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Paul Von Ward, MPA & MSC, interdisciplinary cosmologist and independent scholar, is the author of *Gods, Genes, & Consciousness: Nonhuman Intervention in Human History* (2004); *The Soul Genome: Science and Reincarnation* (2008); *Our Solarian Legacy: Multidimensional Humans in a Self-Learning Universe* (2001); and other books and articles. He focuses on a "bigger picture" that includes other intelligent beings and dimensions, subtle energies, and human access to transcendent consciousness.

Paul's career has included roles as psychologist, Protestant minister, U.S. naval officer and American diplomat, and the founder of an international nonprofit for cross-cultural understanding and peace. His graduate degrees are from Harvard and Florida State University (member of Phi Beta Kappa and Mensa).

Current research interests include the scope and nature of human and nonhuman consciousness – including reincarnation – the influence of advanced beings on human development, the power of religious worldviews in societal conflicts, reform of social institutions to reflect an expanded vision of the human potential, and the development of natural spirituality.

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Voiceover: Welcome to the Voice of the People with your host, November Hanson.

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This is the Voice of the People after all, and your opportunity to be heard. I would also like to invite you to peruse my website for a list of upcoming guests. This address is www.Voiceofthepeopleradio.com or just Google Voice of the People Radio; it is the first site to appear.

This evening, my guest, who I am very excited about, is Paul Von Ward. He's the author of several books. I want to tell you a little bit about him before I bring him on.

Paul Von Ward has an MPA & MSC, interdisciplinary cosmologist and independent scholar. He's the author of *Gods, Genes and Consciousness: Non-Human Intervention in Human History*. I'm going to stop there for a moment. This is a particular book that I have read and I have to tell everybody, this is an absolute experience, just reading the book. *THE SOUL GENOME, Science and Reincarnation*, which was published in 2008, *OUR SOLARIAN LEGACY: Multidimensional Humans in a Self-Learning Universe*, 2001, and other books and articles.

He focuses on a bigger picture. It includes other intelligent beings and dimensions, subtle energies and human access to (speaker has difficult time articulating) - I've practiced this word and now I can't say it. <laugh> I want to say transcendental but that's not what I have written down <laugh> consciousness, that was cute.

Paul's career has included roles as Psychologist, Protestant Minister, US Naval Officer, and American Diplomat, and the founder of an international non-profit for cross culture understanding and peace. He's has graduate degrees of Harvard and Florida State Universities. He's a Phi Beta Kappa and Mensa – what – a pedigree. <laughs>

Paul Von Ward: Current research -- <interjection by guest> I have a good PR!

NH: Ah, you do! <both laugh> Current research interests include the scope and nature of human and nonhuman consciousness – including reincarnation – the influence of Advanced Beings on human development, the power of religious worldviews in societal conflicts, reform of social institutions to reflect an expanded vision of the human potential, and the development of natural spirituality. My gosh! I could be out of my league here! Anyway, Paul, welcome to the program.

PVW: Thank you very much. Sometimes I refer to that career that you describe there as a *checkered career*, and rather than having some sort of formal title, a lot of people call me a *jack of all trades and a master of none* - because I have always been so interested in the different things that I have really pursued a lot of different career paths and also different graduate programs – and research on my own; and, my writing. I really am only able to call myself some interdisciplinary scholar because I have no home in any one of them, because most of my ideas are outside the box whether it's in physics or psychology or biology or politics, you name it.

NH: Okay, you know what? I could say that I am very similar although I haven't the college experience that you have. I have some, but I'm interested in SO MANY different things! And, the idea of being able to read a book that kind of takes all those different things that I am interested in – which by the way, I did find them in the book, and put them into this, you know, nice landscape, a picture that you can really see and understand. But even then, reading the book was a challenge because you do have to go kind of beyond, you know, that educational thinking that you got in primary school and high school, and from home, and those types of things in order to really understand what it is that you are presenting.

I read the book, *Gods, Genes and Consciousness*. I thoroughly enjoyed it. One of those ideas that were in there, Paul, were things that I've discussed in my own group activity, you know, over the years. And, it was absolutely fascinating. Here's where I was hoping to start.

There is a lot about non-human intervention in here. There's a lot about an extra terrestrial, but you take it and you change the name that we're all calling extra terrestrials, and you call them **ABs**. Can you explain to the audience why you've done that?

PVW: Well, I think that if you look at all of the evidence for human interaction with beings who are more advanced than we are, in the sense that they have the ability to initiate contacts with us that we don't have the ability to call them and have them pick up the phone, as it were, unless they want to. So, there are many categories of these beings that have been experienced by humans throughout human history and so rather than using words that have such emotionally laden connotations, like angels, or gods, or ETs, or Aliens, or Spirit Guides, or other words that we use, I have sort of lumped all of these beings together in one generic category and called them ABs, or *Advanced Beings*.

And that only means that these are not our pets at home, our cats and dogs, or wild species in the oceans or the forest. It means beings who are in other dimensions and able to interact with us when they choose, or from other places in the physical universe and they are able to contact us in various ways or interact with us in various ways. So, I just put all of those in the same category because if you look at the history of these interactions, they have collectively shaped who we are today as individuals, in terms of our individual consciousness and in terms of our society in terms of all the institutions that we have, political, religious and so on.

NH: Now, most definitely, I have no problem agreeing with that whatsoever. You really go way back in history. I mean, you're talking a hundred thousand years ago even. You start way back there and then you kind of move your way forward and you're not just using "a text," like using "A" Bible, "A" Sumerian text, or "A" Sanskrit text, or whatever to explain it. You have pulled the information from all these sources together to paint the picture for us that maybe our ancient archaeology isn't what we have been told, or maybe there are better ways to look at it.

PVW: Yeah, I think I would like to sort of explain that a little bit - in the sense that I think all of us know we've heard the statement that winners write history. All of us know that history, even in the last hundred years, or even two hundred years of our own society in the United States - history gets reinterpreted all the time.

When you think that the human species, homo-sapiens species has been around at least 250 or 500 thousand years, and before that, other hominoids have been around on the planet for five million years, we know that there was consciousness in a lot of these ancient variations of what we consider our ancestors.

There is a history to all that. And yet the history that is taught in our churches and synagogues, mosques and universities, and so on, is very, very limited either because the knowledge has been lost - because it has been reinterpreted both as a positive effort or in many cases as a

negative effort when knowledge and information about the past has been censored or suppressed.

So what I tried to do is to – and I don't pretend to have done the whole job, it's impossible for one person to do it - but I did want to start by looking back at all of the traditions that come from all the different continents, the Aboriginals in Australia, early Americans in North America, the early Chinese history, the Hindu Vedic tradition, then of course much more modern, the Sumerian, the Egyptian and the Greek, and so on. Looking in to Africa, because Africa is the place where Homo sapiens first developed and began to create their own societies outside of a colonization area that the Advanced Beings used to take advantage of humans there as part of the story.

Looking at all these traditions you see, they have common stories of beings who have interacted with them in a variety of ways and the themes come out when you look at all the ancient traditions, when all the pre-historic traditions, if you please. These Advanced Beings had a role in the development of humans, sometimes the word "creating" humans is used; or intervening in human development.

There are stories of languages coming from the Advanced Beings, of science and technology, of knowledge of various fields. So, I've started with all of those traditions and tried to see what the common themes are. That's where you get the discussion in the first part of the book about Advanced Beings and their early interaction with us.

The reason I take that approach is because I think we need to rediscover, to recover our history. What I'm talking about is you know, only 200 or 300 thousand years. Michael Cremo and others who looked at archeology have evidence to suggest there were civilizations on the planet even millions of years ago. Whether they were human or not or other species who had advanced societies at that time, we don't know that yet but we certainly have the artifacts. We have the evidence in many, many places of the world. I live here in Georgia and I've just been talking to people in South Carolina across the state line here.

There's evidence in our own area that conscious, intelligent beings were around millions of years ago, because we've been able to date the artifacts in the stone that we have dated through the techniques that archaeologist and geologists now use.

So anyhow, big story and my interest in it is what has been the sum of this impact on present human society and our consciousness. I think I can summarize it in about a sentence. It is that humans, in effect, have experienced a period of colonization, which is in a long timeframe very analogous in what the Europeans did in Africa and the Americas and in Asia, as they colonized lesser developed human societies. The same sort of psychological impact that the European colonization had on African and other lesser developed societies resulted in certain ways of thinking about one's self, personality styles, ways of consciousness, that we as a human species have vis-a-vis the "gods", vis-a-vis the ABs, whatever category they might be.

NH: Paul, why gods? I'm thinking about archaeology and this has been one of my whining complaints for the last ten years. I'm very interested in it and I've read a lot of literature about

various different aspects of ancient history. And the one thing that stood out to me is why gods, why is everything a god? I mean, if you look at the relief photos of the Sumerians, and I think you do point this out in the book, this one particular picture is almost identical to one out of our U.S. history book that we use in the high school of a land owner, or lord, as what we might would call him, and his slave bringing in the bounty from the harvest. So, in my mind, I'm going, now why are we calling all these figures from ancient history "gods" when they could have just been simply from a higher society, maybe it was on world or off world, and these relics are painting the picture of mankind being slaves to a higher intelligence, not necessarily a "god."

PVW: Well, we have to look at the etymology of the word "god." By looking at that word itself, we can understand the evolution of the problem that you've just described. The word "god" in our Anglo-Saxon tradition, the meaning for it came it from "deos and dios," in Greek and Latin, and that came from the Sanskrit term "deva." And "deva" originally simply meant "the beings from the skies, the beings from the heavens."

This is the way it's described if you read the *Bhagavad Gita*, *Mahabharata*, the other traditions that talk about Shiva and Krishna and all of the other so-called "gods" today. They were really just beings from the skies. They flew in the *vamanas*, the flying vessels they had and so on.

So, when did this shift occur? I think it occurred, starting about 1500 B.C. right after up to about 500 A.D. If you look at the Sanskrit stories, if you look at the Sumerian and the Egyptian stories, they were still talking about these beings in the original sense of the gods. That is, just "beings who came down from the skies."

But, something happened about 3500 years ago. Apparently, the ABs who were de facto rulers over humans in what we now call the region of the Indo-European civilization; that is, all the way from Indus River Valley all the way to the Tigris-Euphrates River Valley, all the way over to the Nile and to the Mediterranean.

And up until that time, until about 1500 years before the Current Era, the tales can all be read as actual beings who were walking with humans, working with humans, ruling humans, punishing humans, having intercourse with humans, and this is of course, described in the Old Testament as well as the Sumerian text and others.

But, something happened and there are many different stories about it, about why it occurred, and Zecharia Sitchin's published a very popular interpretation that gives his version of events. African folk-tales give their version of this event. But at some point around that period, 3500 to 4000 years ago, these colonizers decided—for their own reasons decided to pull back from their direct, physical management of their affairs on Earth, and they passed their ruling powers down to the demigods. This is the hybrid-human ABs, who were the mixed beings, probably all the mixed beings, but that's another question. We probably have DNA from many species that have intervened in our development, but certainly what happened in the first kings. They were the blue bloods, the royals, who had direct lineages from the ABs. So, you had those people taking over as kings.

And then priesthoods were right there because those first priests were really the people who worked with ABs, the descended gods, interpreting their wishes, acting as mediators between the larger human community. So these people who were the priests naturally melded into, morphed into the priests of the cults that developed about 1500 BC to keep the messages, the rituals, the principles, the practices of these gods going.

As time went on the priests had to explain to the followers why they no longer met with the gods directly. Over about a thousand year period, it morphed into what we now have as the supernatural idea of a separate category of divine beings who are supernatural, that is, above the natural universe.

And, the rituals of worship that were carried on, early on, which were ones of slaves responding to their masters, bowing and serving and sacrificing to and so on—that then was turned into our present day religious rituals. So, in this process, deva or dios, which was described right up to the time of classical time of Greece that described these beings as Zeus and Athena and all the rest as just beings? They weren't human but were normal beings who had the same emotions and problems and difficulties and fought among themselves and so on and also engaged in interactions with humans.

So, that was a little over 2,000 years ago when people still clearly recognized that they were real beings and not divine beings. Then of course when the Christian Church and the Roman political institutions merged, then it became much more exclusive that this was the only way we think about those early stories, they were divine beings. But, that was never the case until our religious institutions decided that this was the way to keep control over the followers. And I could go on and on about that, you know, the things that are done, because then you have the institutions standing in between the mass of human beings and that whole community of more advanced beings than we are.

NH: And you know what Paul, I couldn't disagree with that either. (laughs)

PVW: I'm sorry?

NH: I know, I was just, you know, it's really just—it's logical, it just makes sense.

PVW: There's a lot of evidence, and detailed evidence that I'm not covering in my—I'm trying to summarize here.

NH: Oh yeah. We're looking for a whole week's seminar (PVW laughs) and we get a part of the picture—we're only doing a little bit here. And, of course, anybody can get the book, *Gods, Genes and Consciousness, Nonhuman intervention in human history*, and read it. Like I said, it was an experience reading the book because even though, you know, through my own asking questions, doing my own research and my own groups of people that I tend to hang with, a lot of this stuff has come up in conversation. So, you know, I didn't have a real problem following along. But there was still that other piece of me growing up that said, "Oh, I just don't know..." type of thing. So you know, I mean you've really got to be able to, I'm not even sure what the right term is, think outside of the box—seems lame but I think that that is the perfect term.

PVW: I should confess, you know, that there's nothing original in this book. In other words, somebody, somewhere, has already written about it or talked about it in one way or the other. I think that what I've tried to do, and I think that what I succeeded to do to some extent, is to synthesize and integrate so many of these things that it makes it possible to see the whole picture.

And I think that one of the reasons that we are not as a society more aware of this is because we get it in, what one might say, dribs and drabs, you know. I spent many years working in the UFO-MUFON community and the New Age community in terms of conscious intention, and worked with remote viewing and precognition and telepathy and so on. Working with all these different groups at one time or the other for one reason or the other, what happens is that all of these groups are playing with part of the puzzle, you know, this metaphor that is used so often about feeling separate parts of the elephant, not recognizing the difference between the tail and the trunk. They were only feeling a part of it. I think that's how we are educated, it's how our universities are structured, it's how our disciplines are disciplined.

You don't get out of the box that archaeology has set and don't know that archaeology has some connections with anthropology here, yes, but also with consciousness here; also with religion here; also with political developments here.

And so, we keep ourselves in the dark by not having an overarching kind of cosmology. That sort of frightens people, but I would just simply say, as you used the term early on, what we have to start doing, if we are going to get ourselves out of this morass of societal fragmentation and global conflict among religions and so on, is that we're all going to have to start looking at the *Bigger Picture*, in terms of time. We've got to expand our time frame for more than just the past 2000 years.

We've got to expand our sense of dimensions, you know, physics now, and studies of energy, studies of consciousness, making it clear that we are living in a multidimensional universe. We live in a universe with other beings. We don't know whether we are, sort of, at an elementary stage of developing as a set of conscious beings on this planet. I think we are at a very, very early age. Maybe we're still adolescents and haven't even reached adulthood yet. We need to see ourselves in this bigger framework. It goes back to the Renaissance, you know, where everything centered on the earth, and so on.

We have, over the last several hundred years, expanded that notion of the universe, but we haven't expanded the notion of what's IN that universe in terms of dimensions and in terms of conscious species of all types and forms.

NH: Absolutely, but I think that we are heading in that direction. I do need to stop a minute to let people know in the New Orleans area that you are listening to UPRN 105.3 on your FM radio. Thank you for joining us. Um, I've noticed myself that over the last ten years that there are many people that are asking questions, that are challenging the status quo. And, you know, somebody like me, I can do that very easily but when you have people that are accredited, it becomes a little trickier, because then they are open for ridicule. But a lot of that's going away, too. I kind of like the direction that we're going in as far as conscious studies goes, as far as

asking the questions that we really want to ask, as far as thinking ahead of how our society could look different.

You and I may not change it but if enough people become aware of this issue and aware maybe in the future we could change things a bit.

PVW: I think we're all contributing to that in our own ways. And, we are building a new edifice; we are building a new structure, an intellectual structure in which we can look at a new reality. One of the things I wanted to stress in terms of my book, in *Gods, Genes and Consciousness*, was my concern about the fact that even as we are asking these questions and are opening ourselves to new information from ET experiencers, from people who are able to tap into their own larger selves, people who are able to communicate with nonhuman entities in other dimensions or other locations, we're opening up ourselves much more in that regard and I think that is a very positive step.

The problem I see with that is if we open ourselves to these areas of knowledge without recognizing how we have come to think of ourselves, vis-a-vis the higher beings, we are not going to take the responsibility on ourselves that we should. We are going to look for a bailout from, you know, the mother ship is coming or we're going to ascend to join the ascended masters in two or three years, you know, this notion that somehow our friends in other dimensions or other planetary systems are going to solve our problems for us; they're going to help us to overcome our environmental degradation here. They're going to help break down the authoritarian governments; they're going to keep the bad forces from doing damage to us. So, these are all what I would call, the dependency syndrome way of thinking, just like the colonized people in Africa and the Americas, and Asia, after the British and the Germans and the Belgians and the French all moved out.

Those societies suffered for a long, long time and are still suffering from this psychological experience of having yourself degraded and your own culture diminished and looking to the outside for the answers. I'm afraid we're still doing that as humans, as a species, even as we open up to these possibilities. So what I'm trying to communicate is that we need to look at this whole pantheon of Advanced Beings for what they are.

They are beings with their own developmental paths, their own agendas, their own ways of moving and developing in this self-evolving universe that we are in. We as a human species have not yet come to see ourselves as the conscious, integral species for this planet and for this solar system, the way that I think we have to before we can, before we can really engage with other dimensions and other beings in an adult, egalitarian way.

NH: I think that's very valid. I think humanity does need to take responsibility for itself. You know, I can almost visualize it if we were doing an analogy as a parent/child relationship. You know, the parent will hopefully—in this day and age you sometimes wonder – but hopefully nurture the child, help them out, lend them some wisdom but at some point in time it's like, "Okay, now, you're responsible for your own actions."

And if you're thinking about an AB type involvement, and not some salvation ship coming to take us away to another planet type of thing, uh, that really would make sense. If somebody's trying to help you out and help you along – they're not your god, they're not your person you need to pay homage to, this type of thing - but helping you in your own growth and helping you gain your own independence and you become responsible for yourself. Wouldn't that be something if everybody was just responsible for themselves?

PVW: Right. It's the same if you use the parent/child analogy there. I think it's a good one and I think also that the teacher/student. You know, you're happy to learn what you can from the teacher who has more knowledge and experience in certain areas than you, and you're happy to take that and incorporate it into your own self development and so on, but it seems to me that that's what we need to think in those terms.

We as a species, you know, have had help; some of it has been detrimental in the long run to us. A lot of the technology—we haven't been able to handle it very well. A lot of the nation building, setting up one tribe against another tribe, one cult against another cult, one religion against another religion, and so on.

These things have had their positive effects in the sense that it gives people a sense of purpose and value and well being but it also divided us from others on the planet, and it also diminished our own sense of self and our own sense as the beings on this planet that have some responsibility for not only for its own survival but for the survival of the planet, which means all the other species and working out a way to live in harmony with all life forms on this planet as we reach out to Mars and the Moon and to other places beyond.

NH: And I think all those things are possible but we definitely have to change our way of thinking. Paul, I wanted to ask you about a statement in the book that I thought was really interesting, and I wanted to hear you expand on that a little bit. "*Scientists' top priority for today should not be the search for evidence that may be but to understand why humans **fear** the possibility that they might exist.*" I thought that that was good—because we *do* fear it. I don't but I mean the majority of people out there I think are afraid that it could actually be possible.

PVW: I think so and I think there's a lot of discussion in the exo-politics area about whether or not ABs are sort of helping us to become less fearful. The whole entertainment industry and other writers and creative people on the planet are trying to put this level of Advanced Beings on a more acceptable level; although, sometimes it has the opposite effect. I think that we are not going to lose our fear until we go back and re-examine our roots.

This is why I've written that book, and talk about our dilemma in these terms. Our world views are deeply embedded beliefs that are almost beyond our awareness. I've done some research on world views and working with a questionnaire and groups of people to explore what their basic assumptions are about the nature of reality, about the nature of God, about reality of other beings, their own powers, the nature of the human species and how we fit into the whole natural system.

The point is that we've been conditioned now for centuries and millennia to think of ourselves as at the mercy of a ruler above us; whether it's a human ruler or whether it's a divine ruler. And what this has done, it has made us really to think in terms really of ourselves as dependent. You know, you look at our political system, everybody has to say, "God bless America". The Muslims say, "Inshala Allah," you know, "God willing." before anything can happen.

We have this whole notion that somehow we are protected and we are secure because we have this omnipotent ruler/force/entity/being, whatever word you want to use that is really sort of taking care of it for us. And what you suggested is that if people start looking at the reality of all of these things that we've been talking about, it takes away that sense of being protected by The Only One, by The All Powerful.

NH: Maybe it becomes scary because at that point in time then they *do* have to be responsible for themselves, their own actions, their own beliefs, their own – they are responsible for it. Maybe having that responsibility is what makes it so frightening.

PVW: I think that's right. I mean, at a deep level, you see, that sort of subconscious world view level, we are comforted by the notion that – well – something else is going to take care of this in the long run. There are bumps in the road, there are challenges, there are accidents and death and all kinds of horrible things but its being taken care of and it's the result of a higher order.

And what I'm pushing for is what I think is a more healthy world view, is that all the things that happen to us in life are the natural effects of causes that all of us are involved in, the way we live our individual lives, our social lives, our political lives, and so on.

We need to see that connection between cause and effect and know that we make mistakes and we pay for our mistakes. And, we know that there are accidents and death. There can't be a universe with any degree of free will or free choice that all religions espouse. You can't have the universe with that scope of freedom to make specific choices, small or large unless there's room for accidents. And we have to reach the point where we have to understand that. Accidents happen – there nothing we can do about them. They're part of the game we're in. We make mistakes or we have unintended consequences of our choices – so, it's sort of flipping that set of basic assumptions upside down.

NH: I think so. But in the same sense, we are talking about taking responsibility for ourselves, and looking at the idea that there really are accidents, there are things that just happen, there's also this other, this AB involvement. How would you explain that to somebody; and let me give you an idea of what I'm looking for.

PVW: Okay.

NH: I know quite a range of people, and, you know, and are often involved in a discussion group. And, I do listen to people and their experiences and I'm non-threatening and non-judgmental about it. And I do hear things where people seem to have an experience with a gray type being which we all know is the popular Hollywood has kind of brought that around, to the surface as a reptilian maybe, or a light being or even something else. But you know, when I'm speaking with these people, or listening to them is what I mostly do, I'll find patterns. You know,

people that are worlds apart and have patterns in what they are relating. So do you think that there is an ongoing involvement of AB intervention at some point that we don't necessarily understand yet? Do you think this is still happening today?

PVW: Oh yeah. I'm sorry, I've focused so much on the past that I have not mentioned that. No, I think it's never really stopped. I think the direct public, publicly visible colonization *did* stop about 4000 or 3500 years ago. But I think the covert inter-dimensional selected contacts and experiences have been going on throughout that period of time. I've worked with many, many groups of Experiencers and abductees and done research and also listened as a friend to people who have difficulty coping with experiences that they've had, and I do that frequently. So, I have no doubt that we are still engaged, or being engaged in these interactions.

And if I could look at the different stories and different experiences, you know, I find some that are clearly negative. Clearly, humans are being manipulated and being used. I tend to think of those not in moralistic terms because I think other species, just like we are experimenting on animals to help ourselves in our medical research. We may very well be experimented on by other beings. That would be a natural conclusion to draw in the cosmology of the natural universe.

Some of the other experiences are very positive. They're very helpful. We've had many downloads, if you want to use that term, of helpful material, information, scientific knowledge to help us understand maybe even some of the effects of our own mistakes. So, this is a very positive level of interaction. Some of it is purely neutral, as far as I can tell. You know, we're being looked at, we're being watched, we're being uh, studied. To me, that's their *normal* in a multi-species universe of conscious beings.

There's also the level of the channeled beings and spirit guides. I work with a number of groups where people are receiving messages from entities who call themselves by various names. I don't need to mention the names right on this program but they go anywhere from the names of other people whom people think are divine to other entities who have names from the Egyptian period, from other periods.

I think some of these communications are distorted through the channels. I think some of them are more clear in the channels than others. So we have to look at all of these communications and all of these interactions, not as good, bad, evil, divine; we simply need to look at them as *natural phenomena* the way we look at other cultures on the planet here, you know - people who are more, uh, not engaged in some divisive cultural wars. Look at other cultures, try to understand them and understand there are differences from us. As we work with different people in our society and our local communities, we know that we are not all alike and we learn to give and take.

What I'm promoting is that we take that exact approach dealing with all of these other beings. When I meet and talk with groups and mention that reality, it terrifies them. They suffer greatly from this. There are others who feel they have been touched by the divine, you know, and they are excited and exhilarated that they got this message from some divine being.

As I talk to people on both those ends of that spectrum, I try to pull us to the middle and say *let's not project our religions or our cultural myths on these experiences, but take them for what they are and try to look at them objectively and figure out how we want to respond - and help each other to respond.*

I'm very much in favor of our getting together and talking about our experiences, and sharing and putting them on the table and saying this happened to me, or this came to me in a dream, or this was given to me by my spirit guide, or this happened to me when I was taken up on a vessel; and, we put it on the table and talk about it.

NH: I really like that approach and the approach that I am involved in when I *can* be – life gets busy sometimes - but like I said, similar to you, there's a group of people that I know and we kind of, have our time together where we share thoughts, experiences, invite other people to become involved. And it really is a learning process. You *do* learn to look at other things from different angles, different directions. You do over time build this, okay, this is an A. ET, it is a multiple, there are multiple things going on.

PVW: Yes.

NH: And therefore have multiple agendas and, you're right, some are positive and some are negative. I think that we are moving in a good direction in the subject. I would like to see, I would really love to see more of a - like a university approach where you could have groups of people that are actually compiling data, you know, really doing a hardcore study on it I guess, is what I'm trying to say - pulling people from all different walks of life.

PVW: I really wish we could have universities do that too. What happens, as you well know, from that the books you read and the people who are on your program and other programs, is that most of the people who are dealing with these issues are like me. They are independent scholars.

We couldn't do this work in a university setting as they are now construed and managed. So, the most we can do, is we can get together in professional groups. I mean, MUFON is a good example in one area of this complicated picture we're talking about. Another is the ISSSEEM organization that looks at the subtle energies in healing, and you've got the Institute of Noetic Sciences that looks at the consciousness and intention kinds of studies.

So you have these sort of private, independent groups. But we have no forum to, as you say, bring the university approach to these *out of the box* questions - because they *do* cut across disciplines.

NH: Yes they do and they involve multiple subjects. Paul, we have about a minute left before the break. I would like for you to have the opportunity to share with the audience where they could get a copy of one of your books and if you have a website that you would like to share the address –

PVW: Yes. Well, the books are available in many of the different bookstores, I'm not sure they're in every bookstore but certainly Amazon.com and all the online booksellers have them.

And, I have a website, that's [www.vonward](http://www.vonward.com), V-O-N-W-A-R-D.com and that has information about my books and connections there and some articles and other things that are available.

NH: You also do lectures, too. Do you have a list on your site of events and where you're going to be?

PVW: Yes I do. There's a list called "Events and Archived Events." So, a lot of talks that I've given are archived in various fashions and webcasts and that sort of thing. So, that can be found on vonward.com.

NH: Okay, on that note everybody, we are at the top of the hour and we're going for a short break. You are listening to Voice of the People on the Paranormal Radio Network and we will be right back.

VOICEOVER: Welcome back to the Voice of the People hosted by November Hanson on the Paranormal Radio Network.

NH: Hello everyone, welcome back to tonight's live global broadcast of the Voice of the People on the Paranormal Radio Network. I am immensely enjoying my interview with Paul Von Ward. We've been discussing his book, *Gods, Genes and Consciousness: Nonhuman Intervention in Human History*.

I will let you know that I didn't do this with preplanned questions. I just wanted it to be a natural interview and I hope everyone else is enjoying it, too. So Paul, you know what? It was so funny, while we were on the break, I had bookmarked something in the book that I wanted to bring up and then what did I do? I shut it! (laughs) I must have, this is no joke everyone, I must have a hundred sticky notes with questions and comments throughout this whole book. So I mean. Like I said, we need an eight hour conference –

PVW: You don't know which one to turn to!

NH: I know, 'cause there is - there's so much information, there's absolutely no way you can fit it all into a 2 hour program. But, you know, everybody certainly can read this on their own, too! So...

PVW: You know, one thing I wanted to say, November, we haven't talked about it but - a lot of the evidence that I tried to pull into this story, is a whole set of studies and disciplines that I think that most people don't think of in terms of this AB intervention hypothesis idea, or the Ancient Astronaut, or you know, this whole thing we're talking about.

But there are chapters – one of them is on the Fossil Record. We still haven't explained the gaps in the Fossil Record that we've uncovered so far in terms of development of the human species. Those gaps mesh with some of the stories that we've been talking about. Also, the genetic work that people have been doing over the last 15 to 20 years now, developing the Phylogenetic Tree to take back the human part of the tree to first Adam and Eve and to the branching off of the different races and the different groups of people on different continents. So that's a part of it.

What I found really interesting, because I'd never looked at it before researching the book, the whole area of linguistics. You know, we can trace the history of this AB intervention, I think, by looking at the development of languages and their expansion or dispersion on different parts of the planet. They clearly go back to Africa in the original, what we now know as the Bantu Languages, which seem to come out of that earlier colonization. But, we also have the Khoisan and other languages that seem to be the primary Aboriginal human languages that are still spoken and of course, many of them have been lost.

And then the whole Indo-European language family just tracks very, very well the story of the colonization of the Middle East and Western India and up to the Mediterranean back after the flood of 11,500 years ago when we had all these survivors that had to start civilization again through the help of the ABs.

NH: You know, that's absolutely a good point, because when I got to the section you are talking about the languages in the book, I thought, *okay, this is a really interesting approach and it is not one that I not necessarily talked with or heard anybody speak on.* But yes, it is. Using the languages, you also use the advent of society and its structure, what we would call a "civilization" – uh, you know, going from the cave to full-blown cities almost overnight and almost no record of anything in between. I found that kind of interesting, also.

PVW: Well, you know what's interesting is as a former minister with a great deal of interest in the Bible and the validity of the material that's in it, that was very interesting to me because I look upon the Old Testament as a collection of fragments of history. You know, put together over time and revised and lost and edited, and so on.

But, that story of the flood – and by the way, it's not just a flood – I do have a chapter in the book on the cataclysm 11,500 years ago, which is pretty well documented now to have been a global cataclysm with all kinds of effects. Not just flood but volcanic upheavals and earthquakes and nuclear winter kind of atmosphere for a long period of time, and so on.

After that period, we see the survivors on Mt. Ararat, in now what is Turkey, north of the Tigris-Euphrates Valley, and you have mainstream science telling us that on those slopes, the first fruits and grains and so on appeared. And then almost immediately in historical terms, you have, as you mentioned, the city states. And, so, what is the explanation for that? The explanation is the technical assistance given to the survivors by Advance Beings who came back to the Earth after the cataclysm has wrought its destruction and damage all over the planet.

NH: Right, exactly. From there, we can go to the genetics point. Now, if you were looking at the genetics to support the AB theory, probably, 20 years ago you would have a real hard sell. But now, when we have scientists coming on our great CNN television programming network and telling us that they are actually going to attempt to create life in a Petri dish, now wait a minute here, if we have the knowledge or the know how to advance to that level, who's to say that something else out there didn't already have that knowledge, could very easily come here, and maybe they didn't even have to know how to create life, all they had to do was take something that was existing and alter it.

PVW: Well, when you piece together the stories, it seems to be pretty clear that at least one of the intervention stages was intervening in an existing species following its own path of development. Of course, I call that Homo erectus. Really there were many different categories of Hominids at that time, but Homo erectus appears to be the species that was genetically modified. You can see that. All you have to do is look at the fossil specimens we have now and you can see that it required very little genetic manipulation to move into the Homo sapiens era. Now that we are understanding how certain genes can account for some of our, what we think are unique human features, and we know that it's a very small genetic influence, it would be very easy.

In other words, we have more skill today probably than it took to make this genetic intervention. Now, I'll give you an example, which is our hyoid bone which gives the human species the ability to talk, as we're conversing here. That is only, according to the Planck Institute of Germany that discovered this, probably only 200,000 years ago. That's a gene that is just one genetic capsule of information. So, to make that sort of an insertion and a lot of traditions say that *the gods gave us language*, well...

NH: Yeah!

PVW: It certainly could have easily been facilitated by the insertion of the gene that is responsible for the hyoid bone.

NH: Right, and we can look at our own science and our own advancements, and it really isn't a stretch to consider that ABs came before us and had actually done some of these things. I mean, we're looking at using genetics to find a way to switch things off and on that you know, things that cause Down's syndrome or things we're looking at to help people who have had spinal injuries, you know, genetics, and those types of things - so, like I said, 20-25 years ago trying to prevent that without the knowledge that we have today would have been much harder to do.

PVW: Right. And, I think you can look at the fossil record in terms of the evolving of the Homo sapiens into Homo sapiens sapiens, and then in the development of different races at different times on the planet as the dispersion occurred, we can see, I think, once again, that perhaps some hybridization that occurred either genetically or simply through miscegenation, I think that the sons of God found favor with the daughters of men had sexual intercourse and producing the giants of old. That simplistic little tale may very well reflect some of this mixing of genes between species, beings who were from another planet engaging with the early Homo sapiens to create Homo sapiens sapiens.

It certainly makes sense in terms of the timeline because the chance of those modifications happening in such quick succession by random mutation of genes, according to the standard Darwinian Theory, just doesn't make sense.

NH: Right. Right. Yeah, I have a hard time with that one too. Now, I found one of the marks that I wanted to bring up in genesis, genesis of the alphabet. It's interesting the information

about language and levels of meaning. Reading through this, I got stranded and I thought, *you know, so much of our language promotes destructive behavior.*

PVW: A lot of our language is what, now?

NH: Promoting *destructive* behavior today. You know, you were going through the evolution of language...

PVW: Oh, right! I hadn't thought about that ...

NH: You know, and for some reason it made me think a lot of our language today really does promote destructive behavior.

PVW: Yeah, yeah. No, I mean that's a very good point because my sense – there's another point I'll have to make in just a moment. My sense was that whether the ABs gave us a full-blown language or gave us the alphabet, there are stories to that effect. Saraswati, for example, one of the so-called Hindu gods, allegedly gave Sanskrit to the Indian people; Thoth allegedly gave it to the Egyptian people and so on. Whether it was full blown or whether there was some development by humans – but it's pretty clear that in the beginning that words were constructed to have letters that had the appropriate energetic frequencies, appropriate vibrations to actually convey something of the object or something of the action, or the event.

In other words, the words expressed the reality energetically. And I think one of the things that's happening today is just we are technically creating new words without understanding what they do to us in a vibrational sense. You know, companies now create their names by computer trial and error to see what sounds the best to an interest group – a focus group that helps them select it.

It has nothing to do with the work of the corporation or the organization and I think we're getting away from the energetics and that may also be destructive, in the sense that we don't know what we're doing by creating words that don't have roots in the past – don't have roots in the energy frequencies. I know people who play with numerology and letters would agree with me and I don't know that numerology as it now is practiced is good discipline in that area but it certainly probably grew out of that ancient tradition of in the beginning was the Word, in the beginning was Logos, which is really a creating force in the words we use.

NH: Right. Logos today means something totally different. You know what, the language part is very profound because it *is true* different words that we hear, the tone that's used with the words can have different meaning – it's very complex. There is a part about language shaping the human consciousness and it was kind of left as a question and I thought it was kind of interesting. It had to do with the human experience with ABs. I hear this time and again when I'm discussing the subject with other people, that we really don't have the appropriate language to convey the experience. What do you think?

PVW: Well, that's what I was trying to do a little bit of just using the word ABs, and ABs stands for Advanced Beings. A is also the first word of the alphabet, B is the second word of the alphabet, ABBA we could go to the Sanskrit, we translated that into our Latin alphabet, as well.

So, it seems to me that those words, the first and the second and if you go into ancient Old Testament text, you find the similar use of words to convey something that was already there – something that was *in the beginning*.

So, I thought that *ABs* might have a different energetic frequency to it that was very different from Alien, from ET, from Angel, from Devil. See, those words have a hard sound and hard thrust to them that I think has some sort of impact on our consciousness. It was interesting to sort of think about as I was working on that part of the book. I got caught up in this *AB* notion and I thought one of the words we created was *absolve*. That means to give up responsibility. Absolving is giving up our own rights and responsibilities to the *ABs*.

NH: <laughs> Yeah, you have several examples of the first two letters, the *AB* conjoined with the completion of a word and how it kind of plays into ...

PVW: Aboriginal, you know, we say Aboriginal. Well you know the Aboriginals were probably the first genetic product of that colonization in Africa. Now, Zecharia Sitchin thinks that's what happened, and I didn't just want to take his word for it, and I started looking at languages and looking at terms that were used and differences in stories among the Aboriginals and among the northern Africans. I think that you can see that that's what happened.

NH: Right. The *AB* Originals.

PVW: The *AB* Originals were the Khoisan, the Hottentots and the people who lived out to the west of the colony. Their stories are looking at these *ABs* from the outside whereas the people who grew up in the Bantu society and even more important, more significant, in the Indo-European society, they were looking at them from within the colony, looking at *ABs* from within the colony.

That's why we have Aboriginal and traditional societies that are much more secular and naturalistic than the religious societies because the religious cultures came from within the areas ruled by the *ABs* and that evolution process that we talked about earlier where we turned those *ABs* into Divine Beings. The traditional Shamanic societies simply didn't do that and I talk about them as the Independents. <laughs> Fortunately we still have a few of those traditions left.

NH: Oh, you did a marvelous job using analogies, you know, to, I don't know, clearly paint a picture of an abstract idea to make it look more concrete. I need to stop there for a second and let those people down in New Orleans area know you are listening to UPRN, 105.3 FM on your radio and I'm glad you could join us.

On the *AB* part, I really liked it because I've talked to people over the years, you know, we use the term "aliens," we use the terms "extra terrestrials" or "angels" or whatever term we're going to ... Pleiadian, or whatever...

PVW: Right.

NH: And they do, I don't know how most people are with language, I usually see it in pictures. That's the first thing that happens - when I'm reading something, a word that doesn't matter, there's usually some sort of picture involved. So, when somebody says aliens, it says that silly little gray thing that I see that <laughs> is what comes to mind that

PVW: Right.

NH: you say extra terrestrial, there's a flying saucer, but when you say ABs, it's like, *where's the picture?* <laughs>

PVW: Right, it makes you ...

NH: It encompasses everything.

PVW: Right, it makes you stop and say, *now which one am I thinking about, or – what do I mean?* That's what I'm trying to do using that phrase, uhm, is really just to cause us to stop from our habitual cognition, you know, where we, the terms just pop out and those terms already had psychological conditioning in us for years, or decades, or generations. And so to use a new term that causes us to, I hope, stop and reflect.

NH: Well, it certainly did with me. You know, there is another part in the book, of course, there's a lot of parts in the book, that really jumped out at me and there was this one – “*A society that wishes to improve itself must identify and assess its blind spots.*” That, to me, was profound. There is a document on the NSA website – well now, they've changed their website and they don't have the UFO released documents on there *but* if you really go digging around the Internet, you can find the archives of the NSA website.

Anyway, the article itself talks about being blindsided and it talks about blind spots. What was really interesting is, Jacques Vallee's name is actually in there somewhere. What it constituted to be is that what was going to be a government agency's reaction on ABs in our society and how they were going to go about trying to track and get information and why they would do that.

Because at this point in time, we're probably talking about the 1960s, just by the typeset I'm guessing, is when this was actually put out. But the idea behind it was how we are going to look at this without drawing a lot of attention, to be able to gather data to see if there's a blind spot that could be a threat. Anyway, it was really interesting. So, when I read that in the book, I thought, *Oh wow!* That's very - you're right, that's very good because we hear about the experiences of others, we assume that there's nothing out there that's tangibly going to get us or anything like that. But do we know that for sure?

PVW: Yeah, the blind spots that we have are, gosh, there are so many. The blind spots that we have, have to do with all the areas really, that we've been talking about - the existence of other species who may be having positive or negative influence on us. There's also our own power – our own – the word you were playing with when we first started – our own *transcendent consciousness*-

NH: Yes, thank you.

PVW: And by transcendent consciousness, I mean, it just simply transcends our present focus of awareness. You know, I don't believe conscious is divided into sub-consciousness and super-consciousness and unconsciousness. I think our consciousness is, in effect, it's universal. But the area we focus on, of course, is more clear to us. But it's that fact that we are connected to everybody and everything else at a quantum level. That's a blind spot to us because we're afraid of this connection. We're afraid of the fact that, uh, what we are feeling and thinking really does ripple out and affects other people and vice versa.

We make ourselves feel safe by *diminishing* our sense of self but the possibility of our creativity, and our development, and our awareness being immeasurably expanded, is before us if we weren't blind to the fact that we ignored all of this for the last, at least four hundred years in science and mainstream educational institutions and research institutions.

NH: Yeah, definitely. Uh, I was reading through the notes in the book and I just got – I don't even know what to ask! You know, Paul, I mean, I know we're getting to the last half hour of the program, is there anything that I haven't necessarily questioned but that you would like to bring up and share with the listening audience?

PVW: Well, one of the themes that I have been dealing with here, and we haven't made it explicit yet and I think we ought to make it explicit – it's the dark side and the light side of religions and the super-natural religions of today. The three major ones, Christianity, Judaism and Islam all grew out of this AB experience and this process of evolving from dealing with these beings from the sky as just beings and turning them into Divine Masters of the Universe.

The problem with that, of course, is what we've already talked about in the sense that we absolve ourselves of responsibility for our actions if we think that all we have to do is to be saved by our religious beliefs, or by some rituals that we go through in our religious life; and, that absolves us of any responsibility for what we've done and what we've created because we've now given our soul over to our savior or we've now dedicated ourselves to the life that Mohammad would have use live, and going on.

When we think of ourselves that way, we have that dependency syndrome that I mentioned earlier on. But we also have the sense that we are selected, that we are chosen because what happened with the ABs when they were on the Earth is that they worked with a group of people, a tribe or a race or an area of people and they said, *We will protect you, we are all powerful, we will smite your enemies, we will protect you*, etc. And, this sense of being a chosen people, you know, it sounds good!

But, the impact of that is that if you feel yourself and your religion and your group is the chosen one, then that means that everybody else who is outside your group is not chosen. That sets up the divisiveness that we are seeing played out on the planet today.

If we only thought of it in sort of ordinary, you know, human, earthly, secular terms, we would say, *oh, we have cultural differences. We have different perspectives- we need to understand them, and we can let them have theirs and we'll have ours* – and so on.

But, when you kick this upstairs to the notion that you are selected by the Creator of the Universe then that puts a power into that concept that will cause humans to murder and kill others who are not of your religion and that has happened in all three of the great supernatural religions. It divides us from others in terms of problem solving, in terms of cooperation on a basic level of what I would call the human level of responsibility for living in harmony with one another and with the Earth.

So, what I'm suggesting about all of this is that we in the West, really, it's literally almost around the world now if you count the Muslim countries, the Christian countries, the Jewish culture, you've got over half of the planet already following those, and I must say the more powerful parts of the planet, in terms of military power, believing those things that they are each selected, chosen people.

Until we get rid of that notion we are not going to be able to get rid of the problems that are splitting the planet apart today. And so what I am suggesting is that we need to go back (this is the blind spot), and recognize the natural roots of our supernatural religions and that's going to be the deal breaker.

People are not yet ready to let go with their comfortable claim on being the chosen people of their particular god. I wish that we would get these kinds of issues and questions out in the public and discuss them. I am against governments promoting and supporting any religion but I am for (in our political circles and in our social circles) talking our beliefs and which AB we believe guides us.

And, if we believe that we are guided by a particular AB, we should be honest and open about it. It doesn't mean just the three supernatural religions but it also applies to many of the New Age spiritual groups who are following a particular entity that's channeling information to them or that they have come to define as a different sort of God.

We really need to get on the table a discussion of our gods and what we think they are demanding of us and share that with people who don't believe in that religion or don't believe in that kind of theology. When we get to talking at that level, you will see the human species just *flourish*. You will see us enter a new age of human creativity, development and progress that I think is really probably unimaginable to most of us. So we think these religions are holding us up, pushing us to higher heights and what they are actually doing is holding us down from the heights.

I know that's a hard message to put out into our society but I really think until we begin to do that, you know, we're just treading water in terms of our evolution of our consciousness, evolution of our spirit, evolution of our social and cultural systems ...

Anyhow, I'm sorry; you got me started on that thread ...

NH: I know - you did just fine! I don't, you know, even in the book when you get into that part and you're looking into the discussion about religions and stuff, when you get to the end of it you're not saying we're going to get rid of all these institutions and that's what we need to do, you're talking more about change.

PVW: Yeah.

NH: You put in there the very good and valid points that religious institutions have provided society, so it's not like you're beating them up, you know, that kind of thing

PVW: No, no, no. Human society needs these institutions that form areas of social cohesion in our communities and in our larger political entities. We *need* to have these kinds of institutions. But, what happens is that when they are grounded, you see, in this notion of being the "select" and the "chosen," being the only purveyors of their truth and their god, this is the problem. So, if we are able to look at ourselves as part of a natural evolutionary process on this planet involved with beings from other planets and other dimensions – all of us are on the same journey, you know.

It's a journey of experimentation, trying, failing, succeeding, learning, adapting and it's what I call a self-learning universe, a self-evolving, a self-developing universe. The evidence that we see is that that's the nature of nature. And so if we were able to see ourselves engaged in such a magnificent cosmic journey, it would give us a very different psychological mindset and then we still have our groups for social bonding, for ritual purposes, for assistance to one another in times of need, for all the passages that we go through in life from birth to passing the rights of adolescence to adulthood, to marriage, to death and all of those other things that we need to celebrate because they are the essential essence of what it is to be a human being.

But, we would be doing that, you see, in mutual respect and mutual harmony with all other groups in their particular interpretations of reality and in their particular world views. And what we would have politics for and government for is to deal with the transcendent issues of commerce, of health and those kinds of things to make our lives and communities better.

In that way you would have freedom of belief. You would have your freedom of customs and cultural values as long as, you know, you are able to live in harmony with everyone else. It's that kind of political revolution that would occur *if* we had a change in consciousness of who we are and what we are in our universe.

I realize, that gosh, talking about all these very big, big issues, people say "it's a pipe dream," but I think you have to start somewhere. You start somewhere by questioning the status quo and by positing some alternatives that might be if we looked at some of our blind spots, as you suggested a little bit ago.

NH: I think you're absolutely right. I wanted to ask you about one comment you made because I found it interesting. It said, "I talked to the gentleman upstairs about this," and it was in regards to publishing this book and I believe it was the publisher that made this statement and not the author. <laughs with PVW>

PVW: Yeah, that's right!

NH: I thought whoa! What you are presenting and to have the publishers say, "I gotta talk to the man upstairs about this." That was interesting! I got a kick out of that one!

PVW: This is an example though because the publisher is also a good friend and a wonderful person who thinks about all these kinds of issues that we're talking about. He has, uh, you know, entities, other levels of consciousness that he feels helps him in his life by sharing their insights and getting another perspective, you know.

And of course he admits, "Well, maybe it's just another part of my brain over here and I'm asking it a question from a part of my brain that's over here!" Consciousness is something that we are just beginning to understand, bits about its transcendent nature. He thinks of it as either a part of himself or a part separate from himself.

But this is an example of a whole movement in our society, where people are seeking advice from what I call ABs and I'm a member of, gosh, I think at this point, its two or three groups who are getting various messages from different entities and I'm in those groups as a researcher and student trying to understand the phenomenon and taking it as a natural kind of process. But so many people in these groups have become fixated on their particular ascended master or particular being that is giving him advice and guidance and so on.

It's not much different from the traditional supernatural religions in terms of the nature of the relationship, as one of looking up and worshiping and obeisance. I love that French word that symbolizes energetically the sense of bowing, obeying and giving up one's own power to some other being and that's - if there's one thing that's throughout the book, and my other writing and talks, is that we're all equal natural entities of consciousness in a conscious universe.

We're all playing in our respective fields, respective areas, that we're all connected to the source directly – that source of consciousness and there should be no caste or hierarchy. Whatever the species is, we recognize that our species and that other species is on its path to developing as fully as it can, it's potential.

When all species are evolving and developing and growing within their sphere and contributing to the whole, then the whole universe – and I mean this physically and energetically and psychologically and intellectually – is engaged in this cosmic process of self-evolving, self-learning organisms.

So, that's the underlying cosmological model that I have. And I think it can go right down to the one-celled bacteria to viruses, to the animals that are in the forest and in our homes, to the beings in spaceships, to those beings in other dimensions and non-physical forms, and on and on.

It's one glorious galaxy – and galaxy upon galaxy of conscious evolution, so –

NH: Right, it's holistic and we tend to compartmentalize things.

PVW: That's the problem.

NH: Yeah, and if we look at the whole picture, we don't even have to understand it all.

PVW: No we don't! There's just no way! That's one of the things that we need to – that's a good point because we need to – you can have your mind encompass the whole in a way that lets you feel comfortable with it without understanding it all.

NH: Exactly. Paul, we have about three minutes left in the program. I know this is probably a big question for such a short period of time but it was asked by someone in the virtual auditorium. He wanted to know what your thoughts were about life after death.

PVW: Well, earlier we mentioned the word or the term “transcendent consciousness.” I think that consciousness is in another dimension like energy is in our 4-D time and space reality. You know, Einstein said, “ $E=MC_2$ ”. What he meant was that energy is never lost and cannot be destroyed; it can only be transformed from one form to the other. So, for me, consciousness is just like that.

Consciousness cannot be destroyed; it can only be transformed from one phase or one form into the other. For me, incarnation is one phase of the form of an individual consciousness and death is another phase of that independent, individuated form of consciousness – still connected with everything else but still individuated – and reincarnation is the next phase continual at the quantum level in and out of physical existence. Consciousness follows the same patterns of in and out as physical existence.

So, that's the model that I have of human existence, and all life. In my writing about reincarnation, I don't stop with humans, I go down and talk about fruit flies and butterflies and other species. There is this process of carrying forward this legacy of consciousness from generation to generation.

NH: Very good. Paul, we have one minute left. I'd like to take that one minute and remind the listeners and audience where your website is and how they can obtain a copy of your book.

PVW: I would like to remind everybody to go to www.vonward.com and you can also, given that last question, go to www.reincarnationexperiment.org. That's my other website on reincarnation research. The books on there can be found at online booksellers and book stores. I hope people can find them and enjoy them.

NH: Alright – and on that note I hope everybody enjoyed the program as much as I did. Next week I will have a mystery guest. My guest had an important party he had to be at and had to reschedule, so it'll be a surprise. Anyway, I would like to thank everybody for listening. I would like to thank my guest, Paul Von Ward for being with me. I hope everybody has a great weekend ahead. You are listening to Voice of the People on the Paranormal Radio Network – have a nice evening everyone.