

**VIRTUAL U**  
**WISDOM NETWORK RADIO**

**Radio Interview with Stephan A. Schwartz**  
**Interviewer, Dr. Jeffrey Mishlove**  
***“Applied Parapsychology”***  
**May 24, 1999**

JEFFREY MISHLOVE: Hello. Tonight we have a very special experience in store. My guest, Stephan Schwartz, is one of the world's experts on the practical applications of psychic abilities. He is the founder of the Mobius Group and in that capacity he has been involved in many projects involving psychic archeology, psychic criminology, healing research. He is the author of *The Secret Vaults of Time*, one of the foremost books available on the question of psychic archeology, and then he took the principles that he wrote about in that book and applied them to research projects of his own which are described in his next book, *The Alexandria Project*. Welcome Stephan.

Stephan Schwartz: Welcome to you, Jeffrey.

Mishlove: It's a pleasure to be with you. As you know I've admired your work now for decades so to have the opportunity to share this work with our audience is really exciting to me. I think it might be good to kind of go back to about the time when you had finished your book *The Secret Vaults of Time*. As I recall it was an appendix to that book where you laid out the methodology for how in today's era if one wanted to do psychic archeology, how one would go about it and then you did, you followed your own methodology and achieved great success.

Schwartz: Well, you know I got interested in this because I really thought the argument as to whether these extraordinary human capacities existed or not had become a kind of sterile debate in which people screamed at each other across the table but there wasn't much new. I became intrigued with another question: is there anything practical we can do with these

abilities? If we could figure out how to do something practical with them, then we could not only say whether they existed but, also, it would tell us a great deal about who we are and what our real totality as human beings actually is. If you look back through the long history of humankind, you see this recurring theme that there is some part of us that exists outside of time/space and that seems to be linked with a greater whole. I wanted to see whether it was possible to tap into that and then apply it and use it in practical situations.

Originally I had planned to develop an experiment protocol in astronomy. I thought it might be interesting to use intuitively gifted people to find celestial bodies but I when I explored this I discovered it was impractical, for reasons that had nothing to do with the psi aspect of the experiment. People wait for years to get on an instrument and they were very unlikely to give up the precious time that they had to try to do something that seemed sort of outrageous on the face of it.

I settled on archeology because archeology has a lot of trouble knowing where to look, so helping to find things would be useful. If we were successful it would also demonstrate that people did have the capacity to move back thousands of years in time or forward and that they had the ability to bring back very specific testable information. If you ask someone to locate something about which they have no previous knowledge, not even knowing they are going to be asked that question, and they tell you to go three thousand miles away, and to go to a particular tree that they describe, next to a rock that they say looks like an Indian head, and that if you dig down you'll find a fire pit with arrow heads – well, they're either right or they're wrong. I thought that would be a good way to start out.

We've been doing it now for almost twenty years and the headline is that it works. . The first book I wrote, *The Secret Vaults of Time*, was my attempt to try to go back and look at what had been done before.

Mishlove: You started out by looking at historical examples going back into the nineteenth century where there were some dramatic successes in psychic archeology then but, for the most part, had been forgotten by the time you wrote "The Secret Vaults of Time".

Schwartz: Yes, the first one that I could find was a man named Frederick Bligh Bond who was responsible for reconstructing Glastonbury Abbey, one of the great Abbeys of England. It had been destroyed by Henry the Eighth but, at his height, it was essentially a city in itself. Bond was given the job of looking after it. Nobody ever actually thought that you could reconstruct it. Working with a technique called automatic writing to guide his excavations, Bond was able to reconstruct the Abbey.

When he first announced his finds he was greatly lionized, everybody made a tremendous fuss about him, much honor and the like. Then he announced how he had actually done it. Someone asked him how did you know to go out into the middle of the field and dig down to find those walls since it didn't make any sense. Why would you go out in that particular field and why would you dig in that exact direction? So he then wrote a book, *Gates of Remembrance* in which he explained that he was doing all of this essentially being guided, he claimed, by some of the monks that had once lived in the Abbey.

As you can imagine, that caused an enormous amount of controversy and the Anglican Church found itself in a very uncomfortable position. Bond was fired, and ended up broken and reduced to cleaning the artifacts that he had once discovered as the director. Today, when you go over to Glastonbury, the only mention of Frederick Bligh Bond to be found is in the museum. They've got a model reconstructing what it looked like before it was destroyed. In one corner a little bitty label says something like "model based on Frederick Bligh Bond". Other than that he is completely forgotten.

I think the most moving story though, that I ran across in doing

the research for *Secret Vaults*, was that of a Polish chemical engineer and psychic by the name of Stephan Ossowiecki. It had a strong effect on me, and I think it illustrates some of the very best sort of work that was done in the early years. But even more important than issues of protocol is the dedication with which it was done.

This series of experiments was mostly conducted during the Second World War in occupied Warsaw, at a time when doing such an experiment could literally cost you your life. People were shot for doing research. I found a case of an archeologist who did a dig and the day he was married the Nazi troops broke into the church and took the entire wedding party outside, stood them against the church wall, machine gunned them. It is important to remember that this work was done under tremendous personal risk. The manuscript was lost, Ossowiecki was killed in the uprising of Warsaw, and only years later did a former SS officer offer to sell his papers back to his widow. This included a series of experiments that Ossowiecki did with Professor Stanislaw Poniatowski, then one of Poland's most prominent scholars. In these experiments, they went back and reconstructed the prehistory of Poland and parts of Europe.

Mishlove: That's quite remarkable.

Schwartz: It was. They had to break into the museums the Nazis occupation had closed, and that they formerly had run, in order to get the artifacts they needed for their work. Ossowiecki, who was a chemical engineer, and successful in his professional life, by the way, never got any money for this. In fact, that's one of the things that I have found quite interesting: the people who are particularly good at this sort of practical research are rarely people who fit the model of what we think of when we think of a psychic. These are not people that principally make their living at it or who we think of with crystal balls or as women in purple dresses. Mostly the people that I have worked with and the ones who have done well with this applied research are individuals, men and women, who have

successful careers in electrical engineering or fine arts photography or who were best-selling authors, or doctors. Anyway, they are people who are accomplished and confident and who have gotten interested in exploring this aspect of themselves.

Mishlove: Now if I recall correctly, and I could be wrong, wasn't also the discovery of the City of Troy . . . . ?

Schwartz: Yes, Heinrich Schliemann had a series of dreams that led him to select the site he chose. Where you look is one of the principal problems archeology has always had. Where to look? If you study how discoveries are made, you find that most of them are serendipitous. That is, people are cutting a road and the work crew turns up a site, or a Chinese peasant is digging a well and discovers the buried army whose life-sized statues we all now know about. Or someone putting a fence line in comes across an early man site. That sort of thing. When you talk to archeologists you find that there is a kind of never publicly mentioned, but understood, corridor buzz that some people are just good at locating things. When you ask them how they did it they say, "well I had a hunch". A good example of that was some work done down in Central America.

That enormous head that you see on the tequila ads was found by a man named Clarence Woolsey Weiant, and Matthew Stirling of the Smithsonian Institution. Weiant used a Mayan shaman who led them to all kinds of sites. The work was sponsored by the Smithsonian, published widely, and only years later did Weiant reveal how he had made the location, how he had played a hunch, and trusted an old man. Archeologists, like all people who have to solve a problem that really can't be solved just by the intellect, learn to be sensitive to that interior signal that alerts you that something else is going on.

Mishlove: Then there was the work of Emerson in Toronto.

Schwartz: Yes, Professor Norman Emerson, who died not too

long ago, was one of the founding archeologists and the father of archeology in Canada. Fairly typically, he got into the use of remote perception in archaeology without meaning to. He had had some health problems and his wife became friendly through an Edgar Cayce study group with the wife of a man who was a parts manager at an automobile dealership. He wasn't having much success with the treatments he was undergoing and George McMullen, the man who was the parts manager, suggested to him some things he might try, and he did, and they worked. That piqued his interest; he began getting interested in how remote perception might contribute, and then later went on to talk about it and use it.

Because he was such a preeminent archeologist in Canada, he provided a kind of umbrella under which a number of his students were able to work, notably a man named Paddy Reid who wrote a master's thesis on Iroquois Indian sites. In that case McMullen went out into a field where they had been looking for two and one-half years for a site and, in about twenty-five minutes, was able to stake out exactly where the palisade wall (the wooden wall) that was around the village was, as well as locating long houses where the villagers lived. He was able to stake it out, describe how the tribe had lived, and what they had traded with. All of this turned out to be correct. This was all done within a matter of minutes and I think that's one of the important things about this. Using this kind of information gives you the best case scenario that you can possibly get.

Mishlove: Stephan, we're about to take a short break. We'll be back after that and we'll explore further the wonders of psychic archeology.

[break]

Mishlove: Welcome back to Virtual U. I'm your host, Jeffrey Mishlove, and my guest Stephan Schwartz is the author of *The Secret Vaults of Time* and *The Alexandria Project*. If you'd like to speak with us you can call Wisdom's toll free number: 800-

655-2112 or you can send e-mail to me at [virtual@williamjames.com](mailto:virtual@williamjames.com). Williamjames is one word and if we get your e-mail, I'll read it during our breaks and we'll read your question following the break. So we were talking about the many interesting cases historically, I think we've listed five or six in Poland and England and Canada and Mexico where archeologists themselves have used intuitive processes. The one that really intrigues me is Frederick Bligh Bond. It seemed as if, from what you were saying Stephan, he was actually communicating with the spirit of a monk who had died hundreds of years earlier.

Schwartz: Well, that's what he said. He drew a picture of him and, of course, we have no absolute way of knowing whether that is in fact what was going on, or whether it was some projection in Bligh Bond's mind, but clearly he was getting information which was testable by the spade. That's the beauty of this sort of work. It's either there or it's not there. The Abbey, which had been abandoned for hundreds of years and which at that time looked like a series of toppled stone pillars and piers, was mostly out in the middle of a field. Bond was able to find the nave and to find the dimensions of the thing.

For me the most interesting story, and a story that has never been properly explained, is Bond's account of how the monks told him about a burial in an area where one would normally never have looked. When Bond did look, he found this enormous skeleton in a lead sarcophagus. We still don't know who this man was except that in an age when the average height was about 5'-2" or 5'-3", this man was about 6'-4". He must have been a very startling person when he was in life. Bligh Bond felt and said that they were able to find it because the monks told them exactly where they had buried him. We can't say with certitude, of course, that the monks actually were speaking to him although we have no evidence that couldn't be possible. But what we do absolutely know is that he found things which nobody else had been able to find, and which you could not have found in any other way. There wasn't any book

you could go read or nobody living could have told you. This was pure triple blind work, which is one of the nice things about it. Nobody knew this information. Only excavation would reveal whether it was accurate or not.

The sad thing, of course, is that after being lionized for the work that he had done, when Bond revealed how he had achieved his results, he was fired and he ended up cleaning artifacts that he had previously found as the director of excavation. He could never get another job. So it ended quite tragically.

Mishlove: Well, it's been a real struggle I think throughout the entire nineteenth and twentieth centuries to take this kind of data and bring it to the light of day in the context of a very materialistic scientific culture that didn't seem to have room for these sorts of processes.

Schwartz: Well yes, I think what happens is that one of the great glories of the human mind is the scientific method and it has given us enormous benefits. Unfortunately, when science was first developing a split occurred, I think partly so that the church would not be threatened. It was a split in which the spirit got lost in science. Although a lot of scientists have felt otherwise I think it's very interesting that your e-mail address is William James' *The Varieties of Religious Experience*, which is one of the great books that cover this whole area of consciousness.

Although individual scientists have felt this way, as a group, as a body, science has always been very uncomfortable with spirit. Accepting this implies that some part of us exists outside of time and space, and that there's a level of interconnectedness between us (I personally think between all living forms) that doesn't seem to be governed by the rules as we know them. And so science has been very resistant to this. Yet, if you go back and look at how scientists have breakthroughs, you find them over and over again describing experiences where, in a moment's flash of intuition, they have an insight which clearly



sounds exactly like the kind of remote viewing research that those of us who have been doing parapsychological research have been seeing for years. By not accepting the this aspect of ourselves, we have lost something.

In the future, in the twenty-first century, we're going to see a much greater emphasis on this in many different disciplines. If you look just at the healing research that's going on, we now see pretty conclusively the effect of the consciousness with which an individual gives a drug. For instance, we have studies that show in placebo research that the consciousness with which the physician who gives a drug, whether it's a drug or a placebo he doesn't know, his or her level of belief in that medication will produce a result in the patients, even those patients who get placebos. So clearly there's some type of linkage we need to be aware of.

Mishlove: There are many different lines of evidence and I'm glad you mentioned the term "remote viewing" because when we come back from our break, we'll get into your own research in this area applying remote viewing.

[break]

Mishlove: Welcome back once again to Virtual U. I'm your host, Jeffrey Mishlove, and my guest Stephan Schwartz is a pioneer in the practical applications of psychic abilities. We've talked now quite a bit about the historical work but you yourself began to make some very important contributions to this field and I think it might be useful if we start with your own introduction to the field of remote viewing.

Schwartz: Well, maybe we ought to say a little bit about what remote viewing is. I think that's a good place to start since the words may not be familiar. Remote viewing is a term that was coined in the early seventies and it's basically a way of describing the ability that people have to describe persons, places, or events from which they are separated by time or

space or blindness protocols; that is, something is done to keep them from being able to know the answer through the normal senses. Labs all over the world have now done research on this.

I got interested in it back in the late 60's/early 70's. I was working in the government at that point and everyone knew I had an interest in these subjects. It happened that there came across my desk a then-classified paper. It had been written by a man named Vasiliev, Academician Leonid Vasiliev. He was a Russian researcher of considerable renown – Academician in Russia is a former title, awarded only to the highest echelon on scientists. At any one time there were only a small number of Academicians in those days. He had argued that psychic functioning probably was a radio phenomenon. That is, it is part of the electromagnetic spectrum and the idea was that we were kind of radio receivers or radio senders. So to test that idea he had people put in mine shafts and in caverns, sometimes in structures that shield out all electromagnetic radiation, called Faraday cages.

Little by little he eliminated everything but what he called ELF, extreme low frequency electromagnetic radiation, radio waves. He said that the only way that you could really test that part of the spectrum would be to put somebody in a submarine, but unfortunately he didn't have access to a submarine. So I read this and at that point I was the Special Assistant to the Chief of Naval Operations, and I went around to see Admiral Hyman Rickover, who was the father of the nuclear navy. I asked him if he would let me put a psychic and myself aboard one of the Polaris or Poseidon submarines. We knew each other slightly, and he thought about it for awhile and then said to me, "I don't want to do this. The media will get hold of it and they'll just have a heyday with this and I don't want to do it. It's a fascinating experiment but I don't think so."

Several years go by and I was just finishing up *The Secret Vaults of Time*, and had gone to Los Angeles to do some other research, when two friends of mine who had taken over the

Institute of Marine and Coastal Studies at the University of Southern California called me up and said, "You know that experiment you wanted to do? Well, we've got a submarine and we'll let you do it. We'll underwrite the cost of a submarine for three days." It was the first experiment I'd ever done.

We had two major things we were trying to accomplish. The first was to see whether we could do what Vasiliev had proposed: Put somebody in a submarine and let the submarine go down at least 200 feet so that they were completely surrounded by sea water and see whether they could still perform psychically just as they did on the surface. If they could, then the part of the electromagnetic spectrum, the ELF portion that Vasiliev had thought might be the explain psi would be eliminated as an explanation -- at least the electronic portion since it would be shielded out. If they could perform psi could not be a radio phenomena. The role of magnetism, of course, would still be an open question. The other thing we wanted to see was whether remote viewers could locate a previously unknown wreck on the sea floor.

Over the course of those three days we addressed the first question -- about ELF -- by putting two psychics down, Hella Hammid and Ingo Swann, midway between the surface and the seafloor, at 270 feet, and conducted two experiments. Ingo is a painter who had been working up at SRI at the government laboratory and actually coined the term Remote Viewing, and Hella was an internationally known fine arts photographer.

We put them down one at a time and asked them to describe the location of two people who were up in Palo Alto and who had been told to go to a place that was selected from a pool of possible places by a computer. They were each able to do it with uncanny accuracy. In Hella's case she said, "You know, they are climbing up in a big tree and it's on the edge of a cliff and the photograph that was taken by the target people at the time that the experiment took place is of them up in a big tree at the edge of a cliff."

In Ingo's case he said, "Well, they're in like a shopping center and it's got a red tile floor and a big wheel like an old fashioned water mill wheel, and they're looking in store windows." And the picture that was taken at that time was exactly that. They were in the Red Mill Shopping Center and in the middle of the shopping center there was a big old wheel like you'd see at a corn grinding mill or someplace.

For me that pretty much settled the question as to psi being a radio effect. Whatever psi is, we are not little radios. In psi experiments you and I are not like little transistor radios sending and receiving signals.

The other thing we did locate a wreck on the sea floor. Along with the Deputy Director of the Institute for Marine and Coastal Studies, I sent out sea charts of the Santa Catalina Island waters to eleven remote viewers, asking them to locate a previously unknown wreck, and to describe what would be found at the site, including asking them to draw simple pictures of these objects. When the charts came back, they were turned over to Assistant Director and retired naval officer, Commander Brad Veek, and he made a master map. There was considerable correspondence at one spot, and this was selected for the dive.

Before we went down, we had a surface craft drop a radio homing device so that we could only go to the place that had been selected by the remote viewers previous to diving. We got into the submarine, including Ingo Swann, and Anne Keil(sp) a geophysicist and electronic remote sensing expert from the Jet Propulsion Laboratory, who was our objective observer, and who controlled all the paper work, and we homed in on the signal.

We had been told not only that we would find the wreck but we were given the descriptions of a large number of things, including a strange block of stone, which Hella had correctly described. Other Remote Viewers, along with Hella, had described why the ship sank, which turned out to be correct,

how it had sunk, what kind of ship it was, all sorts of details all of which were evaluated by the Director of the Marine Sites Board of Department of Interior. The wreck was, indeed, unknown, and the descriptive details were validated as being correct.

Mishlove: Stephan, this is fascinating. This was about 1972?  
Schwartz: 1977.

Mishlove: 1977. We'll be back after these messages.

[break]

Mishlove: Welcome back to Virtual U. I'm talking with Stephan Schwartz, author of *The Alexandria Project* and *The Secret Vaults of Time*. We're looking now at modern research and in particular your own research into the field of psychic archeology. This submarine experiment as I recall was written up in Omni Magazine, became the feature of a television episode in the In Search Of series, and attracted quite a lot of attention.

Schwartz: It did, yes. We were very lucky in that I actually filmed it because I wanted to make an unimpeachable record of the whole experiment. If it worked, I knew it would be considered very controversial and I wanted to be able to have a film record of it so there could be no argument about who said what and all the rest of it. The Alexandria one led me to go on and make films of other experiments we have done in archeology. But the Deep Quest experiment I think was significant not only because it was the first experiment we had done testing this idea of is psi a radio phenomena but, also, because we approached the whole idea of using the psychic from a somewhat different angle.

I have always taken a kind of engineering approach to this research and instead of using a single psychic, I've always worked with teams of people, interviewing them individually and then putting all of their collective observations together and

looking particularly for where common patterns emerge. The Deep Quest experiment was really a test of that method. It worked actually better than I could possibly have hoped and I think it caused considerable consternation at USC because although the people who sponsored it were friends and wanted to be helpful, I think they also were expecting the whole thing to fall apart, and to turn into sort of a long dinner anecdote in the end.

Mishlove: So the methodology of using multiple psychics is now known as the multiple vote technique or the intuitive consensus technique.

Schwartz: Yes, I mean there are various techniques. We called it the Mobius methodology but there are a variety of ways it is employed. The Delphi voting technique which is used by a number of futurists is essentially another variant of that same theme. Basically, if you think about it, there are three things that you can do in an experiment: You can improve the signal. We don't know what the signal is so there is not a lot we can do with that. We don't know exactly what it is that people are picking up. But it's not all bleak; we do know a few things that can improve the signal. Thanks to the work of Michael Persinger, and a few others, we know now that the geomagnetic field strength has an effect on it. Thanks to James Spottiswoode, we know that there are certain times of day based on sidereal time when you are more likely to get accurate data. If you take those factors into consideration you up your odds of success.

Second, you can improve the receiver. That is, you can make the person who is picking up the data a better receiver. We know a little bit about that, too. We know that people who are relaxed and who have an ability to focus do a little better. We know a little bit about personality stuff, not much. We know that there is an observer effect; if the researcher doesn't believe in the experiment, has a negative expectation, a negative outcome is more likely. We also know the body language, tone of voice, are factors in conveying the researcher's attitudes and

expectations – even if the researcher isn't consciously aware they have those attitudes or expectations. Getting the right ambiance for the experience is very important, but not too difficult to achieve once you think about it.

Third, you can have multiple receivers pick up the weak datalink, think of it as trying to pick up a radio signal in which you have multiple radio receivers, each of which is picking up some signal even if it is buried in noise. By averaging it out you can filter out some of the noise. My view of it has always been that we have a field of science that has a bad signal-to-noise ratio and what you want to do is eliminate the noise, which in this case is fantasy, imagination, or general information already known. There are two keys to this: shield the viewer from general information, and be careful how you ask the questions.

For instance, when you look at the field of psychic criminology, which is related to psychic archeology, in the sense that both are searching for something, you can see how things can be done badly. I'm frequently appalled because investigators will hand the remote viewer a photograph and say, "Can you tell me how this person was killed or murdered?" Right away that invokes every television detective story they've ever seen. So you're not so much getting the psychic signal as you are getting their image bank on stored up perceptions from television programs, movies, books, and whatever. The proper question should be: "Can you describe the present circumstances and conditions surrounding this person?". There is no cuing answer that's built into that question.

What I've tried to do is design a technique that would allow multiple people to try to pick up the same signal, and to do it in a way that did not cue them to produce any particular answer that I might be biased towards and, when that was done, to then figure out a way to analyze what they were actually telling me by doing linguistic analysis, looking for common word patterns, conceptual analysis, common geometric forms and the like. For instance, did a number of people mention a statue at the site? If

they mentioned a statue, did they describe the statue as being of a particular material, or about a particular theme, or subject? By allowing the information itself to produce the pattern -- as opposed to imposing a pattern -- I was able to develop a set of hypotheses which would guide the field work so that you would be able to go out and say, here is the site we want to go to, and here is what we think is going to be found there. Then have independent experts evaluate whether that information was correct or partially correct or incorrect or couldn't be evaluated. In that way we were able to get a handle on the information in a way that made it useful for practical work. There is a tendency to think of a transaction with a psychic as being just another kind of conversation between two people, and we all know how to have a conversation, right. It's not that simple. What you're really dealing with as a researcher is you're having a transaction with a remote sensing instrument.

Mishlove: And what you found is that by using several of these remote sensing instruments or psychically talented individuals, you were in effect able to amplify the signal.

Schwartz: That's right, exactly.

Mishlove: We'll be back with Stephan Schwartz, founder of the Mobius Group, after these messages from wisdom radio.

Mishlove: If you've been enjoying the conversation so far with Stephan Schwartz, author of *The Secret Vaults of Time*, let me encourage you to log on to my website, [www.mishlove.com](http://www.mishlove.com). It's spelled just the way it sounds, m-i-s-h-l-o-v-e. On that website you will be able to link to the websites of all of our other guests, past, present and future. We post photographs of our guests on the website when we can and even publish transcripts of these interviews so if you miss one you can read about it later on. The website in effect serves as the multimedia accompaniment of this radio program so I encourage you to take advantage of it. I'll be back with Stephan Schwartz at six and one-half minutes after the top of the hour. But Stephan, we have a little over a



minute to go now and I wonder if you'd like to leave our listeners with a parting thought for our first hour of discussion.

Schwartz: Well, my parting thought is that although we're talking about archeology and things that may seem distant from most people's lives, what we're really talking about is ordinary people doing extraordinary things. And you who are listening are just as capable of doing it as any of the people with whom I've worked.

Mishlove: We'll talk more when we come back in the second hour about what it's like to practice remote viewing. There are many expensive courses out there these days. You can pay thousands of dollars for remote viewing instruction but one of the things I've found and I think you'll agree, Stephan, is that it really just takes practice and diligence and expensive training courses are not the key at all.

Schwartz: Yes, I agree. You can learn how to remote view in about five minutes.

Mishlove: And the results that you have seen are quite extraordinary and have enormous practical benefit. We'll certainly focus more when we come back on those particular practical outcomes.

Schwartz: Okay.

Mishlove: It will be a pleasure. Join us at six and one-half minutes after the top of the hour when I'll be back with my guest, Stephan Schwartz, author of *The Secret Vaults of Time* and *The Alexandria Project*, founder of the Mobius Group. I'm Jeffrey Mishlove, host of Virtual U.

[break]

Welcome back to Virtual U, the radio program with self-exploration, where the focus is on our capacity to live

consciously and fully, integrating the wisdom of the spirit with practical affairs of science, business, and culture. Virtual U, presented by WisdomRadio, and now your host, Jeffrey Mishlove.

Mishlove: Welcome back to the second hour of my discussion on the practical applications of psychic functioning, remote viewing, and clairvoyance. My guest is Stephan Schwartz, author of *The Secret Vaults of Time* and *The Alexandria Project*, founder of the Mobius Group. During the first hour we've talked quite a bit about the history of psychic archeology and about Stephan's own developments in this area leading up to what is known as Project Deep Quest, a remote viewing experiment that took place in a submarine off the coast of southern California. Your next big project, Stephan, as I recall was the Alexandria Project, where you took a team of remote viewers into Egypt and began to look for undiscovered sites off of the harbor of the city of Alexandria.

Schwartz: Well, not only in the harbor but also on land -- it was both a marine and land project. We were looking for things that related to Alexander the Great, his tomb which I think we have located, and I also think we know where his bones are. In the harbor, we located the palace of Cleopatra and Marc Antony, remains of the Lighthouse of Pharos -- one of the seven wonders of the ancient world. In what had once been a nearby city of Marea -- now entirely buried along the shores of Lake Mariout. This was a pleasure city to which Marc Antony, Cleopatra, and Caesar all went for their leisure. We were looking for a buried building along the shores.

The work was done in several phases over the course of two years. In the first part of it, we a researcher team from five different universities and institutions worked with eleven remote viewers. In the second part, it was nine remote viewers. We took two remote viewers, Hella Hammid and George McMullen, into the field to fine tune the locations. In this way we were able in the harbor to locate Marc Antony's palace -- the Timonium. The Ptolemaic palace complex lies nearby. It was the home of Cleopatra, who was actually the seventh member of the family

to bear that name, as well as the last of the Ptolemies. Egypt for three hundred years belonged as the personal property of one family, the Ptolemies, and Cleopatra was the last of them. Also the remnants of the Lighthouse of Pharos, which were quite extraordinary.

It's an amazing thing to be diving in the water and come across the remains of a palace and to realize that some of the most extraordinary personages from history once lived there and loved there. That's where Marc Antony fell on his sword and then was taken to Cleopatra who had locked herself in her palace and they died together. It was just an astonishing experience to be swimming across the tops of these ruins and to recognize that this had once been going on.

Mishlove: How was it that the ruins came to be under water?

Schwartz: Well, for reasons that are not altogether clear, the top of Africa that fronts on the Mediterranean has been sinking. They think part of it has to do with the shifting of the continental plates. There is another argument that the enormous amounts of soil which are brought down by the Nile, which empties out nearby into the ocean, just the sheer weight of all that dirt over millennia has pressed down the Tectonic plate. Whatever the reason, the shoreline has subsided as much as thirty feet.

One of the most important things we discovered, from an archeological point of view, was not a palace or anything like that associated with a particular person, but the ancient sea wall where the old harbor used to be. Although Alexandria is a city that is thousands of years old, when we began our work no one was very clear about exactly where the old city ended, and exactly how far out into the sea it extended. Using remote viewing we were able to discover that the ancient sea wall was about sixty-five meters further out into the sea than was previously thought.

What was intriguing in the harbor particularly, Jeffrey, was that we compared the remote viewing with an electronic survey

technique called side-scan sonar. This is an electronic instrument that sends out sound, and then measures it on the rebound. You get a kind of profile that looks a lot like what you get if you put a piece of paper over a penny and then rub a lead pencil over it -- a kind of a blurry outline. What was intriguing was that the electronic instrument was not able to locate these sites but the remote viewers were. And when you think that they had done these locations before we ever got to Egypt -- done them from Canada and New York and Los Angeles -- well, I was impressed. These were people who had never been to Alexandria, they didn't know anything about this, didn't even know they were going to be asked questions on this subject, and yet they were able to give us locations down to a matter of feet that were far more detailed than anything even the most advanced scientific instrumentation was able to provide.

Mishlove: And you were able to document all of this on film and also publish it in scientific journals.

Schwartz: Yes, I presented it originally at the Underwater Archeology Conference, and then subsequently at another conference at The de Young Museum, and then at the American Anthropology Association, and also at the Parapsychology Association. It became a series of papers.

For me personally I will tell you I think one of the most extraordinary things I have ever witnessed, and I've seen a fair number of extraordinary things in thirty years of doing research, was taking George McMullen, a man with an eighth grade education, out to the edge of a desert, and I mean we're talking desert here, and saying to him, "George, somewhere within fifteen hundred square kilometers of where we are now standing there was once a buried city. I would like you to find for me first the city and, then, a particular building, and I would like you to actually put stakes in the ground showing me precisely where the corners of the building are." And he walked off into the desert and he did that. And we filmed it.

He and Hella were not only able to describe the location of the building but they were able to describe how deep it was buried. They said we would find it between four and six feet. We found it at five feet. They described who built the building, what we would find there, the particular kind of tile floor, and specific artifacts that were inside of the building. What was intriguing again was just the year before researchers from the University of Guelph in Canada had been over and had done an electronic survey of this exact site and had published a paper saying there was nothing there. So when we did this the archeologists who were working with us, told me you're wasting your time, there isn't going to be anything there, we know there is nothing there because we've already surveyed this, and even if there were something there the building would never be oriented in the way that George has put the stakes down, so why don't we just go someplace else. We'll show you a place where we're sure there is something and you can dig it up. I said, "No, no, no. We'll dig right where he's put the stakes down." And there it was. He was twenty-seven inches off out of fifteen hundred square kilometers. That's pretty good.

Mishlove: That's extraordinary.

Schwartz: You never know, though, if it is going to succeed, so it get kind of scary. There's a lot of money and a lot of people and there's all kinds of witnesses who are watching this. There were researchers from several universities who were watching this whole process and were shaking their heads and going, "This is a complete waste of time." And yet George was able to put stakes and he even showed us where the doorway was.

Mishlove: And all of this, of course, was documented on film. This took place again in the 1970's?

Schwartz: This was 1979 to 1981. What's particularly interesting about all this, was that when I announced the eastern harbor work at the Underwater Archeology Conference in Albuquerque, New Mexico in 1980 and sent it in to a number of

archeological publications they all said it was impossible. "Can't happen, don't believe it, couldn't possibly be true....," were typical responses. Now, twenty years later, the French are announcing the same discoveries that we made in 1979, and it's on the cover of magazines.

I have to wonder if I had just announced the discoveries without revealing how we had found them, what would have happened. I think that tells us a great deal about where we are as a society and the kind of values we have, and the sorts of things we are willing to believe in, or not believe in.

Mishlove: I think it's fair to say now that some twenty years later in spite of the very impressive work you did and the very substantial documentation of that work, the field of psychic archeology never really took off in any substantial way.

Schwartz: Well yes. What's happened is that we have done a number of experiments. I would say it certainly took off for Mobius. We did experiments all over the world with a variety of researchers. But as a field, I think it was too controversial for archeologists and it was too outside of the normal laboratory statistical work for a lot of parapsychologists. It hasn't blossomed in the way that I had hoped because it was sort of between schools.

Mishlove: An idea ahead of its time.

Schwartz: Yes, perhaps. I think that that is probably true but in spite of it we have produced twenty-three papers on this approach, and presented them at conferences all over the country, all over the world actually, and I'm now putting them together in a new book. These are all experiments that have been exhaustingly documented. All of them have been evaluated by independent experts who were authorities in the particular areas we were working. They have been able to tell us not just saying whether it worked or it didn't work, but have broken it down concept by concept and given us a rating on each

concept. If you say “two men having a conversation on a radio program”, that’s only one sentence. But if you think of it in terms of concepts, it’s two men, conversation, and radio, so you’ve got a series of concepts in that one sentence and we rate every single concept.

We typically expect to see that about fifty percent of the material can’t be evaluated. That is, the remote viewers give us information that there’s no way to test, for instance the state of mind of a person when they were dying. But of the other fifty percent that can be evaluated, between seventy-five and eighty-five percent of it will be evaluated correct or partially correct. I would tell you, and I’m willing to back this up with the research itself, that if you only have one way to look for something, you can’t beat remote viewing.

Mishlove: That’s a very strong statement, Stephan. I think it might useful when we come back from the break to share with our listeners some of the procedures so that they can begin to experiment for themselves with this remarkable technique.

Schwartz: Okay.

Mishlove: We’ll be back in a few minutes.

[break]

Mishlove: Welcome back to Virtual U. I’m your host, Jeffrey Mishlove, and my guest Stephan Schwartz is author of *The Alexandria Project* and *The Secret Vaults of Time*. For the past hour and a half or so we’ve been documenting some of the extraordinary successes and the amplification of a clairvoyant technique known as remote viewing to the field of archeology. Now let’s talk a little bit for the benefit of our listeners, Stephan, about how one might begin to explore this talent in a personal level.

Schwartz: I think the first thing to bear in mind is that what you

are doing is not extraordinary. That this is normal functioning. That what you're doing is claiming your own birthright. This isn't something that's coming to you from outside. This is something you were born with. You need to be relaxed, it should be playful and fun. If you want to begin to work with remote viewing, I would suggest you try this: before you go to a party, before you go to a house or a business meeting where you've never been before, stop in the parking garage, or pull over on the side of the street. Take a couple of deep breaths and close your eyes. Say to yourself: there's something I'm going to see at this place, some image that's going to be so specific and so strong that I will always associate my experience there with this image, and then draw on it. Open your mind and just allow the first image that comes to you to emerge. This should not be a complicated drawing, just a simple geometric form. Once you get that little drawing, and it should be a simple circle or a square or a triangle, begin asking yourself some questions. Is there a color that's predominant? Is there a texture to it? Is it one piece or several pieces?

I was at a conference recently where there were all these people teaching a very complicated remote viewing technique. I was asked to judge an experiment they had done. They had a whole bunch of people who did it and not a single person got the right target. Everybody was very depressed and we were talking about it at dinner and I said to the people there, "All right. I've selected five targets and they're all physical objects that you can hold in your hand. Put out your right hand if you're right handed, your left if you're left handed. Put your hand out and imagine I'm putting the object in your hand. I'm going to show it to you in twenty minutes and I don't know which one of the objects that I have selected is going to be the one chosen. I'm going to have somebody else do that. I'm now handing you the object. Hold it. Is it smooth? Is it rough?" I asked them a series of simple little questions like that. Then I had some one not from the table select a number between one and five. Of the nine people at the table, seven people got a first place match. That is, the description they gave was most like that target in



comparison to the five targets that I had selected. It wasn't really an experiment, just a little demonstration to show the people at the table how easily and accurately they could remote view.

You need to first of all to recognize you already have this ability, you're just awakening it. It's a normal human function and you need to be playful with it. When you're going to have an experience, before that experience happens, try to get a sense of what's going to happen. You'll be amazed, I think, at how accurate you are. I said this the other day to someone and he came back and told me he was going to a meeting in Washington, D.C., and he just stopped in the parking garage and visualized, "What will this room I'm going to go into be like?", and he said he got this overpowering image of three strong red stripes. He walked up into the board room of this company and there on the back behind the man who was the Chairman of the Board was a big painting, and it was three strong red stripes. So this is something that you can do. Don't expect photo realism, however. It's more like a dream image.

Everybody who's listening to me has some capacity to do this. Some people are better than other people, just like some people are better runners, or better musicians, or better mathematicians. But all of us have the capacity to do this to some degree. You can do it, you don't need a lot of classes or anything. This is something that is innate to you and, if you allow yourself to experience the signal, you will get it.

Mishlove: I think most people in our culture never even try to do remote viewing because we're sort of educated to think that it must be impossible to begin with.

Schwartz: Yes, I think that's true. We have a strong conditioning. When you go to school you get lots and lots of strokes if you come home with "A's" in your math course. You do not get a lot of strokes if you say, "You know I think that little girl at the desk next to mine is going to fall down and break her

arm.” People would look at you, consider you a weird kid.. We very quickly learn to suppress this aspect of ourselves.

Studies have shown, for instance, that young children frequently describe bands of color around people and yet by the time they are seven, it begins to fade, and by the time they’re eight or nine they can no longer do it.

My own view is that psychic functioning probably began to change when cultures started to urbanize. As soon as we moved into close proximity with one another, the things that made psychic functioning valuable, like where is the gazelle going to be, because that’s the difference between eating and starving, were gone. In this new, more densely populated, environment, the sensitivity that would answer the question about the gazelles, became a liability. Do you really want to know, as you walk down the street, what everybody thinks about your hairdo? Most people don’t. I think we began to close this part of ourselves down because it was just too painful to constantly be aware of the input that was coming in about people’s feelings and people’s attitudes, particularly about ourselves.

Mishlove: And of course, along with civilization we began to hide certain parts of ourselves from ourselves. The parts that didn’t fit in with the social norm.

Schwartz: Absolutely. But it didn’t so much disappear as transform itself. There are studies, for instance, among Chief Executive Officers of corporations, showing that those who do best at a precognitive psychic task are the ones who make the most money. In primitive cultures if you know where the game is, your family eats. In our culture if you know where the best investment is, your family prospers. Those are the warriors in our culture, just like the warriors with bows and arrows.

Mishlove: We’ll be back with Stephan Schwartz after these messages from WisdomRadio.

[break] ##

Mishlove: Welcome back to Virtual U. I'm your host, Jeffrey Mishlove, and my guest Stephan Schwartz is author of *The Alexandria Project* and *The Secret Vaults of Time*. We've been talking about Stephan's work in remote viewing, as well as his thoughts about how these abilities can be learned. Now, I'd like to take the last of our time together to turn to another area of the research conducted by Stephan while he was the Research Director of Mobius. I'd like to discuss some research you carried out in healing. To begin with, why did you get interested in this area of research.

Schwartz: To my mind, all health professionals ought to be trained in the importance of therapeutic intent, and some technique to make it operational. But that would require some objective way of seeing whether they actually could do it. I wanted to see whether it was possible to develop some kind of object measurement about the power of an individual healer that wasn't vulnerable to charges that it was just the power of suggestion, or any one of a hundred other explanations. I decided to measure changes in water. No placebo effect explanation would be possible.

We had people do the healing while they had little bottles of sealed water, very pure water, on the palms of their hands. We put those little bottles in a cloth tube and tied it around the palms of their hands. We found several things that we had not expected. One was that healers tell you they're healing all the time but, in fact, it appears to be a kind of pulse phenomena, like many other things that happen with human beings. That is, there's a build up, there's a discharge, and then a relaxation. We had three little bottles: a five minute bottle, a ten minute bottle, and a fifteen minute bottle. We thought that the fifteen minute bottle would be more strongly affected than the five minute bottle. But that did not turn out to be true.

We had two groups of healers. One group was very skilled at it and if you talked to them they would define themselves as healers. Another group of healers had never done it at all. What we found out was that each of the groups was independently effective but that the people who were trained in it did better than the people who were naive, who'd never done it before. I think what that tells us is this is a normal human ability, but that developing a discipline to put the ability to work makes you more effective, in the same way that we're born with musical ability but training to learn an instrument makes us better able to play it. Put simply, what we find is that everybody has the capacity to heal.

I think it's very interesting in the Bible there's a passage where it says that Jesus went back to his home village and he was unable to do any miracles except healing because of the negative feelings of the people in the village. So I think what that story is telling us is that even individuals of transcendental ability can be blocked from many of their abilities to express things but, even in the most negative circumstances, we can always heal. That has profound implications that extend far beyond what we normally think of as healing.

When you realize that the consciousness with which you interact with people, just your feelings, your "beingness" as Gandhi called it, has an effect on the well being of everyone around you, it suggests what health care in America might look like. Imagine hospitals where everyone had the realization that their presence and touch mattered. How many billions of dollars would be saved in such a system? We know from studies that people who receive healing have less pain, less complications, require fewer prescriptions. Imagine if every patient in America who went into the hospital had only one less prescription as a result of receiving healing energy from the people who treated him or her. Just that one prescription would amount to billions of dollars. Such training would allow us to pay for all sorts of things that the health care that we now have can't afford.

We also know that in certain circumstances these abilities can produce profound physical change. Even in our study one healer apparently dissolved a kidney stone. But the most moving thing I saw wasn't that, as extraordinary as that was.

A man who had never done healing before, a film producer, volunteered to be one of our naïve healers. He had grown up in a fundamentalist Christian background and was profoundly homophobic. He had all kinds of judgements about this. Just in the luck of the draw, the way the computer assigned the healers and the recipients, he was assigned a homosexual with AIDS. and it was very difficult. Given the strength of his feelings, and his fears, we felt ethically we had to tell him -- although the plan had been to not tell the healers anything about the condition of the recipients. It was very difficult, but he finally decided that he would go ahead with the healing.

We had asked all the healing recipients to describe their conditions. The AIDS patient had been a dancer, but his illness included a particularly nasty kind of arthritis which made that impossible and caused his joints freeze up if he sat very long. The worst thing for him though, he said, was that he was constantly cold, as a result of circulatory problems brought on by his disease. When he went into the treatment room he could hardly get up on the table.

The healer went into the room and we could later see on the videotape he was visibly struggling with himself. But he overcame his fears and entered into the healing process. As time went on the interaction between the two men became more and more intense. By the time it was over both were openly crying.

The dancer got off the table and easily walked across the room. Then he stopped and looked down at his feet, and did a little dance step. And he was warm.

He died about six months later from other complications. And he

said his arthritis was never again as bad, and that he was warm. It meant so much to him. I was very moved. It taught me a lot about what healing means.

. The effect it had on the healer was just as profound. It liberated him to see homosexuals as people worthy of love. I think what we find in healing is not only do we heal others, but we also heal ourselves.

Mishlove: Researchers today refer to the process as one of holding a healing intention.

Schwartz: The whole issue of intention is one of the most critical aspects in our research.. Parapsychology, I think to most people, seems very dry and abstract and very difficult to get around. It's hard to understand it in terms like signal-to-noise ratio, it's all very difficult stuff. But when you realize that what you're dealing with is the intention with which you carry out the acts of your life. You know, a reporter from the Times of India went to Gandhi just before he was assassinated and the reporter said to him, "Gandhi, how did you do this? You were never a public figure in the sense of having a governmental post. You were never a wealthy man. How did you do this?" And Gandhi said, "It wasn't what I did, it wasn't what I said, it was beingness that made the difference."

Mishlove: That's a wonderful point to conclude this segment on: beingness. We'll come back with Stephan Schwartz after these messages from WisdomRadio.

[break]

Mishlove: Welcome back once again to Virtual U. My guest is Stephan Schwartz, author of *The Secret Vaults of Time* and *The Alexandria Project*, founder of the Mobius Group, and one of the world's leading authorities in the field of the applied applications of psychic phenomenon. Stephan, we've covered a lot of ground in the past two hours and at the conclusion of the last segment

you began to get into what I think is your own personal philosophy of life. Maybe that would be a good note to devote our final eight minute segment to now because with a career like yours, you've done healing research, you've done archeology in Egypt with psychics, at some point I imagine you begin to ask yourself, "What is it all for? What does it mean? Why am I doing these things? How do they contribute to humanity?"

Schwartz: Well, you do. I got into this because I was interested in exploring who are we and why are we here? What I've come away with is that I think the evidence suggests to us, I don't say that it proves it, but I would say it suggests it to us very strongly. It is as if we were all work stations on the cosmic Internet. I think the Internet is a good metaphor in that we both inform it and we are informed by it. This idea that all life is connected: what does it really mean and what does that take us to? When you think about the fact that intention creates beingness, and that beingness creates effects that touch everyone with whom you come in contact, it changes your point of view. You realize you don't need to not have a powerful public position, or be a public figure, or maybe you've never done anything that the world has accorded a lot of attention to but, nonetheless, you have the capacity to affect enormous change.

I've been doing research recently in this area and one of the things that strikes me is if you look at the people who have caused enormous change in the world, an extraordinarily large number of them begin without wealth, family, connections, or superior education. Look at the people who win the Nobel Peace Prize. The women, for instance, in 1976 who won were two Irish housewives who just got tired of the way things were and said, "We can change it."

What I've come away with after thirty years of research is that we have the ability to change. We have the ability to change ourselves and we have the ability to change the conditions of our society. And we are doing that all the time, whether we know it

or not. Because we are all connected, all life is connected. It has changed my entire perspective about how you look at the planet. When I go into the woods, for instance, I don't see myself as disassociated from it. I recognize that at some level every tree, every green plant, every animal, insect or bird is a life form and I am a life form, and we are connected.

Mishlove: In other words, the applied parapsychology work in which you were engaged so successfully in the application of clairvoyance, to archeology, to criminology work, to healing work, to predicting financials, which is an area we didn't even get into yet, these things are all quite significant and they make a difference in the world but the implications seem to be even more deeply profound than the applications.

Schwartz: Yes, much more profound. Whether you do applied parapsychology or not you are still doing applied beingness. Every day you get up you have choices that you make all through the day. If you want to know where your spiritual specific gravity is, just think about the way you reacted that last time somebody cut you off on the freeway. That little instant between stimulus and response will give you a real sense of sort of where your balance is. I don't think we recognize how tremendously powerful we are as individuals. I mean, the reason democracy is powerful is that it is about individuals collectively working to achieve a state of beingness. It is a mystical form of government in a sense. And we are all beings contributing to the state of the world we have today. It's built up by thousands and thousands of little choices we make. I used to say years ago that government scandals really were the collective manifestation of all the pencils people stole from the office. All those little choices that you make of, "Well I can let this slide," or "Nobody will ever find out about this," or "This really won't make any difference." Perhaps at a physical level it doesn't but at a deeper level, it may make a lot of difference. What is my intention, and what choices am I making to manifest that intention? And the answers that you give yourself to those questions will tell you a great deal about who you are and what



you're about.

Mishlove: The research in parapsychology suggests that we really need to be paying attention to our very thoughts.

Schwartz: That's right. Our thoughts, our feelings, the kind of energy that we have within us. You know you can change a person's life by the simplest of acts. If you think about the people who have come into your own life, maybe you never saw them again, but they came into your life, they gave you something that you needed, and then they went on. The Buddhists say when the student is ready, the teacher appears. I think that that's very accute. We are always being unexpected angels for each other.

Mishlove: Well, it has been a real blessing to have you here on short notice on Virtual U. You've been quite an angel for me and for our listening audience, Stephan, and it's been a pleasurable and enlightening experience.

Schwartz: Well, it's always a pleasure to talk to you, Jeffrey. You've done extraordinary work over the years yourself. Your television program, *Thinking Aloud*, and now this radio program. If you want to get the best overall compendium on the whole consciousness research field, you can't beat Jeffrey's *Roots of Consciousness*. It's been a pleasure to have been on your program.

Mishlove: Thanks for being with me. We'll be back to wind up our hour with Stephan Schwartz in just a couple of minutes after these messages from WisdomRadio. I'm Jeffrey Mishlove, host of Virtual U.

[break]

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program is a production of WisdomChannel LLC, copyright 1999, all rights reserved. Now back to Virtual U with Jeffrey Mishlove.

Mishlove: The music that you're listening to now was composed by Gary Tucasian and produced for Virtual U by Lars Spivok. If you've enjoyed our program today with Stephan Schwartz, let me invite you to log onto my website: [www.mishlove.com](http://www.mishlove.com). That's my name and it's spelled just the way it sounds: m-i-s-h-l-o-v-e. From there you can link to the websites of all of our guests, past, present and future. You can also link to many, many organizations in the field of parapsychology, organizations that Stephan Schwartz and I have been affiliated with over the years. There are many wonderful and informative websites in this area and I encourage you to take advantage of those resources to delve more deeply into this most exciting of all sciences. Stephan, we have just a minute but I wonder if you have a final thought to share with our listeners.

Schwartz: Well, I think my final thought is this. If you go to the movies,/ or listen to the news, you see a world that looks very bleak and very depressed and very mechanical. And I don't think that's the way it's going to work out at all. The research I and others in many different fields have been doing, to me, suggests we are rapidly approaching a world where we recognize a measure of interdependence that was never acknowledged before. That you have the power not only to change your life but to change the world. And the choice is really yours. It is all about what you choose to do, wherever you are in your life, whatever your role in society. When you wake up tomorrow morning, make your choice a helpful, harmonious one.

Mishlove: What a hopeful message. Stephan, thank you again.

Schwartz: Okay. It was a pleasure to be here.