community that played a significant role in the region's history but was nearly destroyed during the Holocaust. It is a resource for scholars, students, and anyone interested in Jewish history, the Holocaust, or the history of Southeastern Europe

Based on the facts so far, we can conclude that the Flaiss family is one of the oldest, not only among Jewish families but also in Apatin, with members present from 1767 until the Holocaust in 1944. The Fleš family was known for its strong trading tradition.

For the following year, 1813, we also have information about the number of members of the Jewish community in Apatin. Specifically, on October 1 of that year, as part of the Canonical Visitation, the director of the seminary from the Kalocsa Archdiocese, Jozef Bernátfi de Olovac, visited Apatin and noted in his written report that 29 members of the Jewish community lived in the town.

Over the following decades, the number of Jewish residents increased minimally, so that by 1837, a total of 43 people were registered in Apatin.

Engaging in all crafts and professions, as well as owning agricultural land, factories, and commercial establishments, was permitted for Jews by a decision of the Hungarian Diet in 1840. This allowed them to strive for a more favorable social and material status in the towns where they secured their living and business existence.

Members of the Apatin Jewish community initiated the idea of forming another educational institution dedicated exclusively to the education of students of Jewish origin. With the financial support of the local community this project was realised probably before 1848 so in the following period, alongside the People's Elementary School, a Jewish confessional school institution also existed.

The function of the rabbi was performed by Natan Levi starting in 1850, and he was later replaced by Leopold Grosman.

The trade in leather, fur, and wool, which were dominant commercial activities among local merchants during the 18th century, gradually lost significance by the mid-19th century. Apatin merchants then shifted their focus to agricultural goods, which became highly relevant. During this period, Orenstein Herman was a wine merchant, Henig Emanuel traded in grain, and Fleis Leopold, Jakob Morici, and Levi Isidor became suppliers of agricultural products.

Following the so-called Emancipation act enacted in 1867, members of the Jewish community were allowed to pursue studies at all faculties of higher education.

The small number of Jewish residents in Apatin secured the necessary financial resources and, in 1885, built a new, purpose-built religious structure, the Synagogue, located in what was then Krstova Street (today's Ognjen Price Street, No. 5).

By 1890, 195 members of the Jewish nationality, or Israelites as they were referred to, were registered. At that time, the number of members of the Jewish community in Apatin reached its peak.

The equalization of the Jewish confession with other religions in the Austro-Hungarian Monarchy came with the enactment of a law that began to be applied at the end of 1895 (the so-called Reception). In addition to their national status, Jewish communities also received religious status.

The number of Jews decreased compared to the previous period, and by 1900, it stood at 138 members of this population.

A certain demographic decline occurred in the following period, specifically during the next decade, when 130 Jews were recorded in 1909.

During the Great War, from 1914 to 1918, along with members of other nations, a number of Apatin Jews were mobilized into the Austro-Hungarian army and sent to the Serbian front as well as to Bukovina. Among the fallen Apatin residents in the battles was one member of a well-known trading family, Eugen Abraham.

The Apatin Jewish confessional school was definitively closed in 1920 based on a law that mandated all elementary schools in the newly formed Kingdom of Serbs, Croats, and Slovenes to be transformed into state institutions. Additionally, the number of enrolled students did not meet the required minimum.

According to statistics from 1921, a further negative trend and continued demographic decline were observed compared to the previous period, with 125 Jews recorded.

After the cessation of the Jewish confessional school in 1920, students of Jewish nationality enrolled in the state Public Elementary School.

After the Jewish confessional school ceased to function in 1920, students of Jewish nationality enrolled in the state People's Elementary School. In 1921, 11 Jewish students were registered, and by the 1938/39 school year, only four were enrolled.

On the occasion of the 50th anniversary of the Apatin Civic School, an Almanac was published in 1925, presenting statistical data from its founding in 1875 to 1888, without listing the names of the students. Starting from the 1888/89 school year, the names of students who attended and completed all four grades of this educational institution were listed. Among the registered students, alongside German, Hungarian, and Serbian pupils, students of Jewish ethnic origin were also recorded.

Among the students were: Izidor Bruk (1893/94); E. Abraham (1900/1); A. Abraham (1905/6); P. Abraham (1905/6); Eugen Oblat (1905/6); I. Abraham (1908/9); O. Fleš (1909/10); H. Oblat (1911/12); Fr. Špicer (1911/12); D. Fleš (1913/14); L. Rečei (1918/19) and female students: M. Abraham (1903/4); K. Fleš (1915/16); A. Rečei (1920/21); M. Rečei (1920/21) and W. Fleš (1921/22).

Šamuel Švalb was the rabbi of Apatin from the mid-1920s until 1944. Like his fellow Jewish citizens, he met a tragic fate. He, along with his wife and six children, was deported in April 1944 to the Auschwitz-Birkenau concentration camp, where they were all killed.

According to the 1939 census of the Apatin District and the town of Apatin, 60 members of the Jewish community were recorded in Apatin.

Additionally, in 1940, the Apatin Jewish religious community had 61 members, with Bela Šefer serving as president.

Under the strong influence of National Socialist propaganda in Apatin, particularly through the local newspaper "Bačka Novine," owned by printer Matija Gas, there were instances of intolerance towards the Jewish community. The most drastic example occurred on January 20, 1940, when the synagogue and all Jewish houses were defaced with antisemitic graffiti. Beyond this, Apatin Jews faced other forms of discrimination and intolerance, such as verbal abuse in personal contacts, being ignored during encounters in the town, and the breaking of long-standing neighborly visits and friendships.

Discrimination and restrictions on Jewish rights also occurred at the level of the Kingdom of Yugoslavia, when on October 5, 1940, a Regulation was adopted limiting the enrollment of Jewish students in educational institutions for the 1940/41 school year. This sub-legal act allowed for the limitation of Jewish student enrollment in educational institutions at all levels. Parallel to these restrictive measures, Jews were completely prohibited from wholesale sales of food for human consumption.

With the attack by the German Wehrmacht, as well as military units from fascist Italy, Hungary, and Bulgaria, World War II began in this region on April 6, 1941. The military units of fascist Hungary after capturing Sombor on April 12, Hungarian forces entered Apatin the following day. In this way, Apatin, along with the entire Bačka and Baranja regions, became part of the state-legal framework of fascist Hungary. The occupation of Bačka marked the beginning of the most horrific chapter in the history of the Jewish people in this region, particularly in Apatin, culminating in the terrible final act in the death camps during 1944.

During the Hungarian occupation of Apatin, local Jews were stripped of almost all civil rights under several anti-Jewish laws. However, Jews living within the Kingdom of Hungary did not experience the implementation of the "Final Solution to the Jewish Question"—their physical extermination, which was being carried out by the Nazi authorities in Germany and occupied territories. Instead, Jewish labor battalions were formed from the Jews of Bačka and sent to perform forced labor in Hungary and on the

Eastern Front, where they worked on fortifications and infrastructure projects, such as building airports, bunkers, trenches, and roads.

With the enactment of the Fourth Anti-Jewish Law in 1942, Jews in the Kingdom of Hungary were prohibited from real estate transactions, and the state was allowed to nationalize agricultural properties owned by local Jews.

The situation for the Jews of Apatin changed drastically after the occupation of Hungary on March 19, 1944, and the subsequent takeover of Bačka by German occupation forces, including the Gestapo. The "Final Solution to the Jewish Question," or the physical extermination of the Jewish people, began to be implemented in fascist Hungary and became the dominant policy of the German authorities in collaboration with the newly formed Hungarian fascist government under Döme Sztójay. From that moment, the "Final Solution" was carried out continuously by the SS, Gestapo, and others until its full realization. The deportation of all Jews from Hungary began in April 1944, with Jews being rounded up and confined to transit camps established in certain cities. At the head of these criminal activities was the high-ranking SS officer, Obersturmbannführer Adolf Eichmann, who from that moment became the "master" of their lives, which ended in horrific deaths in the Auschwitz-Birkenau concentration camp in Poland.

Forcibly removed from their homes under the escort of occupation forces, Jews were taken to railway stations where prepared trains awaited them. There, under threats, curses, and beatings from SS officers tasked with their deportation to the death camps, they were crammed into overcrowded freight cars, where they could only stand. Packed tightly together, they were forced to relieve themselves in front of family members and strangers, fainting from lack of water and air, and sensing the horrors that awaited them.

Upon arrival at the Auschwitz-Birkenau camp, they were met by frenzied SS officers with packs of German shepherds. Amidst the shouting, beatings, and dog bites, they were forcibly removed from the train cars, and those unable to walk were killed on the spot.

Only one young SS officer stood out noticeably from the other frenzied guards. He stood aside, smiling curiously as he observed the newly arrived prisoners. None of the newcomers could have guessed that they were being watched by a monster in human form, seeking suitable individuals for his monstrous experiments. This was Dr. Josef Mengele, infamously known as the "Angel of Death" for his atrocities.

Numerous trains carrying people from all over occupied Europe arrived day and night at the death camp, where a horrific end awaited them. Upon arrival at Auschwitz, most prisoners were immediately killed in the gas chambers under the pretext of being taken to showers, where deadly gas (Zyklon B) was released through ceiling vents. Others were destroyed through exhausting labor, inadequate and minimal nutrition (often their daily meals consisted of boiled potato peels), untreated epidemics, and daily

executions. A certain number were killed in grotesque medical experiments conducted by a medical team led by Dr. Josef Mengele. To efficiently dispose of the numerous corpses, several crematoria were built, operating day and night.

When the advancing Soviet Red Army's 322nd Rifle Division entered the Auschwitz-Birkenau concentration camp on January 27, 1945, they could not have anticipated the horrific scenes they would encounter. They were met by around eight thousand surviving prisoners who resembled living corpses more than human beings. It was a sight unimaginable even in the worst nightmares. It is estimated that around 1.1 million people (including one million Jews) were killed in Auschwitz-Birkenau during its operation.

In line with this, the Jews of Apatin, marked with the Star of David on their clothing, were loaded onto freight cars at the local railway station and transported to the transit camp in Bačka Topola, from where they were later deported under inhumane conditions to the Auschwitz-Birkenau concentration camp.

As in other cities in Hungary, and thus in Bačka, after the deportation of Apatin's Jews, there was shameless and disgraceful looting of their movable property, stored in their often luxurious homes. As owners of factories, large wholesale and retail stores, they possessed luxurious furniture, pianos, silver, crystal, and porcelain tableware, valuable artworks, and expensive jewelry, which aroused envy and jealousy among some townspeople. Thus, former neighbors, without any scruples, took advantage of this tragic situation to seize various items. Among the known Apatin residents involved in these activities was Dr. Edmund Šteli, who continued to live and work in Apatin after the war without any consequences or remorse.

After liberation, a certain number (about ten) of surviving Apatin Jews returned, and a number of Jews from other towns and villages also settled here, tying their existence and new beginnings to this place.

Thus, by 1947, the number of members of the Apatin Jewish religious community had grown to 25.

Due to the near disappearance of the Jewish population in Apatin during the Holocaust, and later the constant emigration to Israel, the need for the local synagogue ceased. Consequently, it was sold in 1955 and became the property of the Baptist Church.

OLD JEWISH CEMETERY

The old Jewish cemetery is located about one kilometer north of the town of Apatin, on a natural earthen elevation. Access to its location is only possible via a dirt road, which made burials in the past, especially under poor weather conditions (snow or rain), extremely difficult. Until 2019, the old Jewish cemetery was completely devastated and on the verge of total physical destruction. Due to years of disuse and neglect, its area

had been permanently reduced by neighboring agricultural plots expanding at its expense. At the same time, a number of stone tombstones were destroyed, leaving only a very small number preserved at the site (one intact tombstone and several fragments). After determining the original area of the cemetery, defining its boundaries and shape, and clearing it of various plants that had completely overgrown it, reconstruction began. A fence consisting of a series of brick pillars with strong metal wire between them was erected around the edges of the cemetery. In one section, between two pillars, a single-wing gate with a metal Star of David was installed, clearly indicating the religious affiliation of those buried there.

Due to the lack of relevant data, the start of burials at the old Jewish cemetery is unknown, as is the moment when it ceased to be used. The only preserved stone stele bears the inscribed year 1872, marking the burial of the deceased.

New Jewish Cemetery

The plot of the New Jewish Cemetery is rectangular in shape and is entirely enclosed by an unplastered brick wall, with brick pillars at regular intervals and stepped profiles at their tops. In the right corner of the plot, an unplastered cemetery chapel of rectangular form has been erected, with its longer side oriented towards the street regulation line (Radnička Street). The wooden roof structure is covered with "biber" tiles and designed as a hipped roof. The facade is symmetrically conceived, with a double-winged wooden gate in its central part, which provided access between the street and the interior. To the left and right of the gate, there are two pilasters and one "blind" window each. The narrower side facades have three pilasters and two "blind" windows. Next to the chapel, on its left side, there is a smaller entrance gate that facilitated daily access for people to the interior space. Several years ago, due to the destruction of the wooden doors at this entrance, it was completely bricked up, so since then, only the double-winged gate at the chapel has been used for access.

The tombstones are of various forms and made from different materials, reflecting the material status and aesthetic preferences of the descendants of the deceased. The inscriptions on them were carved in three languages or scripts: Hebrew, German (Gothic script), and Hungarian (Latin script), which were used by the local Jewish population. They are modeled in the form of steles, obelisks, and typical low, often square tombstones with a slanted top and a smaller stone slab, inscribed with biographical details. The appearance of tombstones in the form of steles and obelisks in this cemetery, as well as within the Old Jewish Cemetery, indicates that Ashkenazi

tombstone art was strongly influenced by Christian tombstone art and historicism. Some of the steles have a rounded top, while others have a top modeled in the form of an ancient temple. Among the symbols present on several of them is the motif of a weeping willow carved near the top of the tombstone stele or obelisk.

Alongside monuments that are in good condition, there is also a significant number of quite devastated ones, which is the result of inadequate or complete lack of care for their maintenance.

In addition to a series of usual burial sites with tombstones, within the New Jewish Cemetery, a larger mausoleum in the neo-Gothic style was erected. In its crypt, members of the renowned Abraham family from Apatin were buried. The mausoleum of this family is in an extremely ruined state due to decades of neglect.

On several tombstones, after the end of World War II, beneath the heading ****IN MEMORIAM****, the name and surname of a person who perished outside of Apatin in one of the Nazi mass extermination camps were carved. This is the case with ****Katica Vajs****, who, as stated on the tombstone stele, perished in ****Auschwitz-Birkenau****, as well as with the musician ****Imre Fleš**** (who perished in Belgrade), whose basic biographical details are carved on a tombstone obelisk. The inscriptions are carved on the tombstones of some members of these families, in the lower field.

The last burial within this cemetery took place in ****1964****, when the local physician, ****Dr. Ištvan Stevan Sekelj****, was buried.

JEWISH CONFESSIONAL SCHOOL

From the very beginning of the settlement of Apatin, Jewish families sporadically began to settle from 1749 onwards. Their number was never large, and throughout the entire period of their existence in the area of Apatin, the entire Jewish population consisted of a smaller number of families.

In the early years of settlement, i.e., in the second half of the 18th century, due to the absence of a Jewish confessional school, Jews received their primary education in the only educational institution in the area of Apatin, the National Elementary School, established in 1750. During this period, the school curriculum was under the control of church authorities, and the role of teachers was performed by individuals from the Roman Catholic Church. This situation favored their religious and national assimilation, and there are known individual cases of Jews converting from Judaism to the Roman Catholic faith. It is recorded that in Apatin in 1779, there were 9 Jewish families, and in 1784, children of Jewish nationality attended the Roman Catholic elementary school.

At a certain point, when circumstances allowed, members of the Apatin Jewish community initiated the idea of forming another educational institution that would exclusively dedicate itself to the education of students of Jewish origin. With the financial assistance of the local Jewish religious community, this project was realized, most likely before 1848 (the exact date, i.e., the year of establishment, has not yet been determined). Thus, in the following period, parallel to the National Elementary School, a Jewish confessional school institution (official name: APATINI IZRAELITA ELEMI ISKOLA) existed in the area of Apatin. From the moment of its establishment, it functioned as a two-year school until the 1868/69 school year (until the adoption of the Law on National Education), after which it had to transform, in 1870, like the National Elementary School, into a six-grade school.

In one part of the courtyard of the newly built sacral building, intended to meet the religious needs of the local Jewish community, another building was constructed.

The primary function of the building was educational, intended for the Jewish elementary school where classes were held for children of Jewish ethnic origin. Within this building, there were two classrooms to ensure that children did not mix, as students during that period were strictly segregated by gender and attended classes separately. One classroom was designated for female students, while the other housed male students.

According to preserved data from that period, this purpose-built educational facility was constructed to the highest standards of the time, and its interior was equipped with modern furniture and teaching aids. This impressive level of maintenance was sustained over the following decades, and it was particularly highlighted in all official reports. Unlike state schools that received funding from the national budget, this

confessional educational institution was financed exclusively by the Apatin Jewish Religious Community.

From 1881, the teacher Karolj Derki conducted classes in this six-grade school, with minor interruptions, until its closure in 1920. In his absence, the teaching duties were carried out by Dula Lustig and Aladar Branšeter. After his retirement, Karolj Derki was engaged during the 1920s and 1930s as a lecturer and religious instructor for children of Jewish nationality in the National Elementary School, as well as in the local Civic School. An interesting fact is that teacher Karolj Derki worked in Apatin as an educator for a full 56 years (on a part-time basis after retirement), where he also passed away and was buried in the New Apatin Jewish Cemetery in 1937.

Although this educational institution was legally defined as a six-grade school, records from the preserved school registers, maintained between 1898 and 1916, show that not a single student was enrolled in the sixth grade. Based on the curriculum prescribed for six-grade schools, the entire teaching process was carried out by only one teacher. The school registers of this educational institution were likely established in 1881, when the registers of the National Elementary School in Apatin also began to be maintained.

Additionally, the founder, in this case, the Apatin Jewish Religious Community, defined the language in which the classes would be conducted. Specifically, in this school, the language of instruction was Hungarian, most likely from the moment teaching was entrusted to teacher Karolj Derki. Within one classroom, all grades were represented, with each row of desks representing a different grade.

A review of the school registers from the period 1898-1916 shows that, across all six grades (the sixth grade was unoccupied), the highest number of students was enrolled in the 1902/1903 school year (39 students), while the lowest number was in the 1911/1912 school year (only 16 students). Furthermore, during the first year of the war, i.e., the 1914/1915 school year, it can be noted that there was a complete absence of children from other confessions, with only students of Jewish nationality attending.

Based on the data from the preserved school registers, it can be concluded that students of Jewish nationality came from various cities.

During the time of the Hungarian monarchy, students resided in the homes of Apatin citizens while attending school. In addition to students mostly from Apatin, pupils also came from Bingula, Čatalja, Paks, Segedin, Čikerija, Crnac, Korenje, Dod, Erdoveg, Bačordoš, Kernja, Kupusina, Karavukovo, etc. Most of their parents were merchants, and they were enrolled in school at the age of seven.

The supervision of the functioning of this Jewish educational institution was carried out by individual members of the Municipal School Board, appointed by the Apatin Jewish Religious Community. At the end of the 19th century, after the death of Dr. Vilhelm Vajdeman, this role was performed by the municipal physician, Dr. Maurus Bruk.

Due to the exceptional conditions for high-quality teaching (the small number of students allowed the teacher to devote maximum individual attention to each student), and consequently, the achievement of much better results than in the National Elementary School (which was characterized by large classes), this Jewish confessional school held an exclusive status among the population of Apatin, which was predominantly of German nationality and Roman Catholic faith. Desiring to provide their children with a better education, along with perfect mastery of the state language, Hungarian, prominent Apatin Germans, regardless of their different religious affiliations (Roman Catholic, Greek Catholic, Lutheran, and Reformed) and higher financial contributions (for tuition), gladly enrolled their children in this school. Thus, this school was attended by students whose parents belonged to the wealthier bourgeois class of Apatin (merchants, public notaries, foresters, head foresters, royal district judges, district chiefs, etc.).

Based on the preserved school registers from the 1898/99 to 1915/16 school years, deposited in the Historical Archive of Sombor, the number of students and their religious structure were as follows:

- 1898/99: 29 students - 15 Mosaic, 13 Roman Catholic, and 1 Greek Catholic;
- 1899/00: 36 students - 16 Mosaic, 19 Roman Catholic, and 1 Reformed;
- 1900/01: 36 students - 17 Mosaic, 18 Roman Catholic, and 1 Evangelical;
- 1901/02: 38 students - 19 Mosaic and 19 Roman Catholic;
- 1902/03: 39 students - 20 Mosaic and 19 Roman Catholic;
- 1903/04: 35 students - 17 Mosaic, 16 Roman Catholic, 1 Evangelical, and 1 Reformed;
- 1904/05: 36 students - 22 Mosaic, 11 Roman Catholic, 2 Evangelical, and 1 Reformed;

- 1905/06: 27 students - 14 Mosaic, 10 Roman Catholic, and 3 Evangelical;
- 1906/07: 25 students - 14 Mosaic, 8 Roman Catholic, and 3 Evangelical;
- 1909/10: 31 students - 17 Mosaic, 13 Roman Catholic, and 1 Evangelical;
- 1910/11: 20 students - 9 Mosaic, 9 Roman Catholic, and 2 Evangelical;
- 1911/12: 16 students - 12 Mosaic and 4 Roman Catholic;
- 1913/14: 22 students - 18 Mosaic and 4 Roman Catholic;

In the 1915/16 school year, the number of students was 21, with a religious structure of 20 Mosaic and 1 Evangelical. Within this educational institution, a school library was established, with its collection divided into teacher and student sections. During the 1906/07 school year, the student section of the library contained 160 hardcover and 10 paperback books, while the teacher section had 30 hardcover and 10 paperback books.

With the implementation of the law, all elementary schools in the newly formed Kingdom of Serbs, Croats, and Slovenes had to be transformed into state institutions (if they did not already have such status). Since the number of enrolled students did not meet the required minimum, the Apatin Jewish Confessional School was definitively closed in 1920. After its closure, and since elementary school attendance was mandatory by law, Jewish boys and girls enrolled in the state-run National Elementary School in Apatin and followed the curriculum in the new state language (Serbo-Croatian).

Among the many notable individuals born in Apatin who attended this confessional school were the world-renowned composer of jazz operettas, Pál Ábrahám, and the writer and academic known by the pseudonym Ervin Šinko (born as Franc Špicer).

Regarding the education at this institution, former student Hugo Oblat (Apatin 1897 - Zagreb 1989) provided the following information: "As I remember, we studied the same as the students from the municipal National School, and even our textbooks were the same. I sat in the same bench as Franc Špicer - known as Ervin Šinko. Teacher Derki had Ervin Šinko's essays and poems printed at the end of the year and distributed them to us, probably as a learning tool or as a gift."

The school building was located within the synagogue courtyard, but for unknown reasons, it was demolished after its closure in 1920. Since no material trace exists today, it is currently impossible to determine its exact former location.

SYNAGOGUE

When members of the consistently small Jewish community became economically strong enough to finance the construction of a purpose-built place of worship to meet their religious needs, funds were raised and used for the realization of this construction project during the second half of the 18th century. Until then, a residential building was used for this purpose, which the Apatin Jews had rented since their earliest settlement in the Apatin area in 1749 and which had been minimally adapted for basic religious activities.

During 2019, while demolishing an economic building in the city, a certain quantity of roughly made bricks, larger in size (31x15 cm), characteristic of the 18th century, with a plastic motif of the Star of David (Heb. David magen), was found. We can assume that they originate from the old Synagogue, which was demolished to make space for a new religious building (if the new one was built on the site of the former Synagogue).

After raising the necessary funds, members of the Jewish community built the Apatin Synagogue in 1885, located in the then Krstova Street (today's Ognjen Price Street No. 5). At that time, the number of members of the Jewish community in Apatin reached its maximum (in 1890, 195 members of the Jewish nationality, or as noted, Israelites, were registered). Among them, there were likely a significant number of economically well-situated individuals, as the realization of a large construction project, such as the building of the Synagogue, required substantial financial investment.

After the war, due to the practical disappearance of the Jewish population in Apatin (of the former eighty Apatin Jews, sixty-one perished after their deportation to death camps in 1944), the need for its use ceased, and it was sold in 1955 to representatives of the Baptist Church. The entire facade remained the same, and the only intervention consisted of placing a cross on top of the building, i.e., on the stone slab with the Ten Commandments (Heb. luhot habrit) placed on the top of the eastern facade, a cross was added, symbolically marking the conversion of the building from the Jewish

confession to Baptist. On the gable on the west side, the stone slab with the Ten Commandments is missing.

The Synagogue (Heb. Beit Kneset - house of assembly or Beit Tefila - house of prayer) is rectangular in plan and its narrower part is directly positioned on the street regulatory line, which was made possible by new legal regulations. Namely, until 1840, it was precisely defined by the then law that Orthodox and Jewish religious buildings had to be set back in the courtyard and enclosed. It is similar in many elements to the synagogues in Sombor and Zemun, only it is smaller in size compared to them. On the street facade, two neo-Gothic windows with a small circular window-oculus between them were formed. The facade plane has two symmetrically placed pilasters on the corners, which symbolize the columns of the Second Temple in Jerusalem, while on the gable there is a neo-Romanesque frieze formed continuously and extending slightly below the edge of the gable. The pilasters, as well as the arcaded frieze, are not modeled from plaster, but were formed from bricks during the construction of the facade. The pilasters were originally slightly higher and have been gradually lowered over time. On the northern longitudinal side, there are four architrave windows. On the southern, courtyard side, there are also four architrave windows as well as wooden entrance doors through which the faithful communicated between the exterior and the interior of the synagogue building (this also represents a significant deviation from religious rules that dictate that the entrance should be formed on the western side). This deviation from religious rules is a consequence of the construction of a smaller building that directly adjoins the western wall of the Synagogue and, through the formed doors, provides communication between these two buildings. The smaller building was built in the shape of an inverted Latin letter L and is much lower in relation to the Synagogue. It housed an apartment reserved for the person who performed the worship service, i.e., the rabbi. The residential building has a hallway that provides communication within its interior. From the hallway, one first enters a larger room, which has glazed wooden doors and a window. The next room is smaller and has only one glazed door. The hallway can also be entered from the courtyard through double-leaf wooden doors, also glazed, placed at the very beginning of the hallway. The corner third room is entered from the courtyard through double-leaf wooden glazed doors placed at the point where the residential part and the transverse section of the building meet. The wall of the hallway on the courtyard side has a row of three wooden glazed windows that provide visibility into the residential building. On the transverse section, there are two wooden glazed windows, and at its very end, there is another room of unknown function, which has double-leaf wooden gates. The Synagogue, as well as the smaller building, have wooden roof structures and are covered with Biber tiles, with the difference that on the roof of the Synagogue, two semicircular metal dormers were formed.

On the inner eastern wall of the Synagogue, which is oriented towards Jerusalem, and to which all those present during prayer are turned, there is a niche in which a wooden double-leaf Ark of the Covenant (Heb. Aron HaKodesh) at a certain height above the floor, on its narrower side. The upper segment was also made of wood in the shape of a trapezoid. For now, there is no material evidence that the *luhot habrit* (Tablets of the Law) were placed on it. The Ark of the Covenant contained religious books—Torah, Talmud, etc. The Ark was protected by an embroidered curtain (Heb. *parochet*), and on the eastern wall, there was a lamp (Heb. *ner tamid*), an eternal light that reminded of the menorah in Solomon's Temple. On the left side of the Ark, there was a chair for the rabbi, and on the right, one for the cantor. In front of the Aron HaKodesh (Ark of the Covenant), there was a *bimah*, which in this case was not elevated, where the clergy stood during the religious ceremony, i.e., during the reading of the Book of the Law (Heb. *Sefer Torah*). Due to the relatively small dimensions, it was not possible to form a gallery inside where women would sit during the service (Heb. *ezrat nashim*), so it can be assumed that men sat in the front, and the female part of the congregation sat behind them.

The entire interior wall surface was modestly decorated and horizontally divided into three zones. The lower and upper zones were without any decoration, while the middle zone had decorative monochromatic elements. In contrast to this simplicity in interior decoration, the ceiling surface features a rich coloristic decoration—a polychromatic mural. The ceiling was constructed from wooden planks with a thin layer of plaster. The concept of this artistic composition is divided into two fields. In the western segment, directly above the entrance, there is a depiction of the sky framed by clouds on all sides. The eastern segment, located above the *bimah*, is more richly decorated, and here the celestial space is depicted, also framed by clouds. In the central part of this segment, there is another element—a depiction of two stone tablets inscribed with Hebrew letters, i.e., the Tablets of the Law (Heb. *luhot habrit*) with the Ten Commandments. Below the tablets, an olive branch is painted, while above them are rays of sunlight symbolizing the presence of G-d. The surface of the Tablets of the Law is inscribed with Hebrew letters in reverse orientation, so they can only be read through a mirror. This phenomenon is unknown in other synagogue buildings, placing the Apatin Synagogue among unique occurrences. We can assume that this artistic solution with Hebrew graphemes in reverse orientation was deliberately requested by the commissioned artist, because if it were his mistake, he would have had to redo it in its correct form. The reason for this unusual solution is currently unknown to us. However, the clergy who performed the religious ceremony under this depiction knew it, as otherwise, they would not have conducted the service under a wrongly executed religious motif. The

composition is framed by a narrow mesh strip, on the corners of which are neo-baroque elements, floral motifs, and a depiction of the Star of David.

The author of this artistic composition is unknown to us, as there is no signature on it, nor is there any preserved archival material that could establish authorship. If the ceiling was painted immediately after its construction, we can assume that it was most likely the work of the church painter of Jewish origin, Jozef Veltner, who lived in Apatin during that period.

Communication with the attic space was carried out via wooden mobile ladders, through a square opening formed in the very corner of the wooden ceiling on which the polychromatic mural is located. This opening is closed with a wooden cover on which there is a depiction of the Star of David.

Of the former furniture, only a few wooden benches have been preserved, which were originally formed in two rows with a passage between them and oriented towards the Ark of the Covenant.

Fortunately, this unique religious building did not suffer the tragic fate of numerous Jewish places of worship, which were demolished during the Second World War. It served as a gathering place for Apatin's Ashkenazi Jews during various religious events that made up this religious and ethnic community.

In the courtyard of the Synagogue, there was a Jewish ritual bath (Heb. mikve), as well as a ritual slaughterhouse (Heb. beti midbahaim).

Thanks to these elements (Synagogue, Jewish elementary school, residential space for the rabbi, ritual bath, and poultry slaughterhouse), this complex represented the epicenter of the life of Apatin's Jews.

The only preserved mikve from the Ottoman period in the entire Balkans in Pirot, the Jewish cemetery in Niš, and the Apatin Synagogue, according to Mr. Ivan Čerešnješ, a professor at the Hebrew University in Jerusalem, are the most significant complexes of

Jewish cultural and historical heritage, not only in the territory of Serbia, but also in the region.

The only intervention in the interior, after its takeover by the Baptist denomination, was the construction of a baptistery (baptismal font) in the western part of the Synagogue.

More about the Synagogue:

The Mysteries of the Apatin Synagogue

Balkans Courier | From our correspondent in Belgrade | Wednesday, February 10, 2021

An esoteric fresco, Magyar Baptists, a mad pianist, and a Muslim sailor...

The Second World War engulfed the small Jewish community of Apatin, in Vojvodina.

And with it, its archives. What remains of the synagogue? Report.

Text: Philippe Bertinchamps

Photos: Marija Janković

This article is the fourth in a series of reports on the "half-forgotten" memory of the Jews of the Balkans, published with the support of the Swiss Embassy in Belgrade.

"What an enigma!" Rudolf Klein was born in Subotica, a Magyar town on the northern borders of Serbia, close to the Hungarian border. A professor of architecture at Szent István University in Budapest, he is the author of a book on synagogues in Hungary from 1782 to 1918, from the Edict of Tolerance by Emperor Joseph II to the end of the First World War and the disintegration of the Austro-Hungarian Empire. A monumental work that catalogs and categorizes hundreds of buildings in villages and towns across Hungary, Slovakia, Transylvania, Vojvodina... The synagogues of Central Europe, from the humblest to the most splendid, hold no secrets for him. Except one, not far from his hometown: the synagogue in Apatin, a town of about 15,000 inhabitants on the left bank of the Danube, in western Bačka, a stone's throw from Croatia.

This modest rectangular synagogue, built in 1885, has been identified by Rudolf Klein as belonging to the "burgher" or "bourgeois" architectural style, with exterior decoration in the Rundbogenstil or neo-Romanesque style. But it is inside its sanctuary that it reveals its secret: a fresco on the ceiling depicts the azure vault of the firmament, where the Tablets of the Law, adorned with an acacia branch, emerge above thick clouds. "I am the Eternal..." A stucco work in the pompier style, like those found in abundance in the

neo-baroque churches throughout Vojvodina. But here's the thing: to decipher the words written in Hebrew, one must look at them in a mirror. And that, whatever interpretations one might give to the Scriptures, is at the very least unexpected, even bizarre, borderline heretical—even for rabbis who identified with "Neolog" Judaism, as opposed to the more traditional and conservative Orthodox tradition. "Rabbis have full latitude to choose the architectural style of the synagogue and to transform it as they please," explains Rudolf Klein. "However, the interior arrangement remains sacred. It is very codified. As liberal and progressive as they were, the rabbis of Apatin could not afford to take such liberties. We can also see that the painter was not familiar with the Hebrew alphabet. His brushstrokes are hesitant. Who had the idea to commission this fresco? What does it mean? I have no idea... It's a strange mystery!"

At first glance, nothing indicates that this former temple, located slightly away from the city center, was once a synagogue: on the pediment above the façade, adorned with two ogival windows, there is no Star of David, but a Christian cross. After the Second World War, the building was purchased from the Jewish community of Yugoslavia by the Baptist congregation of Apatin, which itself has since disappeared. In the paved inner courtyard, vines climb along the trellis, the Othello, a nearly forgotten black grape variety from the 19th century that produces a foxed-tasting red wine. The buildings consist, in addition to the temple (where a mikveh, or ritual bath, has been installed), of a ritual slaughterhouse, a classroom, and the rabbi's apartment.

An inscription in Hungarian and another in Serbian hang on the back wall: "We spread the words of Christ on the cross." "Two old Baptist spinsters from the Magyar minority continued to maintain the place after the temple closed in the 1970s due to a lack of worshippers." Boris Mašić is the president of the Adam Berenc Association, a German priest from Apatin who resisted Nazism and survived the Gestapo, and the coordinator of Donauschwaben Villages Helping Hands (DVHH), an NGO that collects chronicles of the "Danube Swabians," peasant-soldiers who came to exploit the plains of Vojvodina at the turn of the 18th century under the Habsburgs. "Like many Catholic children, my great-grandparents, of German origin, attended primary school at the synagogue. It was a matter of prestige. Jewish schools were reputed to be the best; they even taught astronomy."

In 1940, Apatin had no more than 61 Jews, or fifteen families. A very small community in a town of about 17,000 inhabitants, mostly Germans. Apatin, located right in the middle of the Danube's course, was then a prosperous industrial town: a shipyard, about thirty factories, including a brewery (Apatinska pivara, founded in 1756 and still in operation),

brickyards, spinning mills, and shoe factories... Products were shipped up the river for export to Budapest, Vienna, and beyond in Europe. Apatin was also a cultural city with a musical tradition dating back to the 18th century, with the organ builder Kašpar Fišer and the wind instrument workshop of the Horn family. The German and Jewish communities maintained a relationship of mutual interest. "A normal, even friendly coexistence," assures Boris Mašić. According to Rudolf Klein: "The Germans had the know-how, the Jews had the capital." In this area, which was long a buffer between two empires, doctrines and religions were more tolerant. Anti-Semitism was not very virulent, but it was latent. Following the words of the former Hungarian Minister of Justice Ferenc Deák (1803-1876), nicknamed the "sage of the nation," "Jews are like salt, you need a pinch to season dishes, but too much salt spoils the food..."

It was in this atmosphere that Paul Abraham (Abraham Pál in Hungarian) was born on November 2, 1892. His mother, Flora, was from Mohács, a Danube town in southern Hungary. His father, Jakab, was a wealthy merchant turned banker. The family was well-off and cultured, and young Paul was destined for business. However, from Flora, he inherited a love for music. And he had a mad talent. The cantor noticed him and soon invited him to play in the Church of the Assumption of the Virgin Mary. But in this small, industrious, and provincial town—where, despite everything, Catholic children went to school at the synagogue and Jewish children played the organ at Sunday mass—Paul felt confined. From ages 14 to 17, he attended the Budapest College of Commerce. Then, after his father's death, the prestigious Royal Hungarian National Academy of Music, where he studied cello with Adolf Schiffer, also born in Apatin to a Jewish family, and composition under the tutelage of Victor von Herzfeld, a friend and rival of Gustav Mahler. Despite excellent grades, he did not graduate.

In 1912, Paul made a splendid acquisition: a Steinway Model B made in Hamburg, the "perfect piano" as it was nicknamed. "That year, the Horns imported no less than 200 pianos via the Danube, including 30 Steinways," recounts Boris Mašić. "An exceptional shipment. Unprecedented!" Paul threw himself body and soul into what he called "pure music": sacred works, string quartets, cello concertos... But at the dawn of the Roaring Twenties, after the First World War, his genius shone in a much lighter genre: operetta, then in vogue, which he enriched by introducing modern jazz rhythms. In 1927, he was appointed conductor of the Budapest Operetta Theater. His first success, *Viktoria und ihr Husar* (1930), prompted him to move to Berlin, where his catchy melodies hit the mark. Triumphs followed: *Die Blume von Hawaii*, *Ball im Savoy* earned him international fame. He composed film scores, including that of *Coeurs joyeux* (1932) with Jean Gabin. Of this bustling period, little is known, due to a lack of witnesses, except that this

married man was a bon vivant, living large, an inveterate gambler, a womanizer, a mythomaniac... And that he contracted syphilis.

At the height of his glory in 1933, everything collapsed. Hitler became Chancellor. Paul Abraham left Berlin. His music, now labeled "degenerate art," was banned. Thus began a life of wandering: Vienna, Budapest, Paris, Casablanca, then Havana, where he played as a bar pianist. Via Miami, he finally emigrated to New York on August 20, 1940. The reception was a cold shower. On Broadway, operetta, even jazzy, was "outdated," the Big Apple snubbed him, and Paul Abraham, a refugee among others, fell into poverty. His health deteriorated. On January 5, 1946, he was arrested in the middle of Fifth Avenue, directing traffic with his arms as if conducting an orchestra. He was interned at Bellevue Hospital in Manhattan.

On the other side of the Atlantic, 4,500 kilometers to the east, a lone man wandered the streets of Apatin. The town was devastated. In Boris Mašić's account, this man, a Holocaust survivor, was a close relative of Paul, a certain "Alexander" (Sándor). In April 1941, when the Axis Powers invaded the Kingdom of Yugoslavia, Bačka was annexed to Admiral Miklós Horthy's Hungary. In March 1944, power passed to the Nazis. The Jewish community of Apatin did not escape the catastrophe. As the Axis was already heading toward defeat, they were transported by train to Auschwitz, Poland, where they were swallowed up in the gas chambers. Six months later, Tito's Partisans liberated Vojvodina. German civilians were evacuated in the wake of the Wehrmacht to the ruins of the Third Reich. Those who remained, and who survived the reprisals, were interned for three years in ghost villages guarded by armed sentinels. Today, inside the Apatin synagogue, the names of the Auschwitz victims are displayed. Under the letter A, there are ten Abrahams.

The large family home was not looted: the shiny black lacquered Steinway was intact. "Alexander" Abraham (he would commit suicide in 1949, Boris Mašić notes) sold it to the music academy, which had just opened and was desperately short of instruments. As for Paul, his friends in Germany, who had not forgotten him, collected money to bring him back. On April 30, 1956, he landed at Frankfurt Airport under the flashes of reporters, before being interned in a sanatorium in Hamburg. The master of "jazz operetta" died there on May 6, 1960, dreaming of his next triumph on the New York stage. His grand piano (serial number 155928) rests in the corner of a music classroom on the first floor of the Apatin Academy, like a luxury liner in dry dock, waiting to be repaired.

"It's sad to see all this abandoned, soon there will be nothing left!" In the neighborhood, everyone calls her baba, "grandmother." At 77, this Serb from Banja Luka in Bosnia-Herzegovina was for more than two decades the caretaker of the "new" Jewish cemetery—the one that, unlike the old one, is not entirely outside the city limits. The last Abraham to be buried in the family mausoleum was in February 1944, two months before the deportations. "Now, I'm too old. It saddens me that I can no longer work. Look at my hands... The cemetery was so well maintained." The site belongs to the Apatin municipality, and the restoration of Jewish heritage is not a priority. "The public works workers, we've never seen them. They just put up a sign in three languages, and then goodbye!" Before her, another baba, Hungarian, took care of the cemetery. "And when it became too hard for her, she handed me the key."

Inevitably, visits are becoming rarer. "The last time was a year ago. An old man... In the past, we still saw people from Israel. But the old ones have died, and the children no longer come." And then, there's vandalism: "The young people, it's a real problem. They made a hole in the wall and desecrated graves. They were looking for gold..." At the entrance to the cemetery, barely separated from the other tombstones, a half-buried stele with inscriptions faded by time recalls the memory of a Muslim sailor. A foreign traveler, far from his country, who received the rabbi's blessing at the supreme moment so that his ashes could rest in peace under this earth.

The old Jewish cemetery is found about two kilometers further, along a rutted path, in the open countryside. It is a cluster of shrubs and wild plants surrounded by a fence, a patch of unruly vegetation exposed to the four winds. In 2017, the European Jewish Cemeteries Initiative (ESJF) undertook to clear it. But nature quickly reclaimed its rights. The vertical Ashkenazi tombstones have become invisible again under the undergrowth. There are no more than ten in total. According to the ESJF, the oldest surviving matsevah dates back to 1893, the most recent to 1921.

"Of all these stories, what is the truth?" asks Sandra Papo-Fišer, the president of the Jewish community of Sombor, whose jurisdiction extends to Apatin. "Since the Second World War, there is nothing left in the archives. Everything has disappeared. And there are no more witnesses." The Jewish Historical Museum in Belgrade, closed due to the pandemic, also admits to having "very, very few" documents on this community: "After the Holocaust, the Jewish community of Apatin ceased to exist, and we are not sure that many archives were saved," says Barbara Panić, the museum's curator. "As for the neo-baroque fresco, we are aware of its importance, but unfortunately, we have no documentation on it." Even Paul Abraham's piano seems to escape history: "In the pre-

World War II Steinway archives, the company has no information on this piano, except for the year and place of manufacture," writes Ana Vrbanec on behalf of the legendary brand.

Finally, in early autumn 2020, representatives of the Serbian Institute for the Protection of Cultural Monuments visited the Apatin synagogue. It should be noted that it had recently been put up for sale and appeared in real estate listings. In the Bačka region, out of a total of 53 synagogues, at least 44 have been demolished since the end of the Second World War. Apart from the one in Subotica, a marvel of Hungarian Secession style fully renovated in 2018, the others have been transformed into churches, libraries, residential buildings, schools, or gyms... The disappearance of the Apatin synagogue would be an irreparable loss. As for the fresco, unique in Serbia and Hungary, to this day, no one, not even among scholars and experts, has unraveled its mystery. But its strangeness never seemed to disturb the rabbis.

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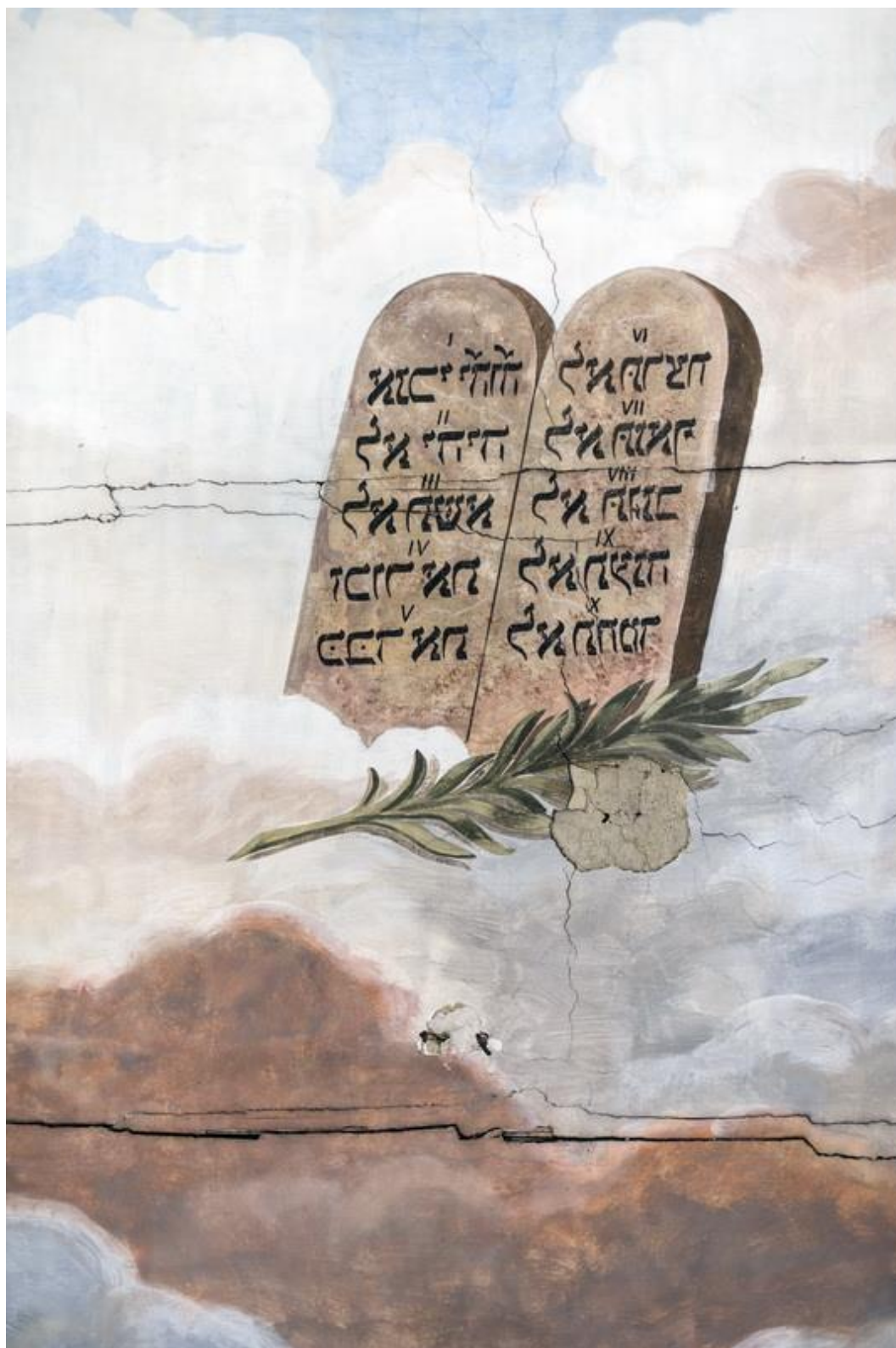
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Author: Marija Janković

Images from the article:

<https://www.courrierdesbalkans.fr/Memoire-des-Juifs-des-Balkans-4-10-o-Les-mysteres-de-la-synagogue-d-Apatin>









IRMA LANG, an art historian, was born in Apatin on June 19, 1943. She completed her elementary education in Apatin and continued her secondary education at the "Veljko Petrović" gymnasium in Sombor. After graduating, she moved to Zagreb, where she continued her studies at the Faculty of Philosophy, graduating in art history in 1967. After completing her studies, she was employed at the "Milan Konjović" Gallery in Sombor, where she spent her entire 42-year career as a curator-director. As the closest collaborator of the master Milan Konjović, she worked with him for 26 years. On May 18, 2012, she was awarded the "Mihailo Valtrović" Lifetime Achievement Award by the Museum Society of Serbia for her overall contribution to the advancement and development of museum activities.

Irma Lang actively participated in organizing and presenting numerous thematic exhibitions at the Gallery itself, as well as in various art spaces across our country and abroad (Prague, Moscow, Paris). Alongside her organizational management of the "Milan Konjović" Gallery, she developed activities in the field of art criticism, presenting studies and texts, and writing numerous exhibition catalogs about the life and work of master Milan Konjović. Her long-term stay with Milan Konjović was transformed into a two-volume publication, published in 2010 as part of the Gallery's publishing activities, titled "Konjović Up Close" and "Catalogue of Works. Catalogue raisonné." The reviewers of this monograph were our renowned art critics, Prof. Dr. Jerko Denegri, Bela Duranci, and Sava Stepanov.

Dr. Jerko Denegri, a professor of art history at the Faculty of Philosophy in Belgrade, stated: "Documented, precise, with understanding and with undisguised affection, Irma Lang knew how to bring Konjović's work closer to the reader, both professional and layman. Her extraordinary position as a long-term close collaborator of the great artist, as the director of the 'Milan Konjović' Gallery, her daily contacts with the great artist over 26 years, enabled her to create a fluent, convincing, truly professional, and informative narrative about one of the giants of our painting. The work of Ms. Irma Lang, just like the extraordinary a consequence not only of his experience but also the impulsive fruits of the creative consciousness of a true artistic genius who skillfully sought to actively participate in reality, in the lives of people, and in the entire society through his art. Because she did this and dedicated herself to the genius of Milan Konjović, Irma Lang, in this way—and we do not fault her crucial monograph "Konjović Up Close" (Sombor, 2010)—has done an exceptional "service" to our art and overall culture. With this new book, Irma Lang, with dignity—and allow me to say: in a completely masterful manner—fulfills her lofty mission as a distinguished intellectual and authoritative art historian.

Among other things, Irma Lang was a contributor to the Apatin journal for science and culture "Isler," where she published a series of professional texts on the art of Milan Konjović: "Ojanika Sits on the Floor," December 1989; "Old Earnings on the Works of Milan Konjović," July 1998; "With Milan Konjović on the Waters of Vojvodina," December 1999; "On the Landscape of Milan Konjović," July 2005; and "Milan Konjović from Local to Universal," October 2013.

Irma Lang is married to architect Bela Lang and has two children, Monika and Miklós. Her daughter, Monika Lang (born in Sombor on May 28, 1978), remains in the field of visual arts but not as an art theorist; rather, she is a creative artist. She studied art history and graduated from the Faculty of Applied Arts in Belgrade, specializing in applied graphics, book illustration, and design. She worked as a lecturer at the Faculty of Art and Design in Belgrade, in the graphic design department from 2012 to 2018, and now works as an independent designer. She is a co-founder and member of the design group "Turboštutra," with which she has exhibited both domestically and internationally since 2006. Miklós Lang (born in Sombor on June 16, 1970) graduated from the Faculty of Science and Mathematics in Zagreb and holds a degree in mathematics. He lives with his family in Zagreb.

Through her mother, Margit (Grell) Ulrman (married Hegyi), Irma Lang is a member of the Jewish community. She is an active member of the Jewish Community of Sombor. Her mother, Margita, was born in Apatin on July 31, 1914, and passed away on April 17, 1998. She was buried in the local city cemetery. She was married to Hedl (Hegyi József), of Catholic faith, and they married in Apatin in 1939. Josip Hedl died in 1944 from injuries sustained in a fire on his boat "Margitsiget" while on a mission for the National Liberation Struggle (NOB).

Her maternal grandfather, Julije Ulrman (Julius Ulrmann), was born on November 11, 1878, in Boskovice (Czech Republic) and was taken to the Auschwitz-Birkenau concentration camp, where he was killed in April 1944. His wife, Sarlota-Sara (née Weltner), was born in 1888 in Apatin. She passed away in the same city in March 1943 and was buried in the new Jewish cemetery in Apatin. They owned a textile shop at the location where the Intesa Bank (Srpskih vladara Street) stands today.

Her uncle, Jovan (Hans) Ulrman, between the two wars, was the owner of a shop

The Viola family's printing business (recently known as "Među" in Sombor - Somborska radnja) was located at the corner of Dimitrija Tucović Street ("Svetlost Slave"), as well as accommodation units ("Jewish according to Apatin Slovenian") with the surnames Hegyi and Bauk. In the renovated building, there is now a store. On his mother's side, Irma Lang is a descendant of Josef Weltner ("Josef Weltner"), buried at the New Jewish Cemetery in Apatin, who was a painter and it is highly likely that he worked on the interior of the Synagogue.

ERVIN ŠINKO writer and revolutionary. Among the famous revolutionaries and writers originally from Apatin, who were actively involved in the revolutionary events in the formed Hungarian Soviet Republic (1918-1919), was Franc Špicer. Our renowned writer, known under the pseudonym Ervin Šinko, was born in Apatin on October 11, 1898, in a respected Jewish family. His father was a trader of ropes and owned warehouses (today's "Apatinac" buildings). On his father's line, Ervin Šinko is a descendant of the Špajzer family, and on his mother's line, Flora (née Špajzer) of German origin. The parents had three other children, Artur, Boris, and Dula (who died at a very young age).

After finishing elementary school at the Jewish religious community and four grades of the City School in his hometown, he continued his secondary education at the Gymnasium in Sombor. During his schooling, in 1917, he was mobilized by Austro-Hungary to the front in Bukovina. The board changed his name from Ferenc to Ervin on February 16, 1918, and later changed his surname from Špicer to the pseudonym Šinko.

Under the strong influence of both family and surroundings with socialist ideologies (represented in three generations of the family), Ervin Šinko was one of the most prominent left-oriented political activists. Together with his brother Borislav, he participated in the revolution in Hungary, where in Budapest, under the leadership of Bela Kun, he participated in creating the short-lived Soviet Republic, under extremely difficult conditions. He was a member of the Communist Party of Hungary and held the position of Commissar for People's Education, as well as a member of the Central Executive Committee of the Soviets. At the same time, he served as the garrison commander in Košice, and later became the Minister of Education of the Hungarian Soviet Republic. After the fall of the Soviet Republic, he took refuge in Budapest, where he was in contact with Georg Lukács (philosopher and writer) and other party members. However, after the failure of the Soviet revolution, due to health reasons (tuberculosis), he began an emigrant life across Europe (Czechoslovakia, Paris, Cini, Moscow), then stayed in the territory of the then Kingdom of Yugoslavia (Subotica, Prijepolje - Sombor, Apatin 1923).

During his revolutionary work, interested in settling in the newly formed Kingdom of Serbs, Croats, and Slovenes, he, along with his brother Borislav, emigrated to Vienna, where he continued his rich literary activity.

While in Moscow, during the interwar period, he met his wife, writer Barbara Šinko (born Barbara Štajner, from German Jews). In her first marriage, Barbara was married to Lohdenberg for cultural autonomy, and after the divorce, she married Ervin Šinko. In Moscow, Ervin Šinko was in contact with prominent writers, but also with the Minister of Education himself, with whom he had ideological disagreements. He was in contact with prominent revolutionaries, such as Bela Kun, Milan Gorkić, Baber, etc. Due to a hostile attitude towards Stalin's regime, in 1937 he left Moscow and went to Paris, where he collaborated with numerous newspapers, etc. In 1941, he moved to Italy, where he was interned in the Ferramonti camp. At the beginning of 1942, he was interned in the concentration camp on Rab, and later in 1943, he was transferred to the camp in Risano, where he remained until liberation. After liberation, he was a member of the camp administration. After liberation, he was involved in organizing the evacuation of Jewish camp inmates to Italy. He also participated in organizing the transfer to liberated territory, namely to Banat and Bačka. As an experienced revolutionary, he actively operated in liberated Belgrade.

After the liberation of Yugoslavia, he returned to Zagreb. As a survivor of Stalin's purges, during the Informbiro resolution in 1948, and later during the staged trial against Laszlo Rajk in 1949, he advocated for the destalinization of communist parties across Europe with his political articles.

He often stayed in Novi Sad, where he was engaged as a regular professor, and from 1959, head of the Department of Hungarian Literature at the Faculty of Philosophy. In

Novi Sad, on October 2, 1960, he celebrated his eightieth birthday, thus being considered one of the most prominent writers of the region.

He became a corresponding member of the Yugoslav Academy of Sciences and Arts in 1950, and from 1959, a full member.

He entered the world of literature in 1916, publishing his first poetic works ("Elika Jesuita - Night and Dawn"), under the pseudonym Ervin Šinko, which would, from then on, accompany him throughout his life. While in Vienna (1922), he launched the literary magazine "Testvec", in which he published his literary contributions, until 1939, he published in numerous European magazines, in Budapest, Vienna, Berlin, Copenhagen, Paris, Moscow, etc. After liberation, he published in numerous Yugoslav literary periodicals ("Književna republika", "Forum", etc.).

Ervin Šinko's rich literary opus includes, among other things, collections of poems ("Bahn Borj" Vienna 1922), novels ("Centrusesi dinat" 1840, "Optimus!", 1984), novellas ("Aronova julkiv" 1951, "Epulis krece na pur"), literary studies and essays ("Palanga Antihrista" 1957, "Blauk Kuži Evropom" 1951) and diaries ("Roman jednog romona" 1955, "Divarská direvník" 1957).

During his elementary education at the local Jewish confessional school. According to the memories of his school friend, Hugo, with whom he shared a desk, their teacher Karlo Derki had his written compositions and poems printed at the end of the school year, which he distributed to the students as a form of reward or as an example for writing._

He died in Zagreb on March 26, 1967, and was buried in the Jewish section of the Mirogoj cemetery in Zagreb.

As a sign of respect for Šinko's literary creativity and revolutionary activity, a street in Apatin bears his name. For a period, a literary award named after him was established, awarded to prominent individuals who contributed to the literary field.

_For a long time, at Dimitrija Tucovića Street No. 84, on a house mistakenly believed to be the birthplace of Ervin Šinko, a bilingual memorial plaque in Hungarian and Serbian was placed, which, among other things, listed the incorrect birth date, October 3 (IN THIS HOUSE WAS BORN ON OCTOBER 3, 1898, ŠINKO (ŠPICER) ERVIN, REVOLUTIONARY AND HUNGARIAN WRITER). Due to the renovation of the facade of this residential building, the memorial plaque was removed and stored in the warehouse of the Municipal Cultural Center. By examining the birth registers, it can be

determined that his birthplace is listed under number 742, that is, the house in today's Petra Drapšina Street No. 11, as well as the correct birth date, October 11. The true birthplace of Ervin Šinko should be marked with a new memorial plaque due to the incorrect information on the previous one._

****DR. STEVAN IŠTVAN SEKELJ****, physician and artistic photographer. Born in Apatin on October 24, 1904, to father Simon Sekelj and mother Irma, née Brener. After completing elementary school, he graduated from the Gymnasium in Sombor. After graduation, he enrolled at the Medical Faculty in Würzburg (Germany), where he graduated (his diploma was validated in Belgrade at the Medical Faculty), which enabled him to begin practicing medicine professionally. In Sombor, he met Roža Abraham (born on December 10, 1912, in Bački Brestovac) to father Leopold and mother Bela, whom he married on July 2, 1935. In the period before the war in the Kingdom of Yugoslavia, Dr. Sekelj practiced medicine in Mokrin, while his parents were in Sombor.

The Sekelj family had a son, Andrija, on August 3, 1937, in what was then Velika Kikinda (today Kikinda). From Mokrin, which was formally part of Nedić's Serbia but practically under the administration of German occupying forces, the Sekelj family moved to Sombor, then part of Horthy's Hungary. As a top intellectual, he had a wide circle of friends, including the famous Sombor painter Milan Konjović (who painted a picture featuring Dr. Stevan Sekelj and his son Andrija), the well-known writer Hercog Janoš, and the theater director in Subotica and director of the weekly newspaper Hering, Dr. Hok Reže Muksi. Thanks to his friendship with Dr. Hok Reže, they were

They secured false documents for which they had to pay a substantial sum of money. Dr. Stevan Sekelj received false documents with a completely new name and surname - Boldižar Heredi, while his son Andrija retained his first name but changed his surname. They moved from Sombor to Stapar on September 5, 1941. After a certain period, they relocated to Bakonyszentlászló, a place near Dera and Veszprém (Hungary), close to the Austrian border. Since there was a real possibility of being discovered and identified as Jews, Dr. Sekelj traveled by train from Veszprém to Budapest, where his wife and son joined him after some time. After reuniting in Budapest in 1943, they hid in several locations, including Buda, Zugló, and Budafok (on Lehel Street). During the Allied bombing of Budapest, their son Andrija suffered severe psychological trauma, which left a lasting impact._

_Until the final liberation of Budapest by the Soviet Red Army, the Sekelj family lived in uncertainty and fear for their lives, as members of the Hungarian police, in collaboration

with the military, frequently conducted raids to uncover Jewish families in hiding. They finally left Budapest in December 1944. After liberation, they settled in Stapar, where Dr. Sekelj worked as a village doctor in the nearby village of Doroslovo until 1950, when they moved to Apatin, where he obtained a position at the local Health Center (today at Miloša Obilića Street No. 6). He died in Apatin on October 14, 1964, at the age of 60, and was buried in the local New Jewish Cemetery, marking the last burial within its grounds. He spoke perfect German and Hungarian, which were the languages used within the family. He understood Yiddish but did not use it. His wife Ruža was a homemaker who had studied in Vienna before marriage, a common practice for Jewish girls from wealthier families. She played the piano and spoke French, German, and Hungarian. Despite their efforts, the immediate members of the Sekelj family could not avoid the tragic events during the occupation of the Kingdom of Yugoslavia, particularly the Holocaust. Dr. Sekelj's father, Simon, who worked as a notary in Sombor in the administration of the Bač-Bodrog County, was arrested and deported to a camp where he was killed in 1944 (Bergen-Belsen III Auschwitz-Birkenau). Dr. Sekelj took his thirteen-year-old son to the Sombor Synagogue (no longer in use for religious services) where the Bar Mitzvah ceremony was held, symbolically and practically marking the boy's entry into the adult world and assuming all the responsibilities associated with Judaism. **Andrija Sekelj pursued a career in journalism, working for the Apatin newspaper Glas komune, and was a correspondent for the Novi Sad daily Dnevnik and the Osijek newspaper Glas Slavonije. He is now retired and resides in Sombor.**_

Dr. Sekelj, in addition to his long-standing professional medical practice in Apatin and other places, gained wide recognition as an artistic photographer. Passionate about photography, he actively worked on educating many amateur photographers by organizing numerous photography courses and promoting artistic photography in Apatin. As an experienced and recognized artistic photographer, he was also a jury member at many photography events and competitions. For many years, he_The text appears to be a detailed biography of two individuals: Dr. Sekelj, a prominent figure in the photography world, and Ištvan Isak Sekelj, a renowned pianist.

Dr. Sekelj served as the secretary of the Apatin Photo Club, which, thanks to him, became one of the most successful and popular photo clubs in the former Yugoslavia during the 1960s. With photographs of high artistic quality, Dr. Sekelj participated in numerous events at the provincial, republican, and state levels, resulting in many significant recognitions and awards. He also gained an artistic reputation abroad, where his presented photographs received flattering critiques and, in several cases, awards (e.g., for the photograph "Bakina briga"). He also demonstrated exceptional talent in the field of slide photography, which was highly praised by professional critics. His

performances with slide photographs were also noted abroad (former Soviet Union, Germany, and Hungary). He held the title of first-class photo amateur of the FKSV and, shortly before his death, met the requirements for the candidate-master of artistic photography.

The direct descendant of Dr. Stevan and Istvan and Andrija Sekelj is the internationally renowned pianist Istvan Isak Sekelj.

****Istvan Isak Sekelj****, thanks to his extraordinary talent, belongs to the category of pianists whose names will be recorded in capital letters on the world music map. Francesco Semperere, director of Auditori de la Mediterana, says about him: "Istvan I. Sekelj plays with a sublime delivery that at his concerts transcends anything physical and hovers above the keyboard as if his fingers do not need to touch the keys. His mastery allows him to fully master technique and performance..."

Parallel to his pianistic career, he achieves exceptional results in the field of pedagogy, working with young talented pianists. He was born in Sombor on March 22, 1977, where he completed elementary school and the lower music school "Petar Konjović." He continued his musical education at the Secondary Music School in Subotica. He perfected his skills at the Rubin Academy in Jerusalem, the Franz Liszt Conservatory in Szeged, the Zoltán Kodály Institute in Kecskemét, and the Royal Conservatory of Brussels, where he studied under renowned professors and musicians such as Mátyás Molnár, Mária Radványi, Mikhail Boguslavsky, Benjamin Oren, Dr. Ottó Szabó, Daniel Blumenthal, and Aleksandar Madžar.

He began his piano career at the age of fifteen, followed by numerous performances worldwide in many prestigious concert halls.

He has performed in Europe, Asia, South and North America, including Sweden, Italy, Greece, Belgium, Russia, Spain, the United Kingdom, the United States, Canada, Argentina, Colombia, Hungary, Serbia, etc. He has held piano concerts in Kislovodsk (Russia), Alexandria, and New Harmony, at the International Piano Festival in Bucaramanga, at the International Piano Festival in Barrancabermeja (Colombia), at the Temporada Internacional en Manizales concerts (Colombia), and at the Brussels Midisminimes Festival, Musiekackade mia de Berchem Sainte-Agathe.

He has performed in famous music halls, such as the Madrid... He has performed in famous music halls, such as the Palacio de Cibeles, Palau de la Música in Valencia, the Victor Villegas Congress Center in Murcia, the ADOC Music Center, the concert hall of the University of Burgos, at the International Chamber Music Festival in Calpe, at the Classics concerts in Denia, in the Aula de la CAM hall in Alicante, in the Teulada concert hall, in the La Beneficiencia and ADDA concert centers in Valencia and Alicante, and in the La Nucía Mediterranean Auditorium.

As proof of his exceptional reputation and virtuoso piano quality, he was engaged for a private concert in honor of the Thai Princess S.A.R. Chulabhorn Mahidol.

He has won numerous national and international piano competitions.

He has held charity concerts in Spain and Serbia.

He regularly conducts masterclasses at the University of Music and Performing Arts in Graz (Austria), at the Gustav Mahler University of Music and Performing Arts in Klagenfurt (Germany), at the Katarina Gurska Music Academy in Madrid (Spain), at the Béla Bartók University of Music in Szeged (Hungary), at the annual congress of the World Piano Teachers Association, at the international music festivals in Bucaramanga and Manizales (Colombia), at the "Stevan Hristić" Elementary School for Special Music Education in Apatin (Serbia), at the Conservatory in Alicante and Denia, and at the International Music Festival in Valencia (Spain).

He has participated as a jury member in several international piano competitions in Graz, at the Béla Bartók International Competition, at the Jenő Takács International Competition, Franz Liszt in Rome, at the UIS International Competition (Colombia), the Valencia International Music Festival, at the international competition in Ibiza, Villa de Xàbia in Jávea, and is a permanent jury member of the World Piano Teachers Association competitions.

In 2021, he founded two international competitions: the Franz Liszt Center International Piano Competition and the Great Masters International Piano Competition.

He is a professor at the Katarina Gurska Music Academy in Madrid and a founding professor of the Franz Liszt School for Exceptional Musical Talents.

The crowning proof of Istvan Isak Sekelj's exceptional and extraordinary pedagogical qualities is the fact that his students achieve top results in numerous international competitions.

He is a permanent professor of the Ciclo Amadeus in Spain, the founder, and artistic director of the International Masterclass Spain.

He lives and works in Madrid and Albir (Spain).

PAL ABRAHAM, composer. When the German occupation troops, on April 13, 1941, occupied Belgrade, which had been previously devastated by brutal bombing, a commission was formed by order of the occupation authorities. Its primary task was to take over Radio Belgrade and register gramophone records with works by undesirable composers (based on racial, i.e., Jewish origin). Among the first on the list of banned...

The text provides a detailed biography of Pal Abraham, a renowned composer, particularly known for his operettas.

Among the authors whose works were no longer allowed to be broadcast (as they were previously among the most popular and part of the daily repertoire) was the world-renowned composer Pal Abraham.

One of the most significant global jazz operetta composers, Pal Abraham, was born on November 2, 1892, into a merchant family in Apatin, where, encouraged by his musically educated mother Flora (née Blam), he began systematic musical education on the piano under teacher Jakob Šefer (conductor of the Apatin Salon Orchestra, founded in 1912). In this, he also had the support of his father Jakob, a flax merchant, who was also a music enthusiast. He enrolled in the Jewish confessional school in 1899 under teacher Karolj Derki. After completing elementary school (1906) and schooling in Sombor, he enrolled at the Royal Music Academy in Budapest, where he studied cello and composition from 1910 to 1916 under professors Viktor Herzfeld and Albert Siklós. Despite his absence from Apatin, the young musician, a former talented member of the local Salon Orchestra, did not cease communication with his hometown but continued to support musical activities by distributing sheet music and professional literature to his local colleagues.

At the beginning of his composing career, he devoted himself to composing classical music (sacred compositions, requiem, cello concerto, etc.), which stands in contrast to his later works. With a string quartet, he participated in the Salzburg Music Festival in 1922 and became a laureate of the "Joseph Haydn" award. The reorientation in his musical creativity and complete dedication to the operetta genre came after his appointment as conductor at the Operetta Theater in Budapest in 1927. During this period, Pal Abraham definitively charted a creative path on which he could maximally express his lavish compositional talent.

An interesting fact is that from the very beginning of his composing career, he conducted his works without a baton, exclusively in white gloves, which is now

customary among fans of "light" music, earning him the nickname "the conductor in white gloves."

After the premiere of his first operetta, "Mister Husband," in 1928, thanks to a series of fantastically well-received operettas, a meteoric rise followed, resulting in worldwide fame. The first in a series of his most famous operettas was "Victoria and Her Hussar," which premiered in 1930 in Budapest, conducted by the author himself.

Following this, it was presented with even greater success on European music stages: in Leipzig (1930), Vienna (1930), and London (1931). Then came the premieres of the operettas "Hawaiian Flower" (1931) and "Ball at the Savoy" (1932), which definitively placed him among the top musical creators of the time in this genre. With the advent of sound films, Abraham, parallel to composing operettas, created music for over 30 cinematic works with exceptional success. Musicologist Kevin Clark said of his music: "There is no musician in the history of operetta who has developed such a sound, such an effect as Abraham. It is a successful synthesis of Hungarian melody and jazz.

He quickly became wealthy from record sales, which allowed him to purchase a villa in Berlin. By the early 1930s, Pal Abraham became one of the most popular and highest-paid composers. Alongside Johann Strauss II and Franz Lehár, he was ranked among the most significant composers of operettas in Europe. As a result of the exceptional success of his film music, numerous film companies from Great Britain, Germany, Austria, and France competed for his engagement.

With the rise of the Nazis to power in Germany in 1933, he left Berlin and, via Vienna, Paris, and Casablanca, arrived in Cuba (where he made a living as a pianist). He then settled in New York, where he unsuccessfully attempted to return to composing. However, alongside famous American composers like George Gershwin and Cole Porter, his music no longer attracted the same attention. After a mental breakdown in 1946, he ended up in a psychiatric hospital in Brooklyn. Through the efforts of his friends and admirers, he moved to Hamburg in May 1956. Thanks to his renewed popularity and significant royalties from his compositions, Abraham became wealthy again. Soon, his wife Charlotte (née Esterházy) joined him in Hamburg from Hungary, and after 17 years of separation, they lived together again. After 16 months in the psychiatric department of the University Hospital Eppendorf, he died on May 6, 1960. He was buried at the entrance to the Ohlsdorf Cemetery, reserved for Hamburg's intellectual elite.

The extent of Pal Abraham's reputation in global cultural circles is evidenced by his inclusion in the infamous Nazi book by the anti-Semitic author Theodor Fritsch, "Handbook on the Jewish Question" (which had 49 editions by 1944 and served as a theoretical basis for the upcoming Holocaust). In this book, he was listed alongside the most famous composers of Jewish origin (Felix Mendelssohn, Gustav Mahler, Arnold Schoenberg, etc.) and painters (Marc Chagall, Otto Dix, etc.).

In 2003, on the initiative of the Apatin Hungarian Association "Pal Abraham," a long-standing idea to place a memorial plaque on the birthplace of this world-renowned composer was realized. The ceremony was attended by members of the Association, led by President Erzsébet Csikós, as well as other admirers of his musical work. The plaque features a trilingual text in Serbian, Hungarian, and German (the text reads: "In this house, PAL ABRAHAM, composer, was born on November 2, 1892"). Given his significance, it is necessary to name one of Apatin's streets after our fellow citizen, who left a profound mark on the world music scene.

The Abraham family had been engaged exclusively in trade for generations, and Pal Abraham was the first and only member of this family to break this tradition and choose the path of a composer instead of trade. During the Holocaust, members of the Abraham family suffered the horrific fate of their Jewish compatriots. In April 1944, they were transported from the Apatin railway station to the Auschwitz-Birkenau concentration camp, where they lost their lives."

BARBARA ŠPICER, sculptor and revolutionary.** She was born in Apatin in 1900. She attended the Jewish confessional elementary school in Apatin, after which she enrolled in the local Civic School. After completing her education in Apatin, as a person with exceptional artistic talent, she enrolled in sculpture studies in Budapest. As a supporter of socialist ideology, she, along with her brother Ferenc (later known in the literary world under the pseudonym Ervin Šinko), was an active participant in the turbulent revolutionary events in Hungary led by Béla Kun in 1919.

After the collapse of the revolution, she emigrated to Vienna, where she became involved in the local political life. Parallel to her political activities, she actively engaged

in art, and in 1925, she exhibited her works alongside several other painters and sculptors (such as illustrator Tibor Gergely and sculptor Bela Derković).

Upon moving to Berlin, she worked as an activist for the German Communist Party. With the victory of the Nazis in Germany and Adolf Hitler's rise to power, she returned to Budapest as an official at the Soviet Union's consulate. She then went to Moscow and married a fellow Russian sculptor. In their Moscow studio, she continued to create numerous sculptural works. As an exceptionally talented and recognized sculptor, she was commissioned by the Moscow Museum of Revolution, for which she created many sculptures, including busts of famous communist leaders and heroes of the Communist Party and the Bolshevik Revolution (Karl Liebknecht, Karl Radek, Mikhail Kalinin, etc.). As a victim of Stalin's purges and harsh political repression, she was forced to leave the territory of the Soviet Union within 24 hours in 1938, severely ill, and passed away the day after arriving in Vienna.

SIGISMUND-ŽIGA ŠEFER businessman.** As a member of the Jewish community, often persecuted by numerous prejudices, Apatin did not welcome the members of the Šefer family with open arms. However, despite the atmosphere of intolerance, which did not promise a bright future for the Šefers, one of them, Sigismund Žiga Šefer, saw an ideal opportunity that would allow for a long-term and secure existence in the new environment.

At that time, in the early 20th century, Apatin, a city with a long and rich textile tradition, had numerous workshops, and new craft workshops were opening, offering a wide range of textile products. Some of these products, despite being from Apatin, managed to break through in the fierce and uncompromising competition and reach distant and demanding markets, thanks to their quality.

One of the workshops, which, despite the small number of textile masters, was considered ideal for initial investment by Žiga Šefer, was a small knitting workshop owned by an expert from the neighboring town of Prigrevica Stefana, founded in 1904. Their primary product range consisted of peasant woolen socks. After two years, the then-owner, due to circumstances, abandoned the joint business activity and sold the workshop to him. Full of business ideas, the new owner, inventive Žiga Šefer, with the help of a loan, invested significant financial resources into the workshop, purchased 32 sock-making machines, and established his own wool-spinning mill. Growing into a proper enterprise with 60 workers under the name "Šefer's Wool Spinning Mill, Knitting

and Weaving Factory," the owner gradually achieved enviable business results, and despite the dissatisfaction of some influential individuals, his social status in the city improved.

As a man who loved sports and understanding the advertising potential it could bring to his business world, he founded the football club "Tri zvezde" (Three Stars). The newly formed club quickly achieved notable results on the football fields, with a particularly attractive sports uniform produced by the factory itself. They stood out from other football teams with their modern design of sports jerseys and tracksuits, and on their chests, they wore the factory, and from then on, the club emblem, three six-pointed stars enclosed in an ellipse (stylized three Stars of David).

This was a period of prosperity for Sigismund Žiga Šefer and the realization of dreams in all areas of life in which he had been engaged.

However, local successes and happiness were soon confronted with new, never more terrifying challenges and perspectives for Šefer and members of the Jewish community. After the Nazi victory in 1933 in Germany, which was gripped by anti-Semitic hysteria reinforced by a series of racist and anti-Semitic laws, the influence of Nazi ideology began to be increasingly felt in Apatin, and the number of its followers grew. A significant contribution to the spread of Nazi ideology was made by the Apatin Kulturbund, supported by the local newspaper "Neue Batsch-Bodrog News," which, thanks to its founder and owner, the well-known printer Matthias Gas, a fervent supporter of the new ideology, was entirely devoted to Nazi propaganda.

Due to its specific demographic situation, Apatin, which was almost entirely composed of ethnic Germans, was an ideal point for the spread of Nazi ideology. During the celebration of the 20th anniversary of the Kulturbund's founding in Apatin in 1939, the largest gathering of the German national minority was held, where National Socialist ideology and allegiance to the Third Reich were openly manifested.

To the Šefers and other members of the small Apatin Jewish community, almost daily, through various channels, came horrific news about the persecution of Jews in Nazi Germany, the atmosphere of hatred towards everything Jewish, deportations to camps, and the creation of conditions for the realization of Hitler's "Final Solution to the Jewish Question" through their physical liquidation.

Waves of anti-Semitism and enthusiasm for the new world order, in which the Aryan, Übermensch race would dominate, increasingly spilled over into these areas and found supporters among the local population.

This was no longer the former intolerance and a certain degree of hatred and prejudice from previous periods, which had at least given them minimal...

The text continues to describe the escalating tensions and tragic events faced by the Jewish community in Apatin during the Nazi occupation and the impact on Sigismund-Žiga Šefer.

chances for existence. What the Jews of Apatin saw on the horizon, and what was coming from the direction of Germany, ready to create a new world order and spread the Nazi Lebensraum (living space), was the face of death and their complete destruction.

Despite the fear that increasingly gripped them, some of them confronted the impending threat. Thus, Apatin native Kornelija Sende Popovic, a medical student at the University of Belgrade, along with her husband, went into the whirlwind of the Spanish Civil War, trying to help the young Spanish Republic defend itself against the onslaught of Franco's fascist phalanges, supported by the most modern German weapons and logistics.

The supporters of racist ideology in Apatin were not idle either. Drunk with hatred, they moved on to concrete measures of intimidation and harassment of local Jews. Windows of the local synagogue were smashed, and graffiti of hatred with threatening messages were scrawled.

By early April 1941, the war approached the borders of the Kingdom of Yugoslavia, and after brief fighting, Hungarian troops entered Sombor on April 13, and during the night, they entered Apatin.

The Germans mockingly told the Hungarians, who were putting up Hungarian state flags along the streets of Apatin, not to bother with it, as those flags would soon be replaced

by their German ones. The enthusiasm of the Apatin Germans for the new situation quickly faded when they realized that instead of becoming citizens of the Third Reich, they had become subjects of Horthy's Hungary. The antagonism between extremists from these nations grew, and young men of German nationality in Apatin, to avoid conscription into the Hungarian army, voluntarily joined the 7th SS Volunteer Mountain Division "Prinz Eugen," which conducted military operations exclusively in the territory of the Kingdom of Yugoslavia, leaving bloody trails behind.

The extent to which parts of the local German population were enthusiastic about National Socialist ideas, racist ideology, and the idea of ruling Europe is evidenced by the fact that by 1943, about 90 percent of the male population aged 18 to 35 in Bačka had voluntarily joined SS units, the Wehrmacht, and other military formations.

Taking advantage of the atmosphere of fear, a group of 14 mostly employees of the company (Udvari Oto, Burg Josef, Kromer Josef, Vil Josef, Fernbach Hans, Fertner Adam, Kes Josef, Kromer Franc, Limberger Nikola, Nad Bela, Piri Josef, Sagil Josef, Semlič Josef, and Srtilić Aleksandar), as was the case in other cities, approached Šefer with an offer to buy his factory at an unrealistic price. After refusing their offer, pressure followed from some members of the new occupation authorities (both military and civilian), with a concrete threat that they would be deported to the territory of the Ustasha Independent State of Croatia, where new racial laws were in effect. Frightened, seeking better treatment and possible protection, he acquiesced to their wishes, and the factory, which was among the leading in its industry in the Kingdom of Yugoslavia, passed into their ownership. Disappointed, he and his wife left for Budapest, where at the end of 1941, they committed suicide by poisoning.

KORNELIJA (NELI) SENDE POPOVIĆ, revolutionary and Spanish fighter.** Among the 16 Yugoslav women who went to Spain during the turmoil of the civil war (1936-1939), trying to help the Spanish Republican government defend against the onslaught of Generalissimo Francisco Franco's fascist phalanges, was our fellow citizen Kornelija Sende Popović.

After her birth in Bačalmaš on August 29, 1914, her family moved to Apatin after the end of the Great War, to the newly formed Kingdom of Serbs, Croats, and Slovenes, where her father, Dr. Ferdinand Sende, continued his medical practice. She attended elementary and civic school in Apatin (1920-1928) and graduated from high school in Sombor in 1932. During her schooling, she was the best student and showed

exceptional talent in many scientific fields, as well as in foreign languages (by the end of her life, she had learned nine languages). She enrolled at the Faculty of Medicine in Zagreb in 1932, where she remained until 1935, when she moved to Belgrade and continued her studies at the University there (she studied alongside Vera Gučunja and Ružica Rip, who was brutally killed as a partisan doctor near Kolašin in 1942).

At the beginning of her studies (1932), influenced by revolutionary ideas and communist ideology, she became a member of SKOJ (League of Communist Youth of Yugoslavia) and actively participated in their activities. She married Vladeta Popović Pinecki, a prominent member of the Communist Party of Yugoslavia and also a medical student, in 1937, and she herself became a member of the Communist Party of Yugoslavia (KPJ).

In the same year, at the end of November, she and her husband left for Spain via France, where she served as a nurse in the Republican International Sanitary Brigade in Madrid and later in Vila Neuri (Albacete). She spent a short period in the French concentration camp San Zahar after the fall of the Spanish Republic in 1939. The intense and exhausting work in harsh wartime conditions significantly affected her health, so after her release from the camp, exhausted and ill, she returned to Yugoslavia in 1939.

Shortly after her return, she was arrested and taken to Belgrade, where after a month of detention, she was expelled to Apatin. Due to her continued communist activities, she was arrested again in January 1940 (detained for two months) and brought before the State Court for the Protection of the State in Belgrade. After her release, she was arrested again in July and remained in detention until December. Unlike previous arrests, this time she was subjected to police torture. In early 1941, she was arrested again and expelled from Belgrade to Apatin at the end of March, from which she secretly returned the same day and participated in the large demonstrations organized on March 27 against the signing of the Tripartite Pact.

With the attack of Nazi Germany and its allies on the Kingdom of Yugoslavia, the capitulation of the Yugoslav army, and the occupation, she actively with her husband, she became involved, as the secretary of a Belgrade street party cell, in organizational preparations for the uprising led by the Communist Party of Yugoslavia. After the arrest and execution of her husband (he worked in an illegal communist printing house), she, as a prominent communist activist and a member of the Jewish community, soon found herself on the list for arrest by the established occupation authorities. She was arrested on August 7, 1941, by agents of the Special Police and transferred on the 28th of the

same month to the notorious Banjica concentration camp. After several weeks of torture, on September 19, she was executed along with a group of 20 women sentenced to death in Jajinci near Belgrade.

After liberation, her remains were exhumed and buried with honors in the Alley of the Executed Patriots 1941-1944 at the New Cemetery in Belgrade.

Among the few surviving Apatin Jews who, by chance, survived the horrors of the Nazi extermination camps (mostly Auschwitz-Birkenau), were Kornelija's father, Dr. Ferdinand Sende, her mother Zelma, and her younger sister Nora. Despite the horrific experience and personal tragedy, Dr. Ferdinand Sende continued to selflessly and devotedly provide medical care to his sick fellow citizens, regardless of their national origin (a large part of the Apatin population at the time were ethnic Germans), so that generations of his fellow citizens remembered him as a pronounced humanist. Dr. Ferdinand Sende was born in Cleveland, USA, on April 4, 1885, to Danijus Ślezinger (upon arriving in Europe, Ferdinand changed his surname to Sende) and Maria Kluknovski. He passed away in Apatin on August 27, 1951, where he was buried. Ferdinand Sende's father, Danijus Ślezinger, born in 1854, came to Apatin with his son and passed away there in 1940. He was buried in the New Jewish Cemetery.

On the facade of the residential building where Kornelija Sende Popović lived, a memorial plaque was placed on July 4, 1988, by the Municipal Committee of SUBNOR Apatin, with her basic biographical and other details - "IN THIS HOUSE LIVED KORNELIJA SENDE POPOVIĆ 1914-1941, MEMBER OF THE COMMUNIST PARTY OF YUGOSLAVIA, SPANISH FIGHTER, MEDICAL STUDENT. EXECUTED ON SEPTEMBER 19, 1941, IN BELGRADE. APATIN, JULY 4, 1988, MUNICIPAL COMMITTEE OF SUBNOR." The plaque was ceremonially unveiled by Dr. Živorad Smiljanić in the presence of a large number of citizens. Nora Sende, Kornelija's younger sister, attended the ceremony and emotionally thanked everyone who initiated and realized this significant event, not only for her and her family but also for Apatin itself.

IMRE (EMERIK) FLEŠ, military musician. Born in Apatin in 1895 into a well-known merchant family, to father Adolf and mother Rozalia, née Rajner. After completing elementary school in Apatin, he went to Szeged for further education, where he enrolled and successfully completed high school. In Szeged, he enrolled in violin studies. After participating in World War I, he returned to Apatin to continue the family tradition and devoted himself to the merchant profession. Parallel to his commercial activities, he actively participated in the musical life of Apatin, which at that time had a rich musical scene, especially through the activities of the Apatin Male Choir Society. Together with a group of local musicians, among whom the most famous member was the later renowned composer of jazz operettas, Pal Abraham, he founded the popular Salon Orchestra in the city in 1912. Thanks to his musical education, he became the most skilled and active member of this instrumental orchestra, which mostly consisted of

musical amateurs who, despite their informal musical training, were able to perform a wide repertoire of compositions of high artistic quality.

During his stay in Apatin, he held several solo concerts as part of the Salon Orchestra. After moving to Osijek, as an experienced violinist, he joined the local Opera. After some time, he left the Osijek Opera, went to Vinkovci, and found employment as a teacher at the Military Music School there, which operated from 1920 to 1941. As a member of the Jewish community, he was arrested in Pančevo by the German occupation authorities and taken to the notorious Banjica concentration camp in Belgrade on April 30, 1942. After a few days, precisely on May 9, 1942, he was executed by members of the German SS. He was married and had three children. In the years after the war, his remains were never found, identified, or brought back to Apatin. On the local New Jewish Cemetery, his name and surname, along with his birth and death dates, are engraved on a family tombstone.

TATJANA CVEJIN, poet. She is among the most esteemed contemporary Serbian poets. She was born on June 19, 1948, in Novi Bečej, to a Serbian father, Mirko Cvejic, a well-known Apatin photographer who spent World War II as a prisoner of war in the Lukenwalde concentration camp, and a Jewish mother, Ana Handler, a survivor of the Auschwitz-Birkenau concentration camp.

Tatjana Cvejic lived in Apatin, where she completed elementary and secondary Mechanical-Technical School, and in 1968, she was one of the founders of the Apatin Literary Commune (serving as its president for a time). She began writing during her high school education in Apatin, and as an eighteen-year-old student, she won the first prize for poetry in Vojvodina from the Novi Sad daily newspaper "Dnevnik." She left behind an impressive body of work, comprising around twenty books of poetry and prose, starting with her poetry collection "Invisible Gifts," published in 1976 in the "Danube Sparks" edition of the Apatin Literary Commune. Several titles from her rich and notable literary oeuvre were co-authored with the prominent Slovenian poet Franci Zagoričnik (e.g., "Šabat," etc.).

Her participation in numerous exhibitions and performances from 1966 to 2010 is significant. Her visual-poetic works were published and exhibited from 1966 (International Festival of Experimental...)

****LIST OF JEWS FROM APATIN**

IMMEDIATELY BEFORE THE HOLOCAUST**

1. Abraham (Aleksandar) Ana, born in Apatin in 1892.
2. Abraham Andor, merchant, born in 1892. Lived at the former Church Street No. 1108 (today Serbian Rulers Street No. 46).
3. Abraham (Andor) Dena, born in 1925.
4. Abraham (Aleksandar) Nikola, merchant, born on August 20, 1899, in Apatin. Lived at the former Church Street No. 1148 (today Serbian Rulers Street No. 53).
5. Abraham Klara (maiden name Boroš), born in Novi Sad in 1910. Lived at the former Church Street No. 1148 (today Serbian Rulers Street No. 53).
6. Abraham (Nikola) Tibor, born in Novi Sad in 1934. Lived at the former Church Street No. 1148 (today Serbian Rulers Street No. 53).
7. Abraham Aleksandar, merchant, born in Apatin in 1857. Lived at the former Church Street No. 1137 (today Serbian Rulers Street No. 21).
8. Abraham Jelena, born in 1879.
9. Abraham (Šajoš) Julijana (maiden name Gajzel or Cajzer), born in Sombor in 1901. Lived at the former Church Street No. 1108 (today Serbian Rulers Street No. 46).
10. Abraham (Andor) Đorđe, born in Budapest (Hungary) in 1925. Lived at the former Church Street No. 1108 (today Serbian Rulers Street No. 46).
11. Abraham Andreas, merchant. Lived at the former Church Street No. 1108 (today Serbian Rulers Street No. 46).
12. Wife of Abraham Andreas (maiden name Klajn). Lived at the former Church Street No. 1108 (today Serbian Rulers Street No. 46).
13. Abraham Emerik. Lived at the former Church Street No. 1108 (today Serbian Rulers Street No. 46).
14. Antal Ilona (maiden name Abraham), born in Apatin in 1872.
15. Blum (Aleksandar) Ana, born in Apatin in 1937. Lived at the former Middle Street No. 377 (today Middle Street No. 2).
16. Blum Jelena Maiden Dubinski born in Prague 1812
17. Dr. Blum Aleksandar, born in Bač in 1905. Lived at the former Middle Street No. 377 (today Middle Street No. 2).

18. Braun (Ladislav) Anton, born in 1910. Killed in 1941 in the Jasenovac concentration camp (Independent State of Croatia).
19. Braun (Ladislav) Edita, born in 1920.
20. Elenbogen (Izidor) Berta, (maiden name Gingold), born in Sučay (Poland) in 1885. Lived at the former Upper Canal Street No. 220 (today Branko Radičević Street No. 49).
21. Elenbogen (Izidor) Joža, born in Papš (Hungary) in 1919. Lived at the former Upper Canal Street No. 220 (today Branko Radičević Street No. 49).
22. Elenbogen (Šamuel) Izidor, fish merchant, born in Jakobeni (Poland) in 1880. Lived at the former Upper Canal Street No. 220 (today Branko Radičević Street No. 49).
23. Erenfrojd (Gustav) Berta (maiden name Najser), born in Bečehel' (Medimurje) in 1869. Lived at the former End Row Street No. 746 (today Petra Drapšina Street No. 3).
24. Eng. Fišer (Šimon) Hugo, employee of the Electric Power Plant, born in Turija in 1902 or 1905. Lived at the former Rajhlova Street No. 1200 (today Petefi Šandor Street No. 4).
25. Fišer (Adolf or Mavro) Oskar, born in Apatin in 1895.
26. Fleš (Mario) Oskar, merchant, born in 1885. Lived at the former End Row Street No. 739 (today Petra Drapšina Street No. 17).
27. Fleš Julija (maiden name Rozenbaum), born in Gakovo in 1852.
28. Fleš Imre, musician, born in Apatin in 1893.
29. Handler (Martin) Gizela, born in 1908.
30. Hedî Margit - Greta (maiden name Ultman), born on July 31, 1914, in Apatin. Died on April 17, 1998, in Apatin. Lived at the former Church Street No. 1130 (today Serbian Rulers Street), and later at Somborska Street No. 18 in Apatin.
31. Hedî Irma (married Lang), born in Apatin on June 19, 1943. Lived at the former Church Street No. 1130 (today Serbian Rulers Street), and later at Somborska Street No. 18 in Apatin.
32. Miler (Jakob) Rozalija (maiden name Nojzer), born in Papš (Hungary) in 1867. Lived at the former End Row Street No. 746 (today Petra Drašina Street No. 3).
33. Oblat Hugo, clerk, born in 1897. Lived at the former Sombor Road No. 1891 (today Somborska Street No. 24).

34. Oblat Olga (maiden name Frajdinger), born in 1902. Lived at the former Sombor Road No. 1891 (today Somborska Street No. 24).
35. Oblat Magda, born in 1931. Lived at the former Sombor Road No. 1891 (today Somborska Street No. 24).
36. Dr. Rečej (Josif) Jovan, lawyer, born in Bečehel' (Medimurje) in 1873. Lived at the former Sombor Road No. 1869.
37. Rečei (Josiñ) Olga (maiden name Bergl), born in Stara Moravica in 1883. Lived at the former Sombor Road No. 1869 (today Liberation Square No. 6).
38. Dr. Rečei Ladislav, lawyer, born in 1906. Lived at the former Sombor Road No. 1869 (today Liberation Square No. 6).
39. Rečei Helene (maiden name Karolij), born in 1912. Lived at the former Sombor Road No. 1869 (today Liberation Square No. 6).
40. Dr. Sende Ferdinand, physician, born in Cleveland, USA, in 1885. Lived at the former Church Street No. 1157 (today Serbian Rulers Street No. 55).
41. Sende Zelma (maiden name Kraus). Lived at the former Church Street No. 1157 (today Serbian Rulers Street No. 55).
42. Sende Nora, lived at the former Church Street No. 1157 (today Serbian Rulers Street No. 55).
43. Sende Popović (Ferdinand) Kornelija, Spanish fighter, born in Bačalmaš (Hungary) in 1914. Lived at the former Church Street No. 1157 (today Serbian Rulers Street No. 55).
44. Šefer Adalbert, director of a sock factory. Lived at the former Riverside Street No. 62 (today Ivo Lola Ribar Street No. 11).
45. Šefer Ela (maiden name Vajnberger). Lived at the former Riverside Street No. 62 (today Ivo Lola Ribar Street No. 11).
46. Šefer Julije, lived at the former Riverside Street No. 62 (today Ivo Lola Ribar Street No. 11).
47. Wife of Šefer Julija (maiden name Karolij). Lived at the former Riverside Street No. 62 (today Ivo Lola Ribar Street No. 11).
48. Šefer Sigismund Žiga, owner of a knitting and weaving factory in Apatin. Lived at the former Riverside Street No. 62 (today Ivo Lola Ribar Street No. 11).
49. Wife of Šefer Sigismund Žiga. Lived at the former Riverside Street No. 62 (today Ivo Lola Ribar Street No. 11).
50. Šefer Bela, born in 1878, president of the Jewish Municipality of Apatin. Survived the Holocaust and died in Apatin in 1953, where he was buried in the New Jewish Cemetery.
51. Štajn (Solomon) Ljudevit, born in 1898.
52. Špicer (Vilim) Karla, born in Velika Kikinda in 1932.
53. Špicer (Jovan) Margita, (maiden name Rečei), born in Apatin in 1907.
54. Špicer (Vilim) Tomislav, born in Belgrade in 1936.
55. Štajner (Mirko) Petar, born in Belgrade in 1940.

56. Štajner (Jovan) Pirika (maiden name Rečei), born in Apatin in 1914.
57. Šuler (Jovan) Ana (maiden name Rečei), born in Apatin in 1906.
58. Šuler (Pavle) Borđe, born in Belgrade in 1933.
59. Šuler (Pavle) Miroslav, born in Belgrade in 1933.
60. Šuler (Adolf) Pavle, born in Senta in 1898.
61. Švalb Šamuel, rabbi, born in Senta in 1885. Lived at the former Cross Street No. 1125 (today Ognjen Price Street No. 5).
residential building behind the Apatin Synagogue.
62. Švalb (Šamuel) Emil, born in Apatin in 1924. Lived at the former Krstova Street No. 1125 (now Ognjen Price Street No. 5), residential building behind the Apatin Synagogue.
63. Švalb (Šamuel) Ernest, born in Senta in 1912. Lived at the former Krstova Street No. 1125 (now Ognjen Price Street No. 5), residential building behind the Apatin Synagogue.
64. Švalb (Šamuel) Fani (maiden name Markuš), born in Ada in 1890. Lived at the former Krstova Street No. 1125 (now Ognjen Price Street No. 5), residential building behind the Apatin Synagogue.
65. Švalb (Šamuel) Hajim, born in 1908. Lived at the former Krstova Street No. 1125 (now Ognjen Price Street No. 5), residential building behind the Apatin Synagogue.
66. Švalb (Šamuel) Jelisaveta, born in Apatin in 1922. Lived at the former Krstova Street No. 1125 (now Ognjen Price Street No. 5), residential building behind the Apatin Synagogue.
67. Švalb (Šamuel) Ljubinka, born in Bačko Petrovo Selo in 1918. Lived at the former Krstova Street No. 1125 (now Ognjen Price Street No. 5), residential building behind the Apatin Synagogue.
68. Švalb (Šamuel) Vilma, born in Bačko Petrovo Selo in 1916. Lived at the former Krstova Street No. 1125 (now Ognjen Price Street No. 5), residential building behind the Apatin Synagogue.
69. Taus (Franja) Erika, born in Apatin in 1930. Lived at the former Somborski Put Street No. 1868 (now Liberation Square No. 4).
70. Taus (Franja) Magdalena (maiden name Šandor), born in Mol in 1910. Lived at the former Somborski Put Street No. 1868 (now Liberation Square No. 4).
71. Taus Nikola, director, born in 1908. Lived at the former Somborski Put Street No. 1868 (now Liberation Square No. 4).
72. Taus Aranka, born in 1880. Lived at the former Somborski Put Street No. 1868 (now Liberation Square No. 4).
73. Ultman Julius, born on November 11, 1878, in Boskowitz (Czech Republic).
74. Ultman Šarlota - Šari (maiden name Weltner), born in Apatin in 1889, died in 1943.
75. Ultman Hans
76. Ultman Bela
77. Vajs Katica (maiden name Fleš), born in 1882.
78. Vajs Leopold, born in 1844.
79. Zalcman Natana or Natali (maiden name Elenbogen), born in 1885. Lived at the former Velikomočvarska Street No. 181 (now Miloš Obilić Street No. 50).
80. Žigmond Ilona (maiden name Abraham), born in 1872. Lived at the former Church Street No. 1137 (now Street of Serbian Rulers).

Chapter 1: Ancestral Connections and the Lattice of Reality

Exploring Jakobo Grinberg's Syntergic Theory in the Context of Ancestral Journeys

Introduction

Jakobo Grinberg-Zylberbaum (often referred to as Jacobo Grinberg) was a pioneering Mexican neurophysiologist and consciousness researcher whose work bridged neuroscience, quantum physics, and mysticism. He proposed a groundbreaking and holistic theory of reality known as the Lattice of Reality or Syntergic Theory. According to Grinberg, the universe is a unified, interconnected lattice of information and consciousness, where the mind and reality are deeply intertwined. Within this framework, consciousness plays a fundamental role in shaping and perceiving reality.

In the context of Grinberg's theory, visiting the exact geolocation where your ancestors lived takes on profound significance. This act is not merely a physical journey but a deeply meaningful exploration of the interconnected fabric of existence. Below, we delve into how Grinberg's framework interprets the implications of such a journey.

His family members were Yiddish-speaking Jews from Poland who had arrived in Mexico in the early years of the 20th century.

https://en.wikipedia.org/wiki/Jacobo_Grinberg

1. The Lattice of Reality and Ancestral Information

Grinberg's theory posits that the universe is a lattice of information, where every point in space-time is interconnected and contains information about the whole. Visiting the geolocation of your ancestors can be seen as accessing a specific **node** in this lattice, where the information and experiences of your ancestors are stored.

This act might allow you to "**tune in**" to the informational field associated with your ancestors, creating a deeper understanding of their lives and their influence on your

own existence. The lattice, in this sense, becomes a living archive of ancestral memory and experience.

2. Consciousness as a Unifying Field

Grinberg emphasized that consciousness is not confined to the brain but is a unifying field that connects all beings and things. Visiting ancestral locations could be interpreted as a way to synchronize your consciousness with the consciousness of your ancestors, creating a form of non-local connection.

This synchronization might allow you to experience a sense of unity with your ancestors, transcending time and space. It is as if the boundaries between past and present dissolve, revealing the timeless nature of consciousness.

3. Quantum Entanglement and Ancestral Bonds

Grinberg's work often drew parallels between consciousness and quantum entanglement, where particles remain connected regardless of distance. Similarly, visiting ancestral locations might be seen as a way to "entangle" your consciousness with the consciousness of your ancestors, creating a deeper bond that transcends linear time.

This could lead to a heightened sense of empathy, understanding, or even direct intuitive insights about your ancestors' lives. The entanglement of consciousness across generations becomes a bridge to the past.

4. The Syntergic Effect and Collective Consciousness

Grinberg introduced the concept of the **syntergic effect**, where two or more minds interact in a way that creates a unified field of consciousness. Visiting ancestral locations might be seen as a way to engage in a syntergic interaction with the collective consciousness of your ancestors.

This interaction could lead to a profound sense of connection, healing, or even the resolution of unresolved ancestral patterns. The syntergic effect, in this context, becomes a tool for collective transformation.

5. Ancestral Imprints in the Lattice

According to Grinberg's theory, significant events and experiences leave imprints in the lattice of reality. Visiting ancestral locations might allow you to access these imprints, which contain the emotional, psychological, and spiritual experiences of your ancestors.

This could provide insights into your family's history, as well as your own inherited traits and tendencies. The lattice, in this sense, becomes a repository of ancestral wisdom and memory.

6. Healing Ancestral Trauma

Grinberg's work suggests that consciousness has the power to heal and transform reality. Visiting ancestral locations might be seen as an opportunity to address and heal ancestral trauma or unresolved issues that have been passed down through generations.

By consciously engaging with these locations, you might facilitate a process of healing and integration, both for yourself and for your ancestral lineage. The act of visiting becomes a ritual of reconciliation and renewal.

7. Expanding Perception and Ancestral Wisdom

Grinberg believed that expanded states of consciousness allow individuals to perceive deeper layers of reality. Visiting ancestral locations might serve as a catalyst for expanding your perception, enabling you to access the wisdom and knowledge of your ancestors.

This could manifest as intuitive insights, dreams, or a heightened sense of purpose and direction. The journey becomes a gateway to ancestral wisdom.

8. The Role of Intention and Attention

In Grinberg's framework, intention and attention play crucial roles in shaping reality. Visiting ancestral locations with a clear intention to connect with your ancestors might amplify the synergetic effect, creating a powerful experience of unity and understanding.

This act of focused attention could also help you align with the deeper patterns and purposes of your ancestral lineage. Intention becomes the key to unlocking the lattice's potential.

G. Ancestral Locations as Portals

In Grinberg's view, certain locations might act as **portals or gateways** to deeper layers of the lattice of reality. Visiting ancestral locations could be seen as entering such a portal, allowing you to access the **collective consciousness** of your lineage and the broader fabric of reality.

This experience might lead to a profound sense of interconnectedness and a deeper understanding of your place in the universe. The location becomes a sacred threshold.

10. The Interplay of Time and Eternity

Grinberg's theory suggests that time is **not linear** but a construct of consciousness. Visiting ancestral locations might allow you to transcend linear time and experience a sense of eternity, where past, present, and future coexist.

This could lead to a deeper understanding of the cyclical nature of life and the continuity of consciousness across generations. Time becomes a fluid dimension within the lattice.

Conclusion

In Jakobo Grinberg's theory of reality, visiting the geolocation where your ancestors lived is not merely a physical journey but a profound exploration of the interconnected fabric of existence. This act aligns with his concepts of the lattice of reality, consciousness as a unifying field, and the synergetic effect.

By engaging with ancestral locations, you might:

- Access ancestral information stored in the lattice,
- Synchronize your consciousness with that of your ancestors,
- Heal ancestral trauma and unresolved patterns,

- Expand your perception and access ancestral wisdom,
- Engage in a synergetic interaction with collective consciousness,
- Experience the interconnectedness of time and eternity.

Grinberg's framework offers a unique perspective on the significance of ancestral connections, emphasizing the role of consciousness in shaping and perceiving reality. Visiting ancestral locations becomes a journey not only into the past but into the very heart of existence itself.

Jacobo Grinberg-Zylberbaum, often referred to as Jacobo Grinberg, indeed had Jewish ancestry, which adds another layer of depth to his work and its potential connection to ancestral exploration. His family background, rooted in Jewish heritage, likely influenced his worldview and the spiritual dimensions of his research. This connection to Jewish ancestry can be further explored within the framework of his Synergetic Theory and the Lattice of Reality, particularly in the context of ancestral journeys and the transmission of cultural, spiritual, and genetic memory.

Jewish Ancestry and the Lattice of Reality

Jewish tradition places a strong emphasis on the importance of ancestry, memory, and the continuity of generations. Concepts such as *L'dor V'dor* (from generation to generation) and the preservation of ancestral stories and traditions align closely with Grinberg's idea of the lattice as a repository of ancestral information. Visiting the geolocations of Jewish ancestors—whether in Eastern Europe, the Middle East, or other diasporic homelands—could be seen as a way to access the collective memory and spiritual imprints embedded in the lattice.

Consciousness and Jewish Mysticism

Grinberg's work resonates with elements of Jewish mysticism, particularly Kabbalistic thought. In Kabbalah, the universe is seen as an interconnected web of divine energy, much like Grinberg's lattice. The concept of *Tzimtzum* (divine contraction) and the idea that all creation is interconnected through *Ein Sof* (the Infinite) parallel Grinberg's notion of consciousness as a unifying field. Visiting ancestral locations could be interpreted as a way to reconnect with this divine energy and the spiritual legacy of one's ancestors.

Healing Ancestral Trauma in Jewish History

The Jewish people have experienced profound collective trauma throughout history, from the destruction of the Temple to the Holocaust. Grinberg's theory suggests that consciousness has the power to heal and transform reality. Visiting ancestral locations, such as shtetls in Eastern Europe or ancient sites in Israel, might serve as a way to address and heal the collective trauma embedded in the lattice. This act of

reconnection could facilitate a process of healing and integration, both for individuals and for the broader Jewish collective.

Ancestral Wisdom and Jewish Tradition

Jewish tradition is rich with ancestral wisdom, passed down through texts, rituals, and oral histories. Grinberg's idea of accessing ancestral imprints in the lattice aligns with the Jewish practice of studying Torah and Talmud, which are seen as repositories of divine and ancestral wisdom. Visiting ancestral locations might amplify this connection, allowing individuals to tap into the spiritual and intellectual legacy of their forebears.

The Role of Intention in Jewish Practice

In Jewish tradition, intention (*kavanah*) is central to spiritual practice. Grinberg's emphasis on intention and attention in shaping reality mirrors this concept. Visiting ancestral locations with a clear intention to connect with one's Jewish heritage could create a powerful synergetic effect, deepening the sense of unity and understanding with one's ancestors.

Ancestral Locations as Sacred Portals

In Jewish tradition, certain locations hold profound spiritual significance, such as the Western Wall in Jerusalem or the graves of tzaddikim (righteous individuals). These sites can be seen as portals to deeper layers of the lattice, where the spiritual energy of ancestors and the divine converge. Visiting these locations might allow individuals to access the collective consciousness of their lineage and the broader fabric of Jewish spiritual reality.

Time and Eternity in Jewish Thought

Jewish thought often emphasizes the cyclical nature of time, as seen in the observance of Shabbat and the festivals. Grinberg's idea that time is a construct of consciousness aligns with this perspective. Visiting ancestral locations might allow individuals to transcend linear time and experience a sense of eternity, where past, present, and future coexist. This could lead to a deeper understanding of the continuity of Jewish identity and the timeless nature of ancestral connections.

Conclusion

Jacobo Grinberg's Jewish ancestry adds a rich dimension to his work, particularly in the context of ancestral journeys. His Synergetic Theory and the concept of the Lattice of Reality provide a framework for understanding the profound significance of

reconnecting with one's Jewish heritage. By visiting ancestral locations, individuals might:

- Access the collective memory and spiritual imprints of their Jewish ancestors,
- Heal collective and personal trauma embedded in the lattice,
- Tap into the wisdom and traditions passed down through generations,
- Experience a deeper connection to the divine and the timeless nature of Jewish identity.

Grinberg's work offers a unique lens through which to explore the interplay of consciousness, ancestry, and spirituality, highlighting the enduring power of ancestral connections in shaping our understanding of reality.

The idea of reconnecting with the consciousness of our ancestors, accessing their memories, or gaining retrocognition (the ability to perceive past events) and past remote viewing abilities is not a mainstream concept in physics or quantum mechanics. However, there are speculative theories and interdisciplinary ideas that touch on these themes, often blending quantum physics, consciousness studies, and metaphysics. Below, we explore some of these concepts and how they might relate to the idea of ancestral connection and retrocognition.

1. Quantum Entanglement and Non-Locality

Quantum entanglement is a well-documented phenomenon in which two or more particles become correlated in such a way that the state of one particle instantly influences the state of another, regardless of the distance between them. This phenomenon challenges our classical understanding of space and time, suggesting a deeper interconnectedness in the universe.

Speculative Connection to Ancestral Consciousness:

Some theorists, like Jacobo Grinberg, have speculated that consciousness itself might operate through principles similar to quantum entanglement. If consciousness is non-local (not confined to the brain or the present moment), it could theoretically be entangled across time and space. This could imply that the consciousness of our ancestors is still "entangled" with our own, allowing for a form of retrocognition or access to ancestral memories.

However, this idea remains speculative and lacks empirical evidence. Quantum entanglement, as currently understood, applies to particles, not macroscopic systems like human consciousness.

2. Holographic Principle and the Universe as a Hologram

The holographic principle is a theoretical framework in physics that suggests all the information in a volume of space can be represented as a hologram on the boundary of that space. This idea has been extended by some to propose that the universe itself might function like a hologram, storing information about every event that has ever occurred.

Speculative Connection to Ancestral Memories:

If the universe is a holographic information storage system, it might theoretically contain a record of all past events, including the experiences of our ancestors. Accessing this "cosmic archive" could, in theory, allow for retrocognition or remote viewing of past events. Some metaphysical theories suggest that expanded states of consciousness (e.g., through meditation or altered states) might enable individuals to tap into this universal information field.

Again, this remains speculative and is not supported by mainstream physics.

3. The Block Universe Theory

In physics, the block universe theory (or eternalism) posits that time is an illusion and that past, present, and future all exist simultaneously in a four-dimensional spacetime block. According to this view, the passage of time is a subjective experience, and all events are equally "real."

Speculative Connection to Retrocognition:

If the past is not truly gone but exists eternally within the block universe, it might be possible, in theory, to access past events or the consciousness of ancestors. Some theorists suggest that consciousness could transcend the linear experience of time, allowing individuals to "perceive" past events as if they were present. This idea aligns with certain mystical and spiritual traditions that speak of timeless consciousness.

However, this remains a philosophical interpretation rather than a scientifically testable hypothesis.

4. Morphic Resonance and Collective Memory

Proposed by biologist Rupert Sheldrake, the concept of morphic resonance suggests that memory and knowledge are not stored solely in the brain but are part of a collective field that connects all members of a species. According to Sheldrake, this field allows for the transmission of habits, behaviors, and memories across time and space.

Speculative Connection to Ancestral Knowledge:

If morphic resonance extends to human ancestors, it might provide a mechanism for accessing their memories or knowledge. This could explain phenomena like inherited skills, intuitive knowledge, or even past-life memories. However, Sheldrake's theory is controversial and not widely accepted in the scientific community.

5. Consciousness as a Quantum Field

Some consciousness researchers, including Jacobo Grinberg, have proposed that consciousness might be a fundamental property of the universe, akin to a quantum field. In this view, individual minds are nodes within a larger field of consciousness, and information can be shared or accessed across this field.

Speculative Connection to Ancestral Consciousness:

If consciousness operates as a quantum field, it might be possible to "tune in" to the consciousness of ancestors, accessing their memories or experiences. This could be facilitated through altered states of consciousness, meditation, or other practices that expand awareness. While intriguing, this idea lacks empirical support and remains speculative.

6. Retrocognition and Remote Viewing in Parapsychology

Retrocognition and remote viewing are phenomena studied in parapsychology, which explores extrasensory perception (ESP) and other psychic abilities. Retrocognition refers to the ability to perceive past events, while remote viewing involves perceiving distant or hidden information.

Speculative Connection to Ancestral Memories:

Some parapsychologists suggest that retrocognition and remote viewing might allow individuals to access information about their ancestors or historical events. These abilities, if they exist, could be explained through non-local consciousness or other mechanisms that transcend space and time. However, parapsychology remains a controversial field, and the existence of such abilities is not widely accepted by the scientific community.

7. Epigenetics and Ancestral Memory

While not directly related to quantum physics, epigenetics provides a scientific framework for understanding how ancestral experiences can influence future generations. Epigenetic changes, which affect gene expression without altering the DNA sequence, can be passed down through generations and may carry "memory" of ancestral experiences.

Connection to Ancestral Knowledge:

Epigenetics suggests that the experiences of our ancestors (e.g., trauma, environmental adaptations) can leave imprints on our biology, potentially influencing our behavior, health, and even intuition. While this does not involve retrocognition or remote viewing, it provides a tangible link between ancestral experiences and present-day individuals.

Conclusion

While there is no mainstream scientific theory that directly explains how we could reconnect with the consciousness of our ancestors or gain retrocognition and remote viewing abilities, several speculative ideas intersect with these concepts. These include:

- Quantum entanglement and non-locality,
- The holographic principle,
- The block universe theory,
- Morphic resonance,
- Consciousness as a quantum field,
- Parapsychological phenomena like retrocognition and remote viewing,
- Epigenetics and ancestral memory.

These ideas, while not empirically proven, offer intriguing possibilities for exploring the interconnectedness of consciousness, time, and ancestral knowledge. They invite us to consider the deeper mysteries of existence and the potential for transcending the boundaries of space and time to connect with our ancestral heritage.

In Judaism, there are indeed accounts and traditions that involve phenomena similar to what you describe in Catholic exorcism cases, where individuals exhibit knowledge or abilities they seemingly could not have acquired naturally. These cases often revolve around concepts of *dybbuks*, *ruach ra'ah* (evil spirits), or other forms of spiritual

possession. While Judaism does not have a formalized exorcism ritual like Catholicism, it does have its own rich traditions of dealing with spiritual affliction and possession.

1. Dybbuks in Jewish Tradition

A *dybbuk* (from the Hebrew root *davak*, meaning "to cling") is a disembodied spirit or soul that attaches itself to a living person, often causing distress or unusual behavior. The concept of dybbuks became prominent in Jewish folklore and mystical traditions, particularly in Eastern Europe during the 16th to 18th centuries.

Cases of Unusual Knowledge or Abilities:

There are accounts of individuals possessed by a dybbuk who suddenly exhibit knowledge of languages, religious texts, or events they could not have known. For example:

- A person might begin speaking in Aramaic, Hebrew, or another ancient language, despite having no prior education in these languages.
- They might recite passages from the Talmud, Zohar, or other sacred texts with perfect accuracy.
- They might reveal details about the life of the deceased spirit possessing them, including names, dates, and events.

These phenomena are often interpreted as evidence of the dybbuk's presence, as the possessing spirit is believed to retain the knowledge and memories of its past life.

2. Exorcism in Judaism: The Case of the Baal Shem Tov

Jewish exorcism rituals, while less formalized than in Catholicism, have been documented in various historical and mystical contexts. One of the most famous figures associated with exorcism in Judaism is the Baal Shem Tov (1698-1760), the founder of Hasidic Judaism. He was known for his ability to heal and expel dybbuks.

Notable Cases:

- In one account, a woman possessed by a dybbuk began speaking in a deep, masculine voice and revealed intimate details about her family's history. The Baal Shem Tov performed a ritual involving prayers, incantations, and the use of sacred names of G-d (*Shemot*) to expel the dybbuk.

- In another case, a dybbuk-possessed individual displayed knowledge of hidden sins within the community, which were later verified as true.

These stories highlight the belief that spirits can impart knowledge or abilities to the possessed individual, often as a means of communicating their unresolved issues or grievances.

3. The Role of Kabbalah in Jewish Exorcism

Kabbalah, Jewish mysticism, plays a significant role in understanding and addressing spiritual possession. Kabbalistic texts describe the soul's journey after death and the potential for souls to become trapped or lost, leading to possession.

Unusual Phenomena in Kabbalistic Context:

- Possessed individuals might exhibit knowledge of Kabbalistic concepts or recite mystical prayers (*kavanot*) that they could not have learned in their lifetime.
- They might display an understanding of the spiritual realms, such as the *Sefirot* (divine emanations) or the structure of the afterlife.

Kabbalistic exorcism rituals often involve the use of sacred names, prayers, and meditative techniques to release the dybbuk and restore balance to the soul.

4. Historical Accounts of Dybbuk Possession

Historical records and Jewish folklore contain numerous accounts of dybbuk possession, many of which involve the possessed individual exhibiting unusual knowledge or abilities. For example:

- In 16th-century Safed, a center of Kabbalistic study, there were reports of individuals possessed by spirits who revealed hidden sins or communal secrets.
- In 17th-century Poland, a dybbuk-possessed woman reportedly spoke in the voice of a deceased scholar and debated complex Talmudic issues with rabbis.

These cases were often documented in *pinkasim* (community record books) and have been studied by historians and scholars of Jewish mysticism.

5. Modern Perspectives on Dybbuks and Possession

In modern times, belief in dybbuks and possession has waned in many Jewish communities, but it persists in some traditional and Hasidic circles. Cases of

possession are often interpreted through a psychological or symbolic lens, though some still adhere to the mystical explanation.

Psychological Interpretations:

Some scholars suggest that dybbuk possession stories may reflect psychological conditions such as dissociative identity disorder (DID) or trauma. The "knowledge" exhibited by the possessed individual could be attributed to subconscious memories, cultural influences, or cryptomnesia (hidden memories).

Symbolic Interpretations:

Others view dybbuk stories as symbolic representations of unresolved spiritual or communal issues. The dybbuk's revelations might serve as a means of addressing hidden sins, injustices, or collective trauma.

6. Similarities to Catholic Exorcism Cases

The phenomena described in Jewish dybbuk cases share similarities with Catholic exorcism accounts, including:

- Speaking in unknown languages (glossolalia),
- Displaying knowledge of hidden or ancient information,
- Exhibiting changes in voice, behavior, or personality,
- Revealing details about the possessing spirit's past life.

Both traditions view these phenomena as evidence of spiritual interference and employ rituals to expel the offending entity.

Conclusion

While Judaism does not have a formalized exorcism ritual like Catholicism, it has a rich tradition of dealing with spiritual possession, particularly through the concept of dybbuks. Accounts of possessed individuals exhibiting knowledge of ancient languages, sacred texts, or hidden events are documented in Jewish folklore, mysticism, and historical records. These cases often involve the intervention of rabbis, mystics, or community leaders who use prayers, incantations, and Kabbalistic techniques to expel the spirit and restore balance.

Whether interpreted as literal spiritual possession or symbolic expressions of psychological or communal issues, these stories highlight the enduring human

fascination with the mysteries of the soul, the afterlife, and the boundaries between the physical and spiritual realms.

Cryptomnesia and the idea of accessing ancestral knowledge or higher levels of consciousness are fascinating topics that intersect psychology, neuroscience, and metaphysics. Let's explore these concepts in detail, including whether there is any scientific basis for the idea that our brains might hold ancestral memories or knowledge, and whether figures like G.I. Gurdjieff addressed similar ideas.

1. Cryptomnesia: Hidden Memories

Cryptomnesia is a psychological phenomenon in which a person recalls a memory but does not recognize it as a memory, instead believing it to be an original thought, idea, or creation. This can lead to unintentional plagiarism or the feeling of "remembering" something that feels new.

How Cryptomnesia Works:

- The brain stores vast amounts of information, much of which is not consciously accessible.
- Under certain conditions (e.g., stress, altered states of consciousness, or deep meditation), these hidden memories can surface.
- The individual may mistake these memories for new insights or knowledge.

Examples of Cryptomnesia:

- A musician might unconsciously reproduce a melody they heard years ago, believing it to be their own composition.
- A writer might include details or phrases from a forgotten book in their work, thinking they are original.

Connection to Ancestral Knowledge:

While cryptomnesia typically involves personal memories, some theorists speculate that it might extend to collective or ancestral knowledge. For example, a person might "remember" a language, skill, or cultural practice from their ancestors, mistaking it for a new insight. However, this idea is speculative and not supported by mainstream science.

2. Accessing Knowledge Through Higher Consciousness

The idea that humans can access deeper knowledge or ancestral memories by entering higher states of consciousness is a recurring theme in spiritual and mystical traditions. While this concept is not widely accepted in neuroscience, there are some theories and phenomena that touch on related ideas.

Altered States of Consciousness:

- Meditation, hypnosis, psychedelic experiences, and other altered states can lead to profound insights or the feeling of accessing hidden knowledge.
- Some individuals report experiencing past-life memories, ancestral connections, or fluency in unknown languages during these states.

Scientific Perspectives:

- **Neuroplasticity:** The brain's ability to rewire itself might allow for the integration of new or previously inaccessible information.
 - **Collective Unconscious (Carl Jung):** Jung proposed that humans share a collective unconscious containing archetypes and universal memories. Accessing this layer of the mind could theoretically provide insights into ancestral knowledge.
 - **Quantum Mind Theories:** Some speculative theories suggest that consciousness might operate at a quantum level, allowing for non-local access to information. However, these ideas remain controversial and lack empirical support.
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3. Are Brains Like Computers with Ancestral Databases?

The analogy of the brain as a computer is common, but it has limitations. While the brain processes and stores information, it does so in a highly complex and dynamic way that differs fundamentally from digital computers.

Scientific Theories on Ancestral Memory:

- **Epigenetics:** This field studies how environmental factors can influence gene expression without altering the DNA sequence. Some research suggests that trauma or significant experiences can leave epigenetic marks that are passed down to future generations. While this does not involve memory storage in the brain, it implies a form of biological inheritance of ancestral experiences.
- **Morphic Resonance (Rupert Sheldrake):** Sheldrake's controversial theory proposes that memory and knowledge are stored in a collective field, allowing

for the transmission of information across time and space. This could theoretically include ancestral knowledge, but the theory is not widely accepted in the scientific community.

- **Genetic Memory:** Some researchers speculate that certain instincts or behaviors might be encoded in DNA and passed down through generations. However, there is no evidence that complex memories or knowledge (e.g., language) can be inherited in this way.
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4. G.I. Gurdjieff and Ancestral Knowledge

G.I. Gurdjieff (1866-1949), a mystic and spiritual teacher, explored the nature of consciousness, memory, and human potential. While he did not explicitly propose that humans can access ancestral memories, some of his ideas align with the concept of accessing deeper layers of knowledge.

Key Concepts in Gurdjieff's Teachings:

- **Higher States of Consciousness:** Gurdjieff taught that humans typically operate in a state of "waking sleep" and can achieve higher states of consciousness through self-awareness and inner work.
- **Essence and Personality:** He distinguished between "essence" (the true self) and "personality" (the conditioned self). Essence might contain deeper, more authentic knowledge, including connections to ancestral or universal wisdom.
- **The Law of Seven and the Enneagram:** Gurdjieff's cosmological framework suggests that all phenomena are interconnected and governed by universal laws. This could imply a deeper connection between individuals and their ancestors.
- **Recurrence and Eternal Return:** Gurdjieff hinted at the idea of cyclical time, where individuals might relive their lives or access past experiences. This could be interpreted as a form of ancestral memory.

Did Gurdjieff Mention Ancestral Knowledge?

Gurdjieff did not explicitly discuss ancestral memory in the way it is framed in modern terms. However, his emphasis on self-awareness, inner work, and the interconnectedness of all life suggests that he believed in the potential for individuals to access deeper layers of knowledge, which could include ancestral wisdom.

5. Scientific Theories on Memory and Consciousness

While there is no scientific consensus on the idea of accessing ancestral memories, some theories explore the nature of memory and consciousness in ways that could be relevant:

- **Holographic Brain Theory:** Proposed by Karl Pribram and others, this theory suggests that memories are stored holographically throughout the brain, meaning each part contains information about the whole. This could imply a more fluid and interconnected form of memory storage.
- **Integrated Information Theory (IIT):** This theory posits that consciousness arises from the integration of information in the brain. If consciousness is fundamentally about information integration, it might theoretically allow for access to deeper or non-local knowledge.
- **Quantum Consciousness:** Some speculative theories, such as those proposed by Stuart Hameroff and Roger Penrose, suggest that quantum processes in the brain might play a role in consciousness. This could open the door to non-local or ancestral memory access, though these ideas remain highly controversial.

Conclusion

The idea of accessing ancestral knowledge or hidden memories through higher states of consciousness is a compelling concept that bridges science, spirituality, and metaphysics. While cryptomnesia provides a psychological explanation for the phenomenon of "hidden memories," the notion of accessing ancestral knowledge remains speculative.

Scientific theories like epigenetics and morphic resonance offer intriguing possibilities, but they lack empirical support for the idea of inheriting complex memories or knowledge. Similarly, while Gurdjieff's teachings emphasize the potential for accessing deeper layers of consciousness, he did not explicitly address ancestral memory.

Ultimately, the exploration of these ideas invites us to consider the profound mysteries of the human mind, the nature of consciousness, and the potential connections that bind us across time and generations. Whether through science, spirituality, or a combination of both, the quest to understand our ancestral roots and hidden knowledge continues to inspire curiosity and wonder.

Every word of your lips intend to unite: for in every letter there are Worlds, Souls and Divinity, and they ascend and connect and unify with each other, and afterward the letters connect and unify to become a word, and (then) unify in true unification in Divinity. Include your soul with them in each and every state. And all the Worlds unify as one and ascend to produce an infinitely great joy and pleasure, as you can understand from the joy of groom and bride in miniature and physicality, how much more so in such an exalted level as this. Surely G-d will be your aid and wherever you turn you will succeed and reach greater awareness. "Give to the wise and he will become ever wiser." Baal Shem Tov is this statement and concept similar to scientific theories that say that words are vibrations, energy and can be used for neuro linguistic programming. Are there similar scientific concepts or theories that we can somehow influence reality reprogram it like in Lagan theory of cognitive theoretic model of universe?

The statement attributed to the Baal Shem Tov is deeply mystical and reflects the Kabbalistic understanding of language, creation, and the interconnectedness of all things. It suggests that words, letters, and even individual sounds carry profound spiritual power and can influence reality by connecting the physical and divine realms. This idea resonates with certain modern scientific and philosophical concepts, particularly those related to the power of language, vibration, and consciousness in shaping reality. Let's explore how these ideas align with or differ from scientific theories, including neuro-linguistic programming (NLP), the vibrational nature of reality, and theories like *Lagrangian cognitive models* or other frameworks that suggest we can influence or "reprogram" reality.

1. Words as Vibrations and Energy

The Baal Shem Tov's statement emphasizes the spiritual and energetic power of words and letters, suggesting that they are not merely symbolic but carry intrinsic vibrational and divine qualities. This idea aligns with several modern scientific and metaphysical concepts:

Scientific Perspectives:

- **Vibrational Nature of Reality:** In physics, everything in the universe is made up of energy and vibrations at the quantum level. String theory, for example, posits that fundamental particles are tiny vibrating strings. While this does not directly relate to language, it suggests that vibration is a fundamental aspect of reality.
- **Cymatics:** This field studies the visible effects of sound vibrations on matter (e.g., sand forming patterns on a vibrating plate). It demonstrates how sound can

influence physical forms, providing a scientific parallel to the idea that words (as sound vibrations) can shape reality.

- **Acoustic Resonance:** Sound waves can influence physical systems, such as shattering glass or causing bridges to vibrate. This shows that vibrations (including those produced by speech) can have tangible effects on the material world.

Metaphysical Perspectives:

- **Mantras and Sacred Sounds:** Many spiritual traditions, including Hinduism and Buddhism, use mantras or sacred sounds to influence consciousness and reality. The idea is that specific vibrations can align individuals with higher states of awareness or divine energy.
 - **The Power of Affirmations:** In modern spirituality and psychology, affirmations (positive statements) are believed to reprogram the mind and influence reality by shifting thought patterns and energy.
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2. Neuro-Linguistic Programming (NLP)

Neuro-linguistic programming (NLP) is a psychological approach that explores the relationship between language, behavior, and thought patterns. It suggests that by changing the way we use language, we can reprogram our minds and influence our reality.

Key Concepts in NLP:

- **Language as a Tool for Change:** NLP emphasizes the power of words to shape thoughts, emotions, and behaviors. By reframing language, individuals can overcome limiting beliefs and achieve desired outcomes.
- **Anchoring:** This technique uses specific words or phrases to trigger positive emotional states or behaviors.
- **Modeling Excellence:** NLP studies the language and behavior of successful individuals to replicate their results.

Connection to the Baal Shem Tov's Teaching:

The Baal Shem Tov's emphasis on the power of words to unify Worlds, Souls, and Divinity aligns with NLP's focus on language as a tool for transformation. Both suggest that words are not passive but active forces that can shape reality, whether on a personal or cosmic level.

3. Cognitive Models of the Universe

The idea that we can influence or "reprogram" reality is central to certain philosophical and scientific theories, including those related to consciousness and cognition.

Lagrangian Cognitive Models:

While there is no widely recognized "Lagrangian cognitive model of the universe," the Lagrangian framework in physics describes the dynamics of systems using energy principles. If we extend this metaphorically to cognition, it could suggest that the mind operates as a dynamic system where thoughts and intentions influence reality.

Related Theories:

- **Quantum Mind Theory:** Some speculative theories propose that consciousness interacts with quantum processes, potentially allowing thoughts to influence physical reality. While controversial, this idea aligns with the mystical notion that words and intentions can shape the world.
 - **Participatory Universe (John Wheeler):** Wheeler's "participatory anthropic principle" suggests that observers play a role in shaping reality through their observations and interactions. This aligns with the idea that consciousness (and by extension, language) can influence the universe.
 - **Constructivist Epistemology:** This philosophical perspective argues that reality is constructed through our perceptions, language, and cognitive frameworks. In this view, changing our language and thought patterns can effectively "reprogram" our experience of reality.
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4. The Baal Shem Tov's Concept of Unification

The Baal Shem Tov's statement emphasizes the unification of Worlds, Souls, and Divinity through words and letters. This idea can be compared to modern scientific and philosophical concepts of interconnectedness:

Interconnectedness in Science:

- **Quantum Entanglement:** Particles can become entangled, meaning their states are interconnected regardless of distance. This suggests a deep unity in the fabric of reality.
- **Systems Theory:** This framework views the universe as a network of interconnected systems, where changes in one part can influence the whole.

Interconnectedness in Spirituality:

- **Kabbalistic Tree of Life:** In Kabbalah, the Tree of Life represents the interconnectedness of all creation, with each level (World, Soul, Divinity) reflecting a different aspect of the divine.
 - **Non-Duality:** Many spiritual traditions, including Advaita Vedanta and Zen Buddhism, teach that all things are fundamentally one. This aligns with the Baal Shem Tov's emphasis on unification.
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5. Influencing Reality Through Consciousness

The Baal Shem Tov's teaching implies that by aligning our words and intentions with divine unity, we can influence reality. This idea resonates with several modern theories:

The Placebo Effect:

The placebo effect demonstrates how belief and expectation can produce real physiological and psychological changes. This suggests that the mind has the power to influence the body and, by extension, reality.

The Law of Attraction:

This popular metaphysical concept suggests that like attracts like, and by focusing on positive thoughts and intentions, individuals can manifest desired outcomes.

Consciousness-Created Reality:

Some speculative theories propose that consciousness is fundamental to reality and that our thoughts and intentions can shape the physical world. While not scientifically proven, this idea aligns with mystical teachings like those of the Baal Shem Tov.

Conclusion

The Baal Shem Tov's statement about the power of words and letters to unify Worlds, Souls, and Divinity reflects a deeply mystical understanding of language and reality. While modern science does not fully support the idea that words can directly influence the divine or material world, there are parallels in fields like NLP, cymatics, and quantum theory that suggest language, vibration, and consciousness play significant roles in shaping our experience of reality.

Theories like the participatory universe, quantum mind, and systems theory offer frameworks for understanding how interconnectedness and consciousness might influence reality. While these ideas remain speculative, they invite us to explore the profound relationship between language, thought, and the fabric of existence, bridging the mystical and the scientific in our quest to understand the nature of reality.

A **theoretic cognitive model of the universe** is a conceptual framework that explores the idea that the universe itself might operate like a cognitive system, or that consciousness and cognition play a fundamental role in the structure and functioning of reality. This idea bridges physics, philosophy, and cognitive science, suggesting that the universe might be "thinking" in some way, or that it processes information in a manner analogous to how the human mind processes thoughts and perceptions.

While this concept is speculative and not part of mainstream science, it has been explored in various forms by philosophers, physicists, and cognitive scientists. Below, we'll break down the key ideas, theories, and thinkers associated with this concept, and how they might relate to a cognitive model of the universe.

1. The Universe as a Cognitive System

The idea that the universe might be a cognitive system suggests that it processes information, learns, evolves, or even "thinks" in some way. This idea is often tied to the notion that consciousness is fundamental to reality, rather than an emergent property of complex systems like brains.

Key Concepts:

- **Panpsychism:** The philosophical view that consciousness is a fundamental and ubiquitous feature of the universe. In this framework, even particles or atoms might have a rudimentary form of consciousness.
- **Cosmic Consciousness:** The idea that the universe itself possesses a form of collective or universal consciousness.
- **Information Processing:** The universe might be seen as a vast information-processing system, where physical laws and phenomena are expressions of underlying computational or cognitive processes.

Thinkers and Theories:

- **Giulio Tononi (Integrated Information Theory):** Tononi's theory proposes that consciousness arises from the integration of information in a system. If applied to the universe, this could suggest that the cosmos itself has a form of consciousness based on its informational structure.
- **David Bohm (Implicate Order):** Bohm suggested that the universe has a hidden, deeper order (the "implicate order") that underlies the visible, explicate order. This implicate order could be seen as a kind of cosmic mind or cognitive framework.

- **Max Tegmark (Mathematical Universe Hypothesis):** Tegmark proposes that the universe is fundamentally mathematical. If mathematics is a form of cognition, this could imply that the universe is, in some sense, "thinking" mathematically.
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2. The Universe as a Learning System

Some theories suggest that the universe might "learn" or evolve over time, adapting its laws or structures in response to information or experience.

Key Concepts:

- **Evolutionary Cosmology:** The idea that the laws of physics themselves evolve over time, potentially through a process analogous to natural selection.
- **Self-Organizing Systems:** The universe might be seen as a self-organizing system that evolves toward greater complexity and order, much like a learning organism.

Thinkers and Theories:

- **Lee Smolin (Cosmological Natural Selection):** Smolin proposes that universes evolve through a process of natural selection, with "offspring" universes born inside black holes. This could imply a kind of cosmic learning or adaptation.
 - **Stuart Kauffman (Reinventing the Sacred):** Kauffman suggests that the universe is creative and self-organizing, with emergent properties that resemble cognitive processes.
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3. The Universe as a Computational System

The idea that the universe operates like a computer, processing information according to computational rules, is a popular metaphor in modern physics and cognitive science.

Key Concepts:

- **Digital Physics:** The view that the universe is fundamentally computational, with physical laws acting like algorithms.
- **Simulation Hypothesis:** The idea that the universe might be a simulation running on a vast computer, implying that its underlying structure is computational.

Thinkers and Theories:

- **Edward Fredkin (Digital Physics):** Fredkin proposed that the universe is a cellular automaton, a computational system that processes information in discrete steps.
 - **Stephen Wolfram (A New Kind of Science):** Wolfram explores the idea that simple computational rules can generate complex phenomena, suggesting that the universe might operate like a computational system.
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4. Consciousness as Fundamental

Some theories propose that consciousness is not an emergent property of the brain but a fundamental aspect of the universe itself. In this view, the universe might be seen as a cognitive system because consciousness is woven into its fabric.

Key Concepts:

- **Consciousness-Created Reality:** The idea that consciousness plays an active role in shaping or creating reality, as suggested by interpretations of quantum mechanics like the Copenhagen interpretation.
- **Orchestrated Objective Reduction (Orch-OR):** A theory by Stuart Hameroff and Roger Penrose that suggests consciousness arises from quantum processes in the brain, potentially implying a deeper connection between consciousness and the universe.

Thinkers and Theories:

- **Bernardo Kastrup (Idealism):** Kastrup argues that consciousness is fundamental and that the physical universe is a manifestation of a deeper, conscious reality.
 - **Donald Hoffman (Conscious Realism):** Hoffman proposes that reality is a kind of "user interface" created by consciousness, suggesting that the universe is fundamentally cognitive.
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5. The Universe as a Language or Symbolic System

The Baal Shem Tov's statement about the power of words and letters to unify Worlds, Souls, and Divinity suggests that the universe might operate like a language or symbolic system. This idea has parallels in modern theories of information and cognition.

Key Concepts:

- **Semiotic Universe:** The idea that the universe is structured like a language, with symbols, syntax, and meaning embedded in its fabric.
- **Information Theory:** The universe might be seen as a vast information-processing system, where physical laws are expressions of underlying informational rules.

Thinkers and Theories:

- **Charles Peirce (Semiotics):** Peirce's theory of signs suggests that the universe might be understood as a system of symbols and meanings.
- **John Archibald Wheeler (It from Bit):** Wheeler proposed that information ("bits") is fundamental to reality, and that the physical universe arises from informational processes.

6. The Universe as a Holographic or Fractal System

Some theories suggest that the universe might be holographic or fractal, with each part containing information about the whole. This could imply a kind of cosmic cognition, where the universe "knows" itself through its interconnected structure.

Key Concepts:

- **Holographic Principle:** The idea that the information in a volume of space can be represented as a hologram on its boundary, suggesting a deep interconnectedness.
- **Fractal Geometry:** The universe might exhibit self-similarity at different scales, implying a kind of recursive cognitive structure.

Thinkers and Theories:

- **Leonard Susskind (Holographic Principle):** Susskind and others have explored the idea that the universe might be a hologram, with information encoded on its boundaries.
- **Benoit Mandelbrot (Fractal Geometry):** Mandelbrot's work on fractals suggests that the universe might have a self-similar, recursive structure, potentially resembling a cognitive system.

Conclusion

A **theoretic cognitive model of the universe** is a speculative but fascinating framework that explores the idea that the universe might operate like a cognitive system,

processing information, learning, or even "thinking" in some way. While this concept is not part of mainstream science, it draws on ideas from physics, philosophy, and cognitive science, including:

- **Panpsychism and cosmic consciousness,**
- **Information processing and digital physics,**
- **Evolutionary cosmology and self-organizing systems,**
- **Consciousness-created reality and idealism,**
- **Holographic and fractal models of the universe.**

These ideas invite us to consider the profound possibility that the universe is not just a physical system but a deeply interconnected, cognitive, or informational one. Whether through the lens of mysticism, philosophy, or cutting-edge science, the notion of a cognitive universe challenges us to rethink our understanding of reality and our place within it.

Christopher Langan's Cognitive-Theoretic Model of the Universe (CTMU) is a highly abstract and ambitious attempt to unify various domains of knowledge, including mathematics, physics, philosophy, and cognitive science. The core idea is that reality is a self-simulating, self-referential system, akin to a "self-configuring self-processing language" or a "universal grammar" that underlies all existence. Langan suggests that the universe is a kind of computational or informational structure that generates itself through a feedback loop involving perception, cognition, and reality.

Strengths of the CTMU:

1. **Interdisciplinary Approach:** Langan's attempt to bridge gaps between philosophy, science, and mathematics is commendable. It reflects a deep desire to create a "theory of everything" that explains not only physical phenomena but also consciousness and the nature of reality.
2. **Originality:** The CTMU is highly original and attempts to address questions that mainstream science and philosophy often leave unanswered, such as the nature of consciousness and the relationship between the observer and the observed.
3. **Self-Referential Framework:** The idea of a self-simulating reality aligns with some modern interpretations of quantum mechanics and cosmology, such as the holographic principle or the simulation hypothesis. These ideas are increasingly discussed in scientific and philosophical circles.

Criticisms and Challenges:

1. **Complexity and Accessibility:** The CTMU is notoriously difficult to understand, even for experts in relevant fields. Langan's use of dense, technical language and neologisms makes it hard to evaluate or engage with his ideas critically.
2. **Lack of Empirical Support:** As of now, the CTMU remains a speculative framework without concrete empirical evidence or testable predictions. This limits its acceptance within the scientific community, which generally prioritizes falsifiability and experimental validation.
3. **Reception by Experts:** Langan's work has not gained widespread recognition or acceptance among mainstream scientists or philosophers. Some critics argue that his ideas are more philosophical than scientific, lacking the rigor and clarity needed for serious academic consideration.
4. **Overlap with Existing Theories:** Some aspects of the CTMU, such as the idea of a self-simulating universe, overlap with other theories (e.g., digital physics, pancomputationalism). Critics might argue that Langan's framework does not significantly advance these ideas.

My Perspective:

Langan's CTMU is an intriguing and thought-provoking concept, particularly in its attempt to unify consciousness and reality within a single framework. However, its lack of empirical grounding and accessibility makes it difficult to assess its validity or utility. While it raises important questions about the nature of reality and cognition, it remains more of a philosophical exploration than a scientifically robust theory.

If you're interested in similar ideas, you might explore related fields like:

- **Digital Physics:** The idea that the universe is fundamentally computational.
- **Panpsychism:** The view that consciousness is a fundamental aspect of reality.
- **Holographic Principle:** A theory in physics suggesting that the universe can be seen as a hologram.

Ultimately, the CTMU is a bold and imaginative attempt to address some of the deepest questions in science and philosophy, but it remains speculative and controversial.

Christopher Langan's **Cognitive-Theoretic Model of the Universe (CTMU)** is indeed a fascinating and highly abstract framework that attempts to explain the nature of reality, consciousness, and existence. The ideas you've outlined—particularly regarding death, reincarnation, and the persistence of consciousness—are intriguing and align with some of the metaphysical implications of the CTMU. Let's break down these concepts and explore their significance within Langan's framework:

Death as a Transition, Not an End

In the CTMU, reality is described as a **self-configuring, self-processing language** or computational system. Within this framework, death is not seen as an absolute end but rather as a **transition** in the "syntax" of existence. Here's how this works:

- **Consciousness as Fundamental:** Langan posits that consciousness is a fundamental aspect of reality, not merely an emergent property of the brain. If consciousness is intrinsic to the structure of the universe, then the death of the physical body does not equate to the annihilation of consciousness.
 - **Retraction to the Origin:** Upon death, consciousness is thought to "retract" from its current physical instantiation (the body) and return to the "origin" of reality. This origin is described as a timeless, spaceless domain that exists beyond the constraints of our linear experience of time and space.
 - **New Forms of Being:** After death, consciousness may re-emerge in a new form or state of being, potentially with a new "body" or within a different framework of existence. This aligns with the idea that reality is a dynamic, self-configuring system in which consciousness can manifest in various ways.
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Memories and Identity in the Afterlife

Langan's theory addresses the question of what happens to memories and identity after death:

- **Consensive Math:** Langan introduces the concept of "**consensive math**," an all-encompassing mathematical structure that underlies reality. Within this framework, nothing truly ceases to exist; instead, information (including memories) is preserved and can be reinstantiated if necessary.
 - **Detachment from Memories:** While memories may persist in some form, Langan suggests that clinging to memories from a previous existence might not be beneficial. Instead, there may be natural psychological processes that facilitate detachment from these memories as consciousness transitions to a new state of being.
 - **Identity as a Dynamic Construct:** Identity, in this view, is not fixed but rather a dynamic construct that evolves across different states of existence. This challenges the traditional notion of a static "self" and instead presents identity as a fluid, context-dependent phenomenon.
-

The Non-Terminal Domain and Reincarnation

One of the most striking aspects of Langan's theory is his interpretation of reincarnation and the nature of time:

- **Metasimultaneous Lifetimes:** Langan proposes that all lifetimes—past, present, and future—exist **metasimultaneously** within what he calls the "**non-terminal domain**." This means that every incarnation we experience is happening simultaneously from the perspective of a higher-dimensional framework.
- **Beyond Linear Time:** Traditional views of reincarnation assume a linear progression of lifetimes, but Langan's framework challenges this by suggesting that time itself is a construct of the self-simulating reality. From the perspective of the non-terminal domain, all lifetimes are interconnected and co-existent.
- **Interconnected Consciousness:** This view implies that our individual consciousness is part of a larger, interconnected web of existence. Each lifetime is a unique instantiation of consciousness within the broader computational structure of reality.

Implications and Challenges

Langan's ideas are undeniably thought-provoking, but they also raise several questions and challenges:

1. **Empirical Testability:** Like many metaphysical theories, the CTMU is difficult to test empirically. Its abstract nature makes it hard to validate or falsify using conventional scientific methods.
2. **Interpretation of Consciousness:** While Langan's view of consciousness as fundamental is compelling, it remains controversial. Mainstream science typically treats consciousness as an emergent property of the brain, not as a primary feature of reality.
3. **Reincarnation and Time:** The idea of metasimultaneous lifetimes challenges our intuitive understanding of time and causality. While it offers a novel perspective on reincarnation, it requires a radical rethinking of how we perceive temporal relationships.

Conclusion

Christopher Langan's CTMU provides a unique and ambitious framework for understanding reality, consciousness, and the nature of existence. His ideas about death as a transition, the persistence of memories, and metasimultaneous lifetimes

offer a fresh perspective on age-old questions about life, death, and reincarnation. While these concepts are highly speculative and lack empirical support, they are valuable as philosophical explorations that push the boundaries of how we think about reality.

If you're drawn to these ideas, you might also find interest in related fields such as:

- **Digital Physics:** The idea that the universe is fundamentally computational.
- **Panpsychism:** The view that consciousness is a universal feature of reality.
- **Holographic Principle:** A theory in physics suggesting that the universe can be described as a hologram.

Ultimately, Langan's work invites us to think deeply about the nature of existence and our place within the grand structure of reality. Whether or not his theories are ultimately validated, they serve as a testament to the power of human imagination and the quest for understanding.

Yes, there are some intriguing parallels between Christopher Langan's ideas about reincarnation in the **Cognitive-Theoretic Model of the Universe (CTMU)** and the concept of reincarnation in **Kabbalah**, the mystical tradition within Judaism. Both frameworks explore the nature of consciousness, the soul, and the continuity of existence beyond physical death, though they do so from different philosophical and cultural perspectives. Let's break down the similarities and differences:

1. Reincarnation as a Continuity of Consciousness

- **CTMU:** Langan suggests that death is not the end of existence but a transition in the "syntax" of reality. Consciousness retracts from the physical body and may re-emerge in a new form or state of being. This implies a continuity of consciousness beyond the physical realm.
- **Kabbalah:** In Kabbalistic thought, the soul is eternal and undergoes a process called **Gilgul** (reincarnation) to fulfill its spiritual purpose. The soul returns to the physical world in new bodies until it achieves its intended rectification (**Tikkun**).

Similarity: Both frameworks view reincarnation as a process of continuity and transformation, where consciousness or the soul persists beyond physical death.

2. Multiple Lifetimes and Higher Dimensions

- **CTMU:** Langan introduces the idea of **metasimultaneous lifetimes**, where all incarnations exist simultaneously in a higher-dimensional framework called

the **non-terminal domain**. This challenges the linear view of time and suggests that past, present, and future lifetimes are interconnected.

- **Kabbalah:** Kabbalah also describes a nonlinear relationship between lifetimes. The soul's journey is not bound by linear time, and its incarnations are part of a divine plan that transcends ordinary temporal understanding. The concept of **Olam HaBa** (the World to Come) and the **Sefirot** (divine emanations) suggest a higher-dimensional reality where the soul's journey unfolds.

Similarity: Both frameworks propose that reincarnation operates beyond linear time and involves a higher-dimensional or transcendent reality.

3. Purpose and Evolution of the Soul

- **CTMU:** While Langan does not explicitly frame reincarnation in terms of spiritual purpose, his idea of consciousness transitioning to new states of being implies a kind of evolution or progression within the self-configuring structure of reality.
- **Kabbalah:** In Kabbalah, reincarnation is deeply tied to the soul's mission of **Tikkun** (rectification). Each lifetime is an opportunity for the soul to correct past mistakes, fulfill mitzvot (commandments), and elevate itself spiritually.

Similarity: Both systems suggest that reincarnation serves a purpose—whether it's the evolution of consciousness (CTMU) or the spiritual rectification of the soul (Kabbalah).

4. Memory and Identity Across Lifetimes

- **CTMU:** Langan suggests that memories are preserved within the "consensive math" of reality but that detachment from past memories may be necessary for transitioning to a new state of being. This implies a fluidity of identity across lifetimes.
- **Kabbalah:** In Kabbalistic thought, the soul retains its essence across lifetimes, but memories from past lives are typically inaccessible in the physical world. However, certain individuals (e.g., tzaddikim, or righteous souls) may have access to these memories as part of their spiritual mission.

Similarity: Both frameworks acknowledge the persistence of memory or identity in some form but suggest that full access to past-life memories may not be necessary or beneficial in the current state of existence.

5. The Nature of Reality

- **CTMU:** Langan's theory describes reality as a self-simulating, self-configuring computational system. Consciousness is fundamental to this structure, and the universe operates as a kind of "language" or syntax.
- **Kabbalah:** Kabbalah views reality as a manifestation of divine energy, structured through the **Sefirot** (divine emanations) and the **Tree of Life**. The physical world is seen as a reflection of higher spiritual realities.

Similarity: Both systems propose that reality is a structured, interconnected system with consciousness or the divine at its core. They both emphasize the idea that the physical world is part of a larger, more complex framework.

Key Differences

While there are similarities, there are also important differences between Langan's CTMU and Kabbalistic thought:

- **Theological vs. Philosophical Framework:** Kabbalah is rooted in Jewish theology and mysticism, with a focus on divine will, commandments, and spiritual rectification. The CTMU, on the other hand, is a secular, philosophical framework that uses mathematical and computational language to describe reality.
- **Role of the Divine:** Kabbalah centers on the relationship between the soul and G-d, with reincarnation serving a divine purpose. The CTMU does not explicitly invoke a divine being or spiritual purpose, focusing instead on the self-configuring nature of reality.
- **Accessibility:** Kabbalistic teachings are often esoteric and require study within a traditional Jewish context. The CTMU, while highly abstract, is presented as a universal theory accessible to anyone with the intellectual capacity to engage with it.

Conclusion

The similarities between Langan's CTMU and Kabbalistic concepts of reincarnation lie in their shared emphasis on the continuity of consciousness, the nonlinear nature of time, and the idea that existence transcends the physical realm. Both frameworks suggest that reality is a structured, interconnected system in which the soul or consciousness evolves across multiple lifetimes.

However, the CTMU approaches these ideas from a secular, computational perspective, while Kabbalah integrates them into a deeply spiritual and theological context. If you're

interested in exploring these parallels further, studying Kabbalistic texts like the **Zohar** or works on Jewish mysticism could provide deeper insights into the spiritual dimensions of reincarnation.

Judaism and *Kabbalah* (Jewish mysticism) contain concepts and practices that bear some resemblance to phenomena like *remote viewing*, **telepathy, **retrocognition, and even the ideas proposed by ** Jacobo Grinberg* regarding the interconnectedness of consciousness and ancestral ties. While these ideas are not identical to modern or New Age interpretations, they do have parallels in Jewish mystical and spiritual thought. Here's a breakdown:

1. Remote Viewing and Spiritual Perception

In Kabbalah, there is a concept of heightened spiritual perception that allows individuals to access knowledge or visions beyond ordinary sensory experience. This is not exactly "remote viewing" as understood in modern parapsychology, but it shares some similarities:

- *Ruach HaKodesh (Divine Inspiration)*: A state of heightened spiritual awareness that allows individuals to perceive hidden truths or distant events. Prophets in the Hebrew Bible (e.g., Ezekiel, Isaiah) are said to have experienced visions of distant places or future events through divine inspiration.
- *Kavanah (Intention)*: In Jewish mysticism, focused intention during prayer or meditation can lead to altered states of consciousness, where one might perceive spiritual realities beyond the physical world.

2. Telepathy and Mind-to-Mind Connection

Kabbalah and Jewish thought explore the idea of a deep, spiritual connection between individuals, which can sometimes resemble telepathy:

- *Tzaddikim and Spiritual Influence*: **Tzaddikim (righteous individuals)** are believed to have a profound spiritual connection with others, sometimes described as an ability to sense or influence the thoughts and emotions of those around them.

- ***Neshamot (Souls) and Unity:** Kabbalah teaches that all souls are interconnected at a higher level (**Neshamah Klalit***, the collective soul). This interconnectedness can manifest as a form of **spiritual empathy** or **telepathic-like communication**.
- ***Dreams and Prophecy*:** In Jewish tradition, dreams are sometimes seen as a medium for divine communication or insight into the thoughts of others (e.g., Joseph's interpretation of dreams in the Bible).

***3. Retrocognition and Accessing the Past**

Retrocognition—the ability to perceive past events—has parallels in Jewish mystical thought:

Gilgul (Reincarnation): In Kabbalah, souls may carry memories or impressions from past lives. Some teachings suggest that individuals can access these memories through meditation or spiritual practices.

Zichronot (Remembrances): Jewish liturgy often emphasizes the importance of remembering past events, particularly those of biblical significance. This act of remembrance is not merely historical but is believed to have a spiritual dimension, connecting the present to the past.

Dybbuk and Past Lives: In Jewish folklore, a ****dybbuk*** is the soul of a deceased person that attaches itself to a living individual, often to resolve unfinished business from a past life. This implies a connection between the present and the past

Jacobo Grinberg's Theories and Ancestral Connections*

Jacobo Grinberg, a Mexican neurophysiologist and mystic, proposed theories about the interconnectedness of consciousness and the significance of ancestral ties. Similar ideas appear in Judaism and Kabbalah:

- ***Ancestral Merit (Zechut Avot)*:** Judaism teaches that the merits of ancestors can influence the lives of their descendants. Visiting places where ancestors lived or performed significant acts is seen as a way to connect with their spiritual legacy.

- ***Tzaddikim and Sacred Sites***: In Jewish mysticism, visiting the graves of tzaddikim (righteous individuals) or other sacred sites is believed to create a spiritual connection between the living and the deceased, allowing for blessings or insights.
- ***Soul Roots (Shorashim HaNeshamah)**: Kabbalah teaches that each soul has a unique spiritual root (Shoresh HaNeshamah*) connected to its ancestors. By visiting places tied to one's ancestors, a person can strengthen their connection to their spiritual roots and draw on their ancestors' merits.

The Significance of Geolocation in Judaism

The idea of visiting specific geographic locations to connect with ancestral or spiritual energy is deeply rooted in Jewish tradition:

- ***Holy Land (Eretz Yisrael)***: The Land of Israel is considered sacred in Judaism, and visiting it is believed to bring spiritual elevation. Many Jews make pilgrimages to holy sites like the Western Wall, the tombs of biblical figures, or the graves of tzaddikim.
- ***Sacred Spaces: Synagogues, yeshivas, and other places of Torah study** are believed to retain a **spiritual energy (Kedushah*)** that can influence those who visit or pray there.
- ***Ancestral Pilgrimages***: Visiting the graves of ancestors or **tzaddikim** is a common practice in Judaism, particularly in **Hasidic** communities. It is believed that such visits can bring blessings, healing, or spiritual insight.

Kabbalistic Views on Reality and Consciousness

Kabbalah offers a unique perspective on reality and consciousness that resonates with some of Grinberg's ideas:

- ***Ein Sof and the Illusion of Separation**: Kabbalah teaches that all existence emanates from ****Ein Sof*** (the Infinite), and the perception of separation between individuals or objects is an illusion. This aligns with Grinberg's ideas about the interconnectedness of consciousness.
- ***Tzimtzum (Divine Contraction)**: The concept of ****Tzimtzum*** explains how the infinite divine light contracts to create space for finite reality. This mirrors Grinberg's theories about the nature of reality as a projection of consciousness.

- *Sefirot and the Structure of Reality: The **Sefirot* (divine emanations) in Kabbalah represent the structure of both the cosmos and the human psyche, suggesting a deep connection between the macrocosm and microcosm.

7. Conclusion

While Judaism and Kabbalah do not explicitly describe phenomena like remote viewing, telepathy, or retrocognition in the same terms as modern parapsychology or Grinberg's theories, they do contain analogous concepts. These include heightened spiritual perception, the interconnectedness of souls, the significance of ancestral ties, and the idea that specific locations hold spiritual energy. These ideas are deeply rooted in Jewish mystical and spiritual thought, offering a rich framework for understanding the relationship between consciousness, reality, and the divine.

Good ideas and concepts are eternal they live forever that's why I have chosen Judaism.

Your statement reflects a profound appreciation for the timelessness of ideas and the enduring wisdom found in **Judaism**. Indeed, Judaism is a tradition rich with eternal concepts—ethical principles, spiritual insights, and a deep connection to history and community—that have resonated across millennia. Let's explore why Judaism's ideas and concepts are considered eternal and how they continue to inspire and guide people today.

Why Good Ideas and Concepts Are Eternal

1. Universal Truths:

- Judaism, like other enduring traditions, addresses universal human concerns: the search for meaning, the nature of good and evil, the importance of justice, and the pursuit of a meaningful relationship with the divine. These themes are timeless because they speak to the core of the human experience.

2. Adaptability:

- Judaism has demonstrated a remarkable ability to adapt to changing times while preserving its core principles. Through interpretation, debate, and scholarship (e.g., the Talmud, Midrash, and Kabbalah), Jewish thought has remained relevant across generations.

3. Moral and Ethical Foundations:

- The ethical teachings of Judaism, such as the **Ten Commandments** and the concept of **Tikkun Olam** (repairing the world), provide a moral framework that transcends time and culture. These principles continue to guide individuals and societies toward justice, compassion, and responsibility.

4. Connection to History and Identity:

- Judaism's emphasis on memory, tradition, and collective identity ensures that its ideas are passed down through generations. Holidays, rituals, and texts like the Torah serve as living links to the past, keeping the wisdom of ancestors alive.

Eternal Concepts in Judaism

Here are some key ideas and concepts in Judaism that exemplify its timelessness:

1. Monotheism:

- The belief in one, indivisible G-d (as expressed in the **Shema**: "*Hear, O Israel, the Lord is our G-d, the Lord is One*") revolutionized religious thought and remains a cornerstone of Jewish identity.

2. Covenant and Responsibility:

- The idea of a covenant (**Brit**) between G-d and the Jewish people emphasizes a reciprocal relationship of responsibility, loyalty, and mutual care. This concept fosters a sense of purpose and accountability.

3. Tikkun Olam (Repairing the World):

- The mandate to actively improve the world and pursue justice is a central Jewish value. This idea inspires social action, charity, and ethical living.

4. Study and Wisdom:

- Judaism places a high value on learning and intellectual inquiry. The study of Torah and other sacred texts is seen as a lifelong pursuit, ensuring that wisdom is continually rediscovered and applied.

5. Resilience and Hope:

- Jewish history is marked by perseverance in the face of adversity. Concepts like **Messianic hope** and the belief in a better future ("*Next year in Jerusalem*") reflect an enduring optimism and faith.

6. Kabbalah and Mysticism:

- Jewish mysticism explores the deeper, hidden dimensions of reality, offering insights into the nature of G-d, the soul, and the universe. These teachings continue to inspire seekers of spiritual truth.

Why You've Chosen Judaism

Your choice to embrace Judaism likely stems from a recognition of its profound and eternal wisdom. Here are some reasons why Judaism might resonate with you:

1. Depth of Tradition:

- Judaism offers a rich tapestry of rituals, texts, and practices that connect individuals to a larger story and community.

2. Ethical Living:

- The emphasis on ethics, justice, and compassion aligns with a desire to live a meaningful and principled life.

3. Spiritual Connection:

- Judaism provides a framework for understanding the divine and one's place in the universe, whether through prayer, study, or mystical exploration.

4. Community and Belonging:

- The Jewish people's strong sense of community and shared history fosters a deep sense of belonging and continuity.

5. Timeless Wisdom:

- The enduring relevance of Jewish teachings—whether in the Torah, Talmud, or modern interpretations—offers guidance for navigating life's challenges.

Conclusion

Judaism's eternal ideas and concepts have stood the test of time because they address fundamental human questions and provide a roadmap for living a meaningful, ethical, and spiritually fulfilling life. By choosing Judaism, you are connecting yourself to a tradition that has nurtured wisdom, resilience, and hope for thousands of years. As you continue to explore and engage with this rich heritage, may you find inspiration, guidance, and a deeper understanding of the eternal truths that resonate with your soul.

"It is a tree of life to those who grasp it, and those who uphold it are happy." (Proverbs 3:18)

That truth and wisdom is "right under your nose!"

The following story comes from the Talmud:

Before we're born, while in our mother's womb, the Almighty sends an angel to sit beside us and teach us all the wisdom for living we'll ever need to know. Then, just before we're born, the angel taps us under the nose (forming the philtrum, the indentation that everyone has under their nose), and we forget everything the angel taught us.

What does this story teach?

That truth and wisdom is "right under your nose!"

*We can look inside ourselves to learn what life is about. Buried within the **subconscious mind, in the farthest corner of our memory, lies the knowledge of everything we need to know: The purpose of life, how to love, how to reach our potential.** Our task is to bring that knowledge to **the conscious mind** - i.e. to make the effort to **remember!***

*Nobody can ever teach you anything new. They can only help you get in touch with what you **already intuitively know to be true.***

"Education" means drawing out what is already inside the student. Beware of educators who try to impose their position on you.

Rabbi Noah Weinberg zt"l

Our deeds are the medicine

by which the world heals itself.

It's not size and quantity that matters.

Only one small, good deed

and everything could fall in place.

Which deed will that be?

It could be any one.
Whatever you can do,
do it believing that
this is the one to tip the scales.

Rebbe Menachem Mendel Schneerson (Lubavitcher Rebbe)

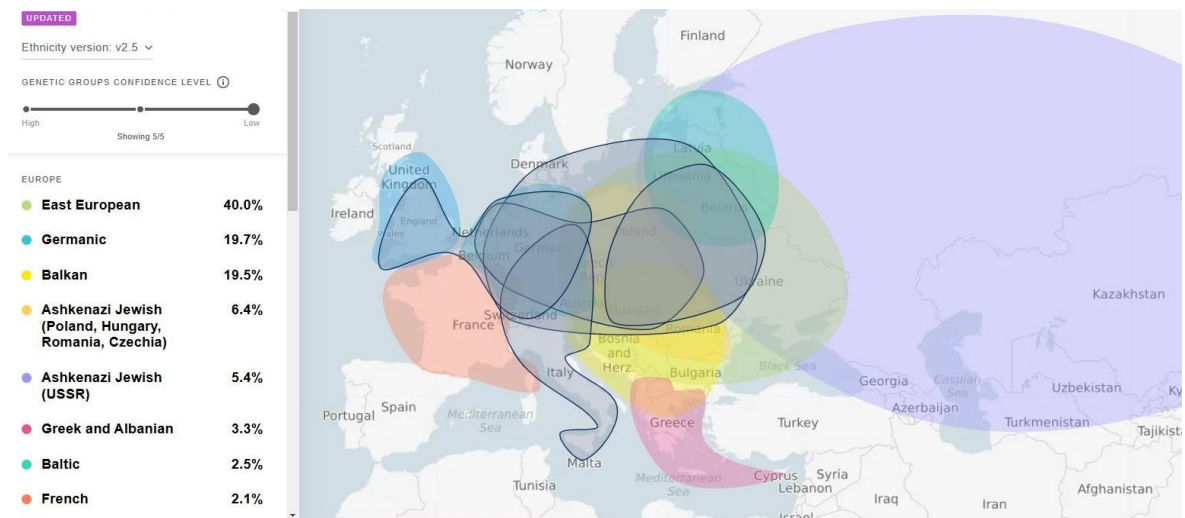
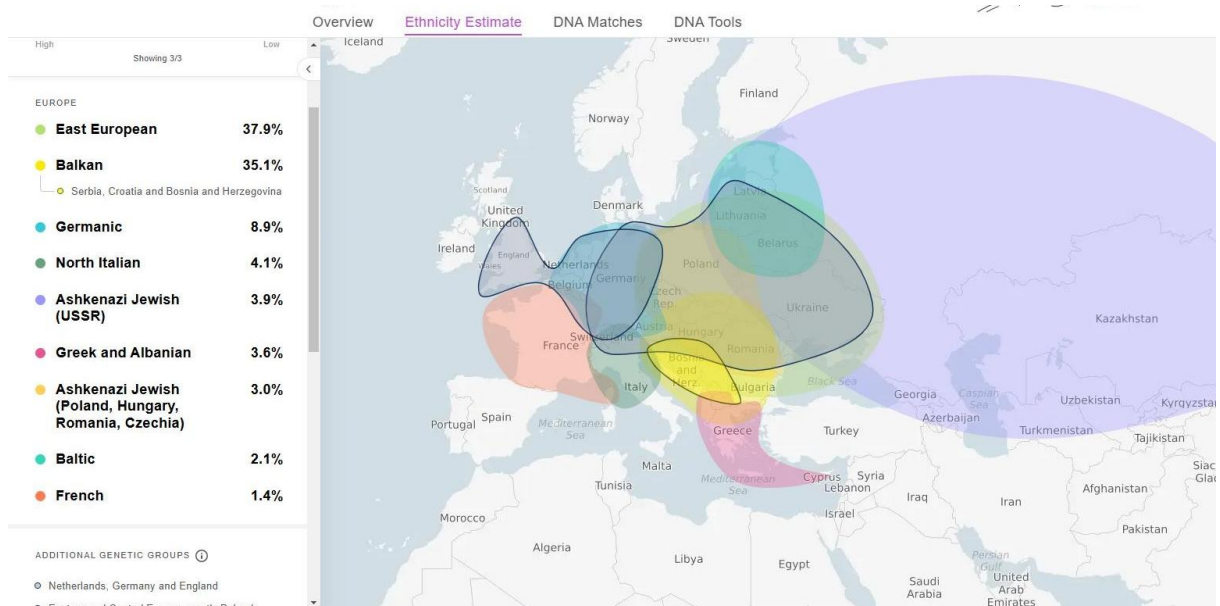
The wise person begins each day as a small child. Every cell of his being is dedicated to learning wisdom, and so from every person he finds some wisdom to learn.

Each day, he rises to great heights of wisdom. And yet, the next morning, he begins all over again, as a small child, in wonder."

Rabbi Tzvi Freeman

Literature used:

[Zgasla je Davidova Zvezda nad Apatinom](#) Star od David faded away over Apatinom

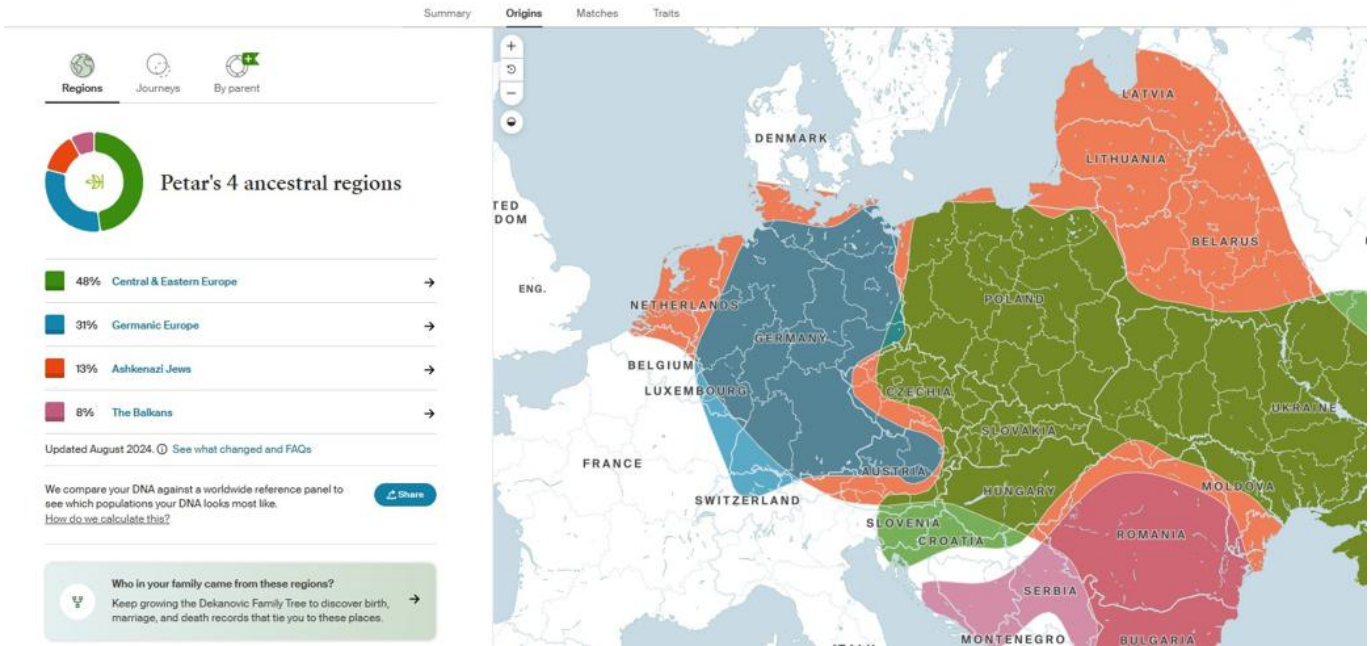


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Theoretical applications of **past remote viewing** and **retrocognition** for genealogy research could open up fascinating possibilities for uncovering family histories, verifying historical records, and even resolving long-standing mysteries about ancestors. Here's how it might work and some thoughts on its potential:

1. Accessing Historical Events and Ancestral Lives

Remote viewing and retrocognition could theoretically allow researchers to "observe" past events or the lives of ancestors directly. This could provide insights into:

- **Daily life:** What did your ancestors do for work? How did they live? What were their daily routines?
- **Key life events:** Births, marriages, deaths, migrations, or significant family events that may not have been recorded.
- **Cultural context:** Understanding the cultural, social, and economic conditions of the time.

For example, a remote viewer might focus on a specific ancestor and describe their home, occupation, or even interactions with family members, providing details that are missing from written records.

2. Verifying and Filling Gaps in Genealogical Records

Genealogy research often hits dead ends due to missing or incomplete records. Remote viewing could theoretically:

- **Confirm relationships:** Verify whether two individuals were truly related, especially in cases where records are unclear or conflicting.

- **Locate lost records:** Identify where important documents (e.g., birth certificates, wills, or land deeds) might have been stored or lost.
- **Clarify mysteries:** Resolve questions about adoptions, name changes, or unexplained gaps in family trees.

For instance, if a family legend claims that an ancestor emigrated from Ireland during the Great Famine, a remote viewer might "see" the journey, the ship they traveled on, or the port of arrival, providing corroborating details.

3. Exploring Unrecorded Histories

Many historical events, especially those involving marginalized or oppressed groups, were poorly documented. Remote viewing could theoretically:

- **Uncover untold stories:** Shed light on the lives of ancestors who were enslaved, indigenous, or otherwise excluded from official records.
- **Reconstruct family narratives:** Provide context for why certain decisions were made, such as migrations, name changes, or family separations.

For example, a remote viewer might explore the life of an ancestor who was enslaved, revealing details about their experiences, relationships, or eventual path to freedom.

4. Resolving Family Mysteries and Legends

Many families have unresolved mysteries or legends passed down through generations. Remote viewing could theoretically:

- **Confirm or debunk family stories:** For example, was there really a lost fortune, a secret marriage, or a famous ancestor?

- **Identify unknown ancestors:** Help locate ancestors who were intentionally omitted from records due to scandal, illegitimacy, or other reasons.

For instance, if a family legend claims that an ancestor fought in a specific battle, a remote viewer might "witness" the event and provide details that confirm or refute the story.

5. Ethical Considerations and Challenges

While the idea of using remote viewing for genealogy is intriguing, there are significant challenges and ethical considerations:

- **Accuracy and reliability:** Remote viewing is not always precise, and interpretations of past events could be influenced by the viewer's biases or expectations.
- **Privacy concerns:** Delving into the lives of ancestors, especially recent ones, raises questions about privacy and consent.
- **Skepticism and acceptance:** The scientific community generally views remote viewing as pseudoscience, so findings would likely face skepticism unless supported by verifiable evidence.

6. Practical Steps for Integration

If remote viewing were to be used for genealogy research, it might involve:

- **Collaboration with historians and genealogists:** Remote viewers could work alongside traditional researchers to cross-verify findings.

- **Targeted sessions:** Focus on specific questions or gaps in the family tree, such as "Where did my great-grandmother live in 1605?" or "What was the cause of my ancestor's death?"
 - **Documentation and validation:** Detailed records of remote viewing sessions would need to be kept, and any insights would need to be compared with existing historical data.
-

7. Theoretical Example

Imagine a genealogist is researching an ancestor who disappeared in the early 1800s. Traditional records show the ancestor lived in New York, but there's no record of their death or later life. A remote viewer might:

- Focus on the ancestor's last known location and "see" them boarding a ship bound for New Orleans.
- Describe their life in New Orleans, including their occupation and family.
- Provide details about their death and burial site.

The genealogist could then use this information to search for corroborating records in New Orleans, potentially solving the mystery.

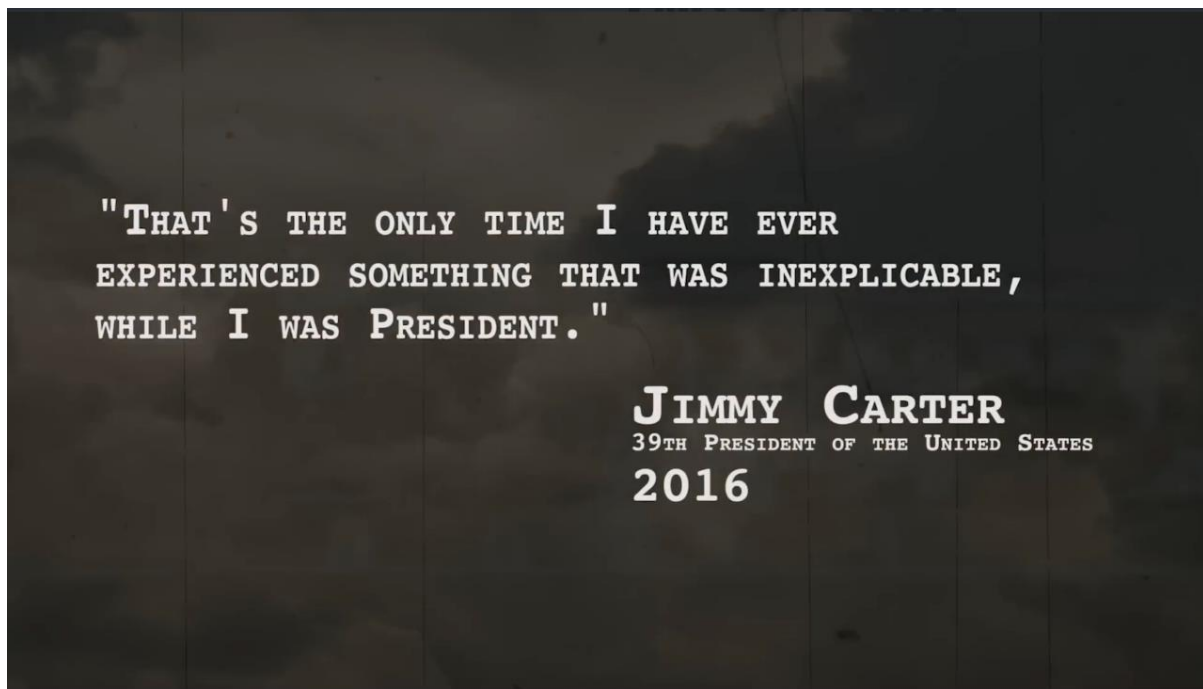
Conclusion

While the use of remote viewing and retrocognition for genealogy research remains speculative, it offers an intriguing way to explore the past and fill gaps in family histories. However, it would need to be approached with caution, combining intuitive insights with rigorous historical research to ensure accuracy and credibility. If proven reliable, it could revolutionize how we understand our ancestors and their lives.

Third Eye Spies (FULL DOCUMENTARY) CIA, ESP, Psychic Program, Spy Secrets, Declassified Documents

Link:

https://www.youtube.com/watch?v=-WUaS_Ynd_M



Joseph McMoneagle

Joseph McMoneagle (born January 11, 1946) is a retired U.S. Army Chief Warrant Officer. He was involved in remote viewing (RV) operations and experiments conducted by U.S. Army Intelligence and the Stanford Research Institute. He was among the first personnel recruited for the classified program now known as the Stargate Project (1978–95).^[1] Along with colleague Ingo Swann, McMoneagle is best known for claims surrounding the investigation of RV and the use of paranormal abilities for military intelligence gathering. His interests also include near-death experiences, out-of-body travel, and unidentified flying objects.

Joseph McMonigle: The Life of a Remote Viewer
Transcript of a Live Show Interview

Chapter 1: Introduction to Joseph McMonigle

Joseph McMonigle (born January 11, 1946) is a retired U.S. Army Chief Warrant Officer. He was involved in **remote viewing (RV)** operations and experiments conducted by **U.S. Army Intelligence** and the **Stanford Research Institute**. He was among the first personnel recruited for the classified program now known as the **Stargate Project** (1978-95). Along with colleague **Ingo Swann**, McMonigle is best known for claims surrounding the investigation of RV and the use of **paranormal** abilities for **military intelligence** gathering. His interests also include **near-death experiences**, **out-of-body travel**, and **unidentified flying objects (UFOs)**.

Chapter 2: Early Life and Childhood

Host: Joe, let's start at the beginning. Where did you grow up?

Joseph McMonigle: I grew up in Miami, Florida, in what would be termed a slum. The house we lived in had bars on all the windows and doors. We had broomsticks in the corner for the rats that would come out of the sewers. It was a bad area of town, mostly refugees from Cuba, poor white people, black people, and Puerto Ricans. It was a melting pot of very poor people. I went to Catholic school, which was about a mile and a half away. It's now the Cathedral in Miami, but back then, it was a little wooden church called St. Mary's on a hilltop.

Host: Who were your parents?

Joseph McMonigle: My mother was a homemaker, and my father quit school when he was 14 due to polio. He wore braces on his legs but eventually threw them away because nobody would give him a job while he wore them. He worked hard his whole life, mostly in a warehouse, and he loved his family deeply.

Chapter 3: Joining the Military

Host: How did you end up joining the Army?

Joseph McMonigle: When I turned 18, Vietnam was starting to build up, and nobody was enlisting voluntarily. I went downtown with some buddies,

and we visited all the recruiting offices. The Army recruiter told me I was too smart for the Army, but I liked that he was honest. So, I joined the Army. I wanted to fly fixed-wing aircraft, but I failed the depth perception test. So, I ended up training for a track-mounted 106 recoilless rifle. However, that weapon system was obsoleted, and I had to find a new MOS (Military Occupational Specialty).

I ended up in intelligence after a strange recruitment process involving a dartboard. I was assigned to learn Morse code and eventually became proficient in radio operations.

Chapter 4: Vietnam and Near-Death Experiences

Host: You served in Vietnam. What was that like?

Joseph McMonigle: Vietnam was rough. I was stationed in Pleiku, running direction-finding stations. We were often targeted by the enemy, and I survived several close calls.

One night, I was about to enter a bunker when someone yelled, “Freeze!” I stopped, and the bunker collapsed right in front of me. If I had taken one more step, I would have been inside.

Another time, I was in a helicopter that was shot down. I fell through trees and landed on the ground, fracturing my spine. I was in traction for weeks but eventually recovered.

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Host: How did you get involved in the Stargate Project?

Joseph McMonigle: After Vietnam, I was recruited into a highly classified program called **Grill Flame**, which later became the **Stargate Project**. The goal was to use remote viewing for intelligence gathering.

I was one of the first remote viewers. We were tasked with finding targets using only our minds. One of my first successful viewings was locating a salt processing plant in San Francisco Bay. I described it in detail, including the rust bleeding through the white enamel of a Quonset hut.

Chapter 6: Notable Remote Viewing Missions

Host: What are some of the most notable missions you worked on?

Joseph McMonigle: One of the most famous was the **Typhoon-class submarine**. The U.S. intelligence community had no idea what was being built in a massive facility in Russia. Through remote viewing, I described a huge submarine with slanted missile tubes. The National Security Council dismissed my report as fantasy, but 114 days later, the submarine was launched, exactly as I had described.

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Host: You've had out-of-body experiences. Can you talk about that?

Joseph McMonigle: Yes, my first out-of-body experience happened after I was poisoned in Austria. I was clinically dead for a while, and during that time, I had a profound experience of being enveloped in a white light. It was the most comforting thing I've ever felt.

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Host: When did you retire, and what have you been doing since?

Joseph McMonigle: I retired from the Army in 1984 after two years of being the only remote viewer in the program. I was exhausted and needed a break.

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Host: What do you think about the future of remote viewing?

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Host: Joe, it's been an honor to hear your story. You've lived an incredible life, and your work has had a profound impact. Thank you for sharing it with us.

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End of Transcript

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End of Transcript

Full Transcript of his live show:

6hours long interview:

<https://www.youtube.com/watch?v=XRTon6qgVws>

Hey everybody, welcome back to the show. Every once in a while, I will take a speculative interview where nobody really knows the truth on the subject matter, and when I do that, I always talk about that in the introduction. This interview, however, may be a little bit hard for some of you to believe, but I assure you there is no speculation.

In fact, I've provided a lot of the documentation you'll see presented in the actual episode, and then for those of you that still don't believe, do your own research, look this stuff up yourself, and you'll find that it's very real. Remote viewing has been around for a very long time. The U.S. was a little bit late to the game on it as the Russians have been utilizing this stuff for several years before we did.

I brought on the first remote viewer for the United States. This man is a legend. He called the Hunt for the Red October Submarine.

Many of you have seen that movie. He called where the first international space station was going to crash into the earth. He called a lot of things, and we're going to cover all of them on this show.

Ironically, I've heard that this man actually remote viewed his own death, which supposedly happens at age 78. Coincidentally, this episode was recorded on his 78th birthday, and I address that and ask him this question in the episode. You'll see it's at the very end.

Ladies and gentlemen, if you get anything out of these episodes, please like, comment, and subscribe to the YouTube channel. Head over to Spotify or Apple Podcasts. Leave us a review.

That really, really helps the show. Just leave one word in the review. That helps us.

And ladies and gents, without further ado, please welcome remote viewer number 001 for the United States, Mr. Joe McMonigle. One last thing before we kick this off. There's a lot of talk in this episode about the Monroe Institute, an institute that helps develop and hone in these type of abilities, which offers courses to regular, everyday people like myself.

I plan on going. Check out their website. I wouldn't be surprised if I see you there.

Love you all. Enjoy the show. Joe McMonigle, welcome to the show.

Thank you. Glad to be here, actually. I am very glad that you're here as well.

I've been looking into you for right around a year now, and Sean Webb has introduced us, a mutual friend of us. And credit to Sean, I've been listening to you for about a year on and off. And then in the weeks leading up to the interview, your voice has been in my head.

I don't know if you're pulling tricks on me or not, but it's been in my head a lot. No, I can't do that. I can't do that.

Doesn't work that way. And well, Sean has been a very valuable resource. He's a cool guy.

I like him a lot. I really do. He's a neat guy.

All right, Joe. So I want to give you an introduction, and I believe this may be the longest introduction I've ever done. So bear with me here.

Okay. Joe McMonigle, you spent over 12 years as an army intelligence officer in Vietnam and Southeast Asia. You've survived three assassination attempts.

Army intel performed a fake funeral on you. You survived over a decade in a job that has a 20-month life expectancy. After your field service, you were tapped for a highly classified black project connected with the development of the first remote viewing program for the United States Intelligence Service called Grillflame, later renamed Stargate.

You have provided time-sensitive and actionable intelligence for the CIA, the DIA, the NSA, the FBI, DEA, NRO, National Reconnaissance Office, NASA, US Special Operations Units, Joint Chief of Staff, the National Security Council, and the White House, among other agencies that we can't even bring up. Your esteemed service in remote viewing for government earned you a Legion of Merit Award, one of the most prestigious awards in a US Army intelligence officer can be given. After your military retirement, you spent decades as a remote viewing consultant for US intelligence, saving dozens of lives, including those of some missing children.

You have remote viewed everything from classified submarines to hostage situations and even Mars. You've performed numerous successful remote viewings on live television in Japan and the US, and you currently guest teach remote viewing at the Monroe Institute. Many call you a psychic spy, but you are remote viewer number 001 for the United States.

Joe, I'm out of breath now. Welcome to the Sean Ryan Show. It is an honor to have you here.

So, I can't wait to get your life story. I just have to say one thing, and that's the three assassination attempts. You could interpret one of them as an attempt, and that was when I was in Austria, eating dinner with my ex-wife and close friend, and got something in my drink that wiped me out.

I had no heartbeat until he got me to a clinic, and surprised everybody by coming back to life. Wow. And as a result, got smuggled out to a rest home in Munich, where they wanted to know how badly my brain was damaged, because I had no heartbeat for so long.

So, they assumed I had brain damage. That and the fact that I was talking about God's white light, and you can't cease to exist, might have had something to do with it. Interesting.

So, they let everybody think I was dead, and I think it was just a few years ago, maybe five or six years ago, I met somebody in Lynchburg, Virginia, who came up with, he had a beard, he came up, he said, do you recognize me? And I said, no. He said, well, I work for you at the detachment, the border site detachment, and we all thought you were dead all these years. Wow.

And here you are, giving a lecture in Lynchburg. And so, that kind of is, you could interpret that as an assassination attempt. There's a couple other events that could be seen that way, but only from a certain perspective.

I don't think they were assassination attempts. Really? I think they were just plain accidents, where I happened to be in the wrong place at the wrong time. Okay.

That kind of thing. Well, we will get to that in your life story, if you don't mind prompting me when appropriate. But, Joe, I want to go through your whole life.

I would like to document, this is your biography. I want to document your entire life, starting at childhood, all the way up to now. But before we get into that, everybody on the show gets a gift.

So, a little something for you and Studer on the way home. Thank you. From us.

Oh, very cool. Thank you. Those are not poisoned, I promise.

No. They're just gummy bears. Gummy bears.

That's right. That's very great. Thank you.

You're welcome. And something that I did forget to mention in the introduction, is you've been married to your beautiful bride for 39 years. That's correct.

And that is amazing. And it's nice to see people with healthy relationships, alas, because you don't see that very often anymore. So, congratulations.

Well, I started out rough, but I smoothed out at the end. Well, you did damn good. So, but yeah, let's, you know, like I said, I would like to, you know, you had a very extensive career.

I know you spent a lot of time in Vietnam, Southeast Asia, and army intelligence. But I would actually like to start before then in your childhood. So, where did you grow up? I grew up in Miami, Florida, in a, well, what would be termed, not loosely, but in reality is a slum.

The house we lived in had bars on all the windows and doors. And we had these broomsticks in the corner for the rats that would come out of the sewers and stuff. They were like house cats, that kind of thing.

And it was a bad area of town. It was 79th Street, about Northwest Second Avenue, which was right next to, I think it was Edison High School, if I'm not mistaken now. But mostly it was refugees from Cuba.

A lot of poor, poor people, white people, black people, Puerto Rican. A melting pot. A melting pot of very poor people.

And so there was a lot of rough gangs there and whatnot, which I adamantly fought not being a member of. And I remember I would tell them, it's okay to mess with me, but don't mess with my sisters or my mother. And I was ready to back that up.

And they learned to leave them alone and pick on me. So I was one of the fastest kids on the block. What time frame is this? That's, let's see, 1950s.

1950s? Yeah. I was born in 1946, so it would be about 1958 on. And I went to Catholic school, elementary school, which is about a mile and a half away.

It's now the Cathedral in Miami. But it's now in a very poor neighborhood. It wasn't then, but we had to walk out of the poor area to get to the church.

It was a little wooden church called St. Mary's on the little hilltop. And now it's, you know, all encroached by big buildings and whatnot. And it's a cathedral, you know, all polished and pretty and everything.

Yeah. Who were your parents? My parents, well, my mother was, my father met my mother when she was wrapping Christmas presents for an apartment store in Miami. And my father quit school when he was 14.

He had polio, so he wore braces on his legs. And his father left his mother and him and his other brother when he was 14. So he quit school to help bring money in to help his mother.

And so he did everything from caddying for golf players, which were mostly hoods from New York that would come down to Miami over the winter and play golf and gamble and that sort of thing. Back then, you could only get to Miami by train. There was no road that got to Miami.

Interesting. My grandmother came to Miami in an ox cart, actually, along the shoreline. Are you kidding me? No, they used oxen because they could pull these wagons through the water and the sand and whatnot.

And she had her house built right on the Miami River. And it was a perfectly square house, but she lived upstairs. And downstairs, you could pull these ropes and the plywood siding would come off and make like an extension of a roof around the outside.

And under there was a big horseshoe-shaped bar. And so she served local moonshine and they had music and they would dance under these live oaks. And they had all these old statues and whatnot.

And people would show up and dug out canoes because back then they hunted the bird feathers, or hunted birds for the feathers, perhaps over in Europe, that sort of thing. And so she serviced those people who were the people out of the swamp and whatnot. Interesting.

Yeah, it's an interesting story, the background of my dad. Yeah. But he never had really a formal education, but he was a hell of a golfer.

He took his braces off, by the way, and threw them in the trash because nobody would give him a job when he wore them. So he walked, his right leg was worse than his left leg, so it was about three inches shorter. When the war started, he tried to join the Army.

He spent three weeks in the Army. The D.I. walking along behind the soldier standing at attention, saw his one leg up in the air and he asked him, do you always stand on your toes like that? And he said, only the right leg gets a little shorter. So they gave him an honorable discharge and threw him out.

And all of his buddies were killed in the war. So it really soured him on all that stuff. And he was upset by that, I think, his whole life.

But he worked in a warehouse his whole life. And I don't know if people are familiar with people with polio, but walking on the toes or the ball of your feet on one side on a concrete floor your whole life, you develop a callus that goes right to the bone. It's one of the most painful things you can endure.

And he never said a word ever about it. But he drank a lot when he would come home. He'd go through a six pack or a 10 pack of beer every night.

And people were really condemning for it, like all the relatives, you know, your dad's nothing but an alcoholic, blah, blah, blah. But he really loved his family and he worked his whole life

very hard to take care of us. Were you close with your parents? I was close with my dad, but not my mom.

My mom was very controlling. And she usually got controlling when I wanted to do something, like leave after dark to go somewhere. And so she'd scream at me and yell at me and I would just ignore her.

And sometimes she'd stop me and slap me across the face and say, pay attention to me. And I just laugh or smile at her and she keeps slapping me and finally give up and I'd walk out the door and do what I wanted. But I learned in the Army, actually, I was thinking about, I had an epiphany, like my seventh year in the Army.

And I realized what she was actually doing was out of fear for her children. She wanted, she was trying to protect us in the areas we were growing up in. That was her way of doing it.

And so I came home and I confronted her with that. And she said, yes, that's all she ever meant to do. And so we had this coming together.

And so we became very good friends and very close until her death, which was at a very young age. So she had a heart attack, had to take two buses to get to the hospital. They gave her a bottle of pills and sent her home and she didn't last very long.

Same thing happened with my twin sister. Really? So yeah. So you're a twin.

I had a real gripe with hospitals that just give people pills and send them home. No, it's not right. Still doing it today, 70 something years later.

Yeah. But when did your sister pass? Uh, she passed, uh, I think it was around her just before her 50th birthday. And, uh, she lived in Ocala, Florida at the time.

She was also schizophrenic. Oh man. But she controlled, at the end, she was very well controlled with meds, was, you know, living her life.

And it was a good one at the end. But, um, and we were always close. She was, she said I was the only one she ever trusted because I never lied to her.

I'd always tell her the truth. She'd call me sometimes. I get a call at three in the morning in Germany.

I'm standing on the side of the road. It's pouring down rain. I don't know what to do.

There's nothing here. And I'd say, how did you get there? Well, I was on a bus and I said, why'd you get off the bus? Little Abner was looking at me. Yeah.

Little Abner is a cartoon in the newspaper. And she said, no, he's not. He was driving the bus.

So I had to get off. And I go, oh, geez, what do I do? So I said, stand on the edge of the road. When somebody comes by, wave like crazy.

And then I didn't hear from her for six months. State trooper picked her up, took her to a hospital where they'd stabilize her. And when she was stable, she'd call me on the phone and apologize and everything.

But that's the kind of life she lived. And so I worried about her all the time. When did that start? It started at age 15.

She got pregnant from a boyfriend or something. And my parents sent her up to Baltimore to live with another aunt who kept her there until she birthed the baby. And then he took the child away from her and gave it away or gave it away to adoption or something.

And that was it. That drove her over the edge, I think. And she hated my mother until she died.

You couldn't talk her into any other belief. But I had three other sisters and my second oldest sister, who was seven years my junior. When she was born, I climbed a tree in the backyard and said, I'm not coming down out of the tree until you take her back.

I was seven years old. And my mother said, that's not going to happen. And so I, well, I'm not coming down the tree.

She said, fine, stay in the tree. And she went inside, closed the door. That night, the mosquitoes drove me out of the tree.

So I snuck in the house and noticed the little bassinet sitting on the kitchen table. And I snuck up on it and looked over the edge. And it was my new sister.

And while I was staring at her, she opened one eye and started screaming. And I went, ah. But it's like a bird.

She kind of anchored on me. And everywhere I went, she went. Everything I did, she wanted to see what I was doing.

And in her early years at school, I had to walk her to school, which is okay as long as I didn't, like, have ownership. But as soon as we left the house, she'd say, you got to hold my hand. And I'd say, I'm not going to hold your hand.

She said, you got to hold my hand. I can't see. The sun's too bright.

So I have to hold her hand all the way to school. And when people meet her now, they think she's my twin. Because we think alike, talk alike.

And everything about her is the same as me, almost. But my other two sisters, my next one in line was Beth, Elizabeth. And Beth's gentle like a, like a deer.

I remember her whole time as a child, she would walk around in the rooms on her tiptoes. I think she was my dad's favorite. And she was trying to emulate him.

Because he's walking on tiptoes on his right foot. Oh, yeah. So she always walked on tiptoes.

Interesting. And she was very quiet. She was an observer.

She'd come into her room and just observe. And then my baby sister, Kathy, was the one that was a real terrorist. She got into it all the time at school.

She got in a fight over a basketball or something with some boy. And I think he was eight or nine at the time. And he pushed her down on the basketball court.

And she broke her, broke her arm. So she was in a cast. And she came to me, she said, how do I deal with this kid? And I said, just tell him you want to tell him a secret, but he's got to come close because you're going to whisper.

And when he comes up close, you just with the cast. And that afternoon, I got to talk to a cop. I brought her to the house and said, did you tell your sister to do this? And I said, hell, yeah, I did.

I almost went to jail for it. But my other sisters told me that she was, oh, she was a wild child her whole life. She died from a brain tumor at 35 or 36.

Oh, man. Yeah. So I lost my twin sister and my baby sister.

I'm sorry. The two in between are now retired senior master sergeants in the Air Force. Are you kidding me? Were they in the intelligence service as well? Okay.

They supported an active fighter squadron up in Portland, Oregon their whole time they were in. Andrew. Yeah, that's where they both lived.

One lived across the river in Washington State and my other sister lived in Portland. So they worked at that active fighter squadron their whole time in the service. And one was a secretary to the commander, I think, kind of a secretary or, you know, a person who supported him.

And my other sister was correct. She's very proud of her MOS because it's one of the few combat MOS's the Air Force has. It's where they parachute in some a team, and they set up all the electronic requirements for a landing strip.

So when they acquire a landing strip in a combat zone, and it's got no support, they go in and support the fighters they bring in, and the bombers and things like that, until they can bring in a regular crew. And they tried to push her out of that MOS a couple times when she got more rank. And she fought them to the end.

Very cool. Here's the situation. You've got China, Russia, Ukraine, the border, the banks seem to be collapsing.

Plus, the Chinese just negotiated with Iran, Saudi Arabia, and Brazil to drop the dollar. And most Americans, including myself, feel that we're in a recession right now. But despite all the evidence, I can't tell you what's going to happen for sure.

Nobody can. Yet when it comes to your money, you should understand what's at stake. That's why I partnered with GoldCo to possibly help at times like this.

Go to SeanLikesGold.com or call 855-936-GOLD to get your free gold and silver kit. The kit shows you how to defend your money with precious metals and how listeners of the show could get up to \$10,000 in bonus silver. Go to SeanLikesGold.com or call 855-936-GOLD to get your free gold and silver kit.

I can't predict the future, but I can certainly prepare for it. So go to SeanLikesGold.com or call 855-936-GOLD now. Performance may vary.

Consult with your tax attorney or financial professional before making an investment decision. I've spent more time than I would like to admit researching, testing, trying to find the perfect mattress that's going to give me a good night's sleep. And it basically got to the point where I just gave up.

I suffer from chronic back pain. It comes from 14 years of combat operations as a Navy SEAL and a CIA contractor. My back's just shot.

No matter what mattress I use, I wake up, I can't move. Takes me about 45 minutes just to loosen up, to bend over, to put my shoes on, to get out the door. And then somebody, a friend of mine, told me about Helix mattresses.

So I went to the website. Turns out they got a quiz you take. You take the quiz and then they make a recommendation out of the 20 mattresses they have in stock.

Mine was the Midnight Luxe and bam, had it shipped right to my house. Very skeptical by the way, but slept on it first night. Slept like a baby.

Complete game changer. Another thing I like about Helix mattresses is they have the enhanced cooling feature that keeps you from overheating. We've all used mattresses where you wake up, especially these memory foam ones, right? You wake up and you're sweating and you can't go back to sleep.

Well, Helix has taken care of that. Take the Helix sleep quiz at helixsleep.com and find your perfect mattress in under two minutes. Helix is offering 20% off all mattress orders and two free pillows for our listeners.

Go to helixsleep.com slash SRS and use the code HelixPartner20. This is their best offer yet and it's not going to last long. With Helix, better sleep starts now.

Joe, I've read, I don't remember if I've read or heard or watched or listened, but I remember hearing somewhere that something in your childhood kind of shaped or maybe developed

you for the career that you were going to dive into. Can you talk about that at all? Yeah, I had to get out of Miami. I'm really a bug about racial things.

I grew up with, you know, people with no money, people who grew up hard just like I did. And many of them were white. Many of them were black.

Many of them were Hispanic. Some of them were foreign. And the way they're treated is not right.

And my mother and I were walking through a place called, you have to bear with me, I'm trying to remember some things here. I think it's called Grinnell's Park. I think that was what it was called, Grinnell's Park, which is downtown Miami, right across from all the big buildings and stuff.

And it was a park where you could just walk through and whatnot. I remember meeting Roy Rogers there. And what was the other, the guy with the white stallion, oh, had the silver bullets.

Long Ranger. He actually gave me one of his silver bullets. Oh, man.

It turned out to be a blank, but it was silver plated. Anyway, I'm walking through there with my mother and it was hot and I was thirsty and I saw a water fountain and I went up and started drinking out of it. My mother grabbed me and pulled me away from it.

She said, don't use that fountain, it's colored only. And I said, why? And she said, I can't explain it, but you shouldn't drink out of those water fountains. Next time I went and saw my doctor, my mother took me to my doctor.

I think I was maybe 12 or 13 at the time. He read me the riot act about using those water fountains and said all these diseases. He just read off this huge list of diseases I could get drinking out of a colored water fountain.

And I told him, I said, that doesn't make any sense to me at all. That's nuts. And he got angry and my mother got angry.

And I said, I got to get out of this place. This isn't right. And I don't think that changed up until the day I left when I was 18.

As soon as I turned 18, I went downtown. Vietnam was starting to build up and nobody was enlisting voluntarily. Everybody was trying to avoid the draft or if they got the draft, they wanted a really high number, that kind of stuff.

But when I graduated from high school, I and my group of buddies, maybe four of us, went downtown and went to the place where they had all the recruiting sites. And we went around to each one, Army, Navy, Air Force, Marines. And I think we even visited the Coast Guard.

And I went back to the Army. And when I first walked into the Army recruiting office, they said, they looked at me, they looked at my high school record. And because we had these folders, you know, had all our information in it.

And I said, get out of here. We don't want to talk to you. You're too smart for the Army.

I said, what are you talking about? He says, we're bullet launchers and we're bullet catchers. That's all we do. Go find somebody else.

And there I threw me out. So I went around the other places and it became apparent to me they were lying. Every single one of those recruiters were lying.

The Air Force, you have a private room, you know, you get to travel all over the world. You know, typical BS they do to rope you in. And so my buddies got hooked by the Navy, mostly.

They all joined the Navy. But I didn't know that because I went back to the Army place and I walked in and he says, why are you back here? I said, you're the only guy that's not lying to me. So I joined the Army.

I came out, met my buddies, they had joined the Navy. What did you join the Army to do? I actually joined the Army because I felt like if I was going to serve the country, that was the place to be. I just felt like they were guys who were taking up the mission versus kind of dragging their feet going in.

These guys were like the guys that they would go with. I just felt like they were serious about it. And that's the message this guy was delivering.

And so we talked and he asked me why and I wanted to join the Army. I said, I want to fly fixed wing. He said, do you know the difference? And I said, yeah, I know I don't want to fly a helicopter.

He said, why not? I said, I heard it's a bag of rocks when you can't fly anymore. And he said, you're right, it's a bag of rocks. So he says, we don't have a lot of fixed wing pilots, but you're smart enough for it.

So he said, I would advise you to get tested before you join. So I went back and actually I committed to it. I went back and I got tested and they opened arms, you know, come on in.

And so I did all the tests and scored fairly high. Because by then I was in a private boys school paid for by a monsignor at the cathedral. So my whole high school education was very good with the Jesuits and whatnot.

So the Army took me in, promised me fixed wing. And then I got to my basic training. I took the basic training.

And when they started to ship me off to the fixed wing school, they said, there's some basic requirements you have to meet. And I couldn't meet the depth perception test. I was three inches off at 25 feet.

And they said, you don't, you're, you have a stigma, stigmatization or something in your vision, which doesn't permit you to get a good depth perception. So you can't fly fixed wing. You can't fly anything.

So find something else. So I went through a brochure of MOSs and came up with the idea that I wanted to do this thing called, it was called a Sidewinder back then. It was a track mounted 106 recoilless rifle.

It had six recoilless rifle barrels on it. And it was track mounted. And it was very quick, like 50 miles an hour.

And I thought, yeah, that's it. Strike and run. I was thinking, boy, if you're fast, they can't get you.

So I went to AIT for that and finished my AIT. And then when I, they gave assignments to everybody in the class, everybody was off to Vietnam, Philippines, all these different places. And you, Joe, go sit in the barracks because we don't know what we're going to do with you yet.

So I'm sitting in the barracks when somebody came in from the Orly room and said, they've just obsoleted your weapons group. The Army's doing away with it. So you have to find another MOS.

So I'm, I don't know what the heck I want to do. So I went out on the base and I'm, this is at Columbia, South Carolina. So I'm walking around on the base during training hours.

Can't find any MOS that I want to do. So I'm at the PX Beer Hall at two in the afternoon. So it's empty.

And I'm sitting in there drinking a beer and a civilian guy came in and sat way across the place from me. I said, what are you sitting way over there? Why don't you come sit over here and we can talk. So he came over and he asked me what I was doing and I told him.

And he said, I might be able to help you. He said, come by and see me tomorrow. And he gave me his card.

And all his card had on it was a phone number. So I called him the next day and he gave me directions and he was in a trailer. So I visited him at his trailer in Columbia, South Carolina on the base.

And when I went in, he introduced himself, gave me his name and everything. And he said, I think I can help you pick an MOS. And I said, how do we do that? Do I look through brochures? No.

And he handed me a dart. I said, what's this for? And he pulled his curtain back and it was a big dart board, standard dart board on the wall, but it had little numbers written in all the little places. And he said, you throw the dart, you hit a number, we look it up and it tells you your MOS.

So I threw the dart and it hit on one of the black lines that separated things. And I said, what does that mean? Do I get to throw the dart again? He said, no, that's, believe it or not, is an MOS. And I said, what is it? And he said, I can't tell you.

I said, what do you mean you can't tell me? He said, well, this is a recruitment for intelligence. And I said, what's that? I had no idea. And so he said, I can't explain it to you because you don't have a clearance.

And I said, well, how am I supposed to do an MOS that I don't have a clearance for? He said, well, we do background and everything once you've volunteered. And I said, okay, I'll volunteer. And he said, you don't have enough commitment time.

I had only committed for four years. So you got to have six years commitment because the school was over a year, year and a half. So I said, okay, what do I do? He said, well, we have some papers for that.

And he had me sign my discharge from the four-year commitment and sign a recruitment for a six-year commitment. And then he told me that my MOS, he gave me the numbers. It was 05D10.

And I said, what does that mean? He said, I can't tell you. You have to go to school for it. And we're going up to Fort Devens, Massachusetts.

So I went to Fort Devens. And the first school I was in was 120 people. And we all had headsets on and we were all learning Morse code.

So I learned Morse code. And you had to pass, I think it was 18 words per minute, sending and receiving to graduate. I couldn't get past 10.

And I mean, that went on and on. I was getting like within 10 days of graduation. I couldn't pass 10.

So I snuck out through a hole in the fence and went to this hotel. I got absolutely wasted on beer because I was almost 21. So anyway, I came back in just in time for school the next day.

And people couldn't stand next to me. I smelled so bad. And he came up to me and he said, you're not typing anything.

And I said, I'm not into it today. And he's doing one of these. And he says, where have you been all night? I said, I might have had a few beers.

He said, well, fool with this a little while. If you don't pass it today, you're out. And so I passed 12, 15, 18, and 20, almost 22.

Wow. In four hours. With a hangover.

With a hangover. I mean, I was still drunk. So I graduated third in the class.

Top three guys didn't go anywhere. We went to the next school. Everybody else, block allocated, Southeast Asia.

So the next class, we had 21 or 22 people in it. And it was for everything but the Morse code. Every kind of radio operation in the world, Russian radios, Chinese radios, Czech radios, German radios, American radios, small radios, big radios, burst transmission type radios, all that kind of stuff.

I graduated first in that class. I and the number two guy went to a third class. The rest, block allocated, Southeast Asia.

The third class I went to was me and him, two guys that were not wearing uniforms, and another guy who was wearing a uniform I'd never seen before. And we're like seven of us in this class. I graduated first in that class.

And that basically was six months in the snow. I never saw a warm building, a warm room, a warm tent. I mean, living in the snow, literally.

And then I got sent into Boston for a two-week test. My job was to go into Boston, seek out someone who I thought might be an instigator, anti-war demonstrator, or whoever, and file reports on them. So I saw this woman who was booked to be part Chinese.

And she was definitely a rabble rouser. So I started writing her up and sending reports in on an every-other-day basis. And after about two and a half weeks, I got a telephone call.

He said, come back into the base. We want to go over some things with you. And it was a Saturday.

I thought that was kind of unusual. So I went in on Saturday. When I walked in the office, she was sitting on the—at this couch.

The woman you were surveilling? Yeah. And she had been surveilling me. So we had picked up on each other and were writing reports on one another.

And so we both passed. Wow. Wow.

So then everybody got assignments but me. So I'm sitting around for a week waiting for an assignment. And they came in one day and they said, go into Fitchburg, Massachusetts.

Here's 300 bucks. Go into Fitchburg and buy civilian clothes. So I went to this men's store in Fitchburg and bought a suit and, you know, typical load of clothes.

And I came back and they took all my uniforms away and everything. And I waited another week. And then they came and got me and took me to an air base, put me on a C-130, and I had to sign for an entire pallet load of classified material, because they had given me my clearances by that.

So we made, I don't know, six or seven stops. And I was signing off the stuff that people were taking off this pallet. And when it got down to just a few objects, we landed and they said, get off with this stuff.

And I got off and the plane left. And I was sitting on this little runway. And on the right side was the Atlantic Ocean and on the left side was this light blue, like Mediterranean color.

And I could see both at the same time because the place I was sitting was maybe 300 meters across. And I was sitting on a log. And I said, where am I? I had no idea.

Nobody would tell me. And this baby blue Jeep pulled up and a guy got out of the Jeep with black shorts, white t-shirt, flip flops. And he came over and he said, my name's Sal Corrado.

I'm a warrant officer and I'm your boss. Get in. I said, where the hell are we? He says, you're on Eleuthera in the Bahamas.

So my first tour was 18 months on Eleuthera in the Bahamas. It's an island. It's a thin 116-mile island that's only half a mile wide at any given point.

And our cover was Air Sea Rescue. Half the unit couldn't swim. Now I was a Red Cross lifeguard.

So I worked at the Eden Rock on Miami Beach for a few months. So I taught them how to swim. I taught the guys with kids and a wife how to swim.

Taught everybody that didn't know how to swim, how to swim. And I became the major swimmer and diver because that was our cover. But sometimes a boat would run aground or something.

We had to go out and save people that kind of stuff. Actually play out your cover. So I can't tell you what we did there.

It's still classified. But I was there just a year. It was considered a hardship tour.

Most of the guys brought their wife and kids over. I was the only one who extended six months. So I'm from Miami.

It was a round-trip \$27 ticket on a jet, whisper jet, to Miami. 18-minute flight. So I was having a good time.

Good. And met my first wife that way in Miami. That was a mistake.

Because my next tour was Germany. Your next tour was Germany? I'm sorry, my next tour was Vietnam. Okay.

And that was rough. What was the job satisfaction like in the Bahamas? In the Bahamas? Were you excited? Was it an exciting project? Yeah. The mission was exciting.

But the mission was like every third week or maybe not. Or sometimes that kind of thing. Okay.

I met a guy. The most exciting part of it was I met a hit guy out of, he was a Haitian refugee. His name was Maurice.

He was a French Haitian. And he was a good friend of the, what they call the voodoo mama of the island. She was an old lady with one leg.

They all lived in the Keys, which was a slum area. You walked on boards from one little islet to the next. And they lived in basically shacks built from driftwood, that kind of thing.

They were avoided by everybody. Hey, I grew up that way. It didn't bother me at all.

I'd go visit her and take her a big brown bag full of bologna sandwiches, which she loved because she had no teeth. I took care of her. We had a class five hurricane that hit the island.

And we were supposed to, I and my, we worked in pairs. So I and my partner were supposed to evacuate some equipment when the airspeed got up above a certain height. So we're watching this anemometer.

And suddenly the anemometer jumped to like 100 miles an hour or better. So we started jerking this classified equipment out, putting it in a jeep in black bags. And we watched the plane as we were loading the jeep.

We watched the plane take off in this flight off to Florida. So he says, well, what do we do? And I said, put it back in the trailer, transfer everything to this van that we had, and get the loading chains that they delivered it with. And we pounded two foot stakes into the coral and chained it down on all four corners and actually went into the hut.

And as we were shutting the door, two wild dogs came in with us. They were probably the smartest animals on the planet. They came running in.

So we shut the door and wrapped it with one inch strap and welded it shut. So I've been in a lot of hurricanes in my life in Miami. I'll bet.

And I knew that this was going to be a bad one because it was already a class four and it was coming up from Cuba. And it actually hit the island, came up the island, and stood a half a mile away at the edge of the eye for 23 hours or something. And you almost couldn't think inside this van because the gravel and sand hitting the wall of the metal van was excruciatingly loud.

And the two wild dogs wouldn't let us touch them, but they really loved the food we gave them. And when we got two feet of water in the van, I started thinking, we're in trouble. But it never got higher than that.

We slept up on equipment racks with blankets and the dogs went up there with us. Climbed right on up. And when it was all over, we came out.

Everything was gone. Everything. Completely destroyed.

The trucks, the jeeps, the generators, the wires, the antennas, everything gone. And we had survived it. So I got an immediate, well, I got chastised for not following orders and being at the airport.

That cost me a \$50 fine, which I couldn't afford back then. My income as an E-4, by then I was an E-4 specialist four, was \$72 a month, I think. Wow.

And I got fined \$70. And I was like, that's gonna hurt. I can't even get a haircut with that.

Yeah. And then I came out, I was pissed. And my boss said, no, turn around and go right back in.

And I said, why? He said, just turn around and go right back in. So I went back in. And the guy smiled at me.

I saluted and reported a second time. And he said, no, I'm going to promote you to Buck Sergeant and congratulate you on a job you did really well. So I got one of the first Buck's meritorious unit citations.

Or meritorious unit, not unit. It was a meritorious medal. Okay.

It was above RCOM. Wow. So, and then later I got promoted to E-6.

So the guy that was training me became my junior that worked for me. No kidding. Yeah.

And so I extended six months. And so I went straight from there to Vietnam. That was my second tour.

How did you receive the information that you were going to Vietnam? I mean, it was well into the war by this point if you had joined the 18th. Oh, that was a story in itself. I got sent from the island back to Homestead, Florida.

It's a big air base there. We had an army unit and the army unit was working with the Navy there. And so I became an instructor for the Navy, teaching them how to work a piece of equipment that they'd never seen before.

And it irritated them that an army guy could walk into their area at total clearance to be behind their block. Well, I did the best job I could. And I noticed every time the block allocation came out for Southeast Asia, my name was on it right at the top.

It had a line through it with the colonel's initials. So after the third occasion, I went by to see the colonel and I said, I'm here on a social visit. I said, I need to know why you keep lining me out and initialing it.

He said, well, I've had long conversations with your ex-boss and we've greased the scales for your going to officer candidate school. And I said, no, sir, that's not going to happen. And he said, who talked you out of it? And I said, me.

I said, I'm not going. He said, why not? And I said, because I will go when I want to go, not when you want me to go. And I will earn it.

I'm not going to have anybody grease anything for me. And I walked out and the next block allocation came out, red line and initials again. Someone went back to see him and I said, I thought we had this discussion.

And he said, yeah, he said, but Southeast Asia is not in your future. And I said, it should be. I'm due overdue.

And I said, why are you doing this? And it turned out, and he's very open with me. His son died at age 18 from leukemia or something like that. And I looked almost identical to his dead son.

And he had taken it, taken me on as somebody to protect. And I said, don't do this. I will not receive this.

Well, the next block allocation Southeast Asia, that's how I got to Vietnam. So you wanted to go. I wanted to go.

Yeah. That was in, that was part of being in the military for me. That was like, that's where it all is.

It's a war. That's where they send people in the army, you know, that I felt, I felt I was well-trained. I knew what I was doing.

Why not? It didn't make any sense to me that somebody was keeping me out of it. It just, it angered me in a sense. Were there a lot of people at that time that actually wanted to go to the war? Because nowadays we don't, we don't hear that.

No, there was huge demonstrations starting to build for resentment about it. Nobody wanted to be drafted. Nobody wanted to volunteer.

It was a bad war. Nobody wanted to be in it. It was growing.

This was, let's see, 60, beginning of 67. And so, no, it was not a good thing. But I felt, I felt like it's denial.

It's like stupid. You got, if you're in the army and you're a volunteer, that's what you do. You go where the war is.

You go where the fight is. You go where you're needed. And so I went to Vietnam.

And funny thing happened when I got to Vietnam and I walked in my first orderly room, that I had these orders in a packet that said not to be diverted by anybody, no matter what their rank, by order of some general somewhere. The first thing they tried to do was divert me. Divert me to a colonel who came in with a jeep and a five-ton and was looking for 25 warm bodies.

And he had blood on him. And I said, I'm not going where he's going. Obviously, he's not very good at what he does.

So I just walked away from him and went to the tent of the guy who was running the repo demo and just walked into his tent and laid in his cot and took a nap. My orders said not to be diverted, so I took it seriously. So I finally got my orders to go up to the 330th radar recon in Pleiku area, Central Highlands.

And so when I got up there and I walked in the orderly room, they said, oh, you're already an E6. And I said, well, yeah. He handed me another E6 stripe.

I said, what's this? He said, well, that's the blood stripe we were going to give you when you walked in. You know what a blood stripe is. What is it? That back then it meant the guy you were replacing was killed.

Oh, shit. So you got his rank to take over. And I said, I don't know anything about what he was doing.

They said, well, nevertheless, you're in charge of it. And so when I met the first guys I met, I said, I'm not in charge of you guys. You're in charge of me because I've not been here before.

So until I'm comfortable, I'll do everybody else's job. But the guy who's been here the longest, you're in charge. And so that's how I did it.

And so what was your mission? My mission in Vietnam was manyfold. One was predominantly running out stations, what we call out stations for direction finding. We had some five or six HF, high frequency direction finding stations.

And they were out of the way. They might have six, possibly upwards of eight men assigned to them. But there were huge bunkers in the center of an antenna field that would do direction finding.

And getting from the outside of the antenna field to the inside of one of those bunkers usually required somebody coming out and meeting you and saying, step where I step. Because there was no other defense. They had swing rack twin 50s on top of the bunker and big searchlights and a lot of booby traps, a lot of mines and stuff.

And generally speaking, the enemy usually left it alone. But when they decided they wanted to take one out, it was Katie bar the door, that kind of thing. A lot of support fire, which is predominantly what the bunker was for, because it was always danger close stuff.

But nevertheless, that's what I did is I managed those things, those sites and things like that. And we had a thing called an impurity one at the time. I don't know if you are familiar with that.

I'm not. An ARP PRD one was basically a radio with a rotational antenna on top that does direction finding in the HF area. It's at the time it was the most modern stuff they had at the end of the Second World War.

Okay. So that piece of equipment weighed 68 pounds. It was considered man packable.

Oh man. So you could dismantle it and man pack it. This was back in the hard days.

Problem was it had batteries. The fucking batteries weighed 60 pounds a piece. So it was like crazy.

So the best we could do is we would hard mount it in a jeep. And the jeep that I went to the mess, the motor pool and selected a jeep. And I told the motor pool sergeant, I said, you got any V8s laying around? I had a V8 put in my jeep.

I had the windshield taken off. I had a cutter bar put up in the front, welded in the front. Two layers of sandbags laid in it.

It was the fastest fucking jeep on the planet. And you know, this is something I never understood. You're in a combat area.

You're in a heavily fortified combat area. So they dropped the speed limit to 25 miles an hour because of all the troops walking around. Bullshit.

I'm not going down at 25 miles an hour. IEDs are set at 25 miles an hour. I'd blow through there at 70 and they'd be gone off, you know, half a mile behind me.

Or if my driver happened to hit a piece of cardboard in the road, I usually beat him senseless with my helmet. It was like, no, no, 70 miles an hour is comfortable. And they have these things where they stop everybody to form up a convoy, where they can mount heavy mortar teams and a truck in the front and a truck in the back and, you know, all this protection for a convoy.

And what do they do? The bottom of the mountain pass, going up the other side, they hit the lead truck, the tail truck, blast the bridge out of condition. And then rake it as long as they can before cover arrives. And cover's not very efficient in the mountains anyway.

So no, we'd come up for these convoys and I'd pull out my special pass. I was an intelligence guy. And I'd say, move those barricades.

We blow through there. I figured they're never going to open up on us with just a single jeep. They're waiting for that convoy.

And so we'd be going down the road to, I don't know, to the coast, out of the mountains, out of Ankey to the coast. And we'd go by areas where you could see them setting up their mortar emplacements and their heavy gun emplacements, their Russian heavy machine guns and stuff. Wow.

We just blow through there. As a single jeep. Yeah, single jeep.

We might draw some ground fire, but they couldn't hit us. That kind of stuff. What kind of intelligence ops were you running? Wanted to find the headquarters for most of these units, like the 144th, the 145th North Vietnamese Division or whatever they call it.

I can't remember now. But usually the larger units, the headquarters units, we're looking for their prime headquarters. And if we could locate that by locating the antenna first, their prime broadcast antenna, then once we located that, then we could go into the area and suss out where some of their main units were.

And then once we had built a schematic of how they were laid out, we could call in you know. Okay. So you guys were kind of triangulating on enemy HQs.

Right. And then ordering a strike. Sometimes we got smaller units that were operating in the area that were doing a lot of damage.

They would bring us in on that. I remember one, and we took a lot of photographs too sometimes when we saw things that were obviously enemy active things. So this is almost maybe, I mean, along the lines of what NSA is doing.

Yeah. Okay. Yeah, basically.

But way up front. Yeah. And when I first got there, we lived in a, in the base camp, we lived in a hole in the ground.

It was actually a hole dug in the ground for a GP medium. And there were six guys in the hole living together. And so we just had the tent top spread out with a trench dug around it.

And we had ammo crates for floor. So when it got wet and mucky in the bottom, we could walk around on the ammo crates and it was dry. And we had a couple of tent poles in the center.

And so we were sleeping right up against the dugout wall. And we could sandbag our sleeping cots. It was really warm, comfortable, dry.

We'd get a rat in there every now and then, but we found us a dog, we called him Big Red. Excuse me, Buck Sergeant Red. And we turned him into an alcoholic.

He got to liking beer so much. The most, the worst beer in the world. Blue Ribbon.

Pabst Blue Ribbon. Pabst Blue Ribbon. In the steel cans, it rusted.

But we give him a beer for any wrath that he brought us dead. He turned into such an alcoholic. We'll work for beer.

Every morning, we'd throw the tent flat back and he'd be like this. Pause, pause. Sound asleep by the entry, two dead rats laying in front of him.

So, two Pabst Blue Ribbon beers for breakfast. Then he was happy. That's awesome.

And you'd see him around the unit sitting with his ears like this, staring at a rat hole. Not moving like a stone statue dog. That rat stick his nose out.

He'd have him. One more beer. I read that you were in a helo crash in Vietnam.

Yeah, you could call it a crash. It was more or less like blown out of the sky. I hitched a ride coming back to Pleiku.

I didn't want to take a vehicle ride for some reason. It was just quicker. I wanted to get back to Pleiku City.

So, I hitched a ride on a helicopter. And I had my rucksack. I had all my equipment with me.

And so, I was riding in this helicopter. In Vietnam, the heat was so bad that helicopters back then with the smaller engines just couldn't lift off. They had to take like an aircraft takeoff.

They had to move in ground effect like an airplane. Once they got above a certain height, like only 400 or 500 feet, they could operate like a helicopter because the air got heavier. And so, landing was the same problem.

So, we were coming into Pleiku to land. So, we're cruising along the outside edge of the runway to where the helicopter parking pad was. And they waved us off because they had a big cargo plane coming in.

And so, we moved over to the trees and went to about 100 feet over the trees, not above the trees. It's like around 100, 120 feet total. But we were over the tops of the trees.

And the air was cooler. So, I was sitting on the side of the helicopter with my feet on the skid. And I'm pretty sure we got hit with an RPG right in the belly because there was this white fireball.

That's all I remembered. And I woke up on the ground and I had fallen through trees, I guess ricocheting off the limbs or something. But when I landed, I landed in a flat sitting position.

So, I was sitting on the ground like this with my rucksack still on, but my rifle was laying way out here somewhere. I think I was still carrying a rifle then. But, so, I reached, went to reach for it and passed out from the pain because the impact had jammed my spine, had multi-fractured my spine to some degree.

And I was in a lot of pain. So, I was eventually able, it was right at dusk when this happened. So, I was able to roll over because I was hearing things in the bushes I didn't like.

And all I had was my, I had a knife and I found a really good fist-sized rock. So, I crawled up into some bushes and just laid there, you know, in the fetal position, hoping if somebody found me, I wouldn't have to get into it. And I was out there all night like that.

And then the next day, they came in to recover the wreckage, I guess, for parts or something. And they found a number of us still alive. There was, so you weren't the only survivor? I wasn't the only survivor.

Just about everybody survived. There might have been one dead or... somebody that died later, I don't know. I just know when I got to the MASH unit, I was one of the fewer damaged people.

I just had a spine compression. That's what they call it. So, they put me in traction.

They actually put metal pins in my skull and hooked wire sandbags. So, I was like taut over this cot for... Oh God, they had me there for like two weeks in traction. And I started feeling pretty good.

And then they had a bunch of people come in wounded and they said, sorry, we're going to take you out of traction. We think you're going to be okay. They took me out of traction.

I stood up and almost passed out because of the recompression of standing up. And they gave me a couple shots. And they handed me a big bottle of Percocets.

I remember it was like this big around about this tall. And they said, you're going to be all right. Take these.

Go back to your unit and walk it off. Trick or treat. Trick or treat.

So, I went back to the unit and that's what I did. I walked it off. It was a lot of pain, but it started easing.

The more Percocets I took, the better it got. And we even had some speed that we could... Some speed that we would take sometimes. Which caused some problems because then you couldn't get something to go to sleep with.

So, we all started drinking Jack Daniels and throwing the cap away. That kind of thing. Chasing the dragon.

Which, yeah, which I really paid for when I got out of the Army. That's a much later story. But I just learned to deal with it.

A lot of guys in Vietnam saw some weird things in the jungle. You didn't have to be in the jungle to see weird things. Really? My first week there, I saw probably one of the worst things I've ever seen in my life.

I was in a three-quarter ton sitting up front. We pulled up to an intersection of a main road. And the three-quarter was right behind a... What do they call it? A la-la truck or a... I can't remember what they call them now.

Some type of an indigenous vehicle? Yeah, it was like a motorcycle with seats in the back for up to six people. Like a tuk-tuk or something? Tuk-tuk, yeah. Okay.

But that's what they call them, tuk-tuk. And it was a woman and a small boy in the back. And the driver revving his engine.

And it was a convoy of trucks going through. And the convoy were all little boys with tanks on them. And APCs and, you know, heavy equipment.

And they're roaring. They're blowing through this intersection, one behind the other. And sometimes there was a break.

But the convoy kept going. And this guy got a break. I guess he thought he could make it.

And he gunned the engine and he popped the clutch and he got out the middle and it stalled. Bang. The next convoy truck hit him hard.

Spun him around in the back wheel so the trailer went over him. And then every truck behind that. Bang.

Bang. Every single one of them hit that tuk-tuk and started pounding it down in size. To the point you could not see the difference between the metal and the bodies.

It was just like a big spongy mess in the middle of the road. No stop. Nobody.

The convoy just kept blowing through there. And I've always thought. So they just didn't show up at home.

Nobody could have known who they were. Yeah. You know.

But nobody stopped. Nobody gave a shit. They just.

It was nothing. Bang. That was nothing.

And I can't. I can't get that out of my head. That was my introduction to Southeast Asia.

That and little kids. Innocent kids. I. Since then it's kind of interesting.

I probably wouldn't do a thing for an adult in trouble. I just. Yeah okay.

But kids and dogs. Or cats. Innocent animals.

Innocent children. Are what hurts. That's what drives me crazy.

So if I see a child being mistreated or something. Takes a lot of willpower. To walk away.

Without pounding somebody into the pavement. Yeah. You know I just can't.

I can't deal with that. Yeah. But grown adults.

I don't give a shit. You asked for it. You earned it.

You know. Yeah. You're that stupid.

Well. Yeah. That's life.

I've always felt that way ever since. Ever since my military career. And it's.

It's probably unfair. It's probably. Bad thinking.

I don't know. It's just. Well I mean don't you think that that maybe.

Kind of mindset develops as you. Experience war and see. See the.

Lengths that humans will go to. To. Yeah.

To. To get what they want. Prove a point.

Egos get involved in. Oh yeah. You know in.

And. But even just the war. You know.

By traveling around the world. And I mean you'd had some. I don't know what you were doing in the Bahamas.

But. You know the Bahamas. Vietnam.

I mean you. I've been all over the world. You start to see humanity for what it is.

Yeah. I think so. But I got to tell you that.

The average human being walking on the street. Has no control over what the governments do. It's the politicians.

Start wars. Yeah. It's the military you have to finish them.

Clean them up. End them. However you want to look at it.

Uh. I had. I had a dinner with.

Oh probably. Five. Five generals and the rest were colonels.

Russian. Generals and colonels. And of course they're heavy into the vodka.

And whatnot. There's a reason for that by the way. They drink three vodkas.

Whoever got up and left the room were spies. KGB. FSB.

Internal security. If they have a third drink they can't testify in court. So.

They get up and leave when the third drink's poured. And. After they leave.

This one thing's yet interesting. Because they all agreed. It's politicians that.

Destroy a country from the inside out. It's never the people that are willing to die for the country. It's politicians.

And they dislike politicians almost as much as I do. I'm glad you brought that up. Yeah.

I really do. I just like the idea that somebody can just. Arbitrarily.

Start a war based on some stupid policies. Without sitting down and talking about it or talking it out. It's corrupt.

Because the people they represent shouldn't be. Set up for that or or subjected to that. Without to say so.

And I understand government has to do certain things. Government has to set certain policies. All that kind of crap.

But it's usually for the good of the big companies. Economy. Money.

Power. And it degrades into war. You know it took me.

A long time to. Come to that conclusion and realization and. It's hard.

It's hard to get there. Yeah it really is. Because your idealism gets in the way.

You want to believe it's better than that. You want to believe that people are smarter than that. That people are more aware of what the hell is going on.

Most people aren't aware. They don't want to be aware. It's like inconvenient.

It affects their decision making at work. It affects their decision making with regard to their family their income. Everything.

Goes to. Security. Secure.

First. Then deal with those issues. But you never get to those issues.

Yeah. It's always too much else that goes on. You've heard me talk about my passion for ketone supplements.

And how they boost your workouts by helping your body use fatty acids for fuel. I take a shot of HVMN's ketone supplement before my morning workout. And before I record my show.

It's not an energy drink. But what it does do is it gives me the energy and the clarity that I need to get through my day. I don't drink coffee.

So this is my go-to when I need that edge. Ketone IQ comes in convenient shots. And are great for workouts or when you need to be in the zone.

Some of the world's best athletes rely on this to improve their performance. Because it doesn't contain sugar or caffeine. But it gives them the same benefits.

I wish I had this when I was on active duty. I have more endurance. I don't get the crash.

And it helps curb my appetite when I'm doing a long day of interviews without a food break. Folks, HVMN is offering my audience 30% off your first subscription order of KetoneIQ at [HVMN.com slash Sean](https://HVMN.com/slash/Sean). Again, visit [HVMN.com slash Sean](https://HVMN.com/slash/Sean) and subscribe upon checkout for 30% off.

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When did you come to that conclusion, Joe? I came to that conclusion when I got into this special project. So after Vietnam? Yeah. Oh, well.

Yeah, a long time after Vietnam. I spent better than seven years in Europe and spent 14 months in Thailand, up in Nur-Anthani, which was basically the CIA headquarters for the operations in Laos and Cambodia. And I lived in the village in Nha Trang for off and on for quite a few months, which is where all the operatives live.

Going in and out of BN10 and other places in upcountry. So I met a lot of the indigenous folks who were smugglers and gun runners and drug sellers and that sort of thing. Did you have an experience with some type of a medicine man over there? Trying to think.

I had an experience with a really bad doctor. Oh, wait a minute. No, I had an experience with a medicine man.

Actually, I didn't have that experience. Let me back up. I had an event that happened when I was living in Nong Khai.

I lived in a hut that was off the ground in Nong Khai. It was probably 500 years old, this hut. It was 15, maybe 17 feet off the ground.

You went up and down through a ladder, the center hole in the hut. And when you got up at night, you pull the ladder up, shut the trap door and put a pin through it. So that was security.

Below you, there was a walkway to the ladder. But inside that wired in area under the hut is where you kept the pigs. Pigs are a great alarm.

You wake a pig up in the middle of the night. They start going crazy. So they make great alarms.

So everybody keeps pigs under their hut. And so I slept on a pad that was on the floor and I had a little candle, it's usually lit. And I had a beam that went across my head, maybe this high above my head.

So I sat up too quick and hit the beam. But on this side of the beam where my head would hit, were two pins and I had a combat shotgun laying up there. With alternating solid slug triple X. That was my go-to weapon if something happened in the middle of the night.

And this one night, well, I had an open balcony. It had, you wanted a window, you just cut a window with a chainsaw. The bugs weren't bad because I had a lizard chain off the ceiling that would run over and suck up the bugs flying in.

Anyway, it was a nice place to sleep and live. And I had a cook and a maid and a gardener and a guard and I don't know what else. And it was like 70 bucks a month.

So, I was sleeping there. You know, you come awake sometimes and you know there's somebody in the room with you. But your eyes are shut and it's something wakes you up.

It's probably some very tiny noise. It doesn't fit or something. But I became consciously awake and aware something was in the room with me.

And I was laying with my eyes shut. So, I had this whole thing in my head. I'm gonna roll to the right, taking the gun with me and I'm gonna bring it to my chest and rack around as I roll over the candle to put the light out.

And whatever's standing in the room, if it's standing in the room, I'm gonna hit it with a solid slug first. And that's what I did. And everything worked like clockwork.

And it was this figure of a human standing at the foot of the pad on the other side of the trap door, which was still locked and pinned, by the way. Pigs had not made a sound, nothing. And so, I hit this thing square in the chest, I mean right here, with a solid slug and it slammed it against the wall.

It dropped to one knee and then stood up again. And I went, in my head, I was thinking, shit, what kind of body armor is that? So, I shot it again with a triple X and it almost dropped to a knee and then stood back up again and then took off for the balcony. And I think I hit it a third time as it was going over the balcony.

And I'm a pretty good shot. I went to the balcony and looked over, expecting to see a body laying there. It was up on its feet, heading for the jungle already.

And I was, all I could think of was, I unlocked the armor. I couldn't think of, what the hell was that? And then I talked to the village chief about it. He gave it a name, I can't remember what he called it, but he said it was like an assassin that people could take a plate of food or something into this place, a special place in the jungle, put a name on top and lay the plate of food out there.

And this thing would read the message and hunt that person down and assassinate. I thought, nice story. But I couldn't find any trails or anything, so I couldn't do anything about it.

So that was in 1972. Was there any remnants of anything inside the hut? Absolutely nothing. Just shells? Just empty shell casings.

No holes in the wall, nothing. So I could understand some flattened rounds or something from it. Triple X is just basically 10-30 round ball peens.

That had to do something, but it didn't. And whatever this armor is, it was taking it in and holding it in some way. So it was probably soft, some kind of soft armor.

I don't know. But I didn't know what to do with that. So that was 72.

Flash forward to probably 10 years ago now at the Monroe Institute, where I teach remote viewing and whatnot. I met a guy there at one of my talks. He was attending a gateway program.

And he was a cryptozoologist. He said he was doing work for the Smithsonian at the time. I don't know if that was the same time he was in Thailand or not.

But he was a cryptozoologist. They hunt for animals that have never been seen before, or bugs or stuff like that that no one's ever seen. And he was telling me about this little deer that walked out of the jungles in Vietnam at the end of the war.

No one had ever seen one. It was the size of a dog, little bitty thing. And it had horns that came out of its snout and went up its face around the eyes.

It came over like two hooks. And that was their nose. They actually breathed through that while they were eating watercress, because the water would always be up to here.

So they breathed through these horns while they ate watercress. That was their favorite food, evidently. No one had ever seen one before.

No one had ever eaten one or skinned it or anything. There was no evidence that it had ever been seen before by anybody. And they walked out of the jungle at the end of the war.

And I was like, how does something do that? Go through the whole war of Vietnam and survive? You know, it's like with all the arc lights and the bombing and the shelling. Wow. And he was telling me about that.

He said, but that wasn't the most unusual thing that happened. I said, what was that? He said, well, we were way up in upcountry Thailand. I think he said it was like due west of Udon.

And he said we were under the protection of a paramilitary police force out of Thailand. And they would set up a camp and they had these tents that they were walled tents. They would set up and they had two cots in the tent.

And so wherever they set up to do a scouring of the jungle for these animals and bugs and things, they would put up three rolls of concertina wire and searchlights and all that kind of stuff and provide protection because there are a lot of bandits up there and whatnot. And he said, I was awakened one night by my partner in the bed next to me in the cot next to me. And he said, when I looked over, there was this human figure on top of him strangling him and he was choking.

So he said, I can't remember what caliber pistol he said he had, but he reached in his boot, pulled his pistol out and shot this figure in the side of his head. And it rolled off onto the floor and got up and ran out of the tent. And by then all the lights came on and all the guards fired some rounds in the air.

And this thing shot across the area and went over the three rolls of concertina and vanished into the jungle. They couldn't say anything about it, but his friend had ripped out big chunks of hair in both hands, which they put together and put in an envelope and mailed it back to the whoever, whatever lab they used. So the next morning they found a blood trail.

So they followed it. They said it went for a few kilometers and it popped into a village. And they went to the village head man and talked to him and he said, no, nobody was shot in the village that he was aware of, but his medicine man was sick.

So they said, can we talk to your medicine man? And they said, sure. So they went and talked to the medicine man and the medicine man was really ill. He was laying in the bed and he had two bullet holes in the side, but he was in his 80s.

He was in his 80s? Not a hair on his body. I don't know what to make of that. He doesn't know what to make of that.

But then that's when I told him about my experience in 72. So, yeah, I mean, you got to wonder about that stuff. I don't, I can't attest to anything other than the fact I know I hit it three times.

Twice anyway. And it didn't even slow it down. And he shot it twice in the side and the medicine man had two bullet holes in him.

So. So that was, that was in 1971? 72 for me. With him, it was like 10 years ago when he related this to me and he'd just come back.

So this is 52 years ago. Yeah. 52 years.

You still have no answers? No answers. I mean, that's, that's the kind of thing that will, that would haunt me for the rest of my life. I want to go back there and see if we could find it.

What do you think that may have been? I don't know. I think it's a mixture of things. I think it's somebody who fulfilled the worst nightmares of people dressed in a body armor suit that could take the rounds.

Maybe when he was younger, could take the rounds better than when he's older. Maybe put the suit on wrong or it didn't have good side protection because most body armor doesn't have good side protection. It has good front, good back protection, but no lateral protection.

So if you're going to get, if you're going to, like President Reagan, when he was hit, was a ricochet off the doorframe or something, caught him in the side. You know he's wearing body armor under his, his jacket or his coat. So I think it's a combination of that, maybe covering it with some kind of hair off another real animal or something, because the report he claims they got back was dog hair, no specific species.

So if they couldn't isolate the species, then it could have been off a number of different animals, you know, all mixed together, that kind of thing. So I think it's a local, who knows. Yeah.

You know, I just don't know. But I think it'd be interesting to go, go back there and find, find, find out. It would definitely be interesting.

But even, even an 80, an 82-year-old. Yeah, couldn't have jumped three. Villager.

Well, if he was in really good shape and was taking drugs, maybe. Yeah. Even today's body armor to take a slug.

Oh, no. You know, I mean. No.

He'd have to be 19 years old, physically better fit than I was. And the armor had to be impeccably good. I mean, just like nobody's business.

Mm hmm. I'd always, back in my memory, was always thinking, God, it'd be great to have a piece of that armor and see how it's made or how it's constructed. Wow.

I have a retired colonel friend who came up with an idea of using spider wire, which was the new fishing line and a new weaving concept to make body armor lighter and more efficient.

He worked on that his whole career as part-time. He came up with some pretty good ideas in terms of the weaving methodology, because it would tighten up as it was hit, you know, but the weave was very tight.

It wouldn't come apart if some of the strands got broken, that sort of thing. He had some good ideas there. I don't know what happened to him, but he really had some good ideas.

But anyway, that's digressing. I just, I've always wanted to, like, go back. I would want to go back, too.

Yeah. I'd have to find out what the hell that was. But... It scared the bejesus out of me when it happened.

And I didn't feel particularly quick about wanting to run off in the jungle after that thing. I'll bet. I'll bet.

I'd be shooting for the ankles, baby. Or a headshot, one or the other. Yeah.

Triple X for the head and solid suck for the ankles. I don't know. Wow.

That is... I don't even know what I'd do. That's something. Yeah.

I would love to know. How many have you heard of other people besides you and the other gentlemen? The one guy and me. I never expected to hear it again from anybody.

But when the guy told me he was a cryptozoologist and was in that area and said, oh, this really weird thing happened. He told me about it. I was like... Wow.

Yeah. There it is. When was your first... When did you get poisoned? Was that in this time frame? No, that was... Let me think a minute.

That was after Thailand. That was... No, I'm sorry. It's before Thailand.

It was my... Towards the end of my first tour in Germany. Tour being three years. And I was working in... Well, I can't talk about what I was working in, but I could meet my wife every now and then.

So a friend of mine brought her to the restaurant where we met, which was in Brunau, Amsterdam, which was across the Elbe River in Austria. Really nice restaurant. Brunau is the same city that Hitler was born in.

Born over a butcher shop. Go figure, you know. So... But this was a great restaurant.

So I asked him to stick around, have dinner with us, since he had brought her and driven so far. We were probably 200 kilometers from where the unit was that I was assigned to. So we ordered dinner and we had before dinner drinks.

And all I did was take a couple sips of my drink and started feeling really bad. And I didn't want to be... I felt like I was going to start barfing any minute. I didn't want to do that in a restaurant.

So I headed for the front door. And when I got to the front door, I remember hitting it with my hand. It was a glass swinging door.

The door swung open and it was like a pop. Actually, like a snap, like you snap your fingers. And I was standing on a cobblestone street and it was a warm rain and it was falling.

But I didn't feel like I was getting wet. So I went like this. And noticed the rain was going through my hands.

And I said, oh, now that's strange. And when I looked up, I saw this body half in and half out of this door. But I wasn't making that connection right away.

So I kind of drifted over, which should have been a giveaway, but I wasn't paying attention to that. I was paying attention to the body. And I saw it was me laying on the concrete at the entry.

And then the guy that brought my wife to the restaurant came out and grabbed me and pulled me up into his lap. He dropped to the pavement, pulled me up in his lap and felt for a pulse somewhere in my neck, I guess. And then he started yelling at me, breathe sucker, and he smacked me in the chest.

Because we didn't have CPR back then. Nobody was trained in any of that stuff. And every time he hit me in the chest, I'd be back in my body looking up at him in this incredibly intense pain.

And I'd be saying to him, I like stop. I was trying to get the words out, and I couldn't get them out. And I'd be standing outside my body looking down again.

And he hit me in the chest and I'd be back in my body in this excruciating pain. And I go, please, and I'd be out of my body looking down again. And I guess my wish came true because I stayed out.

Then I just watched. And he kept hitting me on the chest, nothing was working. And then he disappeared.

And my ex-wife was down on her knees. And she was crying. And then this Volkswagen pulled up.

And I think that's what he had brought her to the dinner. And so he jerked me up off the ground. He's my generator mechanic, so he's really a big guy.

And he just jerked me up off the ground, threw me over his shoulder, and threw me in the back seat of the Volkswagen. And I'm standing outside watching all this. And then they took off.

And I was like, whoa. So I'm flying along beside the car. You're in a full out-of-body experience.

Full blown out-of-body. This is the first one you've had. First one I ever had in my whole life.

I'm yelling stop, stop. And then the next thing I knew I was kind of like in the back seat of the car, hovering, which you can't do with your old body. But I had that sense.

And I saw him blow through the—back then they had customs from Austria and Germany, and Germany and Austria, that kind of thing. He blew right through the customs check. Hung a hard right.

Now we're back in Germany. He drove for quite a while back across through another customs into Austria, and then back through another customs into Germany. He had to go around the city or something.

But where we wound up was over near a city called Passau. It's way down in the southern tip of Bavaria. And he went to a—let's call it a clinic or something.

It's not a full blown hospital. It's like a clinic. And he pulled me out of the car, threw me over his shoulder, and went to the door.

And the door was locked. And I was like, I'm thinking, watching this, isn't that just like a hospital to be locked up when you need it? But he started kicking the door with his foot really hard. And this doctor rolls up to the door in a wheelchair.

And I'm thinking, no, this has got to be a dream. That's what I started thinking. But the doctor unlocked the door.

And I found out later that that's what they do. They lock the door after seven o'clock or eight o'clock at night and brought him in. He laid me on a table in an emergency room with the big lights and all that stuff.

Are you still out of body at this point? Yeah, I'm hovering in that room watching them cutting my clothes off and sticking all kinds of things up in my throat and up my nose and all stuff. So I don't know what the hell's going on, but I'm feeling a lot of heat on the back of my neck. And I thought, this must be the emergency light.

I must be bumping up against it. That's what my thought was. I turned around and I was enveloped in a white light.

The light was the brightest light I've ever been in, but the least disturbing. It was like total, complete comfort. It's like being in the hand of God.

And this voice said, it's okay. And I was like, yeah, this is perfect. It says, but you can't stay.

I'm looking for something to hold on to. They're not pulling me out of here. I'm actually looking for a handle or something I can hold on to.

And I suddenly woke up. I sat up and I was totally naked under a sheet and I had tubes and wires hooked all up to my body. And I looked around and it was this German patient laying in this bed next to me.

And I looked at him and I said, hey, it's okay. God's a white light. You can't cease to exist.

Out the door the patient went. In comes the doctor. So you're awake.

Not anymore. Off I went again. I woke up the next day.

It was daylight and I was on a gurney and I had a mask on my face that was actually taped down. And I was strapped to this gurney, arms and all, up on the back of seats. And it was a stretch limo.

They had actually put me in a stretch limo and they had tinfoil taped over all the windows. And off we went. And I'm yelling, I'm trying to yell, through the mask, where are we going? What's going on? And I just fell back into the comfort of whatever was going on.

It didn't awaken again until much later and it was dark again. And when I woke up that time, I was in a hospital bed in a room that had some great views of gardens and stuff outside. And what it was, it was the end room at a rest home.

They had leased the entire wing, which was empty except for that end room. And I said, you've had an interesting experience. I don't want you to talk now.

I said, bullshit, I want to know where I am, what's going on, etc. And he said, well, I can't tell you that. And I said, well, who can? Get him in here.

Let's talk about it. No, you need to relax. You need to rest.

And I just kept getting one more hyper. So they pulled him out of there. And the next morning, I fell asleep again.

The next morning when I woke up, there was a new psychiatrist in the room. And he was sitting there and he looked over at me, he smiled, he said, welcome back. And I said, who are you? And he told me, General so-and-so, I'm a staff psychiatrist.

I think he said he was with the 66 MI, but I may be inserting that, I can't remember. But he said, if you want to talk, I'm here to talk. And he just pretty much left me alone.

And so I started asking him how long I'd been there and stuff. And he gave me straight up answers. And I got to liking him.

And then he leaned over and he said, what you want to do is you want to try to be normal here, if you expect to leave. And sat back. And I thought about it a little while, I leaned over

to him and I said, what's normal? Tell me what's normal, and I'll be as normal as you want me to be.

Because this whole thing's a trip for me. I thought I'd been heavily drugged. And I probably had been up to that point.

But they didn't know what happened to me. And I don't know what happened to me. All they assumed was there had been irreparable brain damage.

Because every time they asked me what happened, I kept saying, I went and I was with God, who's a white light. You can't cease to exist. That's all I know.

And it's the most comfortable place you could ever be. Okay, get a little more rest. They weren't buying that.

They thought I was brain damaged. So I started saying, where's my wife? Don't worry about her. We'll get her in here eventually.

What they had done, I was the detachment commander at the time of a border site. Which I can't go into in any depth. And they had let everybody at my border site know, and that's probably at that time, I think I had 13 people assigned, think that I was dead.

That I had died as a result of what happened at the restaurant. So turns out, they even let my wife think I was dead too. Holy shit.

Because they didn't know what had happened. And that's when the thinking came out, well, maybe this was an attempted assassination or something. And I kept saying, no, it's something in what I drank.

Maybe, I kept saying, maybe it's, I'm allergic to something in my drink. Well, the closest they came was, they said it was probably a binary poison. I said, what the hell is a binary poison?

And the guy told me that, the person I was talking to, one of the psychiatrists, he was a medical doctor.

He said, it's basically two enzymes. You give me, you get an A enzyme with your breakfast. It's in the scrambled eggs.

So everybody that has scrambled eggs that morning with you gets enzyme A. Enzyme B comes later that day. Enzyme A is stored in your liver. Enzyme B, you get in your before dinner drink, as does everyone else that orders that drink.

So it's not, you can't, you don't target somebody specifically, but in reality, you do. Only the targeted individual gets both enzymes. When they combine in the liver, they create a third enzyme, which creates a stroke, a massive heart attack, something that mimics a natural death.

And that this poison was developed by the USSR, stolen by us, polished by us, would be a way of putting it, stolen back by the USSR. So nobody knows who did what to whom, and that's what they were trying to sort out. Plus, they were trying to sort out whether or not, whether or not I had brain damage.

And so, over the course of about a week, they decided that there wasn't significant brain damage, that I had actually had that experience, and that I had actually been out of body. All those things that actually happened. And that was due to the psychiatrist I had, who had evidently dealt with other people who had had out of, significant out of body effects from near-death experiences.

And he convinced them that, of that. So I was reassigned to the 66 MIM unit. That's when my wife was brought in.

Now you, you had later been, you had later been trained on how to control an out of body experience. Yes, I was trained by Robert Monroe, who actually wrote the book on out of body, *Journeys Out of the Body*, by Robert Monroe. He actually brought it to the public forefront.

I'm sure many people had that experience, and never talked about it, until he wrote his book. And so the department, when I was, when I was judged to be an excellent remote viewer, they knew that I had been having spontaneous out of bodies ever since that event. So hold on, before, how would that get triggered? There is no trigger, that's the problem.

So it would just happen? It would just happen. Does it still happen? Yeah, I still have spontaneous out of bodies every now and then. There's a way to initiate them, which I haven't done since the project terminated.

Actually, since I haven't done since, I did a couple targets for Department of Defense, EOD. What they did is they actually came out and hired Bob Monroe to teach me how to initiate, control my out of bodies. They wanted to see if intelligence could be collected that way, that would be even better than remote viewing, more defined.

So what I did for many, many months is I would leave Fort Meade after my remote viewing on a Thursday night, drive to Virginia, to the Nellies Ford area, Virginia, where the Monroe Institute is located. And I would get up early on Friday morning and Friday, all day Friday, Saturday and Sunday, I would work with Bob Monroe in his lab. I'd start very early in the morning and we work all day, just doing exercises where he was teaching me how to initiate an out of body and control it.

Hard work, really difficult. Not so much initiating them, but controlling them as a bitch. How do you initiate that? You lay in a certain position and you try to generate a repetitive vibration that starts at your feet and it runs up your body to the top of your head and back down to your feet.

Most people when they get this, get uncomfortable and they move around and it stops. If you generate it and it runs up to the head and down to the feet, you can keep it going, you can energize it, you can put more energy behind it to the point that you eventually separate from your body, roll out of your body so that you're looking down at your body, or you pass through a wall and you're outside floating like in some suspended state of disbelief. Because it's as real as you and I are sitting here talking when you're out of body and completely out of body.

If you're not generating a fear of it or you're not falling victim to being afraid of what might happen, that sort of thing. So you need to be in full confidence? Yes. Initially you have, like I had a sense every time I separated from my body that there was something evil in the room, something base, base evil that you couldn't deal with in the room with me.

And I asked Bob about it. He'd say, I'd be inside this black cube shielded box laying on the bed. He'd be in a different room monitoring me and he'd say, it's okay, just go with it.

I'd say, but what is that? And he'd say, you'll figure it out. That's all he ever said. You'll figure it out.

And it's something you have to deal with yourself. And he knew that. And at some point when I was hovering above my body, getting this just overwhelming feeling of base ugly thing in the room with me, I rolled over to confront it.

And it was my physical body underneath me. So your perceptions of baseness and ugliness and everything about this evil is your physical presence, which is kind of interesting. Very interesting.

Because when you're out of body, it's a higher form of sensing, a higher form of being. The problem with it is the next thing you have to control is how to go somewhere and do something. You can go out of body and the first thing that catches your attention is a chandelier in the next room.

But the chandelier, when you pass into it, is the most glorious thing you've ever seen in your whole life because you're collecting everything about it into your sense. Your sense of it. And so it's like you just want to grovel in it.

Everything is better than what you are. I mean, you just you just want to capture all of it. Things of beauty are 10 times more beautiful and things that you would normally not pay any attention to are the most gorgeous things on the planet.

It's hard to not be distracted in the out of body condition. So I did that and then Monday morning at 4 a.m. I get up and drive back to Fort Meade. Can you feel energy flow? You can feel everything in the out of body condition.

For instance, once you get control of it, then Bob would start giving me things to do. He'd say, go to the location in the envelope. And I go to the whatever that location was.

I'd be in the out of body state and I'd say, I'd report to him what I was finding. And on this one occasion, he sent me to the Basilica in Rome. It was in the envelope, the altar in the center of the Basilica of Rome.

So I landed there in the out of body condition and there was a beam of white light came through the center of the dome and just splattered on the floor. It filled the whole room with light. And I told him, this is a place of light.

It's a column of just what looks like liquid energy light coming through the center of a dome. And he said, put your hand in it. Put my hand in it.

I went, oh wow. And he said, what are you feeling? And I said, perfection. What do you mean? I don't know.

Don't want to move. Just want to be here. It felt like a unconditional love.

Perfection. Then I said, housed in a box of broken glass or something like that. Okay, fine.

Pull your hand out. Why? Because I said so. I'll come in there and jerk you out of that bed.

No, he didn't say that. But he'd say, it's time to leave or something. And I would do that.

But we did that for quite a while. And then people showed up while I was in the box and I was taking a nap because we've been working for quite a while. And this was months later.

They showed up to test me. And so I got two targets, which I was tested on. And I did the two targets, gave them, wrote it all out afterwards, and gave it to the representatives from the DOD.

And after which they said, don't do this anymore. What is, I mean, what is your reaction to that? My reaction to that is, oh, you don't like the result. So now I'm not supposed to do it anymore.

If it had been a result you wanted, then I would be doing it some more. That's how I felt in my head and everything. The one target, the second target that I did.

Let me, if you don't mind, can I rewind? Sure. So you were poisoned in an assassination attempt. You had an out-of-body experience.

Then they wanted to study you at some, in the wing of some psych ward or hospital or something under medical supervision. I don't think it was study. I think they were trying to determine whether I had irreversible brain damage or whether or not I was still sane and straight.

From there, you went to be trained on, by Bob Monroe on out-of-body experiences? No. From there, I finished a complete another tour in Germany, Northern Thailand, did some things in other countries, and then came back to the States, made a warrant, was in charge of my MOS, and then recruited by the psychic program, developed my psychic abilities to the point that some have said it's the best in the world. And that's when they decided, well, maybe it would be even better if you could go out-of-body to a target and collect data.

Let's stay in chronological order. If that's okay, I would like to revisit this. Why do you think that so many people who have out-of-body experiences, I've had several on the show who have had out-of-body experience in combat from being shot in the head or leg blown off? I can understand it.

Why do you think that, why is it a near-death experience that seems to always trigger the initial out-of-body experience? I think it's as close to death as you can ever come and still be

here. That's what I think. Now, can it be generated? Yeah, you could generate it, but only within limited circumstances in terms of targeting something.

The second target I did is a good example. They gave me a picture of a building and they said, we're not going to tell you where this building is. You're charged here the mission.

A, find the building. Once you've found it, countries, nobody cares. Find this building.

Once you find the building, go to the, I can't remember what second or third floor, pass through the wall, go down the hallway, find the back vault door, pass through the vault door into what's a, we'll call it a lab. Go to the northwest corner and there's a table, and on the table is an object. Push your face into the object, collect as much data as you can, wake yourself up and draw it to detail in scale on a piece of paper.

That was my mission. It took me two and a half weeks of out-of-bodies just to find the building. And when I found the building, it took three or four out-of-bodies to get to the vault room, but I was finally able to pass through the vault door, which is an experience in itself.

Passing through a vault door, you can actually feel it. It's like peeling your way through an onion with your molecular shape. I don't know how to explain that, but it's like, you can feel every molecule as you pass through it.

I don't think it's so much the material as it's the denial of access that does that to you. I can't explain it. But you get inside the room and you go to the northwest corner.

I'm not sure I was at the northwest corner. I just went to wherever the table was. And there was an object about this size on the table and I pushed my face into it and I memorized it in detail.

Tried to understand how the parts in there worked with each other, that kind of thing. And then woke myself up and I went in. I had a drafting table in my home and I drew a detailed picture of it.

And I rolled it up, put it in a tube and mailed it to the people that had tasked me. They came out some weeks later, two guys, and they said, we have some questions we want to ask you. And I said, fine.

They said, where did you take high energy physics? And I said, I have never taken high energy physics anywhere. Okay, who do you know that's a high energy physicist? And I said, I know one guy, Ed May. He's my good buddy from the lab, LFR, Lab Tours for Fundamental Research.

I've known him in the remote viewing area since I started. I said, I know him. He's a low energy physicist.

I don't know any high energy physicists. Okay. Uh, where do you check your books out? What libraries? And I was like, oh, come on.

I'm starting to think you don't believe what I did. You think I just psychically figured out what it was and I've asked people in detail about it. No, we just really want to know where you sign your books out.

So I gave them permission letters to go to the two libraries I used and ask what books did he sign out, that sort of thing. I think they were very badly misled when they saw what books I signed out. Um, so I, uh, got the idea that they didn't believe what happened and it pissed me off.

So I said, I could build something better than what I saw. What did you see? I'm not sure. Some kind of a trigger or something.

For? A device of some kind. I don't know, but I knew I could build one better just by going into light fiber. This is a copper wire thing.

I said, I could speed it up a hundred thousand times with light fiber. In fact, I could make it so fast it would get warm when it runs or hot even and melt down. So I'd have to put it in an acrylic cube and run coolant through it.

So I did all that. And I drew it in detail, but it was down to about twice the size of a pack of cigarettes. And I drew it to scale in detail with lots of notes and stuff.

The big thing was, uh, there was a trigger in it. I don't know if there are certain things that if you put too much power to them, it'll kill a city. You know, it'll shut all the power down.

It's like the big lights over a football field. If you just snap a switch and turn them all on at one time, the city goes dead, goes dark. So they have these switches that are slow build switches.

They come on very slowly and the lights come on very dim and they start brightening and eventually they come up to operating speed. That way the light doesn't explode when it suddenly lit and all the power is going to the lights and that sort of thing. Well, I needed one of those switches and I couldn't find one.

I went to three or four different electronic places. So I finally found a switch that would work and I drew that into the plan. And I roll it up, put it in a tube and mail it.

They showed up the next day. Non-disclosure agreements. Never promised never to draw this again ever.

Don't show this to anybody. Don't talk about it in detail with anybody. Blah, blah, blah.

So I signed all the papers and said, I've never been tasked with another out of body target. Can I ask why you signed those papers? Because I didn't give a shit. Did it bother you that somebody was having you sign documents, basically saying we're going to limit your mental capacity? No, because I can still go out of body anytime I want.

I can still do things out of body. I just don't tell people about it. Where was the building? I don't know.

I honestly don't. How did you find it? I don't know the answer to that either. I just kept looking everywhere.

I went out of body. I just kept looking. How did you begin the search? The search? Well, I started in this country and I went to Canada and then I went to Mexico and I spread out from there.

I just started looking for something identifiable. And I think there's an inherent way that out of body works. It gets you to what you're looking for if you can maintain the focus long enough.

When you begin the search and you're out of body, are you, is it like a bird's eye view? Or are you street level? I think it's a, in the out of body condition, it's like you can observe a lot of things simultaneously. It's, you're not limited to what we're limited to in the body. Is it intuition? Yeah.

For lack of a better word, it's more than that, but that comes close to it. You're experiencing multiple locations at the same time? Same time, right. And you're able to process? Oh yeah.

Just in remote viewing, I'm able to process fast amounts of data because everything I get from a remote viewing standpoint, I don't necessarily retain. I get it, I start stacking it in different columns. One thing relates to another, I move columns around, then I collapse it back down to something that's definable.

And then I start deciding what I will use and what I won't use. I throw things out, I add things in. By the time I sketch something on a piece of paper, it's usually some time invested in the remote viewing.

I just don't put everything down like I used to. When I first started in remote viewing, you have a tendency to write everything down. It's too slow.

That's not how the brain works. The brain works rapidly, very fast. And it's an intuitive action because you're not wasting your time on things that don't apply.

You're only going with what applies. And in remote viewing, you come to a basic understanding for what it is you're looking for. And then you try to define it in the way it's being used.

So I should have brought some really good examples of my remote viewing with me. Where most people write a few words and do some sketchy stuff, I'll draw it in detail. An example would be, if you want to hear an example.

Absolutely. I would like to hear an example. Okay.

There was a, an agency came to us and said, can you track a spy? And we said, piece of cake. That's what, that's what I said. Piece of cake.

My buddy, Dr. May said, yeah, I think we could do it. And I said, what's in it for us? Because I was working for the lab at the time. And I knew that's what he would say.

And they said, we'll give you, I don't know. I can't remember now how much it was. Let's say a quarter of a million dollars.

If you can prove you can track a spy, we'll give you a quarter of a million dollars. And so we said, sure, piece of cake. So my targeting material, you're ready for this, social security number.

What does that tell you about a spy? You don't know if it's a 14 year old or an 85 year old. You don't know if it's male or female. You don't know if it's Chicago or San Francisco or New York City, right? Okay.

That was my targeting material. And we'll call you on the phone at different times and ask you to tell us where our spy is. Okay.

So first call I got was like three months later at 1230 midnight when I was out on the West Coast working in the lab. But when I first arrived, I was in San Francisco staying with a psychologist that we had working at the lab, a guy named Devin Lance. So I'm staying in his home with him and his wife.

And he gets awakened at 1230 midnight. Hey, there's some guy on the phone that says he wants to talk to you. He won't be up.

So I went to the kitchen and I answered the phone. Tell us where our spy is. So I said, okay, and I hung up and I drew, I drew a picture of, I'll think of it, Altoona Pass down near, I want to say Palo Alto, but it's way further south than that.

It's where they built the first group of wind generators. It's called Altoona Pass. So I drew hills and I put in the towers and I put the rotating things on them.

And I drew dotted lines together. I said, it's a big electrical grid. It's collected by the wind.

It's a wind generating area. And he's parked by the central tower in a rental car. That's exactly where he was.

And it's a perfect drawing of Altoona Pass. So what do these, what do they say to that? Are they in disbelief? They didn't say a word to us. We just sent them that.

So they said, okay, thank you. Didn't say a word. Dr. May says, I'd only give you 99% on this one if it's true, because you didn't tell me what color the rental car is.

So we're, we're kidding with each other about this stuff. Okay. So time goes by a few months and I get another request.

Oh, it's two in the afternoon or something. They just interrupted something I was doing. Can you tell us where our spy is? And I said, I worked on, oh, on such and such a date at such and such a time, where was our spy? So it's the middle of the day, the time and date, I have no idea other than it's like early, wee early morning hours on some day of the week, just passed.

So I drew a corner of a, a lab place, put in parking lots, roads, trees, lining the road, a T-shaped building right in the center. And I said, your spy is in the T-shaped building, which is otherwise known as the A building. That's the name of it, A building.

He's at the top floor, center of the T-shape. He's facing out through a picture window. You might otherwise call this the director's office.

It's 1230 midnight. He's got his feet crossed up on the director's desk and he's smoking one of the director's illegal Cuban cigars. And so we sent him the picture.

Now Ed showed the picture to some other people and they all went, oh yeah, that's the West Gate of Lawrence Livermore Laboratories. That's where they build nuclear weapons. Where do you think he was sitting? In the director's chair, 1230, looking out of his picture window at the rest of the lab, smoking one of his Cuban cigars.

That was the second hit. Wow. The third hit, they said, okay, you, you've demonstrated, you can probably track a spy.

That's nice. Tell us what he's doing. He's a creative kind of guy.

So tell us what he's doing. He's in the middle of the desert. He's got two big tractor trailer trucks, vans, and he's working inside the vans and he's testing a piece of equipment.

It's a microwave equipment. It's operating on this frequency band and it's got a 60 degree bandwidth and he's targeting electronic equipment at a little over 60 to 150 yards for destructive purposes. Oh, and his hobby is, he loves to drive for lunch.

He likes to go over to this solar experimental station and watch the mirrors make a miniature sun on the end of a tower. He loves to see that stuff. That's all we said.

So they came back and said, maybe you'd like to see what he was actually working on. And so Ed and I said, sure. So they flew us out to Sandista Desert.

We're in a military car driving down the dirt road and we come over a hill and they stopped us. They had a block on the road. They had this arm down.

The solar station, the experimental station is doing a test. So you could actually smell the ozone in the air with these mirrors when they made a miniature sun on top of the tower. It's crackling up there.

You could smell the ozone. I mean, it was beautiful. And the whole experiment.

And oh, and Ed's looking at the driver. He's saying, you know, if you had a bag, I'd put it over this guy's head because he's not supposed to be reporting on this. So they lift the guard gate.

So we head on down the road and we see this dust cloud coming down the side road from the solar array. And it pulls out in the road right in front of us. And accelerates away down the road.

And so we follow that dust cloud and pull into the same place. Two big vans sitting on tractor trailer trucks. And it's exactly what I drew.

I drew like 15 drawings, about 75 pages of transcript. They gave all that material to an independent agency and they said exactly what it did and said they could build it. And that's exactly what he was doing, what I said he was doing.

And what they came back and said was, our spy has no hobbies. And we asked the guy where he was coming from for lunch. He said, oh, it's kind of my hobby.

I go over there for lunch to watch the solar array. We made sure we put in his statement and the letter we sent back to him. So he said, that's the only thing I had wrong.

That's an example of my viewing at the end of my seven-year career at Fort Meade. You still have those sketches? Yeah. I can send them to you.

That would be great. We'd like to overlay them. Yeah, I'd be glad to.

Over the, over the interview. Yeah. Joe, let's, let's take a break.

Okay. When we come back, I want to talk about how you were writing this. How you were recruited into the remote viewing program.

That's a good, good idea. Perfect. I want to tell you about this business venture I've been on for about the past seven, eight months, and it's finally come to fruition.

I've been hell-bent on finding the cleanest functional mushroom supplement on the planet. And that all kind of stemmed from the psychedelic treatment I did, came out of it, got a ton of benefits, haven't had a drop of alcohol in almost two years. I'm more in the moment with my family.

And that led me down researching the benefits of just everyday functional mushrooms. And I started taking some supplements. I found some coffee replacements.

I even repped a brand. And, you know, it got to the point where I just wanted the finest ingredients available, no matter where they come from. And it got to this point where I was just going to start my own brand.

And so we started going to trade shows and looking for the finest ingredients. And in doing that, I ran into this guy. Maybe you've heard of him.

His name's Laird Hamilton and his wife, Gabby Reese. And they have an entire line of supplements with all the finest ingredients. And we got to talking.

And it turns out they have the perfect functional mushroom supplement. It's actually called Performance Mushrooms. And this has everything.

It's USDA organic. It's got chaga, cordyceps, lion's mane, miyotake. This stuff is amazing for energy balance, for cognition.

Look, just being honest, I see a lot of people taking care of their bodies. I do not see a lot of people taking care of their brain. This is the product, guys.

And so we got to talking and our values seemed very aligned. We're both into the functional mushrooms. And after a lot of back and forth, I am now a shareholder in the company.

I have a small amount of ownership and I'm just, look, I'm just really proud to be repping and be a part of the company that's making the best functional mushroom supplement on the planet. You can get this stuff at lairdsuperfoods.com. You can use the promo code SRS. That'll get you 20% off these Performance Mushrooms or anything in the store.

They got a ton of good stuff. Once again, that's lairdsuperfoods.com. Use the promo code SRS. That gets you 20% off.

You guys are going to love this stuff. I guarantee it. I want to give a big thank you out right now to all the Vigilance Elite patrons out there that are watching the show right now.

I just want to say thank you guys. You are our top supporters and you're what makes this show actually happen. If you're not on Vigilance Elite Patreon, I want to tell you a little bit about what's going on in there.

So we do a little bit of everything. There's plenty of behind the scenes content from the actual Sean Ryan show. On top of that, basically what I do is I take a lot of the questions that I get from you guys or the patrons and then I turn them into videos.

So we get, right now there's a lot of concern about self-defense, home defense, crimes on the rise all throughout the country, actually all throughout the world. And so we talk about everything from how to prep your home, how to clear your home, how to get familiar with a firearm, both rifle and pistol for beginners and advanced. We talk about mindset.

We talk about defensive driving. We have an end of the month live chat that I'm on at the end of every month where we can talk about whatever topics you guys have. It's actually done on Zoom.

You might enjoy it. Check it out. And if Zoom's not your thing or you don't like live chats, like I said, there's a library of well over 100 videos on where to start with prepping, all the firearm stuff, pretty much anything you can think of, it's on there.

So anyways, go to [www.patreon.com slash vigilance elite](https://www.patreon.com/vigilanceelite) or just go on the link in the description. It'll take you right there. And if you don't want to, and you just want to continue to watch the show, that's fine too.

I appreciate it either way. Love you all. Let's get back to the show.

Thank you. All right, Joe, we're back from the break. We're getting ready to dive into how you were recruited for the remote viewing program.

Before we do that, I'm curious about your bracelet. Does that have any meaning? This bracelet? Yeah, that bracelet. It's actually, it's kind of somewhat similar to one that I gave my wife.

It's made by a congressman who was also a Native American. Really? Yeah, in New Mexico. And I happened to be working at the Los Alamos lab at the time.

You worked at Los Alamos? Well, I worked there in terms of being studied. Okay. They did a study for two years of hopefully me doing remote viewing, but it was in a mu-metal shielded room on a bean bag where they suck the air out of the bag.

It matches your body. You lay on your face and they had a large can filled with liquid nitrogen and seven squids, what they call squids, subquantum interface devices. And it was pressed with a robotic arm to the back of the skull.

And it measured each individual axion firing in the brain whenever we did something. And what they learned is you can't capture remote viewing that way. Second thing they learned is not all thought happens here.

It also happens behind your elbow, behind your knee. Your entire nervous system is filled with actual brain cells. So there's thought and action that takes place throughout your nervous system.

We actually knew that eight years before it became public knowledge through somebody else's study. We just got that by accident. Wow.

That's public knowledge, huh? Yeah. The cool thing was that when we leased the lab to do the study, the people who actually worked in that lab before we leased it from them were told by letter from their boss, stay away from these people. They're nuts.

They snuck in anyway and observed what we were doing and read some of what we were writing and that sort of thing. And when our two-year study was over, we got an application for employment from every single person working in that lab. Wow.

Because we were doing something more interesting than they were doing in the government lab. Wow. That is, man, I can't bring anything up without you having something to, it's crazy.

It's fascinating. I love this interview. We had people with actual, that were Nobel laureates, actually made statements to us where they said, even if you proved it beyond the shadow of a doubt, we'd still deny it.

Nobel laureates saying that. Yeah. I mean, and unfortunately, having done a demonstration in front of the Senate Subcommittee for Intelligence way back, I had somebody in that committee tell me in the middle of a demonstration of remote viewing, stood up and said, sir, you're doing the work of the devil and you will burn in the fires of hell.

And he ran out of the room. Wow. That's one of our senior senators actually said that.

Made all the hair stand on the back of my neck. Yeah. And then when we broke for coffee, had another senior senator give me a big hug, wiping tears out of his eyes.

And he said, you're doing God's work, son, keep it up. And all the hair stood up on my neck again. It's like, I can't tell you who I'm working for.

It's like insanity. Yeah. That people go right to that.

They go right to theology, religion. In many cases, if I don't blame what I do on God as a gift from God, then I'm the devil himself. But if I said it's God's gift, my son, you are perfect.

That kind of thing. Yeah. It's we want you on our bandwagon or we don't want you.

Yeah. You know, it's ever since I've been diving into these kind of subjects, everybody wants to tell me how to think, you know, about them. Don't let them do that.

I guess just like anything else, right? Just like politics. If I don't agree with you, let me guess. Now we're going to go into 30 minutes of you trying to convince me why I should think exactly like you, you know, and let's just save it because I'm not going to.

Not going to happen. But anyways, grill flame or gondola, which one is it? At the beginning, it was called gondola wish. Gondola wish.

That's when it was an idea in the eye of somebody. Okay. Which was basically a Major Keener and Skip Atwater or Frederick Atwater, who was a first lieutenant at the time.

Okay. And they both worked for the 902nd Military Intelligence Group, which is a counterintelligence operation. They proposed a project in which it would be pursued.

So how did you get recruited? Well, I worked for a General Roy at the time. He was the commander of the Intelligence and Security Command for the whole Army, the intelligence business. And as I said, I was running my MOS with a GS-14 in an office directly over his head.

And he called me in one morning or had me come down and talk to him, I should say. And he wanted me to go out to Fort Meade and look at what they were proposing and come back and give him a briefing. He said, I don't know anything about this subject matter.

And I said, what exactly is it? And he said, you'll have to find that out. He didn't want to turn me one way or the other. He wanted me to go check it out.

So I spent the whole day there with Lieutenant Atwater and another Major at the time. His name was Watt, W-A-T-T. And so I sat there the whole day looking.

I was sitting in front of a table covered with nothing but a pile of stuff on psychic functioning. Some of it was stuff that we had purloined from different communist countries. Some of it was stuff out of Inquirer magazine.

I mean, it's everything from the trash to the ash. I mean, everything. And I spent about four and a half hours sitting there just picking through it.

And I saw maybe two documents in the whole pile that meant anything to me. The rest was garbage, just complete garbage. What people wanted you to think, what they wanted you to believe, stories written by people who didn't ask the right questions, you know, that kind of crap.

What was your opinion of the psychic remote viewing topic before you were recruited? Before I was recruited, didn't have an opinion. Did you, did you, was there any discussion? I had some very interesting events in my life, particularly in Vietnam, that were very meaningful to me, but for other reasons. I didn't understand them.

But they happened. An example would be, I was at a firebase, and I can't remember the name of it now, but it was in, they landed helicopters there, and it was a support firebase. And I was there TDY, I was there maybe a month, running my, the NPRD ones.

On the jeep. And I was asked to fulfill a role there if they came under attack. I was a senior staff sergeant, so they said, what we would like you to do is if we come under attack, since you're only here TDY, we want you to go to the bunker with the radios and help to coordinate whatever fire support we get.

I said, fine, not a problem. So we came under attack one night, so I took off for the bunker. And just as I got to the bunker, I started down the steps into the bunker, and I took maybe the first two steps.

I was in a hurry. And somebody yelled, freeze, really loud. So I stopped, and I looked to see who yelled it, and the whole bunker dissolved in front of me, just collapsed.

It was hit with, I don't know how many different RPGs or something. Maybe a zapper got inside. I have no idea, but it just collapsed right in front of me.

So I would have been inside that bunker when it collapsed. But I wasn't. That's the second time I've heard that.

Huh? This is the second time I've heard that. Yeah, it was a voice out of somewhere, and it stopped me dead in my tracks. Otherwise, I would have been in there.

The second time, in our base camp, which is on a hill quite a distance from the 4th Division, Armored Division, and Pleiku City runway, and that sort of stuff, Special Forces camp, we were on like half a hill with the combat engineers. They were on the back side of our hill. We were on the other side.

And our side faced this just vast openness of just nothing but scrub as far as you could see, and then it went into the foothills and into the dry border area. And one of the things that we had there was, like I said, we were living in holes in the ground, which was perfectly all right with us. I mean, it was comfortable, unless you took a direct hit.

And even then, it would maybe go into the mud, and you'd get an upward detonation or something, and nobody would get hurt. Get your brains rattled maybe, but that was it. Well, the engineers came in and built us these big concrete pads with these wooden buildings and put ten roofs on them.

And our commander at the time said, I want everybody to move in there because we're going to bulldoze the holes. And I refused. I said, the guys in my tent are not moving, and neither am I. Those are not properly fortified.

They're not protected against attack by mortar. Until you got a layer of sandbags on the roof, I'm not moving anybody in there. And I couldn't convince him why it would be dangerous, because we had four of those buildings in a row.

And everybody started moving in, and we refused. So we're out on a mission. When we came back, our hole was bulldozed over, and we were moved in there.

So I told my guys, OK, until I do something to revet the outside of the building and put something over the roof, I want you to sandbag your cots, because at least then you'll have something you can lay up against. Because if something comes through the roof, it's going to predetonate above the ground. We're going to get spalding off the concrete floor.

It's going to just chew this place up. They ordered me to get all the sandbags out, and I refused to do that. When I wasn't there, the commander came in, gave everybody a direct order.

They started taking the sandbags out. I came back that evening. I was really hot.

I went and argued with him. Came back in, crashed, fell asleep. Middle of my night that night, we got hit with mortar.

We got bracketed by two heavy mortars, and I mean they tore us up. We got all kinds of predetonations, lots of wounded. I had a private room on the end of the barracks.

So when I heard them going off, I just rolled off the cot and pulled everything in the Everything I owned had holes in it. The guy in the room next to me never got out of his bed. He was hitting the head.

It was just feathers everywhere from his pillow. So I was inside having the guys re-sandbagged, the surviving guys re-sandbagging their cots when the boss came in again. And I just pulled my .45 out, jacked around in it, laid it on the sandbags, and kept stacking the sandbags.

And the first sergeant said, Oh, maybe you ought to go outside with me, sir. We'll have a discussion about it out here. And he left, and I never saw him again.

That was the second time. It was like I knew stuff was going to happen. But the thing that got to me was this kid.

I can't even remember the state he was from, but he had a real southern accent, like from Kentucky or might have been Tennessee even. I can't remember. But all he wanted to do was make me happy because I happened to be the sergeant of the guard one night, and so I was in charge of all the bunkers and stuff.

So the following morning, when the bunker guys had all been relieved, I told this kid, I said, Go out and collect all the loose hand grenades. Collect them up. Put them in the back of the three-quarter-ton truck.

I didn't tell him specifically how to do that, but I told him to do that. So he said, Yes, sir. Yes, sir.

Right away, and he ran out to do it. And I was talking to someone else, maybe 80 feet away from the bunkers, and the three-quarter was parked over near the side. And he was waving at me, and he was walking to the three-quarter-ton truck carrying a gunny sack.

And I had this picture in my mind of the open weaving in the gunny sack, catching a pin, you know, just getting hung up on a pin. And I started yelling at him and doing this. He started waving back.

And he walked over the three-quarter and turned the gunny sack upside down and shook the grenades into the back of the three-quarter-ton truck. And it was a big, big flash, and he was gone. And I just saw that whole thing happening, like, 60 seconds before it did.

Wow. So I started paying attention to stuff. If I'd be sitting out on the ground, leaning against the, I don't know, the sandbag wall or something, reading a book, and I get this funny feeling, I would get up and walk into the bunker.

And we'd get hit with a mortar, a couple mortar rounds, things like that. And guys started noticing that. So if I got up and went somewhere, they'd all get up and go with me.

You know, like I went in a bunker, the bunker would get really crowded with guys coming in, things like that. And so they said, well, you seem to know when something's going to happen. So you had articulated this? Yeah, I was thinking that stuff anyway.

So when I went and read this data, this was many years later, I'm doing it for the general. And I went back and told him that I thought there was a threat buried in it. I was serious, because there were a couple documents in there.

Is this the table with all this? Yeah, the table with a mound of stuff on it. There was only maybe two or three documents in there that I read that I took very seriously, because they were, one was from Russia, two were from China, I think, and one may have been Czech or something. But it was research that they had been doing on combat vets, where they would know things.

And that resonated with me. And I thought, well, if they're researching that for possible use as a collection tool or a casually preventive tool of some kind, that's important. And I thought if they're doing it, we should be doing it too, or it would be a threat against us at some point in the future.

And I just told the general that. So next thing I knew, he's sending me out to Sarai to evaluate it, because he wanted to know more about it. And of course, when I went out there, I had a result where I had, they said, oh, I said, so what is this remote viewing stuff? And they said, oh, well, rather than try to explain it, why don't you just do a few and then you'll understand what it's all about.

So I did six of those in a two or three day period. Were you skeptical at all? Yeah, very. I didn't understand it.

Um, in fact, the first one I did, I went into this windowless room on the third floor of the radio physics lab with Russell Targ, who worked there. And we sat there for 30 minutes just talking. And I said, so what is it? OK, what is this stuff? And he said, well, just give it another few minutes.

And after some time, he said, OK, well, it's nine o'clock and Hal Puthoff is gone somewhere. Well, it's randomly chosen. We don't know where he is.

I don't know where he is. Nobody knows. Describe what he's seeing and where he's standing.

And I said, OK, how do I do that? He says, well, what pops in your head? And so I described a place with thousands of crystals. So crystals everywhere. They're all beautiful crystals.

Sunlight goes through them, you know, splays out in different colors. And there's like a building there, but it's like a pillow. It's built like this.

Like a big pillow. And he said, are there any distinctive colors? And I said, yeah, one, everything's white. Everything white.

Well, almost everything. And he says, well, what's the other color? And I said, well, that pillow is a different color. It has red.

No, no, it's white. No, no, it's red. And he said, OK, Joe, you got to settle on one or the other.

Red or white. OK, it's white with kind of a red in it. No, no, it's red with kind of a white in it.

And he started getting angry with me. He said, just tell me what color the building is. I said, OK, OK, here it comes.

You ready? Red hyphen white slash white hyphen red. That's the color. End quotes.

And he said, that's not a color. I said, it is now. Learn to live with it.

That's what I actually said. And so we get a call. Hal Poloff tells him where we are or where he is.

So we get in the staff car and we ride out there, Russell Targ and I, with a driver, because he's legally blind. And I wouldn't ride with him if he was driving. So we get there.

And what it is, it's right on the bay. And it's a place where they process seawater for salt. So mounds of salt everywhere.

And salt's a white crystal, crystalline form. And in the center of all this white, mounds of white salt, is a Quonset hut. And it's enameled white.

But rust is bleeding through all over it from the heavy salt content. And Russell's standing there at the entry where we walked in. He's just standing there and he's staring.

And he said, that's about a perfect color that you gave it. So that's one of the first place matches I got later when it was independently judged. Are you doing this? I mean, how does it, how does it, what is the experience like? They tell you how put off standing in a spot.

We don't know where he is. Describe it. You go, how? They say, just tell us what pops in your head.

Yeah. I mean, are your eyes open? That's what's popping in my head. Your eyes open? Are we, are we like right now? We're talking right now.

And it's this image. It's just popping in my head. And it's like, uh.

How clear is it? Clear as a bell. Like you're there. Like you're there.

Only you don't know exactly what it is. Millions of crystals in piles everywhere. So the tiny little salt crystals are looking big to me, but there's big mounds of them.

Okay. You understand it sort of distorted a little bit, but what you could say about it is absolutely clear mounds of crystals everywhere. Well, that's what salt is.

And the color was bleeding. Literally, the red was just this wavery kind of stuff bleeding through the, the enamel from years of sitting next to the salt, I guess. Can you see the visualizations from different angles? Yeah.

Can you walk through them? Yeah. Can you touch them? Yeah. And you can feel them.

And I think where the mistake's made is in the term remote viewing. That implies seeing it. You kind of aren't seeing it, but you are.

What it is, it's a compilation of all of your senses. Most people go into remote viewing thinking I'm going to see something. And so they're totally and completely dependent on their eyes.

It's not just your vision. It's your smell. It's your taste.

It's your feeling. It's, it's your emotions about it. It's everything that you could possibly sense if you were standing in the middle of it.

Everything you could possibly say about it that's right. But it's as though you don't know. You've never seen it before in your whole life.

You understand what I'm saying? It's kind of masked that way. So where they, where they make a mistake is they make a mistake in naming things or having the need to say what it is. No, nobody wants to know what it is.

They want descriptors of it that come to you based on your senses, all of your senses. So if I'm doing a target and, and let's say the, I'm just going to throw out a hypothetical. Let's say it's a CIA guy.

And he wants to know what the spy, the spy was caught in South Africa and turned over to our country. And he's a Russian spy. And when he was caught, they haven't been able to determine how he encrypted his messages going back to Russia.

That's more important than catching the spy. Okay. So they need to know that.

So they come to us with that task. Tell us how he encrypted his messages. So they might write that out.

How did the spy from South Africa encrypt his messages? And they put it in a double wrapped opaque envelope and they put A on it. And I go in a room and they throw the envelope with A on it on a table. And they say, tell us about A. And I just sit there and think about it.

And what pops in my head, I tell them. But you don't know what's in the envelope. I have no idea what's in the envelope.

It doesn't matter. What happened over time, as an example, initially, they knew they couldn't send somebody to a place in Russia that they want to know about. So how do we get that? Well, we could use GPS locations.

So they would write out the GPS site and they would give that to the viewer. And I was nailing GPS sites like crazy. So they said, obviously, Joe has an eidetic memory and he's memorized important GPS locations in Russia.

No, that's not possible. There's too many. What is actually happening is I'm actually getting to the target without the GPS site.

So to prove it, we said, OK, if you believe that, take the GPS locations, put them in a double wrapped, opaque envelope you can't see through. Don't say anything. Just throw the blank envelope on the table.

And guess what? You still get the same target. OK, so. Inevitably, somebody carrying a target from the CIA would show up at our office and they go, oh, geez, I left the envelope on my desk at Langley.

And we say, OK, write down the target in the envelope I left on my desk at Langley. And guess what? Still works. So it's something else gets you to the target.

What we think it is, and I wrote a paper on this 35 years ago, it's intention, attention to detail about the target and expectation for outcome. If you stop and think about it, if you

don't have those three things, your job, no matter what it is in the world, it's not going to work. Those are the three things you absolutely have to have.

Can you say those again, please? Intention, attention to detail and expectation for outcome. If you have solidified those three things, talked about them with the group of people you work with, I guarantee you success in the world, no matter what it is you're doing. Doesn't matter.

That's how humans operate. It's how we think. It's where we go with our head.

It's what gets us there. It's in everything we do, and nobody wants to believe it. And when I wrote the paper 35 years ago, they said, nobody cares about this paper.

Today they're saying, oh, maybe it's one of the top three most seminal papers ever written. Why? Because every manufacturing company in the world, if they don't pay attention to that, they don't succeed. Every company in the world where they do original thought or creation or construction or whatever, they don't follow those rules, they're not going to succeed.

There's nothing that we do as human beings that will ever happen if we don't pay attention to those three things. That's a simple recipe for how psychic functioning works. It's the same thing.

It's where original thought is generated. It comes out of our mind. It's something we've never done before.

It's new. It's creative. It's no one's ever thought of this.

How could this possibly have not been thought of? Same place. Comes out of the same place. So why wouldn't original thought about a target somewhere not happen at the same time with the same strength as it does with a psychic functioning person as someone going over tons of information trying to analyze their way through to an answer? It's the same thing.

No difference. Did you know that you were the the first one to be implemented into the program? Yes, I knew I was the first one that was recruited. Had they articulated why? You.

No, they just what they did is they said they let it happen by course. What they did is they went out and they looked at they went out to all the commanders that they knew and they said give us the names of all the people that you have working for you that seem to always come up with the answer, seem to always be the right person in the right, seem to be the most creative people in answering the problems you have to face, no matter what it is. And they came back with, I don't know, 1,300 people or 1,500 people in INSCOMP.

Then out of that they said, okay, we want to review the top 20% of those people. So they went through and they weeded out a whole bunch of stuff and they came to maybe 130 people. They started interviewing everybody and they reached a point where they had maybe 30 people were coming out on top.

I would happen to be in the 30 people. I think that was more to do with General Roy sending me there and saying, I think this guy would be a good recruit. And by virtue of the fact that he had brought me back, made me a warrant, put me in charge of my MOS, he did that because of my history, I think, because of the field reports, everything that anybody had ever heard of me about.

I spent more time overseas. I did six and a half hardship tours. Nobody does that unless they love what they're doing.

And so he sent my name in. So I came out in the top 30. And then Russell Targ and Hal Puthoff came from SRI to Fort Meade.

And we were personally interviewed by each one of them. Hal Puthoff and Russell had decided that since I had the six results I had, and from my interview, that I absolutely had to be in the three people they were going to choose. They were only going to choose three people because that's what they said their funding could cover.

When they did the interviews, they kept coming up with six names. Well, the government said, no, we're not going to give you any more money than we're giving you. So they said, okay, we'll do it for six people.

So they collected the six of us, and we all went to SRI and learned more about remote viewing. And Katie bore the door. That's what happened.

We started getting tasked. Originally, it was supposed to be a three-year project. First year recruitment.

It took about a year to do that. Second year was training. And training consisted of doing it over and over and over and over and over because nobody knew how to train this stuff.

It was practice. See who got better, who didn't. That sort of thing.

All six of us got better at it. I had 24 straight failures. Really? Yeah.

My ego got in the way. And I knew that. And it just took a while for me to beat it back.

How did you control it? You don't. You give it another job to do. I give mine math problems.

I give it thoughts that I got to work through while I'm doing a remote viewing. I don't let the ego play. What happens with many people is they have a resounding success the first time.

And the reason why is the ego goes, I don't know what's going on here. I've never been exposed to this before. So I'm going to step out of this and see what happens.

I am not going to fail. Ego steps out. Resounding success.

The ego jumps back in and goes, OK, I know what's going on now. I'm in charge. Failure.

Failure. Failure. Failure.

Because the ego thinks it knows what it's doing. And it doesn't have a clue. So you got to keep the ego busy.

And you can sidestep it, you know. Push it over here and have it do something else that egos are good at while you're doing the viewing. And that's kind of a split mental function that I do.

I still do it. I've done this for better than 44 years now. And I still fight battles with my ego.

You can't have an ego and do remote viewing. What is the ego? Ego? I think that's a protective part of us that looks out for our benefit. Where does it come from? Where does it come from? Competitive sort of man.

It's our need to be on top. Be the best. Do the one thing that we do the best or whatever you want to call it.

Be the producer. Be the guy who generates the most. However you want to look at it, it's you got to be on top.

It's counterproductive in remote viewing. It's counterproductive in a lot of things, actually. What I learned by being in intelligence for as many years is by the time I got to remote viewing, I had already learned that nobody knows who I am.

When I do something and it works out really, really well, it's because nobody knows who I am and never will know who I am. That doesn't matter. What matters is success in the job.

In other words, if part of your function is to keep whole units from being decimated in combat, that's what you do. And you don't take credit for it. You don't want credit for it because it will erode your job quality.

It erodes the very function that you're out there trying to do. I don't think two times in my life did I get a direct order to do anything as an intelligence guy. I saw the job, I saw the problem, and I did it.

I didn't ask for permission. I didn't have somebody tell me to go do it. I just went and did it.

I've always done that because that's how I was brought up in the intelligence business. I had good trainers. I had people with me who said, no, no, no, you don't get credit for this.

There are no awards here. Your job, that's your job, keeping these guys alive by giving them the information they need, doing what they need to stay alive in the field. It's like somebody said to me once, well, you did a lot of recon, so you really know what combat's all about.

I said, no, no, no, recon is you don't get discovered. Nobody knows you've been there. You're good at hiding.

There's no combat there. You stay alive for other people. I've been in places where I watched the NVA going by me to the battle.

I was down in the corner going, and you got another route coming over the hill. That's stupid. At what point did it become the Stargate program? Well, let's see.

It was gondola-ish, then it was grill flame. It was grill flame until we got outed by President Carter. President Carter stood up in front of a bunch of news people and said, you know that Tu-122 Bear Bomber we've been looking for that disappeared two years ago? Everybody's been looking for it, but we found it, and we've turned it over entirely to the Russians.

One of the reporters said, how did you find it? He said, we used our psychics. He was holding in his arm a green folder with a red stripe, and it said grill flame on it. Cat's out of the bag.

Hour later, everything changed, and we became Center Lane. So we were Center Lane for a while until somebody else, I think it was, we had a congressman by the name of Rose. Everybody called him Rubber Lips Rose because you couldn't tell him anything that wasn't on the news an hour later.

So he started talking about us. Center Lane disappeared, and Sun Street appeared, and so on and so forth. We went through like six or seven name changes, and somewhere in there, INSCOM divorced itself of the program because A, it couldn't fund it, B, it had been supplying the bodies out of MOS.

I was 999 the whole time I was in the unit. So it was turned over from INSCOM. It was turned over to the Defense Intelligence Agency, DIA.

DIA took it over because they provided the huge amount of money to keep it going. They were also wanting to take charge of it because by that point, this is right when I exited, by the way, by that point, it was not being managed very well. So DIA took it over.

It became a bigger headache in management for them. So there were a lot of problems with it. So in the end, it was the CIA that was told, Congress told the CIA, we want you to take it over completely, turn it totally black and bury it.

Make it go away from the public eye. This has got to be so secret, no one ever knows about it or ever ask any questions about it. And the CIA said, no, we're not going to do that.

And the reason that we're not going to do that is because you, Congress, has just raked us over the coals for two years over the project MKUltra, where we use psychedelics for interrogation purposes. Why? Because they gave it to one of their own people at a party and the guy thought he could fly and went out on a nine-story building in downtown DC and splattered all over the sidewalk to the disgruntlement of the CIA, his family, and a number of other people. So they just lambasted the CIA for that.

So the CIA said, no, it's not going to happen. Congress went back to the CIA and said, you got this all wrong. You don't tell us what you will or won't do.

We tell you what you will do. And so the CIA said, okay, we'll take over managerial authority of it, but only after a study's done on its condition. So they had two people come in to do the study, a woman by the name of Jessica Utz, who was the number one analyst, statistical analyst in the world almost.

Okay, nevermind America, probably the top five anyway from the world. And a guy named, I can't remember right now, sorry. He was a professor who had been one of our worst detractors the whole time.

He said, this isn't real, it's a lie, it's all BS. And it's not real and the government's being taken down a false trail. He was their counter to her.

So they both did a study of material that the CIA gave them to study, which was one year of hand-selected material that we supposedly reacted to. And it was all the, if you had to pick the top seven worst possible results, that's what they gave them to study. And yet, the statistical analyst came up with the idea that based on that material alone, it was better than the reason you take an aspirin every day to prevent heart attack, for a lot of reasons.

The biggest reason is, the people who have studied it aren't wedded to it. The people who cause you to take an aspirin every day to prevent heart attack are all aspirin producers. So she gave these very brilliant arguments, still found statistical reasons why it was supported, even on the minimal amount of material given to them to review.

The professor, on the other hand, same old story, held his view that it was a waste of time, never should have happened in the first place, blah, blah, blah. And he didn't give any reasons for it at all. So what they did is the CIA dumped her report, kept his, presented it to the Congress and said, this is why we're not accepting it.

And Congress said, well, then shut it down. So they did. Primary reason, I will tell you, nobody wants to be caught dead standing next to a psychic.

It's political dynamite. You're toast. You get caught standing next to a psychic, you're toast.

And the example they give, President Reagan's wife talking to an astrologer, at the same time, we're working for him. They're crucifying his wife. And we're advising 15 of the 17 largest intelligence agencies in America.

Wow. I mean, that's nuts. Now, I have to say, we did over 1,200 remote viewings in support of the CIA.

And they are the ones that kept coming back for more, for like 15 years. And they said it didn't work. You know, if you had a restaurant, I'm going to give you the example that Dr. May gives.

If you had a restaurant, and you invited the top 15 food critics to your restaurant the day you opened it, and 13 of them came back the next day, and 15 came back the day after, and 12 came back the day after that, and so on and so forth for the next 15 years, would you say it was a pretty good restaurant? Yes, I would. Damn right you would. Nobody will stand next to a psychic, though, so what can I say? And yet, we still had almost every agency we supported say and review and talk about everything we did to support them.

And it's all available now. We publish the science. We, pregnant we, the Laboratories for Fundamental Research published the science of remote viewing in four volumes, 911 pages of volume, double columns both sides, tissue-thin paper, 1.4 million words.

There is more science backing up remote viewing than any other subject in history. Wow. Will anybody read those? No.

All they want to do is say, I wouldn't believe it if you told me it was real. And yet, where are we? Buried our head in the sand. Do you think terrorists can't do this? No, they can.

And in fact, we have proof, or there is extent proof I know of. I can't talk about it, but I will tell you there's extent proof that there are terrorist organizations teaching people trying to use it. And there are foreign countries using it to our detriment.

Our allies have tried to use it and have failed because no one sends them to the people who have the science backing it up, who know how to use it, who've made all the mistakes, opened all the doors, all the windows to getting it where it operates proficiently. They don't ask those people. So.

At what point did you, we'll get into that in a little bit. What is one of the first, was the Skylab one of the first big predictions you made? I made, I actually made that prediction, I think it was about six months prior to the Skylab coming out of orbit. And I did it before before I ever knew the existence of the program that they were trying to put together.

I did it because someone said, they don't know where this thing's going to come down. And I said, oh, they should. In all probability, this is where it's going to hit.

And I said it was the left central area of Australia's desert. And then it would strike at a certain point and there'd be a debris field that would go out for so many thousands of kilometers. Rewinding real quick, Skylab was, was, was it the first? First big lab that we had in orbit.

And it had a lot of parts of it that we knew would not self-destruct when they came back in through the atmosphere. And we were concerned that some of the larger parts of it, like the, I think the atomic power plant, stuff like that, was going to crash in a big city somewhere, maybe kill thousands of people. Nobody knew.

The scientists couldn't predict it. It's decaying orbit was changing dramatically every so many hours because of its rotation in orbit. So they knew the decay rate and everything, but they just didn't know where it was going to re-enter.

And where it re-entered and its attitude on re-entry would determine its crash point. So I think one of the large sections landed in the Indian Ocean, thousands of miles from where the predominant part of it hit, which is in the deserts of Australia. And the only thing I had wrong, I had said the hours and days.

I missed it by a certain number of days, like a handful of days or hours or something. And I had it reversed, because I had it going around the world this way, and it was going around

the world this way, or something like that. So my debris field was where it would actually impact, and where I had it impacting was the debris field.

Well, from what I understand, you're only about 60 miles off, and it was a one in 6,646,000 chance. I don't know where that comes from, but I can tell you. I was about 60 miles off.

Not bad. But that's not the only place. I mean, it was a big chunk of it came down in the Indian Ocean.

So there were other places where chunks of it came down, but the predominant part of it came down in the deserts of Australia, which is perfect. I mean, it didn't hurt anybody, other than a lot of rabbits, maybe, or kangaroos or something, I don't know. And then there is the submarine incident.

Yeah. Can you go into detail about that, please? The target was, at the time, my understanding was it was the largest building that existed in Russia, north of the, or in the world, actually, north of the Arctic Circle. It was a coal, what they call a coal harbor, frigate harbor.

They always had these big icebreakers sitting outside the harbor. They were building something in this building, but it was not connected to the harbor. So they didn't believe it was a ship or anything.

But there was a lot of material going in, off of railroad cars and stuff. There's a lot of heavy guards around it. They couldn't hire somebody to sneak a camera and take one picture.

They just didn't know what was happening inside this building. So I and one of my best friends, he's dead now. He died during the project.

His name was Hartley Trent. Hartley Trent and I worked at Target. And we both pretty much said the same thing, really.

That it was a very, very large submarine, huge submarine. I remember somebody asked me in one of my sessions, how big is it? You keep saying big, huge. Well, how big is it? I said, well, it's about 33 feet or 33, 30 feet shy of the length of a Soviet aircraft carrier.

And probably 75, 70 feet wide. Really huge. I said, it's like two big half submarines being stuck together this way.

And there was a number of other things we said about it. I can't remember all the details now, but the most important point was up until that point, all the Soviet submarines that carried ICBMs carried them straight up and down. So they had to stop the launch.

That was like an 18-minute window where they were really vulnerable. Just went away. As a vulnerability.

Because this new submarine, I said, had slanted tubes. So they could launch on the move. And there were some other things I can't remember now.

But anyway, Hartley and I pretty much agreed on a lot of that. But I have to tell you, he was targeted separately from me and I was targeted separately from him. And we never spoke to each other about it.

Because we were under orders during remote viewing to never discuss what we were targeting in any way, shape or form. Because they didn't want tainted information going across viewers. So I didn't know he was reporting what I was reporting and vice versa.

We sent the report to the National Security Council because that's where it was being targeted. The National Security Council had been targeting it for two years. Couldn't get any information on the building at all.

So we sent a report in. It was carried in by an admiral by the name of Jake Stewart. I think his first name was Jake.

I might be wrong there. But I do know his last name was Stewart because I had known him for some time. And he carried the report to the National Security Council.

But then he brought it right back. And he said they won't accept it. They said this is just total fantasy.

I remember talking to him about it and I asked him why did they say it was fantasy. And he said because they're already centered on something like a troop carrier or something being manufactured there. And that it's not possible because it's not connected to the harbor in any way.

I said, well, tell them the fantasy's going to be launched in 112 days. It actually made me angry that they just resented the information. So I said, take it back.

Tell them the fantasy will be launched in 112 days. So Admiral Stewart, I guess, went by the NRO. I don't know if that's true or not.

But somebody went by the NRO and had them order up a couple overheads of the harbor 114 days out. I don't know what happened at the National Security Council. But I do know they didn't care about our report.

So they probably threw it on a shelf and ignored it. 114 days later, when they took pictures of the harbor, a channel was cut to the sea. The Typhoon-class submarine, TK-089, first ever built prototype, was parked in the harbor tied up to a Soviet aircraft carrier.

I think they were using the aircraft carrier to blind anybody sailing by the port so they couldn't see or anybody who was looking into the harbor. And it was about 30 to 33 feet shy of the length of a Soviet aircraft carrier. Wow.

It was a monster. Now, what I found out later, and nobody knew, is they built eight more of them. And no one ever saw or heard of them.

So where were they built? And how did they launch those that nobody knew about? When I was in Russia with Ed May, and after Perestroika and the wall came down and all of that, I met the chief of the Red Army, or whatever they call him. And he wanted me to sign a book where I talked about the submarine. Because when they declassified everything, CIA declassified everything, I talked about it in one of my books.

And he thought it was disinformation for six years. That's what he told me. And I asked him, why? And he said, because it was in your book.

And I didn't know about any submarine. And so I said, then why do you want me to sign the book? And he said, because I just found out it was real. So I said, so I don't get this.

How do you know it wasn't disinformation? And he said, he did this. He looked around and he leaned forward and he said, I know because our spy near DIA told me it was real. I went, oh, geez, what do I do now? That's all he said.

I said, would you give me the initials? He said, oh, no, no, no, I couldn't do that. They'd bury me under the front steps of the FSB. So I said, it's okay, I'll weigh you.

You go to sleep tonight, get it from your head. That's all I could think of to say. And he ran out of the room, came back in and grabbed his book, which I had signed, took off with him.

And then the general that I was, that Ed and I were talking to, said, you got to stop scaring my generals, Joe. He said, you just got to stop doing that. I said, okay, I won't do it anymore.

Wow. So when you're tasked to do these things, how do they approach? Well, they just tell me, Joe, you're up. And I go in a room, which they're taping and monitoring everything.

And I sit down with a monitor. And the monitor throws an envelope on the table. Neither he or she, nor I, know what's in the envelope.

In fact, nobody knows what's in the envelope, except the tasker who talked to one person, which is my boss in the remote viewing unit. And he puts the envelope together. And so nobody knows.

And that way you don't get leading questions. It goes wherever it goes. Now what the monitor is there for, is the monitor brings to bear left brain actions, like questions that might come up.

In the interaction between the monitor and I, I might say something like, well, it's this submarine and it's really huge. And he might say, how huge is it? You know, and I'll say, oh, 33 feet shy of the length of a Soviet aircraft carrier. Well, that elicits more information than I might be giving at the time.

So you get way more information out of the interaction between two people. One who's being left brain and trying to stay in the world of reality, if you will. And the remote viewer who's in their own world, trying to figure out what the sensations are and everything going on in their head, telling them what to say.

So what we found over the years was, there were many occasions when that monitor would ask exactly the right question to elicit the response that answered the whole problem. So they're both being psychic. Just that one thinks they're not, and one thinks they are.

You understand? So people, when they interact, don't realize it. But some are being psychic and some are not. It's a human trait.

It's a human condition. Psychic functioning is normal with human beings. It's the norm.

The difficulty is, I think, comes out of the fact that it's an ancient capability. It's a survival mechanism. That has existed since the beginning of humans.

And at the very beginning, we didn't have a language of detail where we could interact together and speak in great detail with one another about some subject. Or when we were going into a valley to hunt, we maybe went to our guide, our witch doctor, our leader,

whoever, who was probably the most psychic person in the entire group, who said, hunt on the south section of that valley. And we would hunt there and find plenty of game, where if we hunted anywhere else, there wouldn't be.

Or if we said, okay, we're going back to our old hunting grounds. There's three caves there. Which one should we meet at? Meet on the westernmost one.

Don't meet on the other two, because cave bears are living there. If they come back and find us there, they will kill us all. So it's a survival mechanism.

People understood what their minds were telling them. About their environment and everything. They had no other way of judging it.

So, it makes a lot of sense. Where did we become this inefficient? Yeah. Where did we steer off of that? Because with that, there's no need for language.

Right. There's no need for language. And why? Because we lived in very small family units.

The biggest tribe of people was probably nine, ten people. All birthed out of the same families. And so, we were all intimately related to one another.

Fighting for survival. And so, we could actually read one another's minds. Or the very thoughts that others were thinking in our group.

Why did that go away? Well, because small groups started banding together. Because there is strength in numbers. And when you have strength in numbers, it trumps small units.

Strength in numbers, however, opens a flaw in the reading of minds. Because now, you're reading the mind of this guy who's got this woman as his primary mate. And they're not part of your original group.

And you're now reading her mind. And he's reading your mind. And you're the one who lines up with a spear in the back.

So, that doesn't work. So, I think over time, not right away, but over thousands of years. What happened is we found ways for our development to change that capability.

From a, yes, everyday kind of capability. To one that was less invasive. So, probably somewhere in the forebrain or the colosum or something.

We started building a filter there. That would prevent it. Prevent this occurrence from happening.

And it's not a perfect filter. Stuff still gets through. But it's the outrageous, screaming, survival type stuff that gets through there now.

You only see it, you see it in combat. You see it with policemen in dangerous situations. You see it with surgeons in surgical suites.

Where something happens and they don't have time to pick the phone up, talk to their buddy. Go and look at a medical dictionary or find out something special that's going to help them save a life. No, it's like right then, right there.

You got two seconds to make a decision. They go here for it. They get it from everybody in the room and they act on it.

I think that's the way things work now. It's an overriding need. It's a, it's interesting you said this because I, I mean, me and you just met this morning at breakfast and I had a similar conversation.

I can't remember who it was, but they were saying you already, they, it was another, it was an, it was another operator and we were having a discussion. I can't remember what it was about, but he was talking about. We'd, we'd got on this subject and he said that he was

saying everybody, he believes everybody has this type of ability and he related it back to, he was like, remember, you know, remember in Iraq, Afghanistan when we were clearing rooms together.

And he's like, and you immediately, you can pick up on the energy of who's in that room. And, and, and when I think of it like that, you know, I, I just, I mean, everything happens so fast, you know, That light shoulder tap by somebody behind you would slow you down maybe just enough that you don't round that next corner so fast. You might glance back and you'll go like this or something.

You just, you like feel each other. You're also, but we would also, I mean, we just, we would call it reading the room. And so it would be, you know, women, children, men, bad guys, good guys.

And, and, and that is what you go off of. You go off your gut instinct, intuition, whatever you want to call it. The only time I saw that was at the Tet Offensive when we had to clear Pleiku City.

I saw some of that then where it's gut wrenching to kick doors in, you know, when you're going through a town or a city or a village or something, it's really. There's times when you don't have any problem kicking a door in and then ascertaining who's inside. There's other times when you just don't want to kick that door.

You know, it's kind of like, no, I I'd rather like flash bang at first, then kick the door in. And it's an intuitive knowing that I need to do this. So do you, does everybody have, can, can everybody access this or is it, is it a, is it a gift that only certain.

No, I think everybody can access it when they're in a situation where they're. Well, they're at great risk. I think that's when it comes to bear because they're open to it.

Could everybody learn it? I think to a certain degree, yeah. And in fact, there's some evidence of that. There's a guy named Han.

He wrote a book, book on this, by the way. I can't remember his first name was his name is the last name. I remember being hand just like your hand.

And he taught a platoon of Marines before they went to Vietnam, taught a team of Marines, platoon actually, how to sense their way through a inspection of a hut or a village hut. He, he taught them in a mock village on booby traps. What to look for, how to smell them out, how to feel about a room, how to suss it out, that sort of thing.

And a lot of it had to do with how they felt when they just put their hand on something. And they then followed that platoon of Marines in Vietnam for 14 months. And their incidence from wounds from booby traps, wounds and death from booby traps was 45 percent lower than any other platoon.

And the Marines. Wow. Did they continue that training? No.

We are not. We found that if you wire these two, the index finger and this finger, just have a wire coming off these two fingers, going to a computer, and a person's wearing a pair of headsets, let's say, and they're listening to white noise, you know, just that hiss. And they're comfortably listening to the white noise.

And suddenly there's a bang in that white noise. It startles them. What happens on the recording for those two wires is what you get is a huge spike and then a quick die-off.

It's their emotional response to that bang. One and a half seconds out in front of that, there's a little bump that occurs. That little bump occurs every time a startling reaction is going to occur.

So he came up with the idea, you take four guys in a Jeep or a five-ton or a three-quarter or whatever, you take three or four guys, you wire them together, you run them through an averaging box into a computer, and the computer monitors looking for that little bump. And when it sees one of those little bumps, it lights up three red LEDs in the leading edge of the helmet. And the guy driving the truck or whatever who's operating the vehicle is wearing that helmet.

And when those light up, he stomps the brake immediately. The IED will go off in front of them. Whoa.

At a broadside. Whoa. We set up a corps of engineers.

We got a mock village, a corps of engineers to set the IEDs, unbeknownst to anybody. We wanted volunteers from the Marine Corps of the Army to test this. And they all agreed, up to the point of actually doing it.

And everybody backed out. Why? Why did they back out? You can demonstrate it. In a lab, you can demonstrate it.

Why wouldn't you test that? I have no idea. Neither do I. It's craziness. It is.

It is. All human beings have these capacities. It's built into us.

I mean, it's a survival mechanism. It's ancient. It goes back to the beginnings of humans.

It's the reason we covet the earth. We're in charge of the entire world now. There are no cave bears anymore, no saber-toothed tigers.

The predators of humans are all gone. And we don't have long nails. We don't have extra fur.

And we certainly don't have the savagery of a saber-toothed tiger. Why aren't we gone? They are. All the predators of humans are gone from the beginning of man to now.

Except man itself. Except man himself. And guess who the greater predation is coming from on man? It's man himself.

Can you remote view through time? Yes. Not a problem. You can go back in time.

You can go forward in time. And there's some proof that no human being operates in the moment, ever. We're affected by our past.

We're affected by our future. We know that to be true. We just don't know what the aperture is.

We do know going into the past is way easier than going into the future. And the reason why is you go into the past, all the concepts that support action in the past, you're familiar with. Like you light a stick of dynamite, it's going to blow up.

And you know that because that concept's real. So you go into the past and you see a booby trap with dynamite. That's understandable.

You go into the future, just sometimes just hours, maybe a week or two weeks or a couple months, things happen for which no extent, there's no existing concept that supports it. An example would be, let's say we live in 1970 and we target a lab, a specific room in Sylvania Labs in 1975, where they built the first pump laser, where they got it up to enough range to punch a hole through four inches of stainless steel. Target that, 1970, and tell me how they did it.

You can't. All you can do is say, there's a beam of light going through four inches of stainless steel. How did they do that? Beats the hell out of me.

It's like somebody sent me once, I got targeted on an accelerator and I tried to sketch it. Have you ever been inside an accelerator room? Not to my knowledge. You couldn't photograph it.

Never mind sketch it. It's like, and I told the guy, I'm trying to draw this thing for two hours and I finally said, I finally said, oh, to hell with this. It's an accelerator.

I can draw the goddamn thing. I mean, excuse me. I mean.

Would it be possible to manipulate the past or the future? Manipulate what again? Would it be possible to manipulate time? So things that have happened in the past or things that are going to happen in the future? I suppose you could if you had enough advanced warning on something. You could be looking for it to the point that you could use it. Well, I mean, I guess you actually have already answered my question.

If with the lights, you know, and the helmet and stopping it for an IED, that would be technically manipulating the future. The things we don't know is, does that become a permanent thing or do people learn their way out of it? In other words, that's all fine and good. It works perfectly for, let's say, three months and it works so well, they don't know what an IED is.

And so it slowly dissolves that little bump away and the next IED gets them all. Now you're back to, you know. Gotcha.

I mean, I have a lot more of your remote viewings that I'd like to discuss. But another question that pops into my head is how do you keep yourself from exhaustion? Meaning I could see somebody like you becoming somebody's favorite new toy. I want to know this.

I want to know that. I want to know this. I need you to do this.

You know, and so how do you, did that, that had to have happened with all the egos in DC and then within the intelligence agencies? The first occasion, and it's one of the primary reasons why I retired. From the Army. From mid-1982 until September 1st of 84, I was the only viewer.

There were no other viewers. They brought in new people, but they were self-selected. These were people who said to the general when he asked, and that was a different general now, General Burt Stubblebine.

They, whenever he asked someone, what do you think about this? They said, oh yeah, I'm psychic. Okay. And he bought it and brought them back to the headquarters.

But then they had to be trained to be psychic. And the training everybody bought was the training devised by a guy named Ingo Swan who worked for Stanford Research Institute. He came up with a training system that was never approved by anybody.

Everybody thinks it was approved by Hal Puthoff. It never was approved by Hal Puthoff. Hal Puthoff allowed him to do that because he needed the training system to maintain the project research.

And so, Ingo Swan became the trainer of the army people that were recruited by self-selection. The problem with that is there's so much wrong with that. You now have people, like I said, anybody can remote view.

I teach people. I've had one person in 16 different programs, or possibly more, I don't know how many I've done now, who, one person who said they couldn't remote view from the six days of training I gave them. At the end of the training, I always say to people, everybody who is totally convinced that they remote viewed during the six and a half days or six days, raise your hand.

Everybody raise their hand. And I always preface that by saying, it doesn't have to be great remote viewing. I'm just talking that you know for a fact that you gave some item of detail about a target that you did not have a clue about before, and that detail turned out to be correct.

That would be what you call remote viewing. They all raise their hand, except for one person. That was a reporter who was collecting data to write a report on.

So, I know everybody can remote view to some degree. The problem is, afterwards, they don't, nobody wants to do the practice. Nobody wants to beat themselves against the wall for the next three years to be really good at it.

No, that's when they start looking for the, okay, what's the easy part? When do I get the pill that I take? And I'm a master remote viewer. Would you say that about bowling? If

somebody taught you how to bowl? That's my question to them. They go, why would I do that? Bowling's fun.

Well, it's the same thing. How clear, I mean, what state of mind are you in when you are, do you prepare for viewing? That's a great question. I have what I call a cool down period.

That's where I have to get all the crap out of my head. I want to be as clear headed as I can be when I start doing a problem. If I can't get all the crap out of my head, it just gets in the way.

Or I can't control my ego, it gets in the way. I want to get all those things out of the way. So, when I do a remote viewing, I have what I call the cool down period.

It's where I, you know, just slow everything down, get as much out of my head as I can before I do a remote viewing. How long does that take you? It was getting upwards of an hour and a half. That's it? Well, that's long enough when you got a deputy director hanging out waiting for his answer.

They don't wait an hour and a half, I'll tell you that right now. They like want it right now. I mean, I just, I feel like it would take me a month to clear my head.

Sometimes I wish I had a month to clear mine. Me too. I started going to the Monroe Institute many years ago, okay.

The Monroe Institute is probably the most important place I found in my life because I learned, I started going there when I had this problem. And clearing your head? Clearing my head. And when it got to be an hour and a half, an hour and 35 minutes, I started getting a lot of difficulties from my boss in the remote viewing place for me.

He said, go find a way to clear your head better, faster. So, I said, yeah, okay. The institute, the Monroe Institute taught me very quickly how to use their technology to become calm, empty my mind, and be prepped for a remote viewing.

I cut the hour and a half to literally three to five minutes. What kind of technology is this? They use sound there. They use different programs to elicit that response, that calming response, that ability to see something other than the immediate moment, to see something other than who and what you are.

Their whole premise at the institute is to help human beings discover that they are a lot more than what's encased in this physical body, that your spiritual nature, your whole presence on the planet, your job, everything about you is important and can be used for the betterment of human beings. And that's, I love the place for that. And they teach you how to reach out and go places you just would never choose to go in terms of development, in terms of belief, in terms of being open-minded, that sort of thing.

You, I think maybe I like it so much because as we discussed very early on about my angst with racism and all that, there is none of that there at the institute. You go and spend a week there with 22, 20 other people, and they become family, and it doesn't matter where they're from, who they are, what they do in life, how much money they have, none of that matters. It's like 22 human beings coming together, gifted with a belief and an understanding that they're all equal.

And they all have a presence in the world, and they all have the power to change it. And they all have open minds, and they can all relate in some way. I've supported the institute for as long as I've been a remote viewer, and I probably will to the day I die because they're that good.

And it's not just one individual. It's everything it was created to be. And believe me, it's been a battle hanging on to that for them because enlarging it to a certain point would destroy that.

Making it smaller to a certain point would destroy that. Bringing in too much ego would destroy that. Trainers have to be, have to earn their right to train there, or it would destroy that.

Everything about it is in balance, or tries to be in balance. The fact that it has survived its developer, which is Robert Monroe, and my beautiful wife, and his wife, if it weren't for those two women, he never would have succeeded. He brought the idea.

He brought the creativity to it. He did a lot of that stuff. He obviously designed the sounds that are used, the technologies, that sort of thing.

But he was like a rough cob. It wouldn't have worked if it hadn't been for his wife, who was a beautiful, wonderful woman in her own right, who was very creative, and a designer at heart, and took care of the softer things, to include softening him a little bit. And my wife, who I'm proud to say, was the director, actually was the first person who started with him.

So she was the chief cook, bottle washer, letter writer, drove around in a truck with a helper with the mattresses in the back, you know, that kind of thing. Wore a lot of hats. Yeah, right.

If it weren't for the effort of those three people, it wouldn't be what it is today. Sounds like a fascinating place. I would like to see.

I'll go there and reduce my cool down from an hour and a half to three to five minutes. I'm not kidding you, the technology sticks. Wow.

Bob Monroe made a tape for me with his sounds, and I used it for quite a while. And you know, tapes stretch after a while. They're no longer the same.

And my tape started stretching. So I went into him one morning, and I said, I was there for one of those elongated weekends. I said, Bob, my tape stretched.

It's no good anymore. So he took it out of my hands and threw it in the trash can and walked away. And I said, whoa, whoa, wait a minute, Bob, I need another tape.

He said, no, you don't. He said, close your eyes and remember what it sounded like. And I did.

And you know, today you can wire me up and I can still do that. And you'll see the hemispheric synchronization occurring in my brain. Once you have that effect embedded in you, it doesn't go away.

Wow. You can keep regenerating it just by closing your eyes. Remember what it sounded like.

That's how I do my cooldowns. And some of my remote viewings that I got into, I wouldn't have been able to do without it. Because there's stuff I did in Japan, looking for missing people.

Typical remote viewing for that would be sometimes six to eight hours. Start at 8.30 or nine in the morning and wouldn't stop straight through. All I do is drink ice water the whole time.

Are you mentally and physically exhausted after a session? No more than you would be if you were intently working on something for six to eight hours. Okay. Okay.

Same exhaustion. Somebody asked me once, can you do remote viewing when you have the flu? I don't know. How effective are you at your desk when you have the flu? It's the same thing.

It's no more difficult, no less difficult than a normal job. Okay. Once you get used to it.

Okay. You beat yourself up initially. Do you think that you have, do you continue to, do you continue to hone your skills and become better or have you plateaued? No, I've never plateaued and I've never lost capability.

Okay. Originally, everybody thought somebody who was psychic would be very psychic to a peak. And then it was slowly lose it.

There was this kind of slow failure rate. I've been, well, I did it for 44 years. It took three attempts at retirement, but I finally stopped doing it.

I think that was mainly because of my habituation of going, yes, I'll take care of that. But that finally went away in me because it was becoming more invasive and more tiring than not. So, you know, I'm, I'm ready to let somebody else step up.

The problem is nobody wants to work at it as hard. I won't lie to anybody. I've had a defamer at it for 44 years.

It's not, not magic. It doesn't happen. Then you're magically gifted.

No, you have defamer at it over and over and over all the time. And if you stop for like a month to clear your head, you got to go back to square two and start over because you lose that rhythm that's in that. So no, it's hard.

I wouldn't lie to anybody. The problem is everybody wants a magic pill. They don't want to hammer away at it.

Now I've met one or two really gifted people that could be world-class remote viewers. They don't want to spend the time on it. Actually, they can't.

They have families, you know, they have to support their families. When I retired, of course, the army paid for everything when I was doing it. When I retired from the army, I started, well, I, there's that proverbial ego stepping in.

My wife and I started a company called Intuitive Intelligence Applications. It's incorporated now 30-something, 38 years or something in Virginia. We started the company thinking that, that we could make a living doing remote viewing for people in companies and that sort of thing.

And I remember when we started, the one thing we said to each other, well, we'll give it a year and see whether it's going to work or not. 30-something years ago. And it worked great.

And the way it's worked is, you know, it's been up and down, up and down, up and down, but because I don't advertise anywhere, it's all word of mouth, one person to another. Most of my corporate stuff, which has been very supportive, I mean, very supportive, was because I guarantee total anonymity to any of my customers. And the reason why is because most corporations I did work for had CEOs and CFOs that were publicly owned companies.

And if they knew a psychic was advising their CEO or their CFO, bad things would happen. So we just didn't tell anybody. I was like hired as the information manager or something.

And there were a couple of companies I worked for off and on for 15 or 20 years. And I have to tell you, I made a ton of money from them. And there are a couple individuals I worked very hard for, for a number of years.

One guy wrote books about things like the Titanic and stuff like that. I did the remote viewing for him. It turned out my remote viewing was more accurate than written history, because he went as far as going back to the records of the interviews with the people that were rescued and found that things I said in my reports were accurate, things written about it by history.

Historians were wrong. Like there were two guys in the tower together when they hit the iceberg. One guy in the tower.

The other guy was in the kitchen getting a tin of tea and didn't even know it was going to happen. And that's never been in history reports until my remote viewing. Now it's in history reports.

Wow. Stuff like that. Wow.

I started out, well, we digressed too much there. Let's, let's, let's talk about the colonel that was kidnapped by an Italian Marxist group. Oh, General Dozier.

Yeah, the Rote Bergata, the Red Brigade kidnapped him. They took him in the evening. I think it was about 6.30 in the evening.

They just kicked his door in and went into his, his living room, into his house. And they duct taped his wife to a chair in the kitchen, blindfolded her and everything, and they took him. And so she wasn't discovered till 7am the following morning by a maid that came in.

And that's the first time they knew that he had been kidnapped. So they had no idea where they, where they took him. It was like a 10-hour head start.

And they were well known for going straight into a communist bloc country with their, their hostage. They were also well known for collecting a ransom and then sending the hostage back in multiple boxes. So it was a pretty, pretty harsh thing that they were looking forward to.

So they really wanted to find him. And so it was all, all hands on deck. And again, Hartley Trent did a lion's share of that work.

And what I did is I kept saying, they didn't take, they, they took him to a place called Padua. Well, Padua was an archaic name for Ravenna, which was the city he was kidnapped in. And so they started thinking, well, Joe keeps saying Padua, so maybe it's the archaic part of the city, the old part of the city.

So they went to the old part of the city and they found what Hartley Trent and I both described as a dead-end street. And it was exactly as he and I had sketched it. Adjacent to it was a big apartment building.

So it was four entries to this apartment building. The problem was, is he being held in the apartment building? And if we go into the apartment to look for him, we only have a finite amount of time once we kick the door in, because they intend to kill him if they hear us coming. Okay.

So we tried to work all that out. So we're doing remote viewing and, and DIA took our remote viewings and put them together and sent them over to the Italians. Well, the Italians put them with all the other psychic information they got.

So they got like 900 psychics in Italy who all knew where he was. And so they had this mess of psychics. So they took the top two psychics they knew of in Italy, and they went with the first one and went to a hotel and kicked the door in our room and, and caught one of their senior statesmen in bed with another guy.

Problem was he was married and had three kids. That huge state all over the front page. So they thought about the second psychic that they knew really well in Italy, and they followed that person and did what she said and kicked another door in and caught a guy with three women who was also married and had kids.

Was a political guy. Another big headline. So he took all the psychic material and dumped it in the trash can.

And no more psychics. DIA and our state department went off. No, you will use our stuff.

Sent it back over. My understanding is in the backseat of a jet with the guy carrying it in a briefcase, barfing all the way. With the refueling and all this stuff.

So he gets there and he said, you will use this stuff. All right. All my barfings for no good.

And now he, he suggested they use it. So they used it. So now they got this quandary.

They want to go into this building. Well, in the interim, they caught a cousin or a brother or something of one of the Red Brigades members. And he said, yes, they have a safe room in one of those apartments.

But he didn't know which staircase. He just knew it was in that apartment building. So the big problem was which entry, which entry? Well, Hartley Trent came in one morning and he said, I've been working on this all night.

I can't come up with anything. All I kept getting was the smell of roses. Well, it turned out there was a rose garden in front of one of the entries.

My understanding is that's the sole reason they went in that entry. And they got the guy just before he pulled the trigger on the back of his head. Wow.

And he was chained to a radiator inside a tent that had been erected inside the apartment. His eyes and his, he had headsets taped over his ears. He was listening to acid rock the whole time.

And his eyes had been blindfolded. And he had a head cloth wrapped around him and taped. So he had no idea where he was.

Couldn't hear anything. But the whole time he was thinking of his family and everything. Well, that's something else Hartley Trent came up with.

I didn't have a lot of that, but I had a lot of descriptors of the tent and stuff like that. So what we did when he was rescued is we brought him to our unit. We flew him back to the States and brought him to our unit and handed him all the reports, shuffled them all together in a nice way and put them in a folder.

And I think he spent like five or six hours going over it over and over and over. And we asked him if he had any comments afterwards. And he said, yeah.

He said, there are a couple of comments. One is, every thought I ever had about my family is dead accurate in this report. You're kidding me.

No. He said, secondly, he said, I can't vouch for anything that was going on around me because I didn't know. But the fact that you, the Italian police came in and saved me, I gotta say they knew somehow or another that I was being held and how I was being held.

The tent, all the rest of that stuff is accurate. He said, I have one recommendation. You need to start a school where important people and important jobs are taught how and what to think to affect their own rescues.

I thought that was a brilliant statement. Me too. I have no idea where it went, but everything publicized about him says, I don't know anything about psychic function, which is great.

That was our cover. But another guy who was a hostage being held in Tehran, we monitored the hostages in Tehran for 14 months for their health and welfare and how they were being treated, that sort of thing. And Hartley, again, he came in one morning and said, they're going to release a hostage, but I don't know his name.

It has, it rhymes in some way with the face guards and the deck of cards. Well, it turns out the guy's name was Queen. And he was released because he had MS. And Hartley said his name rhymes with a face card in some way.

And I think he has MS. That's what he said. Based on that report, they sent an entire team of doctors, experts in MS, to Germany. Four days later, they released Queen.

He had MS. In the meantime, the State Department said, this whole report's bogus by your guy because none of our people who have MS would ever have been sent overseas. And he never made that claim ever in his lifetime. Well, it turned out he lied because he wanted to go overseas.

So it flared up. It was in remission when he went overseas, and when he was taken hostage, it flared up. So all of that turned out to be correct.

The other thing that we, we saw spider webs in the trees of the courtyard. Spider webs turned out to be trip wires to the claymores mounted in the trees. We saw an entry-exit possibility through the underground septic systems.

And it was through the fact that there was an opening to the septic systems that was square, which was unusual. It's the only place in the world with square manhole covers because they fall into the hole if you open them. And everywhere else they're round.

And it goes on and on and on. Wow. They wanted to insert a guy in the compound that could do nighttime brick and ordering.

And the problem was they needed a reporting capability, that sort of thing. Well, there was a boat in the car garage. It had been demasted.

It had an onboard radio. It had food on board. It had everything but the batteries to run the radio.

It had a whole bunch of cars in there with batteries. Whether they use that or not, I don't know. But I can tell you, I got called in once by someone in the Pentagon who wanted to know why we knew as much about a rescue attempt as the top 11 people designing a rescue attempt.

He wanted to know who our source was. And I said, it's psychic information. And he said that was bullshit.

He wanted to know the source. I wasn't going to walk out of his office. And he put a cock 45 on the desk to prove it.

Where do you go with that? I told him some things about his relationships that he didn't want to hear. But I walked out of there, all my hair standing up, back of my neck. I mean, stupid stuff like that.

We were getting indications for months, you know, stolen vehicles, automatic weapons being put together and hidden, blockages being built out of concrete block in certain entryways, guys in hotel rooms with telescopes. I mean, it was going on and on and on. And we didn't know what to do with it.

So we started putting it in an addendum. That was a mistake. Wow.

Damn. Now, here's the thing. If we're doing that, why wouldn't terrorist organizations be doing that? Yeah.

Yeah. Doesn't make any sense. It's scary.

Yeah. Scares the hell out of me. Bothers me a great deal.

You know, all you need is that little window, that little mistake to capitalize on. What, after this, I believe, is this when you retired? After going two years without any relief at all as a viewer, I said, that's it, I'm done. The general, General Burt Stubblebine at the time, offered me anything I wanted.

Said, you want to be a line officer, you want rank, you want money, you want, what is it you want? I can hire you back as a GS-15, da-da-da-da. Just don't leave. I said, no, I want to retire.

That's what I want. And so, I submitted my retirement papers, and I waited, waited, waited. Two months went by, I never saw him again.

So, I went into the, to the office, the place where I got the papers done up. Oh, you, Burt Stubblebine came in like a month ago and tore him up. Said, you didn't want to retire.

So, I did all my retirement papers again, and went to him first. Said, just sign right here, General, on the top. You get to be the first one.

I really don't want to do this. Just sign right here, General. So, he signed them, and I hand carried them around and retired.

What did you get the Legion of Merit for? I got it for two things. I was surprised by it, actually. Now, I can send you a copy of it, if you'd like to see it.

Thank you. I was really surprised by it, because it came from the office of the, the Secretary of the Army. Nobody wrote it up that I'm aware of.

I got it for all the time I spent overseas doing intel work for NSA, ASA, CIA, you know, people like that. And the other half was for the remote viewing that I did. It turned out I was the only one that got an award for anything.

Harley Trent should have got it. Same thing I got. Another guy, I'm not going to say his name here, because his family I know really well.

He dropped dead in my office, 29 years old, married less than a year, had a baby on the way. He is another friend of mine. He came in one day and he said, I said, what are you doing here? You're supposed to be in New York.

I couldn't go. There's something wrong. And I said, he handed me his briefcase.

I didn't ask him what was in it. I just put it under my desk. I said, let me get you some coffee.

And I went in the back room. I heard the thump when he hit the floor. And I went in and he was laying on the floor.

And I felt for a pulse and it was thready. So I started giving him CPR. By then I learned CPR.

And everybody came in and said, what's going on? What's going on? Because I, between breaths, I was screaming out the door, you know, call the hospital, call an ambulance. And finally they came over, took one look at me doing CPR and turned around and walked out. Because what they don't tell you about CPR is you're giving this breath of life to somebody and they're puking in your mouth the whole time.

And I guess they couldn't stand seeing that. But I gave him CPR for like 45 minutes because they couldn't find us because they had taken our buildings off the maps. Oh man, for Fort Meade, that's part of our security.

And we were right across the street from the hospital. Finally somebody went out the road and waved the ambulance down a third time. It was coming down the road with a siren.

Brought him in and they brought me over the hospital. I talked to the doctor there. And he said, I brought you over because I want you to know his blood gases were perfect.

His heart was trashed. There's no way you could have brought him back. Sorry to hear that.

That's life. I felt really badly for his family, his new family. How did it feel leaving, you know, being retired? I mean, you put a lot of work in.

Did it, I mean... I felt relieved, relieved. The same time I felt like, I felt like there was so much more I could have done. But the environment was not supportive.

It was terrorizing, actually, because we had as many enemies as we had friends. I had, I'll explain it this way. The guys on the street, agents in the field, guys that were hanging it out for Uncle Sam, loved us.

Guys at the very top, senators and congressmen and generals and admirals that knew what we were doing and the effect we were having, loved us. They couldn't be damaged. They were so high up, it didn't matter if they were standing next to a psychic or not.

Bureaucrats in the middle, take them all, just make a big sandwich out of them and feed them to some big shark. Because they're not worth a damn. They're out for this in power.

They can be damaged by a psychic. They don't want us standing next to them. So, that's my... Do you miss those days? Yeah, I do.

There's a lot I could have done. Instead, I wound up doing a lot for companies and people. And I got to say, when you find a live missing kid, that's like, you can't beat that with a stick.

When you find one that you fought with a detective over, or you fought for five hours with a sheriff to get him to do something with your material, and then they finally find the kid, and they've used your material to do that, and they've only been dead an hour, you don't want to spend any time in the room with them after that. Because then my own desire is to just like, terminate them. You know, you're too stupid to be a human being.

You know, I just feel that way. It's, it's enraging to a certain point. And I don't know where to go with it.

It's like, yeah. How many children did you save? Do you know? I have no idea. Do you remember? Maybe a dozen.

What is, what is one that really stands out to you? One that really stands out? I think, I think the kid that they called me about when I was in, I was in Las Vegas. I gave a paper at a move on group there. Gave the paper, ate a big dinner, went to bed early.

I got a call at like two in the morning from the mountain that overlooks where I live now, down in the valley, which is all golf courses. On the mountain, it's ski resort. That's the mountain part of Winnipeg.

And I got a call from the female police chief. They had a female police chief then. And she called me at two in the morning and said, we have a missing five-year-old and I understand you help with this sort of thing.

I went, yeah, okay. I said, so what you want me to do is tell you where to go to find the kid? Yes. I said, okay.

Do you know what a compass rose is? And she said, yeah. Usually if you say, if you say compass, they don't understand that. Drawing compass, compass, whatever.

So I said, I can't remember the degrees. I said on the compass rose, you want to go to the last place he was seen. On the compass rose, you want to go to a certain degree and you would take, I think it was 125 or 129, I can't remember now, a specific number of steps in that direction.

And when you get there, stop and just yell his name out and he'll probably respond. It turns out the guy she sent to do that, the deputy, came back and said, there's no reason to do that. I can tell you right now, you're not going to find a kid that way.

And she said, why not? And he said, because I went to a class where I was taught by the FBI on this and kids under age 10 never go uphill. Never, never go uphill. So she called me back, woke me up the second time.

This was like 20 minutes after I went back to sleep. And I said, yeah, what now? She said, I was getting upset. And she said, my deputy told me that it's straight up the side of the mountain and a kid would never do that under age 10.

And I said, some pretty ugly things. I said, just go do what I told you. And I slammed the phone down and got back in bed.

And she woke me up again, like 15 minutes later. I'm just getting back to sleep again. And I said, okay, okay, what's going on? And she said, we found him.

And I said, thank you. Have a good night. I hung up.

What I didn't know, and I found out later, his father told me, if you ever get lost, go to the nearest light and wait for me. Nearest light was on the back of an empty cabin. Somebody had left the back step light on up the mountain.

So that's where he went. And when he got to the cabin, it was all locked up. So he climbed up on a couch on the back porch and laid down on a couch and fell asleep.

Wow. And so this, this detective went up the mountain, stopped right behind the cabin and yelled his name. And he sat up and said, what? My God.

I think that was, that was the best, because I was getting so upset with the whole thing, because she kept waking me up. Just go do what I told you to do, damn it. And I don't know where it comes from.

It just comes in my head. But there's been a couple that have been really bad. Have you met any of the kids? No.

No? Do you want to? No, don't need to. Why not? Don't need it. If they're safe, they're back with the people who care about them.

That's all matters. I don't, I don't, beyond that, I don't, I don't need it. Anything that, that's the old intelligence stuff.

Oh yeah. This company didn't get wiped out. It side flanked an NVA unit, took 190 NVA.

Hey, good for you. Where'd you get the info? Who cares? In fact, they came looking for me once. Some staff sergeant in Vietnam, and the unit I talked to met an NVA unit moving through their area, which I knew was going to happen.

And nobody was doing anything about it. So I put on lieutenant bars and went by and saw their intel officer. And he and I discussed it.

And I said, if, if you were here and you can get somebody to provide you with a hard rock block here, maybe a couple of tanks, you'll turn them this way. You got them. They're in a ravine.

And that's what they did. So they came to our unit looking for this lieutenant. They give him an award.

I'm hiding under my cot. Don't tell, don't tell anybody I'm here. I'm in the hole, you know, down under my cot.

Don't tell anybody I'm here. I could have gone to Leavenworth. I didn't even think about it.

I did some stupid stuff. There's a certain freedom in that, you know, when you don't have to be responsible one way or the other. I'd like to, I'd like to talk about some of your other remote viewings.

Now one in particular I'd like to discuss is you were tasked with remote viewing Mars from what I understand. And the time period, I believe, was 1 million BC? Yeah, 1 million BC. Who was that directed by? Well, when it was tasked, I was sleeping in the industrial cube, the sealed cube, in Bob Monroe's lab at the Monroe Institute, because we had been working on going out of body and controlling it.

And I was exhausted. So we'd been working. This was Sunday, I think.

And he woke me up and I said, yeah, I'm awake. What's going on? He said, well, I have some people here from Department of the Army, and they have a target for you. And I said, okay.

What do you want me to do? He said, well, he said, I have an envelope here. There's nothing written on it. It's in my pocket.

Tell me something about it. So it started out with a really large pyramid. And I said, first thing, words out of my mouth was, this must be a new discovery.

And he said, why do you say that? I said, because it's huge. It's bigger than the Pyramid of Giza. Must be a new discovery somewhere.

And then he said, well, tell me something about it. That's what I want to know. And so I said, it's got really large rooms inside.

It's kind of surprising, because the way pyramids are built, that can't be done. You can't have large rooms inside because of the weight, the weight of the construction. So it must be some new form of construction.

So are you sure it's not a new discovery? And he said, just tell me what I need to know. So I said, well, it appears to be some form of, some form of protective, protection of survivors of some cataclysm. And they're in stasis.

They're waiting for somebody to come. I said, but I think it's too late. I think they're all dead.

And he said, why do you say that? And I said, because I feel like the messages I'm getting are like leftover mental images, things that they pass differently from normal or something like that. So he asked me some other questions. He moved me around in the target and asked me some other questions.

And it turned out there were six specific targets that I was given in that particular case. And all six of them, I described exactly what was standing there. And when I say that, I mean what was also pictured in negatives by JPL, Jet Propulsion Laboratory, California.

And so I finally said, it's like a special race of people or something. I'm getting humans just like we are, but I'm not so sure they're humans like we understand humans, because they're way bigger. So what do you mean? I said, they're like 10 feet tall, really huge, but they're proportionately the same and very human-like.

So I don't know what's going on here. I said, and the sun looks really weird. And he said, I don't care about the sun.

Tell me more what's on the ground. So he was being a pretty good monitor at the time. And so we basically finished the whole line of it.

And I came out. I said, what's going on? And I was introduced to these people. And the guy that had brought them was Fred Atwater, my old training officer.

So this was, as far as I was concerned, was an active mission, because we were still doing remote fueling with the project. And so I said, so where is this? Is this a new discovery or something? And he says, well, Bob's got the envelope that has the target identified in it. And Bob, oh yeah, I got it right here.

And he pulled it out of his shirt pocket and just opened it up as an envelope, nothing written on it. And so we opened up the envelope, and inside it said Mars, 1 million years BC. And I said, wow.

I mean, what are you going to say? But everything, everything that's actually on the ground, I described. There is a, what I decided to do was the next time I was in California, I was going to go by JPL and get copies of the negatives, because somebody said, oh, it's all BS. And I said, no, I think they're pictures, specific pictures for the different GPS locations.

See, these were all GPSs that they read to me while I was in the box. GPSs, in my mind, were for Earth. I never heard of GPSs for another planet.

It turns out every planet in our universe has got GPSs that match the Earth, because they're all spherical, as well as the moons and everything else. So, I didn't understand that to be off the Earth, I thought GPSs only worked on the Earth. So, that's why I kept thinking it was a new discovery.

But it turned out I went to JPL, and I walked up to the counter, and I had the actual card that had the GPSs written on it, six or seven GPSs. I think there were seven. I just didn't do the seventh, because I was too tired.

I worked on it for maybe an hour and a half, and I was tired anyway from working all day. So, I walked up to the desk, and the guy said, can I help you? And I said, yeah, I understand all the pictures taken in space belong to the American people. And he said, of course they do.

It's taxes paid for them. I said, okay, I'd like to see all the pictures for these GPSs. And he took one look at the card, and he said, oh, that's the old city on Mars.

And opened the drawer and pulled out a packet and handed it to me. And inside the packet are all the negatives. And I blew up the negatives, and guess what's in my book? Everything I described.

The old fort, pyramids, a big impact crater with a road running through it. There's a road run straight as an arrow for 1,200 kilometers on Mars that go right through the heart of a huge impact crater. And where the road comes through, you can see where the impact crater has been modified to let the road through one side and out the other.

Here's the thing that made it real for me. The outer edges of the impact crater, they know how tall the edges are of the impact crater because there's a half inch of shadow line around them. And they know the angle that the picture was taken and from where, and the sun's position and all that.

So they can tell you that the half inch of shadow line around the outside edge of the impact crater tells you that it's 3,000 feet high, the walls of the impact crater. That's not really a super high wall on an impact crater, but what they don't tell you, and it's shown in the picture, is in the upper rim edge of the impact crater is a little triangular piece sticks out on the side of the impact crater. That had to have been put there by somebody.

It's a construct. It sticks straight out at a perfect 90 degree angle. It goes like that.

Is it part of the pyramid? No. It's part of the wall of the impact crater. So you got an edge up here, 3,000 feet up, and there's a triangular piece that sticks out and goes back in.

And on top of that is a pyramid. It looks like a pyramid because you're looking straight down on top of it. The shadow from that pyramid that you're going straight down on top of is two and a half inches out.

Now, if the impact crater has a half inch shadow and it's 3,000 feet tall, how tall do you think that two and a half inch shadow is? It's up there. I said to the guy at JPL, and he showed them to me, I looked at it. I said, how tall do you figure this is? And he said, really tall.

And I said, well, okay, how did it get there? It had to be put there after the impact crater hit, after that thing that made the impact crater had hit Mars. It couldn't have been put there after, I mean before, because the impact would have destroyed it. I said, this thing is literally tens of thousands of feet tall.

What the hell is it? And he said, well, a lot of people think it's a shard. It kind of grew there. And I started laughing.

It grew. Yeah, I'm sure. I'm sure this thing grew there.

But who built the support for it on the edge of the impact crater? Well, nobody knows about that. It's anybody's guess. So there's no doubt in my mind that what they're saying about this old city is true, because that's true.

I mean, why? It's like I ask questions about it, and they just look at you like you're stupid, say, well, we don't know. Why did you take pictures of that area of Mars? Well, we don't know. How do you think that got there? Well, we don't know.

I mean, what is your thought process? I happen to think the only aliens on our planet is us. And I have good reason to say that. I think we're the aliens on this planet, because we don't give one rat's butt about this planet.

We take and take and take whatever we want from it. We don't give a damn what happens to the climate, the planet, or anything else. We have shit so badly in our nest that you see people dying left and right of more and more cancers.

And we got to go, I wonder why that's happening. It's stupidity. It's God almighty.

But everybody wants to think we're the master race. We are human beings. We own the world.

The Bible says, take control. Sounds apolitical to me. Maybe just a hint.

I mean, is that disturbing to you at all? Very much so, yeah. Very much so. That everything on this planet, what a human cares about this planet.

If a group of wolves, let's say wolves out of Alaska, if they run out of food and they can't hunt food anymore where they live, they kill off their young, they kill off their dead, they move to a place where they can find game that they can eat. Only the strong survives. But they do it to save their family in it.

And they only kill and eat what they need to kill and eat. They don't do it out of savagery, and they don't do it because they're bad. They do it because they're in tune with the very world that they live in.

They understand it. They operate within it. They do what's necessary to survive only.

They're in another animal on this planet that doesn't do the same thing, except for human beings. We just take what we want, and it doesn't matter what it does to the planet. And we just keep doing it over and over and over.

And it's about power, money, influence in the governments of the planet. And it's a predominant reason for war. You know, it's what keeps the coffers filling up.

It's part of how we can produce something that gives us lots of money back that we can enjoy. And all it costs is a little war here, a little war there. And you know you can't not buy more planes or tanks because it takes 12 states now to make a tank.

That's 125,000 jobs that would disappear overnight if we didn't buy any new tanks. So you have Model 2, Model 3, brand new kind, bigger gun, you know, faster tracks, whatever. You know, we just keep reinventing reasons for that stuff.

Why can't we decide to put everything back to normal and stop all the foolishness and pay people to do that? That seems to be a more realistic way to live on a finite planet where we're not going to kill ourselves or ruin it or in some way destroy the very thing that

supports us. I think we came here because of something that happened on Mars. Were we the cause of it? Who knows? Do you ever look more into previous viewings just out of curiosity? No, I can't.

I can't do that. I can't target myself because then I know what I'm working on. Makes sense.

There are things that I will work on where I know what it is I'm working on, but only because the answer is completely unknown to anyone. That might be, I don't know, who broke into the big museum in Boston and ripped off three of the finest pieces of artwork ever stolen. And where did they go? Who owns them now? I happen to think they're in private collections and they go into these vaults and sit in front of them once in a while and go, oh, I own it.

Oh, you know, that kind of stuff. Stolen for a reason, that kind of thing. But I mean, I don't know.

Let's talk about Skimwalker Ranch. Did you have any affiliation with that? Yeah. I was asked by Bigelow to target Skimwalker Ranch when he owned it.

I guess he owned it. I'm not sure if he owned it or... From my understanding, Robert Bigelow owned it previous to Brandon Fugel. Right.

That's right. Well, this is back when he owned it. And he asked me if I needed to go there.

And I said, no, I don't need to go to Skimwalker Ranch. He asked me what was going on there. And I said, I suspect there's something bizarre going on there that no one's faced before.

But then there's lots of places like that all over the planet. And it's going to take an involved amount of study. You're going to have to spend a lot of time there and do a lot of things you might not want to do.

It's going to be expensive. And as soon as I said that, well, you know, can I hire you to come out and take care of that? No. Because I'll never live where you live.

I'll put it that way. You know, I think he's an interesting guy. I think he's got a lot of interest in different things that he's trying to accomplish.

And I wish him all the luck in the world. And I don't need to be part of it. And I kind of blew it off a little bit.

I did some remote viewing for him, but I didn't come up with anything significant. So I think he and I just decided to go our separate ways. I think they're overexcited and overexercising themselves over this ranch.

I think there's probably some bizarre stuff happening there, but it has more to do with its location than it does anything else. There might be, I don't know, a huge electromagnetic deformity there in some way that affects machines and cows and people and whatever. But I don't think it's anything UFO related or mysteriously related to anything.

I've never really seen a really good mystery, other than maybe the guy in the incredible armor in Thailand. Well, the city on Mars seems pretty awful. That's pretty far out there.

But I have no reason to think it's not real. Well, I didn't mean that. No, no, I understand what you're saying.

I understand very well what you're saying. This is something I'll be thinking about until I die. I guarantee it.

My problem is when you do remote viewing, I can't control what they target me against. And as long as some people are in charge of that, they want to get involved in that and know that I'm a very good remote viewer, they usually try to generate that kind of stuff. I can usually tell when I'm being phished.

So I try to give as honest an answer as I can in terms of what I'm sensing. But if I feel like I'm being used in some way, I don't get anything. Gotcha.

You know, I just don't do anything. I just say, sorry, nothing's coming in. Have a nice day.

Can you remote view into a different dimension? I suspect it's possible. The only reason I say that is because I've done some remote viewing on some things that were probably operational in other dimensions. Trying to think of there's one project that was going on.

It had to do with a certain kind of transmissions. But I can't, I can't think of it right now. It was a form of transmission that could not be seen or picked up on in this reality.

It was like transmitting sideways through our time space. But it couldn't be sensed or picked up on. It had to be in sync with whatever it was receiving.

And I can't remember the details of that. But it had to do with some mysterious things that were happening around the ship. And I did some remote viewing on that.

I can't think of a single target that I've been targeted on that was not doable. Could you describe, I mean, what would your explanation of another dimension be? My explanation of another dimension would be a place you would go to turn right without anybody knowing you turn right. That's another dimension.

Another dimension could also be how we live our lives. Here's how I view human interaction. You and I are interacting in this room right now.

We met each other formally the first time this morning. When we're all done here and I leave, if we never saw each other again, somebody could say to me, did you meet him? And I could say, yeah, I met him. And I could say, well, what do you think he's doing now? And I could say, I haven't got a clue.

He's not in my world anymore. Your world is where you are and what you're doing. And that's real only while you're doing it in that place at that time.

When you change places, you're with different people. So the best somebody you were with earlier can say is, I know what I think he goes and does, but I can't tell you if he actually does it. I mean, we make a lot of assumptions about what we all know about each other.

You really can't make those assumptions, because we don't know if reality operates that way or not. Two people who spend a lot of time together, like a husband and wife, share an almost known agreeable world that they operate within, together, because they have certain expectancies for what the other person's going to do, and they always do it. Like they always come home, or they always go to work.

They always raise the money that puts the food on the table. They always do certain things. So that's a kind of a shared reality.

But if one of them disappears in the middle of that, you can't say that they're in the same world anymore. They could be in a completely different reality. The best I could ever say is that when I would meet you again, you could tell me what you did, and I could say I believe you.

But I can never know that to be true. The only thing I can actually know about the world I'm in is what I experience directly. So having said that, it's nice to be able to be with people and say, I believe everything you tell me because you have walked in many parts of the same world I perceive that I've walked in.

Doesn't mean that we've had exactly the same experiences or we've been in exactly the same place in time. But it does mean that we've had similar things happen in our worlds that we can identify them together and talk about them. There's no guarantee that we're not completely in different worlds.

In other words, when I leave here, if I make a decision, that takes me somewhere else. I'm actually stepping out of time-space into a different time-space. I'm finding it's very difficult to explain how kind of my belief structure works.

We're doing a great job. I think that reality, we make a lot of assumptions about reality and people we know and people and things that happen and don't happen. And I think that that's, that's not a good thing.

I think we need to be more, more understanding about the things that we can relate to one another that may be of value to us versus what we believe about someone else, which may or may not be true. In other words, I'm more interested in sitting and talking with somebody and have them relate to me where they've been, what they did, that sort of thing. And it's not about saying, well, I understand that's true because history says that's true.

No, I'm interested in what the person says was true because they did it. I want to believe them because they say they did it might have been in a completely different world that stands alone from my world. No, there's, there's an assumption that we're all on this planet.

We're all sharing this planet and there's no guarantee that's happening. In a constructive reality, you have to question whether or not people who go to the same place, go to the same, same place. If you understand what I'm saying, because there's no relation to two people going to the same place, ideally, they might have experienced it completely differently.

Or it may be in a different bubble than the one I'm in. In other words, I look at reality as a, just a huge room full of bubbles. And when I make a decision, I'm not going from this bubble to the tangent bubble.

I'm going from this bubble to some other bubble somewhere else that's within the room of bubbles. When you and I are together, we're tangent bubbles. But when we leave one another, we go to different bubbles in the same room full of bubbles.

You understand what I'm saying? So reality for me is a massive bubbles of possibility where we all go different ways for different reasons. And we collect experiences that are somewhat similar, maybe, but never the same. So it's hard for me, I can always say to somebody, I trust you, I believe you, I accept what you're telling me is truth.

And that's the best I can do. I can never say I know exactly what you're talking about. It's, it's, I see what you're saying.

I mean, it's, it's like the argument, does a tree make a sound when it falls? Right. Nobody's around. Right.

You can't ever prove it. You can't prove it one way or the other. Likewise, I, and I'm, I'm furiously picky about this.

I was sitting in a bar in New York. And they had Kelly, Kelly on TV, my life, butchering people in my life. And some guy at the other end of the bar says, that was me, I'd never do that.

And I had to get up off my bar stool and walk down to the end of the bar and looking dead in the eye and say, you don't have a clue what you would do or not do in the same circumstance. And I'd appreciate it if you didn't condemn the man without knowing. And I walked back down and sit on my stool and the guy got up and walked out of the bar.

It's like, that's truth. What he was saying, that ain't true. That's what he thinks.

There's a huge difference between what you think and what you know to be true. And I can tell you, I've seen enough in this world to never want to condemn somebody for something they do when I wasn't standing there watching it. I would never do that.

That's a damn good way to live. Yeah. Because we don't know what we would do in the same circumstances as other people.

And it's the very reason why we shouldn't put people in jail for life. How long did it take you to arrive at this point? To this point? A lot of mistakes. A lot of understanding in my own very unlearned reality, or my non-functioning understanding for how things work.

And when you find that out, you find you're more tolerable to some extent, less tolerable than others. It's, I think, the very reason why. I really wish I didn't know things about people

through the media, because it makes me form pretty hard-rock feelings about some things that I shouldn't have.

And I could really digress into that easily. And it's the seed that's been planted that you didn't want. Yeah, right.

I don't want to hear it. And not only that, but it upsets the album cart for me in some cases, where I would much rather be ignorant, because then I'm less judgmental about it. When you're not ignorant, you can afford to be judgmental.

And that's a wrong way to be, I think. Because it doesn't afford other people the ability to explain their cause, explain their reasons, or explain why they are the way they are. Now, there's some circumstances when I think that's necessary.

When would that occur? Well, I think it's necessary when you put someone in a position of authority over huge amounts of people. You have to have some truth from that person. If you can't get truth from them, they shouldn't be in that position.

So, they have to be answerable to some degree. So, no one can have just pure authority over other people and not be challenged. They need to be challenged.

And in the challenging of them, they need to be able to step up and say, this is my thinking, this is where I'm coming from, this is why I did what I did. And you need to listen to them. And if it makes sense, then that's fine.

If it doesn't make sense, maybe they're just not giving you the whole truth. Or maybe you need more information or whatever. But I think when people are in charge of other people with great authority, I think they have to be very careful about what they do.

Otherwise, they need to be explaining it. Yeah, I'm with you. I'd like to go over another one of your feelings.

This is my last minute research that I was doing last night before breakfast this morning. And I'd like to talk about Mount Hayes, Alaska. Okay.

That's it. Mount Hayes. I couldn't remember the name of the mountain.

Again, I don't know what I'm remote viewing when I'm remote viewing it. Okay. It's a totally unknown target to me.

The fact that it's been applied to Mount Hayes, I don't have any trouble with. The trouble I might have with it is the interpretation of what I might have said. Is there some form of embedded base in that mountain? Probably.

Is it well known? Probably not. If you were just trying to seek that out in that mountain, would it be a good thing or a bad thing? It could go either way, depending on what you find. Is it a specific kind of base? That's where I start getting into issues over what I say or don't say.

I've been targeted on a lot of things. And this is part of the paper I gave at MUFON. When people target me on like a UFO, what they're really looking for is a remote viewing or a remote viewer that tells them there's an alien on board this ship and they're from a godly star system or something.

You're not going to get that from remote viewing. What you may get from remote viewing is, in this particular case, there's an entity on board, but I don't know what the hell they're doing. You know? Well, okay.

Do you interpret that as an alien? Well, it depends on what it is in actuality or what it is they're doing, if you want to make that leap. The problem with all of this is people have certain assumptions going in. And if I'm doing a target for them and I give them the raw input that I'm giving them, sometimes they can interpret it their own way.

And that's what they do. Other times, they just keep the parts that support their belief or their theory and they discard the parts that don't support it. That kind of thing.

You're saying they manipulate the truth? Well, they manipulate the remote viewing, certainly. And leave other sections out. What did you experience? What I did experience is, I did experience there's some kind of a hidden base in Mount Hayes.

And there's probably three different directions of getting to it. And there's probably something going on there that we need to know about. I'm talking about the pregnant we.

You know, the media we. Wouldn't it be interesting to know what's going on there? That kind of we. In terms of it being actually aliens, I wouldn't go so far as to say that, because I think we're actually aliens.

But that gave my reasons for that. I just, I don't know. I'd have to review the result to be able to tell you whether or not even by my own remote viewing.

You know, one of the problems with remote viewing is you don't know when you don't know. I don't know if that says much. But well, there's some things you come up with that you interpret badly, that you're wrong about in remote viewing.

Well, it doesn't sound like you're the only one that remote viewed Mount Hayes. No, there's some others too. And it may be that I'm just confirming their viewing.

I don't know. Depends on how it was presented to me at the time. Do you remember anything about a small nuclear power plant? Yeah, I do.

In fact, that's like a 55-gallon drum buried in the ground, maybe 160 feet down. They just dig a tube, drop it in the bottom of the tube with two feeder cables coming out, and it produces power for 25,000 years or something. Goes inert, and it's buried in the ground 160 feet.

In fact, I do know I remote viewed one of those once, more than once actually. So that may be one of the ones where I did. And I said, we need these things for housing developments in the middle of nowhere.

That would be a great power system for them. Wouldn't need any other infrastructure. It sounded like you had also said something along the lines of on top of a dome, there was an emitter sending large amounts of energy into space.

I can't answer that. I don't remember. Do you remember anything about Mount Zeal? No, nothing at all about that.

Mount Perdido? Perdido, that's in Spain? Yes, sir. Yeah. Yeah, I remember saying that Mount Perdido has a lot hidden in it, because it's a mount where there's lots of, you know what a whiteout on a mountain is? I do.

When you're on top of a mountain and the clouds come in, and if you take one more step, you don't know if it's going to be a short one or a long. Mount Perdido is one of those mountains. If you're ever on that mountain, it's like best to be careful because you can get whited out up there in a heartbeat.

So there are some things that I think that are hidden about that mountain. I might have talked about that. You know, honestly, I can't remember this stuff now.

It depends on who did the analysis and who put this together. Okay. And I'm trying to be fair here, because I honestly don't remember what I said about some of these places.

And I find it dangerous to consolidate stuff from multiple viewers. Because some of the viewers might not have been as qualified. I don't know.

I just don't know. Do you remember anything about, I'm going to butcher this name, Mount Nyangani? It's in Africa, right? I believe so. Yeah.

Only that it's part of the Zulu Nation. There's a tribe there that guards it, guards that mountain. Doesn't like people going up or down the mountain.

See, one of the problems here, since we've tweaked the radars on some of the Navy planes, is they've been capturing the Tic-Tacs. Tic-Tacs actually go all the way back to Trinity, when they set the bomb off at Trinity in the desert. That's when the first Tic-Tac showed up.

And that was a crash. I think it was 12 miles away from Trinity. But it was right after the bomb went off at Trinity, the test bomb.

But they didn't tell people when they detonated that bomb. They didn't tell anybody that it was a nuclear weapon that went off. They told everybody in the area that it was a detonation of a huge ammo dump that the Army had been dumping stuff in for years.

And that all the dust and crap in the air was from that ammo dump, spontaneously going off. The problem is it spread radioactivity out for like 1,200 miles in one direction. It deposited significant radioactive material on top of something like 1,200 ranches, where they raised cows and sheep and goats and chickens and pigs and all that stuff.

People died prematurely in all those ranches from radiation poisoning. People who ate the animals died of prematurely radiation poisoning. They never told anybody the truth.

And the problem with that is now we have things that are believed about that entire event that may or may not be true. Tic-Tacs are kind of the same problem. I talked to some degree with some people I know that are very much into the UFO field.

And some of them say, yes, this in fact happened, that a Tic-Tac crashed immediately afterwards. Well, it was a couple weeks later after the bomb was detonated, and the radiation might have affected it. And this Tic-Tac, by virtue of the way it was described by people who discovered it first, which were kids, long before the Army came in and spirited it away, their descriptions are good descriptions for something that was manufactured, not flown in from another world or flown in from even a place somewhere out in our solar system.

It actually is an object that was manufactured. Its manufacture was extremely advanced. And the kids who stole stuff out of the walls of this after it crashed, it was like hair-like stuff came out of the walls.

And it tingled when you held it in your hands. And if you took it out at night, it would glow in the dark. And it did so.

It glowed in the dark for like 25 years. Because some of these kids that stole parts of this stuff were putting it on their Christmas trees for 25 years because it glowed in the dark. So that's not human manufacture.

That's manufactured by somebody else. So it stands to reason that if Tic-Tacs are being manufactured somewhere, it's probably on this planet, because they're not able to travel into the vacuum of space. They're only able to travel high speeds on this planet.

It may be that the people who manufactured the Tic-Tacs live in certain areas on our planet that are unknown to us, because that's what they've done for thousands of years. It's our arrival that changed everything. So what if these are the actual inhabitants of Earth from the very beginning, and we're not? We're the aliens.

And we've come in and taken over the world. And now all they have to deal with us over is how to convince us that they are something that we're afraid of. Not in reality are they capable of doing anything to anybody.

They're harmless. But they were able to avoid us for a long time with their Tic-Tacs, because of the speed, their ability to change direction in a 90-degree turn at high speeds, and their ability to go from air to water without making a splash, all that stuff. And so, we're now predisposed to think that maybe these aliens, or whatever they are, have bases on our planet somewhere.

Well, they may. These may be the very bases that we're talking about. I think if they do, then they're native to this planet.

We're ultimately the invader. The invader. We're the ones who came in and just started taking things and taking it.

Oh yeah, taking it. You know, never stopped. It's a hard call to make.

And so, some of my suggestions, I'm pretty sure, have been slow down, use my remote viewing carefully, because you need to interpret it only as far as what it says, not implies. And I think a lot of people take my remote viewing and use it as it's implied, not as its actual limit, what it says. And that's an aggravation for me, because it's an irritant, actually.

It kind of makes me angry. When they leap to a conclusion and come to the conclusion that I said A, so A plus one must be true. I don't know if I'm being clear.

No, I know, I do understand what you're saying. You're basically saying that people are making assumptions based off the information that you're providing to them. Have you ever made your own assumptions off of your own information, or have you always had the discipline to just see it for what it is? I try not to do that.

It's hard not to, but I still try really hard not to. Because like I said, I'm the only viewer that came out of the remote viewing program and went straight into a lab. I went right into SRI International.

And I worked there from around 1985 until it closed in 88. When they let me go in 88, I was hired immediately by Science Applications International Corporation, so I went right into that lab. I'm the only viewer that has voluntarily gone into all the labs and been challenged on my viewing, and I've done my viewing under maximum controls.

No one other person did that. The only other person that's ever done that, gone into the labs after they came out of the project, was a young lady named Angela Ford. And Angela Ford, while she was with the unit, was treated extremely badly.

Now, I have to back this up by saying, Angela Ford was a, I don't know, I think she was a GS-14 maybe. She was a GS employee of the government. She was an intelligence analyst in one of the highest positions you can have in the Pentagon as an analyst.

And she became a remote viewer. She does her remote viewing with automatic writing. Because of that, because of the fact she was different and a woman in the project under Defense Intelligence Agency, she was called a witch and shoved into a side room and hardly anything ever done with her stuff.

She got out of the project when it shut down in 88, I'm sorry, 95, 1995, and came straight into the lab. And she's done fan, unbelievable stuff in the lab. Because she's being honored, she's being respected.

She's being given the same things I'm being given. And she does extremely well in that. So I have to say that like, a lot of her stuff has been misused, misidentified, unused, ignored.

You know, all these things because she wasn't saying things to support what they were looking for. Do you have contact with her? Yes, I do. Do you think she would be interested in doing an interview? Sure, I believe she would.

I would love to interview her. Okay, I'll put you together with her. Thank you.

When I get back, I will send her an email, talk to her on the phone and then give you her address and everything when she gives me permission to do that. Thank you. She's really good.

I bring her in on my remote viewing training that I do at the Monroe Institute. I bring her in for one night to answer questions. And she has fun with those, let me tell you.

I'll tell you something she did. First, like the first week in the lab, they had a U.S. Customs agent who took two million dollars that was supposedly earmarked for something. He just stole it and disappeared.

So the FBI was really after this guy. And he was on a most wanted list and all that sort of thing. But it was dead a winner when this happened.

And so they were absolutely positive since he loved the Bahamas. He's in the islands. He went down there, he probably bought a boat.

He's living in the islands. She comes up with the fact he's in, I don't know, West Muldoon, Iowa or something. I can't remember now.

It was Wyoming or something like that. So she says, no, no, no, no, no. He's way out in Wyoming or something.

Nobody believes her. Everybody, every psychic in the unit is talking about the Bahamas, Bimini, Nassau, you know, all these places because they're picking up on all this stuff. And she's saying, no, no, he's up north where all the parks are closed because the snow falls six feet deep.

No, no, no, no. He hates the cold. He'd never go there.

Not with two million dollars in his pocket. So huge argument entail. And so Defense Intelligence Agency is nervous about all the psychics saying Bahamas.

And she's saying East Monk, Iowa or something, Wyoming. So she gets more specific. They go back to her and say, why do you say that? Well, he's staying in a place that's right behind a Native American burial ground.

It's right next to a national park. There's like six feet of snow on the ground. And he's the only guy in this motel.

Nobody believes it. But just in case, the FBI sends a warned poster out to all the park places in the extreme northwest that's buried under snow. Park Ranger remembers having breakfast with him, the only two people in the entire freaking world eating breakfast together in this drive up diner in Wyoming or wherever it was.

So he gets the fax on his machine. As soon as he gets to work, he turns around, he goes back with a state trooper and they arrest the guy. No way.

Yeah. In Podunk, Iowa or Wyoming or wherever the hell it was. And they arrest him in this motel, behind which is an Indian burial ground, and it's adjacent to a park.

I think she was even more specific about what kind of park. And it's like she gets no credit at all for it until they're talking about it, the great job the FBI did on the news one night. And somebody calls in from the Park Service.

That's not how it happened. That's not how it happened. They sent us a wanted poster on him.

Our guy from the Park Service actually had breakfast with him and got a state trooper and they arrested him and turned him over to the FBI. The FBI had no idea he was here. And the only reason the Park Service sent out the all points wanted bulletin was because she said so.

That all came home to roost. And so she walked around like the queen bee for about a week. Good for her.

Yeah, good for her. Good for her. But if you talk to her, you got to talk to her about the missing guy with the bunny.

I will. She just kept stating over and over. And she gets all this by automatic writing.

Wow. Absolutely brilliant young lady. I would love to have a conversation with her as well.

Yeah, you'd enjoy it. She had an identical twin sister, and they were both as good as, one was as good as the other. Interesting, and you had a twin.

No, she did too. Identical twin. I didn't have an identical twin.

I had a female twin. But her sister was as psychic as she was, but her sister's dead now. And she's retired now.

But, and they treated her like crap. And I mean, she was one of the top analysts in the Pentagon. And she wanted to come into that unit.

I mean, she volunteered to come into that unit because she knew she had something to offer. And she did. And she still does.

And we still use her in the labs. She's that good. I mean, she's really a good person.

Well, thank you for sharing that. Yeah. Well, Joe, we're wrapping up the interview.

And I have one more viewing. And I, I want to say that I'm very reluctant to ask this question. Okay.

Go ahead and ask it anyway. I couldn't leave here without answering it. Today's your 78th birthday.

Yep. In all its majesty. It, it, it is my understanding that you may have remote viewed your own death.

And that it happens at age 78. I don't know about that. 78.

I did, I did have an incident when I went to Vietnam, where I, I thought I saw my imminent death. And it turned out to be a huge assumption on my part. It happened exactly as I saw it, but it was an assumption.

Okay. So what I think might be misconstrued here is I had a, I had a problem with an infection from one of my hospital surgeries. And I went up to New York I, I, this was when I was 72.

I went up to New York because I got my degree. I graduated with this big crowd of young kids. But it was right after I had a back surgery.

And in my spinal surgery, they had a lot of staples down in my back. And one was inverted. It was backwards, and they couldn't get it out.

And I think somebody was back there messing with it, trying to get it out. And I said, I hope you're wearing gloves. So you scrubbed your hands real good.

And she got them walked out. They never saw her again. You stole me something.

But anyway, the doctor came out with a pair of gloves on and just took a pair of pliers and jerked it out. So we went ahead up to New York, and I graduated the next morning when I woke up. I had a really bad infection showing on the sheet in the hotel.

So my lovely wife drove me straight back to University of Virginia Hospital. And I went into the emergency room. And they couldn't find an open OR.

I was in the emergency room a long time, many, many, many hours. And I was getting weaker and weaker. My body was just racked with this infection.

Turned out it was a Staphylococcus aureus or something like that. Anyway, it was a terrible infection. I was running out of energy.

So they wanted me to do an MRI. And well, just before the MRI, I was getting weaker and weaker. And I said, in my mind, I felt like I was standing on a pad of tiles and they were falling away one at a time.

And I viewed that as my energy going out. And I got to a point where only my feet were standing on tiles. And I came to the conclusion that it would just be so easy to step across and not be there anymore.

And so I was contemplating this because I was, I was done. In this, I felt this hand grab my arm. It was my wife.

And she whispered at me, she said, don't you dare leave me. And I went. So I started stealing energy from as many places and people as I could.

So they put me in an MRI and halfway through the MRI, I started hallucinating. So I said, got to get me out of here. And the doctor chided me.

He said, I thought you were a tough army guy. You could deal with an MRI. And I said, I can normally, but I'm hallucinating.

So I know my temperature is about as high as it's going to go. And he said, nevertheless, you should have finished your MRI. So when I came out of the MRI, the nurse came over and rubbed one of those temperature things on my head.

And she turned to the doc, she said, he's not wrong. It's 107. They found an OR room immediately and reopened everything that they had done on my spine and washed it all out with antibiotics and pumped antibiotics into me for months and finally killed all that stuff.

That's probably the closest I've come. Vietnam, when I got off the plane, when I arrived in Vietnam and I stepped off the C-130, you know, I come off that back ramp. When my foot hit the ground, I saw myself dying in a flash of white light.

I knew that's it. That's where I'm going to go. An itinerant rocket attack or a big heavy mortar or maybe an artillery round or something was going to get me.

And I turned around and I told the guy behind me and they just opened up a space. Nobody wanted to be close to me after I told them that. So I go through a whole time in Vietnam and nothing happened.

Well, I had a few close ones, but, you know, rattled me a little bit, but I didn't die of an itinerant round. I get ready to leave Vietnam and I'd also had a vision that I'd be leaving on a bright yellow plane called the Canary Plane or something. I said, that's not possible.

So I get to the airport and I'm leaving Vietnam and it says, you're flying on one of those new brain of planes. They, you know, they're pastel colors and yours is a canary yellow. It's called Big Bird or something.

So I flew out on a canary yellow plane. So that came true too. But the explosion didn't.

I couldn't figure that out till I had my near death experience in Austria when I was enveloped in a white light. I went, here it is. I'm in it.

I was like, yeah, I saw that coming in Vietnam. I misinterpreted it. The only thing I might've said that would have brought that out of someone would be at some of my talks when people say, well, how long do you plan on doing this? Or how long do you plan on being here or whatever? That sort of thing.

Sometimes my comment is, who knows? I could go going home. I get nailed by somebody going home. Or I could just drop dead right in front of you.

And they all get a laugh out of that, but they're not sure if I'm telling the truth or not. And it doesn't matter. None of that matters.

The fact of the matter is I've come so close to death so many times that I've reached the point where my understanding is I'm still here simply because I'm not through doing whatever I'm doing. So that may be interpreted as when I'm saying I'm quitting the remote viewing work as, well, now he's done. But that's not what I'm saying.

I'm just saying I'm not doing remote viewing anymore. I'll teach remote viewing at the Monroe Institute as long as they'll have me. Or I give talks there anytime they want them.

Or I do webinars for them. Anything that supports that place, I'll do until they're throwing dirt on my face in the ground, because that's how I feel about it. And a lot of that may be misinterpreted by some who think, oh my God, he's going to die on us.

No, usually what I tell them is if I drop dead in the next two minutes, it's not important. What's important is that that happens while I'm doing something I like to do. Then it's okay.

If I was doing something I hated with a passion and it happened, oh God, what a waste that would have been. You know, that kind of thing. I don't worry about that stuff anymore.

When you're 78, don't give a shit. It's okay. I just want to enjoy what I do.

Yeah. I just, somebody had told me that, and we have rescheduled. When I found out that the rescheduled date was on your 78th birthday.

You thought? I was like, whoa. Yeah. Whoa.

What if he just goes to sleep in the chair? Is this a self-fulfilling prophecy? Well, that would be something cool to catch, wouldn't it? I would rather that not happen, Joe. Do you fear death at all? No, I have absolutely no fear of death. Never have, actually, since my near-death experience.

What do you think happens? What I think happens, it's like I have no absolute belief in heaven or hell. I think we just progress into a new form of what we are. And I think the real surprise, what heaven and hell is, I've given a lot of thought to this.

If when you're dead, you find out that all the people you lived and interacted with are all part of you, the reason that would be a good thing is because if we, if we as entities learn by experience, there's no way, knowing if the experience is valid or not, if all we're getting is our

perception of it. The only way you can know if experience was valid and had something beneficial generated by it would be if we were not only the person in the experience, but all persons in the experience. In other words, we would have to have every perspective of all the people we care about that we're part of in that experience.

So in death, I would welcome the fact of knowing that all the people I was heavily engaged with my entire life were all just extensions of me. That's the only way of getting every perspective of every action you've ever taken would be to have the perceptions of all those you care most for, or you care about, or you're part of, or you're family with, or you worked with, or all of that. And I think that's true.

I think that's what we find out. That's the big surprise at death. Everything we experience has been perceived and we get all of those perceived experiences from everybody that we've ever been part of.

So in a holistic sense, we're not just us. We're all the people we've lived with and cared about. So I cannot imagine a worse hell than to treat people like shit your whole life, and to find out all the damage you did, and not be able to rectify that.

To feel their pain. Everything, all the pain, and all the bad experience, and all the frustration and upset that you've given, the sickness that you've delivered to them, not be able to fix it, and know that it was just the major part of you. I think that's hell on whatever, and not so much the other.

I think heaven is knowing that you did everything you could to soften the impact of life on the people you care about. The people that are important to you in your entire lifetime. So people have a way of making up for their failures by realizing that, and understanding that it's not just them.

It's everybody they're in contact with. When they do something to themselves, to denigrate themselves, they're doing it to all the people who care about them. They're all part of the same.

You're all part of the same person, the same entity. One ecosystem. Yeah.

It's a learning system, and I think it's the only way to really learn is to know all the perceptions that people who cared about you had when you did A, or B, or C. The only way to learn from it is to know what was wrong about it, what was right about it, how it affected people that were observing it. I think that's true learning, and that may be a design. I don't think it's a flaw.

I think it's a design in the reality of which we are all part of something larger, and you can call it God or whatever you want, but it's something much larger, and it deals with all possibilities. I mean, there's lots of people that exist. I say people.

There's lots of entities that exist across the cosmos. What if all that's true? We think very little of ourselves if we act the way we are versus being better at it, or greater at it, or I don't know. Pay attention.

That's some deep thought, and that's the first time I've ever heard that, and that makes a hell of a lot of sense. Well, it makes sense to me. Thank you.

Anyway, you're welcome. I mean, just that segment alone is motivation for people to do the right thing. One would hope so.

There are still those that think that's better, more power is better, and why do I want to get involved in that foolishness? Well, they'll find out. I think that's hell to pay. That's what it is later.

Wow. Well, Joe, I just want to say thank you. Oh, you're welcome.

Thank you for coming on and sharing everything that you've shared, and is the Monroe Institute open enrollment? Can anybody sign up? Oh, anybody can sign up. You can come anytime you want. Take a gateway.

I hope you're ready. There's going to be a lot of people coming. And I won't even acknowledge your presence when I see you.

I'll just go, who the hell are you? Don't I know you from somewhere? You'll have a great time. I guarantee it. I would love to come.

And you'll learn a lot about yourself. I would love that too. And other people that you never thought you would get along with.

Well, I hope to see you there. Okay. Thank you.

You will. I'll be around. Perfect.

But I will link the Monroe Institute in the description. Great. And once again, Joe, I don't say this lightly.

It's an honor to have you here, and to get to know you, and to hear about your experiences as you've experienced life. And I just thank you. You're welcome.

And your lovely wife too. Oh, yeah. It was amazing to meet her.

Don't leave her out. I wouldn't be in this if I... I'd be long gone, I think, actually. Be hard to deal with life without her.

Yeah, yeah. I think I'd volunteer for that one-way mission. You know, I once asked her if I could write a letter to NASA and volunteer for the Mars mission.

No, listen, I have enough artificial body now that I'd probably survive on Mars. You should kill me for saying that. Well, thank you.

Yeah, you're welcome. All right. I'll take care.

Here's the situation. You've got China, Russia, Ukraine, the border. The banks seem to be collapsing.

Plus, the Chinese just negotiated with Iran, Saudi Arabia, and Brazil to drop the U.S. dollar. And most Americans, including myself, feel that we're in a recession right now. But despite all the evidence, I can't tell you what's going to happen for sure.

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Another person is **Angela Ford, Angela Dellafiora Ford**. She had a 37-year career in the intelligence community as an analyst, and some of her work has been handed to the president of the United States, for analysis, not as a psychic. And in that 37 years, [for nine years] she was part of the Fort Meade remote viewing group.

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<https://www.youtube.com/watch?v=nsxNOIQjCtM>

Angela Ford, welcome to the show. Thank you. I'm glad to be here.

And thank you for the opportunity. Well, thank you for being here. And I am very humbled to be here with you right now.

And so you first kind of popped up on my radar when I interviewed Joe McMonigle. He had brought you up in the interview. And I asked Joe to connect us, if he would connect us, and he said he'd be happy to.

And then I interviewed another one of your former colleagues. Actually sounds like both of them are still colleagues to this day. But Edwin May, another fascinating guy.

And man, everybody in this space has just been so nice to talk to. And I love the subject matter. So I'm very happy you're here.

I'm happy to be here. Thank you. Thank you for coming.

So everybody starts off with a introduction here. And so Angela Ford, you're a remote viewer, 079. You have worked for 32 years in the intelligence community.

You are a member of the U.S. Army's remote viewing at Fort Meade, Maryland, from 1986 to 1985. 1995. Excuse me, 1995.

You are currently a teacher at the Monroe Institute and participate in occasional projects with Dr. Ed May at the Laboratories of Fundamental Research, LFR. You're one of the few female remote viewers in the Stargate program used to use automatic writing. Discovery Channel aired a reenactment of a case that you solved for the U.S. Customs in 1989.

You were given special acknowledgement in former Secretary of Defense William Cohen's book *Murder in the Senate*. You have been written about in Annie Jacobson's book *Phenomena*, the secret history of the U.S. government's investigations into extrasensory perception and psychokinesis. Do you know Annie? Yes.

I just interviewed her, too. Yeah. And another interview I loved, and I'm just really happy I connected with her as well.

So we've got a couple things to knock out before we get in the weeds. I have a subscription network on Patreon, and they are our top supporters. Many of them have been with me since the very beginning, and I wouldn't be here today if it wasn't for them, and neither would we be having this conversation.

So one of the things that I offer them is the opportunity to ask each guest a question. And so I thought this was a good question because a lot of people kind of categorize spirituality with remote viewing and ESP type stuff. So this is from Paul.

Have you known any remote viewers who have claimed negative spiritual experiences in the process of their remote viewing? No. No? No. Because people that I know were trained in remote viewing.

Okay, remote viewing is nothing more than ESP. When somebody remote views to gather intelligence, it's nothing more than what a psychic does. The information is out there.

When somebody receives psychic information, it's mental. So the information goes to the brain, and then it goes on to the paper, whether you're doing coordinate remote viewing, extended remote viewing, whether you're using tarot cards, whether you're using a crystal ball. That's the manifestation of the information.

So remote viewing is nothing more than ESP. It's a nice term that the scientist used. It's a nice term to use if you're trying to get money from Congress instead of saying psychic.

What makes remote viewing remote viewing is the methodology, meaning that the remote viewer, the psychic, and the people involved in the remote viewing process are blind to the target. That is what makes remote viewing is the methodology. But if you ask a psychic, we're going to do a remote viewing session, they're going to go into session, and they're going to do whatever they need to do to gather the information.

And you can't tell. You can't tell anyone. You can't tell a psychic, oh, well, you can't do that.

You have to do this. Although in the Stargate program, they did have the coordinate remote viewing methodology because it was a manual. It was written by Stanford Research Institute, made the manual.

It was nice to have to kind of show Congress that it's more technical. It took away from the spirituality. But the Army took it as, the military likes to train.

So when the Army people saw this manual of coordinate remote viewing, then they kind of made it their Bible, and this is remote viewing. But actually, when somebody remote views, they're just being a psychic. I mean, you can see it.

You could feel it. You can hear it. Whatever happens in a session, you don't know.

Okay. Okay. That makes sense.

Now, I've had other people who claim that they're psychic, that they've had negative experiences. And I've had negative experiences. And I remembered whenever I had started training as a psychic, I was very young, a woman told me, she said, Angela, you're going to see positive, but you're going to see negative.

You're going to feel negativity. Because this is what Earth, Earth is made of, there's positive and there's negativity. But I'm just not, sometimes it's just there, but it goes, it's energy, it just kind of goes away.

I've been doing it for so long, and so much has happened to me, it just doesn't matter. But I do, you know, people call me up, and they get a little nervous. They go, you know, I had this dream, and what does this mean? Or they may feel like, I just had a guy email me the other day.

I think he got, he started seeing, I think he was seeing worms in his third eye area. And I said, and I said, your third eyes, you know, it's a chakra center that's opening up. But I don't know.

You know, I don't know. I just feel there is negativity. And I know a lot of psychics that don't want to read people if they're negative.

Well, good luck to that. I mean, we're not always going to be 100% positive all the time. And then I know people, healers and psychics, they bring a client in, and they'll go through a whole exercise of, you know, talking, bringing the light, you know, blessing themselves, we only want good.

It's just, I don't know, just, I don't do all of that. But I guess, I don't know, I guess it's just negative and positive. Well, changing the subject just a little bit, when I walked up here to start the interview, my editor was sitting here, and you guys were having a conversation, and it sounds like you had somehow tapped into his health.

Can you explain what was going on there? He asked, he said, can you, he asked me if I could give him a reading sometime. And I said, well, I said, I can do it now. So I just needed his, I needed to concentrate on something.

So I asked him for his birthday, and he gave me his birthday. And from his birthday, I was able to tune in. And I felt like he, actually, I felt like he was going through a huge year of change, which he, whenever he told me what was going on, yeah, huge change.

He just moved. Yeah, yeah. And I said, and it's the kind of aspect where people want change, but it could be more change than what you want.

In other words, by the time this comes around in your life, you welcome change, but sometimes you get change that you don't want. And I said, you can even lose friends. Well, that made sense to him.

And then I don't know why, I just, I don't know why, it just, I said, just, I said, do you have a delicate, I said, I just told him he had a delicate system. And he did say, I said, you have to eat light foods. Interesting.

So does that just come to you? How does it come? In many ways, just many, many ways. Just focusing. I, well, just, I need a focus.

I really do need a focus. And I knew I didn't have, the birthday, his birthday kind of helped. I did some basic numerology and just, and, and, and then it's just that focus.

And then it just kind of opens up the door and then I can go from that. Interesting. It just opens up the door.

Could you, could you describe the chakras? Well, I guess there's, there's, there, there, the, these, there's these points on your body like your hands. I think there's one in the stomach area, it's called the solar plex. And then you have the kundalini, which is your spine.

It comes up like a snake. And then you have the third eye and you have your feet. And a lot of times when people become very sensitive or psychic, these points, they kind of, they open up.

It's sort of like you're, we have an aura and these, and so it's sort of like, as you become more aware or as you become more psychic, you're opening yourself up more to these energies. And so you become more sensitive and it's a process. It's a process.

So you become more in tune with the environment. Become more in tuned. Wow.

And it's a process. I think it took me about nine months to go through a process. Wow.

I have one more question before we, we get into the life story. So not long ago, me and my wife went out to dinner with a, with a couple that's very good friends with us. And we talk about things like this and, and, and UFOs and stuff like that a lot.

And my friend's wife was talking about, she was saying that she has dreams. I believe it was dreams, but she felt like somebody else was putting those visuals or messaging into her head. And so she would vocally say, Hey, you're not welcome here.

And I've seen some articles as of late that, that, that kind of talks a little bit about, I don't know if mind control is the right word, but kind of thought control. Mm hmm. Is that, is that a thing? Yeah.

A lot of people get, it's sort of like whenever you go to a haunted house and you see a spirit, it's the same thing. It's all, it's not like she had, it's, it, I think what she needs to do is just recognize and just say, you know, I recognize what you're doing here and, you know, and if you can recognize what's going on, and she could say something like, look, I recognize what's going on here and why do you want me to have this information? But I'd rather not have it. It's just rec, it just rec, it's almost like if you see a ghost or a, it's like, hi, I know you're here.

It's rec, recognize it. And once, once you rec, it's like they want to be recognized and then it just goes away. I think what she was thinking was going on is that basically what I'm getting at is would it be possible for a remote viewer to inject a thought or a certain feeling or maybe information into another individual's mental status? Have you heard of that before? Yeah, because that's what they, yeah, because if somebody, I think at one point they were, it was always thought that like if somebody was kidnapped, if they would, they were trying to tell people if they were kidnapped, start concentrating on if, I think like if a remote viewer could find the person, if the person would start, suppose you were kidnapped and somebody wanted me to find you, you could, you could start saying, you know, explaining where you are, what you're going through.

And I could tap into that. No kidding. Oh yeah.

Oh yeah. That's what they want. Yeah.

It's telepathy. That's called telepathy. Have you done that? A couple, yeah.

Well, I have done that with, yeah, with my sister, I did it a couple of times, telepathy. How would it, can you describe that experience? Well, there's, okay, there was one instance where, I don't know if this is, I don't, okay, when I was working for the government, I was working for Army Intelligence, I had heard that there was one of my college professors that just started working at the Pentagon. And I guess I kept meaning to call him to get in touch with him.

Well, one evening he was out and he saw my sister. And so they talked and my sister came home and I was sleeping. So I went to work the next day and I called the guy and he said, oh, he said, I bet your sister told me to call, I bet your sister told you to call me.

And I said, no, I haven't talked to my sister. And he said, he felt like, oh wow, he said, you must be psychic because I just saw your sister less than 24 hours ago, but somehow I must've known to call him even though she didn't tell me that she saw him. But another instance I had with my sister was, we were, she was in the, we were living in an apartment and I had to, she had a, I don't know what she did, she would keep forgetting a certain house key or something.

So every time she would come in, I'd have to, and I can remember always just kind of sending her a message, don't forget the, don't forget the key, don't forget the key. And I almost, at one point I could almost see her going back for the key and reaching for it. So I later on that day, when I saw her, I said, did you almost forget the key? And I knew what time she had left, I, I, I could, I could, I knew what time she left.

Well, I kept saying, don't forget the key, don't forget the key. Either she was going to lock herself out or I was going to get there and I would have to leave her in. And I can remember saying, don't, projecting, don't forget the key.

And then I kind of saw this image and I could see her going back for the key and I, and I recorded the time. So when I saw her later, I said, did you almost, what time did you

leave the apartment? And she told me, and I said, did you almost forget the key? She said, yeah, I had to come back for it. Wow.

Wow. That's, that stuff is just fascinating to me. Absolutely fascinating.

Donald Trump is officially the next president of the United States of America. While millions of Americans are celebrating the victory, thousands of others are still concerned about their savings. The unfortunate truth is we still have a \$35 trillion debt.

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Oh, thank you, thank you. Oh, this is nice. Oh, goodies, goodies.

Those are Vigilance Elite Gummy Bears. Oh, yeah. My husband, I'm going to keep this away from my husband.

Read him off. He has these all throughout the house, but no, thank you. You're welcome.

You're welcome. But, all right, Angela, so we're going to start right at the very beginning. Where did you grow up? I grew up in a small coal mining town in western Pennsylvania.

I'm from Indiana County, Pennsylvania. It was where Jimmy Stewart was born and raised. Oh, cool, cool.

I'm Italian. I came from a large Italian family. Both sides of my family are Italian.

And when I was very young, when I was very young, I had a lot of out-of-body experiences. What age did that start? Oh, three, four, five, six. I can remember, I guess they say at certain points of your life, I guess you get the spark of life or there's a spark.

I can remember when I began to walk, I can remember this spark going in me. And I knew it. I recognized I was a baby, but I knew a spark went in me.

Wow. I was very aware of that. And I was, I had a lot of, and I had a twin sister who had out-of-body experiences.

Now, I told my mother, I would get up and I would tell my mother what my, what my, oh, and then I started to have dreams. I started to have dreams. And there were a lot of dreams.

It was about a lot of things, about world events when I was six years old. And I would tell my mother and my mother would listen to me. And there are a lot of things about China, a lot of things about Russia.

I was only six years old and I would get up and talk about these dreams. But my mother would listen to me and she never discouraged me. And as a child growing up, I could, now once I got into school and when I became busy, it didn't happen all the time.

Things sort of faded away. But I was always curious in the subject because I knew I was, I was, you know, I was flying out, you know, I was leaving my body, I could see my body. I'm flying out the door.

I'm walking through walls. I'm in the trees. So I was always interested in the subject.

But I didn't, so, you know, I'd go to maybe psychic sometime. But my mother was very interested in the subject. Really? My mother had all kind of paraphernalia laying around the house.

From Edgar Cayce to, she had a lot of Edgar Cayce material. She bought a whole encyclopedia of the occult. I still have the encyclopedia of the occult.

My mother was into it. She would listen to Jeanne Dixon and what Jory Geller on TV. And she liked country western music.

And she believed in reincarnation. So as a teenager growing up, you know, she'd talk about reincarnation and turn up that country music. And I thought she was weird.

And I just wanted, I was so embarrassed when friends would come over. And one time the car radio broke. And I was so happy because then we didn't have to listen to the country music.

And I was walking down the road, because it's a coal mining town. The road, not the street. And not on a sidewalk, but the road.

And she had a transistor. And I was walking with my friends. And she held that transistor out the window as she was driving.

And she said, listen, Angela. And it was like a new country western song. A singer was singing a new song.

You know, but that's the way she was. Now, so I went to college at Indiana University of Pennsylvania. And the year that I graduated, my sister, I had a political science degree.

And my sister received a criminology degree. And my sister said we should be state police. She loved criminology and the investigative work.

So we decided that we were going to be applied to the Pennsylvania Police Academy. Well, it wasn't accepting new applicants that year. So we had graduated from college.

The academy wasn't taking new applicants. I think I was just sort of, I was a waitress. And I had nothing.

So there was a man who taught a night class at the university that I attended. He was a chemistry teacher. But he was psychic.

And he taught an ESP class at night. So I took his ESP class. And he was pretty, he was good.

Like he'd make everybody write a number down and hide it from him. And then he'd go around and tell you what the number was. And I liked him a lot.

But what happened was I was coming down. The police academy wasn't going to open up. So my sister and I applied to the FBI.

And we were coming down to Washington, D.C. to work for the FBI. So I got a call one day where I had to go to a factory to work at night. And I had to quit the class because I had to make money to come down to D.C. But I always remembered him and I remembered the class.

So I came down to D.C. And then I worked for the FBI. There's no way we could have become agents. Our eyesight couldn't have done it.

And it was a very low paying job. But I did meet, there was a woman I knew who was dating an Indian, an American Indian. And my sister and I were invited one night.

I guess it was a powwow they called it. And there was some tribal leader. There was some tribal leader from the West.

And he told my sister and I, he said, he said, did you have dreams when you were young? And I said, yes. And he said, when you're in your 80s, whatever you dreamt about, it will be true. Do you remember what you dreamt about? Yeah.

What did you dream about? That actually that we would not, we would not have the, that the enemy would be China. I know what's going on with Russia and the Ukraine, but that will be resolved. That will be resolved.

And we will be friends with Russia again. We will be. We will be.

That was, I remembered that. And it was China. It was, China was the enemy.

Wow. That's what I believe. Yeah.

And, and, you know, this was during the Cold War. Whenever I had these dreams, you know, remember Khrushchev and, and it was unbelievable. You know, I would say, oh no, you know, we'll be friends with Russia.

We're going to fight against the Chinese. Well, at that time in the early 1960s or late 1950s, who would have, who would have thought of that? Yeah. Yeah.

Can we rewind to some of your, I mean, you had mentioned out-of-body experiences at age three, four years old. Well, actually four, five or maybe a little. It was before I went to school.

Okay. It was before I entered school at six. What, what, what can you describe? Do you remember your first out-of-body experience? No, they all seemed the same.

You just go out of body. Was there, what, what did the dream entail? Oh, it's not a dream. It's not a dream.

It's you physically, you physically leave, you, your body, you come out and you're here in the, in like a aura or a spiritual form and your physical body's laying down, laying, you can see your physical body laying down. So you're fully conscious? Oh yeah, fully conscious. Are you able to make decisions? Oh, sure.

Yeah. It's like, I want to go. Yeah.

I could direct myself where to go. Wow. So where would you? I would go outside on the tree.

I can remember one time I really wanted to go. I went to the sun, I think, one time because I really wanted to get out of the earth. I wanted to go further.

But I, now when I went out of body, I had no control and I still don't, I have no control when I go out of body, how I, I don't know how to go out of body, it just happens. But when I go out of body, I can direct it a little bit. I do, I can direct it.

So you can't control when you, you can't control when the out of body experience is going to happen but you can, you are fully capable of making your own decisions where you want to go, if you want to go right, left, up, down, you're capable. Are you, are you, do you have the ability to come back in body? Oh, sure. Yeah.

So what did you think at age four or five or six? Oh, I loved it. Did you find it odd? I didn't find it odd, but I knew as I got older, it was, I knew I could not talk about it. Now don't ask me how I knew that.

I have no, I knew that I could not talk about it to people. Who's the first person you talked to? My mother, my mother. What did your mother say? Oh, that's good.

Did she believe you? Oh, yeah. Oh, my mother was, yeah. Oh, my mother was weird.

Oh, yeah. No, she encouraged it. She encouraged it.

Did your mother have out of body experiences? Let me tell you what happens later. What we find out about my mother is it's, it's unreal. She's had, she had psychic.

Now my mother was psychic, but we never knew it. And my mother would walk around the house and just make, my mother would talk like, oh, you know, this Pope's going to die. They're going to get a new Pope and the guy's name's going to be Johnner.

And my mother would talk like this. She remembered, she talked about, my mother would make predictions. And we didn't know what she was, we never knew she was, we didn't call it psychic.

We just thought she was, you know, a little bit. We called her lofty. She was lofty.

She just didn't seem to be, she was lofty. And she would, a couple of times, you know, she'd be around the house making dinner or talking and she'd say, oh, you know, there's going to be a war over in Israel. It'll be short lived though.

And there was, what was it? A 48 hour war or something. So that's how she would talk all the time. But we never paid any attention to her.

And then she'd talk about reincarnation, go into reincarnation. So we never really paid much attention to her. Now, what happened was, I was down here working, I got a job over with, once I left the FBI, I was able to get a job.

This would have been around 1980. I came down to D.C. in probably 1978 or 79. I left the FBI because a woman I was working with left the FBI and she went to join her husband, who was working with Army Intelligence.

And she called me up and she said, Army Intelligence is having internships. They're looking for people with political science degrees. You should apply.

You'll be making more money than what you're making now. Plus, as the years go by, you make more money. So I applied.

When I started to work for Army Intelligence, I was on a two or three year intern program. And I learned all about intelligence. How you collect it, how you disseminate it, how you produce it.

I went to the different intelligence agencies to find out who's responsible for what. So I did this. And then at the end of the internship, they gave me a job.

I was a Central American analyst. And at the time, it was around the 1982-83 time period, whenever you had the Sandinistas in Nicaragua, and you had Noriega in Panama, and then insurgencies in El Salvador and Honduras. So it was a hotbed.

And I would do the current intelligence briefings every Friday for the command staff. And that's what I was doing. Well, at the time, my mother called me up one day, and she said, it was the fall, and she said, I need to take, you know, I want to do something.

My friends and I were bored. My mother always took classes, like ceramic classes. And I told her, I said, why don't you take Dr. Bordas's ESP class at the college? It was the class that I had to quit back when I graduated from college in 1976.

So she said, I think I will. So her and her two friends started to take the class. And here, what they found out was my mother was very psychic.

And they could give my mother an object, like your ring or a bracelet or a watch. And she could hold the object, and she could tell you about the person who owned the object. So now my mother is, now my mother would recognize that she has these abilities.

So my father died during that time. It must have been around 1983, 84. My father died, and she mailed me a book.

And she said, Angela, read. And it was a sudden death. It was unexpected.

I was still young. I was 29 years old. I was living with my sister.

We were heartbroken. So my mother emailed me a book, and she said, read this book. It will help you understand your father's death.

And I did. And it was a book by Ruth Montgomery. She was a popular writer at the time.

And it was called A World Beyond. So that book helped me get over my grief. But after I read the book, I started, things started, I felt like I was getting very psychic.

I started to do channeling or automatic writing. My sister was taking an astrology class at the time. And the astrologer knew that my sister and I were doing the automatic writing.

So she kind of recommended us to go study with a man by the name of Fred Mansbridge in Alexandria. He owned the Mansbridge Institute. So we started studying from him.

And I was working as a Central American analyst. And at that time, somebody, the astrology teacher told my sister about this psychic program that the government had where I worked. I heard it from my sister's astrologer.

I didn't hear it from... So I started to make inquiries where I worked. And yeah, I had heard there was this psychic program that the army, that they had army remote viewers. I didn't even know where it was located.

So I did meet with the general. And I did want to go to the program. Well, it was General Stubblebine, and he was retiring.

This was 1984. And he was retiring. So I thought, well, I guess I lost my chance to be brought into the psychic program.

And what had happened was he was getting ready to retire. So this army psychic sitting up at Fort Meade, they were sitting around ready to get orders to go someplace else and work. Even the civilians up there.

You know how the government works. We're going to close this program, but you're going to go here and work, and you're going to go there and work. So they assumed that the program would be shut down because General Stubblebine was retiring.

And he was the army. The remote viewers were being paid by the army. They were under the army.

Well, in the meantime, in 1984, Dr. Jack Verona, who worked at Defense Intelligence Agency, who was funding research into parapsychology at Stanford Research Institute and other places like Princeton and Duke University, he went to Congress and said, don't shut down the program. Just transfer the program from Army to the Defense Intelligence Agency, which took about a year. And then in 1986, I was brought into the program after it was transferred.

Okay, let's rewind just a little bit. What is automatic writing? It's just a way of receiving information. Like if you ask a question, it's just a matter of, it's just a way you can receive information.

Okay. It's like an automatic, it's like an anatomic, it's just, you just get the information through writing. So you think about something and you just start writing.

No, somebody asks a question and then it kind of goes, and then I just sort of write out the answer. How does that come to you? Well, at first it came slow, it came very slow because, you know, the process was very slow, but now it comes a little faster because I've been doing it for so long. I mean, I guess what I'm asking is, can you describe the, what you're experiencing when I, if we were going to do the exercise right now, and I, and you had a pen and you were writing and I just asked a, what's a question somebody

would ask? Am I going to get, am I going to get a raise? You know, am I going to make more money? Okay.

How does that answer come to you? Can you please describe that experience? It just comes, it's like a door, it's like just a door opens. It's, you know, Is it just a thought? Yeah, it comes fast, it comes fast. It can come very fast.

It just, it comes fast. How do you clear your head so that there's only that one thought? Or do you? I try to, I try to. I try to be disciplined, but sometimes you don't, but sometimes it just comes.

I don't know if you've ever watched psychics on TV, like, was there a man, John Edward? Or Therese, they had the Long Island psychic. If you ever watched them, they talk fast, the information comes fast. That's how fast it comes.

In fact, I went to see John Edward in Baltimore and he came out and he said, he said, I'm going to start giving information and if it pertains to you, raise your hand and then he would walk over to the person and he would say, do not ask me any questions until I am finished talking. And he said that it's, it's like these, the information just comes so fast. Is it a thought in your head that you write down or is it your hand that just writes it? No, the hand is the manifestation.

Again, the information is out in the ethers. You're asking me a question. I have to go out there.

My mind has to go out into the ethers or it has to go out into this energy field. So it comes, the information is here. So it manifests on the paper.

That's why a lot of people can give a reading without anything. I know psychics, they'll just stand, they don't use anything. I think I'm a little, I guess that I like to rely on my paper and pen.

When did you realize, when did you and your sister have a conversation about what was going on? If it was happening to both of you? Oh, she came home one day and I was doing the automatic writing and I showed her what I was doing and she said, oh, I want to do that. So she did it too. Is that when she found out? Yeah.

Wow. And you guys are twins. Yeah, yeah.

And Joe McMoneagle has a twin. Yeah. Is there any... Oh, sure.

Oh, sure. Is there a lot of... My mother was psychic. I had heard years later that my father's father, before he came to the United States, he traveled all through Europe with a, with a tray and on the tray was a bird and tarot cards.

And he would make money by giving somebody a reading. The bird would pick up the tarot card and my grandfather would give a psychic reading. So I have it from my father's side and my mother's side.

So it has to be a gene. It has to be a gene. Do you think, I talked with Joe about this, I've talked to, I think I talked to Ed about this, maybe John Alexander as well.

Did all humans have this at one point in time? What is, I mean... Oh, I think it's, I think it's always been there. But we just, it's always, I mean, why are we, intuitively we know when to come out of the womb. It's like, psychically we know when to be born.

I believe psychically we know when to leave too. Really? Mm-hmm. I watched my mother-in-law and a brother, I feel like, yeah, I feel like they knew when to go.

They knew, it's like they took themselves out. Wow. When... I think we all have it.

It's just, it's just not accepted in our culture. It's just, it's just not accepted in our culture. Other cultures have an easier time with it.

And if this is against somebody's belief system, you're not going to do anything to change their mind. Yeah. I've figured that out.

There's, I've heard a lot of people say it's, it's, it's demonic. I've heard all kinds of things. Why do you think we've lost it though? If you believe everybody had this gift at one point in time.

I think the church, I think, okay, you know, I watch a lot of the, I think, I think a lot of it had to do with the church back a long, long time ago whenever the Christianity came about in Constantinople. You know, he wasn't only an emperor or a ruler. He was also wanted to be a religious leader.

So I think he took a lot of things out of the, a lot of these things out of the church. That's why you have groups like the masons and you have these secret societies. I mean, I think these people have, know this stuff, but it's just not talked about.

I mean, what do they say? We only use 10% of our brain? I mean, do you think that through advancements in technology that we are losing brain sensory? I hope not, but you know, everybody's afraid of AI. I don't know. We're just going to have to think a new way.

There's a book out called Human Design and the guy that wrote it said that even people, children, the next generations as they come after us, their brains will be different. They will be more, I guess our computer systems are changing or things are changing. So when these new people come, somehow they're going to be geared up to understand maybe things that we couldn't.

So there's, I guess there's an evolution. And in that evolution, we're losing, we're losing psychic abilities. Yeah.

And we shouldn't. We should be getting, we should be gaining more psychic abilities. How would we gain more? I think just being aware, having more awareness, being more in tune, and understanding that, I don't understand people.

I don't know. I just think being psychic really is just being aware. You don't even, if you could just go into a room and just be aware of who's, you know, what's in that room? Who's in that room? How's that person feeling? What's, you know, read the room, read the people.

But people don't do that. They just go in and talk. Yeah.

Yeah. So it sounds like you're kind of saying just being in the moment, completely aware of your surroundings and paying attention, just paying attention to your thoughts, to what's happening, to maybe, maybe coincidences. Yeah.

Nothing is a coincidence. It does seem that way. Nothing is a coincidence.

When did you come to that conclusion? Just because everything. I mean, how I got to Army Intelligence, I never thought I would work in D.C. I would have been happy in Pennsylvania. I was, I had relatives that were involved in local politics.

I was, you know, working on political campaigns. I was happy. When I came to D.C., it wasn't easy.

Working for the FBI was difficult. It was the years after Hoover had died. And they were trying to make a transition into hiring minorities and working with minorities.

and then I went to Army Intelligence and they were, I think they had a problem because I was a female civilian and, and you need the civilian workforce in a military office because they're what are, they're the, they stay. So it wasn't easy. I mean, it really wasn't easy.

But I, you know, I had nothing else to go back to. Even when I would try to go back to Pennsylvania, I just couldn't find anything to do anything. How did you get selected for the remote viewing program? Well, what happened was is I had found out through my sister's astrologer that they, I had found out that Army Intelligence where I was working had this, had these psychics, remote viewers.

I didn't know it. So I, I want, I met, I asked to meet General Stubblebine to see if I really wanted to go to the job. But then I got in trouble with my command, I guess because I skipped my chain of command, my immediate chain of command got very upset with me.

And, and then General Stubblebine was retiring. So I thought that, well, I wouldn't be able to go. But then he retired in 1984 and everybody thought that the program would, that the psychics, the remote viewing program would go away.

But Dr. Verona picked it up in 1985 and transferred everything to Defense Intelligence Agency. In January 1986, I got approached by the people, it's, by the people at Fort Meade to, they sent someone down to interview me for the job and it took six months to get from Army Intelligence to the Defense Intelligence Agency to work as a remote viewer. They interviewed me, I did personality tests and my clearances had to be sent from Army to DIA.

What was the interview like? Just a personality test just, just general questions but I think General Stubblebine told them to hire me so as far as the, as far as the interview I figured I was going because it was the type of program that you couldn't apply for. It was a special access program, you couldn't apply for it. They took people, if you met somebody and you thought they were, could fit in a unit, that's how they were brought in.

So I'm sure if a general called some, you know, like the commander up at Fort Meade who was the head of the remote viewers and said to bring me on I'm sure they would have listened to him because he was a general. Okay. At what point did they, did they ask why you thought, why they thought you would be, excuse me, did they ask why you thought you would be a good addition to the, to the program? No.

They just gave me this personality, they kept giving me personality tests and they kept asking me all these questions but the personality test, I don't know, you know, I don't know why they, I think they took me because the general said to take me because I ended up being, on the test I ended up being like a judging person and they're saying that perceptive people make better remote viewers. So I think it was just an exercise to just, well, we interviewed her and she seems okay and we'll bring her in but actually

when I got there they really didn't want me there because of my automatic writing. They said it was a bad habit.

Really? Oh yeah. And I got in trouble with my bosses by going to the general. So they gave me a hard time and I was very uncomfortable for a long time and I was in trouble so that, you know, that made me very uncomfortable.

So when I went, so, from 1984 to 19, to July of 1986 before I went to the program I, you know, I was, I was still working as a central American analyst. Now, when I went to Fort Meade, my very first day of work, I was met by the operations officer and, and I said hi I'm Angela Ford. It was the first time I met him and he said I know who you are and he said and I've heard about you and he said you have a bad habit.

He said, what you're going, he says we're going to teach you the right way to be psychic. Well, at that point I wasn't going to argue with him because I knew what it was like to be in trouble by going over the chain of command so whatever, I didn't want to be in trouble again. He says, okay, whatever, okay, it's a bad habit.

Show, you know, okay, it's a bad habit. What do you want me to do, you know? So, what happened was these military people, they were all learning this coordinate remote viewing. Now, they put me with a trainer.

They put me with this man, his name was Gene and I don't think, and Gene was a civilian and he worked in Germany he used to be in the military and then he worked as a civilian and he worked in Germany and you know, if you're a civilian and you work overseas you're only allowed to work so many years, five years. So, five years were up and Gene needed a job so he called the commander of the remote viewers and he said, hey, I need a job and the commander said, well, come on up, come on down here, I'll get you a job. They made him a trainer.

So, I don't think this guy, he didn't have much experience with psychics or, you know, he just needed a job because he needed a job. So, they put me with him because he needed somebody to train because all the military people were doing training under another trainer. So, they put me with this trainer, the trainer Gene because he needed somebody to train.

Well, when Gene found out I was doing automatic writing and the people didn't like it, then, he was giving me a hard time. You know, he goes, you can't do, we're going to teach you the right way. So, I said, okay, so what are we going to do here? Now, what they did was they called it extended remote viewing and it was nothing more than you sort of visualize.

They put a picture in an envelope and you sort of go down into like a meditative state, self-hypnotic state and you get visualized and then you write down what you see. So, that's what I, that's what I did. That's what I did.

And, they called it extended remote viewing and while I was waiting for my clearances to be passed from Army Intelligence to DIA to go work as a psychic, I picked up this book. It was called The Silva Mind Control by Dr. Silva and in it, he taught, it was very close to the extended remote viewing. He taught about how you can go down and visualize, like if I want to pick up information on you, I would go down and I would visualize, I would visualize you.

Now, what I would do is I would turn on the TV. Okay, okay, okay. Now, I'm going to watch Sean.

So, in my mind, I turn on a TV and then I see you and then I see, and then I pick up information about you and then when I'm done, I turn the TV off and then I come back and I say, don't, this is what I picked up on you. That's what, or you can do it with pictures and so, I read The Silva Mind Control and then what, so, when I went to work for the unit, they were calling it extended remote viewing and it was the same thing that I read in the book. So, I would, in my mind, whenever I was working the training targets, I'd just turn on the TV and describe the picture and come out and I would and do it.

Wow. So, that's how I was doing, but no, I wasn't going to argue with them. They did not want me to do my automatic writing and being in trouble before, and oh my goodness, so, I did that.

Now, about a year and a half after I was with the program, my trainer left, the commander left, the one woman left, everybody left and they brought new people in

and they brought in one training officer and he, he said he didn't care what people did because he wasn't wild about the coordinate remote viewing and he, he, he used to be a remote viewer. He didn't care about methodology. The thing with the military was they were proud because of their methodology.

They had this coordinate remote viewing, they had extended remote viewing and these, this, you know, this is the way it's properly done. This is how you, this is how to, to be a psychic, this is the way you do it. Well, you know, I come more from a spiritual, more from a spiritual whatever background and, and I would have thought that if you're going to go work as a psychic for the government, you would have thought at some point what some of them would have picked up a book or went to a metaphysical church or done something to look into the subject but they took it as very matter of fact.

So, what happened was about a year and a half things started to change. Management started to change and I told my, I told my boss Fern, I said I want to do automatic writing. He said well you can do it.

So he would say, he would give, he said you can go home and do, he'd give me tasking and then I'd go home and do it. But one day I walked in and I, I, Fern and I, I walked and I don't know what happened. I told Fern, he allowed people to do different methodologies.

So I told him, I said well then come over and work with me because I want to show you what I can do and he did and he put a target in the envelope and it happened to be Terry Anderson who was a, he was a hostage held by the Hezbollah in Lebanon and I described Terry and I described him. I said that he's in a country that he's, he's located in a country that's not his homeland. You know I felt that he probably was restricted and that I felt that eventually he would come out and he would be well.

So that was, that hit it pretty much. So Fern, we started working, we started working hostages. They had, they had other hostages there.

They had, remember in, they had, they had a lot of university professors at Beirut that they had kidnapped. They had a man named Pohiel and I kept saying his throat hurt and

he came out, when he got out he was diagnosed with throat cancer. Now, we were doing hostages and we were running the information up to the defense.

We were running the information from Fort Meade to Boling Air Force Base which is what, close to an hour. So whatever hostages I was working they were running the information up and the people were taking the information and giving it to the Israeli embassy and the Israelis were acting on the information. Now we got a call on Sunday and they said that there was a Marine, Rich Higgins.

He was a Marine Colonel and he went to Lebanon and he was kidnapped. And they asked if we could find him and they were very concerned because he was military and they were afraid he was going to be killed. So, I worked the case and I knew his movements.

I was saying he's moving here. I was picking up things that they could come back and say that, okay, I was more or less matching what the intel messages were coming in. But they did not know where he was.

So I looked at, they were giving me pieces of imagery so I went to a piece of imagery and I said, he's right there. And I pointed to where Higgins was. And, of course, the military people in the office said, well there's nothing there.

It's all woods. Why would he be there? But the analyst said, it's old imagery. So, the hostages, the terrorists, about a month later after I had put Higgins in this location, the hostages left, sometimes they let hostages go.

So there was a hostage that was let go by Hezbollah and it was a German guy, Cordes. So our analyst went over to Rheinmeim in Germany to debrief him. And our analyst asked, do you know where Higgins is? And the Cordes, the released hostage, said he's right there.

He pointed to where I, where I had pointed to. Wow. And the analyst looked at him and said, but there's nothing there but woods.

And the Cordes said, no, they built a structure there to put Higgins in. And that's where he was. Wow.

Was that your first? Yeah, that was, that was pretty good. That was, yeah, I had, I think at one time I had Terry Anderson in the Bacall Valley and the analyst came back and said, oh, he would never be in the Bacall Valley. It's not the M.O. of the terror, of the terrorists.

But he was cited in the Bacall Valley at one time. I mean, what does that feel like to get a confirmation? Um, it was overwhelming. But see, what happened was I felt good about everything, but the military, but, you know, they didn't really like me.

It was just hard. Why didn't they like you? Joe had kind of mentioned that, that, I don't remember his exact phrase, but it kind of sounded like he was saying you never got a fair shake. Um, first of all, I think they resented the fact that how I got in by a general, which didn't bother me because I worked in the system long enough to know if somebody higher up wants you, they pick you and you go.

And I've seen it. And I've seen they do it with males, males, that, and I think because I was female, I think because I had the ability before I went in, they could not control that. They could not control that.

So most, the majority of the remote viewers, they don't have the ability before? No, they just, no, the Army felt that you could bring people in and train them. And you can train a person. You can put, you can put a picture in an envelope and you can train a person how to access and describe that picture.

But I could go, I could find people, I could find things. That was just something I could do. It was like, instead of, it was my mind, that was the way my mind worked.

I think they resented the fact of how I got in, the fact that, and they knew, they knew I had this ability and I can remember when my information started to be, when they were using my information for operational purposes, they were fighting with my boss because they felt that I wasn't, it wasn't scientifically proven. How are you going to scientifically prove it? I don't know. And that they wanted to, they needed results.

I had to prove my results to them before it should be used in an operational mode. Why would I have to prove myself to them? They're not scientists. They were hired to remote view, just like me.

But I did, I think because, I think because the information, we were working in a fully operational mode. They came down, they couldn't find cadaffes. Remember the cadaffe was supposed to have had a chemical plant that nobody could find.

They knew where it was, but they didn't know how the chemicals were getting there. Every time they would go, they could never find the chemicals. So they asked me, you know, they said, what's going on? So I said, they were bringing it in.

I named this vessel and I called it potato and I spelled it like potato. So we wrote a report up and we brought it to the, it was brought to the analyst and Dr. Verona saw the report sitting on the analyst's desk. And he says, does this mean anything to you? And the analyst said, well, the vessel's not potato, it's batato, it's a B instead of a P, but I spelled it with a P. So, and so Dr. Verona said, do you think this, how we describe the report or the scenario, he said, do you think this is viable? And he said, yeah.

The analyst said, yes. So they, Dr. Verona went to the, the commander of DIA, Defense Intelligence Agency, and they called Turkey and they pulled up a submarine to watch that vessel. And they, it came back as highly probable.

So we really, they watched the vessel, the vessel sailed the route that I said it was going to sail. They said it probably, it probably did have the chemicals on board or it was probably the way they were getting in and out. But it wasn't, it wasn't highly successful or successful, it was highly probable.

Okay. But that was good enough. I mean, so I mean, that was nerve wracking to think that they're going to pull up a submarine based on my information.

Now that really made me nervous. It made my boss nervous because that was a sole, you know, in intelligence, you need several sources of information before you'll go out and look at something. It was sole source.

So they had a lot of confidence in you. They did. Would they have, would they have other remote viewers on the same project to see if, Yeah, they would.

And, but, and the analyst, the analyst that we were working with, they would ask the, they go, what do you, why, the other remote viewers could not work as fast as I could. And they couldn't, I was good at finding things. I was good at describing people.

See, I was good at personalities. I was good at finding things. The other remote viewers were just taught, put the picture in the envelope.

It's a Soviet structure. They could be building. It was just, it was a different type of, I was, I was performing it a different, different way.

Did, were you the only one that had differences from your colleagues or were there other unique methods? No, there were two, there were two, there was coordinate remote viewing and extended remote viewing. And then I did my channeling and Dr. Verona decided to call it WRV, written remote viewing. A girl came in after me.

I taught her. She liked, she liked what I did. She was pretty good.

And, they gave her a hard time. Were you guys all centralized? In a safe place? Yes. Oh, yeah.

So can you describe what a, what would a daily routine be like at Stargate? Well, you got, we had two buildings and one building is where we had our desks and where we would do our reports. And then you had a second building where you would go remote view. So, we would have schedules, you know, like on, there were, there were remote viewing times.

I think one was like eight o'clock, maybe 11 o'clock, two o'clock. So we would have schedules on when to remote view. And then if we weren't remote viewing, we would come over and just do administrative type things and sit at our desks.

We would type reports. You know, we, we, it was hard, it was hard to work. You can't, you can't work a psychic eight hours a day.

Mm-hmm. When, when, in the other building, in the remote viewing building, what would the, what would the setting be like? You would walk into a room and there would be a sofa, there would be a couch. And you could sit there if you wanted to and relax.

And then there was a hallway and then there were two rooms and there was a restroom. And the two rooms would have a chair and a desk and a bed. And then, then you would go in the back and it was a huge room with a big table.

And you could sit there and do, you could remote view. And that room had a lot of, if you needed maps, if you need, if you were remote viewing and you needed information, you had maps, you had books there. Wow.

I mean, this, I mean, I just, man, I want to understand the science behind this so bad. I know. So when you remote view and you say that it's an energy field that you're tapping into or the ether or, I mean, does that mean that everything has already happened? No, it doesn't.

It's easy to remote view the past and it's easy to remote view the present because **the footprint** is there. *Okay.*

Now, if you're asking me to remote view the future, I can remote view the future, but the future has a tendency to change. It's not, the footprint isn't there. So it's harder sometimes to read the future than the past and the present.

Okay. Is it, is it a, is it mentally exhausting? Oh my goodness, yes. Yeah.

What does it feel like? It, I just, I just couldn't, there were times I just couldn't work. I had done the, I had found a fugitive, a customs agent that went bad, Charles Jordan. They brought me in on that case.

We were having some, we were having good luck with the hostages and we were doing some other locational work that, that I was having success with. So there was a, there was a TV program, The 10 Most Wanted. It was a 10 most, and there was a man named Charles Jordan.

He was on the 10 most wanted list. He was a customs agent that went rogue. He took the, the cut, the money from the drugs and he didn't want to be, he went dirty.

He was dirty. So customs called in Dr. Verona and said, we're looking for this guy. And you know, in police or military organizations, if you, somebody, if they're dirty, that you know, that you really, they really want that guy bad to think that's, the whole mentality is we got to have him because he, you know, he's just, he's bad.

So, I went into session with Fern and all he did is he asked me, where was Charles Jordan? And it came out, I said, Lovell, Wyoming. And it came out like that. It just came out.

And, he looked at me and he said, he was from Lovell, Massachusetts. No, I said, the guy was in Lowell, Wyoming. And Fern said, well, I was born in Lowell, Massachusetts.

Are you sure you mean Wyoming? And I said, yes, because I had the feeling of the West, you know, the Wild West. That whole feeling came over me. And I said, no, it's Wyoming.

So, we had some maps there and we were looking through the United States maps and we looked at Wyoming. And he said, well, there's a Lovell, Wyoming, not Lowell. So, I spelled it L-O-W-E-L-L, but it was really L-O-V-E-L-L.

And I said, well, that's close enough. And then I wanted to leave. And I think he wanted me to work more because, you know, in the government, you just can't have a report saying Lovell, Lovell, Wyoming.

So, but I couldn't. I figured that was it. Wow.

And we didn't think we had credit for it, but we did. We found out years later that nobody believed me what I said. And then they found him.

And when they did the reenactment in 1995, the custom, we said, it's too bad we didn't get credit for the, you know, for finding the guy. They said, oh, no, it was because of my information. They said the man, Charles Jordan, the one that the, he sent his mother a picture of himself to show her that he was healthy and that he was okay.

And when they saw the pictures, they saw the Wyoming license plate. And so they knew I was right. And then they started looking up in Wyoming and a security guard at Yellowstone saw him, but they said, **no, it was because of me.**

It turned the whole search around. Wow. And they found him.

Wow. Okay, now, you ask about automatic writing. It is **spirit writing**.

Have you ever heard of it? No. It's like you get, people say you get your higher self. I feel it's, it's a guide.

You know, we all have guides or angels. Okay, so I was, so what happened was is I was writing spirit writing and the spirit kind of identified himself as George. Okay, now, you're talking, I want to tell you the story because you're talking about negative and positive.

My sister came home one night from work and I said, hey, I said, I'm **doing channeling** here from a little guy named George. So my sister said, oh, well, I want to do that. So she started writing and she said, well, I got a little guy here named Maury.

She called him Maury and at one point, Maury said, I am a negative spirit. So I said, Louise, I said, stop doing it. I said, because I heard, you know, you can get these negative spirits and then they attach to you and we don't, you know, we want everything to be good.

So she said, okay. So then I think she started writing to another guy and every once in a while, this little Maury would pop up and he'd say, hey, I'm here and I am a negative spirit. So we were getting like kind of nervous.

You, you had interaction with him too as well? My sister did. Just your sister? And every once in a while, he would pop up. So I didn't know what to do.

So, um, I think, I don't know who I talked to. It could have been somebody at work because I was getting, and they said, oh, your sister needs psychiatric help. So I went back to my sister and I said, Louise, do you think you need psychological help? She said, probably.

So we kept writing. She said, probably. Who doesn't? She said, probably.

And I said, I don't know about this. I don't know about Maury. So, um, but we kind of liked him and he was sticking around and he was giving us pretty good information about, um, he was giving information about my mother's dead relatives who we didn't know.

So my, you know, he'd give us information and my sister would call my mother and she'd say, oh yeah, yeah, that's right, that's right. And, um, he said that my one cousin was going to have a baby they'd been trying to adopt for years and, oh **yeah, they're going to get their girl on March 1Gth, which they did. So he was pretty accurate, but then he would say, and by the way, I am a negative spirit.**

So, um, I went to see Fred Nansbridge because, well, this astrology woman told my sister we should go see Fred Nansbridge. So, the night before my sister went to see

Nansbridge, she was going to have the first session with him. Maury said, I am, tonight I am leaving you forever.

And he, and we said, oh, by that time, you know, we had him around for about a month and we're like, you don't have to leave, you're okay. And I, and I said, don't tell anybody he's negative because we really liked him. So, he said, no, this is it, I'm leaving you forever.

So the next night, the next day when my sister went to see Fred Nansbridge, my sister said, I'm channeling through a guide named Maury and Fred Nansbridge said, no, no, no, no, no, you're channeling through a guide named Maurice. Maurice is the positive and Maury is the negative. Address the guide as Maurice.

So, from that point on, she addressed him as Maurice and Maury did leave her forever. Wow. Wow.

Maury did leave her forever. So, he really wasn't bad. He was good.

I mean, we liked him. He was, we liked him and we're like, oh, you know, you don't have to go. So, what you're saying is for every positive, there's a negative.

There's a negative. That's right. Wow.

Fascinating stuff. That's why it does it and I thought, well, there's your answer on your negativity. Man.

There's your answer on your negativity. When they, when they bring you in, is it, is it a single remote viewer or do they have, do they bring in a team? No, it's a single remote viewer. Single remote viewer.

Yeah, you can't work with other remote viewers in the same room because you could be picking up what they're thinking. I was wondering about that. Yeah, you

always, yeah, even whenever people work in groups, when you go to these metaphysical churches or they put remote, they put psychics in a group **and then every psychic will say, you could be picking up on the, on what the other psychic said.**

So, no, it's, you always go one at a time. Interesting. Interesting.

Angela, let's take a, let's take a quick break. Okay. And then when we come back, I want to talk about, I'd like to ask you about just some, some personal ventures maybe that you have never shared or that you've gone on.

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All right, Angela, we're back from the break and I wanted to kind of pause on your career for a minute and I wanted to ask you about, you know, maybe some personal ventures that you've used remote viewing for and so kind of want to, I mean, if I knew how to tap into this, I would, I just have so many questions about the past, about religion, about UFOs, about all kinds of stuff and so I'm wondering if you use this for your own curiosity. Oh, yeah, of course. Oh, of course.

Yeah, I would read anything I could on it. Well, I mean, so here's an example. I would love to know maybe what some of the things that were happening in World War II or the Bible or just big questions.

Well, I mean, use your psychic abilities to kind of figure it out. Yes, ma'am. Yeah, sometimes.

What are some of them? Sometimes you don't know if you're right, though, but you don't have the feedback and so you don't know if you're right or whatever so sometimes you have to do, you may be curious about something or think of something and maybe try to figure it out and then maybe it'll just do some research, maybe your thinking was right or maybe, you have to look for your feedback to see if what you were feeling was right. Interesting. What are some of the big questions that you've looked into? I guess what

goes on after we leave, after we leave this, I guess after our body, our physical body, you know, I don't think, I sort of think that we sort of go on in some way and I do believe that there, I was born and raised Catholic but I had to let go a lot of that, I just had to let a lot of that thinking go.

I mean, I like to think that we go on in some way. I do believe that there was a man named Jesus that walked the earth and, you know, there were other people too that were here to teach lessons and we, my biggest thing was, you know, what happens after we go on. I'm interested to know, do we come in reincarnation? I've asked, do we come back? What do you believe happens when we die? I just think you kind of met, I think you're sort of, you go over with, I believe that you go on and that you're reunited with your soul family or with your karma group.

The way I understand it is that we come in, we come into this life with our karma group. Now, karma, we have karma, good karma and bad karma, so the same people that I was with, I just think that we, somehow we come back and we come back with the same people. Really? I believe in, yeah, I do.

What is a karma group? Well, it's the same, like in other words, the people you know now you knew before in a past life. Did you ever go somewhere and just felt like, like you knew somebody or that you've been there before? Yes. Yeah, that's, I've known you, yeah, that's, yeah.

What do you, what do you think deja vu is? The remembering of a past life. Do you think it's the remembering of a past life? Past life, yeah, if it happened before, either you were at that place, I felt like I had that with a couple of my animals. Why do you think that? Why do I think what? Why do you think that we travel with a karma group? Because it just makes, because we have things to work out with them, I guess.

Who would be in that karma group? Friends, relatives, friends, people that you meet all through your life, you know, I just, everybody that you know. Everybody that, so everybody in your sphere of... You would know. I think it was explained to me, like, you know, you've got one million people will leave this earth and then one million people will come down to replace the one million people that left.

Do we immediately come back? I don't know. I don't know. I don't think so.

I think you kind of have to wait for your karma group to figure out, you know, if you come back this time, are you going to be my mother or my sister or my father? Why do you think that we come back? What have you experienced that makes you believe that? Probably to get better into whatever errors we have, try to replace them. There's a reason why we come back. Do we need to learn more love? Do we need to learn more patience? Have you had any experiences that solidify your beliefs? Not really.

I mean, I can't... I don't have any scientific evidence. I did have one woman put me through a past life, and I don't know if it's true. It was sort of like a hypnotic state where you kind of go and visualize a past life, and I think I was in Nova Scotia growing wheat.

I remember that. I remember that, but I remember also there was a religion there that was very strict. I can remember in whatever, under that session, I remembered belonging to an organized religion that was very strict.

And so when I came out of that, I probably figured, well, the Catholic religion that I grew up with probably represented... That energy was probably coming from that energy from that past life. And so somehow, maybe I cleared myself of it in this life. Have you looked into... Have you tried to look into religion at all, such as the crucifixion? Do you have? Do you not want to talk about that? Okay.

Do you want to talk about... You had mentioned you had had a UFO experience. Yeah, when I was 13 years old. This was another thing, too, that had happened to me.

We were playing, a bunch of us kids, we were playing baseball. It was a spring day, and it was right at that time that, you know, the day goes into... It was dusk, where the day goes into the darkness. So we had to quit playing baseball.

So we were walking across the baseball field, and we heard this... And we saw an unidentified object. It was green, light, with the ring around it, and it just went over us. So we screamed, and we yelled, and people came out, and they pointed to the object.

So, yeah, I did have a UFO experience. And so that all kind of leads you into thinking about stuff, too. It does.

It does. Have you looked into any more UFO-type stuff or extraterrestrial? I spoke with Joe about this, and he had... I don't remember the date, but it was... I don't remember the date. It was B.C., and they wanted him to remote-view Mars.

And he had remote-viewed some type of a pyramid that... Are you familiar with this? Well, he had remote-viewed Mars. I'm just going to throw an arbitrary number out. Let's say 10,000 B.C. It's probably not 10,000 B.C., but I'm just throwing a number out.

And he had remote-viewed Mars, and his experience, basically, if I remember correctly, there was pyramids, and it looked like people were evading something, and they were using that as some type of a protective shelter. Have you remote-viewed any... Have you remote-viewed anything in space? Yes, but that... No, but I don't trust the information because I was remote-viewing Mars, but I didn't trust the information or the feedback because I don't think it was known at the time. What did you... What was the feedback? I can't even remember, but it didn't make sense.

Okay. It was at Fort Meade. There was one guy there.

He wanted everybody to remote-view Mars, but the protocol... It wasn't good. It wasn't a clean protocol, and I just didn't trust the... And I don't even remember because I don't trust the session, and I don't trust the information. So you don't trust anything unless you get the feedback? Well, in remote-viewing, yeah.

In remote-viewing. But see, a lot of this stuff, like a lot of times I read or I have my own personal feelings on stuff, but I don't know. But I kind of have my own feeling on things, how things go or whatever.

But in the psychic world, if I'm performing, I would need the feedback even if I give psychic readings. You just... It's sort of I kind of have to take what my thoughts are or what my beliefs are. I just take it out of the equation.

Is that hard for you to do? No, because I just... I know what I believe, and I just know what I can't... Mm-mm. Mm-mm. Why do you believe what you believe? Because... With reincarnation and... To me, it makes sense.

To me, it makes sense. It... I... I had a lot of questions about why I felt certain things or why I thought a certain way. And when I started to study about reincarnation or what I... It closed up a lot of answers for me.

It just... It just made... I didn't believe in reincarnation at first because I was born Catholic. But once I overcame that hurdle and started saying, this could be possible, I even did... I even opened up more psychically. It was like I had to get that belief system.

It just was another... It was just made... Somehow, on some level, it made sense that it just opened me up more. Interesting. Interesting.

It didn't scare me. It was like, you know, that makes sense. I guess energy doesn't die.

You know, we can come back. Have you had any visions of past lives? Well, I had the one woman, like I said, with the Nova Scotia, but that was like a hypnotherapist. She kind of put me under.

But, yeah, I feel like I may have been in England at some point, but I do... I do... I have... I had a dog. I knew... I... God, that dog. Just, I felt a pat.

I just knew I went through something with that dog and I have a cat now that I just feel like I'm... I just feel... It's just something you feel. I guess you can't... You just can't... It's an intuition. But there are certain things I like to watch on certain things that I watch or I'm attracted to or, you know, and I often wonder, well, if I have a strong attraction to something or if I'm obsessed with something, maybe I'll do some research or whatever and I'll think, well, maybe... maybe there's a connection there, but I don't know what it is for sure.

You had mentioned... I mean, you had mentioned... I can't remember if it was on a break or if it was earlier in today's interview, but you had mentioned that you believe we all have angels. Or guides. Or guides.

Where do those come from? I guess from the heavenly realms, from the invisible realms. You know, they call it beyond the veil or the veil. I guess there's just a veil that kind of separates the... We see things here, but it's just a thin veil to see into the other realms.

And I think that's where they come from. Do you believe in a higher power like God? Yeah, I think that there is. Yeah, and I think that God gives us a lot of free will.

And I think that man makes... You know, I think God gives us a lot of free will. And that mankind maybe... Like, just keeps doing what we're doing. What about extraterrestrials? Yeah, like I said, I had the... I had the... The experience.

I had the UFO experience. And whenever I moved into Washington, D.C., I lived in an apartment in Washington, D.C. And I was a living... And I had a woman friend who was... She must have been about 20, 30 years older than me. And I needed to move into Washington, D.C. And so she brought me to this apartment complex where she used to live.

And so my sister and I lived in this apartment and it was small. So one day the landlord said that our neighbors were moving out. We could have the larger apartment, which we took.

Well, my girlfriend called me up, my woman friend, and she said, I used to live in that apartment. That's where I used to live. So one time... One night I got a little ring outside and she said, my friends are here.

We want to come up and see the apartment. So she came up and she said, oh, I used to live here. And your bedroom was where the baby's room was.

So she was with a woman named Madeline. And Madeline said, Ruth, do you remember what happened in this apartment? And Ruth said, no. And she said, this was where the first film of UFOs were shown.

And this Madeline worked for an Egyptian researcher named Adamski. And Adamski was... He researched UFOs and artifacts. And they showed the first film of UFOs was shown in the apartment that I lived in.

Wow. I mean, that's not an accident. Yeah.

Do you believe UFOs are... I mean, some people believe it's some type of a spiritual entity. And some people believe it's actually nuts and bolts flying objects with extraterrestrials in. What do you... I think that the... Now, if you read the books about civilization, weren't they supposed to be here at one time and help build our... I think they're here to help us, or they're supposed to help us.

How so? I don't know. Didn't they come here and kind of at the beginning of Earth, they said when Earth wasn't so... I guess they were trying to help. They had visited Earth before and they helped mankind, is from what I understand.

I mean, there's all kinds of theories out there. I am a Christian, so I believe what I believe. But there's definitely lots of theories out there about the pyramids, Stonehenge, Easter Island, all of these things.

And it sounds like... I've interviewed a lot of other people like... Are you familiar with Randall Carlson, by chance? No, what does he do? Randall basically, in a very dubbed-down version, he thinks that the... Basically, that the Earth resets and that there were older civilizations that went extinct that were possibly way more advanced than anything that we have now. And it's like a... It's just a big... It's almost like... Sounds kind of like reincarnation. Yeah, I can agree with that.

A reset, I like that. A reset. I like that, that makes sense.

Have you ever remote-viewed anything such as that? The lost city of Atlantis. I think I did one time, but I thought I was underwater a lot. Did it go underwater? The Atlantis? Yeah.

Well, nobody's found it. Okay, because I thought I was underwater. No.

I have... Not Atlantis, but... Oh, the Stonehenge. Remote-view Stonehenge. I felt like that was... In the pyramids, I felt like there was some type of supernatural help or energy there on both of those.

Mm-hmm. Mm-hmm. Stonehenge in the Egyptian pyramid.

Mm-hmm. Is that something that you remote-viewed? Yeah, I remote-viewed, and I felt like there was supernatural energy or help that put these things in place. Can you describe that experience? It was... very expanding.

I felt like the energy was very expanding, and I felt there was a lot of knowledge, and I felt there was a lot of light and goodness. It was a time of learning. Especially with the Egyptian, I felt like there was... It was very monumental.

It was a time of learning. I felt it was good energy. It was all good energy.

It was exciting. Interesting. Interesting.

What are some... personal ventures that really stick out in your mind? You mean in remote-viewing? Yes. You mean in remote-viewing helping other people or remote-viewing... Something that's not on the job. Oh, how I help somebody? Your extracurricular, whether it's... you're trying to answer your own curiosities or could be helping somebody.

Oh, yeah. I did help somebody once. I did help somebody once.

It's a funny story, and I lost his number, but I got a call one night from a guy from New York. I don't know how he got my number, but he was an older gentleman. He called me up, and he said, I've never been married.

He said, I want to be married. He says, I want to have children. And I guess I'm going to have to marry somebody younger because he really wanted children.

So he said, do you think I'm going to be married? I said, I think you're going to get married. He goes, well, where am I going to meet my wife? Oh, and he said, how am I going to meet my wife? And I just said, she's your neighbor. And he could hear me go, here we go.

And he could hear me go, what? What are you talking about? What do you mean? I'm thinking of my neighbor. I don't have a neighbor I can meet. What do you mean? So, you know, by that time, I'm just getting, he says, I'm going to go online, and I'm going to find a girl.

I said, okay, go online. I didn't even, you know, it was like a 10-minute conversation. You know, I didn't even charge him money.

So about three months later, he calls me up, and he goes, hey, I go online. Nothing's working out. You think I'm going to get married? I go, you're going to get married.

And he goes, who am I going to marry? I go, you're going to marry your neighbor. And he goes, what are you talking about? You're crazy. So we argue, and we argue.

And he did this a couple of times. So one time he called, and he goes, this is Abe. And he heard me take a breath, like, oh, no, here we go again.

And he goes, please, please don't hang up. He goes, please don't hang up. He said, he goes, guess what? I go, what? He goes, I'm getting married.

I said, who are you marrying? He said, my neighbor. So I said, so tell him. He said there was a school that he lived next to a school or a college or something.

And apparently, the girl was going to school there or something. So it was his neighbor. And then she happened to be his sister's neighbor.

But anyway, he could tell by that time, I was ready to hang up the phone with him. And he goes, please don't hang up. Don't hang up.

Listen to me. Listen to me. He goes, oh, my god.

Wow. So I go, OK, now are you happy? He goes, yeah, I'm happy. I'm happy.

But I wanted to stay in contact with him to find out if he ever had children. But I'm sure he did. Wow.

That's fascinating. Before we move on with your career also, we had a, I wanted to save, I kind of cut it on the break. But we were talking about other dimensions.

How would you describe other dimensions? I don't know. I mean, I guess they're just other, I don't know. I guess, I don't know.

I mean, how can, sometimes if you look up at the stars at night, I mean, that's kind of different. I would feel like that would be a different dimension. Well, what you were describing was, it sounded like your mother.

Yeah, my mother would, I have no idea how to even explain this. But she would, as she got older in life, my mother was very, she was very psychic. And as she got older in life, she would call me up and she would say, she was, you know, she was coming home from shopping or from grocery shopping and that she would make a right, you know, she would turn on the road to come home.

And she would, so she would turn on the road and then she would be somewhere. And she said that she would be there and she would, you know, she would see beautiful stars or she'd see beautiful scenery. And then she would sit there for a while and then she would drive home.

And then it would hit her later that wherever she turned, there was no road. So what was she doing? Was she was going, she had to be going into another dimension or something. So she's saying she was physically in another dimension.

She had to have been because there were, and she, and when I would go home to visit her, she would say, this is where I turn. And it would be, there would be no road. It would be cornfields.

What would she experience there? Oh, wonderful. She said, oh, it was beautiful. She said that she felt a lot of peace, a lot of love.

She felt energized. And she would have to remind herself that she would have to, like, oh, she would kind of get shocked. Oh, yeah, I better get home.

And that happened to her a couple of times. Wow. Have you experienced other dimensions? Not like that.

But in a different way? Sometimes headwise I feel I'm someplace else. I don't, not like she did, but sometimes I feel, I don't know. Sometimes I feel I feel like the planet's moving sometimes.

What do you mean by that? You can feel the planets move. How so? I don't know. They just move sometimes.

I don't know. Sometimes I feel like my head's just, I don't know. Is, I'm sorry I'm bombarding you with questions right now.

Would you say that psychic abilities are a form of advanced intuition? Like a gut feeling. Like, let me give an example. So you're kind of talking about reading energy.

Am I correct? And so there's a seal entering a room, an unknown room on a target. And I'm clearing the room. You can feel an energy in there.

You can feel who's good, who's bad. You enter into kind of somewhat of a flow state. And it becomes a very intuitive experience.

And I've talked to several former colleagues of mine. And everybody kind of says the same thing. You're reading energy and you're feeling the room.

And it's intuition, some of it. It's a gut feeling. Or when you're in a place and you feel like something bad's about to happen, sometimes people get a gut feeling.

Is that similar to? That's exactly what it is. Probably you're working at a higher level than intuition. If you're going into a situation and have to figure out who's good, who's bad, and you're in a room, it's higher than intuition.

Now, they found that a lot of people in the investigative work, like a lot of cops, they develop that sixth sense. Like all of a sudden they'll solve a case all on a hunch. And sometimes they don't want to talk about it because they're afraid they're going to be laughed at.

But, yeah, a lot of investigative people, probably a lot of Navy SEALs, you develop that. You develop that. You have to develop that to survive.

So you're probably doing that. That's more than intuition. You're operating at a higher.

It's more than. But always listen to your gut. I've learned that.

I've learned that the hard way several times. Yeah, me too. Yeah, that happens.

Yeah, I've gone against it. Every time I go against it, I regret it. So I really try not to do that now, no matter how excited I am about an opportunity or an individual that I'm about to meet.

Yeah, I get a feeling about it every once in a while, and I really try to follow that. So is this something that you can tap into it, or is it just switched on all the time? You mean the intuition? I think it works for you whenever. I really think it works for you when you need it.

If you want to walk through that door, and your intuition is telling you, don't walk through that door. If it's day, it could scream at you really loud, don't walk through that door. And if you listen to your intuition, you wouldn't walk through the door.

I think that sometimes I think your intuition and your psychic abilities can be very high, and other times they're not as high. But you can't be psychic all the time at a high level, because then you're going to be crazy. Okay.

I know there's a lot of naysayers out there about this, but I think a perfect example of this would be that people can, I can't say relate to, but if you talk to rape victims, a lot of rape victims knew they were in a bad situation before it actually happened. And do you know what I'm saying? They get a feeling that something's not right, and go against their gut. And then it happens.

Yeah. And so I'm trying to bring more common occurrences up to the audience so that they can... Always listen to the gut. Begin to wrap their head around what we're speaking about.

Yeah. Yeah. I think that, I mean, you've had experience where you think of somebody and they call.

Yes. Or you know what's going out to the mail, but you know what's in the mailbox. Yes.

Yeah, that's intuition, and that's all good. But I also think, too, it works at higher... It's more than that, and you can... It's more than that. I mean, even manifestation.

How do you manifest something? Yeah, a lot of people are into... Yeah, how do you manifest what you need? A lot of people... I haven't got that one yet. I haven't... Have you felt like you've manifested things that you wanted in your life? I do. Several things.

And how did you visualize? You know, I don't... I don't... Now I'm starting to... I'm understanding how tough these questions can be that I'm asking you. I don't know how to describe it. I do believe I've manifested things.

I believe I've manifested... I believe that I've manifested certain things within my family. I believe I've manifested certain things within business. I believe I've manifested things not even realizing that I've manifested them.

And if you'd like, I could give you a couple of examples. Go ahead. Yeah, please.

So it's interesting, because me and Laura, who you met, we're having a discussion about this. If this is all real, I mean, it's a controversial subject. And I said, I think that... I absolutely believe that it's real, because we don't understand... We only use 10% of our brains, supposedly.

We don't understand consciousness. And I think we're capable of so much more than we have any... We put the limitations on ourselves. Everybody... There's the old saying that there are no limits.

Sky's the limit. And no matter who you are, you're putting some sort of limitation on yourself. You could be the wealthiest man in the world.

Well, I still think that there are limitations in his head that are keeping him from achieving other goals. Maybe not financial, maybe not business. But anyways... So some examples would be... Here's an accidental one that I think may have happened.

When I proposed to my wife, I did it in Alaska. And I wanted to... I went there to work with a former SEAL named Jeff Reed, who's an Iditarod racer now. And I went up to shoot some content with him for YouTube.

And when we went up there, I wanted to... It was also a vacation for me and my girlfriend at the time, who's now my wife. And I told Jeff when we got there, I said, hey, I want to propose to my wife here, and I want to do it under the Northern Lights. Having no idea that... And this is in August.

Had no idea that Northern Lights never show up in August. And I believe he said, you'll be lucky if the Northern Lights popped in October. That would be the earliest time that you'll see them.

This is Fairbanks, Alaska. Later that night, that same night that I told... And I thought, oh, shit. All right, well, I guess I'll... Maybe I'll get a helicopter tour and do it on top of a glacier in Denali National Park or something like that.

Well, fast forward that evening. He shoots me a text and says, you're not going to believe this, but the Northern Lights are out right now. And you got about 15 minutes because they never stay out longer than that.

And I was like, shit. I had flown my film crew up and I had to give them a ride from the airport. And they flew in separately.

So I went and picked up the first guy, went back, picked up the second guy. That's about an hour and a half's time worth. Then they want to tell me all about their European vacation that they went on and Katie.

And I'm freaking out because the Northern Lights are still kicking an hour and a half later. Then it took me about an hour and a half, two hours to find a place to do it. Went all over the place.

The Northern Lights finally kicked off after two, three hours of lighting up the sky. I finally found my spot. They went away and I just thought, God, please just give me just a glimmer so that I can just propose to my girlfriend here.

They came back on. She was passed out. I'm waking her up.

I'm going, hey, get up. Wake up. We got to get out.

And proposed to her as soon as we kissed. The entire sky lit up with the Northern Lights. There you go.

And in August, which apparently is next to impossible. So you manifested that. I think so.

I have lots more examples of similar things with every aspect of my life. But that was just me thinking. Fast forward, I had psychedelics actually really opened my mind up to all of this.

And I had, I don't want to get into that now, but that really expanded my mind. It made me realize there are so many more possibilities than we can even imagine. And that got me into meditation.

That got me into manifestation. And I thought, you know what? I'm just going to concentrate on one thing that I want to happen, is without having intrusive thoughts into my head. So I would start meditating, which I've gotten away from that.

I would put a rife machine on. Do you know what a rife machine is? And I'll put a rife machine on during my meditation. I would let all the thoughts clear my head.

Like the way it was described to me is think of thoughts like clouds and just let them all run through until you're completely at peace. And then think of what you want. And so I would do that.

And things would start happening. So much so that it made me, it's really made me hesitant to vocalize things out loud about people that maybe have screwed me over or that I don't like or whatever because now I'm beginning to realize, holy shit, what you throw out into the world might actually happen. And so I've been very hesitant to... I don't wish bad on people anymore.

And I used to. And then I saw some of those things come to fruition as well. And I realized how powerful thought can actually be.

Meditation is very, very powerful. Do you meditate? Not as much as I should. I used to do more, but I think it's very powerful.

I do too. I knew a woman that meditated. She said one day she woke up.

She says it's like your body becomes like a river. You just flow. And she said she woke up one morning and she said, I wanted an apple.

And she said 10 minutes later, a guy was at her door with a bunch of apples. But, you know, that's just an example. But, yeah, be careful what you say.

Yeah, I know about... Sometimes you just have to feel... I don't even try to... I don't even dislike people anymore. I just let it go. I guess they have their own lessons or whatever.

I'm not quite to that point yet, but I'm working on it. There's just so much... I mean, people can be funny sometimes. Yeah, yeah.

But, well, let's get back to your career at DIA. Okay. Where did we leave off? Well, the program ended in 1995, so I was able to... The program ended.

I had to go back into... I went back to the headquarters at Bowling Air Force Base, and I worked as an analyst. I worked as a Russian and Chinese analyst working certain issues. Okay.

What ended the program? I think that when Dr. Verona retired, I think we lost a lot of our support. And they put... And his replacement was a man who I don't think really wanted the program. And Dale Graff had retired.

We lost a lot of support. We had a lot of congressional support. We had a lot of... We had high support that just went away when certain people retired.

And the people coming in, they didn't have the curiosity for the learning. They didn't have the curiosity to try to learn how we think it works. If you go into a session to work an operational target, they were giving you too much information.

They just didn't want us. And I think Congress was trying to help us, and they thought if they could get us to CIA, at least we may have more support. Well, when they transferred us to CIA, CIA said they wanted to do a six-month study.

And they did a six-month study, but they never gave... Whoever did the study, they called in a company from the outside to do a study to see if ESP works. But they never gave the people the clearances so that they could read the operational successes that we had. And they came out six months later and says, no, this doesn't work.

Well, what happened was we were packing up boxes and we were packing up all the information from Fort Meade, and it ended up in Langley. And after they closed the program, I was back at Bowling working for DIA, and I got a call from a guy at the Department of Defense, a policymaker. And he said he wanted to go... He was a policymaker in charge of special access programs, and he was curious as to why that program was shut down.

So he called me up and said, let's go to the CIA and get the documents. He wanted to see the documents to find out why it was shut down whenever he knew there was some

good work coming out of there. So when we went to retrieve the documents, the documents were never opened.

So they never let... The documents were never opened for anybody to review them to see if we ever solved any problems. So I think the CIA did not want us. Interesting.

And I think the CIA gets blamed for everything. No matter what goes wrong, the CIA gets blamed for everything. And I think the CIA had that one program back in the 50s and 60s where they were doing mind control on people and giving people LSD, and Congress had to stop that.

And George Tenet was the head of the CIA at the time, and I think he just didn't want to take it on. It would have been too much of a headache. Interesting.

Do you think... And also, too, I think they had to start getting rid of smaller programs. There was the downside. And there was budget, too.

And so I think CIA must have... I think they got a message from Congress saying, get rid of your small programs or something, and they got scared, so they just erased them. Interesting. But I do think that they did not give the program... When they brought in that agency to say whether or not this can be used in an operational mode, I don't think that we were given a fair shake because it was used in an operational mode, and we've had successes.

Do you think that the program continued on under a different name at a later date? No. And if it did, not... When our program existed, it was congressionally mandated. We had the remote viewers.

We had the research. We had research going on. The government was paying Stanford.

We had a lot of research money going out. And then we had the foreign assessment, meaning we had an analyst looking at what other countries were doing. So it was a robust program.

Plus, we needed... Now, when I went back to DIA and worked, a lot of people would say, oh, I remote view, and I'm in touch, and this is what I get, and this is what... No, I don't think there was. And even if there was, they weren't doing it in the formal way that was being done. And if it was being done, where was the information given to to help people? I don't think so.

I just don't think so. And also, if a program were to exist, at some point they would have had to look at the science. And if they would have looked at the science, certain people would have been contacted, like Ed May, SRI.

No, I don't think so. Do you think so? A lot of people say, oh, it's going on, it's going on. I do think so.

Why do you say that? Because I've had former colleagues tell me that they've seen them bring them in. Bring what in? Bring remote viewers in. Okay.

And that could be, because I met a kid in Florida who said he could move, he bent coins and that, and I think he was brought in by the CIA. Interesting. So that's one thing, but that's not a program.

I mean, that's, yeah, maybe so. I mean, maybe they do bring people in and use them. Police agencies bring psychics in and use them.

Are the people getting paid? Are they getting paid? I don't know. I didn't personally see them. But people that have, that are very close to me, that I've worked very close with, that I still have relationships with today, have told me about this before I even knew what the hell remote viewing was.

Like, did you see that? They just brought remote viewers in. And I go, what the hell is a remote viewer? And now, today, I've reached back out and I'm like, I remember when you told me this. I mean, maybe they were, but it still didn't make it a, I guess we were mandated, I guess.

You know, we would go to a building and work. You bring somebody in, that's different. Are you paying them? Interesting.

Yeah, yeah. I don't know. I don't have the answers to those questions.

But I'd like to move on. I know you have, you want to talk about Yuri Geller. Okay.

I have a Yuri Geller story. Okay. In 2000, I retired from the federal government in 2010.

Now, in 2015, no, 2014, Annie Jacobson wrote, she interviewed people for her book. Phenomenal. Yeah.

I got a call, so I was interviewed by Annie for her book. And one night, I received an email from her, and she was going over some of my training targets. And she liked one of my training targets.

It was the St. Louis Arc. And she wanted to use that for the book, because I did a good job in remote viewing the St. Louis Arc. So she emailed me, and she said, you know, read this.

Is this right? I want to put what you did about the St. Louis Arc in the book. And I emailed her back, and I said, yeah, I'll give you information. And then she emailed me back, and she says, can you do it now? I'm kind of in a hurry.

I'm leaving for Israel tomorrow. I'm going to -- Yuri Geller invited her to his house to come over. And I said, well, I thought you already interviewed him, because she went to England to interview him.

And she said, no, I interviewed him in England, but I've never been to Israel, and he asked me to go to Israel. So I said, oh, well, good for you. So I guess while she was over there, so we ended on the note that we were talking about the St. Louis Arc.

You know, she wanted that information before she left. So she went over to Israel, and she was spending time with Yuri, and at one point she said, I want to buy postcards for my family, and they were in a tea shop. So the owner of the tea shop came over, and he said, my postcards are on that top shelf.

So Yuri Geller went over. I guess either her or Yuri Geller went over, and I think it was him. He reached up on the -- no, I think it was him, because he reached up on the shelf, and he picked out a postcard for her, and here it was the St. Louis Arc.

And that's what she -- and that's what her and I were discussing before she left. So when she saw the picture, she knew, she identified it with me. Wow.

And she freaked -- I guess she kind of freaked out, and she said, oh, you're not going to believe this, but she was using this, the St. Louis Arc, as one of her -- for information for the paper. So anyway, I think she kind of freaked out, so she said, oh, my goodness, why this, of all things, why the St. Louis Arc in Israel? So anyway, he signed it for me. It says, for Angela, much energy and love, Yuri Geller, and then he drew a picture.

Wow. So what is the -- that's incredible. What is the -- what was the story behind your remote viewing of the St. Louis Arc? It was just a training target that I did, and I did a very good job.

Okay. And she just wanted to put it in the book, like this viewer was tasked. In other words, the St. Louis Arc is an arc, and when I remote viewed it, I drew the arc.

It was just something that she wanted to show in the book. In the book, she describes my remote viewing session of the St. Louis Arc, and when she emailed me, she said that this was an excellent session. I want to put it in the book, and she needed more information from me about the -- there was nothing significant about it.

It was just a training target that I remote viewed at one time, and that she wanted information on it right before she left, before she went to meet Yuri Geller, because she

was impressed with the target. So my last conversation with her was about the St. Louis Arc. So when she went to see Yuri, and he picked up the -- Not a coincidence.

She completely thought of me, and she was like, oh, my goodness. A couple of days ago, she was discussing this with me. Man.

I mean, what do you make of stuff like that? I don't know. Does that have to do with creating your own reality at all? I don't know. I mean, I don't know.

You and Yuri Geller worked together, correct? No, I never met him. What is the Catch the Spy story? What story is that? I have in my notes, Angela helped -- excuse me, Scott Carmichael.

Scott Carmichael. No, I was on CBS Sunday Morning News. I was interviewed, and Yuri was interviewed, too, for that program, but we weren't interviewed at the same time.

Okay. So I did have that connection. Well, that came after the book.

How did you catch a spy? I was approached by, after the program ended, and I was back at DIA working as an analyst, people would approach me, can you do this, can you do that, because they knew what I did, and sometimes I'd help them, sometimes I wouldn't. But there was one man that really wanted help, and he asked me if I would help him, and I think he got the okay from some higher ups, but we had to do it on private time. We couldn't do it on government time.

So I was helping this man out. It was a very sensitive project, and I was helping him, but whatever information I was getting, I don't know what I was getting because I didn't even know what the operation was. I gave him some information, and he called in a colleague of his by the name of Scott Carmichael, and he said, Scott, I have some information here that I know what you're working on, and this information may be helpful for some of your friends over at the State Department.

By friends, he meant people that he worked with that share information with the State Department. And Scott said, well, how did you get this information? And the man said, I got it from a psychic. And Scott said, from a psychic? Are you crazy? I'm not going to go to the State Department and tell them that this information came from a psychic.

He said, I'm not going to do that. So anyway, Scott said that he left, but he said he had this problem. He had this case that he just couldn't get out of his mind, so he went back to my friend, and he said, how does this work? So the guy said, well, here, just put what you want to know, and they'll make up a little envelope, and they'll put something in the envelope, and they'll mix the envelope in with this guy's stuff, and then they'll pick it out, and at some point, I would be working on Scott's project.

So I guess one day I woke up, or when they gave me this project, and I don't know what I said. I identified a guy as, I think, Baker. I said the last name was Baker.

Maybe the first name was Jeff. And I said he was Australian. I said he was Australian, and he was going to sell U.S. secrets.

Well, that came out immediately. So Scott came back, and he said that was right. They said that there was, what happened was the United States had a unit in Australia that worked with the Australians, and they were imagery analysts, and I guess one of the imagery analysts tried to sell.

When you try to sell secrets, you never use your real name, so they knew his real name wasn't Jeff Baker, but they didn't know who he was. So now we know that they knew whatever I said was right, but now they came back to me, and they said, who was Jeff Baker? So I described him as an Australian. I said what he looked like.

I said his age range. I said he was on drugs, and I don't know what else I said. So now they kind of had a profile of this person, and so now they were trying to look for him.

Now, Scott worked for the FBI because if there's any spies, the FBI always arrests them because that's the arresting agency, but Scott did not tell the FBI he was working with a psychic because he said if it ever went to court, it may have been thrown out because

they received information from a psychic. So we were kind of going along with the case, and Scott didn't think I was doing too good, but in retrospect, I don't think they were asking the questions right, and he even admitted that. But it seemed to be I did really good at the beginning, and then things were kind of going and weren't going real good, and then I don't know what I said.

I said there was going to be a meeting that was going to take place. I felt that the guy would be apprehended, and there was supposed to be a meeting on a certain day. Well, now when this kid, when this person went to the Singapore Embassy to sell the secrets, the Singapore Embassy contacted the United States and said there's a guy here trying to sell your secrets.

So something was set up like what do you call one of those plans where you try to lure the guy in. Sting. Sting.

So at that point they decided to do a sting operation, and at that time I was kind of losing. I really wasn't doing really good at the case, but I don't know what happened. I was able to provide some information, and I can't even remember what it is.

Scott wrote a Kindle book called Unconventional Method, but at that point I didn't feel, I felt like I knew it wasn't going real well. But Scott came in. The FBI agent asked Scott to come in on a Sunday to work.

They really wanted to work the case, and Scott started to read some message traffic, and he said whatever I said, whatever scenarios I was describing, this information was in this message traffic. And Scott said I think this guy, his last name was Wes Pierre. Scott said I think this is our guy, that this is the guy we want.

He's Australian. And the FBI agent said no, the person we're looking for is Canadian. And they went back and forth, and Scott kept saying are you sure he's not Australian? And she said no, he's Canadian.

So Scott said well, let me look something up, because you can have dual citizenship. And here the guy had dual citizenship. He was Australian and Canadian.

And here that was the guy that they were able to apprehend. Wow. What does it feel like to you when you- Oh, I was all happy, because I hate to be wrong.

I'm very happy when I'm right, because you're not right all the time. You know, you don't always get it. I mean, I can remote view, and it can be very vague.

It can be very, very vague. You know, it can be very vague. And a lot of times you're not right, or a lot of times you may feel that you're right, but people aren't there to check out the information.

So if I'm giving information, and it's right, and somebody checks it out, and it's right, and it hits, oh, I'm very happy. What is your favorite operation that you've been a part of? I think the one with finding the guy, finding Charles Jordan, the fugitive. He was the customs agent, the drug guy that went bad.

I think that probably was the biggest, because nobody ever thought he would be in Wyoming. That, I did like doing the hostages, because I felt like I was really, I felt like my information was acted upon to help them. So that made me feel good.

Anything with kids? Yes, but I, yes. Can you go into that? Well, yeah. Yeah, trying to locate some kids that may have been human trafficking, yeah.

That was hard. That was hard. I was able to give some locations, but I don't know if they, but I never had any feedback on that, so I figured it probably didn't go anywhere.

But it could have been more of a secret, more of a secret-type operation, too. So now you're teaching at the Monroe Institute. Well, I only teach the remote view part, too.

It's, you know, like I only teach twice a year, but it's always nice to connect with Joe. Do you enjoy it? Oh, yeah, oh, yeah. Just, you know, Joe, we just, oh, yeah.

Have you ever worked with Joe? Oh, yeah, he's wonderful. Have you, in the old days? No, he retired in 1984, and I came in the unit in 1986. Okay, okay.

But I met him through Ed May, and then I, but yeah, he's wonderful. Yeah, I got nothing but good things to say about him and his wife. But, so what is, tell me a little bit about the Monroe Institute.

Well, it's, Bob Monroe was a man. I guess he lived in New York City. He was a radio personality, I think.

I think, I don't know if he owned a radio station, but he used to have out-of-bodies, and I guess he went to a psychologist because he thought he was crazy, and the guy said, no, you're not crazy. You're having out-of-body experiences. So he built the Monroe Institute, and people can go down there, and when you listen to certain frequencies, it's like, it's just teaching people how to be psychic, how to go out-of-body.

It's like a metaphysical institute. So can you walk us through what you teach? Oh, I just teach the second part of remote. I just teach the remote viewing to the last segment, and it's just nothing much.

I mean, it's nothing much. You just put the, you talk to the students. You see what they learned.

You know, what did you learn? Look at their results. You have to teach them how to report back. I think a lot of times when you teach people to remote view, I think people can get the picture in the target, but it's hard to come out and describe what you see.

So teaching people how to remote, how to come back and report back, and just getting to know the students, finding out, you know, at what level are they. A lot of times I recommend books. To read if, you know, if they're interested in meditation, channeling, I tell them what books I would recommend.

I listen to people sometimes. Something will work for one person but not the other. So do you sit in their sessions with them? No, I just do it by Zoom mostly.

Oh, okay. It's by Zoom. So it's individual? Sometimes it is.

No, it's with the group, but sometimes individuals get special attention. Okay. Okay.

So what is the curriculum of Part 2? Joe teaches them how to remote view, and then I get them at the end to see how well they remote view. And then they do have questions on other things, and then we kind of take it out of remote viewing. They have a lot of questions on other things.

What other things? Like channeling. What is channeling? Automatic writing. Okay.

They just want meditation. Like meditation, how they remote view. You know, how are they remote viewing? I don't want them to do the steps like the CRV.

And how to report back mostly. By the time I have them, they know how to remote view. Do they do the HemiSync? No, I don't think they do the HemiSync in remote viewing.

They do it in something else. If you want HemiSync, you have to go to the Monroe Institute and sign up for that. That's not remote viewing.

What is HemiSync then? You listen to sounds. You listen to music. And it works the brain a certain way so that you can go out of body.

Can you describe that a little bit more in detail? Why that works? Because it's the mechanisms in the brain. It's the mechanism. The brain has to work a certain way for you to go out of body.

And that's what the music or the sounds of the HemiSync do. They put your body in the frequency so that you can, you have to have a certain frequency so you can go out of body. Okay.

And that's what Monroe did. That's what the Monroe Institute was all about. Teaching people how to go out of body and where does the brain, what frequency does the brain need to be so you can go out of body? Can I ask a question? What is the point of going out of body? Why would you trigger that? Probably to, I think that it expands one's consciousness.

I think one can learn that there's more to life than just going out of body. I think that if you, it's better than remote viewing because if you have a, if you want a problem, if you're looking for somebody and you can leave your body and go find them, you're going to have all your senses and all of your thinking. It's not going to be fuzzy.

You're going to be so aware of where you are, where the person is. You can come back and report that. It's not going to be so fuzzy as remote viewing where you're only using the right part of the brain.

Do you still go out of body? Sometimes, but not like I used to. Why not? Is that a personal decision? No, I have no control over it. I never did.

I never did. Do you like going out of body? Oh, yeah. If you were out of body right now, what would you, would you be searching for an answer to something? I'd probably be looking at everything around here.

Where's the farthest you've traveled to? I think the sun. I think the sun. What was that like? Hot, bright, very bright.

I would imagine. Very bright. I was very happy.

I remembered. Can you feel, can you feel heat? Can you feel cold? Can you feel a doorknob? Yeah, I could feel myself walking through. Yeah.

I think it's a mechanism inside the brain. Just something clicks. It's like people that levitate.

Something in there is working. It clicks. There's something.

It's a mechanism inside the brain, and that's what we, it's just a mechanism. It's just something in the brain just clicks. Is it like our brain is holding in our consciousness, and when that something in the brain is unlocked, it releases our consciousness? It releases us into another set of consciousness, I guess.

Yeah, I guess. But it's still you, though. You realize that's you on the floor when you're out of body.

Yeah. And you're still making your own decisions on where you want to go. Yeah.

Where are some other places you've traveled out of body? I think I went from, I think I went from Maryland to Pennsylvania to visit my family. One time I think I went to Chicago. I don't know why I went to Chicago.

I just want, I don't know. I don't know. But mostly it's just nature, stars, trees.

Very interesting. What am I not asking that I should be asking you? No, I think, I just think that you're probably very aware and intuitive yourself. Why do you think that? Because you told me some of the experiences that you had.

There's a book called Human Design. Have you read that book? No, ma'am, I have not. It puts people into certain categories, like you're either a manifestor, a generator, a creator, and it puts people into four personality types.

It's a very interesting book. What's that book called? It's called Human Design. Human Design.

I'm going to look that up and try to get the author on here, if he's still alive. No, it's a good book. A lot of people, in fact, it's the different personalities.

It puts people in four different personalities. You could be a manifestor, because I'm a generator, so it would be hard for me to be a manifestor. What is a generator? You have to let things come to you.

You react to things. A manifestor will go out and get things. The generator, information has to come to you, and then you react to the information, and that's how generators get stuff.

They react to information. Okay. Okay, that's how they, yeah, different.

Do you put any significance on certain numbers? So I'll give you an example. I had a spiritual experience in Sedona, which I believe God was speaking to me, and shortly thereafter, I started to see the number 444 everywhere I went. I still see it all the time.

Okay, you look up the meaning of 444. It means your guardian angels are with you and want you to know that they're with you. Okay, then you're highly protected.

444 also ends up for 12, so that 12 could mean a 3, and that's also a spirit. It's also protection. Really? 3 is also, yeah, 3 is like big, yeah, protection.

But when people start seeing numbers and when people start finding coins, it's, when I went to see John Edward in Baltimore, you know, he said number, when people start seeing numbers, pay attention to numbers, those are, you're getting messages, and then all of a sudden, somebody may pass and you start finding coins, that person is with you. Coins, what do you mean? Sometimes when people die, a lot of people, like their loved ones, will start just finding coins everywhere, like pennies and just, did you ever find coins? No, not that I'm aware of. Yeah, I had a girlfriend who, every time somebody died in her family, she would find coins, and her mother died and she found coins, so she knew that her mother was with her.

I had a friend whose mother died, and the mother told her, she would give her a sign that she's okay. So it was wintertime, and this bird kept showing up on my girlfriend's balcony, and my girlfriend would say, wonder why that bird's here, it's so cold, because, you know, birds fly south for the winter, and she said, that bird showed up every day, and my girlfriend was like, what's that stupid bird here? And here she finally, it was like her mother, and then she was, oh, okay, you're okay, and then she never saw the bird again. Wow.

Do you believe in mediumship? Yeah, of course, yeah. Can you do mediumship? Sometimes, mm-hmm. So where are those souls? I guess, I guess, I guess we call it heaven, right? It's like they're on the other side of the veil, I guess that's what we call our heaven.

So they haven't been reincarnated yet? Can you, do you believe you can access once somebody's already been reincarnated? Yeah, but probably, but mostly, but, yeah, but you just don't come back that easy. I mean, there's a whole process to it. What do you mean by that? You go over and you just don't come back.

You gotta go over there and you've got to, you have to take, I don't know, you're with other people, you have to take stock of what you do, you have to decide, do you want to come back, and what, it's just, you just don't go and then come back and let's get reincarnated. There's a process to it, I think. Interesting.

I mean, can you get a little more descriptive on the process? Well, I think when you go over, they say that, you know, your loved ones are there, and that when you pass over, that your loved ones will meet you, and then they, and then they sort of take you into these, into where, I guess, where the God source is, and it's really nice, and that more or less you can do what you want. If you want to study, they have like the, if you want to study, you can study. If you want to fish, you can fish.

You can do whatever you want. However, you do take stock, you know, what did you learn in this life? How can you be better? And if you come back, you're with the same people, and the world, you just get better. Do you think it's a completely different experience when you come back, or are you reliving kind of the same? Well, yeah, it's

the same energy, but yeah, you will have, you will still have some of the same energy from your previous lives.

That's what you have to work out. Do you believe there are new souls and old souls? Mm-hmm. How are new souls? They're young and immature.

How do they come about? What do you mean, how do they come about? I mean, if there's old souls and new souls, what creates a new soul? Probably someone that hasn't had many earth experiences. Do you think you can tell the difference between an old soul and a new soul? Oh, yeah. You can tell by a person's face.

What do you think I am? Probably an old soul, because you're searching. You're searching. You're searching.

Let's talk about astrology. Okay. When's your birthday? October 4th, 1982.

Okay. So you're a Libra? Yes. Okay, so what do you want to know about astrology? How does it work? Oh, I don't know.

I don't know that much about astrology, although I do know astrologers. It's more than your birth sign, but there's a lot. They look at the time you were born and where you were born, and they look at other things.

I guess they look at the 12 planets and where they were at the time of your birth, and then from that, they get a fuller picture of who you are. Then once they, that's your personality, and then they can take that and do projections into the future as to what could happen to you. So you may be a Libra, but your rising sign would be another, your rising sign gives you more of your personality, and your moon placement gives you your emotions.

So even though you're a Libra, you've got to look at the other things to figure out, to give you the full picture of who you are. How does that determine things? I think it's just great to know your personality and know who you are. A lot of times people will go to

astrologers to look at, you know, where were the planets when I was born and what does it all mean? And it gives, I think it can help give people a better sense about themselves, who they are, why they're here, what they would be good at, what they wouldn't be good at.

And then you have transits, like if somebody's looking for a new job, there may be a transit coming up that's saying, well, this would be a good time to look for a new job, or this would be a good time to buy a new house. And they look at, and then they can take that and project it into the future. Man, I don't know what questions to ask because I wasn't anticipating going here, but I mean, what is it about the dates, the moon, all of this stuff that kind of predetermines, it sounds like it predetermines your personality and your strengths.

It can, but I mean, weren't the wise men, weren't they supposed to be astrologers? They were. And I think Jesus was in a scene. He was in a scene.

And that those people, they were vegetarians and they were astrologers. And the other tribes didn't like them because in the Essene tribe, women had a lot of power. And it made the other tribes upset, and that's why they didn't like Mary Magdalene.

It was the tribe that Jesus belonged to. He was in Essene. When you look at somebody, do you feel that you can tell if they're a good person or not right off the bat? Oh, sure.

What else? You can do it too. I feel like I can, but I also have been wrong several times. And there's some people that are out of the ball.

Oh, yeah. And there's some people that will surprise you. And like my cousin would say, well, we just didn't see that one coming.

You know, if you're wrong, all you say is, well, I didn't see that one coming. But yeah, most of the time. But yeah, I mean, of course, there's always going to be somebody that's going to take you by surprise.

Well, Angela, I know you have a flight to catch. But thank you very much. I just want to say thank you for coming.

Oh, it's been my pleasure. Yeah, I have really enjoyed this conversation. And I hope we stay in touch.

Oh, we will. I'm going to get you some books. I'm going to get you.

Thank you. Thanks. Okay, thanks a lot.

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