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SPEAKERS

Speaker 3, Speaker 1, Speaker 5, Speaker 2, Speaker 4



Speaker 1 00:15

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.

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Speaker 2 00:45

Oh, hello everybody! Happy Tuesday! Hope you got a cup of coffee this evening. Got myself a nice cappuccino. Ready for some conversation? Getting ready for the road next week. Be prepared for a great pre-recorded episode. We actually just kicked out the content today, got things ready. But next week, I will be on the road in San Antonio, so I will be by locating for you folks in San Antonio with clients and on air with you, as always, with new content, we will be joined in the first segment next week by our good friend Ryan Debian. He is the Psychokinesis champion two years running, last year inaugural year, and this year at Psy Games. So we will be talking to him about not only Psy Games and what the competition is like, and what it's like being on stage, being tested in such a way, live in front of an audience, and and what it's like to begin training those abilities, these these innate abilities that we all have. In the second part next week, we will be joined by our good friend Dennis Stone of America's Stonehenge. We will be talking about new things that have been found there regarding cobble on the bedrock, all kinds of things. So we'll be talking about that mystery location in New Hampshire. If you're in that area, I am here to tell you it is one of the coolest places in North America. Make sure to stop on by and check that out, folks. Tonight, in the second part, we are welcoming for the first time in a long time. We haven't had Mark Fiorentino on in a while, but he is the author of Master of Reality. It is basically a new take on Einstein's work and on the grand unified theory, and a whole new concept of the grand unified theory, and what that means, what what those things mean to quantum entanglement, what they mean to the world of UFO, UAP, para things like that, and that brings us directly into our first guest this evening, the great lady Anselline. You can find her work@medium.com at entomology. You can also find her work on her website anselline.com. We have her on frequently to talk about just various research topics, very various community things, stuff like that. She is with us tonight via audio. So, welcome. How are you doing this evening, Anne?

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Speaker 3 03:28

Ah, thank you so much. I love being here with you and with all of your listeners. So wonderful to be back. Doing good here.

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Speaker 2 03:36

Always great having you on. And whenever I heard you are getting ready to give a presentation on the psychology of Bigfoot, and and I loved I loved just the title, which is why I lifted it and used it for for the episode because because the first thing I could see was Freud with a Bigfoot on a couch, you know, like as an interview you studied abnormal psychology, it's one of those like, yeah, that's the first thing I see is is a Sasquatch on a couch talking about what ails him, you know. Oh,

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Speaker 3 04:12

I love that.

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Speaker 2 04:13

But but when you talk about this, when you start getting into, and this is something that is regular course of conversation with us, just off air and on air, whenever you're on, and is is the whole concept of epistemology to begin with, and and how belief is rooted, how how that works, and for for those that may not know what epistemology is, here's a quick breakdown: the branch of philosophy that studies what knowledge is, how we get it, and what limits we face. So, like that has to do directly with every bit of paranormal research. Yeah, that is that is the what the knowledge is, how we get. That knowledge, and and then in addition to that, the limits we face with that knowledge, you know.

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Speaker 3 05:07

Yeah, it's it's an absolutely fascinating thing. I mean, this has been an incredible journey that I've been on, really diving into psychology and philosophy, and then of course epigenetics because it leads us to epigenetics. Because with that, you know this is where knowledge is passed on. So in one of my previous, I mean this this presentation is kind of like a reworking of my previous presentation that I did about the uncanny valley and how our you know ancient ancestors had been together, and we have this you know uncanny is where something looks almost human, but it's not, and it really gives us those kind of ick feelings, and that really that's really passed on down down the line. There's been a couple really interesting, like one. There's two two science experiments that I know of right off top of my of my head, and one is they had mice, and they would let it smell these cherry blossoms, but they would shock it, and then those mice went on to have babies, and then when those babies smelled cherry blossoms, they had a reaction.

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Speaker 2 06:29

Yeah,

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Speaker 3 06:30

and you know, then there's also the mother tiger. She there's there was two mother tigers when they were pregnant. One was able to get into REM sleep, and the other one was always woke up. The cubs that were born to the mother who did not get to reach REM sleep, they had like no instincts. They had to be bottle fed, and you know they just they were. It was just very difficult for them, and so in my own life as well, you know, I learned because I come from a long line of adoptions, and I had a great grandmother who she had a child, and she ended up having a lot of trauma in her life. And when we have trauma in our life, that's really it. Really bathes our, you know, the genetics and our eggs and our babies in in those, you know, hormones and everything. And then when they're born, they're carrying, you know, that from our our mother and grandmother and on down. Yeah, it alters the gene expression, I think, is the proper term there. Yeah. So, so I mean, there's all kinds of of things about that. So here again, our experiences, and then how we're learning these things, and and this is just you know the tip of the iceberg because it's just so incredible how we how we come to have you know this knowledge because the other big thing is stories, because we always started off with I mean stories around the campfire I mean our stories are our verbal what we passed down was so valuable which is you know lost in time and I think contributes heavy to historical Amnesia, and you know, so there's just gosh, it's my brain is going a million miles a minute because there's just so much to it.

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Speaker 2 08:32

Well, and you know, we've had you on numerous times, but we've specifically had you on before talking about the whole concept of trauma, traumatic displacement, the the idea of basically basically having what in what in remote viewing we would call an analytic overlay that that exists over a traumatic moment. You gave the example of an ET experience that you swore you had for much of your life that you later come came to find out was a different horrible experience that you had put in the guise of something that you would understand.

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Speaker 3 09:17

Exactly, yeah. So my body, you know, our body is incredible. It wants to survive. We're built to try and survive. And so, if we have a pre-existing bias and our brains are, you know, beautiful at meaning making, and they're wanting to fill in those puzzle pieces, it's going to grab what it can, what makes sense to us and what comforts us, and sometimes that can be hard for people to understand because you know it can feel jarring and like you can't trust your body or like it's lying to you. But that's not the case at all. It's a beautiful act of of protection. At least that's what it's trying to be.

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Speaker 2 09:59

Well, now let's start taking this point of trauma. Let's start taking because when we're talking about these traumas, you know, one of one of the things that we're discussing is the idea of experience, whether whether it be an ET experience, a paranormal experience, an experience with Bigfoot or Dog Man out in the woods, you have had what your brain psychologically would still consider trauma at that point. You know, a a point that esthetically changes what you think of reality,

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Speaker 3 10:40

Right. Yeah, it's it's definitely. I mean, either either way, it was it was scary, you know. But in when I look back at it, and the way that I handled the perceived trauma, what I thought was the trauma, was a lot easier to handle than the Other, and you know, so that's why I, you know, say it beautifully tries. That's the intent. It tries, but it's it is still trauma, and it's still something that we have to work through. But here again, it's what do you do with

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Speaker 2 11:17

it? Yeah, yeah, and and when it comes to those experiences specifically, and and how those experiences change the way somebody looks at things, because sometimes the experiences are wanted and warranted, sometimes they are not, and it's it's fascinating to see that even in the world of UFO UAP abduction, you know that that kind of stuff, and especially with the with the strange cases that that oddly, you know, invoking the name of Christ stops

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Speaker 3 11:59

it,

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Speaker 2 12:01

right? Right. Not all of them. Some people would claim all of them, but but not all of them, you know. Right. So so yeah, it's one of those as as we talk about all the time with you and other folks. Is is it the fact of something using the trope of our mind? Is it something that we have created and given purchase and and I guess agency to in that kind of way. Let's let's start getting into the psychology of this and how the psychology of experience begins to play in.

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Speaker 3 12:42

Yeah, when I mean, and that's a whole, you know, I I'm I'm starting my to pursue my bachelor's degree in psychology here in September, so I'm just three weeks away from that, which is so incredible, and I'm I'm very excited. I know that I have a lot to learn still, so the things. It's so funny because I get so excited. I learn these things, and I want to share it with everybody. But at the same time, I recognize that there's such an overlap between psychology and philosophy, and and other knowledge that you know is is more complex as you get deeper into it. And so, everything that I share is definitely where I'm at right now in this journey and the beginnings of my understanding here. And you know, the psychology of all this. When when we experience something, gosh, I don't know which direction I won't go here.

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Speaker 2 13:42

Let's start with the first

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Speaker 3 13:44

meaning. I don't know what that means. I have no idea what that means, Anne. Oh man. Well, well. Let's let's start with the fact that like you have an experience and you you aren't really sure what to do with it. Some people bury it. Some people really take that as I want to connect with with a group of other people, and so they they do. And it's it's a very validating and it's very you know amazing experience, and and that can be important, but at the same time, it can also create people to also be really hungry for more experiences, more attention, more you know.

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Speaker 2 14:30

Yeah.

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Speaker 3 14:31

And with Sasquatch specifically, I think that we have this intrinsic need to have the connection with Sasquatch. At least the people that are into that, they connect and feel that because he really represents the wild man archetype, and it connects us to our more wild nature. You know, because he's he's half animal or or something, and and half human. And he's completely connected with the earth, and we're not. I mean, we have artificial light. Our feet are touching carpet, or they're in shoes, and we're just so disconnected. And so, I think that there's a part of us that really yearns to still connect with our more wild, our wild self. So psychologically, that's extremely powerful, and it can be healing when we do connect with the earth. But Sasquatch really fills multiple needs. So not just the wild man archetype, but also we have this need for fear. We, it's like an adrenaline rush. People love it. They want those spooky stories. They want those scary movies, and it's because of the rush of chemicals that we get, you know, neurologically and what it does. And so, you know, so then sometimes we're chasing, you know. We can make things all demons because it's scarier that way. Yeah, you know.

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Speaker 2 16:09

Well, and and you know that that does beg the question about such things, you know, because I mean we have that discussion regularly with Dan Dan Harari from the Hollywood Disclosure Alliance, the whole idea of the dialog of aliens being invaders, of us having to defend ourselves from them, things like that, you know, that's a that's a dialog that when when you drive that home and when you just like since day one, since Gort, that has been the dialog. There, there have been ETs, but how do we treat them?

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Speaker 3 16:52

Right,

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Speaker 2 16:53

you know,

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Speaker 3 16:53

right.

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Speaker 2 16:54

So yeah, yeah, it's it's interesting because psychologically, that is what we have been trained to,

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Speaker 3 17:03

right?

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Speaker 2 17:04

You know, and and kind of the same concept that we used to talk about with Earl Gray, where people are like, "Oh, you know, why why do aliens kidnap and probe and tag people? It's like, why do we tag lions,

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Speaker 3 17:21

right?

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Speaker 2 17:22

You know, yeah. There's there's a more intelligent species going out and snatching up a critter in the middle of the night, giving him some drugs, and he wakes up groggy and like, what the heck happened? What's this thing on my on my ear? You know, right? So yeah, what's what's the difference there? And when you're when you're talking about that motivation, especially, you get into that kind of dangerous spot of anthropomorphization.

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Speaker 3 17:54

Yeah,

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Speaker 2 17:54

you know, giving giving giving Sasquatch motivation.

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Speaker 3 17:59

Right. No, exactly. I mean, and and so, yeah. This is projection. I think we're getting into. Oh yeah, yeah. No,

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Speaker 2 18:06

absolutely.

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Speaker 3 18:08

Because you know, if if you look at it, and I mean, obviously, yes, that's what we do. We capture animals, we tag them, and I understand the the scientific need for for that. You know, tracking and stuff, especially like in cases of endangered species and stuff like that, and tracking numbers. But how scary it would be to be the rabbit and no longer the lion. And we all like this is getting into like the collective unconscious and like the hive mind and stuff. Go ahead. So, so on a massive scale, of course, aliens would be treating us the way that we treat animals. I mean, it makes sense to me, and you know, because and gosh, because that's the other thing is like all the things that you fear, because everybody's experiences are different, and so if one person views the lens of okay, we're going to take Dogman for an example because I've I've had I've seen this example. You have one person that might say that Dogman is really evil, and you might look at their life as being something that you know, maybe they were a cop and they had some really rough life work and experiences while they were in the force, and so they look at the other and different things as evil and bad, and so they're always on edge. And then if they have a background of liking scary movies and werewolves and whatever it makes the person perfect recipe, yeah. But then you have another person who is an animal lover, keeps pets and is you know all for animal rights and all that kind of stuff. Has a dog man encounter and says that they are the most gentle beings and that everybody has. Them wrong. So, how much of the encounters, how would I phrase that? How much of the encounters that people experience is born or experienced through the lens of our prior traumas or belief systems. It would it be how objective are the experiences? Is that is that the best way to put it?

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Speaker 2 20:30

Well, the the issue that you come into to begin with is none of them are objective. They're an experience, so they're fully subjective to begin with,

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Speaker 3 20:41

okay,

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Speaker 2 20:42

you know, and that hey, that's one reason why horribly eyewitness testimony is not a not a lock in a court in the court of law because your the facts of what you saw are subject to your filter.

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Speaker 3 21:02

Oh yeah, well not just that too, but like okay, so when we get done with this interview and we say good night and I go tell Ken how it went, I we can't guarantee that I will recollect the very beginning, the opening exact. Our brains are fallible and our memories are horrible.

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Speaker 2 21:24

Yep,

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Speaker 3 21:24

and I cannot paraphrase for the life of me. So, like, I know this is true. Well, yeah,

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Speaker 2 21:30

yeah, and it's it's it's interesting because a my wife is like that. Be being an improv sketch comedy writer, things like that, like she was for years and years. The example she gives is her brain is like an etch a sketch. It is it is readily erased. It is readily gone, and unless it's something that like life hangs on it, you know, or it has to do with the boy or something like that, like she has notebooks. She has things that she keeps track of stuff with, because yeah, yeah, that's just not where her brain space is. Her brain space isn't on remembering the the minutia of people's work, you know, things like that. It's it's not what it's made for. That's that's not what it's there for,

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Speaker 3 22:20

right?

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Speaker 2 22:20

And not everybody's brain space is for that. Most of us live in a very reactionary state. Oh yeah, we we go through much of life, most of our regular every day, in a state of almost rote hypnosis. Oh

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Speaker 3 22:39

yeah,

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Speaker 2 22:39

where we are running through tasks that we run through every day. You know, this is this is what we do, unless you're making a major decision driving or something like that. Like even driving, you're in that state. Oh yeah.

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Speaker 3 22:54

Well, I'm learning this new term called Predictive-it's like predictive behavior. So this is where I automatically assume what you're going to do. I'm assuming what you're going to say next. I'm assuming, you know, because there's cultural plays where we act a certain way because we think that it's supposed to be a certain way. It's been that way for so long, and then that adds into the predictive thinking because we're used to that. You know that script, and that when when you combine that, and you know talking about being reactionary to how powerful our emotions are. My, I had a there was a post online that I saw and loved it, and it was talking about how our emotions are not fact. They are not fact.

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Speaker 2 23:58

No, no, they that you're a fully subjective filter through which you've chosen to see a situation. That is that is what your emotion is.

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Speaker 3 24:09

But so many people, whether whether you and I, let's say you and I are having a discussion, and let's say your feelings get hurt, it's not fact. Just like you know the feelings that you had during a a experience seeing a Sasquatch. It's not necessarily you know fact. What it is is it's something that's coming at you, and it's an opportunity to learn. Oh wow, I'm feeling this emotion. Why am I feeling this emotion? If we get curious about it, then we step out of the reactionary, you know, thing, and then we can look at things on such a bigger, a deeper level. Which this is one of the key things that I think needs to be in our field is to learn how to step outside of yourself and externalize. You know, externalize things. Externalization. This is this is another thing. It's it's called externalization, and it's within the post structuralism framework. That's another brand new thing I'm learning. So it's exciting. I love learning. I love knowledge, and it's and it's so helpful. But sure, again, it makes sense to me, whereas it might not make sense to other people. It might not be a framework that you know calls to or or meshes with you know others.

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Speaker 2 25:38

Well, and you know this is this is a reality that we have to deal with as investigators regularly. It's something that I bring up whenever I talk about data versus evidence, things like that, and even even just flipping that switch in your head. There were about eight times just in the hour before we got on Zoom together tonight, and where I had to stop myself from responding on social media because there's somebody just using the word evidence. It's like it is not evidence. Stop, stop, stop yourself now.

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Speaker 3 26:19

You know,

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Speaker 2 26:21

because it's like the more you use the term, the looser it gets, and and the less it is evidence. You're you're starting with it being evidence, so there's no option out. There's no option out now. So so now you have to squeeze everything to make it fit to be evidence, and when somebody takes the picture with the red circle around it and explains what's there, and says what you have is not evidence, it's it's barely anomaly, right?

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Speaker 2 26:56

You know, here's here's what happens that that destroys a paradigm, and like we've talked about numerous times, it doesn't have to destroy a paradigm. Doesn't have to like we as investigators have to learn. Like I've I've become very gentle in the way I explain things in pictures. Whereas, but hey, you know, wild that you caught this. It's it's a pretty wild anomaly. Doesn't happen all the time. Probably why it keyed your eye into it. But here's how you can explain it. You know, keep going out there. Keep looking for stuff. You know, keep looking up. That's that's where we get good data from. You know, right. But but it's it's interesting because yeah, it does directly confront people's belief and belief system and their experiential belief system. Even right now, this conversation is probably confrontational to quite a few people who are experiential believers. You know, and I and I'm an experienter, and I'm a believer in numerous of these things. And

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Speaker 3 28:07

yeah, I agree with what you're saying, and it's one of those things where you know I have made a profound change. You have been right there throughout this entire process, absolutely journey, and it's been such an honor, but I I started this as being an experienter and a believer, and and now I am definitely more you know I'm a researcher for sure now. But what I'm finding, and I mean, and I want this out there because I want everybody to like we're we're human, we make mistakes, and I am like I said, I'm in the process of learning. I'm not an expert by any means in any of this stuff, but I am now conflicted with using the word belief, and I'm having a hard time.

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Speaker 2 28:56

Yep,

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Speaker 3 28:56

I'm trying really hard to learn that the word belief does not belong in science, which I do cognitively understand that. However, I do notice that I can be talking about certain things, and I say, "Oh well, I believe this or I believe that, and I'm catching myself being like, "Wait a second, that's not a that's not a scientific statement, and that goes against this new journey that I'm on, so it's not for me. It's not like shattering this paradigm or my reality. Or there's no devastation or disappointment or anything. I have nothing but curiosity. But being able to have that be your reaction to go to curiosity and to be able to stop and analyze yourself in such a way, I understand and respect that it is really difficult for a lot of people to do that. It's not for everyone. It

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Speaker 2 29:52

isn't for everyone, and it's interesting because it actually brings up a different. Psychological archetype, the shapeshifter archetype, and the whole the whole idea of a character or force whose loyalty, identity, or form is constantly in flux, and and as an investigator, you have to very much be and embody the shapeshifter archetype. You have to be willing to see things from the point of view of the scientist and the lab, and the point of data and data alone. And you have to be able to see things from the point of view of the experimenter that you're investigating, while at the same time being willing to see things about the person that you're investigating, you know, whatever they pop up. So yeah, there there is very much the shapeshifter archetype that you yourself have to learn to take part in and and really embody in that kind of way.

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Speaker 3 30:58

Oh yeah, no, and it's super important. I think one of the really good ways in doing in doing it, there was somebody that came to. I think I might have said this on the last show, I can't remember, but somebody had come by our table at one of the events, and he is a professor, and he was talking about how a lot of people will enter university and they're doing me search. It's it's me. Like they're researching themselves. They're into a topic because of you know. And so what I have found is that here I have been able to step back and really look at myself in certain ways, and I look at my journey, and I learn these different concepts, like you know, cognitive dissonance, where you're like you know torn between two things, and where it can be really difficult to

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Speaker 2 31:55

take in new data. You know,

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Speaker 3 31:56

yeah, yeah, and then ambiguity intolerance. That's where you just cannot handle not having an answer. You're just sitting there in limbo. But a lot of our people that come to us, we don't have the answers, and I think that we do need to be better trained in ambiguity and tolerance, so that way we can hold space for them better and and recognize. And so, if we can see that within ourselves, if we can research that within ourselves, we are going to do a much better service to our community.

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Speaker 2 32:27

Oh, absolutely, absolutely, and that-that's just it. You know, once again, even even learning how to talk about experience with people, yeah, in that kind of way, learning learning to have the empathetic heart because it can be it can be tough. It can be tough, especially whenever you are at a table for two or three days at a conference, and hundreds of people a day are coming up and they're intimately sharing things with you.

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Speaker 3 32:59

Exactly,

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Speaker 2 33:00

and and I guess I guess you can tend to prima facie judge here and there, and be like, yeah, okay, I don't know about that one,

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Speaker 3 33:11

right?

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Speaker 2 33:12

But but at the same time, it's one of those you kind of take every story and every encounter and and every experience, in that kind of way, if you're researching it, you know. Oh yeah! Oh my gosh! You are totally entreated by the story, but at the same time, everything has the same weight in that kind of way. You know,

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Speaker 3 33:37

if we were able to look at the, how do I want to phrase this? Let's see. How about I say we have an incredible opportunity as researchers that our field is an amazing lab.

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Speaker 2 33:57

Yeah,

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Speaker 3 33:58

it's it's You know, by interviewing so many people and seeing patterns emerge, and and if we kept the data set properly at least and shared it with the others, yeah, so that way we can cross reference to sharing is caring, guys. Yeah, yeah. And so, I mean, it would make it, but I don't think that enough of us in the field look at it as a lab that we can really learn from and make big differences and discoveries. I don't know.

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Speaker 2 34:43

Well, I mean, there there is the the competition in the field, and I say it all the time. The probably the only community I belong to that is not motivated in that kind of way is the psi community. And there is a reason why science has begun to look that direction. Why they have rapidly begun going there? It is because because of the interdisciplinary study and mutual work and mutual lab work amongst the disciplines of it. There is data. and they've been getting data, and they've been getting data for decades at different labs on it. You know, so so the fact that there is already collaboration, the fact that everybody there is in it for that unified purpose, um, makes a vast, vast difference. A as to how science sees it. Number one, but but also what data is available for science and for scienceing. Period. You know, and let's let's take things back to the beginning of this. And you had mentioned a concept, historic amnesia.

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Speaker 3 36:02

Yeah,

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Speaker 2 36:03

and and I think it's a decent time to bring that up and focus on it a little bit because I mean, not only culturally do we end up with historic amnesia because like the the actual cultural memory of people is very short lived. There is a reason why, like political spectra, flip flop about every eight to 10 years. It's because that's about what your actual memory and good memory is. Is about seven. So yeah, no, it kind of takes advantage of that. We're like, hey, hey, wait a minute! I don't know if these guys really when did these dudes start believing this? Because I didn't believe this, and that's why I came in, you know. And it's interesting because we have a lot of historic amnesia. We forget a lot of these things. A lot of these things have been, once again, topics that have happened culturally for generations. These experiences are things that, amongst numerous cultures, it is it is not a point of mythology or storytelling. It is a point of history for the cultures, but not for us. And it's interesting because even even whenever you start getting into Dog Man and stuff like that, like as a Cajun, we have Rouge Rouge,

S Speaker 3 37:36
right?

S Speaker 2 37:37
And and I brought it up in private conversations. We've brought it up on air, but and especially with Ken and with Lyle Blackburn and the idea of when you start looking at things like the Dogman Triangle here in Texas, you are directly surrounded by French and German settlers, people who had lycanthropic stories in their history. Oh

S Speaker 3 38:00
yeah,

S Speaker 2 38:00
you know when you go to the Midwest, same thing. So yeah, it's it's interesting how these these literal stories and terrors of this continue in an epigenetic fashion.

S Speaker 3 38:17
Oh yeah, but exactly.

S Speaker 2 38:19
But historically, we don't remember. Like our grandparents didn't tell their kids the stories, so we didn't get the stories from our parents.

S Speaker 3 38:29
Well, no, exactly. I mean, it's it's. I mean, if we had, I mean, I want to preface this, and I I have please,

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Speaker 2 38:39

please,

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Speaker 3 38:40

I haven't vetted what I found. I need to look into it, but it really doesn't matter if it's true or not because it's just simply the concept, the thought of it. There was a post saying that AI data centers or something like that was buying up old books and they were scanning it into the AI, uploading it, and then they were destroying the old books. And it's not an unfathomable thing. I have no idea if it's real or not, but the concept of that, I could see being a thing. It's devastating to think about, but that's something that we have done—we have, you know, taken text and important documents and things have been destroyed time and time again. And this is, you know, we have no idea about how the pyramids were really built and other lost, you know, technologies and stuff. And then to your point too. I mean, even in my own family, so you know, we're we're. I can say Bessarabia. So, did you find that?

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Speaker 2 39:52

Oh yeah, I'm good. Yeah, and this is Tom's hardware, folks. So it's not like it's like some, but like. That's an act like you want to know about hardware. You go to Tom's Hardware, man. Like they they do actual tech blogging. So yeah, no, that's

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Speaker 3 40:10

it's devastating. Definitely something cry over, but you know it's so. In my own history, and I can say this, and nobody's going to really know what I'm talking about, but my family's from Bessarabia. You're going to have a lot of people going, "Where's that from? Well, it's it's it was right on the border of what is now Moldova and Ukraine, so it was like Prussia. So Russia owned that whole area, and Catherine the Great had invited people over to that area to settle it, and so immigrants came from like Poland and Germany and all the other places. And my family happened to be one of them, so they lived in these. They're called the Steppe people, and they were right on along the Black Sea. So their culture was so rich in that area because so many different people came, and I could see the culture within my own family. You know, German, Russian, Ukrainian, all this kind of stuff. And then we came to America in 1901, and my great grandfather or second great grandfather, he spoke only German and Russian, and then he had a son, my great grandpa, who kind of spoke half and half. But then my grandfather, who raised me along with my dad, no no accent, no foreign language, no anything, and I can't find any original stuff from that side of the family. And it wasn't until I met Ken that I learned about a folklore within that culture, which was the Doma Boy, and he's a little house spirit that you know is adopted into the house, and you leave out bread and milk and all that kind of stuff. And this is my own family that has all this rich culture, and I and I'm so far disconnected from it. And that's just me as an individual. Yeah. But as all of us, as humanity, to all of history, I mean, there's so much.

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Speaker 2 42:23

It does not take long. The example I give the example all the time is a Cajun. Feel free to travel across the border into Louisiana and find me somebody that is fluent in Cajun. I'll wait. Like I have 100% Cajun family. They don't speak to the point that there is like a revival in rural schools. Like I gave money to the the town of Mamu to the Mamu Elementary program to bring Cajun back into the school to to make it a class because it's it's literally a culture that in one generation and one generation both of my grandparents were it was their native language yeah English was their second language so it's

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Speaker 3 43:19

devastating

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Speaker 2 43:20

Yeah, yeah. It does. It doesn't take long for historic amnesia to take place. For us to forget a cultural tie. For us to forget a cultural story. For us to forget the root of where something comes from.

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Speaker 3 43:39

Yeah. Well, and and it's so important too, like in our medical field, because there's things that are done now that they're like, oh, we can use, you know, these special frogs and and do trials for I don't know what disease it was, but you know, it was a promising outlook, and people of certain tribes knew that this was, you know, it's it's it's like willow bark and aspirin. At least that we, you know, yeah, know and have. But I mean, the cures and different things. I mean, imagine where we'd be today if we would have been able to keep all the knowledge that has has existed. I mean, I think the world would be so different.

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Speaker 2 44:26

Indeed, it it and at the same at the same token, there's a lot of knowledge that like we've scooted aside very recently. You know, like it's it's fascinating to think about the fact that we lost Martin Van Buren, our our president, to an assassin's bullet, but but it wasn't the bullet; it was the infection from the surgeon who kept sticking his finger and unclean probes inside of him, and. And you know the the one doctor that kept saying you should really wash that you know there's some new science. He's like you are crazy right now. He has an imbalance of phlegm in his body. He has an imbalance of phlegm to plasma, and that's what's going on. I don't know what you're talking about with these little things crawling around on stuff. Oh

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Speaker 3 45:22

yeah, yeah. No, it's just dirty air. That's very recent. Like

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Speaker 2 45:26

that's in the last 100 something years, man.

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Speaker 3 45:29

Yeah,

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Speaker 2 45:30

you know. Yeah, that was that was the early 1900s. So it's it's not like it was that long ago. You know, we we forget the fact that 500 years ago, everybody knew there was no question. If you questioned it, you were burned at the stake or exor, you know, excommunicated by the church. But the the earth was flat and was the center of the universe, and everything revolved around it. That was that was the fact five 600 years ago. So when you look at the arc of humanity and these things that yes are fact, don't get me wrong. Like hey, numerous people considered the Earth to not be the center of things and and knew that the Earth was a sphere before before science and Magellan,

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Speaker 3 46:24

right? Well, and and this too, all right. So the acceptance and public habit. This is of hand washing. Okay, germ theory was 1860s and 1870s, but it wasn't until the 1920s that soap companies and public health groups began teaching everyday people to wash their hands regularly. I mean, we-I laugh, but but I mean, it it it's just amazing. I'm just it.

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Speaker 2 46:55

Yeah, no, we're an

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Speaker 3 46:56

incredible species.

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Speaker 2 46:58

That that's just it. This this stuff is all very recent. Even our understandings of psychology have have drastically changed since since the day of Freud. You know, incredibly.

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Speaker 3 47:15

There's.

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Speaker 2 47:16

Go ahead.

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Speaker 3 47:18

Oh, I was just going to say, there's so many different theories. There's so many different, you know, practices. I mean, you've got CBT, DBT, motivational interviewing, and and narrative therapy. Which you know, there's a group of these things that are called evidence based, and then the other ones that are just emerging, and other ones that are considered just philosophy, and and so you know, to touch on what I said in the beginning as well about starting my bachelor's degree in psychology, I am not going to become a practicing psychologist, therapist, whatever person. I am going as a research into research psychology. Ultimately, of course, in my in my dream of dreams, I would be able to do a direct entry PhD somewhere and go straight into the lab because I think that there are so many more frameworks that haven't been even thought of yet, I mean, it's it's just incredible. There's just so much, and so hopefully, hopefully, one day I can either make something new or contribute to an emerging something or or whatever. But again, it's just going to be another tool in that.

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Speaker 2 48:37

Well, and when you're talking about to to bring this home in the last 10 minutes, and the the psychology of Bigfoot, the psychology of para. When you're when you're talking about all this stuff, yeah, it comes down to experience. It comes down to open mind, quite literally, and and the idea of yes, how do we remind researchers in the lab. How do we remind psychologists, sociologists, people like that that there is something different going on? Period. And I think I think that a lot of the consciousness research going on right now is going to crack a lot of the nuts of psychology and its connection to these phenomena, because like like I wrotely say all the time, I believe that there is a large hominid being known as Sasquatch roaming the woods of North America and beyond, but I think that there is also something else that is willing to use the tropes of our minds and our willingness of experience as an entryway.

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Speaker 3 49:49

Right,

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Speaker 2 49:50

take that how you will. Good entryway, bad entryway, what have you. But when it when it comes to the idea of summoning orbs, when it. Comes to the idea of Bigfoot appearing and disappearing through a portal, through through other means like that. When it comes to the shared experience of Bigfoot and UFOs or Bigfoot and orbs, that kind of stuff, I think it that concept of us partaking in that makes a lot more sense at that point,

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Speaker 3 50:27

right? I mean, and and for me, I definitely, you know, I do believe that there is something out there that is a physical. I think Bigfoot is a physical thing because of my experience. I do believe that there could be something else out there that has that ability. You want to call it a shapeshifter or whatever spirit, something.

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Speaker 2 50:50

Yeah.

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Speaker 3 50:50

But if we can look at it like the scientists do, like the physical anthropologists, the you know the people that are actually out there in the field looking at the actual zoological stuff, and then you also have the people that are you know researching the more paranormal and the spiritual and the whatever, but then you add in the psychology to it because then we're understanding how we handle how does the human brain and body and then mind handle anomalous experience in general because then if we can deduce certain things that we can then put okay that was a a regular physiological reaction psychological reaction we can put that aside and look at what is left and if we are able to do that using all the tools in the box, that is how I believe that we can actually come to the conclusions that we're searching for.

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Speaker 2 51:49

Yeah, yeah, no, and and that's just it. And once again, that that begins to and and not the both are not anomaly, not the not the the physical and the the non localized are not both anomaly. Both of them are absolutely, but we've got to be able to differentiate between the two of them. We've got to be able to scientifically and and you know that that's the only way I'm using this term right now is scientifically. We've got to be able to call a spade a spade, a club a club, a heart a heart.

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Speaker 3 52:27

Yes,

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Speaker 2 52:28

we've got to be able to categorize it because if we can't, then we can't study it. So we've got to be able to categorize things between no physical presence experience or experience married with para, you know, because that-that's what I've said the whole time. Is that if you have an experience, even if you have a para experience, if I saw orbs in the woods, you have a very clear and distinct place to begin investigating. You marry a Bigfoot with that. Which side of the anomalies do you begin investigating on? You know,

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Speaker 3 53:07

right?

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Speaker 2 53:07

Because now you got two anomalies occurring simultaneously. So at that point, I think you have to put them into a different category, and you have to start looking at them much more on a psychological basis, but not only just on a psychological basis, on on the basis of possible manifestation of experience.

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Speaker 3 53:32

Yeah, yeah, no, all of that is perfectly put, and I agree with you 100%

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Speaker 2 53:37

Now, the last few minutes, and let's let's kind of surmise this for folks because I mean, there's been a lot here. We've talked a lot. Once again, nothing. Neither one of us is saying that experiences are not real. That experiences do not happen. Um, not not one bit. Not one bit is that the case. Yeah, we we experience all kinds

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Speaker 3 54:05

of things every day. Exactly. You know.

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Speaker 2 54:09

Go ahead.

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Speaker 3 54:10

Oh, I was just going to say we experience things every day. All different kinds of things. Everything. You know, it's a matter of what we do with it. It's a matter of how we, you know, how we choose to interact with it, and and share it with the world. When even if, like in my case, even even though I found out that at least in that one scenario with the there's a shadow entity and a thing at the end of my bed, even though that was not paranormal and it was my brain protecting me from a very unfortunate event with another human. You know, it taught me things. It that experience when I believed it was paranormal absolutely served a purpose for that time. Yeah, and then when it was revealed to me that it was something. That experience served a purpose for a time. I learned a lot about that. Learned a lot about myself, and so I mean, our experiences are extremely important. They they help shape us into who we become.

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Speaker 2 55:16

Yeah, they are they are massively massively important, and and and you know, it's interesting. I I was just watching Deadpool Wolverine yesterday, and that was part of the lesson in that. You know, whenever he was like, "Hey, you know, we were, I mentioned that you know you guys might be able to fix his timeline. Can you go do that? She's like, "There's no need to do that. If we did that, he wouldn't be the dude that just came and helped you today.

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Speaker 3 55:43

Yeah, like by definition, he wouldn't be that

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Speaker 2 55:46

guy. You know, so like it kind of intrinsic that his timeline goes away. You know, to to him being who he is, and and that's just it. It's one of those even even you and I've I I have come to a different understanding of my shadow person experience to the point of it being me like an air gregor that I had created to attain something that that just wanted me to stay in that dark place and not move forward in life, and even even my coming to understand that understands my personal traumas and the things that I did to myself in a different way. So, but does that remove the experience? No, the experience still fully happened. It still fully happened. Like there was something there. I didn't imagine it.

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Speaker 3 56:44

Yeah, exactly. I didn't

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Speaker 2 56:45

imagine that experience.

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Speaker 3 56:48

Right, and and and it's it's an incredible thing. Like it was there. Yeah, you experienced it. Yeah. Okay, so we now presume the whys or know the whys or whatever. But how did it happen? How was it created? How was it there? Like, you know what I mean?

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Speaker 2 57:11

Yeah. When

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Speaker 3 57:11

we see something that's physical and it's right there, how was it there? That's the next part. Like

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Speaker 2 57:18

it is.

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Speaker 3 57:18

I'm just. What is it? Endlessly, endlessly curious. And so, no matter what the why is, I still want to know every little nook and cranny of of what makes the rock a rock.

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Speaker 2 57:31

Well, well, yeah, yeah, precisely, precisely. And it is the pressures. It is the it is the true true not only makeup and consistency of the rock, but what it went through to form it into that rock.

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Speaker 4 57:47

Yeah,

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Speaker 2 57:47

you know, and it's it's interesting because yeah, it does it does change you, but at the same time, how is it that we bring these things into being, you know, and and understand the fact that yes, we can manifest things in our life. We can make this stuff happen. Most of that has to do with whether or not you are aligned with the goal to begin with, and that even comes to the point of personal help, spiritual help, anything else. If you aren't aligned with that goal, it probably ain't going to happen. Yeah. Nope. I

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Speaker 3 58:28

agree with that.

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Speaker 2 58:29

And yeah, yeah. It's it's interesting to consider what our minds create, what we allow them to create, the patterns that we allow them to bring in and the apophenia, the connections that we make with those patterns, the the apophenia. I mean, you've you've got the paradolia, and that's where we see the faces in the clouds and and the the you know disembodied demonic nephilim in the trees and the shadows and and everything else, but it's the apophenia that takes that to the next level and and truly begins the narrative at that point, and that's where we start getting the conspiracy theory. That's where we start getting the the deep deep rabbit holes, you know, things like that. So

S Speaker 3 59:22
exactly, it is it

S Speaker 2 59:23
is a psychological phenomena at the same time that it's a physical phenomena. So

S Speaker 3 59:31
yeah,

S Speaker 2 59:32
yeah,

S Speaker 3 59:32
exactly. It's fascinating.

S Speaker 2 59:35
Well, I want to thank you as always for coming on, talking about these fascinating things, being willing to just publicly and openly explore this, because it is, I think, a point of conversation that we have to be willing to openly have. We've got to be willing to peel it back and talk about it.

S Speaker 3 59:54
Well, it means the world to me. I appreciate the opportunity, and I hope that I hope that my. Openness and being willing to to say things like I don't know or I just learned or I'm trying to figure out when I do go on podcasts and I ask the host is this the proper term is this you know am I understanding this correctly these are all things that all of us should be doing and I hope that that you know because I know a lot of people can experience embarrassment and different things from that, but but it's how we learn and it's it's how we you know grow in this in this field in this community, and the support is is incredible. And yeah, so anyways, it's just it's an honor to be here. I hope that you know other people are inspired from this episode to stay curious because that's really so important. That's the the core of all this.

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Speaker 2 1:00:49

It is, and before we let you go, let everybody know where they can go to follow your work, where they can go to read your articles, all that kind of good stuff.

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Speaker 3 1:00:59

So I write my articles over on Medium.com. I am under Antomology over on Medium. I do have a website, which is just Anseline.com. You can also find me on Facebook under Anne Celine. I am on Instagram as well. I believe that one is Antomology.

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Speaker 2 1:01:19

It is.

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Speaker 3 1:01:20

Those are my main my main loves for social media connection. All right.

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Speaker 2 1:01:25

Well, thank you so much as always, Anne. We'll be sending links here in just a little while for the episode, all that kind of stuff. It's always great having you on. Take care. Love to the family. Say hi to Ken. All that kind of good stuff.

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Speaker 3 1:01:39

Thank you. Love you back.

Speaker 2 1:01:41

All right, we'll talk to you soon. Bye bye. Always great catching up with Anseline, folks, and you know it really is the fact of we have to be willing to have honest conversations with ourselves. We've got to be willing to take a step back, three deep breaths. We have to understand that questioning these things is okay. Questioning what we-I mean, as as our good friend Earl Gray used to say on the show all the time, as we say on the show all the time, like I don't believe UFOs are real. Belief implies faith. I know UFOs are real because there is a preponderance of evidence that there is something in our skies that we don't know what it is. So, and when you consider things like that, much like psi abilities, I don't believe they're real. I know they're real. I got a penny on my wall that I stuck there three days ago, and it's still stuck there. There ain't no glue on it, nothing like that. So there's no belief there. There's there's knowledge. I I know this to be true because of my experience with it, and we have to remember that always. That that experience is there, but we also have to understand why we've come to understand that experience in the way that we've understood it. You know, we have to be willing to allow that lens to shape, to be shaped, polished, to to move as time moves, as we move, as we change. So when we come back from this quick commercial break, everybody, we will be joined by Mark Fiorentino. We will be discussing his book, Master of Reality. We will be discussing the idea of new ways to look at Einsteinian physics is is Einsteinian and Newtonian physics as we know it the end all of everything, or is there something else around the corner that may change it all? That and so much more with Mark Fiorentino right after this. 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-sized scientific data log is the perfect companion for any field researcher, you can find your copy of the Curious Research Field Observation and Encounter log at Amazon.com, or visit the official Curious Realm store at curiousrealm.com/store to reserve your copy for yourself, your family, or a mind that you. Want to open that website again? Is curiousrealm.com forward slash store. Well, hello everybody, and welcome back from that quick commercial break. Thank you so much for staying with us, and also thank you so much to our sponsors, especially True Hemp Science. If you're a user of CBD products like I am, everybody, stop on by TrueHimpScience.com today. Christopher Lynch and TrueHimp Science use a spygeric process by which every part of the hemp plant is used. That's every part, folks. The seeds, stems, buds, leaves, roots, fibers, every part is used, combusted, and reused in a spideric process, where everything comes out complete with terpene profiles and more. I have been using the products from True Hemp Science for at least the last five years, and traveling the country to dispensaries, they are by far personally the best CBD product that I have found. Their terpene profiles are-I challenge you to find another CBD product with terpene profiles. There's my challenge to you folks. You probably won't stop on by truehimscience.com today. Use the code Curious Seven. That code will get you 7% off your entire cart of \$50 or more, as well as free edibles on the way out the door. Our guest in this segment is the amazing Mike Fiorentino. He is the author of Master of Reality, Super Relativity, Unified Field Theory. This is we've had him on before. We've discussed this topic with him, and it is a fascinating theory. We will be getting into the intricacies of it, the inspiration of it, how it came to be, and what it's all about. So, welcome back to the show. How are you doing, Mark?

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Speaker 5 1:07:01

Fine, thank you. Doing good.

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Speaker 2 1:07:03

Well, I am excited to have you back. It's been way too long since we had you on. I remember when I first had you on and read Master of Reality. I thought it was a great way to bring the work of Einstein into a new world. We are now looking at all kinds of things, the one that I quote regularly, whenever here on the show and on whenever I speak at conferences is quantum entanglement, like the spooky action at a distance from unified field theory that Einstein spoke about so many times where where we influence and particles influence each other despite distance, and that has now been proven to the point of Nobel Prize. So, how does your work relate to that? How did you first come to this field of study, Mark? And what inspired super relativity. How did you first come to that understanding?

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Speaker 5 1:08:04

Well, it started, I guess, when I was 10, and I read about Einstein, and I fell in love with the idea of a unified field theory, his version, not the modern day standard model version, which is convoluted and it's got elements within it that don't really make sense and shouldn't be solved. I went and worked on the original Einstein version, which electromagnetism and gravity emerge as aspects of a single fundamental field, and that's that's my work in a nutshell, proving that and proving that the forces of nature all come from the motion of particles and the structure of particles. So that's how I got into it. That early study, and then years afterward, I became curious about anti-gravity, and I thought, well, he who knows about anti-gravity knows about the unified field theory because that's going to be part of it. So I began reading about UFOs and and the technology as observed, and realized it's a spatial bias drive. There's there's some way they're generating the anti-gravity field using known forces of nature that we haven't figured out yet. So that's how I got into the whole thing. As for things like EPR, I've studied EPR because that's a quantum puzzle that I need to solve. And I've written one paper, but that still really only confirms what Einstein said, and and the others. I'm looking for a solution that's deterministic and sensible. And at some point, I will get back to that paper and finish that.

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Speaker 2 1:09:54

Well, and you know, especially whenever you're talking about, I'm I'm I'm a huge fan of Nikola Tesla. I don't know too many electro electronic designers things like that that are not a fan of Nikola Tesla, but that was that was a driving work force in his work was basically the same concept of unified field theory. The fact that elect electron flow and magnetism are inherently tied together. That there is that there is no difference between those forces. That that they are the same. That they are one and the same.

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Speaker 5 1:10:32

Well, one generates the other. The electrostatic field charge, which particles are made of, all of them, as I have worked out in one of my papers called the slip wave is the cause of particle motion, and magnetism only occurs when charge moves. Charge moves like this in a spiral, in a twisted spiraling type, and when that happens, the space turns around,

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Speaker 2 1:11:04

yeah,

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Speaker 5 1:11:05

and is bent in in a way so that it creates a magnetic dipole, and it's a rotation of space. So charge moves, space rotates as it moves around and spins. So that's been worked out. That's going to be one of my papers. That's no problem to explain. And once I get it all fully derived and so forth, that's going to be a major breakthrough. And then gravity. I have a story about gravity. You're going to love this story. Please, true story. It's really interesting. So I'm writing the book that you read, the first book, and I get to the part where I'm writing about gravity, and it's storming outside, and then I suddenly realize in one sentence I could describe the cause of gravity, which basically I typed out: whenever unbalanced charges move in an accelerated motion, this causes a contraction around that particle in all directions uniformly, because that particle, as it moves forward, is contracting due to the Lorentz contraction and and the work coming from Ehrenfest, the Aaronfest paradox, which talks about this special rotating contraction ability that Einstein loved. And I said, and I wrote that sentence down. And when I hit the period, a thunderbolt hit right outside my house, and I mean, it shook the whole house. And I looked down, and I says, "I got it right. Yeah, right,

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Speaker 2 1:12:47

right. Well, and you know, especially whenever you're talking about that helical motion that that you're describing, there's a beautiful, beautiful model out there of of the solar system that shows the solar system in motion. I've got it up on screen right now for those of you that are watching, not listening. But it basically shows the sun traveling in a line because we always think about the ecliptic of the solar system. We see models of it. We see it on plane. But no, we are traveling through interdimensional space, and at the same time orbiting around the sun as we travel through interdimensional space. So it's much more like a a six way helix, like DNA traveling traveling through like a DNA strand traveling through the cosmos is what we are.

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Speaker 5 1:13:38

That's a beautiful image. I like that,

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Speaker 2 1:13:40

and that's basically the same thing that you're talking about with an atom, anything like that. Like they are operating in the same way. When you're talking about electron and its subparticles, they're traveling in the exact same way. You know, so

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Speaker 5 1:13:55

very similarly, and and the cause of their motion is basically of the planet's motion is they were put into motion, but ultimately we're dealing with gravity. Gravity's pulling; it's causing them to fall. Yeah, they're continually falling. It's a controlled fall, same as any satellite

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Speaker 2 1:14:15

that we put into orbit.

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Speaker 5 1:14:17

Well, and I worked out the same problem with particles, and I discovered that there's a new type of gravity, a linear gravity that comes out of the poles, and that's what's causing their motion. That's going to be a big, huge discovery once that hits the the papers, because that is a problem that Einstein worked on, and in his and I thought he must have thought of this. Just he's you got to explain this, and I keep thinking this to myself. You have to know the cause of particle motion because it's the key to unlocking all the the forces and energies of the universe. And so I went reading through his papers. And I found a unified field theory based on Rymian metrics and distance parallelism in the year 1930, and the last two sentences was a jackpot for me. Those last two sentences said, nevertheless, I'm still far away from claiming the physical validity of the equations I derived. The reason for that is that I did not succeed in deriving equations of motion for particles, so he realized it too. Oh

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Speaker 2 1:15:30

yeah, yeah, and and was honestly quite afraid because there were other people work working on unified field theory. There were other people working on $E = mc^2$. There were other people, and and his problem was kind of the same as my problem, Mark. And I'm no Einstein at all. I'm nowhere near an Einstein. I'm I'm maybe like three steps under your local grocery store manager, not Einstein. All right, but but what I get is the concepts of things. Einstein was no mathematician. There were mathematicians in Germany and things like that who were burgeoning on this exact same race of thought that he was for physics and for our understanding of the universe, and they had the math down. So, so he was actually quite afraid at the time. You know, like you're saying, you're you're busy figuring out this math. You can't publish your paper till you have the math. He published the paper, but didn't have the derivations for these for these sine cosine waves of of you know other particles, things like that to support it. So without that, without the mathematical derivation, there is plenty of hypothesis, but there is no data there to support that hypothesis, and that that's the worrisome part of releasing that at that point.

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Speaker 5 1:16:58

Well, yeah, and and you in order to do that, in order to solve those problems, you have to come up with field equations.

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Speaker 2 1:17:06

Yeah.

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Speaker 5 1:17:06

And I now have my own field equations, and I'm testing them by deriving the particle mass, magnetic moments, alpha.

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Speaker 2 1:17:19

Yeah. I

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Speaker 5 1:17:20

have a derivation for alpha. I still have to test it to make sure it's closed. That's what gets people because they don't ever fully close it. If you have one input that's not explained, they'll throw it into the garbage can. Doesn't matter, you know. You can't pick anything and make it work. It's all gotta fall out of the geometry, and I got to tell you, that's really, really hard.

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Speaker 2 1:17:47

Well, and and I was gonna. We have to ask because I'm sure right now the audience's noodles are overcooking, you know. But but because I, I am one of those. I hold no college degree, man. I went to college long enough to be a doctor. I hold no college degree, and I I know a lot of things about a lot of stuff. And years ago, on my old talking sound show, my old talking sound podcast about my industry, I put up a calculation. I did a whole episode on what it takes to be a professional, because there there was once like a calculation. You know, you need 10,000 hours to be a professional. That comes from the old school thought of apprenticeship into craftsmen into master craftsmen. You know, you went 10,000 hours doing each one of these levels, and when you break that down on a screen, it's basically doing something 30 hours a week, five years. So if you have been, what I'm getting to here, Mark, is your degree in astrophysics, in physics, in anything like that. No,

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Speaker 5 1:18:56

no, I have no degree in any of that.

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Speaker 2 1:18:58

But it does not devalue your work. It doesn't change your work. You have been working once again in learning these derivations and learning this math and learning these things for the last

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Speaker 5 1:19:09

independently. Yeah, no,

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Speaker 2 1:19:11

but I don't think that's what I'm saying though. That's what I'm saying though. Like I I learned WordPress and designing websites by myself. I had somebody who kind of took me on my way, but from there I learned, and I've been doing it for 10 years. And you know what? I can say I'm a professional web designer. I have put enough time. A lot of

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Speaker 5 1:19:32

programmers and enough, but that's

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Speaker 2 1:19:33

just it. You don't need a college degree to do this, is what I'm saying. That like you can train yourself, you can learn the classes. You can go online. You can learn this math. So you have put enough time and effort over not just master of reality, but the new book you're working on, the work that's bridging the two together, and the work that's going beyond that. Over the years, you have put in the time to be. Called a professional in this.

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Speaker 5 1:20:03

Well, you're still. I got to publish. Yeah, absolutely, independently for this this type of work. I mean, I can speculate up the yin yang, but in the end, I realize that this all the way to win this battle is to play by their rules. Yeah,

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Speaker 2 1:20:25

absolutely.

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Speaker 5 1:20:26

And officially get this stuff published. And it's hard work, but I'm willing to. I'm betting everything on it. You know, spending the rest of my time that I have left if I have to to get this job done, because I worked it out and I realized if this theory is correct, which I'm very certain it is, it's going to be able to solve just about every major problem in physics. I went through and made a list of over 452 problems I can solve using this theory. Major things that are open right now that they're stumped on, and I've shrunk it down to a list of 25 that most of them I have some level of completion already wrote papers on. It's just closing the gaps in those those papers,

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Speaker 2 1:21:24

yeah,

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Speaker 5 1:21:24

in order to make them publishable, because right now they're using AI to analyze papers, and AI is good at it can go through every line, every parameter, and if it finds something wrong, that's it; it's over. So it's getting easier and easier for physicists to do this type of peer review, so it has to be flawless. So I'm using AI to do the analysis and make sure there are no gaps. Otherwise, it's as an independent physicist, I'm going to be overly scrutinized.

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Speaker 2 1:21:59

Oh, absolutely!

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Speaker 5 1:21:59

You get bet on that

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Speaker 2 1:22:01

1,000% However, this this is the one thing that I will say. There have been numerous times I could I could sit here while we talk and bring up headlines over the last few years of like the 12 year olds right here in Texas that like broke the what was it was like actually discovering that something different about Pythagorean theorem-that like the Pythagorean theorem has been slightly wrong the whole time. It's like these these girls these girls are like 12 years old, you know. Using

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Speaker 5 1:22:33

these new computer programs, you can make great discoveries. There was

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Speaker 2 1:22:37

no there was no computer program. These girls because these girls figured that it's out on their own with actual just math and paper and pen, man. So, like there, and and it's one of those like scientists just have to go like, well, yeah, I'd love to say that they're wrong, but they're absolutely right. Like, look at the math, there it is. So it comes down to the math, and it comes down to whether or not the math is sound or not, and math is math. There's no faking math. There's no half. Pardon my language, Google. There's no half-ass in math. You can't trust me. I know. I tried. I tried half-ass in math. I got a half-ass grade in it.

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Speaker 5 1:23:19

Well, you can do things and get the right answer, and still not. It's not defensible.

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Speaker 2 1:23:26

Well, that was that was always my math teacher's issue. Was this is great that you got the right answer. Now show and support your work. Right. You can show and support every step, and if there's not a closed loop inside of there, then it's not sound and it's not right. You have to go back to square one.

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Speaker 5 1:23:45

My earlier papers, when I had them reviewed by some scientists I know, they said, "Where did this come from? And I had to look back, and and I looked back, and I said, "Well, that's my new constant. And then I went back through my notes and realized the AI didn't didn't figure that out. I told it it was going to be there and to look for it and what it would be like.

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Speaker 2 1:24:09

Yeah,

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Speaker 5 1:24:10

and then it found it with that information. Was able to find it, but that's still not good enough.

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Speaker 2 1:24:16

Yeah,

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Speaker 5 1:24:17

got to actually derive because that's just doing dimensional analysis and and inputting a parameter that gets the right answer, you have to independently derive that. And I know this a lot of math probably don't want to get into this, but basically it's a more complicated problem than just finding the right answer. Like you say, you got to explain it thoroughly, completely, fully, no gaps, nothing. It's got to be full and complete, otherwise not going to be accepted. Well, and that's the task. Well, it's

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Speaker 2 1:24:48

it's the fact that the the and I'll bring it up right here. The key parts of derivation. Speaking of AI, but but there it is, and it's the fact of not only do you have. Describe a particle and its function. You have to describe a particle's source. You you have to describe what what it's derived from. Great, cool. Like, does this particle get created by the collision of proton neutron? Like, how how does the particle get created?

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Speaker 5 1:25:16

Oh boy, you're getting into something. I've looked into that, and there it's going to be hard to explain. But

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Speaker 2 1:25:25

it's not easy.

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Speaker 5 1:25:26

You can't create, you can't create, and you can't destroy a particle.

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Speaker 2 1:25:31

Yeah.

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Speaker 5 1:25:32

Ultimately, you can transform them from one thing to another with collisions, but I've run up against-I don't know if it's a hard wall or not, but it may be where the theory stops being just the theory of man-made and becomes intelligent design. And then particles-it's so hard to explain without getting really mathematically technical, which may be above what everybody wants to hear. Give us the

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Speaker 2 1:26:06

overarching concept of

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Speaker 5 1:26:08

it. You can't. There is no way on its own for a particle to just create and be there. Just and there's no way that it can be destroyed because if it could be, then the universe would die. So that is, by my opinion, intelligent design. But then, who made those particles? Who made all the particles in the universe? There is no way. I'm not sure at this point, mathematically, that they could just emerge from nothing.

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Speaker 2 1:26:40

Well,

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Speaker 5 1:26:41

and it they have to be created, and that's where I'm at right now. And I don't know if I'm going to be able to prove that, but I'm going to try.

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Speaker 2 1:26:51

Well, now, granted, this is this is where hypotheticals come in and where hypothesis exists in science, because by Newtonian physics, you are absolutely correct. Energy cannot be created or destroyed; it can only change form. That's the. I mean, that's that's how we get the mass energy release of atomic weapons, atom atomic power, all that kind of stuff is from that concept. We are changing the form of that and harnessing the power when we do that, and and this kind of rings also to the greater connection of your super reality work, which, as you were saying earlier, ventures into the world the para paranormal, and why I've said since since quantum entanglement has won the Nobel Prize that scientists are now running to the field of paranormal research because there are things that we have been talking about that no we can't prove they are utterly hypotheses but they suddenly make a whole lot more sense now that spooky action at a distance has been proven and that was something that was that was hearsay. It was something that was along the line of super strings. We're sure it's math, but we don't know for sure. And

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Speaker 5 1:28:13

I don't know that they actually believe it's spooky. Einstein coined that phrase. Yeah,

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Speaker 2 1:28:18

yeah.

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Speaker 5 1:28:19

If you get really into it, they're not saying that there's a spooky action at a distance. Somehow they're entangled. Yeah, they're considered as

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Speaker 2 1:28:29

one. Oh no, exactly.

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Speaker 5 1:28:30

It went beyond between. It

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Speaker 2 1:28:33

went beyond spooky action at a distance.

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Speaker 5 1:28:36

You know where two photons are created and entangled, and they're treated as two, but in quantum physics, that whole system is stored up as one unit, and that's why, mathematically speaking, the instantaneous you change one and you affect the other.

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Speaker 2 1:28:54

Yeah,

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Speaker 5 1:28:55

but there's no real good explanation of how that actually works without them actually really being physically entangled,

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Speaker 2 1:29:04

and and granted, the image that I have on screen now, folks, is the image of two entangled photons. This is what won the Nobel Prize, and once again, this is I think what brought science running down our path. Was this is a symbol? It doesn't kind of look like a yin yang. It's not like oh, if you squint and lean to the left, it kind of looks like a yin yang. It is a yin yang. This is the symbol used for entanglement and the idea that good is part of evil, evil is part of good. We're all part of each other. We all influence each other for millennia by Buddhism for the last couple 1000 years, so the idea that this metaphysical symbol is an actual representation of a scientific concept, and now proven to be, is is wild, is wild, and it takes us into a whole new realm. Man, and when you start talking about super relativity, when you start talking about this idea of energy cannot be created or destroyed, this I have I'm a former Catholic seminarian, and I have gone beyond the point of religion and faith when it comes to the other side. For me, we are all a unique vibration in the universe. Every one of us, we all make up a harmonic chord in the universe. Without us, without you, Mark, the universe does not resonate the same way. Now, here's the thing: when you die, that's just this corporeally bound quantum field of matter, your actual vibration and the gong that started sounding when you were born still sounds. Your vibration continues. You have only changed form. Your energy has only changed form. Conlessness remains exactly. Exactly. Like it cannot be created by definition. You cannot be created or destroyed. What is integrally you? So, like that. That's where our that's where I see your work going is the fact of proving that, and and the fact of this yin yang. Like we're all a part of that. We're all a part of something greater than ourselves. That we only become that big pink swath once we cross that barrier from the green. You know.