

Issue 01 / Spring 2023
English Original Transcripts

Conversations on the Leading Edge
of Knowledge & Discovery

NEW THINKING ALLOWED MAGAZINE



Quarterly Highlight

The Best Kept Secret in UFOlogy

Jacques Vallée

New Thinking Allowed

YouTube Interviews

Lyn Buchanan

William Bengston

Stephan A. Schwartz

Christian Sundberg

Thinking Allowed TV series

George Leonard

MAGAZINE PUBLISHED BY THE NEW THINKING ALLOWED FOUNDATION

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MAGAZINE

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BECOME THE BEST VERSION OF YOURSELF

In 1972, I was in my mid-twenties just completing my Master of Criminology degree at the University of California,



Berkeley, with a clinical psychology emphasis. I was working in the psychiatric unit of San Quentin prison conducting group therapy sessions with murderers and rapists. While I'm grateful for having had that experience, I knew that criminology was not my ultimate career goal.

Having had a profound After Death Communication (ADC),¹ I wanted to shift from the study of negative deviance to the study of positive forms of human deviance. My deepest desire was to focus on intuition, psychic functioning, mysticism, creativity, and on what we call esoterica, the occult, or the hidden aspects of life. These topics were so taboo that you couldn't pursue a degree in them at

Jeffrey Mishlove
photo: Kim Jew

New Thinking Allowed CoHost,
Emmy Vadnais

most major universities, including UC, Berkeley. I agonized for months, pondering how I might shift the direction of my career.

My willingness to suffer this angst was important. It sharpened my concentration. After months of living with this tension, I felt with uncanny certainty an answer would come to me in a dream that very evening. So, I was not surprised when a vivid dream came to me that night. I dreamt I was visiting friends in Berkeley's married student housing. When I knocked on the door of their apartment, nobody answered. In the dream, I found the key and let myself in. On the floor of their living room, I saw a magazine named *Eye*. I picked it up and began paging through it when I awoke from the dream with a remarkable feeling of exhilaration. "Eureka! I have the answer now!" However, I didn't have a clue what the answer was or what it meant.

I jumped out of bed and put on my tennis shoes. Then I ran four miles to married student housing in Albany where my friends lived. I knocked on the door of their apartment and, as in the dream, no one answered the door. In fact, knew they kept a key under the doormat. So, I let myself in. To my astonishment, I saw—in the middle of the living room floor—a magazine!!!

The name of the magazine wasn't *Eye*. It was *Focus* (an interesting example of dream distortion). It was the magazine of KQED, listener-sponsored radio and television in the San Francisco Bay Area. That magazine literally brought focus to my life.

At that precise moment, I decided to explore listener-sponsored, non-profit media as a path toward achieving my desired career goal. At the time, I didn't own a radio or even a television. In fact, I didn't believe in radio or TV. As a long-haired, Berkeley hippie, I subscribed to the belief that the



only authentic form of human interaction was face-to-face. The electronic media, in my estimation back then, was phony. I changed my mind then and there.

I began volunteering at KPFA-FM, Pacifica Radio, the non-profit station in Berkeley. Even though I then held a Master of Criminology degree, I was happy to accept their offer to sit at the front desk and press a buzzer to admit visitors whenever I heard the doorbell ring. After a few weeks, I learned how to put a radio program together. I interviewed friends, including several local psychics, and produced a show explaining that you don't have to be from out of town to be psychic.

The program director at KPFA liked what he heard and offered me a regular time slot every Tuesday and Thursday at noon, hosting an interview program called *The Mind's Ear*. So, within only a few weeks of my transformative dream, I found myself sitting across a table from world-class experts in my favorite topics, as they passed through the San Francisco area on their national book tours.

This was the beginning of my work as an interviewer. It led me to create the original *Thinking Allowed* television series with my friend Arthur



Jeffrey Mishlove: Become the Best Version of Yourself

Bloch (whose article about our work together appears later in the pages of this magazine).

In 2015, after a hiatus of thirteen years, I launched the *New Thinking Allowed* channel on YouTube. During the intervening years, I had many adventures. And, when the opportunity came to reactivate my enthusiasm for interviewing, I followed my heart. The first five years were largely a solo activity, with the support of my family. In 2020, I invited volunteers to join me in this effort and was surprised to find over 300 willing participants.

Several of these original volunteers are with *New Thinking Allowed* today, and you will see their names on the masthead of this magazine (which, incidentally, is entirely a volunteer effort). In particular, I would like to single out Emmy Vadnais – who has stepped up to the plate and has served as CoHost of our YouTube channel for over a year.

The lesson I draw from these experience is this: When you are filled with the desire to become the best version of yourself, to actualize your highest destiny—there are invisible forces that want to help you. They certainly have helped me, both during my formative years and throughout my life.

This *New Thinking Allowed Magazine*, as well as our weekly Newsletter, our YouTube channel, our audio podcasts, and the New Thinking Allowed Foundation are all invitations to you, dear readers, to reach into your own depths and become the best versions of yourselves!

1 See my grand prize essay, *Beyond the Brain: The Survival of Human Consciousness After Permanent Bodily Death*.
<https://www.bigelowinstitute.org/docs/1st.pdf>

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Jacques Vallée

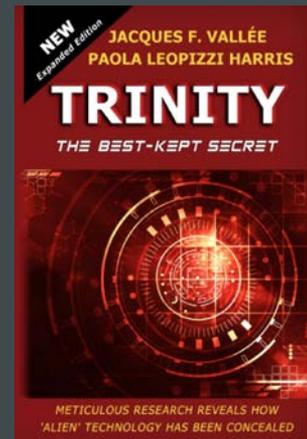
Jacques F. Vallée is a principal at Documatica Financial and a diversified investor with a passion for technology startups in space development, medical equipment and information management. He earned a Bachelors Degree in mathematics from the Sorbonne, a Masters Degree in astrophysics from Lille University and a PhD in Computer Science/AI from Northwestern University (1967).

Based in Silicon Valley, Jacques has served as a founder and general partner in five venture funds, including NASA's "Red Planet Capital". Among the companies for which he spearheaded early-stage financings, fourteen achieved IPOs, notably Electronics for Imaging, Accuray Systems (developers of the "Cyberknife" for cancer surgery), NeoPhotonics (Nanotechnology for optical networks), Mercury Interactive, P-Com, Isocor, Regeneration Technologies, Harmonic Lightwaves, Ixys, Integrated Packaging, E.Piphany, Sangstat Medical, Com21 and Synaptic Pharmaceuticals, specialized in neurotransmitter biology. He served as a member of the Board of Directors of many of these firms.

Other companies financed by Jacques (in particular, HandyLab that produced an instrument recognized as "transformative for oncology")

were successfully acquired by Becton-Dickinson, Intel, Lucent, AOL, Cisco, Wilson Greatbatch and Intuitive Surgical.

In his early career Jacques worked at Paris Observatory and at the astronomy department of the University of Texas in Austin, where he co-developed the first computer-based map of planet Mars. Moving to California after management positions with Shell and RCA, he implemented (with Jake Feinler) the first Network Information Center on the ARPANET and later served as a principal investigator for DARPA and NSF. Jacques has published several textbooks about computer networking and has maintained a long-term interest in unidentified flying objects, currently (2020) serving on the expert committee of the French CNES tasked with studying such reports. He received the Jules Verne Prize for his first science-fiction novel (in French). He resides between San Francisco and Paris. He has two children and three grandchildren.





Original video interview on www.newthinkingallowed.org

Published to YouTube on October 18, 2022

THE BEST KEPT SECRET IN UFOLOGY

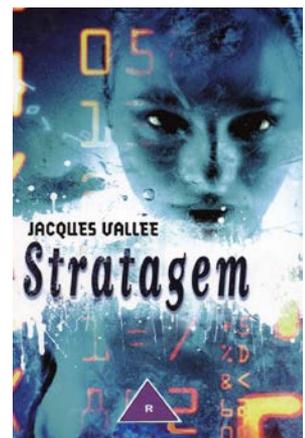
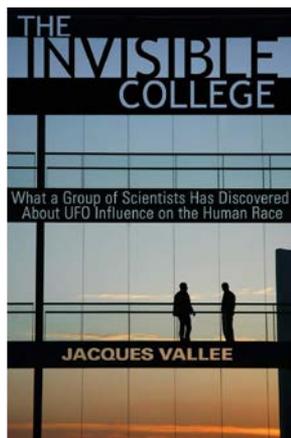
JM: Hello and welcome. I'm Jeffrey Mishlove. Our topic today is the best kept secret in UFOlogy. My guest is Jacques Vallée, a ufologist, a computer scientist and a venture capitalist. He is the author of many books including: *Passport to Magonia*, *The Invisible College*, *Messengers of Deception*, *Forbidden Science*—which is an autobiography essentially in four volumes—*Wonders in the Sky*, *Confrontations: A Scientist's Search for Alien Contact*, *Dimensions: A Casebook of Alien Contact*, *Revelations: Alien Contact and Human Deception*, as well as a novel called *Stratagem*. His newest book, co-authored with Paola Harris, is *Trinity: The Best Kept Secret*. Jacques is in France today and now I'll switch over to the internet video. Welcome, Jacques. It's a pleasure to be with you. It's been many years since our previous interview.

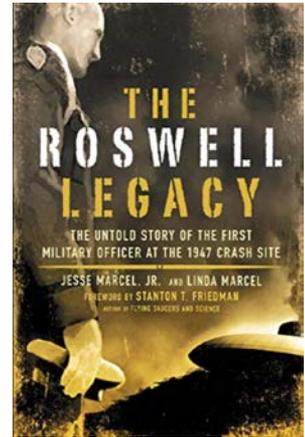
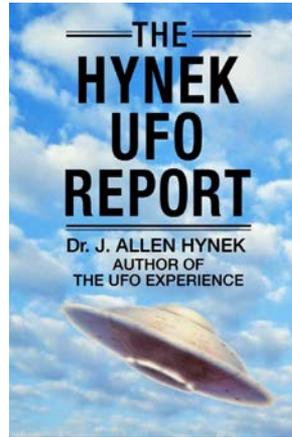
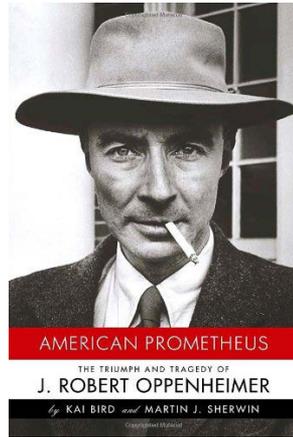
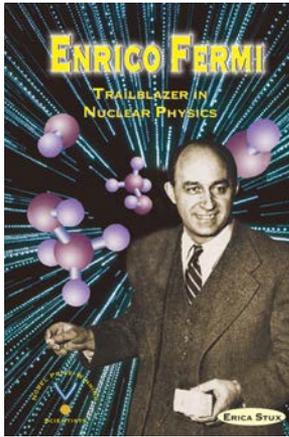
JV: It's been a long time since the SRI¹ days and the parapsychology days, and all of that.

JM: It's true, but you've been consistently active. Amongst all your other interests, you've maintained your interest in the UFO field. Your new book, *Trinity*, written with Paola Harris is something of a breakthrough. It really changes our whole understanding of the history of modern UFOlogy.

JV: The field has matured and now the stigma has been removed. I'm very happy to have lived long enough to see that. As you know, many of the people I've worked with, many of my mentors have not lived long enough. I'm happy that I was able to see this and it's a real victory. Now we can talk

1 Stanford Research Institute





more freely about some of the details of the really important cases. The case of Trinity is remarkable for several reasons. It's remarkable on its own as an observation of an object that landed, or fell on that land, and the fact that it was observed for 10 days by the witnesses who were there.

We now have even more documentation in the new edition of the book. It's also remarkable because the witnesses never spoke, which is unique in the annals of the field, and there are good reasons for that that are very interesting. It's remarkable also because I've worked, as you have, for a long time with people who had high clearances, people who are studying parapsychology and have had access to a lot of the data yet they've never heard of this case. Again, there are good reasons why that case was hidden for 70 years until accidentally it came to light.

Paola Harris and a couple of other people were interested enough to call the witnesses and reconstruct what happened. Paola brought me into the case after her own investigations of three years and I tried to bring some of the science into the reinvestigation of the situation in the light of everything else we know about what the military was doing at that point. What the military was doing at that point was of course "testing," as they say in quotes, the first atom bomb. The location is some 20 miles away from Ground Zero in the state of New Mexico, outside the zone where

the first atom bomb was exploded by Enrico Fermi and [J. Robert] Oppenheimer and all these scientists.

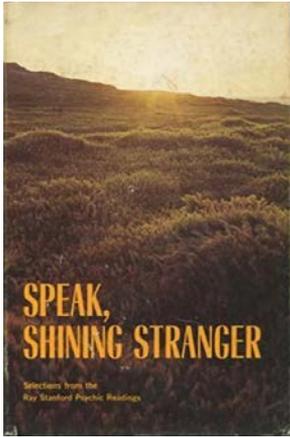
The other characteristic of the case is that it comes at a time in history that is unique. We have been thinking seriously with a number of our friends about what that could mean. The object arrives out of nowhere, it has not been detected by the radar from the Army. It's a unique time because there is no Air Force at the time so it's not going to be in the Air Force files when Dr. Hynek, for example, becomes involved.

I never heard Dr. Hynek mention this case. He didn't know about it. The case went into the archives of the Atomic Energy Commission, first of Project Manhattan and then of the atomic secrets. We know the case was classified higher than the atom bomb. Those are the things that we had to learn in writing the book, Paola and I. We are still discovering new witnesses who are adding to the understanding of the case. We're going to continue doing that.

JM: Not only did this object appear around 20 miles from Ground Zero, as I recall, it was also about 20 days after the first atomic explosion.

JV: Yes. It happened two days after the capitulation of Japan. I had to relearn history, or learn new history in writing this book. The historical part of it





was as emotional for me as it was meeting our surviving witness, Mr. José Padilla, who was there as a kid taking care of his family ranch when the object literally crashed after hitting a communication tower. The first witness was actually a bomber pilot, Mr. Brophy, B-R-O-P-H-Y, who was coming in for a landing at Alamogordo and was asked by the Alamogordo Tower to look at this communication system that had broken up. He saw that the communication tower had been hit by something and was bent, and then he saw the object in the brush, burning. Actually, it wasn't burning, the brush was burning, but the object was intact. Then he saw the two kids who were there with their horses.

The initial report to the Army places everything at the site, which is remarkable. As you know, in the case of Roswell there was no live witness at the site. The site was discovered later and they had to reconstruct the story. Here we have everybody at the site at the first instance, at the beginning.

So, what I had to relearn was—I'm not much younger than our main witness, who is 85 now. I was born in 1939 at the beginning of World War II. My first five years of life were spent in France that was controlled and occupied by Germany. I remember the battles, I remember the bridges being destroyed in our town. I remember how our town was bombed 17 times. So I knew about that part of the war. I did not know much about the war in Japan. I thought after Hitler died, the war was essentially finished, but that's not true. What I had to learn about what continued on the American side with the fight with Japan was really over-

whelming, and the conditions under which Japan capitulated. Remember, there was no Air Force, there was a US Army Air Force. Of course, there were pilots and they had planes but they were in Army uniforms. There were no flying saucers. The term *flying saucer* is going to be invented two years later in 1947 by Kenneth Arnold. There is no organization that keeps track of UFOs. The term UFO is going to be invented two years later by the US Air Force. We are at a time when there is no reference for the witnesses about something like this happening on their land. They are going to be watching it as a recovery proceeds for the next 10 days. In *Trinity* we have reconstructed what happened day after day on that ranch as the Army recovered the craft.

JM: The craft itself, as I recall, you describe as avocado shaped.

JV: That's the word they used. Of course, they speak Spanish. Most people in New Mexico spoke English or Spanish, indifferently. They are from Spanish-American-Indian families. There is no flying saucer here. There is no disc. The pattern that we've studied is in parallel with two other cases where we know pretty much everything from the witness point of view about the traces as we do in the case of *Trinity*. The other two cases are Socorro, of course, and the case of Valensole in France in 1965, 20 years after *Trinity*. In all three cases the object is avocado shaped, or an oval or an egg shape. In all three cases we have creatures associated with it, some forms of life. They are about three feet tall. They breathe our air. You expect a UFO-naut from a faraway galaxy to have some sort of breathing equipment. They don't. They breathe the air. They look human or humanoid.



Lonnie Zamora description of
April 24,1964 at Socorro, NM

In this case there are three of these creatures inside the ship, inside the craft. In the case of Socorro there are two creatures on the ground outside the object. Socorro is not a crash. The object landed in a place where I've been and I had the pleasure of taking Dr. Paul Hynek there, the son of Dr. Hynek. We've gone back to that site which was so historic in the study of UFOs.

I've also gone to Valensole and interviewed the main witness. I know a lot about Valensole. In Valensole there are again two creatures, about three feet tall that not only looked at the witness but froze him on the spot, paralyzed him essentially until the object could take off. He had the time to look at many details. In all three cases some objects have been described or recovered. We are continuing this investigation and we are bringing in several scientists into the study.

JM: The Socorro New Mexico case, if I recall correctly, was in 1964 or so.

JV: Yes. It was eight miles due north of Trinity. The patrolman, named Lonnie Zamora, heard a noise and felt like there may have been an explosion in the desert. There was a munition shack in that direction so he thought that there might have been some explosion. He drove up into the desert, which is not easy [laughter]. I've experimented with that myself. You'd better have a four-wheel drive car or a Jeep to go there. He was confronted with essentially an oval object on four legs that left deep traces in the ground.

What's remarkable about Socorro and Valensole is that they were not investigated by amateurs, although amateurs usually do a pretty good job, but they were investigated by official agencies of the US government in Socorro and the French govern-



ment in Valensole. In Socorro the first involved was the police but there were three FBI agents in town who joined the investigation to bring help securing the traces but they had no jurisdiction to get into the case. It was a state inquiry, a state investigation. The people from White Sands came into the investigation because initially they thought it might have been one of their devices. There were a lot of experiments going on at White Sands, although no nuclear experiments anymore. All the nuclear stuff had moved to Nevada by then. They joined to help the local police during the investigation. So, there were three different agencies. Of course, the Air Force came in and eventually sent Dr. Hynek there.

I was working closely with Dr. Hynek at the time. I was just getting my PhD at Northwestern and I was working with him on astronomy data-



Socorro Case



bases. I followed the investigation and we immediately, as soon as he came back, took all the data he was bringing to help finalize the study of the traces and the case. In Valensole, again, five different agencies of the French government led the study: the French Air Force, the French intelligence, the Gendarmerie, and initially the local police when the man made his first report. The witness in Valensole is highly regarded in the area. He is a businessman and a farmer, well recognized, well respected as a fighter during the Résistance during the war. He was not someone who was intimidated by what he saw. He was deeply affected by the consequences in his own mind of what he had gone through. Again, as in many of the cases of close encounters the human element there is very powerful, very deep. It has to be analyzed also from a point of view of psychic functioning in all those cases.

JM: One of the interesting things to me about the Socorro case is that it was investigated by Ray Stanford. You report on Ray Stanford's involvement. He's a very interesting figure because he was also something of a UFO contactee himself as a teenager and also developed a career as a psychic, as a channeler,



At the crash site with Mr. José Padilla

and a ufologist. He has recently achieved a lot of publicity in the field of paleontology. I regard Ray Stanford as a most interesting figure in the history of all of this.

JV: In that case he became a research assistant, or a researcher's associate, of Dr. Hynek and gathered a number of evidential data that's very useful, that we've picked up and reproduced, with his permission of course in our book. The data is very rich. It's very interesting to have these two investigators, Dr. Hynek and Ray Stanford, jointly but from different points of view. One was official of course, Dr. Hynek was there on behalf of Project Blue Book, on behalf of the Air Force. Ray Stanford was interviewing people and was running as a private investigator so to speak, around the area and picked up some very interesting traces that were... Well, let's say "confiscated" after a series of lies and promises that were made to him by some government services including people at NASA.

But the people at NASA were not really the guilty ones. There were other people who came on top of NASA and confiscated the samples that Ray Stanford had gathered at the site and took those samples into classified areas. That whole part of the investigation leaves a strange taste in your mouth when you think about the way witnesses were treated, in the way they were ridiculed. Now we are told that all this is now going to be open and the investigation will not be subject to ridicule in future cases. We have yet to see that.

JM: It certainly suggests that at least as far back as 1964, and maybe as far back as 1945, that some part of the bureaucracy, whether it's government or corporate or some combination thereof, has been investigating the UFO phenomena very secretly.



JV: Yes. In the case of the traces that were picked up, some of it is available. I have some of the material that we're going to study. As you may know I've been working for the last few years with Dr. Garry Nolan at Stanford and other people who have volunteered to help in that study. I'm not trained in material science, it's a complex area. But I think among our group we've already made some interesting progress and we have a number of samples that we continue to study. We now know through various channels where that particular piece of metal—it's really an alloy, it's very high technology, a very interesting alloy that you wouldn't expect to pick up on the ground outside a little town like Socorro in New Mexico. We know pretty much where it went and we also know some of the results. The truth comes out little by little but it's clear that there were people who were definitely investigating UFOs while the message to the public was, "There's nothing to see here, go away. This is all dreams and imagination and drunken cowboys."

JM: Since you mentioned Dr. Garry Nolan at Stanford University you're probably aware that in the last week or so he's made a public statement that he expects very soon there will be major revelations about the UFO phenomenon, that he's been in touch with people who have been involved in deeply embedded secret organizations in the government. He says they're ready to go public. In fact, I just heard a couple of days ago of a conference taking place in a few weeks at Stanford University and the subject of the conference is alien technology and how we can integrate it into our corporate structure.

JV: There is a lot of pent-up demand for something to be done. I cannot speak for Garry, but he

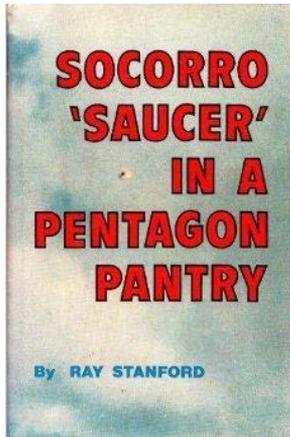
certainly has made a major impact on the thinking of a number of people in science. I'm hoping that we're going to see a change. As long as the subject didn't exist people like me could freely go around, talk to witnesses, investigate cases, and publish whatever we wanted to publish. The moment it becomes important... I mean, if you followed the Congressional hearings a few months ago it has to be considered not only as an important subject in science but potentially as a threat to national security, which means that it probably has to be classified.

Ironically, the fact that the subject is now admitted to be real, that the witnesses are not lying and that these things are happening, that we don't know what they are, may mean that part of the study, part of the investigation is going to be more classified than before. That's not something that people have really thought about. People think disclosure [means] we are going to be told everything. The problem is that nobody really has a solution for this. It was easy to brush it off as, "We don't have enough data, the witnesses don't remember all the details, we don't have good photographs," all of which is true. We heard all these excuses for most people going on with their lives, not paying much attention to this.

Now it's different. As you may know I've been part of a couple of studies that were classified. I was called in as a computer scientist to design an analysis of UFO databases, actually a data warehouse that we built under the Bigelow Aerospace Space Science Project which has been renamed AATIP² within the Pentagon nomenclature. To my knowledge that study is still classified, and properly

2 Advanced Aerospace Threat Identification Program





classified I should say. So much of our data, which came from all over the world, 260,000 cases in the same structure in English with a fairly sophisticated structure that was built

so that we could build an AI component on top of it, today it's a high water mark in terms of computer science being applied to UFO databases.

As you know, I started building files and databases when I was working with Dr. Hynek at Northwestern back in 1964. The problem is that it contains a lot of personal information about witnesses. It might be okay in a private file of an amateur group or a civilian group, but not in a file that is part of a federal study. There is medical information, there is personal information. All of that will have to be sanitized before it could be turned over to scientists. I'm hoping of course that that will happen. There is no reason why it should remain classified as far as I know. I was proud of being part of that study with a number of research ventures that were done during that period that still have to see the light of day. I think those were major contributions so I hope they will be public at some point and can be used in turn within an academic setting. But we're not there yet.

JM: Let's go back to the crash at the Trinity site before we get too far ahead of ourselves. I think you indicated that it took the government about 10 days. They had to actually build a road to go to the crash site and bring in heavy equipment. They took that vehicle or craft out with them, so it's been in the hands of some government or quasi-government agency since 1945.

JV: We've reconstructed, with Paola and with Mr. Padilla, what happened on each day. There is a table in the book that shows the temperature, the rainfall, the weather in New Mexico at the time which was well known because there were a number of weather stations including the ones that the Army was maintaining around the nuclear site. We have all that information and we know what the kids were doing, we know what the Army was doing and so on.

The first thing that happens is that the kids go home after being stunned by what they see. This is still in the atmosphere of war. In the shops there are posters that say, "If you see something, you say nothing." This is ingrained in their mind. They are only going to report it to José Padilla's father who immediately calls the state police. The state police is going to show up a couple of days later and the kids lead the policemen and the father to the site. The two adults go inside the object. The small creatures are no longer there. We speculate with Paola that probably the



Paola Harris



Army had sent a patrol right there immediately to see what had fallen and to clean up the site.

When the kids go back there one day has passed when there was nobody on the site. Now they see that the site has been altered, somebody has been there. The object is there, one panel is missing from the hit against the communication tower. They can see inside. The two adults go inside. When they come out they have a change of attitude, as the kids describe it. They tell the kids, "Look, nobody talks about that, ever. This is not for our family. This is not for us. You don't talk in school to other kids. Let the Army handle it. This is way beyond what we should do."

The next day the kids are going to be there, they are watching the cattle. Those two kids are very bright. Kids were growing up quickly during the war. They were in an environment where there was very little play. Things were serious, many of the adults were either in Germany or in the Pacific on ship, there had been deaths all around, so this is very serious to them.

That's why—even at the time of Roswell—they are not going to come up and talk to the press or reveal what they've seen. It's going to remain a family secret for a long time. The sergeant arrives—of course, there is a fence around the ranch—an officer arrives at the home of Mr. Padilla the father, Faustino Padilla, and says, "Señor, tenemos que ir a su rancho." "We have to go to your ranch because we have lost one of our weather balloons." Of course, the officers spoke Spanish.



José Padilla as a child

And that's one thing... I've read a number of books... I mean, if you study physics there is no way to avoid studying Trinity and the atom bomb and that whole story, and the careers of people like Oppenheimer and the other luminaries of science who are there at the Trinity site. All of them spoke English. After the war they went back to Princeton or Chicago and so on to teach physics. Yet the population there spoke mostly in Span-

ish. Many Army officers were Mexican-American and they spoke Spanish.

So, he's asking permission to cut the fence. Mr. Padilla says, "Why do you need to cut my fence? There is a perfectly good gate there for the cattle, for the truck carrying the cattle to go in and out." The officer says, "No, señor, we need a really large truck to pick up our weather balloon, so we're going to build a big gate and we're going to build a road on your property to go get the weather balloon, our experimental weather balloon." The father says, "You launch weather balloons all the time from White Sands and a lot of them land on my ranch and I pick them up for you, I'm going to go get them." He goes into the back room. He comes back with an armful of weather balloons that he has carefully folded to return them to the Army. Everybody knew you had to help the Army as much as you could. The officer says, "No, it's a different kind of weather balloon."

So they cut the gate. They put in a new gate. They bring in a truck. Here there was a funny episode because I almost had a fight with Paola Harris who said, "Why do you want to go back and ask Mr. Padilla about the truck? I mean, it's just an Army



truck.” I said, “Yes, but the number of wheels on that truck is going to tell me the weight of the avocado. We’re going to find out if it’s a weather balloon.” They brought in one of the big Army trucks that could carry two tanks. This was a truck with a big tractor and behind the tractor was what they called a lowboy that could be lowered close to the ground to load tanks. This gives us an estimate of the weight of the—and there are other factors—the weight of the object. The object was the size of two trucks. It was about 15 feet high and very large, egg-shaped or avocado-shaped. It must have weighed between two and four tons.

If you remember, the estimate of the object at Socorro by several people including the Army was five tons from the traces that it left. It left deep traces in the ground at Socorro. So again, that eliminates the idea that this was a hoax, that somebody was playing a joke on Project Manhattan. You wouldn’t want to play a joke on a group of people who had just exploded the first atomic bomb, two days after the capitulation of Japan. Again, the coincidence or the comparison with these three cases... Again, here I’m thinking as an information scientist. He isn’t going to think in terms of one case at a time. He’s going to think in terms of patterns. Here the pattern is at least three cases where we have the same type of craft, the same type of occupants, the same type of materials that were being recovered and those are among the best studied cases or most intensely studied cases by government agencies in the whole history of the phenomena. So, I think that’s what the book is all about.

JM: You mentioned in the book that the children described the short humanoid-like creatures, I think the Spanish word was something like *campamocha*, meaning praying mantis.

JV: They compared them... I had the privilege of being able to work from the first recordings that Paola Harris did with both of the witnesses. By the time I got involved Reme Baca had died, but Reme Baca was alive when Paola first became involved. We have separate recordings, long recordings of both of them, separately. I’ve had some experience analyzing transcripts when I was working on the early Internet. As you remember, we did some experiments together in parapsychology using the networks.

Analyzing the transcripts from those conversations, it’s very interesting because both of them speak in the past. “We went there, we saw this, it was like this.” Always in the past tense. But when they are close to it they jump to the present all of a sudden. It’s as if all of a sudden they are there and they say, “They do this, they walk, they change... The little men seem to be in distress.” Then they say, “The creatures...”

I tried to pin down Mr. Padilla about this. I said, “Sometimes you talk about them as if they were little men. They were about your size, you were a kid. They were a little over three feet tall, as far as we can tell. They looked human. They had two eyes and a small nose, a small mouth, they breathed our air. But then you talk [about] them as if they were insects, *campamocha*.” They use all these terms to describe insects in Spanish. He told me, “Well, there were some aspects of them that were not completely human. We were afraid. We wanted to help them, because we knew when you are in front of an accident in an isolated area...” Remember, they are 10 miles from the nearest place where they could even call a doctor. They know that they are the first responders. They have to be there and bring assistance.

Mr. Padilla, the nine-year-old José, wanted to go in and help the occupants, the creatures. Reme



Baca was seven years old, two years younger, and was in distress. He was crying. He said, "You go there if you want to, there's no way I'm going to go there." Finally, they just stayed frozen at the place watching those creatures go back and forth inside the object, they never stepped outside, fascinated with what they saw and really unable to do anything.

So there were those two aspects. Yes, they were little men, they related to them as little men, but there were some aspects of them that scared them and told them this is not normal at all.

JM: They watched while the Army loaded that vehicle onto the truck. I gather they also picked up a few souvenirs themselves.

JV: The word *souvenir* here is very interesting. I asked Mr. Padilla, "Why did you want to go inside that object?" He said, "I wanted to go in and pick up a souvenir." So far, the witnesses have spoken English or Spanish. I know a little Spanish so I can follow most of that, but *souvenir* is a French word. What is it doing in the middle of New Mexico when we're talking about a crashed UFO, essentially? He said, "Well, souvenir... there were many people in our families who were not coming back from the front. They were not coming back from the Pacific or they were not coming back from Germany. We had to have something to remember them by. It could be an object, a piece of clothing, it could be a pipe, it could be a pair of glasses, that's what we called a souvenir." Doing this, impressing yourself in the time, you would hit those moments that were so precious but to me were also so emotional because this was serious. This touched their lives.

The last witness that we found that is now in the book, the first thing he wanted to talk about

was the deaths in his family, the children who died of radiation. Before we could talk about what he had seen at the site he brought up the pictures of the young kids who died because of the radiation left by the explosion of the bomb. The history books and the physics books that I read and studied said that there was a "test" at Trinity: "Trinity was a test of the first atom bomb."

When you do a test in physics you take a glass and there's some liquid and you put some chemical in it and you observe some reaction and if it works you get a patent or you build a larger experiment. You cannot do that with an atom bomb. Either it works or it doesn't. Many physicists thought the bomb would never work. It was the genius of Enrico Fermi, Oppenheimer and their team that designed the explosion principle, actually two bombs. One was a uranium bomb, the other one was a plutonium bomb. The plutonium bomb was the one that was quote, "tested," but when you look at the power it had the same power as the bomb that was launched on Nagasaki, an estimate of 19 kilotons that destroyed the town of Nagasaki. You couldn't make a small atom bomb. It had the same power as the real bomb.

One thing that I found, we went to the test site itself when it was open and we got some brochures from the Army that are not in most libraries. In the Army brochure, which is only about 10 pages, describing the building of the bomb for Project Manhattan, they say that following the test at Trinity they changed the altitude where the bomb would blow up because they realized that there was too much radioactivity left at the Trinity site. The radioactivity is not why you build the bomb. The destructive power of the bomb is in the power of the explosion and the wind that will destroy any structures within a fairly wide radius. Of course,



we have much bigger bombs now. But they didn't think of the impact of radioactivity at the site.

The two bombs that were dropped on Japan were recalibrated to blow up at 2,000 feet up in the air and not at Ground Zero. I don't think people know that. I don't think physicists know that. I don't think it's in any history books. It's in the Army brochures. It's to the credit of the Army that they realized that they should try to minimize as much as possible the radioactive impact that devastated that part of New Mexico. Enrico Fermi, at the time of the explosion and watching the explosion, computed the power and found that it was four times more powerful than what the calculations indicated.

JM: You indicated in your book that not all of the plutonium that went into that bomb that was exploded at Trinity was actually ignited in the nuclear reaction. A good deal of it was scattered throughout the country. I think you indicated maybe over a range of 100 miles or so.

JV: A lot of the unspent plutonium was showered over a wide area of New Mexico where there were people living. We reconstructed the trajectory of the wind after the Trinity explosion. The wind would have taken the radioactive cloud north, initially north-northeast and then it turned to the west and went over the area where those kids were living. So, no wonder there was such an impact. Mr. Padilla heard the explosion and had bleeding in his ear and after that had a punctured ear for the rest of his life. His mother went blind in one eye when she saw the explosion. The devastation was profound.

You can excuse the initial secret for a number of strategic reasons. It had to be secret un-

til they knew that they had a weapon that could terminate the war. But after that, as many people say now, "Why didn't they tell us not to drink the water on the reservoirs? Why didn't they tell us to slaughter the cattle, not take it to the market?" All those things, people are still talking about now. Paola and I have been powerfully affected by what we heard in those conversations. We decided to give a percentage of the proceeds of the book to an organization that is coming to the help of survivors of the atom bomb and all the sequelae which continue in New Mexico in that area. There were 60,000 people within the wide area that were exposed to the explosion and to the sequelae of the explosion.

JM: You raise a very interesting parallel in your book. You ask, as many people probably did, how could it be that some civilization from some distant location is so advanced that they can build a craft that would come to our planet and then crash. It seemed as if that was ironic. But you compare that to the way we treated our own people at the time of the Trinity explosion.

JV: Maybe it wasn't a crash. Maybe it was designed to do a hard landing. Maybe it was some sort of a gift in the shape of a warning, also. I'm not enough of a historian of that period to know what the impact would have been in different countries. Contrary to what people think, many people in the Army, including General Eisenhower and General Sherman and other generals, did not want to use the atom bomb. They wanted to finish the war with a conventional battle. The Pentagon had ordered 500,000 purple hearts in anticipation of the final battle in Japan. Japan had built fortifications in the north of Japan.

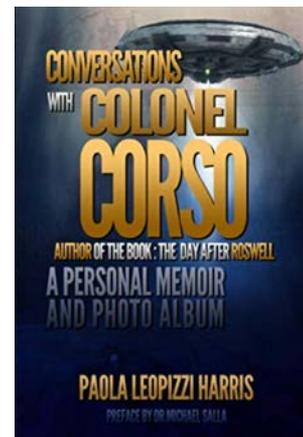
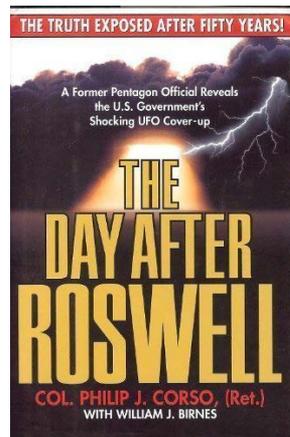


They expected the Russians to invade Japan from the north, rearmed by us, rearmed by the United States. Berlin and Germany was finished. The Red Army was sweeping through Manchuria and China ready to attack Japan from the north. The American fleet of the Pacific, which at the time had a hundred aircraft carriers—100 aircraft carriers—some of them were just old ships that had a flat bed on top to have a maximum number of planes available.

Those are in the records that we have studied. The fleet was going to help in the invasion of Japan from the north. The army in Japan was not ready to surrender. It was the emperor who decided by himself that he would not submit his people to that final battle, which would have been the largest battle equivalent to the Normandy invasion, would happen again in the north of Japan.

In studying the history books that have been published in the last five years about all that, now that all the archives are open and can be studied by academics, you realize what the impact would have been and why President Truman made the decision to use a bomb against the advice of some of his greatest generals. We haven't used the atom bomb since then. Russia was known to be working on the bomb. It was clear that eventually other countries would have it, the UK, France, Israel and eventually China would have the bomb. That was the reason when Eisenhower went to see Mr. Truman and said, "We're going to change the nature of war. It's going to be completely out of control and we will not be able to have a conventional armed solution to conflict.

History is going to be in a different regime." Why is it? It must have been very tempting to use the bomb during the wars in the last 50 years, yet it wasn't. Could Trinity have played a role? Could that



have been taken as a warning? We know that there have been classified conversations at the highest levels between the different countries about UFOs and about nuclear weapons; those conversations go on all the time at the top level. Could that have been a factor? I don't know. We have to leave that to historians and to people in those levels of the government.

JM: Back to the Trinity crash itself and the idea of souvenirs. I also want to introduce at this point the book by Philip Corso, *The Day After Roswell*, in which he intimated that his role at the time being part of military intelligence was to collect some of the artifacts from UFO crashes and see if they could be analyzed and maybe even used by corporations. You report extensively that after this crash at Trinity the children on the ground, including their father, found large amounts of what might appear to be fiberglass or fiber optic-like cables that they used for Christmas tree decorations.

JV: Yes. That's what you do with the extraterrestrial material, you put it on the Christmas tree, right? [laughter] Everybody knows that. At the time of the impact of the object on the tower one panel was broken up and as a result of it breaking up the ground was covered with these fibers. The kids were very intrigued with it because the fibers,

when you took them to a dark place, the fibers glowed with different colors.

I've met with Colonel Corso. As you know, Paola Harris has published a book of conversations with Colonel Corso when he was in Italy and he could speak freely. His English book was sanitized by different people who didn't want certain things to be published. He was in fact very angry at his publisher for sanitizing his report. But in his Italian book and his books outside the US he was free to go into more details.

He mentions that he had a job after the war of gathering those materials and turning them over to different laboratories that were under classified contracts with the Army to study the materials and see if they could be applied in some way and could be useful either in commerce or could be useful to the military. I spent a couple of days, under the project of Mr. Bigelow in Las Vegas, we invited Colonel Corso to speak to us. We had a chance to interview him at length. Also, I met him on two different occasions. But there in Las Vegas we had two days with him and I had a chance to have a private conversation with him. I raised the question of those fibers. I told him, look Colonel, you describe this as fiber optics but fiber optics doesn't glow. You do not have different colors on the length of the fiber. You put a particular sine wave or a particular signal at one end and it comes out at the other carried by the light through the glass, but it doesn't glow along the length of the fiber, so what you picked up at Trinity and other places was something different. He agreed with me that you could not really call it fiber optic. It was an optical effect. The kids were fascinated with it because it glowed in all these different colors.

As we know, Paola found a later witness, Sabrina Padilla who grew up on the ranch a few years

after the crash. She remembers her grandfather studying pieces of material that he had picked up after the Army was gone, after the object was taken away. There was still a lot of stuff in the bushes. Some of that stuff actually was the fiber you indicated, the type of fiber that glows. She described it and she also said you shouldn't really play with it very much because it hurts your fingers, it hurts your hands. We've been studying those records with a number of scientists on our team and trying to make sense of all the materials that were found in connection with the crash at Trinity.

JM: As I recall she indicated that her grandfather, which would be José Padilla's father, had collected a whole gunny sack full of this fiber.

JV: The two kids gave it to people in the neighborhood to put on the Christmas trees. In those days there weren't all the Christmas ornaments that we have now by the thousands, glowing things. In many of those houses the electrical system was somewhat primitive. At the Padilla household the bedrooms didn't have electricity. It was fascinating for the kids to have these fibers that glowed by themselves in different colors.

JM: If I recall correctly, one of the children, I forget which Reme or José, went into the craft and pulled out a piece of metal that had been there and kept it as what they called a treasure.

JV: They called it a *souvenir* and they also called it the *tesoro*, the treasure, because to them it was such an incredible thing! Mr. Padilla donated it to me to take it to different labs. I have done that and it's still under study. Other people had already done studies. Reme Baca had taken it to Los Ala-



mos where friends of his had done an analysis. As far as we can tell it's a human object. It's a bracket, the kind of bracket you would find, maybe not in a windmill but in a watermill or in a farm device where you need to transmit rotating motion into different other kinds of motion. For example, opening vanes or triggering other action within the machine. There are many forms of that kind of device.

I think—and other people disagree with me and that's fair—but I think the Army brought it there and put it on the wall probably to wrap up a cable, an electrical cable. It may have served for other things as well, maybe to help generate power, but it's a kind of improvised piece of equipment that the Army is very good at when they are in the middle of nowhere. They would have had power at the site. I used to drive a Jeep years ago and I know a Jeep can generate power. If you're in an isolated area and you need a light or you need a motor, you can hook it up to the Jeep and you have electrical power. It's a reliable source of power. They may have needed to work there at night and they may have needed to have a light inside the object.

Anyway, Mr. Padilla, who is our live witness today, recalls crawling into the craft on the last day. The craft was on its side on the lowboy, on the truck. The reason it was on its side is that otherwise it couldn't go under the overpass of the American highway that's just a few miles away. It would have hit the bridge of the overpass. So, it's on the side. A nine-year-old kid is going to crawl in to see what's inside. All the soldiers have gone nearby to have a bite to eat before they drive at night. They are going to drive the truck covered with a tarp. But the tarp is open and the kid goes in and he has a wrench that he uses to pop out that bracket. That bracket they kept as a treasure.

They were able to hide it from everybody for many years. They actually didn't quite remember where it was for a while and they found it again because Reme Baca borrowed it from José Padilla to have it tested at Los Alamos.

We have the results of a series of tests and then we've done our own tests of it. There is no question it's human. It's an alloy of aluminum called silumin, which is stronger than aluminum, that was in fact used in the 1940s in a number of applications. It was fairly easy to manufacture an object out of it. It's not high tech. A lab at a college or high school would have had the necessary equipment to make a mold and make that aluminium object.

JM: Just when you think you have a neat pat answer that this is a human made object that the Army put into the UFO, there's this other story about the, if I recall correctly, a shepherd who had been sleeping in a shack or a barn or something where they had hidden this object, who was disturbed at night by small creatures who apparently had come to find it.

JV: He was an itinerant worker who took care of the sheep. He was a sheep herder that the farm or ranch would call at the time when the sheep were going to be taken to be slaughtered. He's sleeping in this little shack, has heard nothing about the story, the children have not spoken to him about what they saw. In the middle of the night he is awakened by small diminutive men who are in that little shack with him. They apparently point



Paola Harris



to an area where the object has been buried. The man doesn't know that the kids have buried it there to hide it to make sure that nobody knows where it is, neither the military nor the family, because they want to keep it as their secret. They're linked to the reality of what they've seen. He's frightened by these creatures, has no idea why they are there. There is a big light outside from an object that's somewhere in the brush. He picks up his gun and the creatures disappear, all go away. That's again the kind of thing that illustrates the complexity of a case like that.

There are stories like that in Valensole that I know about but they have not been reported officially at any time because the people there wanted to keep the secret. We have the illusion... Many scientists have the delusion that if something happens we can go there and interview the witnesses and gather the report. Well, up to a point that's true. But it's very clear that in many cases the witnesses are going to only give you part of the story unless you can gain their confidence.

In the case of Trinity, Paola and I were proud to have been able to gain the confidence of the witnesses because they know that we're serious about this and we've invested a big part of our lives studying this and trying to understand the mystery. That creates a bond with the witnesses. That's not going to be the case if you just come from Stanford or you come from Washington with a questionnaire and you ask somebody to answer questions A, B, C and D. That's not the way you're going to learn what really happened.

JM: As I recall from your book, the sheep herder came to Mr. Padilla, José Padilla's father, and said, "I'm never going to go back to that shack again because of what happened."

JV: Again, they speak Spanish and he says, "I cannot work for you again because there are too many strange things around here." The father doesn't know about the little creatures. At that point there is also a religious connotation. When Dr. Hynek interviewed Officer Zamora, Lonnie Zamora did not want to speak to Dr. Hynek until he had gone to church to confession and spoken to the priest about what he had seen. He was troubled. Remember, he hadn't slept that night. He was deeply troubled by the two creatures that he had seen because he knew this wasn't quite human. They looked kind of human. There had been an exchange visually with them. They had looked directly at him and then they went into the craft and the thing took off. He wanted to speak to the priest before he would speak to Dr. Hynek. Now, this is not superficial. This isn't just like an ordinary car accident or something like that. It's something that had a deep impact on the witnesses.

JM: Throughout your career—I remember first hearing you speak about this, Jacques, I think in 1972—you've always emphasized the spiritual and paranormal aspects of the phenomenon, that there's a part of what's going on that really defies all of our conventional ways of interpreting what's happening.

JV: That cannot be ignored. It comes out whether you like it or not. It comes out in the testimony. For example, in Valensole the witness for a while couldn't sleep and then he would sleep during the day, he would sleep 20 hours out of the day. The impact on the consciousness of people is part of the story and it cannot be ignored. Both Mr. Padilla and Mr. Baca had horrible dreams, recurring dreams for several years where they saw people falling out of



the clouds, people falling out of tall buildings and that would wake them up suddenly in the middle of the night. Those dreams would happen again and again. They happened for several years as they grew up. The psychic impact is part of it.

The problem is that most of the investigators are trained in science and they want hard facts, they want measurements, they want all of that. In many cases they don't appreciate the witness as a human instrument that has recorded much more than just the physical data at the time.

France is an exception to that. There is a UFO government research project in France that has gone on for about 40 years under different forms and different names but continually accepting testimony from the French public. It's not the military, it's the French space agency which is a civilian scientific agency so the files are open, except for the privacy of the witnesses. But essentially the databases are open. The reason I'm in France now—I'm in Paris as you can see from the surroundings—I'm here to prepare for an international meeting of the French space agency four weeks from now, where six countries are going to be represented including a representative of NASA who is going to speak officially on the new openness within NASA towards the subject. The other countries are the UK, Sweden, Holland, Spain, Italy and Germany. It's a closed meeting. It's a meeting of scientists who have submitted testimony and submitted research. It will be two very full days of analysis.

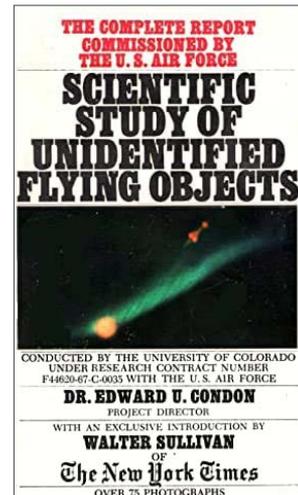
In the US, I've never heard anybody talking about what's going on in other countries. It's all about the Nimitz. The Nimitz of course is very interesting but everything that was presented to Congress were military cases of formerly classified cases that came from the government itself. Ninety percent of the databases that we have, and

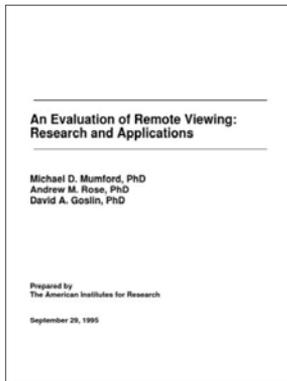
I speak with knowledge of the databases, are civilian. It's not covered by secrets, it is solely covered by the privacy of the witnesses, but it consists of observations by civilians away from military facilities.

As good as the military observations are because of the instruments that they have access to—you have radar, you have infrared cameras, you have all of that—but those are limited to certain areas and certain situations. What about the other 90 percent of the data? When are we going to look at it? When are we going to look at the data around the world? The land occupied by the American public is 1.7 percent of the surface of the Earth. What about the rest of it? Can we study a problem, which is a scientific problem, by limiting it to formally classified military cases over the last five years in one small country?

JM: As I recall you just said there are over two hundred thousand cases that you have in a database.

JV: That's only the beginning. If people were allowed to come out and describe what they've seen you'd have much more. There is of course a phase of the analysis of these databases where you need to purge all the cases that can be explained. A majority of the reports can in fact be explained. The scientists and the skeptics have a point there that those reports cannot be taken as they come. Somebody has to do an analysis. It can be done, by the way, with AI.





I've designed AI programs that can help you sift through the reports from the witnesses and guide you. The AI isn't going to give you the answer but the AI can tell you, among 50 or 60 different possible natural explanations, have you thought of this, have you thought of asking this, have you tested such and such a thing? It can guide you towards a natural explanation in the majority of the cases. When we say 260,000 cases it doesn't mean 260,000 cases that you would send to the Academy of Sciences for them to review. Out of that there may be 20,000 cases that we could send to the Academy of Sciences for them to review. [laughter] The last time the academy looked at a report, it was the Condon Report and they said there's nothing to it, the subject doesn't exist. Again, I'm happy to have lived long enough to see the academy reverse its decision on the phenomenon and be more open. I'm happy to be alive now.

JM: Even the Condon Report itself, as I recall it, goes back to the late 1960s I think. But even though the summary statement said there's nothing here, if you read the report in detail it certainly seemed as if there were quite a few valid cases.

JV: They had selected cases. In the analysis over 20 percent were certainly not explained by them. A case like Socorro, I mean, why didn't they look more carefully at Socorro? The witnesses were still alive. Dr. Hynek and I were the first two scientists who testified before the Condon Committee at the University of Colorado. We could have given them all the files about Socorro. But Socorro, of course,

has remained unidentified and the Condon Committee never looked at it seriously, yet they were close by.

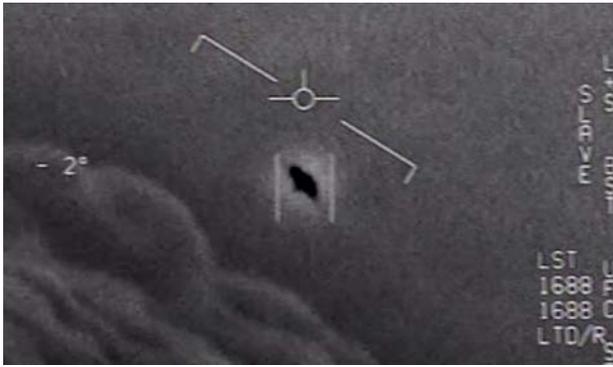
JM: If I remember correctly, Condon himself, it is now known, had written a memo before he ever began the study saying that his intention was to basically make sure that it got dismissed.

JV: The damning memo was by Bob Low, the project administrator, but Dr. Condon did not reject it. He thought the UFO problem was obviously not a scientific subject and that he was doing a favor, he was helping science by getting rid of it once and for all with his report. I think he really believed that. I had a couple of private conversations with him when I was in Boulder and he really thought that somebody had to dismiss all this because it really wasn't very serious.

JM: It reminds me very much of the AIR³ report about remote viewing. Again, it seemed to be a deliberate effort to dismiss a very valid subject area.

JV: The two subjects are very similar. It would be a dream for a sociologist to study the public reaction and the scientific reaction to anomalies in both cases. I believe, as somebody says in our book, that there are no anomalies in nature. How could there be anomalies? Nature is one whole entity. Things happen. Either you understand them or you don't. Those that we don't understand, we say they are anomalies. It's a pejorative word that we use. If you brought somebody from the days of Archimedes and you showed him the device we're using now to





Nimitz UFO sighting

communicate across many miles, across an ocean, he would say this is magic, this is anomalous, this is a miracle, it's going to go away and never happen again. You and I know very well how this thing works.

JM: Before we close our conversation I would like to point out another aspect of your book that you went into largely in footnotes actually about a report made by the physicist Eric Davis who had a lengthy communication with, I believe it was Admiral Thomas Ray Wilson if I recall correctly, who had been in charge of military intelligence and began looking into the UFO phenomenon, wanted to know what the military knew about it, he was a high-ranking figure in Military Intelligence. Apparently, although I guess he has subsequently denied it, he told Eric Davis that this was classified well above Top Secret, well above anything having to do with nuclear energy, but that the government has secretly empowered corporations with large budgets employing hundreds of people to try and reverse engineer these recovered craft and other technology associated with them.

JV: As you know, I'm a close colleague of Dr. Eric Davis. I have very high admiration and respect for his work in physics and for the work that we did together, first as part of NIDS⁴ in Nevada and then

on the classified project of BAASS⁵ and AATIP⁶. So it's difficult for me, as it is for him, to talk very much about that. I can only tell you that I trust Eric, he has an amazing memory, an amazing ability to describe situations from the past in very great detail. I trust him. On the other hand, as you mentioned the admiral has denied that the thing happened in that particular way. I'm really not at liberty, based on the fact that the project is still classified, I don't think I should comment on my own opinion about the situation. My hope, a hope of many of us, is that in the development of Congressional action, there will be permission given to more people to come up and testify about what they know about what happened. The public must realize that there are good men and women who have been in highly responsible positions involving this phenomenon for a very long time. They have suffered consequences in their careers. I'm delighted to see that the stigma is being removed and I'm grateful to Congress for doing this.

JM: I think it would be fair to say, Jacques, given that NASA is currently involved in launching a new moon rocket, which I understand is 15 percent more powerful than the last rockets that went to the moon nearly half a century ago, that the effort to reverse engineer alien technology has at least not progressed so far that NASA is utilizing it.

JV: Again, the question is going to be, and that was reflected if my memory serves in the hearings we saw, there was an argument that this really should not be shared with foreign countries

4 National Institute for Discovery Science

5 Bigelow Aerospace Advanced Space Studies

6 Advanced Aerospace Threat Identification Program



because of the potential that this could lead to breakthroughs in physics and breakthroughs in technology for the United States. That's an argument that I'm sure Congress is going to consider seriously. I also know of cases that should be brought to the attention of American science that come from other countries that are willing to share them but are still afraid of the ridicule, the stigma that has resulted from the US keeping the subject at a level of public ridicule. No astronomer, no physicist in France or Germany or the UK or Holland wants to come out with a story that is going to be laughed at by the American media. It's going to be laughed at on CNN, on ABC, and on other American media. Yet those foreign files should be studied, they should be pursued.

The case of Valensole throws an extraordinary light on what happened at Socorro and at Trinity. I happen to have investigated all three of those cases. I know the witnesses in all three of those cases. There are valid arguments why some data may have to remain classified, if only because the object was detected with a classified sensor.

Think of the Nimitz. We only know half of what happened with Nimitz, the other half is still classified, possibly because the sensors were advanced technology that has not been declassified. Again, there are proper arguments for keeping certain things classified and you bet other countries are going to do the same thing. But what about the civilian cases, the cases that do not involve national security today? Can't we share that? I think that's a problem that Congress is going to have to face. I heard two different arguments in the Congressional hearings that we saw very recently. One argument was we need to keep all that classified. The other argument was, we need to share this and open the doors and the windows.

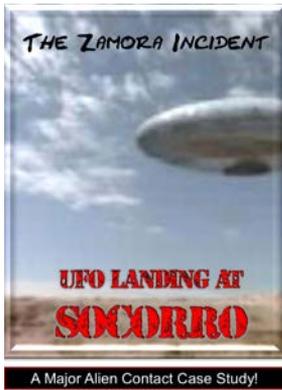
JM: I know that in one of the promotional pieces for this upcoming conference at Stanford University on alien technology the pitch for selling tickets to the conference was that whoever can master this technology, whether it's a government or a corporation, will in effect be able to rule the world.

JV: There are lots of very bright people in Silicon Valley and other places and they certainly could be inspired by some of the things that witnesses are describing. But we're only at the very beginning of that. I'm a little bit leery of jumping to conclusions as we just begin the study. Very little of what I've seen so far involves the history of cases that goes back not only 70 years but much further back. People will have to take the time to study that. The problem is that as we go on more and more of those witnesses are no longer available. We're very fortunate to have Mr. Padilla alive, with an excellent memory of his at age 86 or 87. But many of the other witnesses we would like to interview from the days of Trinity have passed away.

JM: You also report in your book that it seems as if there was some sort of a covert effort to interfere with your investigation. I think in one case for example one of the witnesses whom you interviewed received a mysterious phone call saying you wouldn't be coming.

JV: A few years ago I would have been scared of that. This was not done by a joker. This had to be somebody who had access to phone lines in his work or her work; his work because it was a man's voice. But there are people who do that. The investigation we've done is pretty open. After the initial surprise we got used to that. It happened twice that somebody called the witness on our behalf





and said we wouldn't come or something else was going to happen. It's an interference and that reinforces our impression that somebody has been watching all along. We can only hope they are on our side.

JM: You also point out that at one time when you went to visit the actual crash site of the Trinity crash and discovered that since the children had been there and how they remembered it there were poisonous plants that had apparently been planted just over that spot. They were not really found elsewhere in the adjacent parts of the ranch.

JV: Yes. We know from the testimony of Sabrina Padilla, who grew up there as a little girl in the years after the sighting, that the large area where this took place was burnt as if to destroy any traces that might have remained of the crash itself. So yes, there was interference and people in New Mexico who have investigated other sites will tell you that those sites have been peppered with metal objects, beer cans and different mechanical devices and so on.

I've actually been with Dr. Nolan on a ranch that was absolutely peppered with old metal parts of mechanical engines that were all over the place rusting away so that if you came there with a metal detector you couldn't find the things that may have been buried under the ground. It's a silly game. But when we have the witness we can go beyond that. It's only an indication that something important happened there, important enough that somebody wanted to hide it forever.

JM: I suppose it means that somebody is studying whatever artifacts were retrieved and wanted to make sure that nobody else had the opportunity to study them as well.

JV: That's fine and that's understandable that you want to have first crack at the secrets. On the other hand, over time some of those things... In scientific circles people will talk after a while or will seek advice, confidentially or openly. I've had several occasions where that happened to me and I can now talk about it because the man who told me the story has been dead for over 20 years. He was a very distinguished leading engineer at a three-letter, not a three-letter agency but a three-letter computer company that is known all over the world through those three letters. That narrows the choice for you.

He was a man who invented the magnetic coating of memory devices thereby earning literally billions and billions of dollars for the company that held the patents, and still does. He was picked by a project that must have been very close to what Colonel Corso was doing. Remember, the way those projects work is that they will parcel out different pieces of what they have and they will tell a scientist who is the world expert in that particular field, this was again the inventor of magnetic memory for computers, that says a lot. We had occasion to work on a particular project together so he trusted me and told me the story that he was given a piece of something that I will not describe that he could not analyze. He did not have the devices that would permit him to understand what that thing did. He could analyze something about the structure. The structure was very sophisticated and it was obviously built for a purpose by somebody, but he could not find a use for it in industry, in American indus-





try, and he returned it to the people who had given it to him with his report of his analysis.

Now, there are a number of these people who were approached not necessarily through their companies, they probably would have been approached as individual leading experts in a particular area to, "Tell us what you think about this, what could it be used for?" He was smart enough to know that it came from a UFO site, that it would not have come from a Russian lab or an Israeli lab or a French lab. He could see through that. But again, those things were kept secret. I think that it's time to let American science and eventually world science opine on what those things could do.

Remember, we know quite a bit about the object at Trinity. At least three witnesses went inside, plus the military of course worked inside. We know the characteristics and the dimensions inside. We know that the floor is flat. The kids inspected the bottom when it was on the side on the trailer, ready to be taken away. The only space where there could be a propulsion system was about the size of the desk that I have here, about five feet, maybe six feet, and two and a half feet deep. That's all the space you have to put a propulsion system. There was no opening. There was no propeller. There was no jet. There was nothing to see. How did it work? How did it plow a boulevard down the hill under power for half a mile? The people we interviewed on the ranch said it dug up something like five or

six feet wide of dirt all the way down the hill under power. An airplane would have broken up in 100 pieces, it would stay there. That object kept moving. What was the propulsion? Somebody has that object. We still don't have any propulsion system that does that. We're going back to the moon with pretty much the same kind of rocket we had in Project Apollo. It's more reliable, I hope. It's better designed. We've learned a lot about keeping people alive and functioning in those environments. We've done all of that in 50 years but we don't have anything like those objects can do.

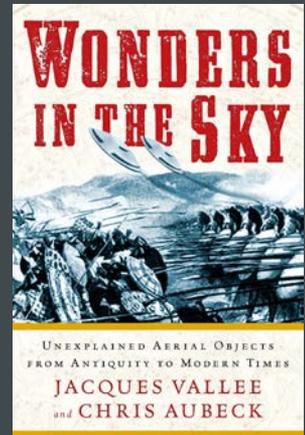
JM: Dr. Jacques Vallée, this has been a great privilege for me to be with you once again. The Trinity story is crucial to our understanding of the history of the field of UFOlogy. It's a very important piece of history. I'm honored that you've taken the time to share your work with me. I hope that we'll have an opportunity to talk further because I know your investigations have been going on for decades and decades. As much as we've covered today we've still only scratched the surface. But I want to thank you very much for being with me today.

JV: It would be a pleasure. Thank you.

JM: And for those of you watching or listening, thank you for being with us.



More books from Jacques Vallée



More interviews with Jacques Vallée

Jan 27, 2023

The New Era in UFO Research with Jacques Vallée
New Thinking Allowed
<https://youtu.be/eze1ikq-sMQ>

Aug 06, 2018

InPresence 0147: Jacques Vallée and the Worldwide Web
New Thinking Allowed
<https://youtu.be/kk1jNszgmeY>

May 23, 2011

Jacques Vallée: Implications of UFO Phenomena (excerpt) – Thinking Allowed w/ Jeffrey Mishlove
<https://youtu.be/sP10HPJk4Q>

August 4, 2018

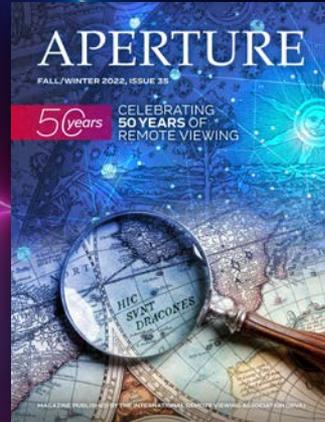
The Software of Consciousness
J.B. Rhine Address, 2018 American Parapsychological Association convention
<https://youtu.be/UuVtUSLI-A>

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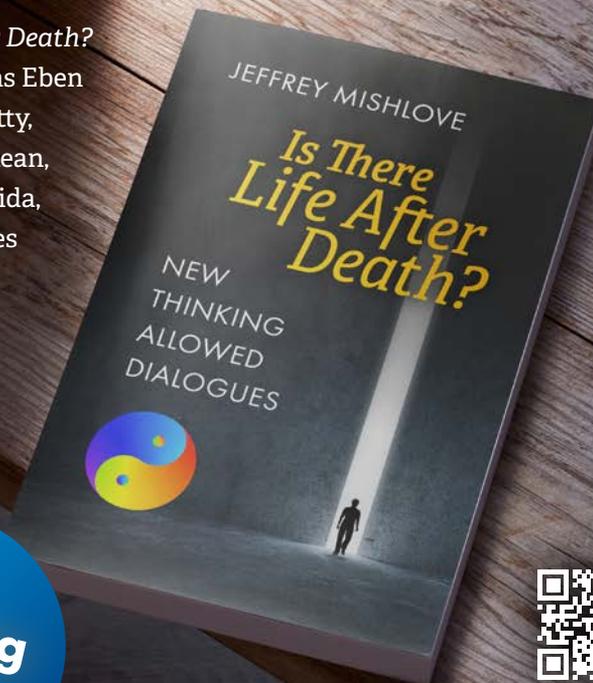


IRVA

Aperture magazine

This anthology titled *Is There Life After Death?* includes luminaries in the genre such as Eben Alexander, Miranda Alcott, Stafford Betty, Michael Cremona, Alan Hugenot, Leslie Kean, Betty Kovács, Alexander Moreira-Almeida, Vernon Neppe, and a foreword by James Tunney.

Publisher: White Crow Books
Published Spring 2023
Size: 5.5 x 8.25 inches
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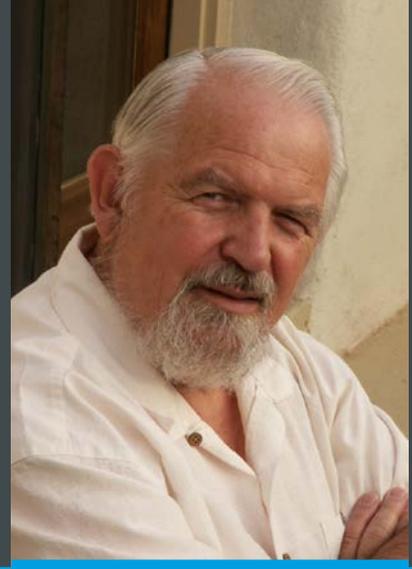


Coming soon...





www.crviewer.com



Lyn Buchanan

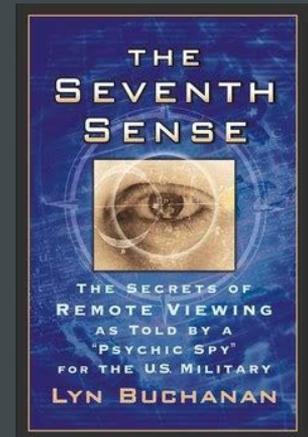
Leonard (Lyn) Buchanan is the Executive Director of Problems>Solutions>Innovations (P>S>I) which started as a small data analysis company in the Washington, D.C. area in 1992 after Lyn's retirement from the military.

In late 1995, when the US government declassified their Remote Viewing project, information became public about Lyn's prior involvement with that project as one of the unit's Remote Viewers, Database Manager, Property Book Officer and as one of the unit's Trainers. Public demands for training and applications became great, and P>S>I moved into the remote viewing field full time, bringing with it Lyn's extensive databasing capabilities. At the present time, P>S>I possesses the most complete body of data on the applications of remote viewing in real-world applications.

As a young man, Lyn had been a military computer expert for the Nike Ajax/Nike Hercules guided missile systems. He had a 12-year break in service, during which he gained a BA in Psychology, a BA in Linguistics, and an MA in Linguistic Psychology. He then taught foreign languages in East Texas. Re-entering the service in 1974, he became a military linguist, specializing in German, Russian, and Spanish.

Lyn has a personal drive to take this technology completely out of the "spooky" realm and find the scientific and technological causes behind it. To this end, he maintains a strict database on all operations in order to conduct as much research as possible. Adding his computer skills to the CRV process, Lyn has developed techniques for enhancing the results of organized CRV efforts, as well as techniques for identifying, categorizing and predicting viewer error rates. He has developed and maintains a database which tracks a trained viewer's individual strengths and weaknesses.

In addition to providing standard computer systems-oriented data analysis and programming services, he also provides remote viewing services and training to both individuals and organizations. He also performs a free public service to police and other public-funded investigative organizations and agencies.





Original video interview on www.newthinkingallowed.org

Published to YouTube on September 21, 2022

OUR SECOND OPEN-ENDED CONVERSATION

JM: Hello and welcome. I'm Jeffrey Mishlove. I'm very happy to have a live guest today with me here in our little studio in Albuquerque. I'm going to have an open-ended conversation, I think for the second time, with Lyn Buchanan. Lyn is the author of *The Seventh Sense*. He is also the president of Problems>Solutions>Innovations, P>S>I, an organization involved in training remote viewing, very specifically the CRV approach to remote viewing. Welcome, Lyn. It's a great pleasure to be with you once again.

LB: My pleasure. Thank you very much for having me here.

JM: To begin with, let's define for our viewers who may not know, what is CRV as compared to other forms of remote viewing.

LB: Remote viewing is basically psychic work. For most psychics, they're sort of at the mercy of their own subconscious mind in that they get what they get. Controlled remote viewing, CRV, is a methodology that was developed first by a man named Ingo Swann and then used and further developed at Stanford Research Institute and then further developed in the military because it gives you the viewer control over the remote view-

ing. A lot of people think that controlled remote viewing means the government controls the remote viewer. No, it's the remote viewer has control over their viewing. That's what controlled remote viewing means.

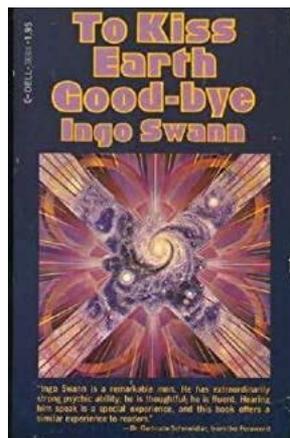
JM: You've been teaching CRV. I remember taking a course from you well over 30 years ago.

LB: Oh man, I'm getting old. I've been teaching first in the military—while this was still classified—after I got out of service, for police departments and different agencies in the government. Once it became declassified, teaching to the public for close to 40 years now, I guess. I'm getting older than I realized.

JM: That gives you perspective. You've watched the field from its infancy grow over many decades.

I think it would be fair to say you've observed some changes.

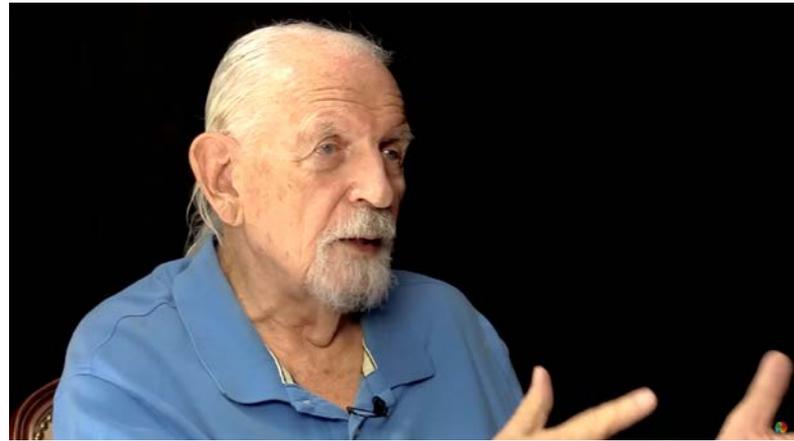
LB: Quite a few, yeah. While Ingo was alive, any improvements that we made, first of all, we tested them rigorously, scientifically over and over to see if they were successful because not every good idea is really a good idea. We had a lot of really fantastic ideas that just didn't work. But if they worked, then we would



take them by Ingo and get his approval. Once Ingo passed away we didn't have that ability. But still, there are advances being made as we learn more things, as we find more applications for them. For example, for the police applications we used different techniques and all that than we did for the military. Medical applications. These days I'm involved in quite a bit of space research and those use different mental tools than police work, military work and all that. As the new applications come in we find different ways to use the Ingo Swann method and it requires some modification, but we still stay as strictly as we can to the Ingo Swann method because it works. One rule is, if it works, don't fix it.

JM: If I recall correctly, Ingo died in 2013. So it's been about nine years where you are probably, certainly, one of the senior living people from the original generation of remote viewers.

LB: That's true. Two or three of us are teaching the military method. Each one of us has students who are then teaching the military method. I'm teaching the military method further, I think, than anyone else. Ingo Swann had developed what he called the timeline where you can set the beginning of a line at the beginning of the year, the end of the line at the end of the year, and then you feel along it to find out where an event happened in that year. You can also use that for measuring things, one foot to 10 feet, to find out what the length of something is. You can also use it for the range of things. We have found that doing this, we can then say, tell me the range of religious beliefs within a society. Now tell me the range of educational abilities within a society, and we can do a demographic of a whole society.



One of the things we use in training, back in the 1800s, the Mormons left Salt Lake to go up to Canada, a sect of the Mormons did, and we know the history of it. We have the remote viewers train on known demographics until they get accurate at it. Then we can take the Mormons and their demographic, the Canadians at the time and their demographic, lay one over the other. Where they don't match, that's an area of conflict. Where they do match, that's an area of cooperation. We can do this with societies, we can do it with corporations, when one corporation takes over another, we can do it with just all kinds of things where you have one person or one demographic associating with another.

Whether you believe it or not, there are aliens on the earth, okay? They're going to filter into society. We have learned a method to predict where the conflicts are going to be, where the cooperation is going to be, where there will be cooperation and all that. We've already done this for some space research organizations, one organization who is actively training astronauts right now. We have taken trained remote viewers tasked with the end destination of where they're planning to go to find out if there is life there that's intelligent. The system they're going to has seven planets. On one of the planets we found a moderate civilization, not advanced, but a moderate one. We did the demographics to overlay it so that the astronauts can go





there, know where the conflicts will be so that they don't make some stupid mistake and start an inter-planetary war. The State Department does this for diplomats. They have the Area books. A diplomat is being sent to a country. Hey, you study that country's demographics before you go there.

JM: I've always understood that this is the sort of thing that the CIA and the intelligence agencies do, sociological demographic analysis.

LB: This is my background, so yeah.

JM: I hadn't ever known that remote viewers were capable of doing something that abstract...

LB: At the advanced level. Most of the training for remote viewing out there is training you to be psychic. The training for CRV trains you to do the controlled work that was done in the military and you use it for applications, for corporations, for police work, for medical work and all this. But for the most advanced stuff, we have very few people in the civilian sector who have actually gone that far. The team that I have, the number of students that I have who have gone that far are actually less than about 10. But you should see the work they do.

JM: They're functioning both as remote viewers and as analysts, intelligence analysts it would seem.

Now, I need to jump back because it sounded like you were talking about interstellar space travel to visit other planets outside of our solar system.

LB: There are corporations who are very quietly doing that already, at least making plans for it and they need this information.

JM: This is news to me because...

LB: Actually, if and when the aliens do filter into our society, our government needs it too. They really do.

JM: Naturally, there are rumors about aliens infiltrating our society going back to the 1950s.

LB: Sure. Yeah. But it's done in secret. At the time when it actually becomes public, you've got a tremendous demographic among humans that are not going to be happy with that. You need to know that demographic because if you don't, there's going to be problems.

JM: Sure. It's understandable that people would normally find something like that threatening. You just have to watch science fiction movies to see the potential for that.

LB: In the process, we can do a demographic in the southern US, the northern US and the middle, in California, and all that. In doing that, we can actually predict when they filter into our society publicly where they're going to settle because they're not going to settle in the areas of conflict.

JM: One would hope.



Example record from Lyn's database

LB: One would hope, yeah. So, we can actually predict where they're going to settle, what problems there will be and all that. We have, like I say, about 10 people who have the ability and the training and the experience to do this with great accuracy.

JM: I'm assuming we're talking about a level of analysis much more sophisticated than what you were working on when you were in the military.

LB: Oh, yeah. In the military, we were doing spy work, intelligence gathering. Most of the stuff you see on the internet... Well, at the conference, I showed that slide. "This is remote viewing." This one person put this scribble of circles like this [makes finger motions]. That was their entire remote viewing session. Along with it, they said, "The target was the Eiffel Tower, I aced it." That's not remote viewing.

JM: I have to assume that person was trying to be funny or something.

LB: No, they weren't. They were serious. A lot of the remote viewing that you find on the internet... The sad part is there are a lot of people on the internet who are training to that level and charging people money for it. No, that's just wrong.

JM: To go back to the process that you're using here, you mentioned a group of Mormons, I assume in the 19th century probably, who went up to Canada from Salt Lake.

Category Totals for 132 sessions -- Viewer Number

Category Graph

CATEGORIES											
	Y	N	?		Y	N	?				
Alignment	23	3	3	Objects	58	31	8				
Ambience	108	22	12	Patterns	167	19	21				
Biologicals	38	13	4	Positions	160	39	23				
Colors	473	106	44	Purposes	38	19	8				
Composition	236	82	31	Relationships	70	12	23				
Conceptuals	66	21	11	Shapes	645	90	36				
Density	173	31	6	Sizes	170	25	19				
Directions	39	22	4	smells	31	8	30				
Emotions	69	13	13	Sounds	45	30	75				
Luminance	111	38	4	Structures	73	12	0				
Meanings	1	0	1	Tastes	11	7	15				
Measures	10	3	1	Temperatures	99	11	83				
Motions	129	111	14	Textures	228	85	24				
Numbers	37	4	2	Weights	22	7	4				
Other	383	102	55								

# Correct	# Incorrect	No Feedback	Session Score
3701	966	561	79.3 %

LB: We know from history the conflicts they had. We take those people who are trained to be accurate in doing the demographics and we check because historically, we know the demographics. Historically, we know that demographics and we know the conflicts. This way by training them on feedbackable information we can tell how accurate they are. Once they establish an accuracy rating, a dependability rating, then we can say, okay, we know you're this dependable. Now, let's take a situation that hasn't happened yet. Let's say they're 70% dependable. We know with 70% dependability where the conflicts are going to be and such as that. This is only one application of controlled remote viewing but it's an advanced one.

JM: So, from your perspective, the field is growing in sophistication.

LB: Oh, definitely. Yeah. It really is.

JM: I know one of the things that you do with the remote viewers who are trained in CRV, the particular method that you teach, you keep a database.



LB: Oh, definitely. We tend to forget unpleasant things. People tend to forget their bad sessions. You do a remote viewing session and you hand it over to somebody and it's total garbage. They'll say, "Oh, yeah, well, this was right and you did well," and all that. No, a database is going to tell you the truth about yourself and about your work. Your friends will lie in favor of you, the people who are debunkers and all that, they will lie against you. The database is going to tell you the truth. So, yeah, we database everything.

JM: You know the strengths and weaknesses of any particular viewer.

LB: That's right. Each viewer has certain strengths and weaknesses, like one may be able to really tell you shapes and relationships or something like that with great accuracy and yet you ask them about the color of something and they suck at it, they're really bad. You know this from the database. You get a police case and they say, "Give me the color of the car." I look in the database and I find out who's good at colors. I don't ask the guy that's bad at colors. By cherry picking the remote viewers toward the information that's needed, we can have an extremely higher rate of dependability and success. That's in the database.

JM: Doesn't it presume, though, that there's a certain amount of stability over time for each remote viewer? If, for example, they're not good at colors last week, it would be true this week?

LB: Not always. There is variability, of course, with different moods, different whatevers. But it generally winds up being stable. It averages out. Now, 10 sessions, it's a pot shot. You get somebody with a

thousand remote viewing sessions, oh yeah, that database is going to show you the average and it's going to show you what they're good at, what they're not good at and all that.

JM: I think in psychology they make the distinction between traits, meaning a long-term trend in states, meaning short-term variability. You take the same approach with remote viewers.

LB: Oh yeah. Because today I might do a great session, tomorrow I may be mad at something or feeling sick or whatever and it's total garbage. Both of those go into the database along with other filtering information. The database says, hey, when you're sick, don't do a session. It not only tells what a person is good and bad at, what their strengths and weaknesses are, but it also tells them what kind of work, what kind of targets they're best at, what kind they're weakest at and what conditions they do their best work at.

JM: On the one hand, you're seeing a small group, 10 you've suggested, of very advanced remote viewers who can do this sophisticated work. On the other hand, when you look out at the public at large, it sounds like what you're seeing is a lot of pretenders out there.

LB: I don't think intentional pretenders, but yeah, pretenders. I know there are a lot of people out there advertising that they train CRV. I've looked at their manuals and it has nothing whatsoever to do with CRV. You tell them and they say, "Oh, I thought CRV was any remote viewing." They don't know.

JM: Over the years there have been many, I guess you call it branches or schisms that occur, which



is true of almost any philosophical or religious or sociological movement. They do tend to branch out.

LB: One of my students has branched out, but he specializes in art theft and finding the art and finding the thief and all that for insurance companies who are willing to pay big money for retrieving art. That takes special techniques and he is specialized in that to the point where he's not even interested in finding missing children or anything like that. He is specialized in that and that has become a branch of remote viewing, of CRV.

JM: What you're discovering is that for people who are particularly skilled and who are specialists in one area or another, there's a market for their services.

LB: Oh yeah. There's still the stigma of that four-letter word, psychic, and that's still a stigma. But most of the CRVers who are highly trained and qualified, you don't hear from them. For one thing, they're working for organizations, corporations and all that with non-disclosure agreements. Most of the remote viewing you hear about on the internet is where some group gets together and they read about a missing kid in the paper and they do their sessions and then they publish it on the internet and all this. Some of them are very good. I'm not putting them down, some of them are very good. But that should be given to the police. That shouldn't be put out on the internet, that should be given to the police and then keep quiet about it until after the case is solved. One of the parts of controlled remote viewing is not only professionalism, staying strict to the science, but ethics. In the courses that I think all of our qualified CRV trainers teach, we teach ethics and professionalism.

JM: It's understandable to me that many clients, because of the stigma that you've already spoken about, want these non-disclosure agreements. If you're a corporation, you don't necessarily want to publicize that you're working with psychics or remote viewers. It's just going to generate a lot of unhelpful noise.

LB: That's right. Yeah.

JM: On the other hand, if you're ethically concerned, you don't want to allow the use of secrecy to protect people who might be using your information for, let's say, illegal purposes.

LB: This is one of the problems you have. Somebody comes to you and wants to know some information, you really have to be careful. They want to know something about a person. I'm sorry, but why do you want to know that? Do you have a grudge against that person? Do you want to find them and bump them off? You have one corporation that comes and wants to know about another corporation. I'm sorry, that's industrial espionage. We don't do that. Ethics plays a very big important part.

JM: Do you, for example, use remote viewing on potential clients to determine whether they would be a good fit for you?

LB: Personally, I sort of get a feeling about it. In the military, we had the constraint that it was against the law in the military for us to collect intelligence information on US citizens without congressional approval. The congressional approval had to be for extremely good reasons that were provable. So I've just sort of carried that into my own personal thing. I don't like spying on people without good reason.



If the police want to know about a criminal, then I think that's probably a good reason. If a person wants to know about their wife, no, that's not a good reason.

JM: I would imagine though in this field where you have a lot of people studying remote viewing, I'm guessing over 10,000 people are beginners. They are taking courses, they're hoping to have a profession as a remote viewer, many of them are. Somebody comes along and says, I'm willing to pay you to do XYZ. They're probably very happy that they have a gig.

LB: About two years ago there was a guy that started hiring remote viewers off the internet. Come to find out he was a crook and he was using it for crooked means and a lot of people got burned.

JM: That's one example. I think it's fairly well known now within the remote viewing community. But I imagine that was a blatant case. I'm pretty sure that individual is now in jail. But there are many other cases where somebody comes to hire you and they're willing to pay and who knows who they are.

LB: I know, and this is why I fact check. One of the things is, when you access a person mentally, you may go in to find out certain information but you get a whole lot more personal information than you go in seeking, and I just find it just unpleasant. I don't like to get into other people's minds. I just don't like doing that. If there is a time when I do get a bad feeling about somebody, I will fact check. There have been times when I've just basically gone to my wife and said, I don't know about this. She says, then don't do it, and I don't do it.

JM: To jump around a little bit, you mentioned the conference that we were both at recently, it's the International Remote Viewing Association. At that conference I learned, even though I've been attending their meetings from almost the very beginning... In fact, I think I was at the first conference, but the organizational meeting took place in your home.

LB: Yeah, I was one of the founding members. In fact, one other person—that has bowed out—and I were setting up the meeting. He was very wealthy and he wanted to start a university that would be for the mind, mind science. One of the departments was going to be a Controlled Remote Viewing Department. At that meeting there was some conflict among the people who were there and they decided, no, I'm going to make an organization instead. So, he and his money basically walked out. That's how the IRVA started. Otherwise, it would have been a university.

JM: A university wouldn't have been a bad thing..

LB: It would have been a great thing.

JM: At the same time, a remote viewing organization has now been active and functioning and...

LB: They're doing good work.

JM: They publish a... I wouldn't quite call it a journal but it's a very substantial newsletter. I would think for people who are viewing this interview, for example, who are serious about remote viewing, I would encourage them to join.

LB: Absolutely, IRVA, International Remote Viewers Association, it's IRVA.org. Listen, if you want

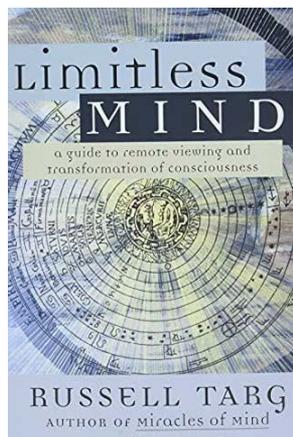


information about remote viewing that is good, dependable information and you want to get it off the internet, IRVA.org, that's your best source. It really is.

JM: They have an annual conference and many other activities. Nevertheless, in the remote viewing community, CRV is not the only approach. There are, I think it's fair to say, competing schools of thought.

LB: Which should be cooperating schools of thought, but yeah there's competition. There's the tendency to say my way is the only way and all that. Controlled remote viewing is a highly technical method that gives highly technical results. That's not always necessary. Like for some of the things, what a normal psychic could get in five minutes, we may take three weeks to get the same information with probably higher accuracy and more detail. Yet, that higher accuracy or that greater detail isn't always necessary. In fact, one of the things that you have to realize that most people don't is that controlled remote viewing was never meant for psychics. It was developed by Ingo Swann for the military so that they could grab a soldier off of the battlefield, teach him to do this work, send him back to his company and he could tell his commander what was over the hill, when the enemy was coming, where to point the guns and all that. It was meant to teach non-psychic people how to do the work of a good psychic. It was never meant for natural psychics.

JM: But if you're in a battlefield situation, you don't have three weeks to do a very detailed CRV process.



LB: Which is exactly why they finally gave up that idea and formed a unit where we would work as a team for the different three-letter organizations, for the different military organizations and all that.

JM: That process lasted, to my recollection, about 20 years.

LB: That's right.

JM: It was roughly 1973 to 1996 or so.

LB: 1994, I think it was, yeah. Something like that.

JM: It's hard to be precise because these things have fuzzy boundaries.

LB: They do. The unit was disbanded seven times and seven times they would come in and they'd say we're disbanded and all this, we don't exist anymore. The next day they would come in with a different set of rubber stamps and say, okay, here's the new unit you're in and we would keep going. People would find out who we were, and we were a black unit. So people ask me now, is it still happening? Well, I'm retired, they don't tell me anything anymore. I hope it is. I don't know.

JM: But in any case, it's now into the public sector.

LB: It's into the public sector now.

JM: Practically everything... Well, let me put it this way. Over, I think, a million pages of research studies, actual operations have now been declassified. There are 20–30 books out.



LB: Ingo Swann's material and a bunch of the other historic material is now at the University of Georgia and at Rice University. In fact, all of my non-classified material that I took with me, all of my non-classified sessions and all that, as I was learning from day one all the way until I retired from the military, Rice University is now asking me for that for their archives.

JM: It's wonderful that they're willing to preserve this material. It's a very important piece of history that would otherwise be lost.

LB: It really is. They're realizing now the efficacy of it and also the importance of it. I know when this first became declassified, it was a big joke. I would be interviewed on radio shows and all that and it was just one jab after another. "If you're psychic, why aren't you rich," and all this other stuff. Now, they're not making fun of it anymore because we've proven ourselves. In the military we didn't have a contract that went over a year. For all those 20 years we had to prove ourselves to the Congress and to the military every year in order to get funded for another year.

JM: But at some point around 1995, 1996, the military officially, at least publicly, shut it all down. Of course, that was also shortly after the end of the Cold War. To my understanding though, there were people in Congress who felt that this is potentially diabolic.

LB: Oh, yeah. There were a lot of people who felt it was of the devil. There were other people who realized, if you have controlled remote viewers you don't have secrets anymore. For a lot of politicians, that's diabolical. That's evil. I want my secrets.

JM: Not just politicians, I think it's true of people. Nobody wants some stranger to read their mind.

LB: No, and I understand that. In fact, this is what I say. I find it very distasteful to do that. In the military, we could not spy on U.S. citizens. Now, if you weren't a U.S. citizen, you were fair game. They had me going into Saddam Hussein's mind finding the plans and intentions for the next day of battle, just about on a daily basis. First of all, the man was crazy, but I find it very distasteful. I always have.

JM: I think when it comes to spy work or criminology work, it takes a particular personality. Not everybody is going to find it as distasteful as you do.

LB: That bothers me too. I think they should.

JM: There are psychics who specialize in solving murder cases and it means living through the experience of murdering somebody. I would find that incredibly distasteful. But for other people, it's a specialty.

LB: I don't see how they do it. In CRV, we teach: observe, don't partake. Describe, don't identify. And don't identify with. When you go into a case like that, you don't task them with a murderer. You task them with the event of the murder. They observe it, describe the person who did it, but don't get into that person's mind. No, that's not good.

JM: But sometimes, I think even in your own experience, things happen spontaneously. We talked about this in a previous interview. The way it was couched back then is the distinction between remote viewing and bi-location.



LB: That's right. Bi-location, according to Ingo, is where your mind is at the target and at the viewing table at the same time so you're experiencing both at the same time. Beyond that there is a thing that I call perfect site integration, PSI, and that is, your mind is totally at the site. You're experiencing it. You cannot tell that you're not there and the viewing table doesn't exist for you anymore. The monitor speaks to you, you can't hear it, you're not there. With that experience, if it's a target site, it's the Taj Mahal or the county fair or something like that, it's great. If it's a murder case, oh yeah, it can get bad. This is not a toy. It's really not a toy.

JM: Sometimes we get so deeply into a scene that we forget where we came from. It happens to people in the movie theater. You forget yourself. You buy into it. I often think that even right now as we're conducting this interview, am I really here or is this just a dream or a fantasy scenario of some kind that feels real? Chuang-Tzu, the Chinese philosopher said, "I dreamt I was a butterfly or am I a butterfly dreaming that I am now Chuang-Tzu?"

LB: Yeah. In the military, we'd have one of these PSI experiences and it was real. But was it really real? The answer was, well, where were you? Oh, I was in Hong Kong. Did you get paid mileage? If you didn't get paid mileage, then it was in your mind.

JM: But it could have nevertheless been authentic.

LB: Oh yeah, absolutely.

JM: Since we're talking about this, it brings up the question of side effects of remote viewing. I know there are very few side effects, I think, but some of them can be serious.

LB: They can be very serious. In the case of violence, things like that, you experience that violence. We have a detoxification process where you can rid yourself of the experience, of the emotion, and the emotional attachments and all that, but you still have the memory of it. You live with that memory from then on. You ask any controlled remote viewer and you say, "That time when you had the session about such and such?" "Oh yeah, I remember that," and they will go through the session. It may have been 20 years ago, but the memory stays. If that target was one of great violence and great horror, you can rid yourself of the emotional attachment, you can rid yourself of the emotional result of it, but you still got the memory, it's still there.

JM: Which is true for any military person who's in a combat situation. But also I'm under the impression that remote viewing is not particularly advisable for people who are dealing with emotional issues, let's say, to the point where they're in psychotherapy.

LB: Oh yeah. If you can't deal with yourself, listen, the world is worse than you are. You don't want to deal with the world. The world can be very cruel out there and it can be very chaotic, even more so than your inner self. If a person has the inner chaos and the inner unease, then yeah. This remote viewing is not for everybody. It's really not.

JM: Do you have some sort of a criteria by which you determine whether a person is suitable to become a student?

LB: I generally talk to a student before they sign up. Now that I'm teaching a course that is in videos on the internet, I don't get to talk to anybody



before they sign up. But when I had classes, and especially if I still have a person come in to my home and all that, I'm going to have a good long talk with them before I ever teach them anything. Probably, I would say a good 30 to 40 percent of the people who have ever come to me for training, I've talked them out of it. They shouldn't be doing this.

JM: I'm under the impression that many people go into this field for what I would call maybe improper motives. They want to attract members of the opposite sex...

LB: This is one thing I would say, a large percentage of the remote viewing that you hear of these days, "Bitcoin, Bitcoin, play the stock market, make money, make money," and all that. They get so wrapped up in the money that they become ineffective as viewers and they don't make the money. Yet, you see people who have been doing this for 10 years and they are still losing money and they're still going after that dollar instead of going after the accuracy for the remote viewing, which would bring them the dollar if they did it.

JM: But people get caught up in this emotional pull. There are good reasons to warn people about the potential hazards.

LB: Absolutely, yes. That should be done.

JM: Some people would say, ultimately, it's a spiritual discipline.

LB: Russell Targ says it's a spiritual discipline that ultimately has practical uses. One of the things you find is that when a person learns to actually interview their own subconscious mind and pay

attention to what it says and report it accurately without interpretation, they become friends with themselves. It does have a spiritual [aspect] and a personality change. Your subconscious mind is smarter than you are. It's faster than you are. It cares more about you than you do. If you can be friends with your own subconscious mind and learn to communicate with it, your life is going to change for the better. It really will. I've always felt—now, you're a psychologist, you may laugh at this—that a person who doesn't like themselves hasn't gotten to know themselves. They really don't know themselves at their deepest level.

JM: Deepest essence.

LB: Yeah. Their deepest essence.

JM: There's nothing to dislike about your own deepest essence. I think of it as a powerful spiritual force filled with love.

LB: It is, yeah. The training in CRV forces you to get in touch with your subconscious mind, pay attention to it, give it its own responsibilities and rights. For at least the period of when you begin that session and end that session, it is the boss. You are there as a note taker and that's it. Once you learn to let your subconscious be the boss and it learns that it has rights and responsibilities, it changes your life. It really does.

JM: I'm sure in a positive way.

LB: In a positive way it does, yeah.

JM: I think one of the big messages of remote viewing, particularly since it emerged as you have



out of the military, is that this is an inborn talent that is accessible by everyone.

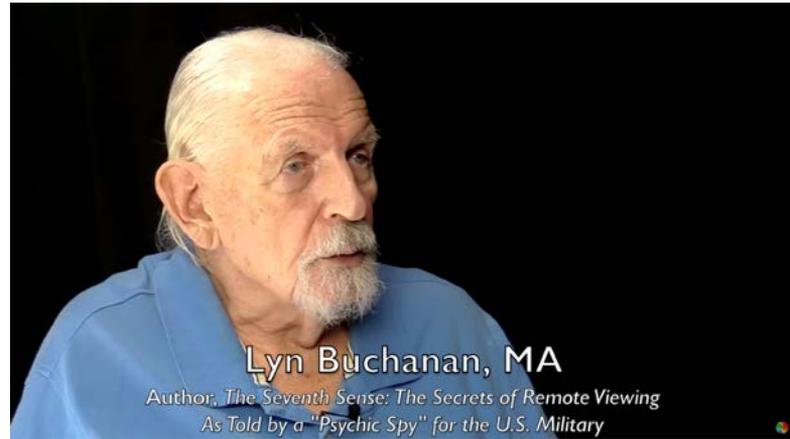
LB: It is accessible by everyone, but like you say, it's not for everyone.

JM: Much like music or mathematics, it's only for some people and some people really would do themselves a big favor to avoid it completely, at least for the time being. But ultimately, by virtue of being a sentient, conscious being, it's part of our birthright.

LB: Yeah. We have not found anybody who can't do the remote viewing. We have found many people who won't.

JM: People who won't and other people who ought not to. Let's talk about your vision for the future of the field.

LB: For one thing, I think it's in its infancy. We're still in kindergarten. It's like the field of hypnosis. You're going to have your stage hypnotists who are going to... I mean, their big deal is making you cluck like chickens or something like that. Then you're going to have those who use hypnosis for good, who do it professionally, and who do it responsibly with ethics. I've seen this grow over the last 20 years since this came out of the military. It was chaos and it was a joke and it was all these people doing all these things. It has slowly grown to where it has bifurcated to where you've got the fluff that's on the internet and the fluff that's just bogus. Very quietly, the professionals are becoming responsible, they're becoming quietly sought after. One of the first things when somebody contacts me is, "Can I talk to you in private?" "Yeah." "My company needs



such and such but we can't fund psychics." "Well, this isn't psychic, this is controlled remote viewing." "I know that but if I bring it up to my boss, they won't fund it." I say, "Well, let me talk to your boss." One of the first things I do is absolutely assure them we work with non-disclosure agreements and we do it legally. Also, when a corporation hires me to train a remote viewing team within their corporation, the very first thing I train is operation security, not the remote viewing, operation security.

JM: That's very interesting. I didn't know that you've actually trained teams within particular companies.

LB: There are companies that want this and use it but in total silence. They don't want their competition saying, "Ha, a bunch of psychics over there," and all that and making fun of them. There's still a stigma, it's there.

JM: You've also purchased a ranch in New Mexico. You have plans to set up a remote viewing ranch.

LB: A remote viewing ranch, not only for training remote viewing but also research. The ranch is out in the middle of nowhere, no pollution, no air pollution, no sound pollution or anything else, a beautiful area and great for training, great for research, great for UFO watches, comet watches. We're hop-



ing to have a little observatory out there and do that work, and also the research in remote viewing to get further developments for more applications and all that. But also to find out more about the human mind. There's interest in things like life after death and all this. Can you do that in remote viewing? Yeah, but what's your dependability rate? Are you [basing] your findings on your personal belief? Are you doing it scientifically because you have a good track record on accuracy? Things like that. We want to get highly, highly trained and experienced controlled remote viewers to do research into new applications, new fields of research and all that. This will be the ideal place for it. I can't afford to do this by myself and so I've started a GoFundMe thing which I don't know if it's going to take off or not...

JM: We'll put the link to your GoFundMe page in the description of this video.

LB: Okay, good. The thing is, I'm 83 years old. Once we get this up and the way I want it, it's going to be 10 years from now at least. It takes time to do these things. I'll be 93, so I'm not doing this for myself. I'm doing it for the research community, for the remote viewing community, for the training and elevation of the remote viewing field. So, I'm really hoping it works. It's a beautiful place, it's the ideal place for it and like everything else, it needs money.

JM: Sure. As I recall, it's near the White Sands National Park.

LB: You can see White Sands National Park from it. You can see Tooley Hill, which is where the VIPs go to watch the sled track experiments. I have an in there so hopefully the classes that come, anytime they have a sled track experiment, we can take the class up and let them watch.

JM: We're talking about the sled track is where people are endeavoring to set new land speed records.

LB: They're hoping for Mach 10. They've gotten to Mach 9.6. On the 9.6 attempt, I was out there—it's a highly classified area—but I was out there, or rather I have access to it, and I got to sign my name on the rocket that got to go Mach 9.6. Of course, [it] hit a brick wall at the end because they had to stop the thing so it wouldn't go out across over into civilian territory, and so it was totally demolished. But yeah, I had the privilege of signing my name along with the engineers and everybody else who were on the project.

JM: Mach 9.6, does that mean 9.6 times the speed of sound?

LB: Yes.

JM: That's very fast.

LB: It was the land speed record fastest vehicle, fastest land vehicle in the history of mankind.

JM: It's impressive, but not as impressive as remote viewing.



LB: In many ways, right.

JM: Lyn Buchanan, what a pleasure it has been to have this conversation with you.

LB: Thank you. Listen, I love seeing your home. I love visiting you, whether we're on camera or not.

JM: I feel the same way, and you're welcome back anytime.

LB: Thank you very much.

JM: I'm happy to continue our conversations over and over and over again.

LB: Good. Thank you.

JM: Thank you very much for being with me today, Lyn.

LB: Well, thank you for inviting me.

JM: And for those of you listening or watching, thank you for being with us.

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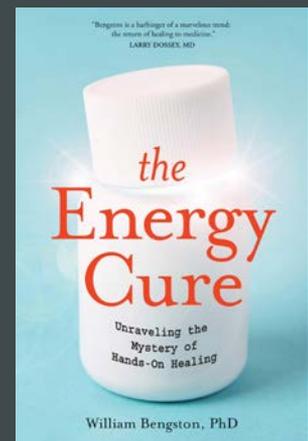
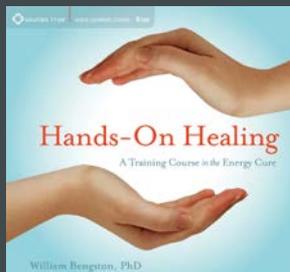
William F. Bengston

William F. Bengston (Bill) is a professor of sociology at St. Joseph's College in New York, U.S.A. He received his Ph.D. from Fordham University, New York, in 1980. His "day job" areas of specialization include research methods and statistics.

Bill has conducted research into anomalous healing for over 35 years and has proven the effectiveness of his technique in 10 controlled animal experiments conducted in seven university biological and medical laboratories. His healing research has produced the first successful full cures of transplanted mammary cancer and methylcholanthrene induced sarcomas in experimental mice by laying-on-of-hands techniques that he helped to develop. He has also investigated assorted correlates to healing such as geomagnetic micropulsations and EEG harmonics and entrainment.

Dr. Bengston does not provide healing treatments, medical diagnosis, or any other personal consultations related to health, medical, or psychiatric issues. Rather, his time and attention are devoted to energy healing research and education.

Dr. Bengston has publications in the *Journal of Scientific Exploration*, the *Journal of Alternative and Complementary Medicine*, and *Explore*. In addition, he has lectured widely throughout the United States and Europe. Bill has been a member of the Society for Scientific Exploration (SSE) since 1999, and also is President Emeritus of the organization. He also is on the editorial board of the *Journal of Alternative and Complementary Medicine*. Bill has written a memoir with Sylvia Fraser about his healing experiences and research entitled *The Energy Cure: Unraveling the Mystery of Hands-On Healing*. A CD audio instruction program, *Hands On Healing: A Training Course in the Energy Cure*, is also available from Sounds True.





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NEW DIMENSIONS IN HEALING

JM: Hello and welcome. I'm Jeffrey Mishlove. Today we're going to explore some new dimensions in healing. My guest is Dr. William Bengston, who is a professor of sociology at St. Joseph's College in New York. He is author of *The Energy Cure*, *Chasing the Cure*, and *Hands on Healing*. He is recently retired as president of the Society for Scientific Exploration and he held that position for some 12 years. Bill is based in New York and now I'll switch over to the internet video. Welcome, Bill. It's such a pleasure to be with you once again.

WB: Thank you very much. I really appreciate the invitation.

JM: You've been engaged in healing research now for decades. I suppose it's fair to say that's a bit of an odd line of research for a professor of sociology, and as I understand, a specialist in statistics as well. Can you tell me how you began your healing practice?

WB: Yeah, it was kind of an aberration, unexplained, unanticipated, not planned, no goals in mind, nothing like that. The very short version is many years ago—a long, long time ago in a place far, far away—I was lifeguarding and I ran into somebody at the pool who alleged to be able to do psychic things. I thought, well, this is interesting. Let's go meet this gentleman and see what a psychic is like. I didn't know any psychics. I started to

test him. He was at the time doing psychometry, token object reading. I started to give him stuff to read and I couldn't make it go away. I couldn't stop it. I couldn't design a study that would in any way diminish what he was doing. It was extraordinary, the level of specificity he would do in a reading would just knock your socks off. I dragged him to the ASPR, for example, the American Society for Psychical Research in the city and I introduced him to Karlis Osis. I introduced him to Stanley Krippner. I introduced him all around. I went to Maimonides Hospital trying to figure out a way to make this guy's effect go away. It didn't go away and he spontaneously turned into an inadvertent healer.

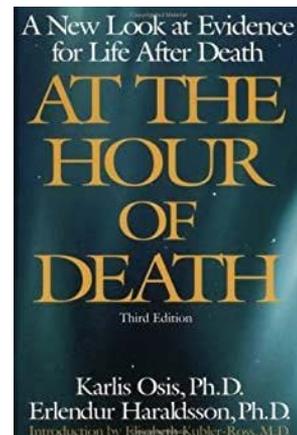
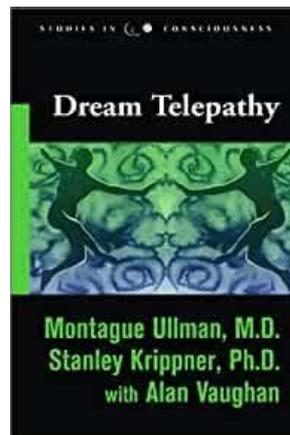
He started to do in his readings, when he would do a reading on someone—let's say he's holding whatever the token object is—he started to get physical symptoms on himself that were alleged to be mirrored in the person. The person, alleged—the person wouldn't even be present—the person would allege that at a particular time the symptoms, the pain, the discomfort, whatever it might be, went away. This guy thought, "This is crazy, I'm not a healer, I'm not even trying to heal, I'm just holding stuff and doing things and people are alleging to have healings go on." I thought to myself, well, here's something that's reasonably interesting and also testable. I needed help at the time too. I had to give up a swimming scholarship in college. I was a butterflyer and my back wouldn't arch after



a hundred meters, not good for a butterfly. I was a reasonably good swimmer but I was just losing the ability to keep going. I was in discomfort as many people are with lower back pains and things like that. I said to him, "Come over, put your hands on my back." He said, "Then what?" I said, "I don't know, fix me." He put his hands on the back, said, "All right, here we go." I felt a heat. I felt like my back was being Novocained. The Novocain sensation gradually went away over the course of the next half hour, gradually went away from the outside in and I haven't had a pain since. It was startling.

I don't default to belief. This guy had never tried this, ever. I was in pain for years, the pain went away and it didn't come back. My question is, what do you do with that? It's not an abstract idea. It's not like you coming along and telling me a story and I go, "Ooh, aah." When it happens to you, it's visceral. It really does get your attention. I started to drag this guy around and put hands on people and put hands on this and put hands on that. Here's a sick person and here's a person with this condition. I watched as dozens and dozens of people came through, him putting his hands on. Miracles didn't happen, but healing started to occur. There were patterns. It wasn't [that] everything would happen and everything would be wonderful, it wasn't [that] everything would be fixed. Some things responded faster than others. Pain went away pretty quickly, malignant tumors went away pretty quickly, benign tumors didn't go away at all. So, there was a pattern here that was discoverable, so to speak.

I watched, and then actually started to play around with him. He was making the stuff up as he went along. I started to make stuff up as I went along and the two of us are making stuff up as we go along. We start putting our hands on people, person after person would start to come. I watched



or participated in several hundred healings, looking to see if I can figure out what's the underlying trend. What does it work on? What does it not work on? Does belief matter? Does distance matter? All of those kinds of things.

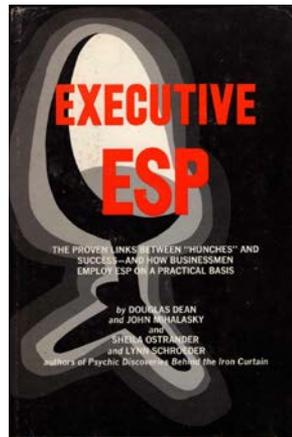
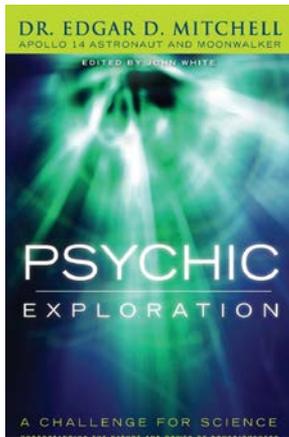
JM: You mentioned that you went to the ASPR. You met with Karlis Osis there. You met with Stanley Krippner. Obviously, this must be back in the 1960s or early 1970s.

WB: 1970s, very early '70s. Charles Honorton was there, the whole thing.

JM: I remember those years. It means that you've been at this for 50 years. Did you have a prior interest in parapsychology that you even knew where to go?

WB: I had read some things, just getting stuff out of the library, the layman's version of it. I had read about stories and these psychics and these intuitives. It was interesting to me. But I didn't have anything I could grab onto. So I started to read. The real synchronicity and the coincidence in time was that I met this guy at the pool right after I spontaneously took a course with Douglas Dean in parapsychology because I wanted to see what's going on. He's the guy who introduced me to the work of the late, great Bernard Grad.





He's telling stories, and this is cute, I heal the sick, I raise the dead, yada, yada, yada, you go on and on. When I finally ran into the healing studies of the pioneering Bernard Grad it really riveted me. It got my attention. Hopefully, many of the people listening to this will know [about Grad], and if they don't, they should look him up. Plant growth experiments, wound healing experiments, all sorts of things. He pioneered the field of healing research. I just consider him the great Grad. Here's where I was though. I just learned about this stuff and I had no means to test it. I ran into this guy and I started testing him. That's when the two things came together.

JM: I knew Douglas Dean and I knew Bernard Grad, as well. In fact, I remember Douglas Dean telling me that until they saw Bernard Grad's research, he himself didn't accept psychic healing. Pretty much the rest of the parapsychology community ignored it and thought it was basically the power of positive thinking or suggestion or spiritual something or other. They didn't think that it was related to psychokinesis or telepathy or anything that they were researching.

WB: Yeah. Like others, apparently, the great Grad riveted me but I had no outlet. It wasn't like I read his stuff and then I designed some experiments. I ran into the healer and the healer healed me. Then

the question is, what happened to me? I know with confidence that I didn't go into this as a believer. I know with confidence that I didn't go into this with practical experience. I did know a little bit about the research, but most of the stuff I had read, with the exception of the things Douglas introduced me to, were just popular kinds of books that you could take and leave, accept or not accept. Grad's stuff you didn't have to accept or not accept, you could look at the methods. That appealed to me just as an orientation. So when this guy came into my life some months later, it was kind of, let's marry the two worlds and see where this goes.

After I watched a few hundred healings I didn't know what to do, because anyone who's familiar with clinical work, it's hard. It's hard to unravel. It's hard to put your finger on it and say, this is the cause, or this is the stimulus, or this is whatever it might be. You've got a patient who comes in, you do a healing of whatever stripe and the patient goes out and healing begins or the patient is healed or something like that goes on. Well, was it positive thinking? Was it time itself and the person would have gotten better? I know the skeptical arguments. Maybe it was the grapefruit. Maybe I skipped the grapefruit. Maybe it was the multivitamin I took. Maybe I finally got some exercise. Who knows? So this started to frustrate me, even as I was watching healing after healing after healing. That's when a friend of mine, Dave Princely and I, we met at this guy's house and we said, we've got to take this into the lab and really try to control it. Let's just say, 50 years later—a half century goes by pretty quick—and I'm still at it. I have no learning curve.

JM: Bernard Grad was a biologist. I'm guessing back in those early years you were not yet a professor of sociology.



WB: I was a lifeguard with unending curiosity, which has not diminished in any way.

JM: The work that you're doing is very much in the vein of Grad working with mice, for example. That seems to be your specialty.

WB: Yeah. Grad is the stimulus for almost all of it. At this point I just finished my 19th and 20th mouse experiment at Tokyo University. I've done my experiments all over the world and in the States, in I think six different medical schools. I do conventional kind of research on an unconventional topic using conventional methods. Grad [was] the guy who tuned me into all this, he's the guy who drove me hard too, because we became very good friends, and drove me into extreme rigor of methods.

JM: The interesting thing and what distinguishes you from Grad is that you're not just a researcher, you are a practitioner. At some point you make that transition. You never originally thought of yourself as someone who could do healing.

WB: No, I don't think of myself as a healer but I can heal. The way I think of it—and I'm not trying to be facetious—it's just healing. What's interesting to me is what happens when you apply healing. It's not that healing happens. If anyone thinks healing is positive thinking they're just not familiar with what's gone on in the last bunch of decades. For example, as you point out, I've spent a lot of time on mice. I've spent a lot of time doing in vitro studies. I've specialized on cancer because it seemed clinically that it's something that responds very dramatically to the healing. There's a lot of literature, a lot of data on cancer.



What I do is... I think in simple terms. I'm not an oncologist. If we have a mouse model and the mouse model has been studied and we know what's gonna happen when you inject these mice with a certain amount of cancer cells, this is a good thing in my world because we know what's gonna happen. We're not saying, I didn't feel good, now I feel good. You can measure all sorts of stuff and you can do this very precisely. I first started out on mammary cancer. I didn't pick it out. It was done in the conventional biology lab at City University of New York. The particular mammary cancer was chosen because it's so widely studied. There are about 2,000—that's a literal number—about 2,000 published peer-reviewed studies on this particular cancer. Every oncologist knows about this model because there's nothing that's been studied as much. We know what happens.

You inject the cancer into the mouse. It's ugly research. One hundred percent of the mice are dead in a month. One hundred percent, no matter what you do, give them chemotherapy, give them radiation, feed them, starve them, whatever, they're all dead in a month. That's beautiful to me because now I can interject a single variable. We know what's gonna happen. There's no question what's gonna happen. We can show what's gonna happen before it happens. We come in and we do hands-on healing or hands-around healing or healing by intent or we do it from a distance and the





cancer gets cured. That's not a statistical problem anymore. If you have 100% death and then you have 100% cured, we don't need to do statistics.

JM: As a sociologist, I imagine that it's of some interest to you how this very definitive research is being accepted by the scientific community at large.

WB: Oh, big time. It's extraordinarily interesting. One of the areas that I have studied quite a bit is something called the sociology of science and the sociology of knowledge. I was a little bit prepared, not entirely prepared, but I was a little bit prepared for the vehemence by which people attack you. And I mean attack. Sometimes there's malice behind it and sometimes there's confusion. For example, I've done, as I say, a lot of work on cancer, a lot of experiments in vitro, in vivo, all those kinds of things. I've got hundreds of clinical cases. I've spoken at medical schools. I've spoken in departments of oncology to 75 oncologists at one time. They'll fill an auditorium, and actually it'll go out into the wings. It's interesting because it's a subject that will draw people in. Even if they come in to say, "You're crazy. Do you believe this crap?" You get those kinds of questions.

I get the oncologists to come in. They spend about three hours. I do a presentation, here's the data, here's eight by ten color glossy pictures, here's what happens to the mice, here's the set up, here's

the lab, whatever it may be. They're not sure what to do so they spend a couple hours trying to knock my knees out. That's fine. I consider that—I don't take that personally—that's scientific discourse. But then you get to the end and I generally get—I don't mean this to brag—I generally get a pretty sustained standing ovation. They'll come up to me and go, "Beautiful, I can't find the flaw." My question is, "Would you like to play?" Playing could be one of two things, come into the lab. Playing could be, let's do a clinical trial. "Nope, nope, nope, nope. I'm busy, that was fascinating. I'm busy." In this particular case, the attacking isn't personal, the attacking is left with, "I don't know what to do next." I can contrast that with skeptic societies.

I've spoken at a number of skeptic societies, the such-and-such skeptic societies. It's kind of fun for me, it's just kind of interesting to watch people's response because the skeptic societies, for the most part, are not made up of skeptics. The skeptic societies are made up of believers. But what they believe is that it's all crap and they already know it's all crap and they know there's no such thing as healing. So, I walk into a room and they're all sitting like this, in a pretzel [arms crossed]. I usually begin by insulting them because it's one of my superpowers. I begin by insulting them and I say, "Before I begin, by the way, I'm the only skeptic in the room." That drives them crazy. They try to pretzel their feet and their legs and their arms. "No, were the such-and-such skeptics..." I said, "You're really not skeptics. You're a bunch of mindless believers."

Believers come in various flavors. I can believe everything is true, and it doesn't make any difference what the evidence is. I can believe everything is false. Just polar opposites of belief. A skeptic—and I consider myself to be a skeptic after 50 years—so I consider myself to be a skeptic, I don't know



enough to be a believer. I know healing happens. I know distance doesn't matter. I have some measurements of what happens in the room of healing. I have some measurements of what happens to the healer. I have some measurements of what happens to the heal-er. But in the grand scheme of things, I can't make sense out of healing. There are patterns and they're reliable but I don't understand it because I'm traditionally trained. My pea brain, working on a problem and really taking in all the healing data, I don't know what to do, I don't know what's gonna happen next. I don't believe that the next time it's gonna work because I don't know enough about the mechanism. So I remain a skeptic, and I don't find that many skeptics out there.

JM: At the same time, as I understand it Bill, you've trained, I don't know how many people, certainly hundreds. You have a book out about it offering instructions to people.

WB: Yeah. I also have a skeptical article in, I forget the journal, I think it was Alternative and Complementary Medicine, asking the question, can healing be taught? I'm asking the question even after having taught people. It occurred to me when I first started publishing in this area, I thought mistakenly that I had demonstrated healing can be taught because I take naive, inexperienced people—non-believers, skeptics—teach them my healing method, give them a cage of cancerous mice, slightly simplifying it, and they cure the mice. I thought to myself, wow, skeptics can heal. I don't know if believers can heal, but I'm a skeptic and I can heal.

I can pick people off the street, I can ask them, "Do you believe in this stuff?" They'll go, "No." "Are you open to it?" "I don't know, I don't know about

it." I go, "Perfect, you're my guy. Come in here and do exactly what I tell you to do and I'm gonna give you cages of mice." They can do it but I ask the question when I finally published this article, did I really show healing can be taught? It turns out I didn't because I don't have any pre-post test. So, the skeptic comes into my lab, I teach them healing, I give them stuff to heal, they heal. Was it me? Was it the techniques? Is something else going on? Could they have healed anyway? I don't know anybody who knows the answer to that. I can get you to heal. I don't know if I can get believers to heal because they have a tendency to want to not focus on what the task is at hand. They have a tendency to want to reinforce their own beliefs. When I generate a hypothesis in my tests... I always generate hypotheses to see if I know what I'm talking about. It turns out, I don't know what I'm talking about. Almost all of my hypotheses are not confirmed. Yet healing happens.

JM: There are many other studies of healers using methods other than your own. To the best of my understanding, they get mixed results. Some of them are very successful, some are not. Whereas, correct me if I'm wrong, I'm under the impression that the many, many studies you've done have been consistently successful.

WB: They've been consistently successful with cancer. I've done mammary cancers, I've done sarcomas, I've done oncogenic mice, I've done bladder cancers, I've done melanomas. I can keep going. I have a lot of experiments on a lot of different stuff. I would say the influence of healing on all of those is interesting, but even with the same healer, same method, you're going to get variation in the outcome, even if it all ends up being cured.



I'll give you an example. This is an actual, not case, but it's an illustration. One student—and I've taught students, skeptics, and I've taught faculty skeptics to do this—they say, "What are you doing? Are you doing your nutty healing stuff?" I say, "Beautiful, come do it yourself." "I don't believe this stuff." "Beautiful, come do it yourself." Then they don't know what to do when everything gets healed. But when you do the skeptical thing, and you do it repeatedly, repeatedly, repeatedly, what do you do then? I've now passed along the same problem I ran into. When I was healed, do I walk away? Do I try to figure out what this is about? Going back to your question from way back, students are the same. Having been taught to heal doesn't mean you welcome it. Faculty are the same. Because you've been taught to heal—and they don't believe it. Sometimes I've been accused of switching mice on them. "It's not possible. Do it again. I'll pay closer attention. I'll have guards at the door." It happens again. They don't know what to do. They run away.

If you get people to do this, you can still get varied responses. A real case, a student, two mice in the cage, mammary cancer. The mice are essentially clones of one another. For all practical purposes they are. They're not literally, but for all practical purposes. They're clones of one another. They've been given cancer, the same amount of cancer on the same day. They're living in the same cage that they've lived with each other for their entire life and now they're in a cage. A student volunteer has got her hands around the sides of the cage. One mouse will take X number of days to be cured. One mouse will take two and a half X. How do you explain that monstrous variation in response of the heal-e? We're not gonna blame it on the belief of the mice. We're not gonna blame it on a placebo.

We're not gonna blame it on... But you see the problem.

There's what we statisticians call unexplained variance, which is code for, "Hell, I don't know." The "Hell, I don't know" can come in various flavors. One, it can be within a group, the unexplained variance. It can be, why does one healer get different results on a particular condition than another? The answer is pretty simple. I don't know. I can't explain the intra-group variance, and I can't explain why healer A is really good at this, but not so good at that. As you point out, there's a bunch of methods of healing. They seem to have divergent outcomes, even if they have variability within the groups. I think this is a ripe area for research. I don't know enough about healing and healers, but there are people who've been trained in A, B, C, and D techniques. Wouldn't it be really interesting to find out how A, B, C, and D techniques—in the aggregate, central tendency—how they vary? That would be a beautiful thing to know.

If you're a card-carrying clinician, you're a healer and you're out there, you shouldn't just know my stuff, because my stuff stinks on some stuff, and it's very good with other stuff even as there's variation in response. Benign growths, we stink at. Malignancies, we don't stink at. I'm told that there are other methods that are good at this and they stink at that. I'm good at that and I stink at this. That kind of thing. Boy, is that interesting. When you lump healing together, and you ask, "Do you believe in healing?" No, I don't believe in healing. What kind of question is that? Healing happens, and it happens differentially. Let's find out what's going on.

JM: I want to go back to some terms you've mentioned because I'm sure some of our viewers, in fact,



I'm a little puzzled myself about the distinction between *in vivo* and *in vitro* research.

WB: *In vivo*—and it may be misapplied, but it's how it's commonly used—in *vivo* means in a body. So if I have a mouse body and I'm doing something on a mouse body, I'm experimenting *in vivo*. If I have cell cultures, and there's no host, there's cell cultures in a petri dish. Not really, but it's cell culture in a petri dish, that's *in vitro*. There are biologists, frankly, who disregard that distinction because they say, "A cell is a cell. Why isn't that its body?" But in the common parlance, if you're doing cell studies, you're doing things along those lines, you're doing *in vitro*. If you're doing living organisms that are independent, then you're doing *in vivo*.

JM: What you've basically been sharing with me up until now is that you, after decades of research, still feel very much without a clue as to what is the process or mechanism behind the healing. But there's another way to look at it, which is from a pragmatic point of view. How can this be of benefit to the greatest number of people?

WB: Yeah. When I say I don't have a clue, it doesn't mean I don't have a reasonably predictive guess [when] meeting someone, knowing the outcome and whether it's going to take or not. But even if someone gets better—and I'm dismissing the time frame, someone gets better—it doesn't mean I understand really what the mechanism is. I would say that's sometimes pointed out as a flaw or a limitation in healing research. I think that's crazy talk because this is the case in almost any clinical application. You can go to really basic stuff. You want to drive a biologist to drink or to run out of

the house screaming? You take your hand and you scrape off some cells. I'm scraping off skin cells and they're dropping presumably to the floor. I'm now missing some skin cells. Well, what happens? If you ask a biologist, they'll say, this was up-regulated, that was down-regulated, this goes on and that goes on and then the cells grow back and then it stops growing when you replace the cells you dropped. I look at them and I say, "That doesn't explain it at all. What started the mechanism? What started the reboot? How does the hand know to stop making skin cells? What's the brain power behind this?" They'll run out of the room screaming. "We don't study that. We just look at the steps and stages of this."

Well, I can do steps and stages of healing. I can show you mice pictures and show you an ugly looking mouse with an ulceration coming out of its side, and I can tell you this mouse is cured. When you look at the histology of this, the cancer is gone. When you look back on it in a couple weeks, it's gonna look like a normal mouse which never had cancer. That's like saying I scraped the skin cells off and they came back and they stopped. How does that work? I don't know. I don't know anybody who knows. How does the healing of the cancer in the mice work? I don't know. I don't know anybody who knows. Healing takes on this vague term and then you're safe. But really, if you get down to it, I don't know anybody who understands how this works.

But you're exactly right. It does not prohibit use. If we had medical procedures limited to that for which we understood the mechanism, medicine is almost gone. If we require that you understand first and heal later, healing is gone. Heal first and play. Then you've got something that's going on. I can talk in general terms and I can say, well, in my technique we're better at taking things away which



you don't want than we are stimulating things which are missing. It's a general tendency. It's not an ironclad rule. It's not a law. We're not good at things like Parkinson's. In Parkinson's you've got a problem in the brain. It's not putting out stuff that it wants to put out. Can we stimulate the brain to put out the stuff it needs to make the Parkinson's go away? So far, no.

If you have a wart, and this sounds facetious, but I really mean it. A wart, it's a standing joke of mine, but it's real. We don't affect warts. People come along and say, "Any idiot can fix a wart." I go, "Not this idiot." If you go up to a wart and you go boo, it goes away. Yeah, okay, I go boo and it laughs at me. You treat a wart, put your hands around a wart and say, go away and it goes away. It doesn't if I do it. The interesting thing is that the people who learn my method lose the ability to do warts. Now that's interesting. Then they cheat and they use another method. They go to Reiki. Reiki gets rid of warts, I'm told. Mine doesn't. That's a clue. I'm just not smart enough to figure it out yet.

JM: It strikes me that maybe one of the problems of trying to analyze this scientifically is that science is based on a premise that the universe operates according to mechanistic principles. This might not operate that way at all.

WB: I think it's likely that it doesn't. What is interesting though, is that you can see stages, patterns. If I can see this as stage two, I pretty much know what's gonna happen in stage three. But I don't really understand the mechanism. I don't understand the driving force. I don't understand it. It may not be there and we may be asking the wrong questions. An unencumbered person who isn't burdened by, for example, stuff I know, can think

in a way that I don't. I'm stuck. I've been at this a long time and we can say, get rid of this, get rid of that, get rid of the other, get rid of the mechanistic kind of thinking. I'm sympathetic to all of that because the mechanistic thinking hasn't yielded a great answer. But it turns out—you're right—the faith of scientists is that if it's real you'll be able to understand it and you'll be able to find it and they won't take you seriously until you have it. Even if they don't have it.

Gravity. How does gravity work? It depends on who you talk to. Curved space, gravitons, the earth sucks. There's all sorts of possibilities, but there's gravity. Same thing with healing. There's all sorts of possibilities, but there's healing. Someone said, "I don't believe in that stuff." Well, you just don't know what you're saying.

JM: I gather that amongst the people who you've trained, and maybe yourself occasionally, you don't just limit the work to mice or cellular cultures, but your students, for example, are probably called on to heal living human beings.

WB: Oh yeah. If I get requests for clinical healings now—and I get a bunch, you might imagine—I've got a list of people I've trained. They haven't been pulled in just to do my experiments. They actually were healers and now they're doing different things using my methods that they couldn't do before, and this is their day job. I have a battery of folks whose thing is their day job and they clinically exist as healers and that's how they make their living. I don't, but they do. What I'm doing right now, I'm focused on trying to make this stuff... Exactly as you said, even if we don't understand it—it doesn't mean it's not real—even if we don't understand it, can we make it clinically useful? To make it clini-



cally useful you have to make it more amenable to conventional thinking. In order to make it more amenable to conventional thinking, you've got to do two things as far as I'm concerned. You have to be able to store healing, and you need to be able to scale it. If you can store but can't scale, it's never going to be conventional. If you can scale but not store, there's no way to make this widely available.

I've done a whole boatload of experiments in the last three to four years on the storage of healing. Some of it goes back to the great Grad. Jeff, you know [about] Grad's pioneering work on cotton. I play a lot with cotton. Grad was on to something. I've taken it a little farther than he did, but same plot. We hold pieces of cotton and we do the healing technique and we do all this kind of shtick. Then I take cancer cells in a dish [holds mouse]—this is actually a [computer] mouse, I can't get away from mice—we take cancer cells in a dish, and we put them on top of treated cotton and the cells genomically change. Then we put these cells on top of untreated cotton and nothing happens. So in a way, we know there's some information in the cotton that stays in the cotton, because we do this over time, and it can be recognized by life forms in need. Cancer cells can tell when something's been charged. All sorts of stuff can tell when something's been charged.

This also goes back to the great Grad: water. I've done experiments treating water. It's about as exotic as this [holding a glass of water]. This is about how exciting healing is. It's actually incredibly boring. You sit there with a piece of cotton or a bunch of water and you treat it. Then you feed the water to cancerous mice who are going to die. Those mice get cured. That shows storability, but that doesn't show scalability. If we want to make this conventional, it has to be stored in something.



We've done water, we've done cotton, we've done cell medium, we've stored it in mice themselves, we've stored it in blood. I've got a bunch of experiments [showing] that healing is storable. I don't know the full range where it's not storable in this, but it is in this. But we've done organic material, inorganic material, alive material, dead material, on and on.

Scalability goes to whether we could mass produce it. Cotton stores it, but how do you get a boatload of cotton? Can cotton charge cotton? That's a scalability problem. If I have water and I put some water in other water, does that other water become potentized? Does it become informed with healing? That's a question of scalability. I've done a bunch of experiments looking at maximally scalable delivery systems. What that amounted to was a recording system. An elaborate recording system done in a Faraday cage with 38 different kinds of detectors—the reason for the 38 is because we don't know what we're doing so we threw the kitchen sink at it—through 38 detectors, investigating this, that, the other thing, all run through a supercomputer and reduced to a WAV file. What happens if you play that WAV file to cancer cells?

It turns out this is really interesting. The cancer cells respond to the healing recording. Inside the Faraday cage are three people, I was one of them, and two other people who practiced this method. The three of us are in a Faraday cage hold-





ing a piece of cotton, charging the cotton, because we know we're doing something to the cotton. What happens if we record this stuff? The recording played back—this is done seven times at Brown University—played into an incubator in which cancer cells are growing. We looked at 167 genes for genomic response. When the recordings start, 68 genes—68—reliably change. This is up-regulated, that's down-regulated, we have a real biological effect on cancer cells.

Now, they don't "believe," as far as I know. I've demonstrated that a healing technology is possible, which means we have a system that I can articulate, you can work on it, I can work on it, we can try to make it better. We've captured something, we've played this to mice, the recording, and really seriously interesting things happen to the mice. I don't think we've reproduced the hands-on. The recording doesn't do everything that hands-on will do, but it's in the neighborhood. I'm thinking of it like we built the Model T and if we compare that to a Tesla it looks pretty crude. My exotic recording is like the Model T. How do we make it Tesla? If I can make a Tesla and I can really reproduce through recordings or some media the effect of the hands-on or the effect of the treatment, the recording is instantly scalable to the entire planet. That would be interesting, that would be really, really...

JM: The entire planet could use some healing.

WB: No matter where you are, I don't care where you are, you're in some remote part of Sri Lanka, I don't care. You're in Siberia, you're in Alberta, you're in wherever you are. I don't want to have this, let me download the cure. That would be kind of fun.

JM: Somehow you're able to transmit or transmute the healing process into an audio signal.

WB: Yes, but we've lost something. We don't know right now whether that's because it's a digital signal and the digitization loses information. We don't know whether we have the wrong detectors. But so far when we take it into the lab in Providence and we do hands-on on in vitro cell lines of cancer, you get immediate genomic responses. It takes a little longer with the recording. It is a very rough estimate, but it takes about four times as long with the recording to produce what the hands-on will do. Even then, I don't think it's getting the whole signal. So whether it's a signal or ought to be a signal or we're asking the question in the right way, I don't know. But it becomes a technological problem, not idiosyncratic to me, but rather [something] anybody can work on.

[If] we have time, I can also show you data [where] we've gone into ordinary sound studios and opened up the channels, completely wide open into maximum kinds of recording and we play that recording. We get seriously interesting results. So again, a technology of healing recording and then global scalability is potentially there. We've also taken and worked with water, again going back to the great Grad. I did the water experiments on cancerous mice at UConn Medical School and that cured the mice, but that doesn't mean it's scalable. We have special water, potentized, whatever your



term is, how do we make it like the recording, scalable?

We've been playing around with different ways including using homeopathic methods—I'm not a homeopath—but homeopathic methods of dilution and succussion. I'm taking water and diluting water with water. It's crazy. I'm succussing it and pounding it and then diluting more and doing this and doing that and then we take it into the lab. I gotta tell you, I think the water may be a better medium for storage and it may be a better medium to be potentized. We're getting reactions from experiments as well as clinical application. If we take the water, treat the water, dilute and succuss the water and do this and that and the other thing to it, it actually seems like it's getting stronger.

For example, just an anecdote, water that's gone through our process—and again it's published—water that's gone through our process has been given to a whole bunch [of people]. I've done three clinical studies of a hundred people each, two in the States, one in Europe. We're getting results we don't even get with hands-on. An N of one, don't spend too much time worrying about this. We had a guy who was in a wheelchair with Parkinson's. These are sublingual drops that we take, two drops under the tongue four times a day. We got a volunteer to do this for eight weeks so we see what happens to you biologically. The guy threw out his wheelchair and his walker and he's walking a mile at a time. He's been in a wheelchair for five years. Now that's crazy. The cotton wouldn't do that, because we've tried it. The hands-on haven't done it but the specially treated water that we can mass produce now seems to do it.

It's the same question. A recording, instantly scalable. Then you ask, who would accept it? It's an interesting question. What would you do? I'll give

you a quick anecdote now because I just got some data in the last couple of weeks on a clinical trial I did on COVID patients. I have 300 people about to go into a hospital with COVID. They've been diagnosed, they've tested, they're this, they're that and they're going into a hospital. They're not in good shape. We got measurements of their symptoms. We give them this specially treated water, two different kinds of water. One is an antiviral—unorthodox—and one is a pro-health—unorthodox—and they take a couple of drops under the tongue. The results are astonishing. They're way past astonishing.

I'll give you a quick illustration. One of the things we've mentioned is general health. On a scale of one to ten, ten means I'm perfect, one means I'm about to die. We got the pretest of course. They're coming in on day one into the COVID hospital. The average general level of health is slightly under 1.8. A week later, it's only a tenth of a point higher. So these are not folks getting better quickly. If you've taken the drops under the tongue, day one, you're also not in good shape. On day seven, you're at nine. The aches are gone. The pain is gone. The fever is gone. Everything is gone over the course of a week. This is done, and I just wrote up a 41 page report with all sorts of geeky technical things and tables and stuff like that. I got regression equations in there. I'm a little crazy. I've got 41 pages of technical data. It's astonishing. You stand back and you look at this and go, but they just had water.

Now, an interesting anecdote, the doctors who were administering this, a bunch of them scooped up the bottles when they saw what was happening, even though this thing was double-blind. They said something's happening when people take these bottles. They took them home, they stole them so they could give them to their private patients. I



have clinical data. I got anecdotal data, certainly. I have hundreds of other people we've given these drops to. Now we have something that I'll say, interestingly, treats COVID. COVID's been in the news once or twice. I can mass-produce this stuff. You're the first person I'm telling. What would you do with this?

Now we've come full circle to what happens when you do hands-on. Now I'm gonna say there's no hands-on. This hocus-pocus is gone, and now I'm to this hocus-pocus [glass of water]. Now it's been reduced to an eyedropper and the eyedropper just gives you a couple of drops under the tongue that you take four times a day. It's going away. It's gonna go away.

JM: You mentioned, Bill, that there were two different kinds of water. I'm under the impression from what you said, they were charged differently. I'm assuming that means the intention of the healer in charging the water was different each time.

WB: No, the intention is not different at all. The method and the stuff that we're doing and putting through the dilution and succussion and such, it's different kinds of stuff. We've taken just treated water and the treated water gone through the dilution, succussion—which we've automated—and put through a device, a gizmo that outputs essentially unlimited amounts of water that you want. If you do a chemical test, it's just water. If we do this and we apply it with a different dilution and succussion—same base mother tincture, if you will—the same base, it can be used for other stuff.

We have something that we call Perform, which athletes are using. I'm testing this clinically. It's the craziest thing. Weight lifters, for example, are taking drops under the tongue of essentially

the same water that we use on COVID with a different dilution and succussion. They're weight-lifting and they're breaking their own record by 40 pounds. Marathoners are recovering quickly. Right away, they're performing. The antiviral actually started as an untraditional formulation that came out of Beech Tree Labs. An antiviral, a very low dose of something that we said, what happens if we take the Beech Tree antiviral and we put it through our process of dilution and succussion so there's no molecules left and put it through the gizmo, but it's been treated, that seems to get rid of the virus. It'll also get rid of any flu.

Now, understand what I'm saying here. I'm saying it as a skeptic. It'll get rid of any flu. It'll get rid of COVID. Some of the problems we've had anecdotally is that it gets rid of it too fast. We've given it, for example, to docs who are in a COVID ward, running a COVID ward, and oddly enough, they come down with COVID. We give them the drops, they wake up the next morning and they go, the test must have been wrong.

But your question, does healing with intentional direction matter? That's really the basis of your question. The answer is, I don't know. I have a series of studies designed to look into that. My guess, and you need to understand I'm almost always wrong, my guess is that it won't matter. I don't think the intention of the healer, other than to offer healing... I suspect that the intention of the healer to offer healing is all that's needed, not with a specific outcome in mind. I think of healing as the healer, whether it's live or it's through a glass of water or it's through a piece of cotton... If it's live and you're treating a piece of cotton, the cotton now acts as a potential healer. But if the cotton is put on and I have condition A and the cotton is put on and you have condition B, we'll both be affected.



I, as the healer who charged the cotton don't even need to know who it's being applied to.

The same is true with water. If you're charging water—using charging loosely—if you're charging water, you're charging water. If someone has leukemia, a very different application than if someone has Crohn's disease, than if someone has diverticulitis, than if someone has a heart condition. We've used it clinically on all these things. The treater, the original treater doesn't know what it's for, they don't even know the people being treated by it. My guess—again with the caveat, I'm probably wrong—my guess is that healing is kind of analogous to offering white light. White light is all colors. If I want whatever this is—navy blue, I guess—if I want navy blue, navy blue is a subtraction from white light. Orange is a different subtraction from white light. Patient A needs orange, patient B needs navy blue, patient C needs green. It doesn't make any difference. I'm offering the spectrum. Take what you need. I think the healing is due to the stimulation by the heale-e, not the healer.

JM: It seems practically like you're practicing magic, although you've done dozens and dozens of publishable scientific studies. It's really quite incredible that you're bringing something into the laboratory which I think we could only define as the X-factor.

WB: In terms of results I'd go, but I don't know that the X-factor is really understood by me. I can bring it into the lab, I can get it to work, I can do the experiments. I have faith that if I treat a piece of cotton that I've done it successfully, and so I am assuming that treated cotton is still treated cotton, and I can get reliable effects from it. Treated water is still treated water. But what in heaven's name



do they have in common? We blame this on Grad. Bernie, come on, what in heaven's name did you do to us? This [cotton] seems to store healing intention without direction, this [water] seems to store healing intention without direction, and this [water] I've been able to mass-produce, this [cotton] I'm not so sure about yet, I haven't been able to mass-produce it. But what could be captured—we've captured something—with recording equipment? See, I just can't hold it together.

JM: How much of the work that you're doing, the charging of the water and the cotton, is done specifically by you, and how much of it by people you've trained?

WB: Clinical applications is primarily done by people I've trained. The lab stuff, overwhelmingly, I have a part in that. It's nothing more than for convenience because I can do it. I can fully charge this while I'm talking to you, I don't have to change my life, I don't have to go into a trance, I don't need to flop on the floor. I have fun doing stuff like sticking cotton in electron microscopes. I don't find anything, but I have fun playing. So, I make my own lab material.

On the other hand, there are labs... We have experiments going on now in a bunch of universities. There's one in particular that they wanted me to be there. I helped design the studies that we're



doing—we're actually looking for a mechanism—but I can't make it just because of scheduling complications. So I've sent somebody who I've trained. They're probably better than me anyway. These are card carrying healers who have a long, long clinical track record, longer than I'll ever have, longer than I'll ever want. Now they're using my method and getting, I think, either the same results or better results.

My turf is doing it for the lab for the point of, what am I going to understand? I don't really care about fixing the next mouse, and I really don't care about fixing the next person. I care about, can I make this storable and scalable? I do a lot of the stuff in the labs. Conversely though, once I start an experiment, I never go into the lab. If I've got experiments going on in Providence, once I design them, and I sometimes may supply water that'll be used in the experiment, but I don't go near the lab, I don't even call the lab up. I'm considered a contaminant. We try to keep it pure. But I can supply them with cotton or water or recordings or things along those lines.

JM: I gather with regard to your students that many of them are already experienced healers before they come to you for training.

WB: Oh yeah, the ones that are taking my workshops and listening to my CDs and stuff... Again, the stuff is published [for] anybody who wants to do it for themselves. Just earlier today I was corresponding with an anesthesiologist in Scotland. I've never met her, but she's learned it only from the CDs that are drill and practice, here's what you do. She didn't believe it, she's really a skeptic. Then you get all of these emails from her going, "Damn, do you know what just happened? I did it

on a dog, and then I did it on a cat. What is this? Is this real?" That kind of stuff. I get quite a bit of that.

JM: Then you have the interesting phenomenon that it seems to work at a distance, I presume, just as well as if you're right there with your hands near the animal you're working on.

WB: Yeah, distance doesn't matter at all. On this I'm very confident. This just makes it more complicated to try to understand. It's another nail in my coffin, so to speak, because you think in terms of, nice and simple. Think in terms of energy healing, probably a good chunk of the people out there use the term energy healing. It's not energy. If it was energy, it wouldn't not diminish with distance. It's not energy. You can say energy healing if it makes you feel comfortable, but it's pretty simple to unravel that. It's also pretty simple to demonstrate that healing doesn't depend on distance. I get a cage of mice right in front of me. I get a cage of mice that are 2,000 miles away. The outcome is the same.

Now, use any method of anything you know and try to explain how that works and you'll end up flopping on the floor, or you'll be editing out what just happened, because if you put it together, your head explodes. In particular, if you're doing it 2,000 miles away, how is it that this cage, which is the cage that's supposed to get the healing, gets cured animals, and this cage right next to it doesn't? At 2,000 miles? That's crazy talk. But almost everybody who's doing my method clinically, almost everybody does it from a distance. They may have a client in China, and a client in Argentina, and a client in Germany, and a client in New York City. They don't care. The stuff they report drives my skeptical head crazy.



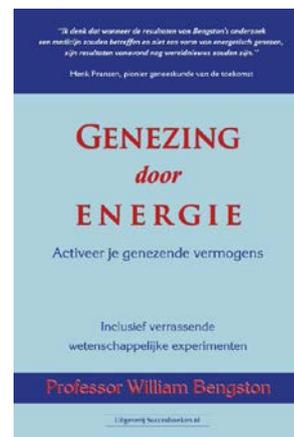
The Energy Cure is translated into German, Dutch, Spanish and Romanian. (The Romanian version is out-of-print.)

JM: It certainly suggests that the principle behind this healing is very, very different from anything associated with mechanistic science.

WB: Yes. As much as I pursue this line and that line, I don't have any illusions at this point that we'll ever really be successful assuming mechanistic science. I'm starting to lose patience with people who say, "Until you can do that, it's not interesting or it's not science." That's crazy talk. We don't know the mechanism of so many things, it's ridiculous, yet we can look at something and we consider it amenable to scientific approach because it's something that, even if we don't understand the mechanism, it's a reliable effect. Well, I have reliable effects all over the place. So if you give me cancer cells, at least of a certain type, I can tell you which 68 genes are going to change. They have to do with upregulation of apoptosis and downregulation of that and on and on. You can fight it all you want, but it's still going to happen.

JM: It's remarkable work that you're doing. It's potentially... I'm trying to find a really big word like earth-shaking or life-changing. If this could be accepted by people around the world I think everything would be different.

WB: Oh, I completely agree. Take the COVID response right off the bat. The findings are interesting. Being the skeptic that I am, I'm about to start a replication next week because I only have 300 people in one shot and the hypothesis is so absurd. The treated water with nothing in it is going to take care of COVID. At what point do I say, anybody wants some? Who would want what kind of evidence to back it up? I think the answer depends on who you are. If you're a COVID patient,



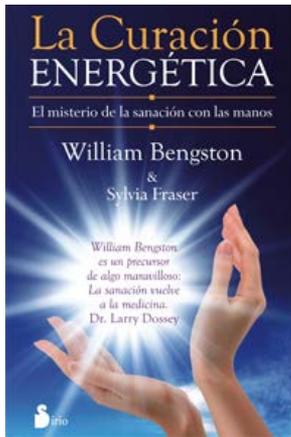
you're gonna say, shut up and give me the water. If you're a practicing scientist, you're gonna say, shut up and do it again.

JM: I know with regard to COVID, there's been a lot of controversy because of the various claims that are made for different substances, some of which have some research support, some of which have none at all.

WB: Yeah. My stuff... I have what I have and the methods are the methods and it's mapped out. I don't have a secret formulation that's going on. Here's what's happened. It is published. I didn't publish the COVID data yet. I just got the COVID data. To be honest, I don't know what to do with it because I was dealing with it as a seriously interesting problem that you can do under controlled conditions. But when I looked at the outcome, I just went, oh, my stars. Who wants it? I can mass produce this stuff. The answer is, I think if I tried to distribute it in New York—I'm in New York—if I tried to distribute it in New York, I'd be arrested for practicing medicine without a license. I'm not making a medical claim here. I'm giving you an experimental outcome.

JM: What if you were to take your data and show it to the Centers for Disease Control? What sort of an outcome would you expect from them?





WB: Hostility. I'd be amazed. The hostility would be partly social because the culture, the people have been trained to be conventional. If it doesn't follow A, B, and C, then it's

no good. But I go back to walking into a skeptic society. I go to the skeptic society and I say, "I'm the only skeptic." They're sitting like this [arms crossed]. Then I show a bunch of data and you can see the jaws opening, like, what? What's going on here? But even when it's all over, even if I've got a couple hours of data and it's pretty clear: silence in the room. In the [same] way if you deal with a boatload of oncologists: silence in the room. Because the oncologist's question is going to be, what do I do next? The skeptic society person, when they see... I don't think I'm overstating when I say my data are overwhelming, particularly in the aggregate. You look at this and the skeptic, what's the response?

This is going to be your question for the CDC. What's the response in the group of skeptics? They start like this [arms crossed], and then at the end they're like this [hand over mouth], and then at the end they don't know what to say. That was interesting. But as they're filtering out of the room, they come up to me individually, they look around and they go, "[muffled] That was great." They run out of the room because you can't be talking to the enemy. I don't think it would be too much of a statement to say, socially, culturally, if I went into a traditional medical place—and I've been to six medical schools doing these experiments—but they don't know what to do in the end. They were doing it to show that I'm full of it. But after

I've done it a couple of times in so many different labs, they don't know what to do. What do you do? There's no gain for someone from the CDC saying, "This is worth looking into." There's no upside.

JM: In fact, there's a big risk that any one of these professionals would place their career in jeopardy if they start endorsing your work.

WB: Big time. As you know, I have a pretty good association with the SSE, the Society for Scientific Exploration. Our informal dictum is, first get tenure, because you're not going to get tenure looking at this stuff. The only people who can do this are people who are already tenured. Even then, you're going to take a bunch of slaps to the head. I've had slaps to the head. It depends on who the dean is, who's the provost. There are slaps that go on allegedly from open-minded scientific researchers. If you're scientific, you've got to be open. You can't have the illusion that you understand everything. If you're going to follow the rules of data gathering and here are the data, you can get in trouble if you pay attention to it.

JM: That would suggest, and I think you would probably agree with me if you put on your sociologist hat, that before this research can be accepted, society has to evolve in some ways.

WB: Society has to evolve. My impression is that there's a boatload of people... First of all, there's an almost inexhaustible supply of people in pain. No matter how many people I teach how to heal, and no matter how good they become, and let's assume they're many times better than I am, there's still an inexhaustible supply of people in pain. The lead is not going to come from the scientific



community. They're ultra conservative. The lead is going to come from people in need. The scientific community doesn't have a need. They have a belief system to protect. The people who are sick have a need. I think the leaders will be the people who are sick.

If I get a scalable, storable healing technique that works on X, Y, and Z, and I take it to the CDC, I would not hold my breath. There are vested interests and there's a lot of money that would be threatened by hocus-pocus healing. But there's a boatload of people there who would take it in a heartbeat because, "Let me try. I don't know the mechanisms of action. Let me try. Let me see what happens when I try your water. Let me see what happens when I try your cotton." If it's already scalable, you may get a geometric progression that happens pretty quick. The scientists will be on the outside going, "Everyone's gone mad." Yeah, but they also got cured. That would be kind of fun.

JM: I do know that there are umpteen number of people offering panaceas and miracle cures. What distinguishes your work is decades of published scientific studies. I'm not aware of any other similar treatment that has that kind of backing behind it.

WB: Yeah, I don't know of any. It really stems from my relentless curiosity. What happened to me when my back got fixed? You come full circle. What happened to me? What just happened? The answer is still worth looking into.

JM: You've been on this path now for many decades. You've been an incredible pioneer. You're trying to take it to another level of scalability so that what you've discovered can be available to the masses. I'm certainly happy to do everything I can to let people know about your work, Bill. I think it's incredibly valuable for people. I know how long and how hard you've been at it.

WB: I appreciate that very much. I appreciate it. To the core of my being, I appreciate it. It's an interesting question.

JM: I hope that we can continue this discussion over and over again because the message is so important. For now, though, I want to thank you very much from the bottom of my heart for being with me today.

WB: Thank you. It goes both ways. Fun time.

JM: And for those of you listening or watching, thank you for being with us.

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Supporting Conversations on the Leading Edge of Knowledge
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More interviews with William Bengston



William Bengston: Healing Research and Practice – Thinking Allowed w/ Jeffrey Mishlove

<https://youtu.be/JHipTzUo8zQ>



Genomic Changes in Cancer produced by a Recording of Healing Intention

Society for Scientific Exploration

<https://youtu.be/AcmmCNezuB8>



Subjective States and Conscious Awareness in Anomalous Healing

Society for Scientific Exploration

<https://youtu.be/Jn1bF-8y-vs>



Does "Anomalous Healing" Need the Healer?

Society for Scientific Exploration

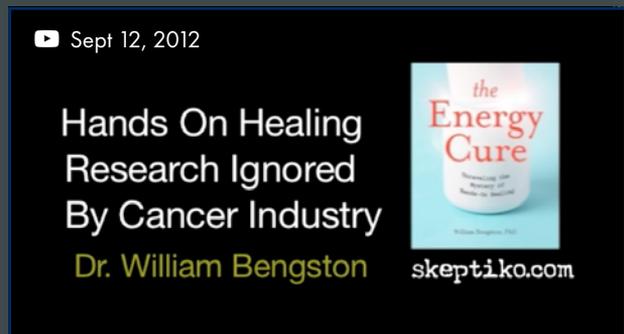
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Patterns in the Acceptance/Rejection of Anomalies

Society for Scientific Exploration

<https://youtu.be/ChBGX-UvwTI>



Dr. William Bengston's Hands On Healing Research Ignored by Cancer Industry

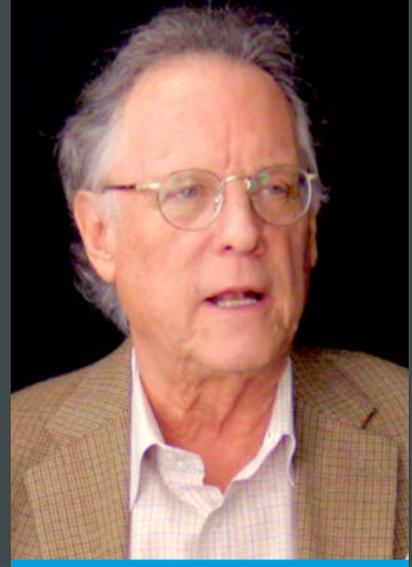
Skeptico

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Stephan A. Schwartz

Scientist, futurist, award-winning author for both fiction and nonfiction Stephan A. Schwartz is a Distinguished Associated Scholar of the California Institute for Human Science, Distinguished Consulting Faculty Saybrook University, and a BIAL Foundation Fellow. He is a columnist for the journal *Explore*, and editor of the daily web publication *Schwartzreport.net* in both of which he covers trends that are affecting the future.

For over 40 years, as an experimentalist, he has been studying the nature of consciousness. In addition to his non-fiction books and novels, he is the author of more than 250 technical reports, papers, academic book chapters, prefaces, and introductions. His work has been covered worldwide by numerous magazines, newspapers, and television productions, and he is the recipient of the Parapsychological Association Outstanding Contribution Award, the U.S. Navy's Certificate of Commendation, OOOM Magazine's (Germany) 100 Most Inspiring People in the World Award, and the 2018 Albert Nelson Marquis Award for Outstanding Contributions.

Stephan pioneered several research initiatives in parapsychology. His Project Deep Quest using a research submarine eliminated electromagnetic transmission as an explanation for parapsychological phenomena. He was also part

of the small group who created what today we call remote viewing; and he developed a consensus protocol for the pragmatic acquisition of nonlocally sourced information for practical applications. He used this to locate and describe in detail previously unknown archaeological sites which were later excavated proving the accuracy of the nonlocally sourced information. He did this work all over the world with great success including, the location of sunken shipwrecks, Cleopatra's and Mark Antony's palaces in Alexandria, Egypt, Pompey's Pillar in the city, the Lighthouse of Pharos, one of the Seven Wonders of the Ancient world, a buried building sought by archaeologists in the buried city of Marea in the Egyptian desert, as well as the remains of Christopher Columbus' caravel from his fourth voyage.

He also uses remote viewing to examine the future. Since 1978, he has been getting people to remote view the year 2050, and out of that has come a complex trend analysis.

He has produced and written a number of television documentaries, including *Psychic Detectives* (ABC), *Psychic Sea Hunt* (NBC), the series *Report from the Unknown* (MCA/Universal), *It's A Small World* (USIA), and has written four non-fiction books.





Original video interview on www.newthinkingallowed.org

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REMOTE VIEWING THE YEAR 2060

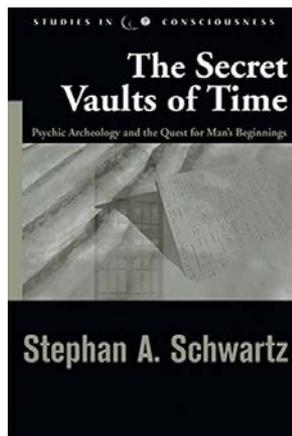
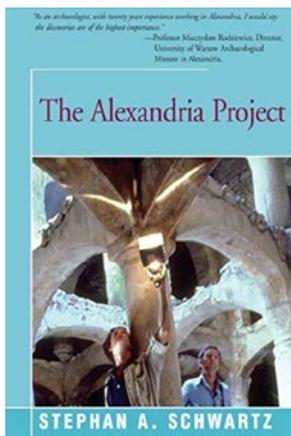
JM: Hello and welcome. I'm Jeffrey Mishlove. Today we'll be exploring the future. We're going to look at remote viewing the year 2060. My guest is my good friend Stephan Schwartz, author of *The Secret Vaults of Time*, *The Eight Laws of Change*, *The Alexandria Project*, and *Opening to the Infinite*, as well as several books of fiction. Stephan lives in the state of Washington. Now I'll switch over to the internet video. Welcome, Stephan. It's a pleasure once again to be with you. It's been a long time.

SS: It's my pleasure, Jeff. Yes, we've had some good conversations.

JM: We've had many good conversations. I think you're still the leader when it comes to having done the most interviews on the *New Thinking Allowed* channel. I'm happy to do more because you have a lifelong career of having done really fascinating

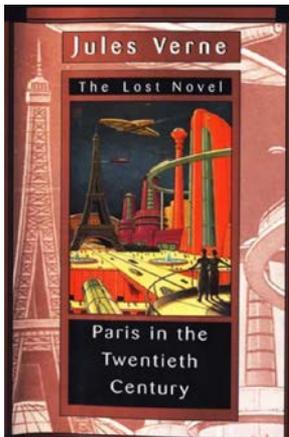
projects. Today we're going to build on an earlier interview we did over five years ago. In fact, I'm going to link to it right now. It's called "Remote Viewing the Future." That describes some of your initial work in this remote viewing project. We can summarize it of course, but in the last year or so you've been expanding that project which began looking at the year 2050, now you're looking at the year 2060 and comparing the two. Let's begin by talking a little bit about how the 2060 project came into being.

SS: Well, the 2050 project as you know, started in 1978 because I had left government in 1976 and I had been part of the geopolitical community. I was Special Assistant Chief of Naval Operations. I left in 1976 thinking we were going to have a nuclear war because that's what most people in the geopolitical world thought. It just seemed like it was going to happen. I thought, well, I can get people to remote view. I didn't want to get too far ahead of where we could go because I had come across a book that Jules Verne wrote¹ in which he described Paris in the 1960s back in the 1850s and nobody could understand what he was writing. They never published the book until years and years later. I knew not to get too far ahead because if you get too far ahead you just don't understand what they're saying. If



1 Jules Verne: *Paris in the Twentieth Century*





we had been doing this interview in 1850 and you had described that you had something you could wear on your wrist which would allow you to talk to anybody in the world, what

would you make of that?

So 2050 seemed like a reasonable time. From 1978 to 1991 I did 4,000 interviews with people all over the world asking them to describe the same day in the year 2050. For instance, if we were doing it now I would say, “Jeff, I want you to go forward in time to the 14th of June 2050. What do you see? What’s life like?” All that kind of thing. Anyway, I got all of this information from the viewers and, A) almost everything they said has either happened or is in the process of happening. But, B) many of the things that they told me were simply unbelievable at the time. I’ll just give you two examples.

I asked them if there was a nuclear war because of course that’s what I was really worried about. They said “No.” I said, “Oh, well then the world must be much safer.” They said, “No, no the world is much more dangerous.” I said, “Why?” They said, “Because of terrorism.” Now, in 1978-79 the only terrorism that was going on that we were paying much attention to was the Protestant conflict in Ireland, the Protestants and the Catholics. The idea that terrorism would become a massive problem, I couldn’t make any sense of it. Then I said, “What about the Soviet Union? What’s happening with the Soviet Union?” To my astonishment, these people... Again, it’s not an individual single viewer. What we’re talking about here is, I interview a lot of people and what I’m looking for is consensus, where a number of them agree. They said, “The So-

viet Union doesn’t exist anymore.” I went to a friend of mine who was on the National Security Council with whom I’d been working and said, “Can you think of any reason that the Soviet Union would disappear?” He said, “I don’t know. No, that’s not going to happen.” Because of course we saw the world in those days as these two big superpowers. But in 1991 the Soviet Union disappeared.

The other example I’ll give you is, I said let’s talk about health care. They described health care—we can get to that a little later on—but the thing that really stood out for me was they said, “There’s going to be a series of pandemics.” I said, “Pandemics?” I’m thinking 1918 Spanish Flu, right? They said, “The first one will be a blood disease that crosses over from primates in Africa to humans and kills millions of people. I went to a friend of mine who was then the Deputy Director of the National Institutes of Health and said, “Do you know anything about a blood disease that’s about to spread all over the world and kill millions of people? It crossed over from primates to humans?” He said, “Whatever it is you’re smoking Stephan, quit, because that’s crazy talk.” Of course, in 1981 AIDS came. But they said there would be a series of these which was even stranger to me. But then of course comes SARS and H5N1 and now we’re going through COVID.

Of course, now I have a better understanding of these things because I realize that climate change is going to cause viruses and bacteria to mutate and we’re going to have a whole series of these pandemics. But talking to somebody in 1978-79 that in 1981-82, telling you that there are going to be a series of pandemics that are going to kill millions of people all over the world just didn’t make any sense.

So anyway, I decided there was an outstanding question which I could not answer. That was, when



a person gives you remote viewing data about an event in the future, are they giving you a fixed future or are they describing the highest probability at the moment you're asking the question? We don't have an answer for that. I thought, well, I'll go forward 10 years to 2060 and I will see if the 2060 data materially differs from the 2050 data because that will answer that question. I'm in the process of doing the analysis as we speak. I don't have an answer yet but I should have one in another few months as I continue to work with this.

But I have gotten out of 2060 a number of things which are basically continuities of the 2050 data. Climate change, particularly in the 2050 data, I would talk to people... Let's say you were in Los Angeles and I'd say, "Jeff, what's Los Angeles like in 2050?" They would say things like, "A lot of it is underwater." I thought, "Underwater?" They said, "Oh yeah, Santa Monica, Manhattan Beach, Hermosa Beach, that's all underwater." When I would interview people who were in Virginia Beach they would say the same kind of thing to me, or in Norfolk. Or when I was in coastal areas in Europe, because I did it with thousands of people. They would tell me the same thing. Or in Japan. I didn't know anything about climate change until 1991 when I read an article in *American Scientist*. That was the first thing I ever read about climate change. When I went around and talked to another friend who was one of the directors of the climate weather research and said, "Can you tell me why large parts of Los Angeles would be underwater?" He said, "No, I can't tell you that. Where do you get this kind of stuff?" I'd say, "Remote viewing." They would say, "Oh god." But the 2060 data continues the same sense of climate change that the 2050s began. I now see that as much more significant than most people realize or are preparing for.

JM: One of the risks that you've identified with regard to remote viewing the future of course is that people aren't blind to the target. You're asking them to go to a particular date and location in the future. But also, we all have our own intellectual expectations. We're aware of the current trends and we can project those trends forward into the future. It's a simple intellectual exercise. I know that you've developed a part of your methodology this time around to take that into account.

SS: Yes. You are absolutely correct. When I planned the 2060 data I thought, what I will do is I will create a questionnaire. I got a thousand people to specifically... In fact, I tell them this, don't give me your intuition, don't give me your speculation, give me your intellectual assessment based on what you know of what the future will be like. One of the things that I am comparing is, do the rationals—that's what we call them—do the rationals have a different view of the future than the people who use non-local consciousness. The answer is, they do. That is, they're not the same. The rationals have different views about this than the people who are doing remote viewing. Exactly how detailed that is, as I say, I'm in the process of doing the research.

But I can say, for instance, something that I just got a hint of in 2050 and didn't get it at all from the rationals: between 2040 and 2045 something really significant is going to happen that's going to change culture very profoundly. I'm not quite sure what it is. It could be the European Union has just committed to exiting carbon-powered vehicles by 2035, before it was 2040. The climate change projections also look like they're going to become very dramatic in the 2040 to 2045 range. In the 2060s, whatever it is that happens between 2040 and 2045, by 2060 it's over, or the



culture has accommodated for it. What stood out for me in the 2060s is they would say, “Things are back to some kind of normality.” I said, “What do you mean, they’re back to?” “There was this thing that happened in 2040, 2045 that really changed the whole world but now we’ve sort of adjusted for it and we think we’ve gotten through it.” I don’t know what that is. I suspect climate change or maybe the exit from carbon-powered engines. But happily at least, by 2060 they think of themselves as being on the other side of it.

JM: It could be nuclear war for all we know.

SS: No, I don’t think so because I haven’t had anybody tell me about nuclear war. No, this is something that is dramatic culturally and that causes changes in the way we live. For instance, just to give you some examples, this is from the 2060 data. I have been for some years as you know very concerned about what I have called the great schism trend, the separation of the blue states and the red states. I really see that as a crisis. When I talk to the 2060s they tell me that the things that are creating so much crisis for us, the LGBTQ phobias, the white supremacy stuff, that no longer seems—I think this is good news—that no longer seems to be a big issue. Nor does gender equality seem to be a big issue. They tell me that in the 2060s the United States still exists in form but real power has gone to the states and combinations of regional groups of states, although there still is a federal government.

The sense that you get from the 2060s, which is quite different than you get from the rationals who mostly see things sort of continuing with the United States in leadership, is that from the 2060 remote viewing part they’re now talking about the



United States no longer being the world leader in everything, either technology... It’s a country that still exists—because I was concerned it might not even exist—that still exists but is very different than it is today. There have been large movements of people. People are living in smaller communities. There is a kind of minimalist, I guess that word would work, minimalist culture. The descriptions of houses for instance where people live seem much simpler than the rationals describe, or than most people anticipate. What I see is a country that doesn’t have... Not a single person says there’s a gas vehicle. Everything seems to be run by electricity.

They describe that it goes through phases. I now can see these phases emerging. The first is building charging stations. That’s sort of the gas station model. But what they mostly describe in 2060 is that roadways charge the vehicles that drive on them. They’re powered by solar and wind. Vehicles are quite different. People aren’t traveling as much. Air travel still exists but there doesn’t seem to be as much travel. Healthcare has radically changed. Not only do we seem to have in 2060 universal birth-right healthcare, as opposed to the kind of system we have now, I call it the illness profit system... But there also has been a change in the technology of medicine because the hospitals they describe seem very different than the hospitals that you would go to today.





JM: How so?

SS: They're quieter. Things seem more organic. In fact, one of the major trends I would say in general with the 2060s is that the things they describe seem not just organic but there seems to be an increased recognition that we live in a matrix of consciousness and that all consciousness is interconnected and interdependent and that agriculture has changed radically. The chemical industrial poison based single monoculture agriculture seems to have been replaced by communities growing more of their own food. That's just what I'm working on right at the moment, looking at that particular material. The descriptions that they give is that, A) people don't move around as much; B) they live in smaller communities; and C) they seem to provide for themselves better locally than having large long distance shipping.

The other thing which I haven't gotten into yet, but one of the things that I personally was concerned about so I asked about it, is the development of the CRISPR technology for genetic manipulation, genetic engineering. My concern, and I've written about this in several papers, is the emergence of another hominid species, homo superior. I'm trying to find out... I didn't ask it quite the way I would have asked it if I had known more about it when I started this several years ago. I may do some more remote viewing because I can see

that the development of another hominid species would be very dramatic.

JM: Indeed it would be. There's so much to talk about. I realize that the bulk of your data yet remains to be analyzed. One of the fascinating things I learned from reading your preliminary paper is that we now have tools available to look at this kind of data that didn't exist when you started out. I know in specific you refer to a Google database. I think it's called GDELT. It includes just massive amounts of big data concerning events reported all over the globe and every news source.

SS: Yes. That, and also I've been very lucky. A Russian-born, American citizen now, an AI specialist approached me and he has skills at manipulating the database in ways that I could not do. He's got a team of programming engineers so I can ask a question and they can go through it and give me answers because I've got 10,000 pages of data. Just trying to get through it and not miss something and to be able to see how the consensus is formed so that you get a percentage of what percentage of people see a particular thing. So they've been helping me, a fellow named Arkady Kulik. His help has made a huge difference. Plus, as you say, Google and other sources, the ability to access data in 2022 is radically different than the ability in 1978–79–80–81. I'm going to be able to get down into a fineness of detail that I would not otherwise have been able to do.

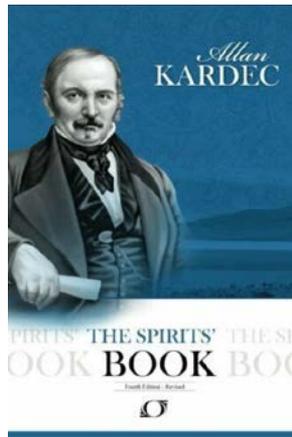
JM: One of the things I've always admired about your work is your refinement of the consensus methodology. I know that methodology probably goes back to the mid-18th century. I think Allan Kardec, the founder of the Spiritist movement, used it



when evaluating the reports of different mediums. He wanted to make sure that at least seven mediums agreed on any particular spiritual principle that he wrote about. But I know you've taken it to another degree of refinement completely. When you combine that with the capability of big data analysis it seems to me you have a very powerful tool for doing something that most futurists couldn't have imagined until recently.

SS: Oh yes. I think that's very true. One of the things that is interesting to me, both with the 2050 data and now with the 2060 data—I've been at this since 1978, that's a long time to 2022—is that most of the projections of futurists... There's the famous bet between two futurists about the future in which they saw overpopulation as a huge problem and scarcity of resources. Most of the futurist things that came out of the 1970s and 1980s, Paul Ehrlich and that group, they just have not turned out to be very accurate. Whereas the remote viewing data has been, as I said earlier, the parts that are consensus... And yes, I break this down to a concept-by-concept analysis. It's not just whole sentences, it's concept by concept so you can get very specific. If I said, for instance, the man interviewing me with the tan jacket and the white shirt with earphones—I've got "tan," "jacket," "shirt," "white," "earphones." I've got six or seven concepts. When you see those come up again and again with people then you get a level of refinement that just hasn't existed.

That's how I did all the archaeological stuff, it was the same thing. If you take the data and literally break it down to concept by concept what you find out is that you can get highly accurate data.

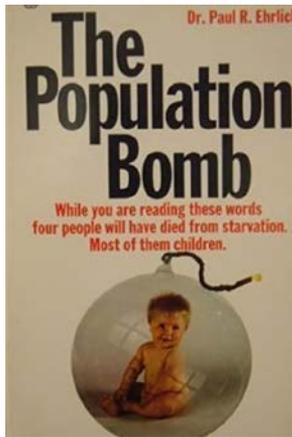


Typically we expect to see in most remote viewing experiments, not just me but other people, about 75 is correct or partially correct. But I'm at a level now where there are certain things where I would really be willing to make an investment on them, for instance, because I think it's that

accurate. One being for instance, I'm fascinated if you look at all this business about the end of the internal combustion engine and what everybody's worried about in the conversion is, will there be enough charging stations?

But I now think that the real future, if I were going to be an investor, what I would be looking at is how—and there are a number of countries doing this by the way, particularly Cornell University in the United States—how do you electrify the roadways themselves so that they can power the vehicles that drive on them? I think that's where it's headed. But you only get that when you get down to asking little tiny questions like, "If your battery runs out of electricity, what do you do?" The viewers say, "Well, it doesn't." I said, "What do you mean it doesn't?" They said, "Well, because when you drive on the road it charges up your car and the cars don't look the same. Their shapes are different and their tires are different." The question is, is the whole roadway going to become electrified or will there be—what they're doing at Cornell—will there be charging lanes that trucks and cars and buses drive on? How's that going to work? I'm trying to figure that out because what I'm looking for is guidance that you can give people who are planning to do some kind of project. If you have five things that you could do and you order them one, two, three, four, five. If I tell you that number three will be the one that will work for you and





you do that one first, you may not have to do one, two, four and five. So that's what I'm trying to do with this data.

JM: As I recall from your preliminary report, roughly 35 to 40 percent of the specific information provided by the remote viewers can't be evaluated at all. Maybe it's simply too vague or something to count as either yes or no. That leaves you with another 60 percent or so of the information that you obtain that you can evaluate. Of that, you're getting roughly 75–80 percent accuracy.

SS: Yes, that's correct. That's not just true of this particular project but in general in all of my projects, the archaeology and criminology projects, there is a significant share of the data, 35 to 40 percent, that there's just no way to evaluate. For instance, if you're finding a sunken ship and the remote viewer says the captain was thinking about his children and his wife as his boat was sinking, that may be true, it's perfectly logical, but there's no way to ever check that unless he left a message or left some kind of data that you could check. As you know, I'm only interested in data that can be objectively verified. Again, yes, you're correct. Between 35 and 40 percent, I don't know what to do with it because it's about feelings, it's about how people's attitudes about something change. There's no way to do that. But of the 60–65 percent that remains, if this data is consistent with the other experiments, I expect to see 75–85 percent of it be correct or partially correct.

For instance, by partially correct I mean, if I said the man interviewing me is wearing a jacket

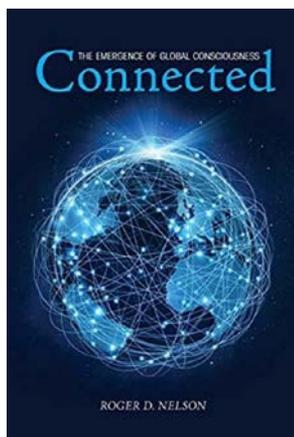
and it's brown. The jacket part would be right, wearing the jacket, that'd be correct. But the brown would not be correct. It would be a tan. So again, when you get down to the little tiny concepts, when you're down at that level of making an appraisal, then you really can find out if you interview seven people and five of them tell you that the person is wearing a jacket, even if they get the colors different then you can be pretty sure they're wearing a jacket.

JM: I can appreciate that the kind of analysis you're doing requires a lot of patience and also an overview that many people, when they look at remote viewing and they were to see all of the data without appreciating the many steps that you have to take to parse through the data, might just give up in despair and say remote viewing can't possibly work, it's all too much gobbledigook or something.

SS: That would be wrong. But I would certainly agree with you, remote viewing is not a magic bullet. It's not a thing that avoids work. It's a technique, like any technique, that assesses information. Basically, I got this idea of the consensus protocol not only from Kardec but also because I had been an investigative reporter. If you're doing investigative reporting you don't rely on one source, you go around and you interview a number of sources and you see where they agree, where they disagree. In the intelligence world, and I was in that world as well, they do the same thing. You have human intelligence, you have electronic mechanical intelligence. You're looking at all of the pieces and trying to figure out where the consensuses are. I'm doing exactly the same thing, it's just that the data is sourced from non-local consciousness.



JM: You seem to have a unique ability to explore areas where other people are afraid to go. For example, the archaeology projects. Very few people have ever even endeavored to do what you have accomplished on multiple occasions.



SS: That's true. To be honest with you, Jeff, I was actually kind of surprised about that now looking back over the years because it has been so productive. I've just been approached about doing another one, by the way. I don't know whether it's going to come to pass but I'm at least in conversation with a man who would like to do some work locating things. I think part of it is, when I think about it—because I've asked myself that question, why don't more people do this—it's very expensive. That's part of it. In parapsychology the funding is so modest. Back in the 1970s, 1980s, early 1990s when Princeton and Mobius and SRI all existed, they were all operating with budgets in excess of a million dollars a year, a couple of million dollars a year.

I look at, for instance, the eastern harbor or The Alexandria Project, which you and I have discussed. That project cost about \$600,000 in 1979. That'd be about three and a half million dollars today. I think part of it is there just isn't any funding. People seem to have a hard time getting funding. For whatever reason, I was lucky. I met people who got interested and who had money and were willing to fund it. But the applications of non-local consciousness are really... I am surprised we are not focusing more on that. I am very surprised and disheartened in a way that we seem to not be



able to get through to recognize that culture is the result of individual choices based on individual consciousness. Where you have collective consciousness you have the ability to create cultural change.

We look at, for instance, Roger Nelson's Global Consciousness Project, where he shows that where a large number of people become focused on something that literally reality changes in an objectively measurable way, but also the culture changes. That's how Gandhi got independence for India without a war. He was able to change the consciousness of the people of India. Or you look at what Martin Luther King did, how he got started with civil rights. What did he do? There was a law that was passed? They gave great sums of money? No. He changed the consciousness of individuals. What I'm coming away with from both the 2050 and the 2060 data is that in our future we are going to have a culture which is grounded on the idea that we live in a matrix of consciousness.

I've just been looking at papers over the last couple of weeks that talk about how dependent we are on animals and insects and other things. We don't think about that. How often do most people think about bees? Yet 70 percent of the food we eat is dependent on pollination that occurs because of bees, and the bees are under enormous threat. When you recognize that you live in a matrix of





consciousness, not the Abrahamic idea that we have dominion over the earth and it's kind of like we got left a bank account by a rich uncle. Instead, you begin thinking in terms of what I'm doing and what other people are doing is having an effect all across the matrix of consciousness. That change in consciousness, which is what I'm seeing particularly in the 2060 people, they talk about the world when they describe it from a different perspective and that perspective is this idea that we're all interlinked and that we are all interdependent.

JM: It seems as if the very ideas that you and I have been talking about continuously for the last half a century, maybe in another 40 years or so, will really take root at the heart of our culture.

SS: I think so and I hope so. When I think about your show, the New Thinking Allowed and the interviews that you've done, as I have told you, I think this is not only historically important because when we do make this change, we're going to want to know how did the people who created this change, what were they thinking about? I, for instance, personally have always wondered why did Newton find gravity and alchemy so interesting? He didn't leave any messages to tell us, so how did he get to that thought? If you think about all of the interviews that you've done and the millions of people that have listened to those interviews and

been touched by them, and I know that it's a large number of people because I get emails all the time from people who tell me, I saw your interview with Jeff Mishlove on New Thinking Allowed, I mean literally every week. I realized that kind of work that changes consciousness, it changes the way people look at things, the way they evaluate them. As we move into the future the kind of world we want to have needs to be based on well-being, not profit. You can have profit but you need to focus first of all on well-being. I think when I get through with the 2050–2060 data with the analysis, that may be the biggest takeaway that we get.

JM: Stephan, once again it has been an enriching and joyful experience to talk with you. I'm grateful that you're still around. I wish actually that you had a host of apprentices who could learn from you because you have so much to offer. I hope that we can continue doing these interviews well into the future for both of us because I just love sharing this information. Thank you very much for being with me today.

SS: Thank you very much, Jeff, for doing what you're doing. I completely support it. I too would look forward to it. We have had many fascinating conversations and both of us have learned something and I think that's wonderful.

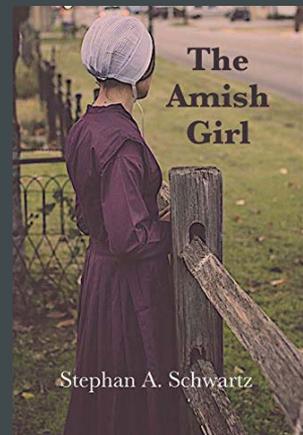
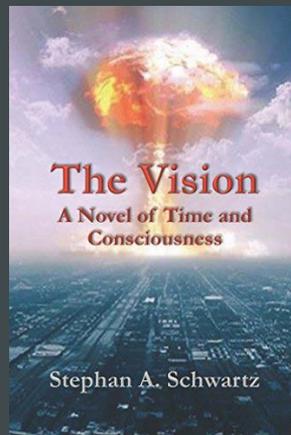
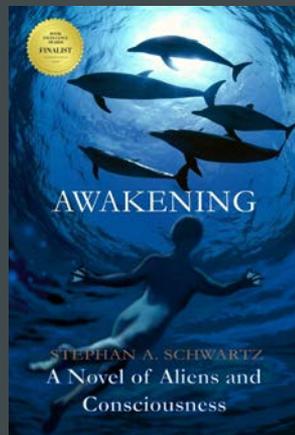
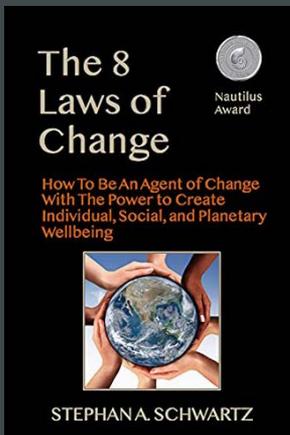
JM: And for those of you watching or listening, thank you for being with us.

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Supporting Conversations on the Leading Edge of Knowledge and Discovery with Psychologist Jeffrey Mishlove



More books from Stephan A. Schwartz



More interviews with Stephan A. Schwartz

Jul 31, 2022

Live Stream: Remote Viewing the Future (2050 & 2060)
New Thinking Allowed
<https://www.youtube.com/live/hWiYzGUUOb>

Mar 13, 2017

Edgar Cayce, the Sleeping Prophet
New Thinking Allowed
https://youtu.be/SBclK_GEmI

Sept 7, 2017

The Power of Intention
New Thinking Allowed
<https://youtu.be/ChBGX-UvwTI>

June 29, 2017

The Continuity of Consciousness
New Thinking Allowed
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Jeff Mishlove



Dean Radin



Ed May



Bob Cunningham



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Marty Rosenblatt

We have an extraordinary APP 2023 Zoom Conference-Workshop
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Pacific Timezone

May 26 | Friday

May 27 | Saturday

May 28 | Sunday

Pacific Timezone	May 26 Friday	May 27 Saturday	May 28 Sunday
8:30 – 9:00 am	Registration and Informal Discussions 5 Minute Welcome	Informal Discussions	Informal Discussions
9:00 – 10:30	Jeff Mishlove Return of the PK Man	Ed May The Star Gate Progeam Synopsis (1972–1995)	Stephen Wright Who really dies? Stories of life and death and what lies beyond
10:30 – 11:00	Break	Break	Break
11:00 – 12:30	Prediction 1 – Full ARV Session Live Roulette Online	Prediction 3 – Full ARV Session Live Roulette Online	Prediction 5 – Full ARV Session Live Roulette Online
12:30 – 1:30 pm	Lunch	Lunch	Lunch
1:30 – 3:00	Prediction 2 – Full ARV Session Live Roulette Online	Prediction 4 – Full ARV Session Live Roulette Online	Prediction 6 – Full ARV Session Live Roulette Online
3:00–3:30	Break	Break	Break
3:30 – 5:00	Dean Radin Recent Research	Bob Cunningham Drones: Civilian and Military	Marty Rosenblatt AI, Quantum Computers and Consciousness
5:00 – 5:30	Open Discussion	Open Discussion	Open Discussion



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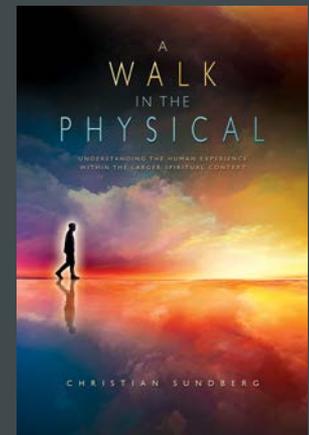
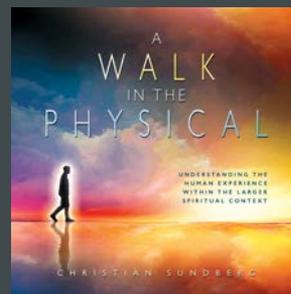
Christian Sundberg

When Christian was a young child he remembered his existence before coming to Earth. While that memory left him completely for his early adult life, it spontaneously returned 13 years ago as Christian took up a meditation practice and went through a personal awakening journey. He also began to have Out of Body Experiences (OBEs). Professionally, Christian has worked for 15 years as a project manager for complex nuclear pump and valve manufacturing projects, and is currently managing projects for an insurance company.

Christian is the author of the book *A Walk in the Physical*, which attempts to succinctly describe the larger spiritual context in which we exist and the importance of love in our human journey. Christian has also presented at over 100 public speaking events, two national conferences, and has been on such well known shows as “Buddha at the Gas Pump,” “Next Level Soul,” “New Thinking Allowed,” “Passion Harvest,” “NDE Radio with Lee Witting,” and others. Christian is passionate about seeking to remind others in at least a small part of who we really are beneath the human “play.”

In this interview, Christian describes his pre-birth memories choosing to come to Earth with the help of his guides. He shares that consciousness transcends form and gives rise to form.

He describes how the contrast of this level of separation enables an incredible opportunity for expansion of love and joy, and that we have the power to choose to meet great difficulties with love instead of fear and heal our lives where there is not peace. He shares that it is the resistance to the context in life that can make it so painful, and that our true nature is that we are beings of freedom, love, power, and joy.



While Christian’s book is available for purchase, he has chosen to also make it available for free on Google Books, so that his story may reach a wider audience.





Original video interview on www.newthinkingallowed.org

Published to YouTube on October 16, 2022

PRE-BIRTH MEMORIES

EV: Hello and welcome. I'm Emmy Vadnais, Co-Host with Jeffrey Mishlove. Our topic today is pre-birth memories. My guest is Christian Sundberg, who when he was a young child, remembered his existence before coming to earth. While that memory completely left him, it spontaneously returned to him at the age of 30 through meditation practice. Christian is author of *A Walk in the Physical: Understanding the Human Experience Within the Larger Spiritual Context*. Christian is based in western Pennsylvania, and now I'll switch over to the internet video. Welcome, Christian. It's such a pleasure to have you with us today.

CS: Thank you so much. I'm happy to be here.

EV: Most people don't recall any experiences before coming to earth, or some people even wonder why they're here, yet you have had an experience of recalling your pre-birth memories.

CS: Yes. I can share about that if you'd like. Let me just state before I do here, though, that this is not something that can be expressed with language. Our true natures are so fully transcendent to the form of earth, that as soon as we put words on it, we are immediately limiting it in a way that is often inappropriate.

I'm very happy to share what I can, but I just have to make that very important disclaimer that there are no words that can possibly articulate

our higher natures or the nature of the higher realms.

I had no pre-birth memory for the majority of my adult life. I did have some of that recollection as a very small child up until about maybe the age of five or six or so, and then that memory left me completely. It didn't return until I was the age of 30. I took up a long-term meditation practice, and the memory spontaneously returned starting after several months of meditation, unexpectedly, but it was the most normal thing in the world when it returned. It was like leaves had just been blown off of the ground and there was the grass. It was just like, oh, no big deal. There it is, very normal.

But it has very much impacted my life and my path because I have some personal awareness about what I'm doing here. I have a passion for trying to share with others some aspect of what we really are, because we are not just human. I know it looks like we're human. We're doing a human thing. I'm a working professional in my daily life. I know how this sounds, but actually, deep down, the nature of what we are transcends the human condition. It transcends the human experience. We are individuals. We're spirits who are having an experience of being human.

That's a really important message to keep in mind because we take our lives on earth so seriously. We get so deeply wrapped up in all the concerns and all the stresses and all the fears and all



the stories. But who we are vastly transcends the stories. We are beings of incredible freedom and love and power and joy, and that is what we really are. We lose sight of that because we're veiled while we're human. We become obscure to the true knowing of who we are on a conscious human level, but that's a part of the game. We do that in order to have this experience. That's just a little prep, a very high-level comment. I just need to say that first before I dive in. Do you want me to just dive in and kind of share some of the memories that I've had?



New Thinking Allowed CoHost, **Emmy Vadnais**, OTR/L, is an intuitive healer and health coach based in St. Paul, Minnesota. She is the author of *Intuitive Development: How to Trust Your Inner Knowing for Guidance with Relationships, Health, and Spirituality*. Her website is www.emmyvadnais.com.

EV: Yeah, we would love to hear.

CS: The timing of this is difficult to articulate because we transcend linear time, and so while these memories are incredibly ancient and they also do have a sequence, they also are all happening right now. They're like living a live experience, it's not just memory like we experience it in the human way.

That being said, I remember long ago before I was ever physical actually, before I had any physical incarnations coming across a being who had been physical. When I came across this being, I could feel and know from him telepathically—because there it's all an exchange of information, there's no language necessary, no spoken language—I could feel the quality of his nature and his essence. It was so overwhelmingly beautiful and full of power and

love and just capability and expansiveness that it was breathtaking. I could feel this amazing joy and power. I said, “My goodness, do you feel the depth of joy and power and freedom that I feel that you feel?” He shared. “Yes,” and he allowed me in to feel what he experiences.

I was completely awestruck. I was inspired. I was like, “I'm gonna do that. What did you do to do that? I want to do whatever that is.” He said he had been physical. He shared with me many things, but chief among them was that he had lived physical lives. In one of them, he had

suffered some kind of ailments, some kind of disease or something. I don't know exactly what it was, but it was very painful and it lasted for a number of years. The way that he chose to meet that very challenging experience allowed a refinement of the quality of his essence, his nature, who he was, refined. I really don't know what words to use, but he just expanded and refined in a way that was very, very tangible from that state of being. I said, “I'm going to do that. I'm going to do that. I'm going to do that.” I was so like, deeply inspired.

At first he said something to the effect of, “Yeah, that's what they all say. It's difficult in a way that you don't know.” Not brushing me off, but kind of like, “No, you don't understand. You don't know what this is.” But I was persistent and I said, “No, I mean it, I want to do that.” He said, “We'll go talk to your guides.” I don't have immediately right after



that, but I know that I lived many experiences after that. I came back later and found this being again and shared with him that I was in the process. He was encouraging when I shared with him.

The majority of my pre-birth memory experiences are of a time somewhat immediately preceding this life. I remember taking a long break after previous experiences and just being reluctant for a while to return into the rigors of the game. It was kind of like taking a very long weekend and being reluctant to go back, something like that. I remember this guide coming to me over and over again and saying, "Are you ready to go back yet? Are you ready to go back yet?" Putting him off and just saying, "No, I'm not ready yet. No, I'm not ready yet." Eventually saying, "Okay, okay, I'm ready." Then reviewing with this guide, what I can only describe as my state, like who I am, who I have been, who I was, what qualities I really knew and expressed.

The words are so limiting here. I really don't want to pigeonhole it. It's very hard to describe, but it's kind of like, just evaluating who I am and what I knew and what I understood and what I had experienced and mastered and what I had not. It was very apparent to me the thing that I needed to work on. I don't like the words "work on." It's not like that. But there was this very obvious thing. I had this fear that had bested me in a previous experience. It had overcome me. In that previous experience I was a very unhelpful, unkind person in that life. Because of this fear my ego got out of control, and I caused a lot of damage to other people. When I say damage, by the way, I don't mean true damage because the soul cannot truly be damaged. There's no true damage.

But I knew that in that life, I had been very unkind and unhelpful. This fear was just so deep. I could feel it and see it. Oh my gosh, I got to do

something about that. I knew though that if I could there would be this incredible expansion of being, not just in me, not just of me, but of the whole. I don't know how to describe this, but this incredible expansion of what was possible, a refinement and an evolution of capability, if I could know and meet and integrate this low vibration fear. But I could see even from there how very extreme this fear was, what a low vibration energy it was. I asked, "Is it even possible in all of creation? Has any being ever done this? Has any being ever integrated something this extreme in this way?" I was shown, "Yes. You have all of time available to you to do so." That was what was expressed. There's no hurry. I just knew that if it was possible, I'll do it. I will do it.

From the human perspective now, having experienced this life, it seems so strange to me at times to say that because I do experience great challenge at times. Of course, like we all do. But from that perspective, I knew the incredible power of the soul. I knew that we have nothing to fear and that nothing can truly overcome us. We are incredibly powerful and expansive and free and full of joy and love and that cannot be overcome. I just knew, if it can be done, I'll do it.

They brought me a life packet, like a package to review for this intention that would be optimal for me to re-experience this fear and to face and integrate it. That life was extremely appropriate. It was a great match for my quality, like who I am and also for the intention of processing this fear. I reviewed this life in detail, and I accepted it. When I say this life, it's not this current life as Christian, this was just before this experience. I reviewed and accepted the life, and then, I accepted the veil.

This is the part of my memory I remember the most clearly, this process of accepting the veil and the vibrational place that we are at now in re-



lation to that higher state through the veil. I don't know how to describe this, but it's like a plummet in the vibration of the being such that all knowing is cut off. I describe it like if you have an amplifier that produces a pitch like [makes a noise] and then you turn the knob down [makes lower pitch noise]. Then when you get to the bottom, you turn down some more, lower, lower, more, now lower, now crank it down lower some more. That was what it felt like. It was just an incredible drop in the vibration of my being. I felt all of what I am disappear, be cut off, kind of like being erased.

It's very hard to describe the sensation, but it was like going from a place of high vibration, connectedness and knowing to feeling separate and dark and dense and alone and not having access to my knowing anymore. It was terribly dark. Within seconds of getting there, I was like, I am not doing this. There is no way I'm going to tolerate this for a lifetime. This is not happening. So I summoned my might, my strength, and I fought my way out past the veil. I was successful in doing that. But I became aware that I had killed the fetus that was to be my body, I had caused a miscarriage for the mother.

Just like near-death experiencers describe, I had a life review even though I was only there for like a super short time. I don't know how long but a very short amount of time. I could see very clearly how my fear had negatively impacted the mother by heaping grief upon her shoulders. Not only the mother but hundreds of other people, in ripples away from the mother. I could see and feel how all their journeys were made more difficult because of my fear.

From that perspective, it's okay, everything's okay. It's just like a big play. Everyone is okay. But I also very objectively could see, "Oh, man, I've got



to work on this," because I had all these big plans, I wanted to have such a positive impact. I wanted to grow and participate in this amazing human game. The opportunity to be given a human life was so precious, but I had wasted it. I resolved, "Okay, I gotta do something about this. I'm going to try again."

They brought me now this life to review. This life was not as appropriate as the first one would have been. I'm not gonna put numbers on it, but it just wasn't quite as appropriate as the first match. It was okay, it was good enough. But it wasn't super appropriate because my spirit, my soul has certain qualities and the life has certain context, qualities, the biology, the parents, the context, everything. There's a certain fit there, there's a certain level of a match, or not. In this case, it was good. It was okay.

I remember reviewing this life in incredible detail. It was as if somebody—this is just a metaphor, but this is how I saw it visually, and I felt it within me—it was like if you took a tree and laid it on its side, and you started with the trunk and then worked your way out to the branches, I could see millions and millions of possibilities of how this life may unfold, what was very likely and what was less likely. It was like a probability tree, I guess you could say. The thing that was unknown was the free will choice making of all the participants, but it's pretty darn good at predicting outcomes.



I could see that certain branches were very likely. I could see that it was very likely that I would suffer a trauma in my early 20s and that that trauma would crush me and give me the opportunity to re-experience this fear. So, I was very excited. From this perspective, it seems, I guess we might even consider—it's not masochistic—but I can see how some people might say, "Oh, my gosh, I would never sign up for that." But from that perspective I was very excited at having the opportunity to be challenged in this way and to be able to have the opportunity to meet this fear. I made certain requests for the life. For instance, I knew that it would be important that I would be male in this life, just because the male energy would be helpful for me to have a certain type of personality that would help me to deal with this fear.

I also knew that the qualities of my parents were important. I knew my father would instill confidence in me and that it was really important that I had that confidence so that I would have a rock to stand on when the fear hit. I would be strong enough in my own self to be able to weather it and have a chance to really face and process it. I asked certain things. I asked to be intelligent again in this life. I knew that I had been intelligent in previous experiences. They said, "Yes, you can do that." I asked to remember a very small amount this time. I said, "I would like to not forget everything this time. I don't want to forget everything. I just

want this tiny, tiny little sliver of memory, please. Can I do that?" They shared, "Yes, you can do that." But I could feel from them that—this is really hard to describe—but the contrast between there and here would be even greater. The life would be even more difficult if I did that. But see, I knew that even that contrast, like all contrast was and is an opportunity for growth. So I accepted. I was like, "Alright, let's do it."

I remember there having to be this moment to say yes, to accept the package so to speak. I don't remember that moment, but I do remember being in this waiting area where there was this golden light, this beautiful light. I remember this guide coming to me all of a sudden, "Go now," grabbing my attention, like grabbing me by the shoulders very forcefully to shake me and push me into... It was like I had to interject into Earth time or something, and I had to go right now. Not later, but right now.

Then I found myself in what I can only describe as a tinkerer's shop or a technician's shop where there were these beings who are very mechanical in nature. It's very hard to describe. They do this thing where they fit the veil to you. The soul has certain qualities, rich, rich qualities, like its own universe of qualities, and the human life and the biology and the context and all everything has a certain quality to it. They do this thing where they make it all fit so that the veil will be very effective and be worn properly. They asked me one last time, "Are you sure?" I knew that once I said yes, I was in for the ride. Once you get into this roller coaster you're not getting off until it comes to a complete stop, that kind of thing. I said yes. Then I remember the veil coming over me, and this time, just struggling not to fight it.

One thing I hadn't mentioned is in between these two lives I spent some time practicing sur-



rendering my control to the veil in a simulating environment, like a simulator. I did not resist the veil. I surrendered and allowed this down, down, down, lower, lower, lower, lower more, lower more, plummet in my vibration, and this knowing that I had to be erased and cut off. Once again I was in the dark and alone and feeling super dense. It's like arriving to a place where there's just no heat. Arriving to the vacuum of space is a good metaphor. You get there and you can't breathe. It's cold, there's nothing. It's empty, and yet dense, so dense. I remember sending one message back to the technicians, "Did it take? Did the veil take? Did I succeed in arriving?" They sent one message back, "Yes." I felt, actually, the sense of accomplishment, because it was like, "Oh, I made it." Even just making it into a human life was a huge accomplishment.

Then I was there for a while. Eventually, that same fear that I had the previous time arose once again. I was like, "I am not going to do this. This is so dark. This is so low vibration. This is so dense. I am not doing this. There's no way I'm going to tolerate this. I'm not having it." Once again, I began to summon my might and my strength to fight my way out. When I did this, the most holy moment of my entire human journey happened. I felt the presence of what we can only describe as God. This is certainly beyond any word, like a human word like God, but it was the great "I am" of all that is. God is the closest word I know that came to me. It expanded me back out, and I felt all of the universe within me, and I felt all the stars and all the galaxies. I felt the churning bliss of our sun. This great presence said to me, "This is still what you are. You can never not be this." It was incredibly comforting. Oh my gosh, I'm so glad. I didn't lose everything. I thought I had lost all that I am. That's how it felt

to be veiled. But that message was so comforting. I'm like, "Oh, then I don't need to fight." I let go and settled into the simple existence of being in the womb.

The next memory I have is of the day I was born. I remember the shock of being born, the sensory experience, all this cold and shock and light and touching and sound. I remember I had no idea what was going on, none. I was so bewildered and curious. I remember looking up at the nurses and just being like, who are these beings who are taking care of me and being so curious. It's funny because when I shared this with my father he said to me, "You were looking around with the most curious intense stare I've ever seen." I remember that intense curiosity.

That's just a quick summary of the experience. I know that sounds like a lot. I feel like it's just the very tip of the iceberg. I'm still very much veiled, and I'm thankful that I am. I certainly can't speak for anybody else. But I can at least say to anyone who's listening today, we are not human. We are that spirit of life and love that is so much bigger than this human experience. We get so lost in this story. We go down our life journeys, and we just get totally wrapped up in all the stories and stresses and fears. I'm not making light of it. But that is not what we really are. Whoever you are listening today, I just want to remind you, you are a being of love and joy and freedom. That's who you are. You're very brave to come here into this amazing, awesome, simulation to have this experience of being physical. You don't need to take life so seriously. This can be an experience of joy and playfulness. We can do whatever we want with it.

I just have to share that. I'm not saying it's easy for me, either. I deal with many challenges like many of us do. But there is great hope in the



actual truth because this is not just a religious belief for me. This is what we are. Deep down we all know it, somewhere underneath all the layering, underneath all the veiling, we know we are more than human. We are something that we feel, maybe when we're looking at nature, or when we express ourselves creatively, or when someone really tells us they love us, we have glimmers of it. That substance of joy and love and freedom is what we are.

EV: What an incredible experience. In those moments of interacting with other spirit beings, could you describe them a little bit more for us? How many did you encounter? You mentioned that some of them had specific roles. We'd love to hear a little bit more description if you're willing to share.

CS: Sure. The question is already laden with earth assumption because we tend to think about reality as being primarily comprised of discrete objects and places that we can see and touch. While we do experience environments in other reality systems beyond earth, we most certainly do. In fact, they're even more real there than they are here. That is not the true real nature of what we are. Consciousness transcends form and gives rise to form. I can share a few forms because that's what we know, but that's not really what's fundamentally important. Beingness itself is alive. That living beingness can share itself and interact in ways that are even far beyond human comprehension.

I'll say that in my pre-birth experience interacting with a guide, there were times when I experienced this guide non-visually, but I knew he was present and communicating with me telepathically. There were moments I experienced a visual interac-

tion where I was in a realm of gold. This is very hard to describe but he was perceived as a being of light. That's the closest metaphor we have, is light. But it's not about shape or anything like that. It's about, what's actually happening? I know that may not sound connected. But really what we're all experiencing is how it actually feels to experience this moment. That's really what's happening, is our actual experience. In those systems our actual experience is what is being directly engaged. That's more true than in an earth environment where there's a number of objects.

As for numbers, the time that I saw the golden being long ago, we were with a large group of probably at least hundreds of other beings that were moving across this landscape. I can only describe it like a landscape of light. He and I and all these beings were doing one shared activity, though he was far more evolved than I in this way that I described. We were all still participating in the same activity. I don't know what that activity was. But I could perceive the other individuals there in that environment. I know that's not super specific but I don't try to get too much into the specificity.

I've had out-of-body experiences where I've perceived others. Once again, there, it's not really about visual perception. One time I had an out-of-body experience where I engaged—I know this sounds crazy, too—but I engaged the soul of my wife's ex-boyfriend. I shared with him, and I was able to feel deeply into him who he is, who he was. I perceived it as a vibration that was like a universe of color and sound and feeling. I was a part of him, and he's a part of me even though he's his own being too. I could feel how we overlapped. How do you describe that? What does that look like? The closest thing I could say is if you imagine a galaxy of thousands of colors, maybe something



like that. But it wasn't primarily about a visual experience. So, it depends on the experience, and it depends on how relevant that kind of data is.

EV: I'm not necessarily looking just for visuals, I was just curious about your general experience. I think a lot of people are curious because they don't remember like you do.

CS: One thing I'll say is that the afterlife is certainly not just one place. Goodness gracious, no. It's incredibly vast. If you think about how many places there are on earth, and earth is just the tiniest, tiniest, tiniest, tiniest fragment of our universe. Our universe is just the tiniest fragment of a much bigger multidimensional picture. Other realities have incredibly less limiting rules than ours. So boy, the variety of experiences that are possible, it's beyond comprehension, it's beyond what we can even possibly name. I don't try to map anything like that. Sometimes I have out-of-body experiences or other types of experiences. I just kind of leave myself open.

I know the thinking mind likes to put labels on it. There are others that are far more experienced in those types of adventures than I am. But I don't try to put a model on specifically other kinds of realities from here. I don't really feel like from the human vantage point that we're very good at doing that. I can at least say there's a vibrational geography. What you are vibrating at, and that means the state of being that you're in is, is locational. That's the simplest way. Most realities are thought responsive reality systems in which our intention, our thoughts, our beliefs, our expectations have an immediate effect on the environment. That's true on earth, too. It's just much, much slower. Earth is just super, super dense.



EV: Do you recall connecting with, for example, a soul group or are there groups of souls who tend to incarnate together?

CS: I don't have a memory of interacting specifically in that tangible way with my soul group, but I am aware that I'm a part of a group. I've had some interaction while physical, briefly, but most of it is internal, telepathic, not like a full out-of-body experience.

EV: Could you share a little bit more about the veil, and why we experience it, and why many people frequently don't recall their pre-birth memories?

CS: Yeah, sure. The veil is very purposeful. We wouldn't be able to have the experience of being this deep into the experience of separation, into being a separate being, if you weren't veiled. If you want to be the human, you've got to be the human, man. You've got to be veiled to all of the totality of what you are and just focus on the human experience. The veil is very effective at that. We wake up every day, we typically don't remember much about, maybe we have some dreams or something, but we don't usually don't remember any non-physical experiences we've had while we're asleep. We just go right into our day. We eat our breakfast, we go to work, whatever. The fidelity of that super consistent experience is enabled by the fact that we are veiled.





Veiling is like wearing a cloak of limitation on your consciousness. Your consciousness pre-exists, and I know it feels like the consciousness is shoved inside of some kind of real body or something. No, actually, the body is more like a context and more like a constraint set that consciousness wears, but consciousness is still first. There are states of being in which you can become aware that the body actually is occurring within you. You can actually feel it very tangibly, rather than it feeling like most people experience it, as if you're inside the body looking out of your eyeballs. That's just the surface layer. The veiling enables that surface layer.

The more we focus on that layer, the more we focus on the sensory experience and our thoughts about the sensory experience, all of our thoughts and labels that we put on it—sight, sound, touch, hearing, taste, all that good stuff—we interpret, and we buy into stories. Then we set this thought momentum into motion. We start thinking the same thoughts, and we wear these pathways into our conscious experience and actually into our neurology as well for these thoughts that we continually think. We just keep experiencing them. The more we focus on that, the deeper the veiling is experienced. Kids, on the other hand, they've come in, and they're not super deeply associated with the story yet. It's much easier for them to step back and come and go to the non-physical or to feel closer vibrationally to who they really are.

Why is all that necessary? Oh my goodness, this is a really important, broad, and complex topic. But I'll just say very generally speaking at a high level, the contrast of this level of separation enables an incredible opportunity for expansion through the integration of experience. We are able to come very deeply into actually experiencing being separate here. That experience of separation is actually quite alien. It's not native to who we really are. But if we can come all the way here, it allows perspectives that are not otherwise possible, and then the integration of experience from and through those perspectives. Being human is incredibly unique and incredibly valuable. It offers such very unique, extreme, well defined cognitive experiences and physical experiences that are not otherwise possible. That is very valuable to the soul.

You might say that we as souls are experience integrators. This is one heck of an opportunity, to have experience and to learn and grow through it. By the way, when I say learn, I don't mean intellectual learning. I mean a growth of the being by being something, by integrating the experience of being something. That growth of the being we can say is the expansion of love and joy. When we integrate experience that means processing fear as well. As we process fear, and as we really come to terms with these experiences and really know them and know exactly what it's like to be you in this place, we participate in the expansion of creation and the expansion of love and joy because love and joy is our true nature. You could say that that's like the substance of what we are. When that substance is able to be exposed to or committed into great contrast, there is this refinement and growth and expansion of that love and joy through that experience. The veiling is additive in that it allows that experience.



EV: There may be those listening who wish that they could recall as much as you are. It sounds like you were able to have these memories come back spontaneously through meditation. What kinds of meditation did you engage in that helped you with your memories?

CS: The human likes to think, what action can I get what result out of? That's how we do things on earth. I'm saying that in context to your question because I don't particularly feel that the name of the meditation or the process of the meditation is the active ingredient. Though, there are some meditation forms that work better for some rather than others. For me, I followed a meditation offered by Tom Campbell, the physicist and consciousness explorer in his book—I think it's chapter 23, there's an aside in there—it's basically transcendental meditation. But like I said, I don't think the name is very important. What is important is using your intent, taking time—we're in linear time right now—taking time to use your intent to choose what to focus on. Start with something neutral in your mind and control—control is probably a bad word—choose to use your intent to focus on just something that you choose and stand still in the water, the river of thoughts that hit us all the time. It's like a river just keeps hitting us in the face.

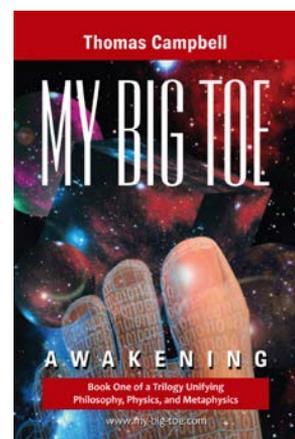
Meditation is taking time to stand still in the water. You don't judge yourself whether you're doing it or not. You just use this time to focus on something neutral. Eventually, when you're able to control your focus, so that you can focus on what you choose and not be lost in the dreams of thoughts, you bring your attention fully into just the present moment for all that it is and into the aliveness of your own consciousness, the aliveness of your own body, experience it deeply in this

present moment for exactly what it is. You don't put any stories on it. You don't need any labels. You don't need any judgments. You just dwell fully in

the knowing and feeling of that aliveness. That may seem to the human personality who's used to doing things as unproductive maybe or, what is that accomplishing?

You don't go into it to accomplish something, you don't go into it with expectation. But what happens though, is that as you become in touch with, consciously in touch with that aliveness that you are, deeper parts of yourself will bubble up, rise up all on their own. Not because you're going and trying to accomplish something, but because you are almost inadvertently releasing your grasp, your death grip on the forms. You're releasing your death grip on thoughts and on stories and on sensations and all these things that keep us so deeply veiled. As you do that, you will find that, yes, we're veiled, but we are never not on the other side of the veil too. We're there right now. The consciousness that you are extends past this human experience right now. It's already there. Sometimes then, through meditation, personal experiential knowing of that can rise up on its own.

EV: I understand what you're saying about meditation. While you're unique in having these pre-birth memories, there are various types of meditations which can help a person do exactly as you describe: to be able to experience themselves and not have the thoughts whirling around and to be more in the present moment. As you say, to also then be able to be a more loving, compassionate person.



CS: Yes, exactly. Loving compassion is the substance of what we are. It's what we are. But the thing is we all have fear. Fear means ego rises up to desperately try to save us and protect us. For instance, I'm afraid, I don't have power. I have no power. Look at this world. I have no money. I can't control anything. Ego rises up and says, oh, no, you have power because look, you have money. Or, look, you're physically strong. Or, look, you have value because you belong to this organization or you have this certain belief, whatever it is. I bring that up in the context of your question because when we look inward, at first it may not be obvious, but most of us have very many layers of ego going on. That's okay. It just means there's fear. As we really come to terms with what our thoughts are, how we're using our thoughts, and the quality of the intention behind those thoughts—that's always the key, the quality of our intention. Is our intention in this moment based in love or fear and ego? In so many cases, we have to be humble enough to find, oh my goodness, I have so much fear. I have so many layers of ego rising up.

Anyway, so I think I went down a bit of a tangent, but I just thought that was meaningful in the context of your question because that's one of the reasons it's so valuable. When we release the ego stories we can face and process the fear. We find that love is always what we are and what we have been. Always.

EV: Since what we are is love and joy, is there a purpose for us to experience fear?

CS: The way I use the word fear is not just another emotion. Fear just means yet unevolved-ness. It just means there's some extremity of contrast that we have not yet come to terms with and we've re-

jected in some way. Something is too big for us to handle. The human experience is full of opportunity for that. Like I said, I experienced fear as soon as I became veiled. That fear just means I really have not fully come to terms with this depth of limitation. Being human is an extreme amount of limitation, an extreme amount. I can't stress that enough. It's like going and climbing Mount Everest, and then saying, it's cold. Yeah, it's cold. Mount Everest is cold. Yes, there's low oxygen on Mount Everest. It's hard to breathe up here. It's okay that it's cold.

The question is, what do you do now that you're here? How do you respond to Mount Everest? How do you respond to the cold, to the low oxygen? What do you do with it? See, it's not about the context. The context itself is... It's a real experience, the human experience is a real experience. But it's also an illusion. The context is an illusion. The forms are not fundamentally real. They're being used and created. They're like tools. The whole system of form, the whole simulation is like a tool that has been created to facilitate the expansion of consciousness, the expansion of beingness through the integration of experience.

The question is not what exactly is happening in your context. The question is, how are you responding? What is the quality with which you are responding to this moment, to this thought, to the story, to the circumstance that just arose today? What is the quality of the intention with which you meet it? Are you looking right at it and really trying to process it? Are you owning? Are you trying to be open and bring love and compassion? Are you resisting with fear and new ego stories to try to cover up what's really going on? You have free choice to do either one.



EV: When you say form, you mean what we perceive as the physical world?

CS: Form could be any form, whether it be a physical form or certain non-physical forms. A form is something that has distinction and is this and not that. If it's a tomato and not a piece of corn, it's a form. We think reality is form, and we think there's this shared objective reality out there and that's the ultimate reality, this matter. No. Consciousness is knowing this apparently shared reality of objective matter. It's like a simulation, a very good simulation. What we really are transcends form. When someone says that, I think some people often mistake that to mean, oh, there's nothing really real there then. No. The realness of the life that we are is so rich and so full of everything, of life and joy and possibilities. It's wonderful! When I say that we transcend form, that doesn't mean nothing is real or nothing matters. No, we create and use form and express form because of the creative and loving and joyful nature of life. When you look at a sunset, is reality ultimately that yellow and orange? Not at the fundamental level. But through the yellow and orange you may, at least in a small part, feel and know, oh, reality is beautiful. Life is beautiful. This is an expression of that native beauty.

EV: There may be those who are listening and thinking, well, Christian, you're very fortunate. You've had this pre-birth memory, and you're very enriched from it. But they're listening and thinking, how am I to really go forward when things are so hard for me? What can you say to those folks?

CS: First of all, I am definitely not special in any way. That absolutely has to be said first. I feel like it's natural for people to say, oh, this person is spe-

cial now. No. I'm just another traveler in the weeds like everybody else getting stuck in the woods. We are all dealing with the limitations and the constraints and the pains of the human condition. I'm certainly not immune to that either. Also, like I said, it's actually very painful having some memory because the contrast between there and here is great. I'm very thankful that I am still veiled and I do not have more awareness. I know that sounds backwards, but I feel like it's helpful for me to be able to have the capacity to really do my best to meet this experience.

Meanwhile, it's not a matter of having some great blessing to have this knowledge on a conscious level. To me, there's not a big distinction between those of us who have some awareness of that and those who don't because we all are that. We all are the being that transcends the physical. Everybody here has bravely agreed to participate in an experience of great limitation and veiling, and that was an incredible service, and we're all performing that amazing service. There's not really a distinction.

I think the latter part of your question was how to help those people. How can they be helped? In my book, *A Walk in the Physical*, I do try to... The book is about trying to point the reader towards the portion of themselves that already exists beyond the physical right now. By the way, the book is available for free online. It's not about money. If you go to my website, awalkinthephysical.com, the book page, the third link down, the whole book is available there for anybody to read. I want to encourage anyone and everyone that wishes to consider the possibilities that you really are more than human.

As you consider those possibilities and as you spend time exploring... Meditation is a great ex-



ercise, a great long-term habit to get into. As you really commit time and energy into that, you find out for yourself. As you find out the truth of your own being for yourself, there is always incredible relief and joy in that. I feel like I'm beating a dead horse here, but joy and freedom is our true nature. Finding that again is everyone's birthright. For everyone that process will be unique. That's why I'm not being too specific about my comment because we are all very, very unique beings. We're each like a universe unto ourselves. We all have a unique relationship with the divine, or whatever word we want to use, the higher context of spirit. We all have a unique path to walk. Each individual will sense for themselves what is the best way to nurture that and to go in that direction.

In general, I recommend meditation. I also recommend that we spend time in mindfulness, being aware of exactly what's happening, and try to become aware in our waking, daily activities, what meaning we're putting upon our situation. Spirituality is not about searching for some far off land, some other reality that's not this. No, spirit is here. This is deeply spiritual, this moment. So meeting this moment with fullness of presence and with fullness of awareness has so much potential. In general, I encourage that because if we do that deeply enough, we find that there is always peace and joy. It's our own stories and our own resistance to the context that makes it so painful.

Usually when someone's saying, oh, that's not fair, I wish I remembered. I don't begrudge anyone who says that. I know how difficult this is, but ego protests. That's what ego does. We protest because we have fear, because we have not come to terms with the grotesqueries and the limitations of this experience. We need to—well, not need to—it is helpful if we can meet even those great difficul-

ties with love and not resist, not place our own judgment on the world. Try to really meet and heal the portion of our own lives that is not peace. If you meet even one thought with more openness and personal responsibility and love and feeling—like being willing to feel the feelings that are underneath it—that quality of intention, even one thought, helps the whole world, and it certainly helps you as an individual to move towards that freedom that is who you really are. It's not a picture of hopelessness. We all have incredible power every day and every moment in how we meet this reality. That's kind of some high-level comments. It's different for each individual, but just some high-level thoughts.

EV: When we feel love and give love, it seems that we can also receive more love.

CS: Yes. It's funny because so often, because of ego, we close ourselves off to everything because we don't want pain. We don't want the negative. We don't want the limitation that's been so hard for us to process. We won't even let ourselves feel love fully. But love is open. It's so open. It's so fully accepting. It's fully feeling. It's spacious. When we allow ourselves to actually be vulnerable enough to feel love and love the person next to us, love whatever, to feel what we're feeling in this moment and love reality by looking at the sunset, that vulnerability is, I think the word I use in the book actually, is a wide road to love. It's in that vulnerability, that openness, you're dropping the ego stories. You're dropping the fear. You're allowing yourself to move vibrationally, instantaneously closer to who you really are, that rich aliveness of love.

When we practice giving love and when we allow ourselves to feel love, yes, we will feel more



love. It's a wellspring. There's so much love at the root of all things. Even though we're many layers deep into separation and deep into the stories that seem so real, even though we've come all the way out here, we cannot change the truth of the very root of being, which is love without fear. That is the very root at all times and in all circumstances. It's beautiful.

EV: Love can continue to expand?

CS: Yes, always. Spirit consciousness is always in the process of expanding and evolving more, ever growing, ever like an endless symphony of love. I don't know what words to use. It never ceases to grow in joyful freedom and expression and love and creativity.

EV: I know you're not into too many definitions and putting too much form to things, but for our listeners, I'm just curious, how would you describe what love is?

CS: Our true nature is one. We are all connected to one another. We are all drops in the one ocean, metaphorically. Love is the natural knowing and recognition of that truth, that you are a part of me, and I'm a part of you, and the whole world is a part of me, and I'm a part of the whole world. Love is the way that we express that. It means putting the other ahead of yourself in many instances, most instances. It means the expression of joy in the other. It means the celebration of what is and the celebration of the others. I can't possibly put an exhaustive definition on love. Love is just like the word life or spirit, you cannot possibly define it. But I think it's worthwhile to note that the reason it is what it is, is because unity is our

true nature, and love is reflective of the truth of unity, whereas fear is reflective of the illusion of separation.

When we feel separated and all of a sudden, oh my gosh, now there's a big problem. I don't feel connected or whole anymore. I don't have any power. I don't even know if I'm going to live past death. I don't even know how I'm going to pay my bills tomorrow. What the heck is going on? That state of fear, that's not native to us because our true nature cannot be harmed. Our true nature cannot not have what it needs. Our true nature is always connected and free and full of love and joy. It's only when we buy into perceptions that are not in alignment with that truth that we experience fear and that we suffer. This is the place to try to do that. This is the place where wow, wait, I'm actually going to get to be separate and buy into perceptions of powerlessness? You know what I mean? This is the place where you get to do that and then see what we do with it. The truth is that unity of being and love is an expression of that unity of being.

EV: For those who are listening who may be feeling kind of down on themselves or maybe they are feeling some guilt or shame for something that they may have done and are having a hard time loving or even liking themselves and therefore it makes it difficult for them to like and love others, what might you suggest?

CS: Oh my goodness. Okay. I know this sounds generic, and I don't know exactly who you are listening, but whoever you are, you really are unbelievably precious and important. If you knew the value of who you are, the profound preciousness of you. If you feel deep down in you, underneath all



the crap and all the trauma, can you feel the preciousness that you are? That is priceless—I don't know what word to describe—to all that is. You are a precious irreplaceable portion of all that is. You are just so incredibly meaningful.

I'm saying that in the context of your question because then what we do is, "Okay, so that's who we are, that sounds nice. I don't feel that right now." That's because when we're here, we buy into stories of some identity that is not in alignment with the truth of who we are. Usually when we're kids, our parents condition us in some way or society conditions us in some way. You're only valuable if you go do this thing or accomplish this thing or believe this thing. That's where your value is derived. With enough rehearsal and playing this over and over again, then we buy into that identity. But that's not our true identity. It's a temporary experience of a character that we are engrossed in.

Keep that in mind, please. If you feel a lack of worthiness, if you feel low and unimportant, that is not the truth. Somehow there's some story, maybe many years in your past in this human lifetime that has been conditioned into you, or maybe even there is a fear that you've come to experience in this life. I certainly can't speak for everybody, we come for many different reasons, but perhaps some individuals are here experiencing what it's like to have a perception of being worthless. Because in actually knowing that and coming to terms with it, we then forever know what it's like to have infinite value. But in knowing worthlessness, we can know true value. Basically, try to sense how you are the experiencer of the story and of these conditions that you've bought into rather than just the story and just the conditions and just the smallness that the world seems to prove to you every day. That's not truly who you are.

EV: It makes me think that maybe we can all recall ourselves as young babies deserving of love and care.

CS: Exactly.

EV: You mentioned that health is our natural way of being. For those who might be experiencing mental or physical health conditions, you say that we return to health after this lifetime.

CS: Right. We return to health whether in this lifetime or after this lifetime. Wholeness of being is what we really are. We will return there. The physical expression of us, the physical body with which we are so deeply associated right now is also always trying to work back towards that, constantly churning with the power of life trying to get back to homeostasis. But regardless of whatever state the body is in here in the physical, the nature of beingness, the nature of life with a capital L is full of vibrance and health. One way or the other, we will return there.

I'll just also make one other brief comment. I don't have a lot of specific memory of this, but I do know that when I met this being, who had been so deeply damaged by this pain that he experienced for years, I asked him, were you healed? I could feel how he was damaged. As a human, he was damaged. He really was. His true nature wasn't, but he really was a damaged person. I think so many of us can relate to that. But when we return to the other side, all of that is healed. Imagine if you dig a pit in the ground, a hole, and that's the damage that you're enduring. Now that there's a hole in the ground, now after life is over, that hole can be filled. Now you've made a space into which the love and the light and the healing and the full-



ness of being can fill and rejuvenate. That's beautiful! You keep that.

I'm not saying that damage is good. I'm not saying that. I'm just saying that as we encounter the extremities of this world's contrast, including health challenges or psychological damage, whatever the forms of limitation that have seemed to overcome us or wound us in some way, that can be and will be fully healed. Subsequent to that, we then know that. That's available to us. I now have experiential knowing of this depth of limitation. It's been healed, and now I know this, I know what this means. That was something that I experienced from this being who I came across. He had been healed, and it was an incredible depth of healing.

I'll just say also that in my own journey I have dealt with many health challenges. It's a part of what I'm here to experience. Also, I dealt with post traumatic stress in my 20s after this fear invoking experience. I've dealt both with physical and psychological challenges to a great depth. I'm not making light of it. I am not making light of the horrors, the absolute horrors that can potentially occur in the human experience. I am not making light of it. But I can say that life is deeper. Your consciousness is deeper than the deepest crap that seems to be plaguing you. You are actually deeper than that. It's just now what do you do with it now that you seem to be overcome by this physical limitation or psychological limitation? Now what do you do with it? There's so much actual opportunity in that.

Basically, see the limitation as an opportunity. It'd be kind of like if, let's say you're laying on a weight bench, and you're lifting 100 pounds over you. You're like, man, this is heavy. Now you've got a choice. What are you going to do? You might as well lift the weight and use it for its intended purpose.



All I mean by that is, the limitations of your life, the challenges of your life, are actually opportunities to see how you will respond to them, and choosing to respond to them in whatever way is aligned with love. That will mean different things for different people, like I said. But whatever that loving way is, rather than fearful way, if you do that, you are using that limitation in the way that it was meant to be used. You're lifting the weight, so to speak. It's like maybe a love muscle, or something. You're strengthening your love muscle by meeting this experience with love rather than fear, in any moment, doesn't matter what it is.

EV: [Our limitations can help strengthen us.](#)

CS: Yes, absolutely. Some of us sign up for very extreme limitations because we see the extreme potential in them.

EV: [What is your relationship to the worldly religions and what some people refer to as God?](#)

CS: I personally still enjoy practicing world religion in a certain way. I certainly don't feel it's necessary for me, but I still attend church with my family in an open-minded congregation. Historically, I've spoken at a Unity Church somewhat routinely. So I participate there. We're beings of form right now. We like form. Form helps us. There is





value in form. Whatever form is appealing to you to pursue the divine and to seek an actual growth of your being in love and to be guided, then that can be useful to you. It's not the form itself that has the active ingredient. It's how we use it. Take Christianity, for example. Some people use the Christian tradition in the most beautiful, wonderful way. Just so beautiful. Wonderful lives that are rich with service and compassion and personal growth. Others may not. Others may use it as a weapon or as an ego tool and that's it.

That's the nature of form, not just religious form. All form, we get to choose what we do with it. How are you going to use any given form, whether it be a hammer or a religion, in love or fear? So each individual being unique, there are times when forms very much will help us, traditions very much will help us. I really enjoy the tradition of non-duality, personally. It's probably the least defined tradition in that sense, but I love non-duality because it aligns so much with the peace of being that I seek and that I know. But I'm happy to participate in other forms of expression that also point to the divine in their own way. Really, all religions ultimately at the root, when they're being used in alignment with love, they all point back to the truth of being, whether it be the world is an illusion, the message of Buddhism, or the message of service that Jesus teaches. It's all potentially beautiful and usable for personal growth.

EV: Is there a God?

CS: Once again, the words are very tricky, but to be the most succinct possible, yes. But that word is very weighted for many people. I personally love the word God. I've met a lot of people who really don't like the word God because of the context it's been used. But if you're speaking about the living conscious, deeply conscious, loving, knowing, I am-ness that is all that is and is both personal and transcendent and our closest ally and friend and source, yes, that exists for sure. The source is the most real, actually. It's what we're all seeking, you could say, actually. We're always looking for satisfaction somewhere. We're missing something here. I don't feel good right now. What about now? What substance can I take? What food can I eat? What person can I pursue? What video game can I play? Whatever. We're always trying to fill that hole. We never fill the hole.

We're seeking source, God, whatever word you want to use. The wholeness that is our true nature. I love the Rumi quote: "You are not just a drop in the ocean. You are the mighty ocean in the drop." That mighty ocean, the whole ocean, which vastly transcends us and yet which we are working towards and are a part of, that is very real. I would call that God. But it's certainly beyond any language and any description. In fact, it gives rise to all form and all description. All names, all qualities arise from it. It's not like qualities precede it. It's really hard to try to put words on all that is, or source. It's just not nameable.

EV: You're doing a great job. Is there anything else you would like to share today about pre-birth memories?



CS: Regarding pre-birth memories, I'll just reiterate, I don't think it's super important that we have memory or not, but I will reiterate that whoever you are listening today, you really are more than a human character. Whether you remember it or not, you did exist before you were human. You had some kind of pre-birth experience, whether or not you remember it. But that's not even that unusual because we have non-physical experiences every night when we sleep. We could just say we are each extra-dimensional beings. That's what we are. We are beings that are multi-dimensional and powerful beings of life, individuals of knowing and spirit. That is what we are. It's not strange, then, that we all have so many experiences in that context that transcend the human condition even though we don't remember it.

But while we're here, please do be encouraged. This life is an incredible opportunity. There's so much we can do every day. We don't have to live in fear. We don't have to take our story so seriously. This is just a play. We can use it for fun. We can have fun. As an individual, you have so much more power than you may be consciously aware of. Not just power in the quality of your own life, power to help and heal the whole collective. We're all connected. We're all part of the collective consciousness of humanity.

If you meet one fear, if you express love in a genuine way in one moment, you are helping to solution the entire world, to heal the entire world. That is a wonderful thing. That's what we're here to do, not so much the pre-birth stuff. We'll get back to that side. We'll deal with that. We'll have a much greater vantage point when we get back there. For now, here we are on earth. It's time to do our best to meet this experience fully with open eyes, open hearts, and really see what we can do with this mo-

ment. That can be a wonderful process that's liberating, not one that's full of stress and difficulty.

EV: Beautiful. Christian, thank you so much for bringing so much love and joy to all of us. Thank you for being with me today.

CS: Thank you. And thank you, whoever you are, for being human. Go out and do something awesome today. Love someone next to you, or just go have some fun. Let's do it. We're all in this together. I may not be able to see everybody that's listening today, but we're all brothers and sisters, all of us. We are in this together and we can do it. So let's do it.

EV: Let's do it. For those of you listening or watching, thank you for being with us.

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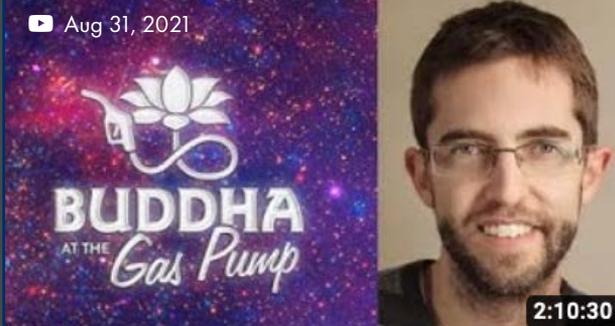
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BUDDHA AT THE Gas Pump

2:10:30

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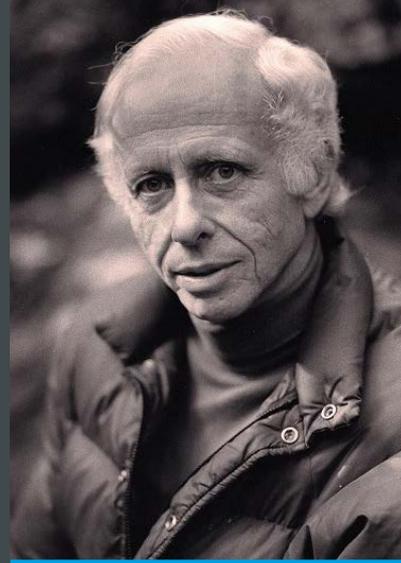


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George Leonard



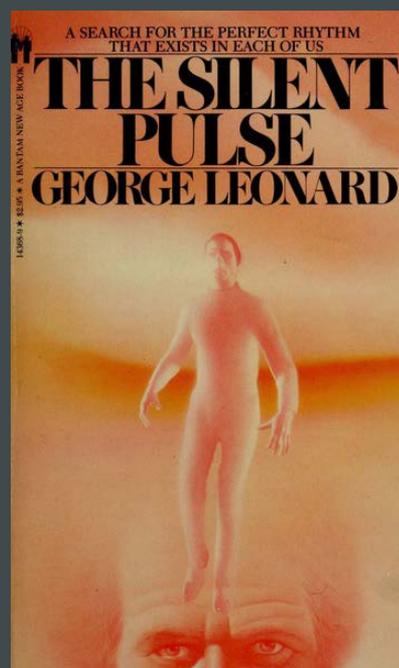
George Burr Leonard

*August 9, 1923 † January 6, 2010

George Burr Leonard was an American writer, editor, and educator who wrote extensively about education and human potential. He served as President Emeritus of the Esalen Institute, past-president of the Association for Humanistic Psychology, co-founder of Integral Transformative Practice International, and as an editor of *Look Magazine*.

He was a United States Army Air Corps pilot, and held a fifth-degree black belt in aikido. Typical of his philosophy, life's work, and the times (1960s), Leonard stated: "Western civilization has been a 2,000 year long exercise in robbing people of the present. People are now learning the powerful joys that hide in the narrow place of the hourglass, the eternal moment. Here is their golden learning: to see—really see—spring flowers; to feel—really feel—the grace of love."

Leonard co-founded the Aikido of Tamalpais dojo, originally in Mill Valley, now in Corte Madera, California. He also developed the Leonard Energy Training (LET) practice for centering mind, body, and spirit.





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AWAKENING YOUR BODY'S ENERGIES

JM: Hello and welcome again. I'm Jeffrey Mishlove back with George Leonard in our further explorations of awakening the energies of the body. Welcome again, George.

GL: Thanks, it's good to be here again.

JM: Let's talk now about the issue of dealing with surprises or sudden shocks, unexpected things and the body's reaction to them.

GL: What do you do about that? I'll bet you nowhere in your schooling throughout all of your 12 or 16 or 25 years of schooling, I'll bet you never had any lessons on how do you deal with a sudden shock. We call it a sudden hit. Let me give some examples. Say you have an heirloom watch, a gold watch that you inherited from your grandfather. You fully intend to give it to your grandson. One day you're out on the end of a pier and you're looking at it and showing it to a friend and you drop it into the water, into the bottom of the sea. How do you handle it? How do you deal with it?

Let's take another example. Say you're leaving this show, you have an important appointment somewhere down the coast. You get right on the coast road, way out where there are not any service stations, and bingo, you have a flat tire. How do you deal with it? Or we could get, Jeffrey, to some very serious matters, say that you come home and your mate says, "I haven't been able to tell you this, but

I have to tell you that for the last six months I've been having an affair with your best friend." How do you deal with it?

Again, what we're doing, just to remind everyone, we are using the body as a metaphor, as a kind of indicator, a litmus paper. How do we deal with things? How can we find better ways of dealing with things? What I'd like to start out with tonight is to show how we would deal with a sudden shock and how our culture, just in normal ways, without instruction, without any guidance from our elders, how have we sort of evolved into dealing with these sudden shocks? I don't think these are very good ways to do it.

How we are going to do this is: either you or I will be holding our arm out, in this case you'll shut your eyes. First I have to ask you: are you a very jumpy person? I'm going to grab your wrist like this. Now, on a scale of one to ten, how much do you want? Do you want me to really clobber you?

JM: Give me a real good one. I mean...

GL: About a nine, then.

JM: I've been known to jump out of my skin, but generally I don't.

GL: All right. If you ask for a nine, I'm going to give you an eight then, because it's better to be safe than sorry. All I want is just to make you jump a



little bit. That'll be the idea. I don't want to jerk your arm around and push you back, it's just a neutral hit. It looks like this. You can leave your eyes open and look at it. [George grabs Jeffrey's wrist] That's a jump. You'll jump a little bit even there with your eyes open. That should probably be enough.

I'm going to have you do that with me. I'll take my watch off, and I'll have you do that with me three different ways. These are not the ways that we're going to recommend, but I'm going to show you the ways that our culture, people in our culture, normally react to sudden shocks. You can just see, do any of these possibly apply to you? I want you to grab me and then hold on real tight with both hands. Don't let go.

JM: One from each side.

GL: Since I've done this a lot, I have a fairly labile nervous system, but I've gotten accustomed to it. Since I've done it a number of times, you can give me a nine or ten. So, I'll shut my eyes and don't tell me when you're going to do it. Just wait a moment. Then I'm going to react and you, Jeffrey, continue to hang in there. Okay?

JM: All right.

GL: I shut my eyes. I hold it [his arm] up [Jeffrey grabs and shakes his wrist with both hands]. I start fighting against you. I start fighting. What happened?

JM: When you fought, it was easy for me to hang on.

GL: You got stronger. In other words, if you immediately, without thinking—and this is universal



with all of our groups—if you start fighting back against a sudden shock, “Damn, this thing happened. I'm going to do something about it right now,” and don't center, don't stop to do anything about it, the problem gets worse, just like it did there. Let me give you another one. This is kind of a funny one. You give me another nine or ten.

JM: Okay.

GL: [Jeffrey grabs George's wrist forcefully with both hands. George does not resist.] “Oh, no. Not again. God, God. Not again. Why me? Not again.” In other words, a victim. You're the victim. What if you're a sadist? Well, actually, if you play the victim, you get to be a victim. You draw in more and more sudden hits, more attacks, and so forth.

Let me give you a third way. This is rather significant, especially for us men in our culture, in this here culture. [Jeffrey grabs George's wrist forcefully with both hands. George does not react.] Okay. “I don't feel a thing. I don't feel anything. Nothing's happening to me. I don't feel a thing.” Does that seem familiar?

JM: Denial.

GL: Yeah, denial. That, perhaps, is the most insidious one of all. “I don't feel anything.” How many of us men have been taught: we can handle every-



thing. We're not supposed to show emotions. We're not supposed to show feelings. Listen, if I don't feel anything... The thing is that when you hit me, what you're doing is symbolizing this sudden hit in life, when you lose the watch or when something bad happens to you.

JM: There was a split second there when I was tempted just to let go of you, when you said you didn't feel anything, like there was no impetus to hang on, but it didn't last long.

GL: Right. But the problem with this kind of denial is that actually when you hit me, energy has come into my system. I can choose whether to use that energy and how to use that energy for good or for ill. In other words, when you hit me like that and I jumped, a little cocktail, a little hormonal cocktail was shot out into my blood by the adrenal glands. I can either choose to use that... And, there is some research to show that there's norepinephrine when it goes into coronary arteries. If you just freeze it, it could do some damage there. In other words, you could use it for something good, use it in an appropriate way, or you can say it's not there. But it really is there. You are denying not only your feelings, but the gift of energy, the possibility of taking the hit as a gift.

Now, the idea of what we really want to do is take the hit as a gift. Now I'm going to show you a

way that we like to demonstrate to our workshop people. With this way it's just possible that not only would I be able to handle the problem, but gain additional energy by which I could even handle additional problems, maybe even take charge of my life and deal with other things that are not even connected with this one hit.

So what I'm going to do now, I'm going to center myself as we did in the first segment. I'm going to get my energy in the center, feel my feet on the floor, relax the shoulders, feel the back, the small of my back on the chair, feel all the embrace of gravity, watch my breathing, soften my eyes and so forth. Then I'm going to close my eyes and when I'm ready for you to give the hit, I'm going to raise my arm, you give it with the same amount of force, with a little shout, really try to make me jump and I'll show you an alternative way of dealing with a sudden hit.

[Again, Jeffrey grabs and shakes George's arm with both hands. George remains calm.]

I'll open my eyes and now I'll start describing exactly what I'm feeling. Okay, it was really quite a shock. The left side of my face seemed to tighten up—continue to hang in there—left side of my face tightened up. I feel pressure in my left shoulder. I felt a little jump, my left shoulder raised. In other words, I'm describing all this, I'm not looking at you, I'm not pointing at where it is. I feel a little tension in the solar plexus. Now I'm letting that go—continuing to hang in there, it's hard to hang in there. [Laughter] Now I begin breathing into my center, I take this energy which is entering this arm and I let it spread through my whole body, I let it infuse my whole being, I let it create an envelope of energy around me, an aura which begins to expand, it's very hard for you to hold on now. I'm beginning to feel a kind of wonderful tingle through my whole



body, I have additional energy. I don't think you can very well hold on...

JM: It's more like a dance or something.

GL: You see, what I've done now, I've acknowledged... First, I've experienced fully—now that's important—to experience fully in bodily terms, not in theoretical terms, but where in the body the tension is, where any special energy is in the body. Maybe there's more energy on this side than on this side. If so, I will first experience it, then I will acknowledge it by speaking it aloud to you. Not looking in your eyes and saying, “You see right here,” that's kind of giving away my power. Look out this way, not towards you, with soft eyes, and I acknowledge by speaking it.

Now we're going to do it with you, and anybody in the audience who would like to do it, they can also do the same exercise. Balance yourself and center yourself. You might touch your center. You still want about an eight or nine, right? You asked for it.

JM: All right, a six.

GL: All right, feel your back, the small of your back on the chair, your buttocks sitting, the firmness in the bottom of your thighs, your feet firmly on the floor, relaxing your shoulders, let your shoulders melt downward.

JM: I'm getting in touch with these incredible feelings we had last time.

GL: Right. Sometimes just simply by being balanced and centered and letting the energy flow down through you, you have almost a change of

context where what once felt tension, you begin to feel relaxation. You'll get totally relaxed, and then when you really feel centered, let your arm rise, and I will give you the sudden hit, the gift of energy.

JM: [Laughs] Somehow I lost it there.

GL: Come on, get back down with your eyes closed. [Jeffrey raises his arm.] Move it over slightly, there you go. [After a few seconds, George grabs Jeffrey's arm powerfully.] Open your eyes and look straight ahead, soft eyes, and just begin describing precisely what you're feeling, what you felt at this moment of impact.

JM: It's like a wave of energy that began up my arm, moved into this whole side of my body, it was tense for a while. Now it does seem to be... Oh, there's a little more coming in, several waves of energy.

GL: Let them flow through your whole body.

JM: It's like the ocean, sort of, really.

GL: Do you feel more tension on the right side than the left, where I'm holding you?

JM: Yes.

GL: Okay, let it spread through your whole body. That's right. Open your fingers, open the fingers of your right hand, expand, let the fingers open wide, breathe deeply, all the way down the abdomen, take big, huge breaths, let that energy spread through your whole body. Move around.

JM: It's sort of like swimming in the ocean, right?





GL: When you've had enough, just tap my hand and I'll let you go.

JM: Well, I'm enjoying this, this gift of energy, really. Keep it coming. [Laughs] That's very good.

GL: Now, just open your arms like this, embrace the world. What do you feel?

JM: I feel a sense of fullness, a sense of wholeness, a sense of aliveness. It's like that energy from you was not a threat. At first I was threatened and frightened, now it feels like a gift.

GL: In other words, what you've experienced now is that this sudden blow, which could have been taken as something very negative, was transformed into something else. You changed the context, you changed the way in which you weave that experience together. Context means, as we said, less time to weave together.

JM: Of course, you helped me relax through it a little more.

GL: Right. I'm giving advice, but that's the way you deal. Now, the point is that as we do that physically with your body, this is simply a metaphor. Nobody is going to hit you like this, but probably sometime between now and next month, it could be a little

thing, but we all have sudden hits, unexpected things happen, and you really can use this exercise. In other words, nobody's grabbing your arm, but when it happens, you can start breathing. "Wait a minute, that really is a blow, I'm not denying it, I'm not fighting back, I'm first experiencing it."

To experience it through your body is the first step in dealing with it. Once you experience it through your body, you don't have to acknowledge it to somebody else. If somebody else is there who's a sympathetic soul, please do so. But you can still do this by acknowledging it to yourself. This really did hurt. This was a deep blow. This was a serious professional blow. Something terrible happened, say, even on this show, one of the cameras broke. Say that happened...

JM: It has happened, yes.

GL: In the middle of a show. Maybe you would acknowledge it to the audience, that would be an interesting way of handling it, but at least acknowledge it to yourself. Your breath is a little shorter, and that sudden blow did send extra adrenaline into your bloodstream. It's up to you. You can choose how to use it.

JM: The key seems to be relaxing into it.

GL: Right, go toward it and acknowledge it. Then realize that any kind of blow can be... It is energy. If you'll acknowledge it as this kind of key energy, then it can be transformed into any number of things, into further good works. Anger can turn to the indignation out of which comes a great work, many great works of writing. Jonathan Swift wrote some of his greatest works out of his anger, by transforming it into something creative, rather



than simply sitting on it. That's the denial, just to sit on your anger, and just, "everything happens to me," that kind of thing.

This, it turns out, is one of our most useful exercises. We've done a number of surveys with people who've taken our workshops. Balancing and centering is the most useful, according to most people. But close on the heels of that is this exercise. Almost every workshop in which we've given this exercise, within a week or so, somebody has written to us and told us how they actually used it in their life.

JM: It seems as if this is in some sense a metaphor for the whole philosophy of nonviolent resistance.

GL: It certainly is one of them, yes. Another of course is blending, which we talked about last time. It's coming around and looking at the problem from the attacker's viewpoint. But this is not necessarily an attacker. This is just something that might happen to you. You might have a fender bender, an accident. How can you transform that into something good? Well, you can. How many great men or great women have in their lives, had their life transformed for the good by some terrible mishap, like President Roosevelt? Franklin Roosevelt was a vapid, young, rotten Harvard boy, rich, spoiled, no good. He had a type of polio. Courageously, out of that, came a new man, compassionate for the rest of the world with tremendous energy to do good, and became one of our very greatest presidents.

JM: I would imagine, George, that when you feel prepared that you've had these opportunities to rehearse, handling sudden surprise, handling shock in your life, you're a little bit more willing to take risks.



GL: Exactly. You're willing to take risks because things can be transformed, even the things we call negative. Especially if they're sudden, coming at you like that, they are energy entering your system. I just have to keep repeating that because it's such a useful concept. It can be transformed into something good. Not that we want to go out seeking sudden hits, but they will inevitably come, and then they can be transformed.

In the earlier segment we did transformation of pain to positive energy. That's one of the basic principles of our work. It really requires the concept of key energy, that almost anything can be converted into energy. Then that energy can be converted—it's a medium of conversion—into all sorts of good works, good things, or fun times in your life. So, that's one of our most important exercises.

JM: I don't think anybody is going to live their life without experiencing sudden shock.

GL: That's right. Of course, another thing we like to say is that denial is one of the very worst ways of handling it at all. Because if you deny it, you will never get rid of it. It will still be there forever and ever.

JM: Of course, you gave me a six, a seven, an eight. What if the shock were really excruciating? Could it be handled the same way?

GL: Well, yes, it could be handled the same way. Of course, in workshop situations we don't want to do anything terrible. There was one person at one of our workshops that said, "Well, this exercise is not really all that serious because what if a Bengal tiger appeared in this room?" I said, "I'm really sorry I can't provide you with a Bengal tiger, but I can provide you with a sudden hit like this." This again is metaphorical, it's simply symbolic of a deeper hit.

JM: In your Aikido training, there are broken bones occasionally.

GL: Definitely. We definitely use that exercise again and again and again. In other words, I've used that in my own life on numerous occasions. On one occasion where a really terrible professional blow came to me, the worst of my career. It just so happened that I got that phone call as I was leaving for Esalen to give a workshop in which I knew I'd be giving this exercise. Jeffrey, you've often heard the statement that teachers often need teachers. Sometimes the teachers don't do their own work. I might have failed to do it except I was headed for Esalen. It took me four hours in my car as I drove down to process this event. What I did was use the exercise, my own exercise. By the time I got there, I was so filled with energy that I went to the telephone and not only dealt with this one problem, but changed my entire life. It's just not time, it wouldn't be appropriate to go through all the details of it. But literally, Jeffrey, I had the energy to change my entire life. I was kind of stuck on the dime, as I said there. I was stuck at that moment. That gave me the extra energy, that hit.

JM: You're really from the heart with this.

GL: That's right. It's real. This exercise is very, very real. Although we're just grabbing an arm now, I hope that everybody can understand, and hope you understand, that this symbolizes any kind of hit. We wouldn't want to do anything more devastating than this in a workshop situation or here on television. I don't want to hit you or anything. [Laughter]

JM: [Jeffrey pretends to hit George.] Surprise, George!

GL: Of course, some of the people we get that feel that they don't feel it at all, we can always find ways to get around that and find a shock a little further, a little beyond that one. But we won't do that here.

JM: We all, I suppose, have a certain thickness of skin, a certain way of just warding off the world. The idea of this process, I gather, is to get underneath that.

GL: Exactly. By doing the process repeatedly, you're not quite so vulnerable to sudden shocks. And yet, you still can use them. There is nobody against whom some shock won't have a tremendous effect. Even the most armored person can be shocked. Again, we see that there's a possibility of rather than denying, of acknowledging, and you can get much more out of it.

JM: And perhaps dropping some of our armor.

GL: Absolutely. You can go around with a lot more confidence with this exercise.

JM: That was a great process.



GL: Thank you. If you'd like to, we could do one more.

JM: Great.

GL: This is one of the exercises in the appendix of The Silent Pulse. We have a number of what we call advanced exercises. These get into realms which are a little beyond the normal.

JM: Transpersonal.

GL: Transpersonal. Thank you for that word.

JM: That makes it sound scientific, right?

GL: Good. Thank you. If you would now close your eyes. I'd like to ask you, Jeffrey, to think of some situation that you, in your life, something current, something that's tied up with your ego, right now, something that you would like to have changed, or change. Now, we often call these situations problems. So, in other words, think of some problem that you'd like to have changed. Do you have one now?

JM: Yeah.

GL: Okay. Good. Please open your eyes. Right here in front of you, please create an energy ball. Now, this is a ball which would be made of, we could call it an imaginary substance, or if you wish to, you could say that it has a certain element of reality in it. This is key energy. You can generally tell that you've got it when you feel the boundary of it. As your hands move it, you'll feel a certain boundary at a certain point, very subtly.



JM: Am I visualizing it or feeling it?

GL: Feel and visualize. Some people would rather do it kinesthetically, others...

JM: It's easier to visualize with my eyes closed.

GL: Good. Okay. Great. You're doing kinesthetically then. Great. Okay. But now, I'm going to ask you to open your eyes now that you feel the boundary. Take your problem and put it in the ball.

JM: Okay.

GL: Now it's in the ball. Now, I want to remind you that it's no longer within you. You have it enclosed in this membrane outside of you.

JM: The ball feels a lot more real now.

GL: Okay. Good. Now, if this problem had a color, what would the color be? Just to try to specify a little bit. You don't have to say it aloud. In fact, I'd rather you not. If it had a geometric shape, what would that shape be? How about its texture? What would its texture be if it had a texture? Which way is it facing? Let's just be as specific as possible. Give it reality. Now that problem is in the ball and you've given it all sorts of specifics, so you know it's really there. But I want to remind you that this



problem is tied up with a lot of your ego. If you got rid of that problem for a while, you'd have to let go of some of your ego too. Now, I'm going to ask you something. Jeffrey, would you be willing for the next seven or eight minutes to live without this problem?

JM: Yes.

GL: Okay. Good. In that case, I'm going to give you... If you had said no, I'd say just put it back in you. But since you said yes, I'll just say we're going to have a way of just pushing it down into the earth and pounding it down into the earth, and it's going to bank there, like a bank. I'm going to assure you, you can get it back because I know how important our problems are. Okay. Are you ready?

JM: Yeah.

GL: All right. Bank it. Down here. Just pound it down. Okay. Good. Take a breath. Now, it's outside of you. You don't have that problem anymore. Okay. Make another ball. This one is a crystalline ball. By your intentionality, you've created a crystalline ball. A crystal as you might know, in that form all the molecules are lined up the same, so it's generally transparent. A crystal has another interesting characteristic. It vibrates only to a single frequency. That's why we use it in transmitters and television.

Okay. Let's just, by your intentionality, let's specify that the frequency, the vibratory frequency of this crystalline ball is precisely that of your inner pulse. Your inner pulse is what really gives you your essential characteristics, so this really is very essential to you. Now, let me just tell you a couple of other characteristics of the crystalline state, as

we call it. The crystalline state has no prejudgment. It's not judgmental. The crystalline state has no expectations. It exists in the present moment with knowledge of the past and some of the future, but it exists in the present moment.

So, if you're going to be willing to be in the crystalline state, you have to be willing to give up judgments. You can't judge other people, and of course, that means mainly not being judgmental against yourself because that's where it all comes from. Have no expectations at all. For the next few minutes you're going to live without judgments and without expectations and in the present moment. You'll be almost like a six-month-old baby. You can see them look at the world. They're not judging. They're just there. Would you be willing to live in that state for the next few minutes?

JM: Yeah.

GL: If so, would you put it in your body without touching yourself, just feel it going into your body, feel its energy, and feel it spreading downward and upward and pervading your whole body. Your whole body is filled with a crystalline state. Now just sit there, open your eyes, and look around the world without judgment. All the surroundings, all the nice people here who are taking these pictures in the studio and you and me and yourself. What would it be like if you didn't have to make any judgment?

JM: Great to be here.

GL: Just live in the present moment. If you get up and walk around, we would just go and look at things and even look at nature, look at a flower as if for the first time, the way a child sees it. What



would it be like to live in that state? In other words, to be in this crystalline state is to be very much in the moment, and this is one of the inductions we use, making a crystal ball, putting it within us, literally feel... I hope you felt something.

JM: I sort of feel like I'm on the edge of hilarity.

GL: Good. All right.

JM: I could spend the rest of the program giggling.

GL: Good. That would be a wonderful way to spend the rest of the program. Well, that is the basic crystalline state exercise. In The Silent Pulse, of course, we use that crystalline state to take us to a lot of other places as well. It's one of the real states of being that you can... A lot of people say if you're in the present moment, you're not going to be effective in the world. You've always got to be scheming. But you know, strangely enough, you can be very effective in the present moment.

JM: It's like your real energy is there.

GL: Got a lot of energy when you're in the present moment. What would it be like if we didn't have to be judgmental just for half a day? Wouldn't that be something?

JM: I think letting go of the problem was part of it there, is to just allow me to be myself. Well, George, we're out of time.

GL: Forget the program. Let's just live it.

JM: This has been wonderful, George. Thanks so much for being with me.

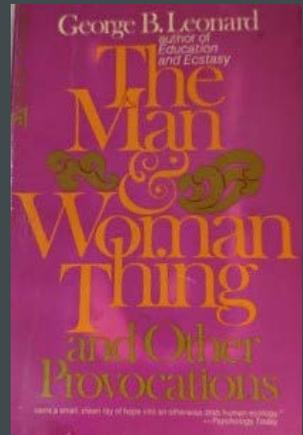
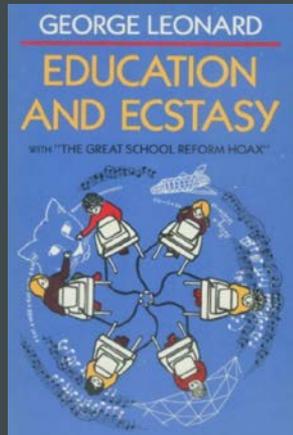
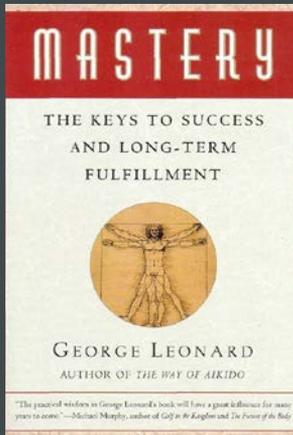
GL: It was really fun.

JM: And thanks again for being with us.

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ADVANCED EXERCISE FROM LEONARD'S BOOK, SILENT PULSE

(Begins at video timestamp 20:35)

Step 1: Close your eyes. Think of a current problem or situation that you would like to change.

Step 2: Create an energy ball made of imaginary substance with your hands. Feel the boundary of it as your hands move it very subtly.

Step 3: Place the problem or situation inside the energy ball. It is no longer within you. You have it enclosed in this membrane outside of you.

Step 4: Visualize and feel the energy ball, giving it specifics such as color, shape, texture, and orientation. Give it reality.

Step 5: Remind yourself that this problem or situation is tied up with your ego. If you got rid of that problem, you'd have to let go of some of your ego too. Consider if you are willing to live without the problem or situation, and without the part of your ego attached to it.

Step 6: Imagine pushing the problem or situation down into the earth and "banking" it there. Take a breath and remind yourself that the problem or situation is now outside of you and you no longer have it.

Step 8: Create a second crystalline ball in the same



way. The crystalline state has no prejudice. It's not judgmental. The crystalline state has no expectations.

Step 9: Intend for the vibratory frequency of this crystalline ball to be precisely that of your inner pulse. Be willing to give up judgments. Have no expectations at all.

Step 10: Put the crystalline ball into your body without touching yourself. Feel it going into your body, feel its energy, and feel it spreading downward and upward. Your whole body is filled with a crystalline state.

Step 11: Sit there, open your eyes, and look around the world without judgment. To be in this crystalline state is to be very much in the moment.

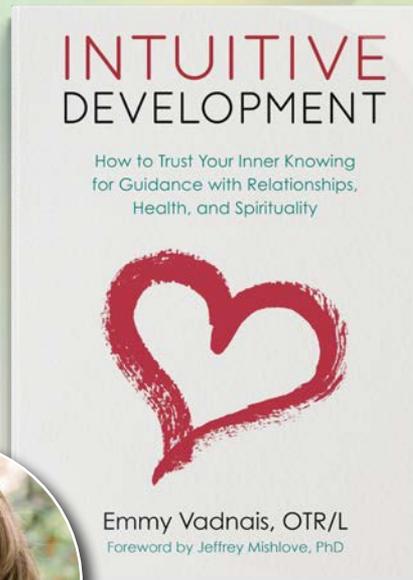


"Over the years, I have been witness to many excellent books about intuition from all of these perspectives. In my estimation, this book by Emmy Vadnais ranks among the best of them."

—Jeffrey Mishlove, PhD,
Host and Producer *New Thinking Allowed* YouTube channel

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—Dean Radin, PhD,
Chief Scientist, Institute of Noetic Sciences



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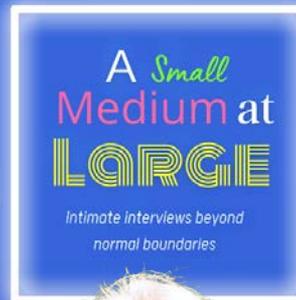
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Arthur Bloch, director and co-producer with Jeffrey Mishlove of the original *Thinking Allowed* series, is the author of the best-selling *Murphy's Law* series of books which have sold over a two million copies worldwide. He also authored the parodic self-help book, *Healing Yourself with Wishful Thinking* which has sold somewhat fewer. These days he occupies himself with gardening, music, photography, fabric design (hyperspheredesign.com) and maintaining the *Thinking Allowed* video collection.



A BRIEF HISTORY OF THINKING ALLOWED

by Arthur Bloch, director/co-producer

In early 1986 I was contacted by Jeffrey Mishlove with a proposal. He had heard that the local public access cable channel in Marin County, California was offering their studio for limited new productions. His idea was to reprise his earlier KPFA radio interview program, *The Mind's Ear*, as a TV show to be called *The Mind's Eye*.

Jeffrey and I were both students of Arthur M. Young, author of *The Reflexive Universe* and founder of the Institute for the Study of Consciousness in Berkeley. Jeffrey was aware of the video work that I had been doing to document Young's life and work. We met over lunch and, without a clue what we were getting into, the new venture was born. Who knew that we would still be producing programs 16 years later, let alone that Jeffrey would revive the series 30 years later as *New Thinking Allowed* on something called the Internet?

With Jeffrey Mishlove as host, myself as director and working with a student crew, we recorded the maximum number of programs we were allowed at the cable studio. We then moved the production to another studio, at the Baptist Seminary in Marin, and eventually to a broadcast center in San Francisco.

The program was well received from the outset and we were encouraged to offer it for wider distribution. We began ferrying the tapes to the San Mateo public TV station KCSM. By this time we had changed the name of the show to *Thinking Allowed* in reaction to a trademark notification from another company. (*Thinking Allowed* was the name of a book that Arthur Young was writing in the mid-1980's. He graciously consented to our use of the name.)

After the series had run for several months on public television in the Bay Area, KCSM began to offer the programs on the Pacific Mountain



“The absence of authentic exchange on TV is nowhere more convincingly evidenced than when the opposite suddenly appears.”

Philip Wander
Prof. of Communication
San Jose State University

Network for satellite uplink to PBS stations across the country. Initially we were picked up by approximately 40 PBS affiliates. In its 16-year broadcast history the program aired on more than 100 PBS stations in most major U.S. markets and in Canada and Australia.

Early support and funding for the series was provided by the Charlson Research Foundation, the Intuition Network, the Institute for the Study of Consciousness and the Institute of Noetic Sciences. Later funding was provided by Wisdom Television.

In 1988 we started a company, Thinking Allowed Productions, and opened an office in Berkeley. Our business plan included video sales to schools, colleges, libraries, corporations and the general public.

In 1992 a book of transcripts (called *Thinking Allowed*) was published by Council Oak Books.

Through various marketing efforts and strategic downsizing we kept the office and production going until 2002, at which time we dissolved the corporation. It became my duty and honor to keep the collection available through creating and maintaining the website¹, the YouTube page² and eventually a dedicated streaming channel³.

The Thinking Allowed TV series comprised more than 450 episodes. It attempted to provide timeless, intelligent alternative points of view on a wide range of subjects. While promoting no ideology of its own, the series explored such diverse topics as humanistic and transpersonal psychology, living philosophically, frontiers of science, personal and spiritual development, health and healing, mythology, computers and cognition, management psychology and global awareness.

The series featured more than 300 of the world's leading intellectual figures in a relaxed and non-adversarial atmosphere. Notable guests included Albert Ellis, Virginia Satir, Rollo May, Arthur M. Young, Irvin Yalom, Jean Houston, Colin Wilson, Jacob Needleman, Theodore Roszak, Robert Ornstein, Jean Shinoda Bolen and many others.

The video series includes more in-depth material than we were able to broadcast in the half-hour TV format. Originally on videocassette and later on DVD, the video collection is now available for streaming by individual program at www.thinkingallowed.com and by subscription at our recently created streaming channel at www.thinkingallowed.vhx.tv.

1 www.thinkingallowed.com

2 www.youtube.com/@ThinkingAllowedTV

3 www.thinkingallowed.vhx.tv





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NOTE: For the final two seasons of production, the copyright for *Thinking Allowed* programming belonged to our underwriter, Wisdom Television. WT was later bought by Lime TV which in turn was bought by Gaia. A selection of programs from those last two seasons is available for streaming on Gaia's channel:

www.gaia.com/series/thinking-allowed-0

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“Original Thinking invites you to re-experience your own ground of being and your relationship to Cosmos not as an informational retrieval process but as a profound journey of discovery.”
— James O’Dea, former president of the Institute of Noetic Sciences



For more on Glenn’s award-winning books, workshops, interviews, and The Circle for Original Thinking podcast, see website:

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New Thinking Allowed YouTube channel, hosted by parapsychologist, Jeffrey Mishlove, PhD, supports conversations, interviews and monologues on the leading edge of knowledge and discovery. Guests include leading figures in philosophy, psychology, health, science, and spirituality — with an emphasis on parapsychology. The New Thinking Allowed Foundation is a registered 501(C)(3) charitable organization that exists to facilitate this work by organising and funding the video production, and to organise and assist volunteers who transcribe and translate the interviews for publication in online and print media.

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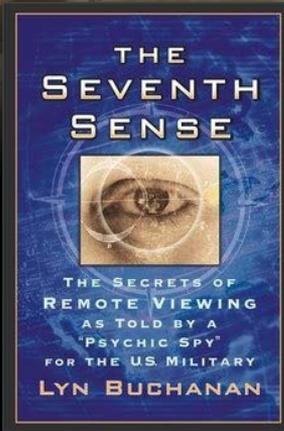
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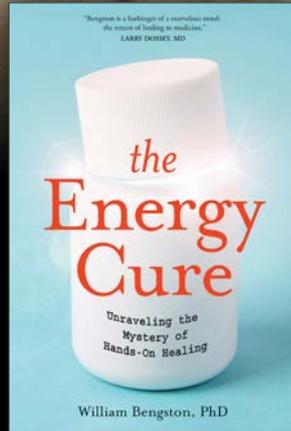
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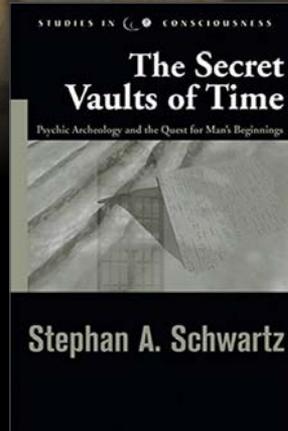
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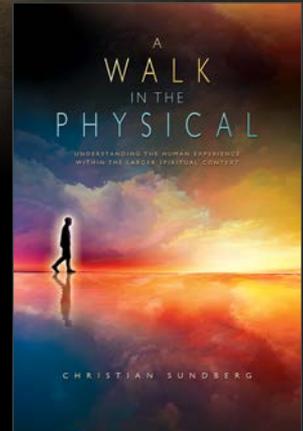
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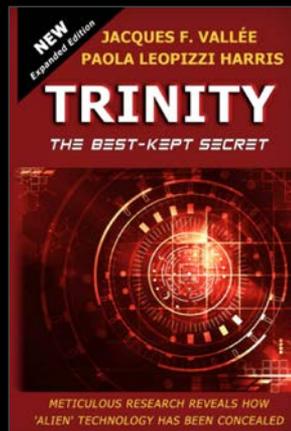
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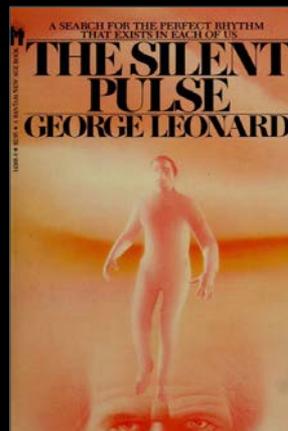
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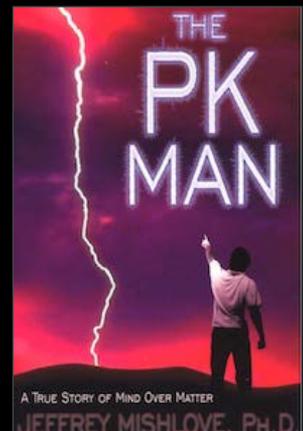
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