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Coming to you from the city of the weir, exploring topics from the esoteric and unexplored to dimensions unknown, shining a light of truth on the darkest corners of our reality. Welcome to the curious realm. You music. Hello everybody, and welcome to this very special pre recorded episode of The Curious realm. I am out on the road right now with clients, but as always, we are bringing you new content, new episodes tonight. In the first segment, we have the pleasure of being joined by our good friend, Keith Sealand. He is the author of The humanaverse Guide. He is working on some new books as well. Welcome back to the show. Keith Sealand, how are you doing today? Hi, real good, Chris. Thank you for having me. How's it going doing through summer? Oh, man, Summer. Summer actively flew by. It was really nice. It's a slow season in my industry, so the faster it goes by, the better it is for me. I was happy that we turned around and it was school time again. So we're, I'm I'm slammed right now, traveling all over the place. It's great. Thank you so much for taking the time to come back on as always with new information and new research. You we've had you on numerous times talking about the concept of the humanaverse, the idea of is humanity ready for the cosmic conversation? Are we not only prepared ourselves, but would the rest of the universe see us as prepared for this conversation? You know, and what got you into this realm of research to begin with Keith, fascination with people, anthropology, nature, how things tick, so to speak. You know, all the the science aspects of it, but also having to do with with the extraterrestrial concept, the ET idea, that was a life that's been pretty much of a lifelong fascination interest my father. How it started as a toddler. My father flew in World War Two. He flew be 17, and he was fortunate to have a handful of sorties, incidences with what were then known as the pool fighters. Oh, wow. So is, yeah, yeah. So the the his crew, then the Allies thought it was Nazi technology, and vice versa, and there was never any progress or insight created on any of those dimensions. So but, but they all knew the intuition was always there, and with my father also that they knew that it's just there was things that just didn't add up, that this could be human based, or human influenced, or constructed, or whatever. So now, as a as a toddler, four or five year old, you know, I'm sitting there looking as any child would look up to their parent is, you know, their idol, their hero, so to speak, and him telling the stories about the flu fighters and that so that sparked a lifelong interest of myself, you know, as time went on, going through education and then getting jobs and, you know, the work a day life that we all have to put up With that was kind of those ideas, the grandiose et concept and future was, was kind of put on a back shelf, day to day, roles and life and everything. But I always still kept, kept up in new studies, new interest. And as time went on, it it the whole body of evidence and the nature and the controversial nature of the progress and the proliferation of this, it all just kept building and building and building. And building in society, and I just kind of eventually, one finally got some

some more time in my life, started making a new pursuit into anthropology, archeology, the study of human beings and and the UFO, the ET phenomenon, hopefully, to try and give or offer some insights, some knowledge, whatever, however much that I can to society in we have to in preparing for our future. We kind of have to also deal with the present. And I think that's where I want to circle back touch on your point that your question, are we ready for future and whatnot? And the more I get into this, and the more I'm kind of suspecting that we may not be as a species totally ready for future life with other intelligences. It's, it's still,

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how will I put this?

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There's a concept called anthropocentrism.

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Human beings are the top of the food chain, figuratively, literally, in some cases too. And it's, it still is very, very difficult for many in our society to it's a Copernican concept, you know, where, we're being the earth was the center of the universe in recent ancient times, and then that got eroded. And now what our psyche is being attacked to the point where it's being suggested that as a species, as biology, as life, intelligent life. We may not be the center of much of anything anymore, anyways, so it's yeah, it's all damaging to our psyche, and maybe that plays into why there's the denial aspect of still big segments of our society sure that are not willing to even examine or acknowledge a lot of the evidence that's been built up throughout the Millennium in terms of human beings and their experiences and whatever physical evidence has been left from other intelligences, not from Planet Earth. So it's, it's, it's a conundrum, for sure, hopefully in I am in the middle of a manuscript right now which will hopefully offer some insights, I think that may be a best way for us to bring us up to speed into the present is to take a deep dive into our past. Now we know that certain analogs, such as in the ET subject and disclosure and government secrecy and whatnot.

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We kind of know it's it's like

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again, not learning from our past, from each episode of the government will throw a bone, and then disclosure doesn't happen. Well, this just happened a couple of years ago. Is another iteration of the whole thing. So we know that human beings are not going to human beings. We know that governments are not going to disclose they'll be they'll go down kicking and screaming and the whole bit, uh, we can't reasonably expect or predict that et will just come down

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and introduce themselves

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The Day the Earth Stood Still, kind of a kind of a experience, things like that. So in offering the possibility for us to obtain knowledge, enough knowledge about preparing us for a present and a future with et what best analog do we have as an archive of knowledge, but to look back on our ancestors? Yeah, and see and learn what makes human beings tick. And in a in a very, very extremely pragmatic and practical sense, in a biological and in the thrust of my writing is going to be, it's going to be a. Psychology, archeology, we're throwing in a lot of the social and natural sciences. It's a multidisciplinary effort, and that's where I've always advocated that in preparing a plan for for ETS acceptance into our global consciousness, it has to be a multidisciplinary effort. It can't be just the government and well, but we, you and me, we already know that the government's been, been, probably has plans of action for this forever. But there's, there's been, really no comprehensive plan even discussed in society. There's efforts at the colonization or the business, the economics of space and whatnot, but the relationships with other life forms hasn't really been offered. And it can't be just government. It can't be just certain select scientific research fields or whatever. It has to be multidisciplinary, because we're dealing with other life as other intelligent life. And I'm sure they have other other aspects to their life. We have our science, empirical thought and knowledge. We have philosophy. We have we have a theology, we have an artistic vent. And these things are all hardwired into our brain, into our into our evolution. So contributions from all of these and from business, you know, from economics, natural resources and things like that. It has to be all of multidisciplinary efforts. So I've long advocated for that, but that's just one aspect of tying together a whole program of learning who we are, who we came from, how we are now and maybe then paving a road for the ET and I'll also bring into the the non intelligent life forms in terms of what our future is going to be, because there's been no announcement on that either. I mean, as far as we know, other amoebas don't exist. As much as I kind of hate saying it. Keith, what what we need is a direction of the dialog, you know, the idea of, how do we as humanity, represent humanity to to another specie? You know, how do we represent each other collectively, when, when we can't even get along collectively to figure out what kind of pizza to order for everybody at the UN, you know, like, quite literally, that's the issue before us. And and how do we and that's, I think that's kind of a big starting point of conversation there, Keith, is the idea that that Anthropo anthropomorphization, the idea that we tend to anthropomorphize things that we are studying. We tend to anthropomorphize things when we think about them philosophically. We tend to put them in a humanistic point of view. The prime example is I was in a conversation thread a few months ago, and granted, it was about Sasquatch, all right, but people started going off about how this Sasquatch had attacked some people, and the evil things that this Sasquatch did. And I'm like, whoa. Wait a minute. Who's evil? Are we judging a Sasquatch by now,

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with the old analog,

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what we know, what we know as evil, is something that is a moral imperative to us. We don't necessarily know that it's a moral imperative to a Sasquatch. We don't necessarily know that invasively, taking somebody from their bedroom without their permission isn't an average everyday thing in the world of an alien civilization that's kidnapping people. To us, it's a violation. Is it to them? Morally, we don't know, you know, so we, we have to be willing to admit that, and we have to be willing to say, like we've, we've got to be ready for that hard part of the conversation. Oh yeah, our thought process. And this is, this is, you know, a learning point Chris, in hopefully my writing that hopefully will be published next year, but our intellect is guided by analog, and I mean we the only substantial, informative analog that we have is. Is the one of human beings, how our minds were, how we became our species, Homo sapien, Sapien. And go back one, one or two Genesis, the last couple of few 100,000 years, how the human mind became aware and how they in and it can be broken down, I think, into a very good this is a another very beneficial aspect of the scientific methodology, where you've got a step by step. Procedure of observation, then questions pop up, and then more pop up. More observations. You develop a hypothesis, you can study and analyze it. And in the emergence of the human mind, the human being, and this is this can be shown to be hardwired into our brains, in that when you, when you take the human brain on a very general, I won't get into all the medical six syllable concepts and things like that, but our Our brain is structured. We have a core instinctive part of our brain that's that's connected to our basic neurology that was naturally selected and evolved over million, millions of years. But that's that our core instinctive brain center that's present in all animal life. I mean the instincts for, you know, finding food water, which is again, amongst our most basic instincts, reproduction, is the other one. And and the animal lives and species that have proliferated and have evolved and have have continued to exist, haven't gone extinct. They were selected for those evolutions and achievements and whatnot. So all any animal that has an instinct will have this basic brain core. What is setting human beings apart is the evolutionary evolutionary processes to where we grew physiological lobes or additional brain centers that allowed, you know, our executive center, our limbic system, our behavioral emotional centers and whatnot. And you know, our artistic brain centers also, that was all evolved into us to where we became special, and maybe that's where all the anthropomorphism actually came from, and we can compare ourselves with all the other animal species and whatnot. So it's looking back on that knowledge and how humans became aware of observing their environment, then starting to formulate questions and then more observations, trial and error. And that's how all of our evolution came, how we discovered fire, how to make fire, we saw it in nature, and we eventually learned how to create it. Hunting. We needed food and water. That's that's the, the basic part of the Abraham Maslow needs hierarchy, oxygen, water and and and food. So the oxygen, well, thanks to our trees and our plants, that that supplied us the food and water we had to learn how to sustenance for us to be able to survive. So those became instinctual, instinctive, hard wired, use, I use the word cognitivity A lot. Those are cemented into our basic brain CORE Center. And then, as we evolved, we were able to develop new new processes, new ways of looking at nature, and then the emergence of and this is a very important one, too, to go through. And this is just a recent phenomenon, the how humans looked at nature, pre Neolithic. You're talking upper, upper and middle, Paleolithic. And this is evidenced by are the symbolic representations, the forms and platforms of communication that human beings. Beings developed, whether it's from cave arts or pottery or building architecture or body art, amongst the various forms of expression and communication. Humans, back in Paleolithic times, still observed nature as imposing, whereas, to the point with the early representations, the early cave art and and relics that they left, animals were kind of like a teeter totter, like a seesaw. The animals there was, there was a

period of animism where animals were divinely acknowledged and thought of by human beings as well deities of a sort, yeah, but animals held power and control in nature. As humans developed, we became aware, more and more aware, our brains physically grew and were able to to develop new intelligences and whatnot, a historical intelligence, a specific technology intelligence and those things. But

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all through those times,

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nature was still imposing enough for us to where our early symbolic, our symbolism are represented the animal as a power and control compartment, so to speak, human beings were subservient still to animals. We hunted them in small groups or whatever. But it took, it took many, many iterations of technology advancements, and then the learning of metallurgies and obtaining better natural resources. So it was only until the Neolithic, the beginning proto Neolithic, to where this balance of nature's power and control mechanism started to change all through human history, attitude and behaviors as we have today, where our attitude for something is formed from observations that may bring in the scientific methodology, attitude cues are stimulated in our brains to where do we develop, process them, using our brains memories as further evidence or analysis. Yeah, from that become our behaviors. And that can happen in a conversation with another person. You're talking about a subject, and they tell you information, you develop an attitude and then a behavior response often comes from that, not only as an example, conversations with people, but but experiences in nature, where you know, on the hunt, the great hunt, so to speak, as as through time, attitudes and behaviors of human beings were always present since the time that our brains were just becoming aware of life and and, and We're all that existed was the instinctual, instinctive core parts of our brain. So as we develop through that, the attitudes and behavior mechanism was always present. But what grew from that was, as the Neolithic time started to happen, the great revolutions of thought and of socialization, and those are two of the biggest dimensions, where people that were before they were in small family, extended family groups, and that's still how they they hunted and obtained food and things like that. They were able to develop social cultures. And from that was the conglomeration, the beginnings of urbanization, where we're larger and larger communities. But right at those times, now you've got a different picture of the power and control concept, which is expressed through the symbolism, the representations, the cave art, the rock art, and then the buildings. Now there's going to be buildings made for ceremonial purposes, ritual, another social development, the ritual, the ritual. Concept and residences, permanent residences, and a lot of that was caused by nature and climatology and whatnot. As as our climate and ecology became favorable, the food element was not as difficult to procure. Animals didn't have to migrate as far or as frequent. Yeah, human beings didn't have to travel as far. And they also then the growing conditions became favorable for more agriculture. So all of those things fell into place, to where the sedentary lifestyle became more and more prevalent. But my overarching point here power and control. That's where humans, as expressed in the symbolism, started to take more power and control over nature, the environment and other animals, and as you see, as for the dated represents symbolisms, and that you see the size of the animals becoming smaller and smaller and smaller, and first represented with more and more human beings in a hunting mode. But then those human

beings become larger and larger and larger and larger. Yeah, the point where, when the neolithics, the after the pre pottery stages had already passed through time, humans were then conceived, perceived by themselves, to be in power and control, to be superior to the animals that were once larger than them and scarier than them. Oh, exactly, yeah. I mean, and what they what they had to hunt. They needed the groups to be able to hunt them. Their technologies weren't as developed enough, and then you throw in mother nature, with with the ecology and with weather and climate and things like that, those conditions had to become favorable for a lot of these things to have happened the way that they did. So this is what I mean when I say hopefully that I can, I can offer some information into the sources of how we became us through the mechanisms of attitude and behavior which we still practice them today, power and control. Those were products of our ancestors, well, and you know that is, that is something that we speak about so regularly on the show Keith is, is that concept of control, that concept of the push, pull to fro, of the mind mentality, and even even the idea that our our brains are not only pattern searching machines looking for a pattern, because they'd much rather live in a rope pattern of hypnosis, just breathing for you or getting up and walking for you than actively having to fend for themselves or, You know, do something that requires hard survival again, you know, because we have gotten sedentary, but we're, we're programmed on these millennia of, quite literally, panic responses to stimuli in the world around us. You know that that lead to anxiety, all kinds of things that that we know of individually, but when you look at it as as a far reaching societal issue, it's massive. It's massive the idea that so many people are caught on a point of panic and and standing on a point of panic, you know, when it comes to facing something larger than like, like you're saying the unfortunately, I think we have gotten back to a very primordial point of view, where now The animal is bigger than us again, Keith, you know, I, yeah, I'd like to throw out to you, I totally agree with that. But do you think? Do you think that that the animal today? I've always, I've thought about this throughout, that the animal today now, the the imposing animal power and control is the computer could be, you know, interestingly enough, I just did a very large archiving project, and amongst that, sat through probably close to about 40 hours of news footage from

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from Heaven's Gate.

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And it was very fascinating. Now, this, this case, happened in 1997 you know, not that, not the beginning of the internet, but the beginning of the Internet as we know it. You know where, where it's like a scrollable web page, things like that. It was the beginning of online shopping, all that kind of stuff. And to hear all of this news footage, all of the sociologists talking about these, these people who are so easily persuaded because they're all of their friends are online. They they don't know how to filter fact from reality, like these were quite literally societal issues that were coming up in 1997 regarding the internet, and we're still having them. 30 years later. We're still having the same issues of people being able to filter fact from reality, fact from fiction on the internet, people being drawn in through through, you know, predatory action on the internet in order to gain clicks or time people being radicalized by the Internet and radical, radical mentalities spreading across the Internet rapidly. So it was very interesting to see that very early window into quite literally a situation that we deal with on a regular basis

now, but it's the exact same problem, and there, there has been zero progress on the issue 30 years later, zero progress as far as being able to disseminate the average person, being able to disseminate fact from fiction on the internet, I would, I would, I would even offer that it's, it's actually gotten worse in 30 years that that, you know, this is, this is maybe another example of a ritual culture that that our our ancestors in the early Neolithic that was, it was a new phenomenon to them. Yeah, the the worship, the spiritualism, the development of a proto religion. I mean, at least today, we have a lot more knowledge in and understanding to know more, a lot more about how nature works. Back then, yeah, they didn't have those things. So this, this new collection of social bonding, so to speak, and the inherent introduction of politics of a particular community. I mean, when you get a when you get a ritual culture, you have to build temples, and then you know you have the development or the creation of leaders and, well, the power and controls culture, yeah, to where as the as the community grows larger, you have to now that's more complex. You have to start thinking about things like Labor Industries and food collection building, and they didn't have the knowledge that we do know about nature. So when they look up at the at the sky, at day or night or whatever, and they look around them in nature, they still, you know, thought that that, you know, animals were gods, that the Milky Way was Heaven and Hell, yeah, that the sun was was, was a god in many cultures. The moon was a goddess in many cultures, yeah, and they, they, but they the these entrepreneurial types, the leader types, developed the mindset to where, hey, this could be an awesome power and control mechanism. So when you try, you know, as I smile here, and I try and fit the computer proliferation, yeah, into the mindset. And I mean, again, my point is, I'm trying to portray that our intelligence, our mindset, our cognitivity Today, we have to start thanking our ancestors, and it really hasn't changed. You brought up patterns and cycles. Yeah, that was the most basic the awareness period. The awareness epoch of our evolution was when our instinctive brain started growing out into more lobes. We became aware of the patterns and cycles of nature, and with that, the inherent math. Mathematics and geometry that nature also is laid out and provided for. So they needed a mathematical language. Again, language is a tool for the symbolic representations or whatnot, but the intuitiveness they had that, and they developed it all along, and the processes of awareness and patterns and behaviors was what started to shape advancements of our species, so to speak, and the development and you know, it's it's not, and I make this point very often, you know, a lot of people have have the thought process that it's an instantaneous type of a thing. When you talk about events and things like that, you know, like, oh, a comet. A comet ended the last ice age or whatnot. You got to remember that we're talking about time frames here of potentially hundreds of 1000s or millions of years. So it's not like, it's not like to say that our brains grew in six months. Well, you know, it's, it's even to think, and this is the noodle scratcher here, folks, even to think that time for a crow Manion person was the same elapsed time is ours. We gave time like we modernly gave time its definition, and it's 60 seconds to emit like time is totally different to the observer. You go to the moon, you need a totally different clock to stay on Central Time. Totally, totally different type of clock if you're on the moon, you know? So it's one of the only things that is actively made up in science. It's the only, it's the only part of physics that's just total bunk, is time, and

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our biology is based on

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the circadian rhythm and whatnot. So, yeah, when you leave Earth, you know Mars, well, you've got an extra hour in there going on every day, and it's going to be different. So that's just another you know, something to learn or whatever. But in the more takeaway subject of cosmology, and even the idea that, though 10,000 years ago, somebody that lived in Texas, where I live right now, experience time in the same way. You know, you because it is conceptualized. You know, we have different concepts of time between the two of us, but the pattern and the cycle of the sun rising, setting and the moon, that was one of the most basic observed cycles in what I call the awareness epoch of Homo sapien, we weren't even sapien sapien yet. And in fact, I don't we. I'll give us credit for being homo but you could even go back CRO magnon, they observed those basic patterns in nature well, and it's because they were necessary, Keith, as opposed to now, we do, we don't we. Most people couldn't tell you where the sun's gonna rise or an approximation of it, unless they hunted or fished or planted things nowadays, you know. And even even quite a bit of that is done digitally now. But that was because we we needed that to live if you didn't know what the rising of Orion in in the fall sky meant, you know, you didn't know where to go hunt you. You starved during the winter. You didn't know that winter was coming, that you needed to pull crop out of the ground and get ready. You know, these, these were things, plants, yeah, these. These things are quite literally the observations that led to success in life, just, just in general. So, yeah, like they, they intimately knew the sun, the moon, it's, it's, course, nearing the day, the the way that it affected the world around them, the stars at night and and how they guided them to different animals, to different areas to graze in during the year, all of that. Yeah, yeah. I'll be all part of the what I call the awareness epoch of our progenitor species now to where those then became hard. Those are hard wired. Those are part of our basic brain structure. And as time went on, more and more things that we learned eventually became. Instinctive to where our brain just kept growing, growing, growing to where it is now. And you know, on a in a physical sense, if you project that out 100,000 years, or whatever, you know, does our brain keep growing, and then do we end up looking like ET with the expanded head? Yeah, so, I mean, you can, you can take that out well, and you know that with 20 minutes left here, Keith, that kind of brings us to a question, of course, of that preparedness for communication, is it the fact that, because we are no longer in sync with these things because we're no longer in sync with, literally, the planet that we live on, the world around us, our place in the world around us. It seems to me like that would be key to the conversation. You know, that if we weren't grounded in ourselves as a society and as a humanity and understand the universal need for these things. You know, yeah, how important is it for us to get back to that point of human simplicity as a society, so that we can have the greater intergalactic conversation is that the case that we have to kind of regress ourselves as a society, so to speak? Yeah? Holism, cosmology. You know, these, these terms are in the dictionary, yeah, but I don't think we really think about it much. It's well, the new perspective that was offered by all of the astronauts. I'm trying to think of what the term was when they when an astronaut would blast off and go into orbit, the new perspective of the earth looking down on Earth, as opposed to just looking up in the sky and seeing a very, very sensitive, very alive organism, so to speak. And it was, it was for all, literally all the astronauts and cosmonauts that have, that have, that have been fortunate enough to leave or get into Earth's orbit or leave it. It's transformational to their lives. Then the the the the concepts of holism and and awareness and cosmology and acknowledgement that, you know, it's a big universe out there and whatnot, those things seem to come back. So we have definitions for them, but we're not. We're so what's the the Gen term, uh, rabbit holes. We're all in our own individual rabbit holes, to where we have no sense of either want, desire or probably even knowledge of being able to hold our environment, yeah, as as extremely important to us and well, I mean, I'm not ragging in this conversation. I'm not, I'm not ragging on computers. But, you know, if you want, one wants to look into different causes or whatever. Again, holism is looking around you, into your environment and whatnot, while a computer is a tool, an

instrument, where you're just looking down into something. So that's what that's all that. I mean by that, sure, not well, I won't take that any further. Well, no, it's the fact of, you know what? What is the tool being used for? You know, if it's being used to help, help research cures for cancer, and that's just it. Like Pete, I speak pretty regularly now on behalf of curious research on shows, and I remind people, don't forget, the Internet was not originally made for cat videos, and for sure, not even for shows like this, Keith, it was made for research. It was made so that MIT could talk in real time to Caltech, so that those scientists could talk and share data in real time for science, for the growth of humanity. It wasn't made for entertainment. It's what it became. But that's not what it was made for. That wasn't the vision of the internet. The vision of the internet was free, open, sharing of research for the growth of humanity and and look at where it's come to so it can be an amazing two. Tool when used properly, you know? And that's just it like it's an amazing resource when used properly and responsibly. You know, absolutely a hammer is a great tool. Don't go just swinging it around in a crowd that there's, there's, there's no good gonna come of that. Yep, you know, good analogy. I like that. That's, that's, that's absolutely, the computer can, yeah, it opens up so many avenues, absolutely, but we just have to direct it. That's, that's just it, you know? And it even, even right now, the conversation of humanity, Keith, the idea that, and I don't, I'm with you. I don't think as as a humanity, despite the fact that we have an intergalactic representative at the UN, folks, just so you just so you are aware there is an intergalactic representative at the UN ready to greet something if it lands. A LA, a la, Gort style, you know, Gary has you. But as, as a humanity, we, we have no universal representation. We have no universal, I don't even think, motive of being or mode of being. You know, we are, we are so on so many parts of the world antithesis to each other and what we believe and what we stand for. It's, it's fascinating. Keith, so I guess the question is, how do we handle this? Because it's, it's happening, it's, it's not, not gonna happen. So how do we handle it when it does happen? Yeah, that's, that's, that's gonna This presents some difficulties, I think,

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well, at least in the US I've seen in the last generation, the polarization of the political process has has accelerated, by example, maybe has that happened in other parts of the world. But what I mean by that is that when, when we talk about a conjoining or or or a an advancement of the human thought to where we can then now become and live our lives more holistically, more more with a recognition of of cosmology and not trying to destroy, physically destroy our planet, deforestation and the the economic aspects of that. But you bring up, and a lot of people, I think their thoughts go very quickly to the to the concept of globalization, yeah, and that's why I mentioned politics just a few seconds ago, and that, that's the people somehow have this connection. Oh, my God, it's got to be politic. You know, globalization has got to be a world politic or something. And, yeah, that's, that's a difficult, that's a difficult argument to try and reconcile. That's not easy. No, no, it isn't the gig. And, you know, I'm, I'll be honest, I'm not one for a globalist agenda. I don't, I don't think that there is overall that kind of globalist agenda, the way that people truly think. I think that there are some globalization initiatives out there. But is there an overall I just don't think that there's an overall like maniacal specter over the globe trying with with strings attached to everything. I don't I don't think that that's the case. I think that we have a lot more free say in what goes on in the world around us, and in our active involvement in the world around us. Keith, I think it's very Fight Club, the aspect of you, you choose your level of involvement, you know? And, yeah, I think, I think that's Go ahead. I think that's a fear that people have. Yes, absolutely, probably a majority, is that when you when, when they hear that word or that concept, it's, it's, Oh no, my God, it's, no, we can't, we can't have that. It's got to be, we got to have a democracy, or we got to have a theocracy,

or whatever it's, it's all. We got to separate the word political away from globalization and hopefully find the course to where people nations can be autonomous. Yeah, but have also the. Process where things on a global basis, in other words, the physical things, where, you know, we're destroying our forests and climate change and things like that. You know the we're all responsible for it. And I think we're human beings have had a significant input into the climate change phenomena. So we have to be one, all of us, willing to accept that this phenomenon is being caused by us, and that we have to take steps to change that. So that's an example of a global basis phenomenon that we have to come together well to be able to and, yeah, and politically, you've got to be able to put your politics aside. You've got to be able to say that, whether you believe in, quote, global warming, as put forth by the media or not folks, to say that humanity and our technology does not impact the world around us is silly. I want you to stop using lithium Today. Today. If that, if that is what you believe that you have zero impact. Stop using lithium right now, all mobile devices, anything with a lithium that means your computer, because it has a lithium battery in it, every bit of it, stop using it, because you don't believe it has an impact. You know, it does. We, we have an impact on the world around us. And yes, we need to get a global aspect on that. We need to begin to realize that while AI is scary in some rights, Keith, you know, the one thing I tell people regularly on this show is that, make no mistake, it will be as smart as the average person reading the internet, because it's pulling its data from the internet most of the time. So take that as scary as you want. Like that could be great. That could be horrible, that it's going to be as smart as the average person reading the internet. However, when given specific data pools to go through, a prime example would be last year, in January, the Microsoft AI would found almost 10,000 viable replacements for lithium organic compounds. It did almost it did, almost 10 years of hard lab research in one day, in one day, found 10,000 viable organic compounds that could replace lithium. So these, these are the possibilities. Like you could say AI is horrible, but at the same time, AI can find things on a on a rate faster than we could. So the fact that we could get lithium out of the marketplace and stop strip mining the earth for this horribly toxic chemical to run our devices. That's pretty awesome. That's a 10 year leap head start on that technology, you know. So, so that's great. Those are beautiful things that, yes, we can take the future and apply it in this kind of way to a global mentality that isn't, that isn't a globalist regime as people think, but an idea of how to, how to greater represent ourselves as a humanity and as a planet. Yeah, as you're saying that the word just came up to me, weaponization. It just seems that that, you know, new technology, and you know, we've got to say, AI is, is, is the it's weaponization is the proto, how they put this proto. It's the Pioneer, so to speak, when it's when the technology is weaponized, and then goes through a process and then gets rolled out into the general public, and then you can branch off into more beneficial but it's, but it's that that I don't know if it's part of the human instinctual psyche, but modernization is, is the it's so funny. One of the videos that we play regularly whenever we have Mike turber from five by five news on is a video quite literally from Lockheed, Skunk Works branded with the Skunk Works logo and everything. And it's, it's this young scientist talking about this, this nuclear reactor behind him. That's about the size of the room that I'm sitting in, you know? And he's like, we can, we can two, three generation this every year, like by the. Time we're done with this, I'm going to need a new job. And yeah, and now, now there is actively the patent out there from Lockheed Martin for a nuclear reactor that fits inside of an F 16. Wow. So you're talking about something the size of a v8 engine that is a

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nuclear reactor that, yeah, and it's now portable. They,

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they made it the size of a room, and within three, four years, like generation that down that many times. So that's the world of technology that we're living in that, yes, you know, we're looking right now at at Fusion being a real possibility, you know, and and Free Power for All, if the powers that be will let that happen. So that's, that's the question is, once again, the weaponization of things, because that's what they said in the Lockheed Martin video, is, well, of course, you know, it's going to be used for all these things, for Battlefield purposes first, and then, then it'll be, then it'll be coming to your home like it'll be available, you know, but it's, of course, it's going into our weapons platforms to begin with. Yeah, let's, let's test it out. Sounds like another, another iteration of attitude, behavior, power and control. And that's just it. That's just it. It's, it's the fact of we, we as a humanity, have to be willing to work together, Keith, and not have that paradigm of control, not have that paradigm of want to be right, necessarily. And it's it's hard, it's hard. I cannot wait to read your new work whenever it comes out. You. You are furiously working on that right now. You have some appearances coming up in October. Let us know about those real quick before we let you go. Okay, yeah, I'll be first weekend of October up in Harris, Michigan, upper peninsula by Marquette, ancient archeology conference. I'll be speaking there live, and then a couple weekends later in Baltimore at the 25th anniversary edition of the mysteries of space and Sky Conference. So I'll be doing lectures on Native America, and actually a couple of worldwide cultures, some recent discoveries and patterns that I've put together from that I talk about Serpent Mound, Cahokia in Gobekli, tepe carahan, which I had the the fortunate experience of Expedition there last year. So and incidentally that time, the timing on that was pretty good, because the Turkish Government in cooperation with Istanbul University, who has domain, legal domain on some of those sites, Karahan and whatnot, they have shut down the tourism aspects of most of that. So yep, you could, you could. You could spin off into political reasons or whatnot. Face it, tourism is a very, very economic driven engine. I wouldn't say you heard the Turkish Government, as opposed to maybe Egypt, but that gets in the way of knowledge progress. When, when tourists, you know it can you know, and that's, that's one of the, one of the things that we say regularly about the science of Egyptology, things like that, is how much of that is based on tourism, you know? Because when, when you start getting into the actualities of the pyramids and and there's no way they're a tomb. I'm sorry, by everything that Egyptology says there, there are no sacred scriptures there to get a soul weighed at the end of life or anything like that. So I can't buy the fact that they're a tomb, as Egyptology says that's, yeah, yeah. But if they can keep the tourism itinerary going, that's it. That's That's what I would think the Turkish Government is, is not stepping wholesale into that. But nevertheless, fellow researchers this year have been shot out. Yeah, there's just not much going on there. So for the time being, so I heard about a few canceled trips from folks that were supposed to be going over there. So I'm sorry to hear that for them. Let everybody know where they can go to keep up with your research, where they can go to get their copy of. Of the humanaverse, guides, all that kind of good stuff. Keith, okay, yeah, the books, the books are always available on all of the digital platforms and bookstores, Barnes and Noble, Amazon, Apple, and we're making those available. We're doing final touches on my website, the human universe. Ah, yeah, you got that up there. So, so, yeah, we're putting some final touches on that so you can follow my updates and appearances and whatnot. Through that. I have to put a couple I've done a couple of YouTube interviews, so we'll have to get those up there, and then I also, too. This isn't until next year, May, June, but I'll be part of a another expedition with my friend, Doctor Robert shock of Boston University. Awesome. We'll be going down to Peru and Bolivia and Nasca, flying over and the cargo cults with with all of that, and doing some digging and some explorations there so cool that, and just writing away on the manuscript. I hope to have that done by the end of the year, anyways,

rough draft for the for the publisher, and then we'll see what happens from that point. Well, I greatly look forward to getting my copy of that as always. I love your work. I love our conversation. Thank you so much for the time, Keith. Please do hold the line while we close things out with the audience. While you are online, checking out everything from Keith Sealand and and the humanaverse, make sure to stop on by curious realm. Curious realm.com is where you can like, follow, subscribe and share. That is where you can follow all of not only our channels on YouTube, but all of our guest channels are there on our videos page when we come back from this commercial break, everybody. We will be joined by Dr Angela Thompson Smith to talk about the world of remote viewing, what that is, and how you can practice it yourself. We'll be getting into that right after this. You

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the key to good science is good research. At the heart of good research is a good data set with the field observation and encounter log from curious research, you can easily keep track of your investigative information all in one place, making it easier to review cases and readily see comparisons and contrasts between them, whether out in the woods, watching in a back room, gathering EVPs or using high tech gear to track UFO, UAP activity, this easy to carry pocket sized scientific data log is the perfect companion for any field researcher. You can find your copy of the curious research field observation and encounter log@amazon.com or visit the official curious realm store at curious realm.com forward slash store to reserve your copy for yourself, your family or a mind that you want to open that website again is curious realm.com, forward, slash, store.

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Well, hello everybody, and thank you for hanging on through that quick break. Thank you so much. Also to our sponsors, especially true hemp science. They are my source for CBD. Many years ago, when I first got diagnosed with travel anxiety, things like that. My doctor was like, you know, maybe you should try some CBD. And that began my search, and I found Christopher Lynch from truhim Science. His product is absolutely amazing, awesome. Terpene profiles, fantastic products. Stop on by and check them out.

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Curious seven is the code that you want to use@truehimscience.com

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to save 7% off your entire cart of $50 or more and get two, count them, two free edibles on your way out the door as well. Our guest in this segment is the amazing Dr Angela Thompson Smith. She is the founder of mindwise Consulting, and she is also the author of the book tactical remote viewing. We have had her on the show before. We've spoken to her numerous times at the International remote viewing conferences. She will be. At the International remote viewing conference. 25th anniversary cruise coming up, folks. So if you are going to that like curious realm is you will be able to see her there speaking. So welcome back to the show.

Doctor. How are you today? I am fine. Thank you. Thank you for having me back on the show. I love our conversations, because you, you are, hands down, one of the people that is highly, highly respected in the field of remote viewing. There are quite a few names out there, but when it comes to practitioning, remote viewing, you and mind wise consulting are tops of the list. And your many, many years of work. Angela, how did you, how did you come to the world of remote viewing to begin with, because you you actively had some paranormal experiences when you were younger, things like that. How did you, how did you come to separate that from remote viewing? Well, I was always an intuitive child, and, you know, my mother would always put it down to a great imagination, even when I was I gave her information that was proved to be right, as parents do, and I had out of body experiences from a very young child where I would just go off and float around the neighborhood and go visit people like my grandmother in her home. Nobody saw me, you know, but I saw lots of stuff that I was able to confirm So, and when I told my mother about it, she said, Well, everybody dreams. I said, But mom, I'm still awake. And she said, Oh, it's just your imagination. In England, things were a lot more tolerated the paranormal stuff. And it wasn't until I came to the States and I found the paper 19th that had been written in 72 by put oppentag, the first scientific documentation of their remote viewing studies. And I read it, and it was like, wow, this is really interesting. It's kind of what I do. But I've always done mine, you know, sort of when I've been very relaxed on my own, rather than with scientific team. And I wrote to the pear lab, because I also had some papers from the pear lab, Princeton engineering anomalies research lab that's closed down now. And they said, oh, when you're this way, come and visit us. So it happened that I was working in medical research and in New Jersey, and when I come over to live in the States, and I thought I was invited down and invited to be a volunteer at pear. And that's when I heard about remote viewing in a very practical sense, and specifically remote viewing once you once you saw it like you said, it was something that you had experienced previously. But for you, it was out of body experience. How do you how do you akin the two now, do you still see them as a variants on each other? Do you does one depend on the other? For you, Angela, the the Orthodox remote viewing teachers disclaim OBE out of body experience as being remote viewing. But when you look back at put off and tags original paper, what they wrote was that what we used to call OBE traveling, clairvoyance, intuition, etc, etc, we are now calling remote viewing, and that was coined by Ingo Swann and Hal Budoff as a term that doesn't have any baggage with it. Basically, because they wanted something a scientific term, they were doing scientific research, referred to it as remote perception, rather than remote feeling. Okay, okay. And, yeah, I can see how that would be very much the akin to relabeling UFO to UAP. So that science would, science would be willing to finally look at a situation, and that is, interestingly enough, when it comes to paranormal research, when it comes to parapsychical research, specifically, the data for remote viewing is there it is. It is pretty, pretty hands down. And I. I've had my own experiences with remote viewing. I've only had a few, I would say, Good sessions, but out of the eight or nine sessions that I've done, I've had three sessions that were like a lot of hit,

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yeah, yeah,

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yeah. This group, this couple in India that I was training this past weekend, they started off very cautiously, of course, because they were total beginners. But over you know, the practice, with the with the protocols, they were hitting their targets. That one was a farm in Afghanistan

where they were using desalinated water to grow crops. And she actually got the farm and the, you know, all of that location described beautifully, including water which I asked her to taste, and she said it tastes salty, you know. So it's amazing. The protocols, it's not just CRV, the controlled remote viewing, which is, you know, we also call the military method, because it did a lot of work with it. But there's ERV, which is more the extended remote viewing, which is kind of like OBE, but more controlled and and, of course, all the other variations have arisen since the originals were developed. And because you do work with a lot of beginners in this field, you you have classes that you quite literally craft to the person. It's pretty, pretty fascinating. How do you how do you begin with an utter beginner, Angela, who, who, let's say, has never really had a propensity for clairvoyance, never really had premonition of anything that they can recall in their life. No, no true moments of synchronicity that they can account for. Yeah, I would estimate that about 60% of my students were movies people who were claimed to be, you know, have some intuition, but they've never actually formally trained in anything. But there are some others that come in that have had training with others, and they want to expand, you know, and try some new protocol cuts from a different angle, because what I focus on is applications. I'm not just teaching you how to do it, but how to use it. So on the third day of class, we actually tackle, we spend all day tackling a real life target, such as the moon rover, you know, or one of the moon rovers, I would choose when and task that. And they're blind tasked, which means they don't have any any upfront information to begin with, but as they go through the day during sessions, they gradually acquire more and more information and work as a team, because I have three, up to three or four students in a class, they work as a team on Saturday, on Sunday, sorry,

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actually working a case, and that's very satisfying.

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And when you when you say working a case, how do you, how do you begin that process of working a case. Okay? Well, I usually choose, choose something that's current, you know, I try not to bring in politics or anything personal with me, or anything with covid When we were going through the covid thing, because that's just, you know, too topical, yeah, say, up in Seattle, they had a, you know, some sit ins and things in the city center for causes, you know, about local causes that Were in the news at that time when I was having a class, so I chose that as their target, and I pick a coordinate or a case number, random numbers, random numbers and random letters that only applies to that target. So I go in and get have two random programs, a random number and a random letter. So it's like ABC, 123, so that's their called the coordinate, or the tasking number for that particular project. Then on Sunday, they come in and fresh. From doing two days of bringing them up to speed with the protocols, and they do their first session of three in the morning, where they just go. They just do stage one, or phase one, as Lynn refers to it, and make sure that all the students are on the same page. They're all looking at the same target, which happens at least three of them are right on, you know, giving the correct what we call gestalts. Is this an event, or is this land, water, air, Mandarin, etc, biological, etc. And then they take a break, come back, they do a second session, which they're doing solo by now. And I take them up to stage four, and I ask them, I say, your gestalts are correct these, these are correct that this is just for example, land, air and water. So tell me more about that land, air and water. So they go in, then by themselves. They're doing solo

sessions in different I have students in different countries doing this, and we're working as a team, which is mind blowing. And then they come back with their data, and they read out their data to me. I documented on white sheets paper. Normally, if I have in person classes, the students write out their own data over zoom, you have to do something a little different. So by the second session that they're really getting into it, and they come together after we've got all the data, and they do a little bit of analysis. So they become analysts for the data, and then taking that, then they go away. And usually I have a non leading question for the third session, where they go right up to stage six, phase six, and usually it's something like the target is a meeting with individuals. What would be the resulting outcome of that meeting? Something like that, that because they would have already known that there was a meeting. There was already people there. So they I work with data. They already have, not giving them anything new. Give me new data, and they come back after the third one. Then we do the same process. And through this process, you basically can not only Hone, hone the data that's coming in, but also figure out who amongst the group is better at spotting different gestalts Correct? Sometimes, yeah, sometimes, you usually get somebody that's just spot on. When we did the Notre Dame, fire. One student actually said a church, and another student actually said fire during their session. So, but I don't, I'm not in the in the position where I'm picking out people who are good at it, because they go back into their own community and then join up with others, you know, to do remote viewing. But if they're really good, then sometimes I'll ask them if they want to be part of the Nevada remote viewing group. And this is a group of volunteers that I call on when we have urgent cases to work, and you work with all, all kinds of groups, not just civil groups and private engineering groups, but police all, all kinds of people. Angela, absolutely, I've done everything super nuts. In fact, we were just working a case, a very sad case. I can't tell you too many details, but in a foreign country, there was a five year old abducted by child traffickers. So we were trying to, I and two of my best male viewers were trying, there's female female viewers too, and yet, to try and track down the location and the perpetrators. And we were able to get a lot of very usable information, but we had to back out because the situation was getting too dangerous for the people who were there on the ground. And speaking of dangers, are there? Are there any dangers on behalf of the remote viewer? Because, of course, whenever we've had limb Buchanan on, you know, he's, he's always warned that, you know, every. Buddy wants to be able to help find missing children or, you know, help help solve murder cases. But you know, you you may not want this lurking around, um eventually. Yeah, we teach um detoxing. So if they're how does that, yeah, if they're working a case, that might make them feel uncomfortable, and even after a case, sometimes some of the students complained of a headache or feeling anxious, or hearts beating. We teach how to let go of that data and recognize that the data is not you, that it's outside of yourself, and you are just an observer of the data. So there are certain techniques to let go, of that school, detoxing, of that thing in as I suffer myself, I can definitely say there. There have been times whenever I've been in session doing remote viewing, where, yes, I feel very worked up and and have to step away, have to move away from it. And it's, it's hard to come back to it, because of the way that energy can hit you and impact you. And it's, it's interesting because I am, I I wouldn't even say Angela that I am, that I'm doing any kind of, I guess, necessarily active, remote viewing, most, most of what I'm doing. I guess would, I would look at more as passive, where I am observing things, watching things, not not trying to poke or prod, I guess, so to speak, yeah, yeah. And on the whole, you know, practice targets are meant to be very neutral. But when you get into actual operational work, you do come across some situations. There can be a little the modern word is triggering. And I don't try not to use that, because it'll come and go. It's, you know, but there are, and I'll tell you a funny story when I was training with Lynn, because I trained with Lynn and Paul Smith, and so I did one sub, one target with Len and one of his graduate students. This was at his location in Alamogordo, New Mexico. And then he gave me another one. He said, just do this one. And he gave me an envelope with the

picture inside, target picture, which was sealed with just the coordinate number on the front. So I sat down in a corner there with my paper and pen, and I started working through it. And I got that there was as it was, as I got more and more data, it was appearing as that. This was an animal up a tree and was being beaten. And I thought Lynn wouldn't give me a target like that. I was starting to get very anxious about it,

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and I worked it through to the end, and I took the paper to him in my session, and I said, Lynn, what did you give me? He said, Oh, it's just a regular target. And I said, Well, I'm getting very, very anxious here about this target. And I said, I'm getting that there's this animal, and it's tied up with a rope to a tree, and it's being beaten by a young Asian boy. And so I said, I need to open it and get the feedback, please. And what it was, was a children's party with an Asian, little Asian boy beating a pinata in a tree. Oh my god. Oh my gosh, yeah, yeah, and, and I remember very distinctly when I was given my first target by my monitor. She she sent me coordinate. That was it, via text message. And I immediately that. Immediately saw white truss, what we use in my industry to fly lights to ceilings, things like that, what you would see in like a communications tower, you know, and and that, of course, became something that we wrote down everything else. And sure enough, one of, one of my first targets was involving white trust. It was, it was pretty phenomenal how it just kind of came to me, how, how frequent is it that? What is the difference for you, I guess, of frequency between having. Who work for result or result just happening and manifesting. Angela, usually during my sessions, I have no idea what I'm getting. I try not to analyze the data as I'm getting it. Just just acquire the data and write it down and sketch and write and without analyzing, because we're trying to keep mental noise that logical brain that wants to solve everything out of the picture by writing and saying all the data occupying that venue there. So most of the time I have no idea, and I write up the session, and very often I'm surprised at what I get. Sometimes I do sometimes I get a real strong particularly if I'm doing it with a monitor, maybe I'm picking it up a little bit from them, but I like to work with everybody blind, you know, with not knowing the target. And so sometimes I'll kind of Intuit what the target is from the data I'm getting, but I try not to analyze as I'm working saying, Oh, it must be this or it must be that, because that's where you get what we call off signal line,

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getting into imagination.

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Yeah, it can be again. Like you said, you You definitely don't want to corrupt the data as it's coming through with your preconceived notion of something, yes, and it's, it's a real interesting kind of dissociative process that you have to go through to kind of stream of conscious. Let that stuff come through, right? Listen to the self conscious. Yeah,

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it's, it's pretty interesting, and it's a

it's, it's pretty interesting, and it's a,

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it can be a hard place to get to. How, how? How do you help beginning students get get past that barrier,

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kind of letting the monkey mind run free?

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Yeah, I give them an opportunity at the beginning of each session, each practice session, to either do a little meditation or a, you know, listen, maybe to Henny sing tones from Monroe Institute, or say a prayer that makes them feel calm, but anything to get into that right brain state, I call it getting in the zone for myself, because I done I've trained in Buddhism, and I've trained in shamanism and as well as remote viewing and paranormal stuff. So I can easily sit down and in a few minutes, get into that stage or that phase or point where I'm, you know, detached, yeah, and then I know when it is, and then I can sit down with the pen and paper and just work through it and stay focused.

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And what point

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begin that that, I guess, not the detachment, but at what point do you begin being able to be an open channel for that information without corrupting it? Angela, just don't judge. I can recognize when I'm getting into what we call AOL drive, which is AOL is where your your left brain starts to interpret the data, but doesn't have sufficient information, because you're getting little bits of information at a time, and it suddenly gives you a picture. And you go, Oh, and you have to put that off to the side of your paper in you know, CRV is called analytical overlay, or AOL, so you have to put that down and then say that's not data, that's not my data, and get back into your session. So there are ways of dealing with noise, mental noise, that comes through, where you you do start going off at a tangent,

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trying to make sense of the data.

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And how does this process differentiate from, let's say, the process of beginning an out of body experience, or how does it differentiate from lucid dreaming? Very there are similarities, but they're not the same. That's how I try and phrase it, because OBE is very much there's a lot of bilocation involved, whereas by location is feeling that you're in two places at the same time. Know and being able to observe what's happening in two places at one time, where you are and then where your consciousness is in remote viewing, that's sort of discouraged. Lynn will just, will say it's okay, to a point Paul actively discourages it, and particularly if the students are sitting there with their eyes closed for any point, any length of time, come back. Stay with your process. Stay with the process. So yeah, there. That's what I say. They're basically the same goals, to acquire information, but through a different process, interesting. And, you know, once again, the idea that kind of like what Lynn says, Any anybody can be taught to remote view. It's a, it's a martial art. It's a, it's a mental martial art, and the idea that you do not have to be a clairvoyant person in order to practice controlled remote viewing, specifically controlled remote viewing, the military CRV style, yeah, the more formal training, yeah, which is, which is what I've been studying. I think it's a great launching off point where, where you, you get to understand a lot of the, the basic underpinnings that are used with various other versions of remote viewing, right? Yeah, and it's, it's a very interesting process, because it takes you through stages that give you increasing amounts and levels of knowledge about the target that you then say and write, you say your data, so that you monitor, or even your own subconscious knows that it's got the data, and then writing it down, and that whole process just brings up that all that data from the subconscious, so you can record it and and hit the target. And how do you how do you begin to, I guess, record hits, misses, things like that. Angela, how do you get this? Everybody's method is kind of, I guess, different. Lynn, Lynn has a very specific method with how things are recorded in his CRV method. But how do you go about recording hits, misses, things like that? For Yeah, there are a couple of evaluation methods, of course, lens, which says, how many times you how many corrects against how many uncorrects and percentage. And he's done it very precisely and scientifically. So you can get a percentage and and then what Paul uses it and some of the others, is the target scale. Russell target developed a seven point scale, which is readily available. I can share that with anybody who's who wants to contact me, because it's, you know, he's put it out there into the world. You can use a ranking system, you know, to rank your data, rank your hits and misses. I really like the target scale. The very top one, the seven, is that you've named the target, and you've given enough information that somebody could recognize that that was that target. Down to the one, which is, you know, you're just getting a bit of data, but nothing much to recognize the target my students, I was evaluating my students on the target scale for some time. I don't know. I just let them do it, and they were average that the beginners were averaging about five on the target scale. The people who had done training before were averaging about six and then about five, you know, overall.