

INTERVIEW WITH WALDO VIEIRA Alexander Herbert Imich (1903-2014)*

ALEXANDRE ZASLAVSKY

VOLUNTEER AT THE *UNION OF THE INTERNATIONAL CONSCIENTIOCENTRIC INSTITUTIONS* (UNICIN)
zaslav.alexandre@gmail.com

LUCIANA RIBEIRO

VOLUNTEER AT THE *INTERNATIONAL UNION OF CONSCIENTIOLOGY WRITERS* (UNIESCON)
lucmribeiro@yahoo.com.br

ABSTRACT: Interview with Dr Waldo Vieira, the proposer of the science conscientiology, about Alexander Herbert Imich, a Polish-born American, parapsychologist, and writer, who was the president of the Anomalous Phenomena Research Center in New York City.

* Interview originally published in 2014 by the journal *Interparadigmas*, vol 2, No. 2, p. 185-192 (https://www.interparadigmas.org.br/?page_id=88). Republication permission granted by *Interparadigmas*.

Keywords: Parapsychology, American Society of Psychical Research (ASPR), Paraperceptiology.

Could you tell us about your contact with Dr Alexander Imich, when it occurred, how often and how was this contact?

The whole case is as follows. I met with Imich in the last decades of his life. He was already an old man. The picture you showed me here is an exact image at the time I knew him. Look here, look at him. This is him. He had deep blue eyes, just as it shows here. He was very empathetic, very considerate, and very intelligent. I dined many times with him on trips I made. For him, every time I was there, he wanted to meet. Who introduced us at first was the ASPR, *American Society of Psychical Research*. There was Patrice Keane, who knew Dr Imich. Then I began to have contact with him through her. She introduced me. I was in the ASPR when he went there to talk to me. After that, I visited him at home, and in his business. From time to time, we dined together, that whole thing. Now, you can't forget to say that he created the Dr Imich Award for Parapsychology Research. I saw that in all such matters they [websites] do not mention it. It's because the award stopped after he lost money in the stock market. He had lots of money that he earned while being a chemist. When I met him, he was already a widower. His wife died in 1986, so I think it was after 86 that I had more contact with him. I do not know exactly how many, but many times we met each other.

What is your understanding of the existential program of Dr Imich? Would it be similar to J. B. Rhine's? Do you consider him a completist? Why?

For me, he was a completist, considering what he did, his life was more troubled than Joseph Rhine's, much more. And another thing, he witnessed and accepted phenomena more than Rhine, the paraphenomena. He was perplexed with me due to my research on physical effects and the energy process. It happened because I showed him what energy is like, he sensed the energy. I did the voltaic arc on him so he could realise how it is. He and many others were amazed when I showed them just that. I did it with many scientists that came to Brazil, to give them what we used to call a parapsychic deflowering of the person. After that, you take the person off their gullible condition and show how paraperception process is like. The person starts to feel paraperception. He already had an idea of it, but I magnified the process. Then he became hooked on me because of my bibliography, my library, my hololibrary, that sort of thing. I had to get him some books that had pictures because he didn't understand Portuguese. There was one by [Eurico de] Goes, about [the medium Carmilo] Mirabelli and he was very impressed with that. I had to read the book for him in English, translate something, explain how the process is like, the matter of Mirabelli's manifestation. I saw all of this up close, but he didn't. In the occasion I met him I already had seen the psychic surgeon Antonio (Tony) Agpaoa, [the medium José]

Arigó. Agpaoa is from the Philippines and Imich had never been to Philippines, he didn't know anything about it. So, I gave him a full report on psychic phenomena, he was obsessed with phenomena. That shows that he came [to this life] in order to do something with this whole thing, he helped. He helped all over, he worked with it. But his life was tough.

In your opinion, what was the difference of his personality, considering the particularities of his life?

Look, you're questioning ahead [in the interview] if he had a macrosoma. That's what I think. He must have had it. He was a guy more or less my type, but he was even a little shorter than me. He was thin, average, normal, the way I am. He had no excess fat. Now, he was hooked in the matters of diet, food, he paid attention to a lot of things, like me. We matched in a lot of things; our way of thinking was alike. In a matter of phenomena, in a matter of ego, in a matter of way of life, he had a lot of ways that were the same as me. He and I were very similar. I already was talking to him about fruitarian diet, that I took this seriously. He had been studying the processes because he was a chemist. Then he studied the biochemistry of the problem of pharmacology. He took in consideration the effects of food. I always went more for medicine, with pharmacology in the process of diet. Then we mixed them to see how it was like. He was always in a good mood when I was with him. More recently, when I stopped travelling, I had no more contact with him.

What does he represent, from the point of view of the change of scientific paradigms?

He came [to this life] to work on it, to help us in this whole story. It is important to consider that he created an award, this cannot be forgotten. We have to check with the American Society when it was, how it was, the way it was, who won the prize. This information is not available on the internet. It's still misinformed.

It was between 1987 and 2004, the internet has really only a few records of it.

In this period, we were in perfect shape, always meeting, every year I was travelling. We were always together.

He related some factors to his longevity [111 years old]: having strong genetics, never drunk alcohol, ate little, physical exercise [He was a gymnast], having a strong

goal, and chasing it all the time, and the fact of not having had children. What's your opinion about it?

That's all true, everything helped. Having children sometimes leads to trouble, you need to take care of the child until it grows up. Generally, you need to look after a child until 18, 20 years old. For example, I explained it to him, about my son. I discussed with my wife all that was going to happen, I knew [the consciousness] that was being born. And another thing, I didn't stop my researches, I didn't stop my trips. [My son] Arthur began to travel with me when he was about 3 months old. I don't recommend it to anybody, I've talked about this subject before. But it's because I arranged it with my wife. We are going to offer him a VIP service with everything when he is born. Then we only flew first class, all taken care of. You think it through, I've already mentioned it here. When we travelled in the Concorde, the boy was still little. The air hostesses were amazed. Nobody took children in the Concorde; the ticket was too expensive. But we did, we were there in the Concorde. Then they brought us that whole pack of gifts for the boy, we received a bag with aviation material. And he appreciated it all, wanted to know everything about it, still a very little boy. That was the Concorde, so you can have an idea. I used to explain it all to him, many things I explained to Imich, for him to know how the situation was. What I also see that I explained to him, was the macrosoma. He was interested in it because he was a chemist. He sucked everything he knew from biochemistry, he studied psychology, and many other subjects. He studied many, many things. I think of what I saw [in the internet publications], they did not realise everything he studied. He studied more than what they're saying. On the field of biochemistry, I gave him the idea of the process of the macrosoma, and he went crazy with it, on the occasion. He had a macrosoma, everything indicates it. If you research in this way, many of these things you want to know will get clear. The fact he didn't have any kids is because he already wanted to dedicate himself to research work. He was nuts about research, the same as I am. More or less, we had a [similar] temper, many things alike. He, himself, told that to me.

Dr Imich had the manifest intention of producing a "conclusive demonstration" that would convince the entire academy of the existence of parapsychology, in particular, PK. What is your opinion about the fact that he had this intention and about the intention per se?

Look, I told him that was unfeasible. The way we were, we didn't have resources to do that. So, for example, the parapsychology on TV, they're secondary, don't solve

anything, it can't be done. The ideal would be if we came here and materialised the whole thing here, under the light. It's impossible because it brings a lot of problems. Light itself, artificial, kills ectoplasm, that is a problem. So, it's very difficult to integrate the process of paraperception with materialisation. All of that I explained to him. Look [I told him], I don't see a way of trying to put these things together here, on a group or collective perspective. I explained to him that what I work with is the individual. So, I pick up the person and do the parapsychic deflowering. I did it with hundreds of people, mainly men, with men that were researchers. But, after a while, I stopped doing that. Why? Because it brought no effect. People got stuck in biography, money, family, university. There were some guys that began to cry in my house, the moment they saw things. A grandfather showed up, from his childhood, in front of him, in my face, that was [the CEAEC laboratory] *Acoplamentarium*, an energetic coupling happened. Then the guys saw all that in my house. We already prepared what he used to drink, some milk, or coffee, or water, to give him, because there was a crisis coming, no doubt. There were some guys that were with me and, after a while, when they realised, they were [projected] out of Earth, and suddenly came back. [The extraphysical helper] Tao Mao used to like it. We did it with many people. But look, after that, where are these people? After participating in it, there were some papers for projectiology and conscientiology congresses, but where are these people? Then I said something like this: I'm putting olives on somebody else's pastry. Then I quit doing it.

Did you eventually make an energetic coupling with Dr Imich? Facial clairvoyance?

No, I did the voltaic arc, a lot of things. But he already had knowledge, the man was no fool. What he sensed with me was the value of energy. I told him, the basis of paraphenomena is consciential energy and the person's will. The more an intraphysical consciousness has a notion about this, the better.

Which proximity do you think Dr Imich had with the consciential paradigm and with conscientiology?

He realised I was in the edge of history, he wanted to help to improve the process, but he was already involved in many things, he had a lot of things going on. He couldn't have done more than he did, he did what he could. I asked him to help the American Society [of Psychical Research], Patrice Kean. He used to help in

everything a little. He helped in a period, by the end of the century, everyone [parapsychologists]. In a general way, that's what I saw. He is one of my friends from science. I've had a lot of them. He at least showed himself, faced the problems, opened his chest, had courage, because... how many didn't? For example, there's a team that's going to South Africa. There were some guys from South Africa to whom I gave a full approach at the American Society. Patrice [Kean] herself asked for it because they were acquaintances of her and Dr Imich. Where are these people? They saw it, recognised everything that we were in the edge, in a matter of the study of the process of consciousness in evolution. But there was nothing I could do. And the guys from Geneva, Switzerland, where are they? The old men from Noetics, where are these people? And the team from parapsychology, where? Where's parapsychology in Brazil? Where's ABRAP [Brazilian Association of Parapsychology]? I pondered then, the way to go is to move on, leave it, they'll show up if they want to. I stopped dealing with all this sort of things. I faced all I could in this matter. Every event, process of parapsychology, all these new disciplines, greenies, antipollution, you name it... Magic... I was joining to check these processes [of parapsychism studies]. That's why I had contact with all these things, to help. In Brazil, Argentina, the United States, Europe. I've been even in France, they called me on the occasion. [The event] Parapsi 70, 1970, I was there in Paris. I participated in a huge event they promoted. The big heads were all there. Where are those guys? They were of a certain age; everybody probably must have died by now. But what was the result of this moment? So, here's the deal: you work a hundred percent and two percent bring results. Generally, it's like this. You can't despair or discourage, there can be no discouragement in this. You have to go on with the [extraphysical] helpers. The best of the story is this, the helper never stops, he is always present. Then you're always feeling you're not alone. If you rely only on human people, you're in deep trouble, pay attention.

You mentioned, on another occasion, that you had a remembrance of him in that Superfraternal extraphysical community. What can you tell us about this?

Oh, yes. He was there, due to the things I used to talk with him. He was eager to know more: what are your last experiences? What did you see out of the body? I had to explain everything to him. Now, he was like his people, tall, big fellow. He was tall. Now, he was involved with

the process of the World War II because he participated in that. After he died, I think he is dealing with it.

Have you had any perception of him? Of the extraphysical consciousness?

No, till now I haven't seen anything, no. I've just followed things up. I saw that he had given his things, at the end of life, to the IAC. Nothing after that. In his library, there are many books that I gave to him. I've brought some books to him, exteriorized energy to him, including marking certain photos, certain things, because photos are something that everybody sees. A photo is something of a polyglot, photography is an international language. Sometimes that's the way. Sometimes I give a book in Portuguese, when it has a lot of pictures, it's worth it. That's the idea. So, [the book] by Eurico de Goes about Mirabelli has it, it's interesting, to help. Now, what I see is this: the Interparadigmas [journal] that you're doing is a new thing, and it works. Dr Imich didn't have that. We had an idea of doing such a thing, but in the American Society (ASPR) I saw that it was difficult. On British Society I also knew, I took part in things. I've participated, sometimes I even gave money to some things, to help. I also must recognise, after a while, they gave me a lot of books. American Society (ASPR) gave me because they knew I was researching and were interested in showing me [their production]. So, they arranged a lot of books and let those all reserved. When I arrived there, they gave me a lot of books. The books were there, waiting for me. I must also recognise they helped me in that, in a matter of books. Now, in American Society (ASPR) I met the employees, met the sponsors, did a lot of meetings with all these people, Board meetings. But where is the info? None of this was ever [valued], they never did a report in order to make something out of it.

It's so strange to see that they studied many mediums that did materialisation and so on and, at the same time, why didn't they report with you that is so much more...?

No one wants to know anything.

Is it all fake?

The process of energy, I showed it to the guy and he sensed everything on the matter of energy. Then I used to say something like this: Look, this is no suggestion, no hypnosis, in time you'll do it by yourself, only using the power of your will. But it is pointless. Money, you see? Human interest, the process of savage capitalism is terrible. Terrible. We've got to live with it. Now, what is good is to find some people that want to debate. When

you register like you're doing it in a journal, that experience will get consolidated. You're not going to lose time. I have lost a lot of time [on this subject]. Why? Nothing was registered. Now Interparadigmas does not lose time, as it begins with registering. If tomorrow, somebody that is around wants to debate with you, through the journal, it will be awesome. This is the way. Today the process of, let's say, controversy, all went to space. In Brazil there's no more controversy. Where is the Debates Newspaper [*Jornal de Debates*]? It's gone. There's no more such a thing. At a certain point, I wanted to revive the Debates Newspaper, our team got in contact with the guy that was there [the publisher in charge], and he said that it was too difficult, he couldn't do it, he gave up. We wanted to revive the Debates Newspaper, do it again. There was a Debates Newspaper, those things existed. Now there's no opposition in Brazil. They say every truth about the people [of the government] and it's useless! For example, [the writer] Lya Luft wrote in the magazine [Veja] this week, the absurd thing, gave a summary of Brazil the way it is, it even makes us feel sorry about Brazil. She's very intelligent. Now, it even makes us feel bad about Brazil. [She said] I'll publish the data I have, if someone understands it [better] please let me know, help me, teach me. It is terrible to know what she said, everything that has to do with politics in Brazil, the whole thing it has. How is it possible that people stay still, just watching the show going on?

Still about Imich, it's interesting the record that with thirteen years old he started to get interested in parapsychism. It's curious because, to the Jewish people, thirteen is the age that a boy does his bar mitzvah. It's a sort of counterpoint, Imich was already manifesting a more universalistic interest.

I started my business with fourteen, this is my Judaism! (laughs).

But that shows a paragenetic predisposition to face Judaism, paragenetics was prevailing.

That's right. He was well assisted [extraphysically], this is the deal, he knew it.

It was said that in his last moments of life, in the last days, he started to talk in Russian and Polish, because he was talking to spirits.

Oh, yes. But the aged person, when starts to get flimsy, speaks the initial language of its life, you see? I had a friend that spoke in German. People didn't understand anything of German and we had to go in there to

participate, kept standing, had to wait. And she was not aware she was talking in German.

His extraphysical companies weren't necessarily Russian or Polish, in your perception?

So, there's also this. It shows that he was already weak, he wasn't realising that. Now, when this happens, this weakness is not exactly weakness. The correct name of it, when it happens to a person like Imich, is **descoincidence**. He was more an extraphysical consciousness than an intraphysical one. When this descoincidence occurs, he stays more out there, than here. Then he starts to see the penates, everything goes back to its origin. Then he returns speaking the language, his childhood language, from youth, and he doesn't even realise that it's what is happening, starts to think through that phenomenon. You know, when you start to think better, it creates problems to confabulation, I mean, colloquialism. For example, when I spent a lot of time in the States, I came home and after a while I was thinking in English only and it raised problems for me, in Portuguese the word is this and it couldn't be. What could happen? You know it's like this. Otherwise? I never thought about spending too much time out of Brazil, or it would worsen my head, so to speak. I never did, spent some months and got out.

What did you see about the [extraphysical] assistance he had? Which kind of helper?

There was a lady that, to me, used to be a physical effect medium from the 19th century who assisted him. Once I told him about her. He even had cognition of her, had dreams with her. Now, in a general way, that's what I see.

Possibly it's capable of appearing more things on the internet about him, he was very present.

What was the evolutionary level of Dr Imich?

The same as yours, he was pushing hard! (pause) He was from *deperto* [a permanently-totally-intrusion-free consciousness] upward.

What was his existential program?

Like I said before, he was a completist.

Did you talk with him about penta [personal energetic task]? Did he practice penta?

He knew about penta, Patrice Kean from the ASPR asked to talk with them [ASPR team] about the techniques. He knew well these things, like OBE, much more than he talked about. He was already much older, had inspirations that assisted him, a woman equivalent to the [extraphysical helper] Tao Mao for him. He must also have had the [extraphysical helper] Enumerator for him. He has been my friend for three thousand years. It's ancient, [from the time] with the Jews. He knew that in World War II the mistake was mutual, we used to debate a lot about Judaism. He is assisting the people that got behind in World War II. He even worked in intermissiology [last pre-existence period], came to light, went far. Even created an award named after him. He was obsessed with paraphenomena because he was in the Superfraternal extraphysical community before he was reborn. Many from parapsychology were taken there. They stood briefly; it was quick.

Alexandre Zaslavsky is a philosophy teacher in high school, doctor in Education, editor of the journal *Interparadigmas*, conjoint coordinator of the INTERSCIENTIFIC – *Council of Technical-Scientists of the Science Conscientiology* from UNICIN, co-author of the book *Inversão Existencial* (Existential Inversion) and several articles and conscientiological verbets.

Luciana Ribeiro is graduated in Biology, has a master and a doctor degree in Education, and is a professor at the *Federal University of Latin American Integration* (UNILA). She has been a volunteer of conscientiology since 1997, instructor of conscientiology since 2003, verbetographer of the *Encyclopaedia of Conscientiology*, author of conscientiological articles and co-author of the book *Boa noite, Universo!* (Good night Universe!).