

The Holographic Universe

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VIDEO TRANSCRIPT

Part 2

Now, I want to explore with you more carefully the nature of the poltergeist entities themselves and these other realities, and I think a good way to approach that would be to step back for a minute and talk a little bit about what is life? What constitutes a living being?

Well, again, we're getting into this area of conceptual pigeonholes putting over, you know, in the universe.

Right.

And it's interesting. In another book of mine, I address this issue at some length, *Beyond the Quantum*, because if you try, if you think about it, how can you define life? You know, there's, every time anyone has tried to come up with a definition, well, life reproduces itself, it uses oxygen, whatever your definition is, you can always find something that doesn't seem to be alive that fulfils those criteria.

My sixth-grade science class, my teacher gave a list of things that categories or qualities that she said, this typifies a living thing. And it occurred to me that fire fulfilled all those qualities. And I said, you know, "excuse me, does that mean fire is alive?" She said, "well, no, obviously not". And I said, "well, how does this, you know, mesh with your definition?"

And this was addressed a few years back in a book called "Life Beyond Earth" by a physicist named Gerald Feinberg and a biochemist named Robert Shapiro, where they try to come up with a definition of life. And in a strange kind of way, they arrived at a definition that in my mind says that everything is alive. They don't quite interpret it that way. But they said, "life is, the more ordered a phenomenon is, the more that you can assume it's alive."

But again, order, how do we recognize order? Order is something that we recognize with our heads.

And in quantum physics, there's, like Bohm, for example, says that electrons appear to be alive. And he's not alone. There are a number of physicists who think that every portion of the universe is alive. And I think, I've come to believe that every small fragment of the universe possesses life, that it is a

manifestation of life, of some kind of consciousness, not a human consciousness, but some kind of consciousness, and you can't draw a distinct border between what is alive and what is not.

I might just mention, parenthetically, that one of the best works I'm aware of in this regard is Arthur Young's book, "The Reflexive Universe", in which he discusses the amazing qualities of a photon that seem to exhibit consciousness.

Right.

Particles seem to make decisions in unique ways. You can shoot an electron at a barrier. If you throw a pebble at a window, it either hits the window and bounces off, or it hits the window and breaks through. You shoot an electron at a barrier; it can do all kinds of things. It can hit, bounce off. It can stop just before the window, dematerialize from materials on the other side. It can stop just before the window and reverse its direction.

And you cannot take any electron and predict what it will do, just like you cannot take any human being and with absolute certainty predict what it will do, which is, you know, there's a sort of uncertainty principle in life, and I think it's this quantum indeterminacy that everything possesses, living and what we formerly called non-living.

So as these holographic patterns, these interference patterns come together, they form like standing waves in a sense. And these holographic standing waves can manifest in different ways. I mean, your experiences are quite unusual. I doubt if many viewers will have the kinds of experiences that you have. And yet, I think they're very important for us all to know about because they represent things that are kind of on the fringes of our own experience in different ways. And what you're suggesting is that there's a kind of... I don't know the right word, and of course you pointed out the problems with words, but a quasi-lifelike quality to these poltergeists that it doesn't quite fit, you know, the old occult models. Like, I don't...

No. No, they represent... Carl Jung said that our complexes, you know, the sort of belief systems or the agendas that manifest in our consciousness, are quasi-independent, that they take on a life of their own, and yet they're a projection of our consciousness, and not a projection, but a manifestation of our consciousness. And to me, the poltergeist was like a complex, it was like one of these semi-autonomous things, but it wasn't only inside my psyche any longer, it manifested, it exteriorized. And I think, you know, you look, there's so many phenomena like this that we try to interpret it as objective. The UFO phenomena is a classic example where it just doesn't seem to fit a purely objective explanation. There are thousands and thousands of UFO experiences every year. Many of them take a very absurd form, and it just

doesn't seem possible that we could be visited by thousands and thousands of extraterrestrials behaving so absurdly all the time, and yet the evidence is very substantive that there's something going on, and I'm not the first. Many people have looked at this and said, Gosh, there seems to be a psychological quality to these things, and yet they seem to be real. And I believe, I've coined the term omnijective, that the universe is all omnijective. It's neither subjective nor objective, that everything possesses qualities that we associate with both. And the UFO phenomenon, if you look at it, it can almost, I believe, can be interpreted like a dream, that there are metaphors and symbols that it speaks in the language, what Eric Fromm called "The forgotten language", the language of the psyche, this symbolic language of the dreams. And in fact, all of the mystical experiences I've had, instead of looking for them and going, this is an angel, this is a ghost, this is a spirit, I look at them, I go, this is real. And other people have seen it, but what is its psychological meaning? What is it meant to teach me? How is it a projection of my consciousness, my psyche, and perhaps the psyche of those who have witnessed it with me?

Let's go into more detail and more depth about your own personal encounter with this poltergeist. How you came to understand what it really was for you?

Well, you know, I don't know how I came to understand. I always just sort of knew it was a projection of mine. I mean, when I was a very small child, I didn't, because you don't have the intellectual savvy of an adult. But as I grew older, it was just so obvious to me that it was such a direct reflection of my interior landscape, of what was going on in my psyche, that I automatically assumed it was. And it came as a shock to me when I started reading about poltergeist that people didn't just accept that matter of factly, that, of course, it is one of the standard explanations is that it's a projection. But there are still people who say, maybe it's a spirit, maybe it's this, maybe it's that. And so I don't have a specific point in time where I went, aha, this is the event that teaches me. I always just kind of understood it.

But you developed some kind of a relationship with it as time went on.

I did develop a relationship with it. And I guess the one thing that did help me understand it in those terms was that an experiment conducted by the parapsychologist A.R.G. Owen, where he and a group of people got together, and they decided to create, to hold seances, but instead of conjuring up a ghost, they decided to create a ghost. So, they named him Philip, and to make sure that they were creating this ghost, what they did is they constructed an artificial history for Philip but one that contained historical inaccuracies. Like they said he lived in the Middle Ages, but the king at the time that he lived was not the king that actually lived in those times. It was a king that had died.

Fictional ghost.

A fictional ghost. Yes. And they held the seance. There's another interesting thing in this is that. They approach it first by being very mystical and very solemn and sitting around a table and holding a seance in that way. Nothing happened. And then they read about research performed by an early investigator that said the Victorian seances were always very boisterous. They drank, they laughed, they sang. So, they started holding seances where they laughed and they drank and they sang. And boom, Philip's start to manifest, would start to answer through table wrappings.

And it became clear that Philip was a projection of the group in the sense that, like, Philip, for example, enjoyed certain songs. And he's happened to enjoy certain songs that the group enjoys singing. However, if one member of the group wasn't there that night, Philip might drop one of his favourite songs and have no knowledge of it. So, it seemed that that member was contributing that favourite song.

On the other hand, Philip was quasi-independent because he made up some things on his own that no one was consciously adding to his history. One of the things they said is that he had left his wife and fallen in love with a barmaid. And Philip, through this table-wrapping communication, said, oh, by the way, I never loved her. I just went away with her, but I never loved her. And he came up with that. No member of the group had fabricated that aspect of Philip.

And if you think about it, this too is a quality of the psyche. I learned this once when I was, I used to have a problem where I would nervously pull out the hairs in my beard. And I thought, okay, I've got to stop this. And so just through an act of will, I went cold turkey on this habit as one has to do with habits.

And I was sitting and typing at my word processor one day, and all of a sudden, I realized that I was typing with one hand. And I thought, why am I typing with one hand? I looked down and my other hand was sneaking up to pull a beard hair out. A part of my psyche was trying to fool myself and pull this out. So, it became quasi-independent. That habit was part of me, but ...

It was autonomous, you created it and then it developed ...

You know it developed its own agenda.

Let me speculate a little bit, because throughout this entire program I've had this urge to pull something out of my eye and I've been looked, I looked in the mirror earlier and I realized there are no hairs there's nothing tickling me. I thought there was and yet I kept feeling it like. That could be an example of some kind of a holographic standing wave, or for genetic field.

And anyone who has meditated knows that when you try to quiet your mind, you're assailed by one thought after another, and they seem to assail you, not you bring them in. They have their own independence, their own agenda. And when I look at my interior landscape, every emotion, every desire, every feeling I have, I recognize is a part of me, but has its own inner impetus. It self-organizes and becomes semi-autonomous and swarms in my head. And I really come to think of myself, not as I, but as we, that each of us is just a plethora of different consciousnesses.

Thousands perhaps and you know uncountable consciousnesses that our psyche is as rich with these entities which are part of us. They're not separate from us, but they also have their own agenda. But our psyche is rich with these things as the Amazon rainforest is rich with life form.

One of the interesting points that you made in an earlier discussion is that many of these phenomena, although they're quite real and they have an autonomous reality after we ourselves have created them, but they might not necessarily be meaningful. They might be striking in a sense, but lead nowhere.

Right. Well, I think synchronicities it's fall in that category.

Synchronicities are meaningful coincidences, things that seem to be just coincidence but occasionally are incredibly meaningful. Sometimes they're not. I had a series of synchronicities where ... One morning, I was doing push-ups, and I had the TV on, and there was a game show, and I wasn't consciously watching the game show. And all of a sudden, as I'm doing push-ups, I realized that I answered one of the questions without consciously focusing on what the game show was about. And I said, who is Buffalo Bill? And it was Jeopardy, and the game show, the question had been, you know, William Cody, Buffalo Bill's other name.

And I didn't think anything of it. And later that day, a friend called me up. And he said, "You know, if anyone knows the answer to this question, maybe you do". But we're having an argument here. And my friend's an actor. And he said, were John Barrymore's dying words, aren't you the illegitimate son of Buffalo Bill, to a stagehand? That means he's collapsed.

And I thought about it, I thought, well, there's Buffalo Bill again, but it didn't really sink in too much because it was just the second time it happened. Later that day when the mail came, I got a Smithsonian magazine and I opened it up and the article I opened it up to was Buffalo Bill is alive and he's coming back. And so, there was boom, boom, boom, Buffalo Bill three times in a row. Occasionally, I have synchronicities three times in a row or something like that that I look at and I go, oh, this is what this is meant to teach me. But in this particular instance, I thought, this is a kind of little holographic dust storm that's gathered that doesn't have cosmic significance. And I really sort of

frown on people that every event in their life, they go, "This is meaningful. I've got it. What is God telling me because the chair fell here?"

Sometimes they're meaningful. Sometimes they have profound meaning. But sometimes they're just these little self-organized, exteriorizations of the psyche that are spinning outside of yourself like a dust storm and don't necessarily have meaning.

And I guess the ability to make that distinction, to be able to discern between them, comes from understanding or having a sensitivity to an appreciation for the holographic landscape around us.

Well, to understand how they can manifest, definitely. And equally understanding the language of the psyche, which we don't do. We don't even pay much attention to our dreams, and yet we have this enormous universe inside ourselves that's constantly giving us lessons and messages.

I interviewed this psychiatrist, Montague Ullman, for this book. He said something which I knew, but he articulated it in a way that really sort of drove the meaning home for me, and he said that he has lots of patients. He said, "It doesn't matter who the patient is in the waking state". He can have a man who is a total jerk, but in his dreams there's a wisdom that's way beyond him. That his dreams are constantly trying to teach him not to be a jerk or not to be selfish or not to be greedy or whatever.

And I thought, this is true, our dreams have this wisdom, and yet most human beings don't pay enough attention to dreams to even remember them on a regular basis. They let them exist in this foggy interior world, and they don't access it. I think it's the Talmud that's written, it says, "An uninterpreted dream is like a letter left unopened". And I believe that, I think we have to do that as well.

I'd like to push the boundaries even further now, Michael, and I know that you've had personally some UFO types of experiences very much related to the sorts of things that Whitley Strieber reports. And I wonder if you wouldn't mind narrating for us what happened to you and how you've come to view these experiences.

Yeah, I don't mind at all. And they actually started with something that doesn't seem to be a UFO experience.

But when I was three years old, I have a memory in my head, and I don't know where it began or where it ended, but it's absolutely vivid to this day. This woman, I call her a woman, but I don't know, it might just have been an androgynous being. It's a figure with long white hair wearing a long white robe, taking me out of my bed and walking me through the woods. And I was terrified because it was dark and I didn't know who this person was. The only

way that I could deal with it was to sort of tell myself "this has got to be my mother", even though my mother, this did not fit the physical description of my mother.

We got to the shore of a lake, and this entity said to me, "Are you afraid, Michael?" And I said, "Yes, I'm very afraid." And it said, "Then hold your hand palm upward toward the moon." I did that, and it said, "Now close your hand, very slowly." And as I did that, I felt a softness in my hand, a palpable softness, like when you hold your hand outside a car window and feel the wind. But there was no wind blowing through my hand.

And this, this being said, "Do you feel that?" and I said, "Yes." and she said, "Then ...", or it said or he said, "... then, I want you to remember, Michael, whatever happened your life don't ever be afraid. Because for you the darkness is soft."

And it was a very comforting message.

And then, a couple of years later, I said it, told my mother about it and she didn't quite know, "What you know, it's a no being took you out, or whatever." and you know again, when your child you don't process these things intellectually. You just accept the world in a sort of magical way.

How old would you say you were?

I think it was about three when this occurred.

And when I was five, my father and a friend saw UFO come down in the woods near where my family's house was, and they have it was then obscured by the trees. But out of the trees came two figures.

First, a man in a black business suit, carrying an attaché case, which was completely absurd. And at the time we did not know that this is a common motif in UFO lore. That in UFO experiences, they call The Man in Black. They, of course, they don't make sense if they're extraterrestrials. Unless they're like, you know, extraterrestrial Amway salesman, or whatever. But uh so they were just you know completely non-plus by this experience.

Then, out of the woods came this figure, with long white hair and long white robe. And the man in the business suit vanished, walked off into the thicket. Was gone. But the figure in the long white robe, with a long white hair and the long white robe stopped in a cornfield and stood there.

My father and his friend became very frightened and drove back because my mother, myself and my father's friend's wife were camping out less than the mile from where this had occurred. They came back and they got us in the car and they said, "Does amazing thing happen!" They told us a story drove us up and ... I ... when I looked at this being I thought: oh, it's her. It's that, I call ... always called her - the woman of white, it's the woman in white. And, but

again as a child you don't necessarily even mention these things. I didn't say, "oh by the way that's her!" to my parents.

My father wanted to go see this being, talked to it and say, what are you? Why are you here? My mother said, no, no, no. And finally, we watched it for about 10 minutes and finally drove away, not knowing quite what to do, since everyone was too afraid to approach it.

The next day, my father went back with a neighbour who taught astronomy at the local Grand Rapids Junior College. And they looked for the landing site of this thing that had come out, which looked like a green ball of light and came zooming out of the air. They couldn't find the landing site, but they did find the footprints of this being in this white robe, and they looked like little skis. They were pointed and very narrow, and they went back into the woods. They took photographs of the footprints with my father's hand next to him, for size comparison. Unfortunately, the photographs had been misplaced, but lots of people had seen them at the time.

And that experience, after that occurred, is when the poltergeist phenomenon manifested in the house. And it's become known now in UFO phenomena that poltergeist hauntings often follow UFO sightings. And this is further evidence that UFOs aren't just a purely objective phenomenon. They seem to blow some sort of psychic doorway open in people when strange things start happening. And with me, I believe it blew some sort of gasket open that allowed this psychokinetic essence or energy to come out. And when I look at this and try to interpret it in terms of, as I say, extraterrestrials, it just doesn't make sense.

I believe that, I don't quite know what it is, but I believe the universe has many, many levels of reality. I think UFOs are non-physical. I definitely think that we are not necessarily meant to interpret them at face value. And ...

When you say non-physical, are you implying that they're not part of this holographic reality either?

They're a different channel on the holographic television set, a different channel than our physical universe is on, is what I believe. And I think they're uncountable channels on the holographic TV. And probably as many civilizations and a richness of life on those levels as there is on our own planet and our own universe, probably. And that there are probably consciousnesses in civilizations that are advanced enough to bleed through, but maybe some of these things also, we don't, you know, they may be like just at the level of wildlife, you know, in their mentality. But on another level of reality, they may not be sophisticated, but they may have the ability to sort of manifest in a form that fools us.

And, actually, what I think is going on is that when you encounter something that is truly of another reality, your perceptions and trying to pull it out of this

blur of energy and make it into a hologram don't quite know how to put it into form.

And so, I think that the reason there are many psychological motifs in UFO experiences is because there's something going on, but the surface appearance is a product of the person's own psyche.

In other words, A lot of what's going on in these various holographic realities are like ink blocks.

Right. They can be interpreted like dreams as well, that they have psychological symbols in them. But there's also something real there, because UFOs can be tracked on radar. They leave circles on the ground. They leave traces of physical evidence.

And so, I think I'm reminded there's a story. I don't know if it's apocryphal. I've never really been able to track it down. It's been attributed to Darwin Magellan, but something to the sense that, if you use Magellan, that when Magellan first went ashore in Tierra del Fuego, that the natives saw that he came ashore in rowboats, but he left his ship anchored out in the harbour. And they said, well, how did you get here? And he said, in that ship. And they couldn't see the ship. And we certainly know that there's evidence of this. There are tribes in the Gold Coast of Africa that can't see photographs or can't see movies.

And that there's sometimes, there seems to be our cultural upbringing imprints in us what we can perceive, that sometimes we literally can't perceive something because we don't have the vocabulary, the cultural and perceptual vocabulary to see it.

I think UFOs fall into that category in a very extreme way, that they are so alien to our ordinary perception that our brain really pulls deep psychological baggage out of our psyches. to put them, to hammer them into some form. And when we look at them and read them at face value, like that they're abductions or whatever, I think that we're looking at our own unconscious interpretation of the phenomena and that we have to go deeper. We have to see beyond our own psychological baggage to truly begin to recognize and understand what's going on.

Well, it would seem to me that it's true that we've been blinded by our culture. We're very much like the people as described in Plato's cave, who can only see the shadows on the wall and not the light. Yet, I feel that something's happening. There is a movement in the culture. The very fact that you can take a rather respectable scientific concept, like the holographic model of the brain and the holographic model in physics, and see that it can be, without a lot of stretching, used to incorporate many of these very things, and Pribram,

for one, acknowledges that as well, suggests that, right or wrong, the model is helping us to open our eyes to these things.

I think so, yeah.

It's interesting, there's sort of a bit of a movement of foot to begin to look at these things, you know, because it's kind of the story of the blind man and the elephant, where they go up, one touches the trunk, one touches the leg, and says, well, this animal's like a snake, no, this animal's like a tree, because they're not seeing the whole picture.

And there are various researchers, for example, Ken Ring, who I mentioned earlier, the near-death experience researcher, who said, look, let's look at UFO experiences, let's look at shamanistic experiences, and let's look at near-death experiences and look at their similarities. Maybe they're all portions of some proverbial elephant that we're missing. And I think he's right. I think that they're all experiences with the other channels on the holographic TV set. And when we interpret them at face value, or extraterrestrials come here to abduct us and perform genetic research, whatever, we're being like the blind men and the elephant.

And we've got to look at the larger picture.

Have you, in your adult life, had further UFO experiences as a follow-up?

Well, I have had, as an adult, I had a period when I was in college where I was driving with a friend, and we saw a UFO and got out of our car ... We were going from East Lansing, Michigan, to Saugatuck, which I believe was something like a two-hour drive. I'm not quite sure, but we knew how long the drive was supposed to take. We got out of our car to watch this UFO, And we watched it for what we thought was about five minutes, and we made no other stops. And when we arrived at our destination, all of our friends said, where have you been? You're hours late. And this was the first time that we looked at our watches and realized that we had this proverbial missing time, that we had lost time.

Now I've had people try to hypnotize me and unfortunately I have not gone under to be able to access what occurred in that missing time, but I believe that, you know, something, you know, I had some encounter with this non-ordinary reality that we're, in this particular instance, labelling UFO, but as I say, it's just the tip of the iceberg of something vast.

You mentioned the pieces of the puzzle earlier, and one piece that we haven't touched on I'd like to bring in now is relates to past lives. You've written a book, *Your Past Lives*, on this very topic. Do you see it relating?

Oh, I do very much so.

I think we human beings know so little about the universe. And I had another personal experience that I had was when I was a very small child, I remembered my past lives, fragments of them. I did not know the word reincarnation. I was very confused. But the memories and my realization that I'd lived before were so vivid that I wouldn't call my parents mom and dad. I didn't understand why these two kindly people were saying they were my parents because I knew I'd had other parents. I thought, where am I? Why am I here? And I remembered different periods of history. Again, I didn't know what periods they were. It was a visual memory. And it was very confusing for me. And I would always manifest all these strange habits. I drank incredibly strong black tea. Like at the age of six, I was brewing myself tea whenever I could get away with it without my parents finding out. I sat cross-legged on the floor. I would never sit in furniture. It took years to train me to sit in chairs. And lots of things. I remembered various ways that I died. I would ask my mother, I'd say, well, do you remember when I drowned? Why did I drown? She didn't know what I was talking about. But as I grew older and learned about the concept of reincarnation, I realized that I had all these experiences. I want to very quickly say I don't remember being any pharaoh, you know, anyone famous, anything like that. I think there's, unfortunately, there's a lot of nonsense associated with reincarnation. And...

Such as the idea, why does everybody think they were Cleopatra?

Right. I don't think, I think people, you know, if you have eight people who think they're Cleopatra, you don't have evidence of reincarnation but of something a bit more frivolous.

But the research doesn't show that everybody thinks they were somebody.

No, no, quite the contrary.

There's a past life researcher, a psychologist named Helen Wambach, who's deceased now, but she regressed large groups of people, hundreds, and sent them back to various past lives. And what she would do is she would pick a time period, for example, the 80's, 50s, 60s, and say, "Were you alive then? And if so, where were you?" figuring that if people were fantasizing, even at an unconscious level, that we were able to associate that time period with the Civil War, and she would come up with a lot of Civil War past lives. She didn't.

And, in fact, in all these literally hundreds and hundreds and hundreds of examples of past lives, she had no one who remembered being anyone famous. She also had things that seemed to very much mesh with historical reality. Only 10% of the past lives that her subjects had lived were lived as aristocratic

lives or in lives of luxury. The other 90% were gruelling as peasants, as labourers, eking out hunter-gatherers, that sort of thing. And some very interesting historical pieces of information came out, like she'd started to discover that at various time periods, people described forks as having, like at one point, people said forks had two prongs, then they had three, then they had four. And this is a very obscure historical fact, but that is the progression of the fork.

So, there were things like that, but as I say, no famous people, and it did seem to reflect historical reality, not fantasy, because who would fantasize being a peasant or a labourer, you know?

Well, now, we've talked about past lives, we've talked about poltergeists, we've talked about UFOs, and we've talked about the holographic model in science. How do you integrate things?

Well, I think they're all part of the same reality, that we live in a spiritual universe, that I very much believe that our soul lives many, many lives and goes through these things. And I think at this point in our development that we have manifested in the physical, because we don't have a consciousness that's developed enough to deal with reality with its full grandeur and plasticity. That for us it would be very frightening if there weren't solid rules, if everything started to slip and slide.

But I think as your soul goes along, it starts to learn to deal with more than just reality, with other levels on the holographic television set. And when you start to open those doorways, that's when reality, the plasticity of reality, starts to seep in. But then you go through a sort of shamanistic rite of passage, because you've got to go through, most people go, put an interpretation on it, they go, oh, this is an angel, or this is a demon, or a UFO abduction. And if you do that, you're missing the basic lesson of shamanism, which is that everything that you experience in the non-ordinary reality of the shaman has psychological meaning for you, that you are entering a level of reality that responds so directly to your thoughts that your every thought helps what manifests. And in that instance, you can't ask, "What is there?" But, "Why have I created what is there?" And I think that's the lesson that our souls are learning as we evolve.

In other words, one might say that these various so-called paranormal experiences are what my friend and mentor Arthur Young would call, "OH, WOW", kinds of experiences. they serve another purpose and it's not an obvious purpose necessarily. But perhaps ultimately, it's to push us somehow into a higher state of consciousness, to force us to try and understand the deeper meaning.

I agree with that and it's there a natural manifestation of the evolution of consciousness. As your soul evolves you start to open up the plastic levels of reality. And these things start to enter, and that in itself teaches you, you know? It may not necessarily be that the universe is saying, "Here, I'm giving you this to teach you", but you are manifesting what you have to learn about yourself, just as we manifest moods and beliefs that we have to learn about if we're to deal with them properly. These are things that manifest in a very profound and paranormal way.

But our part are still Rorschachs, ("Rorschach" refers to Hermann Rorschach, the Swiss psychiatrist who developed the Rorschach inkblot test, a psychological assessment that uses ambiguous inkblots to reveal a person's personality and emotional characteristics. The test is a form of projective test, meaning that the subject's unconscious thoughts and feelings are projected onto the meaningless images, providing insights into their perception and psychological state) as you said, our inkblots of who and what we are as souls.

You speak in your book, "The Holographic Universe", of higher states of consciousness or the evolutionary force of all of this. I wonder if we can go into that now.

Well, I think, as I said, I think that we are evolving as consciousnesses, as souls. And I think that eventually we can move on to other levels of reality, non-physical levels or other channels, what I've been calling other channels on the Cosmic TV set, the holographic TV set. And I think that to deal with those channels, that we are really just infants. The human race, you know, we tend to think of ourselves as very advanced, but we're really like, one of the metaphors that I use is we're like babies sitting at the control panel of a jumbo jet.

Our soul is infinite and has infinite capabilities, but for us to learn how to access those things, we are at the moment babies at the control panels just flipping switches and occasionally causing profound things to trip into our reality. But not quite understanding them and certainly not controlling them, not seeing that the evidence, that the real evidence. For example, of a synchronicity is that our psyche does have reverberations in the world out there. And if that's the case, you know, how do we begin to really look at how to manifest things, you know, not just simple coincidences, but positive things in our life and control our thoughts enough that we don't manifest bugaboos and demons and things like that. Because we are like the sorcerer's apprentice. We have to learn to deal with this ability, and that's why it opens up slowly, because before you can deal with it, you don't want those gateways blown open.

And it would seem, I think, that many of the great mystics and spiritual teachers have offered roadmaps or guidelines for entering into these higher states that allow them to integrate all of these phenomena without getting

swept away or getting romantic about them, but to see them in a kind of larger perspective.

Yeah, I think you're right. And it's interesting to me that the one common thread that goes through all these roadmaps is that these other levels of reality are reached through the inner universe, through the head. You know, by going into the inner universe, that that's where the vastness of the true universe exists. And in our culture, we think that what's inside our head is less real than what's out there.

I believe that what's inside our head is more real than the consensus reality we just have an access the level that shows us how profound and magical, that interior reality is. Most of us. Mystics have.

And there's even a sense of, if we push it that the very notion of what's inside our head that we would even think in those terms is a function of, maybe that we're caught in. In what the Hindus call Maya, the illusion. That's created by the holograph. We see ourselves as the holographic projections rather than as the source of those projections.

Right.

Well, in the Holographic Universe, I say that we're children that have not yet learned to colour out without colouring books. We can't just freestyle draw, and that's why we're locked in this, apparently solid substantive reality.

Because, for most of us, our consciousness is at a point where if we were thrust into a level of reality where we could instantly manifest as real anything that we thought about. We don't control our thoughts and our emotions enough to manifest only good things. We'd start to worry about, you know, something and manifest that. And so, for most of us to access those levels of reality would be kind of like being on a very bad LSD trip. And that's why we're growing and we ... But at a certain point we won't need the comforting borders and boundaries of Maya of this physical universe. At a certain point we'll learn HOW to move beyond.

Well, that sounds like is something of a story that you went through and coming to terms with the poltergeist experience.

Yeah, in all of my experiences. I mean every one of them has taught me, as I say, not only about the universe but more importantly about myself. And what, you know, what I have to deal with ... Because, I think, the most spiritual thing a person can do is, you know, sometimes people say to me: "Gosh, I wish I had your experiences. What can I do? Can I meditate? Can I say mantra?" And sometimes the best answer is - go to see a therapist, deal with your own baggage. Because that's what you have to deal with first.

You know, I learned this - I did it on what I was on book tour. I did a radio interview a new age radio interview in San Francisco, where the man who was doing the interview was a substitute host. And he didn't know that we had confirmed the interview. So, he was sitting at the airtime approaching sweating bullets thinking I might not be there. When I arrived, he just bit my head off, really, screamed at me, and said, "How dare you not confirm!" And we had confirmed. He didn't know that. And he said, you know, "Get in here!" So, I went into the control room and he sat down, the light went on and he leaned toward the, toward the mic, and he said "Hello ..." And this, he's new way to stay ... And I thought - this is just very wrong, you know. This is not, you know, you cannot be a smiling spiritual person if you've got all this undealt with baggage. And that is the most spiritual thing that we can do, is to learn to deal with the here and now. If you're an insecure person you deal with your insecurity you don't try to move objects with your head, you know, that psycho kinetically. And those are the things, because you if you don't deal with those, you're not going to be in a very pleasant situation that outer reality. That outer or that in that holographic reality. It's not going to be pleasant for you. Until you have this inner peace. And help in your own psyche.

Well, you know, what you're suggesting here is something, I think, more profound than just a simple platitude or a moral truth. What I think if I can read into, what you're saying it has implications for science. It seems that for the scientific community to be able to come to terms with the many things that we've been talking about and to understand the full realization of possible through the holographic model and other comparable models that are being developed.

Now it's going to require a level of personal development on the part of those scientists ...

Very much so.

Just won't be able to get it.

I mean, I'm constantly astounded in reading about some of the individuals, the men who work on the atomic bomb and they're asked, you know, "Well, didn't you ever think of the implications?" They go: "Frankly, no! That's, you know ... WHY? You know, what has happened to us that we can develop something that that a brilliant mind can develop an atomic bomb without thinking of the implications? And that's because we don't look at the larger picture. They were just, they had their nose to the grind sauce, so to speak. They were so interested in the physics of it, they didn't think of what the implications were. And clearly our world is in desperate straits because we've done this over and over again. We've gone off in one direction, another with

just one value parameter, you know, without, you know, like - "Well, this will help us get energy, but it might destroy the ozone layer", or whatever, you know? We don't put these spiritual values or deal do you become conscious beings before we start wielding these things, and that's you know, again, that's why we seem to be like infants sitting at the control panel of a double jet. We've got to learn about what's inside to be able to control this control panel before we start filching American switch.

And that ... Isn't just immoralism. It seems to be directly implied by the notion of a seamless universe that we can't separate our personal growth, our moral growth, from our understanding of the world around us. We've reached that barrier.

Well Bohm says that we have to understand that the universe is an unbroken whole and that beat, when we don't, when we fragment the universe, we are leading to our own destruction, you know? When you look at, for example poverty, without looking at education, and he applies it to sociological things like this. That you have to ... and we've learned this in the ecosystem, you know? Ecologically. You can't say we can do this and it won't affect that. Everything is infinitely interconnected on every level on every dynamical level of reality. And we have to look at the larger picture at the infinite interconnection, without focusing on a fragment of this unbroken wholeness.

Michael, I wonder ... we've got about five minutes left, if you could kind of synthesize what we've been saying and also talk about what is the next frontier for you, in your work?

Well, I really ... Well, what I'd like to do next is, I'm working on a book that is the practical application of this holographic idea, you know? And all of its various phases, like, I'm talking about the placebo effect, and I mention the study were 30% of the people taken placebo of a new chemotherapy lost their hair because they were told that they might be taking a toxic drug. We've got to understand that we have this, I call it - The infinite self-inside us, it has enormous capability. But our conscious mind feeds it all kinds of things unwittingly, and gives it all kinds of mistaken directions, you know? For example, I live in New York City and a lot of people say, "Well, don't you think the air is killing you?" Well I look at that placebo study, you know, that these people ... just that sentence, you know, "this drug may cause you lose your hair", cause them to lose their hair when they weren't even taking the drug. That's the power of our infinite self. We can, we can cause ourself to lose our own hair. We can cause ourself to respond in incredibly negative or incredibly positive ways just by the mild of reality we hold inside our head. So, one has to be very careful.

Like, when people ask me that about air pollution, I go: “Well, if I believed I were dying, I know that my body would respond in kind”.

And I want to write a book that really deals with all these things and all kinds of levels, saying, here the practical applications out ways you don't have to deal with the very sort of heady space time aspects of these things. Here's the way these things can impact in your everyday life and that you've got to start looking at, you know, the wonder of these things. But bring them down to the to the earthly levels, so to speak.

I'm kind of puzzled by that, because you use the term “the infinite self” and it almost seems to me there's a little catch in there. Like, if you believe you're going to die from air pollution, or, now we have all these messages on cigarettes and on alcohol, you know, drink this and you'll get both defects. Or, other problems. And we think we're doing a good thing. And it suggests that we might want to reexamine some of that. But if we think in terms of the infinite self maybe that's ... maybe it's okay to learn the hard way.

Well, it's interesting. And I don't, it's a very delicate issue. Because I'm ... For example, I'm not saying throughout nutritional knowledge. But I now know that, like, when ... I try to eat a healthy diet, but if I eat a candy bar I no longer tell myself “This is killing me!” I bless everything that goes into my body and I say, “This will only make me better”. Even though I sort of another part of me knows that I don't want to eat nothing but candy bars. But I tell myself that – “Everything that happens to me is affecting me in a positive way not a negative way”. Because I know of the value of this, of doing this.

And the analogy that I use is that the anthropologist Gregory Bateson was in New Guinea, where they have these one of the, they used for a currency, these huge stone coins. And so, whenever a major financial transaction takes place, it had to move one of these amazingly heavy stone coins from one community to do another. During one of these events, one of these stone coins sank to the bottom of the ocean. And the fellow was shipping to another fellow, said, “Well, everyone knows where it is; it's there down at the bottom of the ocean. It belongs to you now, no one's going to get it.” The guy thought about. Okay, it's my stone coin now. And when he made a financial transaction, the necessitated shifting moving the stone coin, said a moving and he said, “Well, now it belongs to you. Everyone knows it's down there at the bottom of the ocean.” And I think that's what we've got to do with our belief systems. They continued to use the same mode of currency without carrying the weight of the stone coin. We've got to use our nutritional knowledge without really affecting and impacting the infant itself. We've got to carry the stone coin around without the weight.

Yeah that's it's a very nice analogy. And also, by way of closing I want to just mention what you said a moment ago, that you always bless your food. Because it seems that represents an appreciation for the larger, one might say holographic dimension or spiritual dimension of who we are and what our food is.

Well, mystics say that everything is an expression of God and nothing that is an expression of God can hurt you. And I think that's the ultimate message that we have to look at - everything is so interconnected. That we can only look at the positive aspects even though a part of us may sort of implicitly recognize negative aspects. But we can't put a charge on them, because that activates our own belief systems, the placebo effect. A whole range of things it starts to create the hologram in that way.

Michael Talbot that's a wonderful note to close on. Thank you so much for being with me.

Thank you.