



# Stephan Schwartz

## The Realm of the Will

Interview by Bonnie J. Horrigan | Photography by Kathy Kenney

*“It is the nature of being a human that your consciousness has the capacity to therapeutically affect the well-being of others.”*

—Stephan Schwartz

**W**riter, researcher, adventurer, and philosopher Stephan A. Schwartz is a hard person to categorize. He seems to live in parallel worlds, following interests whose connections are often hard for others to understand but which seem clear to him. He is the author of *Remote Viewing: The Modern Mental Martial Art*; *Forgotten Founder: George Mason, and his 18<sup>th</sup> Century World*; *Mind Rover: Explorations with Remote Viewing*; *The Alexandria Project*; and *The Secret Vaults of Time*. Also involved in television and film, he served as the executive producer, writer, or advisor for *Reflections on Vatican II*, *Mobius*, *Mind Over Matter*, *Interspecies Communication*, *Psychic Detectives*, *Healing*, *The Alexandria Project*, *Project Deep Quest*, and *Conversations at the Smithsonian: Innovation, Technology and the Future*, among others. He has written for *The Washington Post*, *The New York Times*, *The Washington Star*, *Smithsonian Magazine*, *American Heritage*, *Omni*, *Harpers*, *The Washingtonian*, *Venture Inward*, and *Intuition* and has published more than 32 scientific papers in the areas of Remote Viewing, intuition, futurism, creativity, consciousness, therapeutic intent, history and philosophy of science, and geopolitical and strategic analysis. Once a former editorial staffer of *The National Geographic* and the founding editor-in-chief of *Subtle Energies*, the journal of the International Society for Subtle Energies and Energy Medicine, Schwartz currently publishes the daily *Schwartzreport*, an analysis of trends that will affect the future. It can be read at [www.schwartzreport.net](http://www.schwartzreport.net).

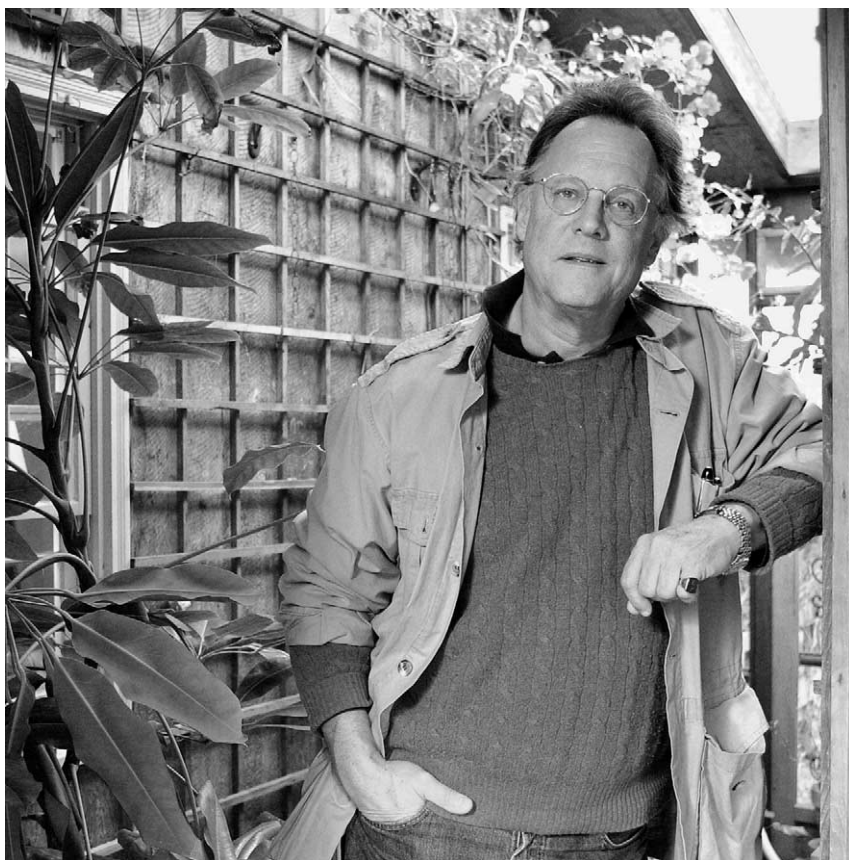
As part of his attempt to make the study of consciousness and the transcendental a more accepted part of science, he is the cofounder of the Society for the Anthropology of Consciousness (of the American Anthropological Association) and the Society for the Study of Subtle Energies and Energy Medicine. He is perhaps best known for his role in the creation of Remote Viewing and his work using it to locate and reconstruct archaeological sites. He has been involved in numerous expeditions, including one to Grand Bahamas Bank to find the location of the *Brig Leander*; to Jamaica with the Institute for Nautical Archaeology to survey St. Anne's Bay and locate the site of Columbus' caravel from his fourth and last voyage; and to Alexandria, Egypt, which resulted in the first modern mapping of the Eastern Harbor of Alexandria and the discovery of numerous shipwrecks as well as Mark Anthony's palace in Alexandria, the Ptolemaic Palace Complex of Cleopatra, and the remains of the Lighthouse of Pharos, one of the seven wonders of the ancient world.

For most of his life, he has been motivated by his evolving understanding of how individuals and small groups can, and have, changed history, mostly through what he calls their *beingness*. Also, as his interview makes clear, he means something quite specific by this, seeing it as the connection linking all his activities and empowering his sense of hope.

*EXPLORE* interviewed Stephan Schwartz at his waterside home on a beautifully clear day in Virginia Beach, Virginia, in early December 2004, where he lives with a large black cat, Pangur Ban.

Stephen Schwartz is well known for his research in Remote Viewing and therapeutic intent.





Shown here at his home in Virginia Beach, VA, Stephan Schwartz led the Remote Viewing expedition to Alexandria, Egypt, which resulted in the discovery of numerous shipwrecks as well as Mark Anthony's palace in Alexandria.

**EXPLORE:** Let's start with the subject of therapeutic intent. What is it? What do you know about it?

**SCHWARTZ:** Well, to start with, it is important to keep in mind that the formal research in therapeutic intent (TI) plays out against a background of almost universal belief, across time, culture, and geography, that the consciousness of one person can have a therapeutic effect on the well-being of another. In terms of the research, the evidence I have seen over the years from a variety of different disciplines also suggests that all consciousnesses, whatever the form they may take, and this is clearly more than just humans, is interdependent, interactive and, at least in part, nonlocal.

More than 30 years ago, Canadian biologist Bernard Grad and his colleagues paved the way by studying wound healing in mice.<sup>1</sup> The team would inflict a small uniform skin wound on two randomly selected populations, one designated for

treatment, the other as control. They found that the mice that were the focus of TI healed about twice as quickly as a second, matched control population. Other researchers including Carroll Nash, who studied the effects of TI on cell colonies<sup>2</sup>; Dolores Kreiger, who explored its effect on hemoglobin<sup>3</sup>; Beverly Rubik and Elizabeth Rauscher who looked at effects on *Escherichia coli* and salmonella<sup>4</sup>; and Sister Justa Smith, who explored TI using enzymes,<sup>5</sup> all have shown that, although manifested through an unknown mechanism, TI is both reliable and relatively robust.

Graham and Anita Watkins picked up from Grad's animal studies and demonstrated in their own work that anesthetized mice that were the focus of TI awakened faster than controls.<sup>6</sup> Over the past 2 decades, several dozen programs, including a number of doctoral dissertations, have explored the idea of TI, expressed through therapeutic touch (TT),

a technique developed by Kreiger, Doris Kuntz, Janet Quinn, and others, which was specifically designed for use in traditional allopathic medical settings. Quinn, for instance, showed that cardiovascular patients experienced reduced stress when compared with controls.<sup>7</sup> Keller reported reduced tension headache pain,<sup>8</sup> and R. B. Fedoruk showed stress reduction in premature neonates.<sup>9</sup> As I am sure you know, this preliminary work has now found its way into the full clinical setting with human studies beginning with the well-known work of R. C. Byrd<sup>10</sup> and Elizabeth Targ.<sup>11</sup> Accepting this reality, however, for a scientist, requires a very different way of looking at the world. For some, it is literally painful and causes reality vertigo.

My own personal interest in TI, as an experimentalist, began with the desire to design an experiment that was so conservative in the acquisition of the data and its analysis that the usual criticisms of TI studies I had read would not be an issue. Skeptics don't like to address the conclusions or implications of this research and so spend a great deal of time arguing about whether the statistics were done correctly or if the experiment was properly blinded. I wanted to do an experiment that was so conservative in its design that this just wouldn't be an issue.

As I looked further at the healing literature, I realized how vulnerable much of it was to criticism because of the complexity of the living organisms that were the target of the TI. How do you know it was the therapeutic intent of the healer that actually caused the healing? What about a placebo effect? Maybe the patient just got better? So, although I was interested in what happened to the patients, I was most interested in getting some objective measure that did not involve living systems and therefore was not going to be vulnerable.

Until very recently, and it is sadly still true in many quarters, we have viewed people who are nontechnological as primitives. But they are not primitives; they are just sophisticated in a different way. I learned this in the early 60s when I worked for *National Geographic* and was sent to the Kalahari Desert to spend time with the Bushmen. I thought of myself as being a very sophisticated woodsman, but learned within an hour that I was such a klutz that I was actually endangering their lives by

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being there. Far from being primitives, those people were very sophisticated, just in a different way. That experience gave me a great respect for ethnohistoric skills and observations, so I began there.

If you look at the medical systems from antiquity, you see that the principal instruments of physicians and scientists in those times were their minds and bodies and their capacity to evaluate and record meticulously. Ayurvedic medicine and acupuncture developed through generations of people making little accurate observations. So the association of water and healing in indigenous and ancient cultures struck me as important and a possible place to start. Water is a very mysterious substance. It makes up most of the planet, as well as a person's body, yet there are a surprising number of things we don't know about it. The linkage of water and healing and religious ceremonies struck me as an association that was carried on from generation to generation because there was something going on that worked.

**EXPLORE:** Now that you say this, all the Catholic healing shrines have water, usually a spring.

**SCHWARTZ:** Yes, and the Christians got it from the ancient Mythic religion. But it far predates even that. The questions for me were what is it about water that has created this association? Is this why springs have an ancient connection with healing? Why holy water? I spent a lot of time thinking about how to answer those questions and how water might be used in a controlled properly blinded experiment.

After coming across some suggestive earlier work by Grad<sup>12</sup> and his contemporary and fellow pioneer the late British chemist Douglas Deane,<sup>13</sup> I settled on spectroscopy—a process that determines the chemical compounds of substances—in part because it was one of the most solidly established scientific analytical techniques in science. An inorganic chemist, Ed Brame, who, at the time, was the head of Spectroscopy Laboratory at Dupont Laboratories, gave me the final piece of the puzzle and agreed to join the research team. He said the experiment ought to be done using multiple internal reflection (MIR) infrared spectroscopy, which is a process in which you take multiple samples of the water and measure the absorption in the molecules of a thin layer of a liquid. This, he felt, would be where

change would be easiest to detect. We would most likely be successful at finding a healing marker in the bond relationship that occurs between the molecules of water.

Gradually, talking the matter over with my research colleague, Rand De Mattei, the idea evolved in my mind that the experiment should have healers do the healing while they had little vials of sterile, triple-distilled, hermetically sealed water taped to their hands. The water would be made in one lot so that all of it would be exactly the same, and then there would be a control for every treated bottle. This gave us the structure for the experiment.

There are two kinds of bonds in water. Strongest is the bond that holds the individual molecules together to make H<sub>2</sub>O. This is the Covalent Bond. Then there is the bond that allows the individual H<sub>2</sub>O molecules to link up, which is called the Hydrogen Bond. It is this bond that gives water many of its unusual properties. There were two models in the literature concerning this bond: One was that the bonds constantly broke and reformed and the other was that they remained constant but grew stronger or weaker. In terms of our experiment, it didn't really matter. If a person's therapeutic intent could produce a demonstrable and measurable change in water at a predictable place then we would have an independent measurement of the reality of healing that had nothing to do with the subjective reporting of patients.

We used 14 healers and 14 recipients. Seven were practiced healers—that is, men and women who defined themselves as healers, and had some kind of discipline for healing, although they used very different techniques, and seven people who were naives, just seven people who volunteered. The 14 patients had diagnoses ranging from kidney stones to cancer and AIDS. The healers, who could do anything they wanted except touch the patients in a casual way, were randomly assigned to the recipients. I also wanted to ensure that the operant person causing the change, if there was a change, was not the person who took the measurement because one could argue that the spectroscopist was actually the cause of any

change. To get around that, I designed the experiment so that there were two completely independent spectrographic analyses of the water.

There were two hypotheses to this experiment. The first was that there would be a difference between the treated vials and the control vials at a specific wave number of the spectra of the water that related to the bonding relationship. The second hypothesis was that the longer the time of exposure, the more intense the effect.

As this experiment worked out, the results were extremely significant.<sup>14</sup> Of the two healer populations, both were independently significant, but the practiced healers were more significant than the naives. This suggested that, as with most human abilities, we have an innate level of talent and can make of that talent what we will by the development of a disciplined approach to its utilization. Although the practiced healers were clearly better than the naives, there was no difference amongst the various ways the healers did their work or the beliefs they had about what they were doing—from traditional Christian healing to channeling. This suggests that, whatever our belief system, TI can be equally manifested. I know this makes people crazy, but the data is the data. (Note: "Infrared Spectra Alteration in Water Proximate to the Palms of Therapeutic Practitioners" is available at [www.stephanaschwartz.net](http://www.stephanaschwartz.net).)

**EXPLORE:** What else did you conclude from the study?

**SCHWARTZ:** I think we can conclude from the experiment, although it is only a pilot study, that healing is real and not just a placebo or random result. TI caused a perceptible and measurable change in the structure of the water in the course of the healing sessions, and time does not seem to make the effect stronger, since there was no difference between the 5- and 15-minute vials. We can also conclude that almost anyone can do this, and, if you develop a practice, whatever the practice is, you can do it better over time.

Perhaps I should also say that we saw some fairly outrageous healing take place. The healers did not know what was wrong with the patients. They had no information at all. One healer, Alan Vaughan, said to his patient, "You have a kidney stone."

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The woman said, “Yes, that’s why I am here. In 3 days, I am going to have an ultrasound procedure to break it up.” And he said, “Well, we’ll just get rid of the stones.”

Four days later, the woman called up and was beside herself. She said that, before her surgery at the UCLA clinic, they had x-rayed her to get a fix on exactly where the stones were, but the stones were gone. We didn’t get into these stories in the published research because we were focusing of the effect on the water, but there were powerful experiences that affected us all.

**EXPLORE:** Any thoughts on the mechanism of the healing?

**SCHWARTZ:** The more I thought about the water experiment the more I became convinced it was telling us something about how healing gets into the body. Suppose what happens in healing is that the same change that occurred in the bonding relationship of the water in the little vials also occurs in the blood—in the water of the blood? We are largely water vessels. So I went searching for hydrogen bonding in the medical literature, and, low and behold, over the previous 5 years, I found 39 studies involving hydrogen bonding in blood had been published, largely in the core cancer journals. These proposed that the same measurement we had been looking at—the change in the bonding relationship—was associated with stimulation of T8 cells. Exactly the shift that we saw occurring in the water occurred in the water of the blood when the immune system kicked in.

Is it possible that, for a modest amount of money, the riddle of the oldest alternative approach of all might be resolved? The idea certainly seems worth pursuing.

The other thing I concluded was that the word “healing” really covers several phenomena that we lump together. There is a kind of healing that, for want of a better term, I think we must call “miraculous healing,” which usually occurs in a religious context. As an example, if you look at the very stringent research literature on Lourdes—whose spring, by the way, Dean showed, had the same change as that produced by our healers—there are 84 certified cases of miraculous healings. Kneecaps appearing that were formerly ab-

sent or degraded. Things like that. It’s something we cannot presently explain, except by using hand-waving terms.

But there is another kind of healing. I don’t want to call it mundane, so let’s say the majority healing, the most frequent healing we see happening. This, I believe, occurs because the bonding relationships in the water of the blood are altered during the healing event. TI, through the network of nonlocal mind, stimulates the body and the immune response of the person who is the focus of that intention, just as reported in the oncological research, and people get better.

There are also some suggestive nuances in all this research that I believe deserve attention. Carroll Nash’s cell colony experiments at the University of Pittsburg are an example of what I mean. Nash grew a cell colony, then split it into thirds and randomly assigned either positive, negative, or neutral/control status to each of them. He discovered that people had the capacity to affect the cell colonies to a statistically significant level in both the positive and negative states, compared with the control. That’s the obvious part. The nuance is that he found that the positive-state outcome was more robust than the negative state. Why? I think because living organisms seek stasis and balance, and, when you send positive intent, you are working with the system. But when you send negative intent—that is, harmful intent—you are working against the system.

Look at the work of the Watkinses, who picked up from Grad’s animal studies. They found that anesthetized mice that were the focus of TI awakened faster than controls. That’s the obvious part. Not so obvious is that, in their design, one cradle was designated the healing cradle, and one cradle was the control. Watkins discovered, after a while, that they didn’t need the healers anymore. They could just put the mice in the healing cradle, and the mice would wake up faster.

This suggests that a field effect was created by those acts of intentioned awareness, something much like that described by English biologist Rupert Sheldrake with his discussion of morphogenetic fields. We see something very similar in the Remote Viewing research—by which I mean the ability to have sense impressions and knowingness concerning persons, places, or events from which you are separated by time, or space, or both. We have found that it was easier to perceive a target

that had been the focus of many acts of intentioned observation, like a church or cathedral, than a target that had not been the object of frequent but casual observation, such as a rice paddy in Thailand. I think this intentioned observation may also be how sacred space is created.

Once again, you can see clues in ancient cultures. Consider Tibetan tankas. These sacred images historically have been covered by a second cloth when the image is not being used for spiritual focus. Why? Because you don’t want the tanka to be subjected to mundane observation. It is meant to be used as a spiritual aid, and, when you are looking at it, you want to be in the appropriate state. So you cover it the rest of the time. And your consistency reinforces a field effect. Again, this is an ethnohistorical observation. These multi-thousand-year-old cultures understood the act of focused intentioned observation, particularly in an emotionally charged state, produced field effects: field effects being a hand-waving term, I admit, because we have no idea how this mechanism works.

Of course, all of this suggests that the key lies in the concept of the nonlocal mind—that consciousness is not lodged solely inside of our brains, that it is not just a result of physiologic processes. There is something else going on.

**EXPLORE:** Absolutely. And if we acknowledge this, how should medical science be responding?

**Imagine if every person who touched a patient held the awareness that his or her consciousness was going to affect the well-being of that patient.**

**SCHWARTZ:** Certain things are self-evident. Imagine if every person who touched a patient held the awareness that his or her consciousness was going to af-



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fect the well-being of that patient. Imagine if they understood that a seemingly trivial interaction might be the most powerful thing they were doing for that patient's care, as powerful as a drug. And imagine that you had a medical staff trained to that realization, as they are trained to be aware of infection.

You would have a completely different kind of healthcare system if practitioners, whatever their specialty or technical skills, understood that the consciousness with which they were interacting with the patient was going to be part of the therapeutic treatment the patient was getting. What if by making such a perspective a part of medical training you could reduce the need for medication for each patient by only one prescription or even one sequence of one prescription? And it wouldn't cost anything because it's all about changing attitudes. Ultimately, the biggest contribution the TI studies may make is to awaken us and quicken us to the idea that our consciousness, our *beingness*, is an important factor in what we are doing. It's the nature of who we are that makes a difference.

There's a wonderful story about the last interview Gandhi gave before he was assassinated. A young reporter from the *Times of India* came to the ashram to interview the Mahatma. He said, "My editors have sent me here with one question. How did you get the British to leave India? You have no money. You are not a public person. You have no corporate position. You hold no office in government. You have no armies. The British have been in India for 350 years. How did you get them to leave?"

Gandhi's response was, "It's not what was said that mattered, although that mattered. It isn't what we did that mattered, although that mattered. It was our beingness, the nature of our character, that made the British *choose* to leave India."

I think that lesson is inherent in what's going on in TI. The nature of our beingness, as both healers and patients, has a huge effect on the outcome of the disease or health process. Indeed, it affects our entire society and the environment in which we live.

**EXPLORE:** It couldn't be said any better. But how did you come to all this?

**SCHWARTZ:** In 1965, when I was 24, I had some experiences that led me to question the nature of consciousness. Consequently, I set out to research it. That, in turn, led me to study anomalous perception. Today, we would call it Remote Viewing. It's the idea that people have the capacity to know things that they ought not to be able to know. Its sibling is anomalous perturbation, the ability of consciousness to affect physical reality. Therapeutic intent is biological psychokinesis—bio-pk—within an applications context.

**EXPLORE:** I know you conducted many experiments involving anomalous perception and archeology, the most famous of which is probably your experiences in Alexandria where your remote viewers were able to find previously unknown sites. Would you talk about that?

**SCHWARTZ:** When I got interested in this work, I could see that statistical outcomes were the end product of most experiments. There wasn't a lot I could add to that. I wasn't going to come up with a better, more elegant, statistical measure. But perhaps a mix of statistics and an applications context would add something new to our understanding. I thought about what areas of science could give me an experiment in which the target was unknown and that everybody acknowledged it was unknown. Once I began to read the archeological literature, I realized that one of the biggest problems archaeology faces is where to look. After they find a site, they have lots of things they can do to understand what it is, but how do you find it in the first place? Most of the discoveries don't get made deliberately. They are serendipitous. So here was a place where we could make a difference using what has come to be called Remote Viewing. I called it Distant Viewing originally. Ingo Swann coined the term *Remote Viewing*. Anyway, suppose we could find things, locate them, and provide descriptive material as well. And it would be utterly blind—not only does the viewer not know and the researcher not know where an undiscovered site is, nobody knows. So it was perfect.

Had anybody done this before, I asked? My research to answer that question became the book *The Secrets Vaults of Time*, which covers anomalous perception in archaeology from the early 20th Century to the time I began to work in the 1970s. The

book is my self-created course to learn what had gone before. I was amazed to discover, for instance, that the first recorded Remote Viewing in a practical context was carried out by Croesus, King of the Lydians in the 5th Century BCE. Herodotus of Halicarnassus, the Greek historian, describes it in the 46th chapter of his history.<sup>15</sup> He tells us how Croesus, having just lost his son, learned he was about to be attacked by the Persians. What to do? Consult an oracle, he decided, but which one to believe? To answer that question, Croesus sent seven embassies to the great oracles of his day. He told them to wait and consult the oracle only on the 100th day. On that day, Croesus did something utterly out of character and unexpected. He ordered a bronze tub to be brought into the courtyard of his palace and filled with water. Under this, he built a fire then killed and put into the boiling pot a cock, a ram, and a turtle. On top of this brew, he placed a bronze lid.

The embassy that went to Delphi received an answer even before they had asked their question. It described a bronze pot and the sacrifice of a cock, a ram, and a turtle and a great bronze lid. It is that answer that comes down to us, and the outbound Remote Viewing it describes would not be much different today.

As I got into this earlier work and my view of what was involved deepened, I realized that working in archaeology gave me several advantages. When I looked at the data, it seemed clear to me. Finding an undiscovered site through Remote Viewing would, at once, solve a problem for archaeology and also demonstrate that some aspect of consciousness is nonlocal.

**EXPLORE:** Did you see it as some kind of mental radio?

**SCHWARTZ:** Many people did, but I was not so sure. The fact that neither time nor space seemed to affect people's experiences seemed to argue against it. But that was just my conjecture, not science.

In the early 1970s, when I was still working for the Navy, I was sent the research of Russian physiologist Academician Leonid Vasiliev.<sup>16</sup> He had asked the same question: Is telepathy an electromagnetic phenomenon? The idea that it was, I suspect, arose because many of the people who were significant researchers in anomalous phenomenon in the early part of the 20th Century were also pioneers in radio and

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other aspects of electromagnetic research. I think what happened was that they needed an explanatory model and settled on telepathy as a kind of radio phenomenon because that made sense to them.

Vasiliev, being a materialist in a Marxist culture, assumed that electromagnetic radiation (EM) was probably the answer and tried to figure out what part of the EM spectrum was involved. To find out, he first put people in Faraday cages—wire cages that block out electromagnetic radiation—and then put them into mines and caves in the cages and asked them to do specific anomalous perception tasks. He quickly discovered that none of this made any difference. Little by little, he eliminated each part of the EM spectrum, until only ELF—extreme low-frequency electromagnetic radiation—was left.

Coincidentally, and fortuitously, the Navy had just spent something like 125 million dollars ascertaining exactly how deeply ELF waves penetrated seawater because that was how they had decided to communicate with submerged missile submarines. I had seen that classified research and so knew something about ELF and how deep we would have to get to finally answer the last part of Vasiliev's question.

On the face of it, ELF seemed a very unlikely explanation to me because the Navy and other researchers had calculated how much information you could communicate. The very long (300 to 1,000 km) waveform meant only a tiny amount of information could be transmitted in any reasonable time. A single letter, given an alphabet of 26 symbols, requires 4.7 bits. A single visual observation requires about 100 bits of data, and a simple geometric form about 60 bits. I knew that the Navy, even with the multimillion-dollar facility it was planning, had to settle for terse messages consisting of short strings of numbers. Indeed, the restriction is so pressing that prearranged order books are kept aboard missile submarines. A single number can be correlated with a previously prepared directive, for example, 37 means a particular target or action.

It seemed to me there was no way ELF could be used to explain the richness of a typical Remote Viewing that usually takes only a few moments. But this was all calculation, not experimentation. The only

way you could definitively test the hypothesis would be to put somebody in a submarine because seawater blocks out everything but ELF as nothing else can. Vasiliev could not get access to a submarine, but, as I read the translations of his then classified research, I thought I knew a way it could be done.

The next time I traveled with Admiral Hyman Rickover, the father of our nuclear navy, I asked him if he would let me put a distant viewer aboard one of the Boomers (missile submarines) on its sea trials. He thought about it for a while but ultimately said no for fear that the media would hear about it and write the usual stuff they say about psi research.

I had left government and was in Arizona, in 1976, working on *Secret Vaults*, when I went to Los Angeles for some meetings and stayed with Don Keach, one of the legendary figures in deep-ocean research. He had found the hydrogen bomb lost in the sea southeast of Palomares, Spain, after a US Air Force B-52 collided with a tanker plane during refueling in 1966. He and Don Walsh, another friend, who was renowned for making the deepest dive ever made, in the *Challenger Deep* aboard the submersible *Trieste*, had both retired from the Navy by then. Walsh was the Director of the Institute of Marine and Coastal Studies at the University of California, and Keach was Deputy Director. They told me they had a new research submersible, *Taurus*, coming down from Canada for sea trials that summer at their marine facility and that I could have her for 3 days. Knowing what they did about deep-ocean work, they were highly skeptical of success but friends who, I guess, were willing to support a friend's passion. It was the most wonderful gift, for which I am still profoundly grateful.

As I was putting the experiment together, two laser physicists, Russell Targ and Hal Puthoff, published their first Remote Viewing paper, about their own anomalous perception work at SRI.<sup>17</sup> I didn't know them, but, just after I read their paper, I met their other colleague, Ed May, a nuclear physicist. Ed and I hit it off, and I invited them all to participate in the experiment with me, and they were pleased to do so. Hella Hammid and Ingo Swan, both of whom had been critical to the success of the SRI program, were the

two Remote Viewers I took into the field. Nine others, including George McMullen and Alan Vaughan, contributed material through the mail or through recorded telephone interviews.

The experiment had three components. The first was testing the ELF hypothesis. The second was to test an idea I had that I called *Associational Remote Viewing*. The third component was to find a heretofore unknown archeological site on the sea floor through Remote Viewing. Collectively, it became known as *Project Deep Quest*, and it was happily and wildly successful. Thank God. I was always aware of how easy it was for it to be a colossal failure.

Before we started, I sent charts of the waters around Santa Catalina, where the Institute's facility was located, to 11 people and asked them to locate a previously unknown wreck on the sea floor. Since a number of them picked the same place, I went to the head of the marine science board of The United States Coast and Geodetic Survey Board for California and asked if they knew of a wreck at that site, which they did not. It was frankly stunning. The Remote Viewers were very specific. They described how the ship sank and what we would find there, including this block of stone that was 4 by 5 by 6 feet.

## The nature of our beingness, as both healers and patients, has a huge effect on the outcome of the disease or health process.

When we arrived at Catalina, we dropped a radio homing device at the site specified by the remote viewers so that we could only home in on that site. Then we submerged with Ingo aboard, as well as with an independent observer and record keeper, a radio physicist from JPL labora-



Stephan Schwartz has studied how change happens and has come to the conclusion that “a tiny group of people holding an intention, by the nature of their beingness, can ultimately compel the greater whole to change.”

tories, Anne Kahle. Bang, the first thing we saw as we homed in on the beacon was this block of stone. Everybody was amazed.

Then we put Hella and Ingo individually in the submarine and took them down and turned off the radio. Essentially, they were completely sealed in what was in essence a Faraday cage—a titanium pressure sphere surrounded by seawater. They did outbound viewings by describing where Hal and Russell were in Palo Alto at the time, and they were exactly correct. It was wonderful.

We now knew that anomalous perception was not electromagnetic; we had eliminated the ELF part of the spectrum. From there, I began the Mobius Society and ran the Mobius research lab for 20 years doing further research that ran as a kind of unclassified parallel universe to the classified military and intelligence world. I have always believed anything about consciousness should be unclassified. As a species, and as individuals, we need to know all we can about ourselves. So I made the decision Mobius would not do classified research, even though it was a

choice with adverse financial consequences. The Mobius lab also explored creativity and healing.

**EXPLORE:** Creativity?

**SCHWARTZ:** I am very interested in the relationship between creativity, religious ecstasy, and anomalous perception. It appears to be three different ways of contacting the same nonlocal collective, modulated by expectation and the context of the intention. That is, if you are trying to solve a physics problem, you have a physics revelation. If you are trying to see God, you have a spiritual revelation; and if you are trying to see where someone is standing, you have a Remote Viewing experience.

If you read the biographies, diaries, and correspondence of people to whom history accords the title “creative genius”—the Einsteins, Mozarts and Picassos—you will see that they describe a six-step process by which they have an epiphany experience and then work with it. If you read the biographies, diaries, and letters of religious ecstasies, you hear them describing exactly the same experience. And if you talk to Remote Viewers, they will also tell you the same thing. But each has a different con-

text and emotional quality. The religious ecstatic is seeing God, and it’s a transcendent experience, while the remote viewer is just describing where somebody or something is located. But what they describe in common is a sense of contact with a greater whole; they describe this as being like a hologram, and they say it all happens in a timeless moment.

There are two kinds of information that you get this way. There is sensory data—it’s red, it’s blue, it smells. It has a rough texture. The other is a sense of knowingness. I don’t know how I know, but I know. That’s exactly what scientists and great artists describe. They say, “I was in this exalted state and I heard the music. I heard all the chords and just wrote it down.” Mozart, Brahms, Copland, and Beethoven—they all say they were in contact with some greater whole and talk about the altered state of consciousness they were in when a creative breakthrough occurred.

I’ve always thought it ironic, that the experience that led Descartes, the father of rationality and science, to his insights occurred in a dream in Nuremberg, Germany. So his first contact was during an altered state of consciousness, and all the rationality that we ascribe to Descartes came from an irrational process.

We all have access to this to a greater or lesser degree. It’s like any other human ability. Some of us are really good at it, and some of us aren’t. The people who are great psychics, or great saints, or great actors, or great poets—they have a sensitivity that is greater than other people’s and are called forth by the collective to give voice to something. Great actors speak for a generation because they articulate something that we all feel but can’t articulate. It is a manifestation of the collective. If it’s creative genius, or religious ecstasy, the experience is highly personal, but its context is social. If it’s just anomalous awareness in the mundane setting of an experiment, then it is simply personal, and that is the significant difference. However, not all anomalous perception is mundane.

Let’s take two examples—Edgar Cayce and Rudolph Steiner. Contemporary accounts show Steiner precognitively foresaw the coming of the Third Reich. I think the reason that anthroposophy—the core philosophy he expounded, as distinct from the daughter movements like Wal-



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dorf education, biodynamic gardening, and anthroposophical homeopathy—is so intensely Germanic is because it was principally aimed at the Germans and Austrians at a time when a great darkness was about to descend on their culture. Steiner wanted to implant in at least some of them the idea that there was a tradition of light that they could hearken to. His references are intensely involved in Nordic myths and Germanic beliefs, which don't say a lot to Americans, but that wasn't the purpose. He was speaking from the collective to the German people. The daughter movements, in contrast are not so culturally dependent. An Indian Hindu would find biodynamics as meaningful as a Malaysian Moslem or a German Christian.

Edgar Cayce spoke to the American middle class at a time when America was transforming itself from an agrarian to a technological and industrial national culture. Materialism was the watchword of the day. What Cayce was trying to get across at that critical period of American history was that we are spiritual beings, that materialism is not the only prism through which to look at the world. But how can you get people to listen? Well, if you want to talk to middle class people, you talk about sex, finances, and health. That's what they care about because fundamentals like eating and having a place to sleep are no longer issues. And that's just what he did. Once he had their attention, then he made his deeper point: "By the way, the reason you have this problem is because of the spiritual imbalance that is going on in your life."

So Cayce spoke to the American public at a particular time in history in a particular way, and Steiner, who was almost his exact contemporary, spoke to the German people at the same time to fill their particular need. As I said before, I think these people are called forth to articulate what their culture yearns for, and knows at some core level to be true, but cannot articulate. The same can be said of great poets, which is one reason, I think, they are so revered in pretechnological cultures. This is another example of nonlocality of mind expressed at the social or cultural level.

If, as the research from a dozen disciplines suggests, all life is interdependent and interconnected, then our failure to recognize the implications of this is what

leads us into all measure of folly. If we would open ourselves to the implications of what that interconnected interdependence paradigm represents, we would order the world in a very different way.

**EXPLORE:** Do you have any inkling of what that would be?

**SCHWARTZ:** Yes, that's why I got interested in history. Four times in my life I have been consciously aware of being involved with something that was changing the course of history, and I closely watched what happened. In the 50s and 60s, I was just one in a cast of thousands involved in the civil rights movement. In the 70s, I was part of the small team that transformed the American military from an elitist conscription organization to an all voluntary meritocracy, the military we have today, which doesn't care what race you are, or where you went to school, or who your family is, or how much money you've got. Colin Powell is the epitome of this. He is a foreign born, non-West Point man of color, who rose to be the senior military officer in the United States and, then, Secretary of State. In the 80s and 90s, I was involved with citizen diplomacy begun by Michael and Dulce Murphy at Esalen and that became a citizen exchange program creating back channels between the Soviet Union and the United States that both governments acknowledge was a factor in their relations. And, throughout all of this, I have been involved, for want of a better term, in the consciousness movement that has been responsible for mainstreaming a holistic concept of healthcare, the environmental movement, and other life-affirming social developments.

Through all of this I have tried to observe carefully and to figure out what was happening. It taught me that there are principles that govern these transitions.

You can see it clearly in the Nobel Peace Prize. It goes to three kinds of people. First, to government officials who are doing their job, such as Henry Kissinger; second, to hereditary leaders, people who hold no government appointment but who are recognized as leaders, such as Nelson Mandela; and, third, to ordinary people who get fed up with something they see as life-denying and wrong: Aung San Suu Kyi, in 1991; Rigoberta Menchu Tum, in 1992; Jody Williams, in 1997, being examples. In fact, this third category is

notable for the number of women recipients—five of the last 13 winners have been women. These are individuals who, by the nature of their intention and beingness, not their power or position, compel other people to confront and address the issue that is disturbing them.

**Ultimately, we are spiritual beings, and we are involved in a transcendence process. To the degree that we support things that are life-affirming, which is knowledge of the interdependence and interconnectedness of all life, to that degree, we nurture and support the best that is within us.**

Take the Quakers. There are less than 250,000 Quakers in the United States today in a population of 290 million. They have always been a tiny fragment of the population. Yet if you look at most of the major social transformational movements in the United States over the past 200 years, you'll find at the core a tiny group of Quakers. Penal reform, public education, women's rights, abolition, nuclear freeze—they don't get the credit, but if you track the history, what you find is that, when nobody else cared about the issue, this little group of people cared and started working for change. They just kept talking

about it and working for it and standing witness for it, not needing to have the credit—which is important—and, eventually, they compelled other people, through the nature of their beingness, to engage it. It's exactly what Gandhi said.

So the answer to your question lies in the *nature of our beingness*. As I said, if we would recognize the interconnection and interdependence of consciousness—all forms of consciousness, from plants and single cell beings to human beings—we would order the world very differently. And this is, in fact, what is happening. Over time, the issues that the consciousness movement cares about have become integrated into the warp and the woof of the culture. As an example, in the beginning of my lifetime, black people couldn't drink out of the same water fountain as white people; women were considered weak and incapable; and doctors were saying smoking was good for you. Things do change. That's an important thing to remember. Things are better today than they were 10, 20, 50 years ago.

What happens is that, when people begin to question, the paradigm goes into crisis. People who defend the old paradigm gather round and become very vehement and passionate about its defense. We see a lot of that today because we are on the verge of massive change. But, ultimately, the day is carried by the new view.

History shows us the way. A tiny group of people holding an intention, by the nature of their beingness ultimately can compel the greater whole to change. We say, well they stayed with it for a long time, but I would argue that time is not the issue. It's that they stayed with their purpose

with clear intention. I think all this research is telling us that this is the realm of the Will. Time and space are the longitude and latitude of the Will. Intention is the ineffable nature of consciousness focused by Will. This is how we create an effect. This is how things are changed.

Ultimately, we are nonlocal beings, I would say spiritual beings, and we are involved in a transcendence process. To the degree that we support things that are life-affirming, which is knowledge of the interdependence and interconnectedness of all life, to that degree, we nurture and support the best that is within us.

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