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SPEAKERS

Speaker 3, Speaker 2, Speaker 1

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Speaker 1 00:17

I coming to you from the city of the weird 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

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Speaker 1 00:50

Well, hello everybody, and welcome to tonight's episode of The Curious realm. I am currently at the Sistine Chapel experience in Austin, running sound for not only the experiences opening night, but for a string quartet all kinds of fun stuff. But as always, despite the fact of me being on the road or on site or anything like that, we always bring you new content. Never repeat performances, never best of anything like that. Our guest in the second segment tonight will be Anne Saleen. We will be talking about krampus knocked and other Christmas traditions, the importance of those traditions, as well as the the importance of that didactic of good and bad that seems to come with so many holiday traditions that'll be our conversation in the post commercial break in the first segment, we are happy to welcome back our good friend and author of the humanaverse series, Keith seeland. You can find his work at the humanaverse.org excitedly. You can find his new book, The humanaverse Guide. We are them. They are us. Our ancestors, US and et on Spotify his his first audio book is out. You can also find the hard copy of that@amazon.com you can find it at Barnes and noble.com Welcome back to the show the indomitable Keith Sealand, always great to have you on how you doing, buddy, great.

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Speaker 2 02:21

Chris. Hey, happy holidays to everybody, wherever you are, this is tis the season.

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Speaker 1 02:26

Absolutely, man, do it is? It is a great, fantastic part of the year. I love it because, well, I can't stand heat. And living in Texas, it's like a very small window of the year where we get a reprieve. And it's even likely before Christmas that we will still see, like, 8590 degree days. But right now, it's nice and crisp and cool out. It's like, Ah, it's perfect. It's great. And yes, I love these things. And once again, even even referencing what we'll be talking about in the second part, these these traditions that we have as humanity, these concepts that we have of good and evil, and the source of these things and the source of us go back millennia, sometimes, and the work that you have done, especially with petroglyphs Around the world and their similarities and what these things mean and the messages behind them, and how, once again, let's, let's start where we always start with this, which is the idea of a petroglyph, and how It is different than rock art.

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Speaker 2 03:37

Keith, oh, okay, yeah, a petroglyph. There's, there's various forms of of the glyph series, so to speak. There's the Petros, which are pect on, in other words, they a stone, a tool of some kind will have been used to inscribe on the easel, which is usually a rock formation, usually an igneous rock, type of a type of patina formation in that then there are, well besides geoglyphs, there are pictographs which are actually painted on and the the the the time frames in use for each of those two span many, many, many millennia, depending on the the civilization from around the world. There are Petra there are pictographs in existence from 75,000 years ago, and there are petroglyphs that that that are picked on from 3035, 40,000 years ago that we know of. And one, one very exciting thing about that is that in talking about archeology, anthropology, our ancestors, heritage, is things like that. What's most exciting. Reading is the many things that we have left to discover. And it's going to be that that landscape will be going on for additional millennia. We've just begun to scrape the surface of who we are, who we were as an ancient people, and, you know, progressing into the future. So what's most exciting is that which is yet to be discovered. The third form of glyphs are what are called geo glyphs. And well, as I see from behind me, I've kept my my background screen here this. This is an example the astronaut waving high from the Nazca Lines in Peru. That's an example of a geoglyph in which the the size of the symbolism is so big that one an observer can only see and make sense of or try to make sense of it from the air from we were for this particular shot, almost 2000 feet in the air as we flew over it. So those are the three types of main types of glyphs. But the glyph department is just one category of what I call symbolic representation. It's not rock art. It was, was and is a form of communication that the creators actually used to convey messages in many different contexts. They could have been telling stories about great food hunts in their lives,



06:47

war stories of a sort,



Speaker 2 06:51

one of the good things about our ancestors. And in all of my talks and in all of my education, my platform here, my purpose for trying to help society understand who they are is that, and hence it shows up in my titles. We are them, they are us. We are our ancestors. They are us. They thought. Their minds operated and worked the same ways as ours do today. And I'm going back into Neolithic times from dozens of millennia ago, and when they wrote their symbolic representation, such as the glyphs and whatnot. And there are other forms of representation that I'll brief on in a minute. But these, these graphic, symbolic representations, besides the war stories and what and whatnot, some of them would convey light hearted moments a day a day in the life of a particular tribe or family of people. Some of them were served as navigators, showing directions for passers by, for locations of food and water, and in many cases, water, especially in that we're talking in indigenous geographies around the world. Many of them, as is today, were in desert locales. So water was very important. So navigation, navigation routes were also very, very popular in these glyphs and symbolic representations also they they also scripted what they saw, many of their experiences, and amongst them the most significant, and this is where I go into a deep detail about describing who our ancestors were and helping us understand ourselves through them, in that they considered as The most important thing in their lives, the cardinal directions. And I'll, I'll throw the most general term out here, the great chain of life. Now, many researchers have a particular problem trying to describe all the various interplays between living lives as Neo our Neolithic ancestors and their day to days and their very deep spiritual and cosmological connections. But my catch all phrase concept is what I call the great chain of life. This phrase, this concept, incorporates all of the embodiment of what life was then, or what was back then, in with all of our ancestors, they were very, very much more holistic than we are today. And we can go off on that topic if we have time later. On. But they were so connected, the great chain of life inherent in its definition connects all of the aspects of not only the human condition, but the condition of life on Earth. Reckon and they recognize that humans being at the most intelligent species, we were very important. But all the other life forms living on Earth, the animals, the plants and the geography, the landscape, the ground that they walked on, the water that they swam in and drank from the sky, the terrestrial world, the sky world and the cosmological world, and those manifestations that came from that these are all elements and aspects of the great chain of life, all of human beings, our species condition, our our human natures, all of our moral codes, all of the operatives that instruct us how to live our lives come From this one concept, the great chain of life. So when, when anyone hears me talk, think of the great chain of life and the interconnectedness that our ancestors recognized with all of those functions of life, plants, animals, human beings, the ground, the sun, the moon, the stars, the Milky Way, Heaven and Hell, the ground below, all of those things work in total harmony, equilibrium and balance with each other, and that's where the spiritualism of human beings was developed and evolved from, from our hominid ancestors, from a million years ago, we became our brains enabled us to become a more and more aware of our surroundings. Incidentally, I'm giving everybody a description of my new book title here also, so I write about all of these chapters, such as awareness the mind revolutions, when hunter gatherers found favorable climatic conditions and ecological conditions to where they didn't have to be nomads to constantly hunt Down animals and be on the hunt all the time. They could settle down, become more sedentary. The end of

the last current Ice Age and the younger driest periods enabled a beneficial modification to the earth environment, to where our hunter gatherer ancestors could then decide to settle down, start communities and start Labor Industries and build architecture and other things like that. Speaking of architecture, that's another form of what I call symbolic representation, besides glyphs and the linguistics that they may have had back then, they express themselves in many other forms of symbolic representation, and it shows up in the architecture that they used. It shows up in the developing awareness of their minds and the forms of shapes and patterns and cycles in nature. For example, the sun, which they recognized and worshiped as a god. For for many, many millennia, the sun they visualized. We see the sun as a circular object. They saw the sun as a circular object. Circular geometry became sacred and worshipable for our ancestors. Witness that a lot of the early architectural representations were in circular form. It was only after the Neolithic times when we move into the Holocene, and then this is within the last 10,000 years or so, did humans decide to start incorporating the geometry of the square or the rectangle for such things as houses, communities, streets, so to speak, where they had neighbors lined up in an orderly row windows, which is another very important sacred geometry, so to speak, so the human human beings became. Aware. As the millennia went on and their minds further developed, and as as as their knowledge build, they began, they continued, and it's a continual process today where knowledge begets knowledge. Knowledge is power, and through the evolutions of of Mother Nature, so to speak, and creating more beneficial living conditions for human beings to not only survive, but thrive. And then have, and then not have, to devote their 24/7 to obtaining food and water. They could then spend time in group activities, forming communities, forming Labor Industries, building architectures, building cultural centers of ritual and worship. And is helping creating more time in their days to develop appreciations for spiritual worship when their attentions turned to the sky. Well, as I consider the single most important aspect of human life for many, many, many millennia.

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Speaker 1 16:15

Oh, absolutely, absolutely. Because, like you're saying the beginning, that beginning with the circle, those are the two things that you see. It's the sun and the moon, and it's circles, and that's what rules your day and rules your night. It's what allows you to hunt and everything else. So, yeah, once you get to a point of a society where and it's something that we talk about on the show regularly, especially whenever you're on, especially whenever Jared Murphy is on for markio X, things like that. The idea that we as a society have lost that connection to the earth, you know, like even, even my grandfather didn't necessarily need a farmer's almanac to tell him when to put seed in the ground. He had generations of familial farming that told him, when are you? When you see these things happening? You know they they followed once again for millennia, they followed the food and through the seasons, and you had to know your location amongst the stars, and know what the stars were in the sky, to know when to hunt or when to fish, or eventually, when to plant. And yes, those same stars became what was worshiped, because the same way that that hunting and gathering drove your society at the time? Now it's the worship of the gods of that animal or of the water or of the sun that allows the crops to grow. Because that that without that God and without those crops, you're back to being struggling every single day. You so like if it takes a fresh heart every three days from the temple top to keep that going? Let's keep that going. Because do you want to go back and be a hunter gatherer again? Or would you rather live in this opulence that we live in now and we we may not see that as opulence, but boy howdy, at the time when you were just past the point of figuring out Flint, Flint on Flint makes Spark, makes fire. You know, that's a that's a big point, and that is a huge cultural point of yes, why we began worshiping in the way that we worship.

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Speaker 2 18:44

Yeah, and I go into great detail, like I mentioned, you know, I start, it's chronological development, but the early times in my earlier chapters, introduction and awareness, and that's just the human mind starting to, not starting, but continuing to build on his knowledge base and incorporating the the perceptions, the cognition and the thought process behind the connectedness. Here's a great example of what I mean by the great chain of life and the connectedness. Please take the example of how a tree grows without the sun. Our ancestors had. They didn't have the chemical formula analysis of photosynthesis and carbon or whatever. They didn't have that, that nuance or innuendo, they had, the intuition that provided them to look at the universe, look at life with extreme, intelligent holism and connectedness. They. Had the intuition to know that the sun created the trees, along with water created the trees. The trees would grow, grow leaves, and then at the end of the season, at the end of the year, drop those leaves and go into another season. But there in lies a pattern and a cycle, because the next year, the whole process picked up again, and the tree grew grew more, leaves grew fruit, grew food, as with all other plants and whatnot. So the human mind in its growing different regions, the neocortex especially, getting getting a little clinical. And I do do that in my book, in my chapter the mind, I do get a medical and clinical in the development of the human mind in the various regions that human beings use to interact with their environment and to develop what I call the attitudes and behaviors that underlie their physical activity, throughout every day, throughout their entire lives, getting into the the the psychology of it and the the cognitive. I call it cognitive utilization, the human mind, and I bring this up History Development from our hominids up to more Neolithic times and the Holocene. I describe the development of the human mind and its growing awareness and growing aptitude and intelligences in many different ways, like you mentioned, for creating better spear tips, better weapons, so to speak, hunting weapons and whatnot, to understand the cycles of animal migration, the day and night of the sun and the moon, and the changing of the seasons, with the reading of the stars, all of those things as elements of the great chain of life. That is what a human being experiences throughout his entire life, every single day and night and whatever. So it was a grand, masterful accumulation of human knowledge, and with some very big help from ecology and geology. For sure, you know the physics that goes on with with all of those, the the seasons and the the end of the Ice Age, and all the events, the the cosmological events that may have happened, the comets and asteroids and visits from other life forms and whatnot that helped shape the human condition and our human nature. So the connectedness of all those things just just remember the cycle of the sun and photosynthesis and growing plants and trees and that our ancestors intuitively knew all of that stuff is part of the multi cognitive thinking process. They didn't need the chemical formulas for that. They knew how life was created. And also, too, with witnessing the giving birth of their offspring and other animal life forms and whatnot, all part of the great chain of life well.

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Speaker 1 23:20

And you know, that brings us to a great turning point in this conversation, Keith, which is not just our ancestors and us, but et and you know, going back to that concept that you were saying, like I refer to the stars all the time, as you know, as many of my listeners know, I am an astro photographer avidly watched the night sky. I love the night sky. It's one of the the day that I first looked through a telescope and saw the rings of Saturn. My I was hooked. I was addicted. I would never look at the night sky the same again. And I went to morning labs in high school for astronomy, all kinds of like showing up at a public park at like 4am meeting it, they would never allow you nowadays to go meet a teacher at a school yard at 4am

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24:18

all right, myopic, are We? Yes,

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Speaker 1 24:20

that would never be able to happen again. But it was a special thing, and it was great. And it's one of those that, yes, when you're taught that sense of wonder and awe and that kind of way, it's beautiful. But to know that once again, our ancestors looked up, they saw the same moon. They saw the stars in a slightly different position from where we're at now, just because of where we're at in the Milky Way, that kind of stuff. But if wherever you're living, folks, 10,000 years ago, people were looking at those same stars. It's not like the hemisphere has changed. So. So that that connection, that with at what point Keith, because, like, they're numerous religions of ancient cultures, numerous ancient culture origin stories begin in the stars and are from the stars, saying that we are from the stars, everything from the goat Dogon tribe

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to exactly,

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Speaker 1 25:28

literally, the the aborigines of Australia to the Native Americans to Mayan to like America. It's the whole world over. So it's not granted there is, there is the wild fact that, yes, residue from coca and coca leaves was found in mummies in in Egypt. Pretty fascinating stuff. So that means that there may have been a trade route, there may have been knowledge in Africa of South America, because there's only one place in the world that coca leaves grow, and it definitely ain't in Africa or or in Egypt. You know

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Speaker 2 26:11

that we've that we found yet, that we found yet? Yeah, and 1101, part of my overview, when I when I have conversations about this. One of the very most important things about about studying ancient anthropology and archeology in history, it is most primarily important to for you to immerse yourself as best you can in the time of who you're studying, whether that be, let's say, Ancient Egypt from 7000 years ago. That's an example of a point where ecology and geology could be saying something different, especially if we make discoveries of those things you brought up the cocoa plant. Now I'm not saying that the cocoa has been discovered in other places, but my example is Egypt. 7000 years ago, the Sahara desert was not a desert. It was a temporary zone that flourished in animal life. There's potential there that we may find examples of indigenous plants, indigenous to that particular area, which then may discount the theory of the ability of indigenous to travel great distances to see each other. I'm not I'm not trying to be the bunker here or anything. My point is that immerse yourself in their time to get the best understanding of who they were, why they made their glyphs and their symbolic representations the way they did, why they conducted their lives the way they did, which is a lot different. And that's a bias that every human being has today, even all the trained scientists,

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Speaker 1 28:11

absolutely, absolutely. And that's just it. Once again, it is, it is our advancedness with growing food, things like that, that gives us the luxury and the time that we have to follow the endeavors and make technology and do that. And other than that, we'd be busy out plowing fields still every single day by hand to make that happen and to feed our population, you know. So, so so the idea of once again, that that connectedness throughout history, and the idea that we, we have come from the stars, and that we are of the stars. How did that? How, through your studies and through your research, how have you found, I guess, the source of that connection. Have you found some way that, or some turning point at which societies began to look and consider that? Yeah, again, again,

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29:18

yeah. I bring, I bring up the

S**Speaker 2 29:21**

a couple of the thematic points in my my new book writing here the psychology of the human beings, attitude and behavior and the structure of our brain, and the history that at development, that our mind went through To create different intelligences, so to speak, that would help us in dealing with the environment, aka surviving, living our lives, obtaining more knowledge and then with the help of sometimes other ecological or geophysical changes. In our planet, so to speak, the home that that we call Earth. Those changes would help manufacture easier ways to live more creating more time in our 24/7 day to then devote to other things on that point, the human mind of, oh, let's say we found the earliest examples from about 125,000 years ago. And I'm including with humans. I'm including our ancestral kin, Neanderthals, and I'm bringing up the point of the human mind, creating the concept of the soul.

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That concept, to me,

S**Speaker 2 30:48**

indicates that human beings, that's, that was, that was, I believe, the genesis of religiosity, or eventually a formal religion, from, from, from findings in in Georgia and other in the Eurasian continent, Neanderthals were found to have, how will I put this ceremonial and Emotional grave? Yeah, tombs, so to speak, we've found many examples to where the Neanderthal buried their dead with grave goods around them in an emotional they were, they were some were found with flower petals and buds, grave goods, accouterments that they use throughout their lives. The human mind in their attitude and behavior development back at that time, created a process of remembering, so to speak, and what I call, and what's been called by other researchers, a specialized or a generalized form of intelligence. Donald myth and longtime archeologists created different chapels of the human mind that included human ways of thinking that were specialized intelligences. In other words, the mind being used to create new weapons, new spear tips, better spear tips, longer lasting spear tips, whatnot. But then, as as the human beings developed from hominids into the Neanderthal stage and denisovans and and other kindred species, back at that time, we and humans, homo sapien created a in their minds, they created a generalized intelligence which helped the homo sapien to eventually become the Human Being survivor in the competition between competing species over life, longevity and whatnot. Homo sapien developed the generalized intelligence to where we could then think and apply more different types of cognitions, such as emotional attachment to family members. I mean, even even our Neanderthals, when they gave birth, they witnessed it, yeah, there is a deep seated basal brain emotional attachment to that process. They saw it in nature, with animals and in plants, they understood the recurring nature of the regrowth of plants and food, things like that. So the mind, not only of Homo sapien but of Neanderthals, developed to the point where their minds then became aware that their how I put this, their siblings and their ancestors, their elders, didn't live forever. They expired. They died. They had to bury them. This was a creation of the minds of our ancestors to help the mind remember and create these generalized intelligences, to remember our ancestors and by evolution and the more availability of again, creating more time in the 24/7 day physically for us to put our minds to other uses we could then look to and address the issues of the gods, the deities, those

potential ETs and you mentioned, the creator gods, the Amma with the Dogon and the Egyptians and Lil and Enki and going on all through the Aborigines. So the one you want that's, that's a tough name for me to remember, the one genius, I'm sorry, but all of our universals that said that was a universal. One of many, many, many universal traits of Homo sapiens and sapien sapiens is the ways that we thought and how we worship the gods and deities. But the creation of religion came from, in my mind, the development of the concept of the soul and the mindful attributions towards creating memories, manomies over remembering our ancestors and our descendants, and then having the time to start having a relationship with the gods, the deities and those ETs from above in the sky world that interacted with us. Religion eventually developed from that. And what I mean, it wasn't a two year type of a thing, it was many 1000s of years. But that's how we're building on our knowledge today, as the same process as our ancestors, we build more, and we just keep going on and on and on and on. So I believe religion came from that concept of the soul and from their mindful attributions to to and their emotional attributions to wanting to have relationship with their ancestors, their elders and their descendants as passed on through generations and evolved into neolithics and our Holocene today. So religion wasn't a snap judgment type of a creation, type of a thing, but all the creation of the human mind and as we get on through here, in our in our conversation, I'll give you some more good details on what the human mind created when we came together from hunter gatherers into developing what I call urbanization, and not the right many researchers call it the agricultural revolution, where humans came together and started planting. I call it, and that's one another one of my chapters, the revolutions. But we had many of them. The most important wasn't the agriculture, because we already had that. It was the revolution of the mind that created urban communities, and by carrying along our psychology of attitudes and behaviors and what I call multitasking Cognitive utilization, we developed Labor Industries, group psychology, socialization and levels of power, control and competition,

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Speaker 1 38:09

and I was just about to say, especially with Neanderthals beginning to bury homo sapien, beginning to bury things like that, with that concept of mortality, with the beginning of soul and that coming into religion. At what point did we begin? It did. Did structure as we know it? Because, of course, the first things other than shelter to keep warm that would be built would be temple, would did? Did we begin with monument to the dead, or with temple when it, when it be for worship, when, when it came to beginning that concept of putting structure in for society?

We observe this again, through powers of observation, and when I say our ancestors, I'm including Neanderthals and the Kindred temporal species that lived back then. What they observed in nature, they observed animals mothers and their newborn young in their behaviors, the mothers, and in some species, the fathers, caring for their young. In human beings, caring for the young. These, these things just rubbed off into our cognitive utilizations and and they became, they were, they're so part of our instinctive behavior. This is a neurological the basal brain, which is the core essence of any life forms brain now. Now human beings have many more dimensions to it. A lot of animals do have many more dimensions also, but the instinctual. Brain Center is our basal brain connections. And all animals have that, the instinct fight or flight, to collect food, the need for food to actually live. Think of it as Maslow Abraham Maslow's pyramid. The most basic part of his pyramid was the survival, food, water and oxygen. Then, as the as the humans, the intelligence is developed to where we could then spend more of our 24/7 into other pursuits, such as the emotions. Our limbic system, which is one of the peripheral structural brain systems, and a lot of animals, even today, we don't, and that's part of our problem. We don't recognize that our animal species, a lot of them, exhibit these, these fantastically excellent for lack of a better word, characteristics and traits that we can learn a lot from our animals. But they all had them back then, raising your young, putting getting them out on their own, for them to live their lives and procreate and perpetuate the species. They all had that. So eventually it was the brain, and that's where I say that it's, it's the thought revolution that was the most important revolution that that created the boundary from hunter gatherer to Neolithic Holocene. Yeah, because I'm I'm kind of combining those two together, and there's a revolution in what the definition of Neolithic man is, and that's that's playing out right now, and to where we're going to be one big we're recognizing that our ancestors from the tepees from ancient Anatolia from from 15, 20,000 years ago, and our Neolithic ancestors, they Were a lot more intelligent, and that's part of my point. Then we're giving them credit for and that's part of my purpose. Is to trying to help us learn from our ancestors, learn where we came from, and learn that it was not just a one off process of where the light bulb was turned on. We developed religion. It was a gradual process to answer your question in a long winded way. It was, it was simple monuments, or simple representations, symbolic representations, forms of communication in those burials, in those tombs, in the mounds that were first the concept of the grave, the first ones were mounds that Neolithic developed. Then eventually it became to where we had stones placed above them, where the human mind, or the Neo the andertal mind, could go back and visit, in their mindful representation, visit their ancestors, if they had a problem with a hunt or in a particular attitude and behavior. In their psychological mind, they could sometimes draw on the their the the memories of their ancestors, for guidance, and in some very important ways that we're just starting to learn, developing a transcendental or a trans dimensional connection with our ancestors, in other words, like what we would do today, or what shamans did back in our, in our our Neolithic times, to try and relieve fear, stress and tension from the subject of The patient, the shamans were created by the leaders to as a power and control mechanism, to be in contact, trans dimensionally, with the gods in the sky, to help relieve, whether it's an individual in the community or whether it's the community at large to relieve fear, stress and tension in their psychological lives, yeah, so it's it was a process.

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Speaker 1 44:32

And you know, like you said, the none of this came about rapidly. This was 1000s and 1000s of years of evolution of thought and form of thought, and even even with that taken into account the idea that once again, none of that can happen to that extent while you are roaming the countryside and setting up camp every night and tearing it down. On in the morning, but that that's, that's a third of your day, right there almost just, just doing that activity, or finding water, things like that. There were, there were things that they had to worry about, that that we don't have to worry about necessarily. There are still parts of the world that have to worry about finding clean potable water every single day, you know. But if you were living in a civilized country, that's not the case. You know. These these things that were a great struggle for humanity for millennia, are taken care of by technology because we had the time to stop and think about how to do it

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Speaker 2 45:52

in, in, in and since, since the times that, what I call The the revolutions of agriculture and most importantly, of thought and of urbanization. I think even at that point, we were faced, we were blessed. Our species was blessed with a most fantastic geophysical evolutionary process. But remember too our ancestors from back then still didn't have the knowledge that we do today. In other words, where they had developed a religiosity, so to speak. Now they had more time in their 24/7 to create, again, Labor Industries create inventories of food and then to then have the time to build structures, to create communities and to help address those psychological fears that every human being, even today has, of daily fear, stress and tension. Yeah, now in a social community setting, where that we've got not only an individual psychology and butting heads against an egalitarian politics, so to speak, where it was one for all, all for one with our hunter gatherers. Now we had to develop a social concept of leadership, yep, and from that group, psychology then created the problems of power, control and competition, and those are two other chapters that I address in my book, along With the budding symbolism, so to speak, and the representations that were opened up. Now remember that the the glyphs, the the picture graphs and the petroglyphs we found, we found examples from 100,000 years ago, blambos cave in South Africa, Caceres and Spain, and all throughout the world, we had those for for 100,000 years. So the human mind was aware back then of their their mind was aware of their environment, of them. You know, we had imprints, handprints, and nothing else in the earliest ones that we found so far, no animal scenes or anything like that, but handprints meaning identity. I The creator of this glyph. Am a person. I identified with it. Here's my handprint. Eventually, they created scenes with geometric figures, again, the sacred geometry of the circle, the square, the trapezoid and the pyramid, the triangle, so to speak, and which, then again, not in a one off, but throughout evolution, then developed into scenes where animals were depicted. Now they projected their mind through their eyes and their senses into their environment around them, then animals became important the environment, the physical environment around them all is part of the process leading up to and including a religiosity to where Then they always saw the night sky, but through eons of observation and patterns and cycles in the geophysics of planet Earth and living on the planets, change of seasons, ice ages, things like that, all the human intelligence developed in their mind, their their their cognitive utilizations to develop all of these things to the point in the Neolithic times, at the end of the last ice age, that was probably the most beneficial geophysical process that humans have gone through, even including up to today. Right, that changed our lives for the better, and again, created the urbanization and the new psychology of

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Speaker 1 50:09

of the upper levels of Maslow's pyramid, the the socialization, the love, the self actualization, so to speak, and those things, but the new problems of social psychology and having to deal with the same psychological, mindful stresses, fears and tensions of living life as a human being, yeah, yeah. And a new issue, and it it's an all new existential crisis in a modern day and age. Because once again, these are things that, and this was explained to me by by literally an anxiety and panic doctor that I had for a little while. The fact of like, make no mistake, these physiological responses that you are having to stress to the world around you, things like that. Chris, those, those are preternatural responses to panic that have are have been wired into us since, since we were afraid of the dark and slept, slept on our belly instead of our back because it was safer, you know, things like that. He's like, these are things that are tied into you for a reason, because they are connecting you to the world around you. So you need to learn to recognize them and heed them and pay attention to them. It's it's not a bad thing that they're happening. You just need to learn to recognize that they're happening for a reason, you know, and we've lost track of that as humanity. We've we've lost track of what this feeling is for, because, once again, it's, it's for something totally different. It's for a mechanism of survival that that we have lost track of so even the idea of our want of connection with something greater than us. And let's, let's use the last we've got about 10 minutes left here, Keith, and that last 10 minutes, let's talk about that connection to the stars, that connection to beyond, yeah, and that full circle part of the conversation going back to how this all comes from our understanding that we have a soul, that we're something different than just this corporeal being, and that we're tied to something greater than us. How do we get back to that point of connection? Because, as we've talked about in numerous episodes with you, your whole work with the Humana verse is, when will we as humanity, be ready for them to have a conversation with us, and when will they see us as ready and worthy? You know, have have did? Did we have that conversation in the past? And are we now unworthy? And how do we get back to that?

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Speaker 2 53:02

Yeah, our knowledge has caused us to create these new devices of technology. I cover this in the book. Also, our knowledge has caused us to create the new instrumentations. But in that, in that same way, we've turned down a path of myopia, or to use a generational term, a rabbit hole, so to speak, a species related rabbit hole, to where we've lost. We're still losing more and more awareness. We have the awareness of connectedness, or what I call the great chain of life. Sure, our ancestors were not burdened with our devices of technology, and I'm not so I'm not proposing that we do away with all our technology, although, if you talk to a lot of experiencers from et events that the ET will give them the message that human beings your runaway technology, you don't know how to use it. That's why we're you were not. You're not ready for us et to come down to you so but relating that to the connections and the great chain of being, the holism, the equilibrium and the synchronicity and the recognition that our ancestors had. I'll give you a great lesson here. This is in another couple of chapters of my book. Here I'll go back to Gobekli Tapi. I've spent a lot of time there over the past few years, and I'm going to give you a little bit of discovery in the the the pillar setups and what it meant in the Astro astronomy, archaeo, astronomy, aspects of living life. Echo Beckley, Tepe, and all the interconnections of everything. Specifically I get into it. Discussion about, again, looking at the night sky and how their buildings, how their architecture was constructed, the contexts that all of these central pillars reside within, all of the petroglyphs, the the the inscriptions, and all of the artifacts that were left there from a from a world that existed roughly 13,000 or even more years ago. And there's a hundreds of tepees that exist in ancient Anatolia, but Gobekli, there's a particular



55:36

example there, pillar 43 which has

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Speaker 2 55:40

depictions of various animals, and then what look like three handbags, or researchers and everybody today are calling them purses and whatnot. This is an example of their, I think, a combination of their religiosity, their appeals to the gods and the deities and the ETS for help in relieving fear, stress and tension and the budding problems that came with competition and and group psychology, group behavior, power and control, things like that. Now we know that they didn't have those instruments that we know today. As far as in the night sky. They thought that the stars were writing from the gods. You know, they didn't know any better. We know somewhat better today, anyway, so, but they so, they appealed to their gods for for basically everything. So the the pillar 43 is an example to me and all the researchers think of it. Go backly Tap a is, is a ceremonial temple, ritual temple? Yes, it is. I agree with that. But it was also a community in that 95% of Gobekli tap a hasn't even been uncovered yet. When it's all uncovered, GT is going to be a community with a ritual central temple for ceremonial worship of their gods and of their ancestors. Those pillars and the central pillars, a lot of them represented, were, to me, the first human totem poles, so to speak. You know, Native America totem poles and whatnot. So this concept existed with the pillars echo, Beckley, tap a now specifically in pillar 43 and the purpose that these buildings were built there was, there's a whole series of them, A, B, C, D, E, F, G, H, and there's going to be 25 more of them as we go

through. They're synchronized. The central pillars are altars, and they're synchronized. Geo compass with positions in the night sky and as a building was used for a period of a couple of 100 years. The new building was built with a different geo compass reading coordinate. The previous building was buried. Building D is the oldest that lasted for about two 300 years. It was buried. Building C became but the geo compass readings were different. The central altar pointed to for building the the oldest one pointed to the North Star. The North Star, at that time, roughly 11,000 no 11, 12,000 years ago, was a star in Hercules called Iota Hercules in the night sky, all the stars moved hence our ancestors developed the concept of writing of the gods, because all of those moving stars were messages that the gods and the visits from et going back to the the Egyptians, the Sumerians and the the Dogon and all the the Aborigines, and that they all universally maintain the same thought, cognitive utilization processes as another universal. So the North Star was the one star that didn't move Iota Hercules back at that time. So for a couple of 100 years, Iota Hercules stayed at the compass visual observation point, looking at the North Star, but eventually it moved to the west. They then found that building D no longer had a use in that way. They buried it. They built Building C with a new compass coordinate, which would keep in line with Hercules, the square, trapezoidal sacred geometry of Hercules, that constellation, along with a lot of the glyphs, also have, I'll get to the animals in a second. But the the glyphs a. Quite a few of them have inscriptions which look like the letter H, and then some of them have inscriptions which look like the letter i and C, H, when we look in the sky, is representation of Hercules. C could be a representation of Corona Borealis. I can be a representation of Hercules turned sideways, which you know, as an astro photographer, can happen in the course of one evening and especially throughout different times of the year, as the the procession of the equinoxes moved around and Iota Hercules began while Vega was before Iota Hercules and then moved into Draco and now to Polaris but so their attributions to God, worship and spirituality and instructions and everything from the gods, I maintain that because Hercules and Corona Borealis lie alongside the Milky Way, the Great Rift and the button hook that is the Milky Way, and the Great Rift itself that Hercules in my mind to them, was a path of the souls of the departed. Now you bring in a lot of the other pillars, which are totem poles in mindful remembrances of their ancestors and their lives, attributions and you bring in the animals such as the the vulture, which, according to human observation, we see vultures flying around dead, or soon to be dead bodies. The vulture then became a navigator, transporting the soul of the dead to heaven and to our ancestors, Heaven and Hell in a lot of the cultures, was the Milky Way and the Great Rift. So for me, for the the Anatolians, unidentified races of the of the tepis, of ancient Turkey, Hercules and Corona Borealis, along with a Cygnus and a couple other constellations, were very, extremely important. But Hercules, to me, was their pathway to the path of of a soul to heaven, wow and eternity. And you see examples of in other cultures, the trapezoidal shape of the Hercules The Keystone, which is what the Hercules core is called South America, the ancient Andean cultures just go through. When I was there months ago, all of the trapezoidal windows that were built aliente Tambo, you name the site, and they all have this sacred geometry representation. You see it in ancient Egypt. You see it over in the Far East, in in ancient Hindu and Chinese um archeology, symbolic representation. Now I also recognize that there they were also, and this is another attribute, where our ancestors were extremely intelligent. The trapezoidal window was also practical in that they in South America, it's in the Andes, the geology is very prone to the world's worst earthquakes. That structure of architecture is far more worthy of sustaining massive earthquake destruction than square windows are. Our ancestors use their intelligent minds and their their cognition, their utilizations, to know that and build accordingly around that.

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Speaker 1 1:03:51

Yeah, so that's just a little side point. That's why Roman architecture includes the Keystone in the middle of arches, because that's that's the point of pressure, equilaterally, on both sides, that supplies the support and makes it one of the strongest structures that you can make. So Keith, I love our conversations. Man, it is always awesome to talk with you about your research. You have such an in depth knowledge of this stuff, and it's great, great to hear that your new book is out. I'm so excited. But before we let you go, let everybody know where they can go to find all of your books and keep up with everything that is. Keith seeland, where they can go to find the new Humana verse guide, humanaverse. We are them. They are us. Our ancestors, US and ET, as well as the new audio book version of it. So please go ahead.

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Speaker 2 1:04:49

Oh yeah, yeah, all four, all four titles are in print and available through Amazon, and the new title, also current one is. Through any of the distribution parts of the Ingram network. So you're talking Barnes and Noble Apple and Amazon and all of the other you can look up at my website. I don't think I've got the new title up on the website yet, but the other three books are up there and also through all the classical retail booksellers, the ebook is available through what was it called? I don't think it's available on Amazon, but it's all of the audio book or not. The audio book the ebook networks draft to digital. If you just look up draft to digital, they'll list all of their all of their retail distributors, and this is all worldwide, so to speak, you can get them. So if you're not listening and you're not in the US, go to your local Amazon or draft a digital the Ingram network, and the audio book, especially is done, is available through the Spotify network and voices by in audio and all of their distributors nationwide in the US and various countries throughout the world. The audio book, I'll give you a little if this is interesting for you. The audio book is a little special because it's my voice, but it is a an artificial intelligence, a digital, narrated narration, creation of my voice, but you'll, you'll hear my voice, but I'm narrating it, but it's with the help of digital technology. So that's why the that platform so new that a lot of countries have not come aboard with the legalities to be able to release it. So I think it's available only, only within the US. I believe the UK, I believe Australia, and I don't think Canada has it yet, but if you're in Canada, you can get it in the US, but any of those popular book platforms or through the website, or I could even give you, if you want to email me, I can give you my email, and you can if you want to request a copy of the book, and I'll be happy to accommodate you.

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Speaker 1 1:07:15

Awesome. Keith, once again, it's always great talking with you. Man, I love our conversations. It's great stuff. I can't wait to get my copy. It's already in the mail, so I'm looking forward to reading it. Take care of yourself and hold the line real quick while we close things out with this segment with the audience,

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Speaker 2 1:07:36

okay, all right, thanks. Thanks a lot for having me. Chris, happy holidays.

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Speaker 1 1:07:39

Everybody. Always a pleasure. Man, truly. While you are online, everybody checking out everything from Keith Zealand and the humanaverse guide, especially the new version The humanaverse Guide. We are them. They are us. Our ancestors, US and ET. Make sure to stop on by curious realm when we come back from this quick commercial break, everybody. We will be joined by our good friend, Anne Celine. We will be talking about more modern traditions when it comes to religion, when it comes to the holiday season. We're going to start off with Krampus, and we're going to go from there and the way that good and evil drives us as humanity and brings us to these points of pivot and change. We'll be getting into that and so much more right after this with ancellite Folks,

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Speaker 1 1:08:37

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, squatching in a back room gathering EVPs or using high tech gear to track UFO, UAP, activity this easy to carry, pocket size, 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 you foreign

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Speaker 1 1:09:57

Well, hello everybody and welcome back. From that quick break. Thank you so much for staying around through that also. Thank you so much to our sponsors, especially true hemp science. If you are a user of CBD products like I am, stop on by true hemp science today. Christopher Lynch and true hemp science use a spigeric process by which every part of the hemp plant is used from seeds and stems to leaves, flowers, roots, every part of the plant is used, combusted, reused, and that process followed again and again until nothing remains but an amazing spideric product, complete with terpene profiles and all it has done me wonders over the last many years, and I hope it does for you as well. Stop on by true him, science.com today, folks, use the code curious seven. You will get 7% off your entire cart of \$50 or more as well as two. Count them. Two free edibles. Our guest in this segment is our good friend, and Celine, we will be talking about traditions. We're going to start off with like Krampus and stuff like that. But we're going to be going into holiday traditions and the roots of these things, where they come from, stuff like that. And I, I start with Krampus because, well, I'm a big fan of Krampus. This is a wood burning that a friend of mine made me many years ago. Thank you Billy Stewart and scary dad for that. But I remember when I first found when I first heard about Krampus, it was when I was in my Rome semester in 93 and seeing things like that on the walls in like, Prague, that kind of stuff, and being like, wow, what is this? What is this all about? And going, at the time, I had a Russian friend. We had a lot of Russian people on our campus, and had heard about Black Peter and the the whole concept of this, this anti Klaus, that that exists in the world, and that the true Yang to the Yin that is Santa Claus, the idea of gifting and being kind of heart and everything else, not so much with these. So welcome back to the show. And how have you been?

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Speaker 3 1:12:13

Thank you so much for having me. I love being here with you all. I've been great just working hard on my books. And, you know, getting ready for the holiday season, absolutely.

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Speaker 1 1:12:25

And new candles, all kinds of stuff. I saw you had a whole crop of candles going out, so congrats.

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Speaker 3 1:12:30

Yes, oh my gosh, that's been amazing. It's been fun to dip my toes into candle making and the different, you know, scents and the fragrances, you know, it's just, it's amazing, and even kind of going into more of the like a ritual candle. So some of them are, you know, book companion, so it really brings what you read to life. And then the others are more ritual based. So it's been a fun adventure that is fantastic.

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Speaker 1 1:12:59

And I, I do a lot of things like that. It's one of those. You're putting intent into things when you when you care for things like that. So Good on you for carrying on such traditions. Because that is, a lot of people don't realize that is, that is quite literally the root of witchcraft. So many different things. The guy the idea of doing things to put energy into the world as you do them. It's why home cooked food tastes better than restaurant cook food most of the time, exactly. But you find a you find a good chef with that same love in his heart that a mom has for her kids while she's making food. And you get the same thing. It's, it's pretty fascinating.

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Speaker 3 1:13:43

So, yeah, yeah, I agree with that. It's, you know, I have one rule in my kitchen, and that is no fighting, no fighting in the kitchen. Yeah, the kids could be running around and everything. But, you know, any kind of screaming, yelling, fighting, whatever it is, I don't want it in my kitchen. I really, truly believe that the energy that we put in there, and especially when we're cooking, when we're stirring different things, it really bakes it in to that piece. And I've had, you know, it's one of those things where I can make myself coffee or a grilled cheese sandwich, but then I asked my partner, hey, can you make this for me? And he may make it the exact same way, but it tastes different, and that difference is the act of service, the act of love and that energy that was put into it.

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Speaker 1 1:14:34

Yeah, yeah, exactly. And, and, you know, you may think this is divergent folks, it's not because it leads directly into what we're talking about, which is that that source of tradition and where these things come from, and and a lot of our holiday traditions come from the exact same concept. They come from the exact same idea of a, b, giving gratitude. Food for for what you have and what you have received, and also giving back for what you have received. The prime example for that that I always taught, I always taught a lot of pagan source tradition, whenever I taught CCE, especially around the time of All Hallows Eve, All Saints Day, around the time of Christmas and around the time of Easter. These, these are celebrations that we as Christians, as we spread the word, things like that kind of usurped as we went along and brought these things in. And would be like, Oh, hey, cult of Mithra, interesting. Yeah. Well, we have something like that. You should check it out. And and we kind of absorbed those as things went on, and made a marriage between them. So the example I would always give was offerings to the Yule tree, which is where we get the whole idea of decorating the Christmas tree, and especially the idea of tinsel that was that was usually like the entry also of your kill. You know, it was like the first kill of the hunting season, and you would wrap it around an evergreen tree, the one tree that didn't die during the winter. In in prayer to Gaia, that what you've just provided me, please keep providing, right? And that's where tinsel came from. You know, it's, it's fascinating when you start digging into those things.

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Speaker 3 1:16:31

Oh, yeah, no. I mean, I have a lot of friends that love to, you know, they don't necessarily celebrate Christmas itself, but they will celebrate like Yule, and they will go outside, and they will decorate the trees for the wildlife, so they may put out, you know, the nuts and the berries and hang the different things from the trees and and it's amazing, especially some of the pictures that they've sent where you can see deer or squirrel or whatever, you know, and it's like, I learned From one of them, that it takes, it's like 1000 nuts to be able to have a squirrel survive through winter, but the winter locks in what they've buried, so they're unable to access those. And so then on Yule, they're giving back. And it's that symbiosis. It's a beautiful, I think it's a beautiful tradition. And so for me, with my tree that I have inside, it's a fake tree, but I also have fake candles, because, you know, my grandfather, he grew up with having candles on his tree. You know, he was born in 1930 and and so it's kind of, you know, the old traditions. And then, of course, I have a lot more of the natural ornaments on it, so pine cones, and, you know, the the dried oranges, and, you know, some ribbons and things like that, yeah, so

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Speaker 1 1:17:52

yeah, and, and even the things that you would traditionally get in your stocking that was hung by the chimney with care, Things like that. That was, that was snacks and treats, that kind of stuff. It became toys and everything else. But when you look at the original stories of St Nicholas and coming around and putting putting gold coins under people's shoes and that kind of

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Speaker 3 1:18:14

stuff, yeah, using the old socks and hanging them by the fire, my grandmother, she would get, like they would make popcorn balls, yep, and that's what they would give. And then also a fresh orange as well. And you know, my grandfather loved that. So of course, growing up, I always had a fresh orange in my stocking so well.

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Speaker 1 1:18:34

And you know that. That brings us to this idea of Santa Claus and father, Christmas and and the others that come along with him, because, you know, it's hard, especially with with any religion, and it's hard if you don't have the didactic, if you if you don't have the direct opposite, almost then, then what is the motivation? Can good EXIST WITHOUT EVIL? That, that old philosophic question, you know, or even even the idea in seminary, it was something that we postulated all the time, and would sit around and just openly debate the idea of, is evil necessary, just for the whole concept of free will, is evil necessary, you know, do you? Do you have to have the option for a choice of evil for free will to exist



1:19:34

and not just be controlled by the Greater you know,



Speaker 3 1:19:38

well, exactly, and you know you were, you were mentioning Krampus, and he has a special place in my history, because, so my family come from a place that was known as Bessarabia. So right now that would be like Moldova area over, you know, Ukraine Moldova, sure. And. And so we came from there. We were known as the Germans from the Black Sea. So the Black Sea Germans. And so with that, I also, you know, I got to grow up with all kinds of amazing like the food, the traditions, and of course, my grand or my grandparents and my father being into ephemera, so old postcards, photographs and what have you sure I remember growing up and I would be looking through their cards, the postcards. And, of course, my grandma's favorite, she had a whole photo album where she saved really special Santa cards. One One Santa postcard can go anywhere between 509 \$100 these things are incredible. Oh yeah, and yeah, so I remember seeing Krampus on So, because my dad had his own Krampus section in this box. And then, of course, the nicer ones were, were in that, you know, folder. And I remember being like, who? Who is this? And I remember my father telling me, Well, this is Krampus, and this is what he does, you know, he beats bad children. He comes before Santa, and if you've been bad, then he will take you in the night. And it was scary. It was really scary. And I was just like, Oh my gosh. So I actually grew up fearing Krampus and knowing of him since I was just a wee thing. And so it was so funny, because I got into this community, you know, back in 2015 and I was having the caravan and kpnI, and I remember everybody felt, you know, that depression once Halloween was over, and I was like, But wait, there's so much with Christmas. I mean, there's, you know, the ghost storytelling, and there's all these monsters, and there's Krampus, and he, it took a couple years, he wasn't the star that he is now in our community. Yeah, I would say that it wasn't until like, 2018 or 2019 maybe, maybe 2018 ish, and then he really started coming out, and people started talking about him and Sam, Sam Sharon has an incredible he's got, like, a coloring book that he's made that has different Krampus, you know, pages that you can color. Definitely great art to go check out and, and so, yeah, so that that was, that was a really cool addition to see come into our community.

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Speaker 1 1:22:34

Oh, yeah, yeah. And, you know, even bringing that point around to it, and the idea, because we've had the conversation not just with you, but with King Gerhard, with with Lyle Blackburn, all kinds of things, the idea of cryptids and and other legends where these these creatures are either a protectorate spirit or an avenging Spirit, one of the two, and specifically when it comes to the Goat Man. I was just recently watching the Goat Man documentary that just came out. This features both Ken and Lyle, and that's part of it. That's part of what they're talking about, is the fact that, like a lot of these things, a lot of the sightings, specifically of Goat Man, things like that, are like Lovers Lane stories. So they're coming from places where people are doing something verboten, something forbidden to society, that kind of stuff, where they're going specifically out of public view to to go do their naughty thing and and, you know that's, that's when, well, let's just, let's describe it exactly. Let's see, in the tradition rooted in pagan winter, let's see, yeah, he beats children with sticks. He throws chains around them, either puts them in a sack or in a basket, and takes them off to hell. Never mind the logical fallacy of the fact that if Krampus comes along and takes you away, then it really doesn't matter if Santa knows if you're good or bad, like 0% you're gone. You're not in the equation for Santa to even care about whether to stop at your house. Dude. What point at what point did that logical part click for you growing up with did it come before or after the realization of Santa?

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Speaker 3 1:24:31

And, you know, it's one of those things where I actually never really contemplated that, but I did realize that I had two of my stories mixed up, because I had thought that Krampus was going to drag me off, if I was bad, and put me in a stew and eat me. But that's actually gryla. That's gryla and the Yule Lads. That's Icelandic. She's like an ogress, and so that's what she does with I think, think it's bad. Had children, and so, yeah, but I just never, I was I never contemplated that it was just be good, that was the only choice. It was just that was it. And so it was, it was a fascinating way to grow up and then being able to learn about all the other monsters that exist within the, you know this, this winter time, and you know, gryla and the U lads, was always something really interesting to me as well. That was my next that I had learned about. And one time I had this because I always like rewriting the night before Christmas. Okay, and so I had rewritten one about gryla and the Yule Lads coming and taking, you know, taking you and laughing, and you hear it in the distance, and you hear Krampus chains in the snow. So I love this time of year. I really do, you

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Speaker 1 1:25:59

know it's interesting, because there, I love this time of year as well, mainly due to traditions, stuff like that, even even I was just saying last week how Thanksgiving is just with a friend of mine, Jer, who you happen to know that literally, Thanksgiving is my favorite holiday, and it's because there are no presuppositions, there are no disappointments. There are no like, ah, you know, I didn't get what I was looking for. Oh, you know, somebody didn't think about this. It's literally just the idea of, let's just get together and share a meal.



1:26:34

Yes, yes. And that's beautiful.



Speaker 1 1:26:37

We don't have to get into religious presuppositions. We don't have to get into anything like that. Let's just all get together and communally share a meal,



Speaker 3 1:26:48

sharing gratitude. I mean, it's beautiful,



Speaker 1 1:26:51

yeah, yeah. And it's it. There's a reason why the at least in the Catholic calendar and other Christian calendars, the Advent season begins directly after that. You know, don't get me wrong, the Advent season's been around since, like, the Middle Ages, folks. So it's not has nothing at all to do with actual Thanksgiving. It just happens to be that that's the beginning of it, you know, like that. And it's interesting that that's when people choose to do because, you know, it was one of those even talking with my wife, Amy. I was like, No, we'll wait till after Thanksgiving to put the tree up. She tried watching a Christmas movie. And I was like, yeah, that's not happening. There is a whole nother. There is a whole nother holiday inside of here that I know may seem like it's like wedged in there, because as soon as Halloween is almost off the shelf, Santa's chilling next to him.

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Speaker 3 1:27:45

Yeah, no, that's true. And that, you know, I did a research project once on Santa in regards to the commercial, commercialized, and it was, I believe, so don't know. Yes, it was Coca Cola. But a lot of people don't know that his suits were actually brown and blue. I saw him in green, like on the old postcard. Oh, absolutely. So it was Coca Cola that turned him into the red wearing Santa that he is today. Yeah. And then Hallmark came in as well. And then it was just, you know, it was a huge money grab. And so it's hard because now, because of the money and the Black Friday and all that kind of stuff, the holidays are coming out way too soon, and then they're getting, you know, pushed out by the other holidays that are coming. And so for me, I wait until the day after Thanksgiving, before I do anything or think of anything Christmas at all. And also, the reason for that is because if you look traditionally at the dinners, you have like one big meat, whatever it is, maybe it's a turkey, maybe it's a ham, and then the side dishes can be very similar. At least they were for me growing up. So yeah, the stuffing, the deviled eggs, the potatoes, whether you know they might, you might have the yams versus the regular potatoes, whatever. Sure. And so if you have the Christmas decorations up during Thanksgiving, it kind of feels like you already did Christmas by the time Christmas comes. And I'm just, I want it to be its own, you know, its very own thing.

Speaker 1 1:29:25

Yeah, no. And that, that's just it. It's one of those. I want thanksgiving to stand out on its own, like these, if we're gonna go holiday season, about it then, then, let's make it that, you know, but, but, yeah, for me, truly, it's the fact of you've, you've got to separate them in that kind of way, yeah, and and have that kind of distance so that, so that you can get into that mode. And even, even, once again, the idea, because this is being recorded shortly after Krampus knocked Krampus once again, does not come on. Chris. Night it comes. He comes on December 5. So he comes almost as smooth. He's got like a month of reaping, almost before, before Santa gets one night like crocodile and that that'll be, you know, even, even working the Sistine Chapel experience that I'm working right now. One of the things that they point out is, in the last judgment, there's the small book of life that Michelangelo paints and the very large and thick book of the damned right? Michelangelo's like, yeah, your chances of getting out of here are very small, right? So, yeah, you know, when you look at the fact of Krampus has, like 2525 times more than Santa does to do. But, but the idea of that, and the idea that, that there is an avenging spirit, that there is something else that is making sure that you are a good boy and girl, and keeping you in line. And, yeah, you know, you kind of have to wonder how much of that really just goes straight to the Zoroastrian root of religion to begin with, the idea that Zoroaster was the first person to hypostulate the good and evil, the didactic between before that, there was just the other, you know, we didn't have good and evil, heaven, hell, that kind of thing. So it's, it's fascinating to think about, and also, once again, the the necessity of that, you know, is it the fact that we as humans need that kind of because even looking at my son, Anne, and I will admit it, folks, I have spanked my son. I have spanked my son twice in his life, and it has been exactly three small pops. He was young. It was a couple, two isolated incidents a couple years apart, but, but never anything crazy, anything like that, never anything to the point of him, him fearing me in that kind of way, you know, like, I definitely feared spankings as a kid, because I got them, like, regularly, regularly, to the point that my single mom was like, where's the where's the pink slip for disciplinary action at school? So if you're gonna waste their time, I'll let them spank you, then I'll spank you, then I'll tell your dad, and he'll spank you on his weekend. Oh yeah, we'll make sure you learn not to do that. But I didn't take that with my son, and it's interesting to hear him sometimes still tell his mom things and be like, Please don't tell Dad, please. He'll be so mad. And it's like, not mad about it. What are you talking about? Like, I am rarely mad about anything, dude. But yeah. But to him there, there is this God, like, power of approval that I have as his father, you know. And even on occasion, he'll come to me and tell me something where he knows I'm typically more understanding than mom, and be like, Please don't tell mom. I just wanted to be honest with you, but please don't tell mom, you know, and it's interesting to see that, because there, there is that preternatural part of us, yeah, that despite any religion, despite any law of the land, knows when you have done bad, right?