

1
00:00:03,169 --> 00:00:07,169
okay we're getting a little bit of a

2
00:00:05,459 --> 00:00:10,410
late start later than we thought we

3
00:00:07,169 --> 00:00:12,388
would so you may have trouble getting to

4
00:00:10,410 --> 00:00:16,190
the open house by five o'clock

5
00:00:12,388 --> 00:00:18,089
but if post-mortem survival is a reality

6
00:00:16,190 --> 00:00:27,359
they don't have to worry so much about

7
00:00:18,089 --> 00:00:29,789
time let's talk about that later the

8
00:00:27,359 --> 00:00:32,340
belief that we survive bodily death has

9
00:00:29,789 --> 00:00:34,920
been around for millennia but it's only

10
00:00:32,340 --> 00:00:39,120
been regarded as a scientific hypothesis

11
00:00:34,920 --> 00:00:40,890
for the past hundred years or so the

12
00:00:39,119 --> 00:00:44,039
belief in survival is often attributed

13
00:00:40,890 --> 00:00:48,179
to our fear of annihilation or our wish

14
00:00:44,039 --> 00:00:50,369
to be immortal but more cautionary it's

15
00:00:48,179 --> 00:00:52,969
also been fuelled by experiences that

16
00:00:50,369 --> 00:00:55,349
people have that suggests to us that

17
00:00:52,969 --> 00:00:59,129
Lavie some part of us does survive

18
00:00:55,350 --> 00:01:02,340
bodily death there are some people who

19
00:00:59,128 --> 00:01:05,429
still believe that survival is a

20
00:01:02,340 --> 00:01:09,478
religious belief that is not amenable to

21
00:01:05,430 --> 00:01:12,900
scientific exploration but I'm going to

22
00:01:09,478 --> 00:01:16,319
try to show you that survival can be

23
00:01:12,900 --> 00:01:19,020
operationalized as a scientifically

24
00:01:16,319 --> 00:01:20,969
testable hypothesis by focusing not on

25
00:01:19,019 --> 00:01:29,188
the belief itself but on the experiences

26
00:01:20,969 --> 00:01:32,519
that give rise to it more than 40 years

27
00:01:29,188 --> 00:01:35,039
ago there was a division started at the

28
00:01:32,519 --> 00:01:37,739
University of Virginia in the department

29

00:01:35,040 --> 00:01:40,920
of psychiatry with the express purpose

30
00:01:37,739 --> 00:01:45,810
of studying scientifically the question

31
00:01:40,920 --> 00:01:47,519
of whether we survive bodily death the

32
00:01:45,810 --> 00:01:49,460
group has gone through a series of name

33
00:01:47,519 --> 00:01:52,319
changes since then but now it is the

34
00:01:49,459 --> 00:01:54,089
division of perceptual studies in the

35
00:01:52,319 --> 00:01:57,929
department psychiatry and no behavioral

36
00:01:54,090 --> 00:02:02,460
sciences at UVA and still after 40 years

37
00:01:57,930 --> 00:02:06,360
we focus mainly on survival the founder

38
00:02:02,459 --> 00:02:09,179
of this group Ian Stevenson was also one

39
00:02:06,359 --> 00:02:11,538
of the cofounders of the SSE a quarter

40
00:02:09,179 --> 00:02:11,539
century ago

41
00:02:13,620 --> 00:02:20,289
for most of our life we lived in this

42
00:02:17,310 --> 00:02:23,409
small frame house built in the 1920s

43
00:02:20,289 --> 00:02:25,060

just off the main UVA grounds those of

44

00:02:23,409 --> 00:02:26,469

you who have come to past sse

45

00:02:25,060 --> 00:02:29,710

competences in charles who may have

46

00:02:26,469 --> 00:02:32,740

visit us that's there it was a great

47

00:02:29,710 --> 00:02:34,390

place for thinking and writing but when

48

00:02:32,740 --> 00:02:39,090

trucks drove by the whole house shook

49

00:02:34,389 --> 00:02:42,519

which made it hard to do EEG recordings

50

00:02:39,090 --> 00:02:45,610

we currently have seven doctoral level

51

00:02:42,520 --> 00:02:49,000

research faculty two research assistants

52

00:02:45,610 --> 00:02:52,140

and a variety of students and volunteers

53

00:02:49,000 --> 00:02:53,739

that vary a number from time to time

54

00:02:52,139 --> 00:02:56,319

about a year ago

55

00:02:53,739 --> 00:02:58,659

we moved into a new facility which i

56

00:02:56,319 --> 00:03:00,789

hope you'll visit after this it's about

57

00:02:58,659 --> 00:03:04,090

a mile across town just off the downtown

58
00:03:00,789 --> 00:03:07,509
mall and this building houses our

59
00:03:04,090 --> 00:03:10,120
offices the Ian Stevenson Memorial

60
00:03:07,509 --> 00:03:10,750
Library and our state of the eat will

61
00:03:10,120 --> 00:03:13,239
stay to the left

62
00:03:10,750 --> 00:03:17,169
EEG lab with a electromagnetically

63
00:03:13,239 --> 00:03:18,730
shielded room throughout all these

64
00:03:17,169 --> 00:03:21,039
changes our mission has remained the

65
00:03:18,729 --> 00:03:24,000
same to investigate the scientific

66
00:03:21,039 --> 00:03:27,519
hypothesis that death is not

67
00:03:24,000 --> 00:03:29,969
annihilation but merely rather a change

68
00:03:27,519 --> 00:03:29,969
of state

69
00:03:39,090 --> 00:03:46,330
there's there are actually many

70
00:03:42,270 --> 00:03:49,330
hypotheses that imply post-mortem

71
00:03:46,330 --> 00:03:52,090
survival and I'm going to focus on just

72
00:03:49,330 --> 00:03:55,750
three hypotheses that have received the

73
00:03:52,090 --> 00:03:57,789
most empirical testing they are that

74
00:03:55,750 --> 00:04:00,789
people who are now living have lived

75
00:03:57,789 --> 00:04:02,169
before which is usually cast in terms of

76
00:04:00,789 --> 00:04:05,349
reincarnation of though it doesn't have

77
00:04:02,169 --> 00:04:07,359
to be the hypothesis that people who are

78
00:04:05,349 --> 00:04:10,449
now deceased are still existing in some

79
00:04:07,360 --> 00:04:12,730
sense and the hypothesis that the mind

80
00:04:10,449 --> 00:04:16,689
can function independent of the physical

81
00:04:12,729 --> 00:04:18,699
brain now the first one the idea that

82
00:04:16,689 --> 00:04:23,469
people who are now living have lived

83
00:04:18,699 --> 00:04:26,019
before is basically that something that

84
00:04:23,470 --> 00:04:28,480
incorporates the personality survives

85
00:04:26,019 --> 00:04:31,990
death of the body and then reappears in

86

00:04:28,480 --> 00:04:33,700
a new body Ian Stevenson almost

87
00:04:31,990 --> 00:04:37,439
single-handedly created this field of

88
00:04:33,699 --> 00:04:39,909
research when you think about

89
00:04:37,439 --> 00:04:41,259
reincarnation type cases the stereotype

90
00:04:39,910 --> 00:04:43,479
people usually think of as the bright

91
00:04:41,259 --> 00:04:46,329
murti type Bridey Murphy type story from

92
00:04:43,478 --> 00:04:48,909
the 1950s where a housewife with no

93
00:04:46,329 --> 00:04:51,399
previous unusual experiences aren't

94
00:04:48,910 --> 00:04:53,919
doing hypnosis at a cocktail party and

95
00:04:51,399 --> 00:04:56,310
started talking in an Irish brogue and

96
00:04:53,918 --> 00:04:56,310
talking about

97
00:04:59,199 --> 00:05:04,250
probably those fact that reincarnation

98
00:05:01,069 --> 00:05:06,589
memories and they don't well down to

99
00:05:04,250 --> 00:05:09,168
what's called Krypton needs over source

100
00:05:06,589 --> 00:05:11,509

time each other especially know

101

00:05:09,168 --> 00:05:13,370

something but forgetting where we knew

102

00:05:11,509 --> 00:05:15,800

it from

103

00:05:13,370 --> 00:05:19,079

embarrass that common people as adults

104

00:05:15,800 --> 00:05:22,650

are highly vulnerable to retaliation you

105

00:05:19,079 --> 00:05:27,060

have a lot of experiences sorry

106

00:05:22,649 --> 00:05:31,109

also experimenter economical hosts are

107

00:05:27,060 --> 00:05:35,100

very vulnerable technology so for these

108

00:05:31,110 --> 00:05:36,379

reasons in Stinson usually almost always

109

00:05:35,100 --> 00:05:39,479

defuse

110

00:05:36,379 --> 00:05:43,379

memories that came up at both or one

111

00:05:39,478 --> 00:05:46,430

doses instead he focused on young

112

00:05:43,379 --> 00:05:49,408

children usually preschool children

113

00:05:46,430 --> 00:05:54,240

we've had an area spontaneously coming

114

00:05:49,408 --> 00:05:56,009

up about aspects in the last 40 years

115
00:05:54,240 --> 00:05:57,810
we've accumulated some two thousand

116
00:05:56,009 --> 00:06:01,530
seven hundred cases of children who have

117
00:05:57,810 --> 00:06:05,519
these past life ten minutes now this is

118
00:06:01,529 --> 00:06:08,158
not easy research today most of these

119
00:06:05,519 --> 00:06:11,609
children live in countries where there

120
00:06:08,158 --> 00:06:14,990
was a belief in information and these

121
00:06:11,610 --> 00:06:17,879
are not only in Southeast Asian cultures

122
00:06:14,990 --> 00:06:21,500
this kid youth mobility for local

123
00:06:17,879 --> 00:06:27,069
villages white farmer Kenny

124
00:06:21,500 --> 00:06:27,069
and it's hard together

125
00:06:28,170 --> 00:06:33,509
astonishing supernovas Gillanders

126
00:06:31,279 --> 00:06:35,909
addition almost none of these children

127
00:06:33,509 --> 00:06:38,180
will speak English so you're almost

128
00:06:35,910 --> 00:06:41,610
always have to go through an interpreter

129
00:06:38,180 --> 00:06:46,620
it's difficult even being talked to a

130
00:06:41,610 --> 00:06:48,240
young girl with a present progressive so

131
00:06:46,620 --> 00:06:50,689
what kinds of evidence do we get from

132
00:06:48,240 --> 00:06:50,689
these children

133
00:06:56,620 --> 00:07:05,540
names base places specific details link

134
00:07:01,879 --> 00:07:07,759
to the past life if we can then check

135
00:07:05,540 --> 00:07:09,169
out against the facts of the birth of

136
00:07:07,759 --> 00:07:14,029
the child

137
00:07:09,168 --> 00:07:16,938
and it has this pastime usually occurs

138
00:07:14,029 --> 00:07:18,348
in another village far away this one

139
00:07:16,939 --> 00:07:20,639
some kind of the different countries of

140
00:07:18,348 --> 00:07:26,250
which the child is subject has

141
00:07:20,639 --> 00:07:28,949
possible Sammy motion is his personality

142
00:07:26,250 --> 00:07:31,949
traits and likes and dislikes that are

143

00:07:28,949 --> 00:07:35,819
very unusual for their family and was a

144
00:07:31,949 --> 00:07:38,788
tribute to the past life for example the

145
00:07:35,819 --> 00:07:40,650
child wanted a family in India they

146
00:07:38,788 --> 00:07:44,009
refused to eat the food as mega prepares

147
00:07:40,649 --> 00:07:46,348
and Cissy wants food books for must

148
00:07:44,009 --> 00:07:49,680
defend mr. members of Lila and a Muslim

149
00:07:46,348 --> 00:07:51,930
family children for remember a past life

150
00:07:49,680 --> 00:07:54,060
of a different gender will often want to

151
00:07:51,930 --> 00:07:57,389
dress and play with toys that

152
00:07:54,060 --> 00:08:00,509
appropriate to the opposite gender there

153
00:07:57,389 --> 00:08:03,629
were a number of boys born in Burma in

154
00:08:00,509 --> 00:08:05,968
the 1950s who claimed to remember lives

155
00:08:03,629 --> 00:08:08,509
as Japanese fighter pilots who were shot

156
00:08:05,968 --> 00:08:11,069
down over Burma in World War two and

157
00:08:08,509 --> 00:08:14,038

these kids in remote jungle areas of

158

00:08:11,069 --> 00:08:16,408

Burma would have traits that people in

159

00:08:14,038 --> 00:08:18,389

Burma associated with the Japanese they

160

00:08:16,408 --> 00:08:20,098

want to wear pants rather than any skirt

161

00:08:18,389 --> 00:08:22,408

like long II that the Burmese men where

162

00:08:20,098 --> 00:08:26,908

they want to eat raw fish instead of the

163

00:08:22,408 --> 00:08:30,240

spicy Burmese food and so on some of

164

00:08:26,908 --> 00:08:32,189

these kids also have skills that they

165

00:08:30,240 --> 00:08:34,310

were not taught and that their family

166

00:08:32,190 --> 00:08:36,419

does not know occupational skills

167

00:08:34,309 --> 00:08:38,819

ability to play musical instruments

168

00:08:36,418 --> 00:08:41,578

sometimes speaking a language that is

169

00:08:38,820 --> 00:08:44,159

not spoken in their district we have for

170

00:08:41,578 --> 00:08:47,039

example children in the Sinhalese family

171

00:08:44,158 --> 00:08:51,539

in Sri Lanka who speak Tamil and their

172
00:08:47,039 --> 00:08:53,819
families don't and then we also have

173
00:08:51,539 --> 00:08:57,269
children who have birthmarks or birth

174
00:08:53,820 --> 00:08:59,220
defects that they relate to the death

175
00:08:57,269 --> 00:09:02,028
wounds on the person they claim to have

176
00:08:59,220 --> 00:09:04,800
been previously and these are usually

177
00:09:02,028 --> 00:09:07,169
very unusual birthmarks and birth

178
00:09:04,799 --> 00:09:09,059
defects that make no sense in terms of

179
00:09:07,169 --> 00:09:12,559
normal embryo logical development and

180
00:09:09,059 --> 00:09:12,559
let me show you what I mean by that

181
00:09:14,269 --> 00:09:19,709
these are the hands of a Burmese boy who

182
00:09:17,519 --> 00:09:21,629
remembered a life as a highway brigand a

183
00:09:19,708 --> 00:09:25,469
life that was cut short when he was

184
00:09:21,629 --> 00:09:28,320
captured by vigilantes he was about to

185
00:09:25,470 --> 00:09:30,540
be beheaded by a swordsman and he held

186
00:09:28,320 --> 00:09:33,600
up his hands in a gesture of

187
00:09:30,539 --> 00:09:37,899
supplication to plead for his life

188
00:09:33,600 --> 00:09:43,720
and his hands were chopped off and this

189
00:09:37,899 --> 00:09:46,179
is how he was born this is a boy born in

190
00:09:43,720 --> 00:09:48,639
India who remembered a life as a

191
00:09:46,179 --> 00:09:50,828
teenager in wish you have an accident

192
00:09:48,639 --> 00:09:54,339
feeding fodder into an automatic

193
00:09:50,828 --> 00:09:56,229
chopping machine he was feeding the

194
00:09:54,339 --> 00:09:57,519
fodder in with his right hand and not

195
00:09:56,230 --> 00:10:01,319
braiding the machine with his left hand

196
00:09:57,519 --> 00:10:01,318
and his right hand got caught