

1
00:00:00,000 --> 00:00:07,950
hi everybody I want to tell you about

2
00:00:04,669 --> 00:00:10,949
objective and phenomenological methods

3
00:00:07,950 --> 00:00:15,259
in consciousness studies with reference

4
00:00:10,949 --> 00:00:18,989
to the spirit mediumship in Natural

5
00:00:15,259 --> 00:00:21,929
Sciences especially but also in in all

6
00:00:18,989 --> 00:00:24,209
of mainstream normal science we expect a

7
00:00:21,929 --> 00:00:26,278
lot of objective methodology and in fact

8
00:00:24,210 --> 00:00:28,320
at this conference we've seen a lot of

9
00:00:26,278 --> 00:00:29,160
great examples of it from people like

10
00:00:28,320 --> 00:00:32,368
Dean Radin

11
00:00:29,160 --> 00:00:37,049
for example controlled the laboratory

12
00:00:32,368 --> 00:00:39,109
experimental designs we sociologists and

13
00:00:37,049 --> 00:00:41,640
anthropologists use a lot of

14
00:00:39,109 --> 00:00:43,950
phenomenological methods in participant

15
00:00:41,640 --> 00:00:45,570
observation and an ethnographic

16
00:00:43,950 --> 00:00:47,550
interviewing where we're trying to get

17
00:00:45,570 --> 00:00:49,679
people to talk about their views of the

18
00:00:47,549 --> 00:00:52,919
world if we want an example in

19
00:00:49,679 --> 00:00:56,009
parapsychology we could look at pamela

20
00:00:52,920 --> 00:00:58,260
ray Heath's article in 2000 in Journal

21
00:00:56,009 --> 00:01:01,589
of parapsychology the pique zone a

22
00:00:58,259 --> 00:01:03,539
phenomenological study where she has

23
00:01:01,590 --> 00:01:06,000
people talk about their mental states

24
00:01:03,539 --> 00:01:08,609
during their psychokinetic experiences

25
00:01:06,000 --> 00:01:10,769
one of the great advantages of objective

26
00:01:08,609 --> 00:01:14,159
methodology of course is for uncovering

27
00:01:10,769 --> 00:01:15,840
mundane explanations and trying to

28
00:01:14,159 --> 00:01:18,060
eliminate those explanations to see if

29

00:01:15,840 --> 00:01:19,189
we really have an anomaly that needs to

30
00:01:18,060 --> 00:01:22,618
be explained

31
00:01:19,188 --> 00:01:26,158
for example Gary Schwartz in the

32
00:01:22,618 --> 00:01:28,469
afterlife experiments 2002 developed

33
00:01:26,159 --> 00:01:30,630
increasingly stricter protocols for

34
00:01:28,469 --> 00:01:33,090
testing spirit mediums performance in a

35
00:01:30,629 --> 00:01:36,899
laboratory setting and contrasting them

36
00:01:33,090 --> 00:01:38,880
to a control group of guessers we've got

37
00:01:36,900 --> 00:01:40,740
a lot of good objective data such as

38
00:01:38,879 --> 00:01:43,140
this in the areas of spirit mediumship

39
00:01:40,739 --> 00:01:45,269
and ease apparitions or ghosts and

40
00:01:43,140 --> 00:01:48,149
reincarnation but there's still a debate

41
00:01:45,269 --> 00:01:50,399
as to whether we've got evidence for

42
00:01:48,149 --> 00:01:53,250
survival of consciousness after bodily

43
00:01:50,399 --> 00:01:56,609

death rather than merely some kind of

44

00:01:53,250 --> 00:01:58,769

sigh among the living psychic abilities

45

00:01:56,609 --> 00:02:01,170

among the living this is a very

46

00:01:58,769 --> 00:02:03,030

interesting debate we're stuck for a

47

00:02:01,170 --> 00:02:05,849

specific mechanism that would explain

48

00:02:03,030 --> 00:02:07,920

either house.i or survival would work

49

00:02:05,849 --> 00:02:09,868

maybe the mechanisms are the same but we

50

00:02:07,920 --> 00:02:12,810

would still like to know the source of

51

00:02:09,868 --> 00:02:13,800

the information from psy with a living

52

00:02:12,810 --> 00:02:16,650

person

53

00:02:13,800 --> 00:02:19,560

as opposed to sigh from a spirit let's

54

00:02:16,650 --> 00:02:21,060

say there are interesting theories of

55

00:02:19,560 --> 00:02:24,090

hidden orders that are consistent with

56

00:02:21,060 --> 00:02:27,120

the data look at Dean Radin for example

57

00:02:24,090 --> 00:02:29,490

entangled minds 2006 and talking about

58
00:02:27,120 --> 00:02:32,039
non-local connections and quantum

59
00:02:29,490 --> 00:02:33,689
physics okay here's an idea why don't we

60
00:02:32,039 --> 00:02:36,479
just get rid of all the objective

61
00:02:33,689 --> 00:02:38,789
methods and go to the phenomenological

62
00:02:36,479 --> 00:02:40,199
methods let's just ask spirit mediums if

63
00:02:38,789 --> 00:02:43,259
they're really talking to dead people

64
00:02:40,199 --> 00:02:43,799
and that'll settle it once for all bad

65
00:02:43,259 --> 00:02:46,259
idea

66
00:02:43,800 --> 00:02:48,000
I teach sociological research methods

67
00:02:46,259 --> 00:02:49,259
and I am a fan of multiple methodologies

68
00:02:48,000 --> 00:02:51,810
and point out there are always

69
00:02:49,259 --> 00:02:55,049
advantages and disadvantages of all the

70
00:02:51,810 --> 00:02:57,330
methods now it's time for me to tell you

71
00:02:55,050 --> 00:03:00,689
how I've used phenomenological methods

72
00:02:57,330 --> 00:03:02,670
and studying spirit mediums first of all

73
00:03:00,689 --> 00:03:04,949
as a sociologist and an anthropologist

74
00:03:02,669 --> 00:03:07,619
I see this all in terms of sociology of

75
00:03:04,949 --> 00:03:10,429
knowledge and so the first question is

76
00:03:07,620 --> 00:03:13,590
why do we even ask this question about

77
00:03:10,430 --> 00:03:16,439
whether there's survival of spirit in a

78
00:03:13,590 --> 00:03:18,360
scientific way if you look in

79
00:03:16,439 --> 00:03:19,800
traditional Chinese culture and you can

80
00:03:18,360 --> 00:03:22,410
get an example of this from my book

81
00:03:19,800 --> 00:03:25,020
Chinese ghosts in ESP 1982 which has a

82
00:03:22,409 --> 00:03:26,969
section on spirit mediums the Chinese

83
00:03:25,020 --> 00:03:28,770
perspective would ordinarily be that you

84
00:03:26,969 --> 00:03:31,319
take spirit mediumship for granted and

85
00:03:28,770 --> 00:03:33,390
the question is whether this particular

86

00:03:31,319 --> 00:03:37,439
spirit medium is bringing through your

87
00:03:33,389 --> 00:03:38,699
grandfather but in this society science

88
00:03:37,439 --> 00:03:41,219
is the dominant legitimate way of

89
00:03:38,699 --> 00:03:44,339
knowing next point is that some people

90
00:03:41,219 --> 00:03:46,469
in this society put the phenomenological

91
00:03:44,340 --> 00:03:49,140
personal experience of consciousness

92
00:03:46,469 --> 00:03:54,209
ahead of the objective scientific

93
00:03:49,139 --> 00:03:55,589
perspective skip Atwater who was a

94
00:03:54,209 --> 00:03:57,930
director of research at the Monroe

95
00:03:55,590 --> 00:04:00,930
Institute for 20 years told me in a

96
00:03:57,930 --> 00:04:02,939
recent interview that he has been

97
00:04:00,930 --> 00:04:05,489
spending a lot of time gathering

98
00:04:02,939 --> 00:04:08,699
evidence to demonstrate what he knows is

99
00:04:05,489 --> 00:04:11,150
quote obviously true unquote in other

100
00:04:08,699 --> 00:04:17,099

words he uses both objective and

101

00:04:11,150 --> 00:04:20,879

phenomenological approaches for the past

102

00:04:17,100 --> 00:04:22,590

15 years my wife Penelope and I have

103

00:04:20,879 --> 00:04:24,269

studied spirit mediums in the United

104

00:04:22,589 --> 00:04:26,879

States this is our book guided by spirit

105

00:04:24,269 --> 00:04:27,659

journey into the mind of the medium 2003

106

00:04:26,879 --> 00:04:29,339

it's

107

00:04:27,660 --> 00:04:32,370

mostly a phenomenological approach as

108

00:04:29,339 --> 00:04:34,439

you can tell from the title mines of

109

00:04:32,370 --> 00:04:38,730

medians asking them to describe their

110

00:04:34,439 --> 00:04:40,529

own process and surprise most of the 40

111

00:04:38,730 --> 00:04:43,520

mediums we interviewed and the eighty

112

00:04:40,529 --> 00:04:46,139

two mediums whose biographies I analyzed

113

00:04:43,519 --> 00:04:48,839

have been at least somewhat skeptical of

114

00:04:46,139 --> 00:04:51,449

the survival hypothesis any this is in

115
00:04:48,839 --> 00:04:53,609
the Western world right nearly all

116
00:04:51,449 --> 00:04:57,620
mediums look for confirmations that is

117
00:04:53,610 --> 00:04:57,620
feedback that their readings are correct

118
00:04:59,569 --> 00:05:03,959
also mediums often embrace a sigh

119
00:05:02,189 --> 00:05:06,060
explanation for their readings they'll

120
00:05:03,959 --> 00:05:07,739
say that was just a psychic reading that

121
00:05:06,060 --> 00:05:09,449
I did or I read that person's aura

122
00:05:07,740 --> 00:05:11,310
instead of getting the information from

123
00:05:09,449 --> 00:05:14,159
the spirit world like I was supposed to

124
00:05:11,310 --> 00:05:16,410
hear in lowly Dale now here's a nice

125
00:05:14,160 --> 00:05:18,230
example of a conformation that some

126
00:05:16,410 --> 00:05:20,189
people would say leans toward a survival

127
00:05:18,230 --> 00:05:22,970
interpretation at least because it seems

128
00:05:20,189 --> 00:05:26,189
to eliminate telepathy among the living

129
00:05:22,970 --> 00:05:28,350
the medium told the unknown sitter in a

130
00:05:26,189 --> 00:05:31,560
telephone reading your deceased Aunt

131
00:05:28,350 --> 00:05:34,350
Ruth is here yes I had an Aunt Ruth she

132
00:05:31,560 --> 00:05:36,360
wants you to have a ruby ring her ruby

133
00:05:34,350 --> 00:05:39,120
ring it's in a secret compartment at the

134
00:05:36,360 --> 00:05:40,770
back of the second drawer in her dresser

135
00:05:39,120 --> 00:05:43,019
which is now in your mother's house

136
00:05:40,769 --> 00:05:45,240
nobody in the family knew anything about

137
00:05:43,019 --> 00:05:46,709
this ring but they found it just where

138
00:05:45,240 --> 00:05:49,650
the medium said it was going to be and

139
00:05:46,709 --> 00:05:52,829
called her back the medium was my wife

140
00:05:49,649 --> 00:05:54,569
Penelope an objective scientist would

141
00:05:52,829 --> 00:05:56,729
probably object to using Penelope's

142
00:05:54,569 --> 00:05:59,790
phenomenological report especially since

143

00:05:56,730 --> 00:06:02,009
she's one of the authors of the book to

144
00:05:59,790 --> 00:06:03,450
me my knowledge of Penelope increases

145
00:06:02,009 --> 00:06:05,370
the validity of the account

146
00:06:03,449 --> 00:06:09,149
now here's another zinger by the way

147
00:06:05,370 --> 00:06:11,490
singers do not happen all the time this

148
00:06:09,149 --> 00:06:14,189
case also erodes my academic

149
00:06:11,490 --> 00:06:15,840
respectability even further I appear as

150
00:06:14,189 --> 00:06:18,329
a commentator in the TV documentary

151
00:06:15,839 --> 00:06:20,729
ghosts of Gettysburg which has been on

152
00:06:18,329 --> 00:06:22,409
national cable TV over 60 times I know

153
00:06:20,730 --> 00:06:24,629
it's been on because I get all these

154
00:06:22,410 --> 00:06:27,990
emails letters and phone calls the next

155
00:06:24,629 --> 00:06:30,750
day before that show was produced this

156
00:06:27,990 --> 00:06:33,150
was in 1995 Penelope took her first trip

157
00:06:30,750 --> 00:06:35,970

to Gettysburg and to Little Round Top on

158

00:06:33,149 --> 00:06:38,250
the Gettysburg battlefield on two

159

00:06:35,970 --> 00:06:40,050
consecutive days in early July on the

160

00:06:38,250 --> 00:06:41,249
anniversary of the Battle now Penelope

161

00:06:40,050 --> 00:06:43,019
knew little or

162

00:06:41,249 --> 00:06:45,479
nothing about the northern general

163

00:06:43,019 --> 00:06:48,239
Joshua Chamberlain at that time but she

164

00:06:45,478 --> 00:06:50,668
apparently channeled him on to those two

165

00:06:48,238 --> 00:06:52,948
days it seemed to be like an obsession

166

00:06:50,668 --> 00:06:55,048
case rather than possession because she

167

00:06:52,949 --> 00:06:58,408
could see the battlefield as it was now

168

00:06:55,048 --> 00:07:00,418
as it is now and as it was then and have

169

00:06:58,408 --> 00:07:02,158
a conversation with Chamberlain in her

170

00:07:00,418 --> 00:07:05,519
head there were a lot of evidential

171

00:07:02,158 --> 00:07:07,618
details such as she said he was trying

172
00:07:05,519 --> 00:07:10,408
to get a letter to Sarah which turned

173
00:07:07,619 --> 00:07:14,069
out to be the the name of his mother and

174
00:07:10,408 --> 00:07:16,798
also name of his sister and Penelope

175
00:07:14,069 --> 00:07:18,929
felt a pain she had difficulty walking

176
00:07:16,798 --> 00:07:20,519
because of a pain in her left hip and

177
00:07:18,928 --> 00:07:22,618
her right ankle which we found out later

178
00:07:20,519 --> 00:07:25,369
were the two places that Chamberlain had

179
00:07:22,619 --> 00:07:28,559
been injured in the Battle of Gettysburg

180
00:07:25,369 --> 00:07:30,089
now six years later in 2001 I got an

181
00:07:28,559 --> 00:07:32,789
email from a woman who had seen the TV

182
00:07:30,088 --> 00:07:34,860
show ghost of Gettysburg and she told me

183
00:07:32,788 --> 00:07:36,808
that she thought the spirit of Joshua

184
00:07:34,860 --> 00:07:39,718
Chamberlain was trying to enter her body

185
00:07:36,809 --> 00:07:42,059
and this happened about a hundred yards

186
00:07:39,718 --> 00:07:44,248
from where Penelope had had her

187
00:07:42,059 --> 00:07:47,519
experience and was also in early June

188
00:07:44,249 --> 00:07:49,528
this is the only obsession or possession

189
00:07:47,519 --> 00:07:51,749
case I've ever gotten from the hundreds

190
00:07:49,528 --> 00:07:53,009
of people who have contacted me when

191
00:07:51,749 --> 00:07:55,259
they want to tell me about their ghost

192
00:07:53,009 --> 00:07:57,389
experiences in Gettysburg and at that

193
00:07:55,259 --> 00:08:00,209
time Penelope's experience had not been

194
00:07:57,389 --> 00:08:02,519
published anywhere later on I found out

195
00:08:00,209 --> 00:08:04,468
that Chamberlain often revisited the

196
00:08:02,519 --> 00:08:07,019
battlefield on the anniversary of the

197
00:08:04,468 --> 00:08:09,360
battle when he was still alive does he

198
00:08:07,019 --> 00:08:11,249
continue to visit the battlefield on the

199
00:08:09,360 --> 00:08:12,718
anniversary of the battle after his

200

00:08:11,249 --> 00:08:15,360
death that I tell you that other women

201
00:08:12,718 --> 00:08:17,009
had that also in early July and what

202
00:08:15,360 --> 00:08:19,229
kind of explanation do you need in order

203
00:08:17,009 --> 00:08:22,528
to explain this case in terms of super

204
00:08:19,228 --> 00:08:25,139
sigh now let's take the phenomenological

205
00:08:22,528 --> 00:08:26,639
approach one step further and demolish

206
00:08:25,139 --> 00:08:29,519
what little is left of my academic

207
00:08:26,639 --> 00:08:32,610
reputation at least in sociology if not

208
00:08:29,519 --> 00:08:34,918
in SSE participatory science

209
00:08:32,610 --> 00:08:37,050
participatory science involves the

210
00:08:34,918 --> 00:08:39,478
researcher moving away from objectivity

211
00:08:37,049 --> 00:08:42,000
at a distance and jumping right into the

212
00:08:39,479 --> 00:08:44,399
study itself this is like dr. Jekyll

213
00:08:42,000 --> 00:08:46,708
taking his own potion and turning into

214
00:08:44,399 --> 00:08:50,509

mr. Hyde bad things happen to you

215

00:08:46,708 --> 00:08:50,508
especially in the tenure committee

216

00:08:51,440 --> 00:08:55,710
in sociology and anthropology

217

00:08:53,570 --> 00:08:58,440
participant observation approaches

218

00:08:55,710 --> 00:08:59,519
participatory science but you're not

219

00:08:58,440 --> 00:09:02,340
supposed to go native

220

00:08:59,519 --> 00:09:05,129
I went native I became a spirit medium

221

00:09:02,340 --> 00:09:07,980
he was supposed to study spirit mediums

222

00:09:05,129 --> 00:09:10,259
not become one but I think this was the

223

00:09:07,980 --> 00:09:12,060
best part of my part of the study

224

00:09:10,259 --> 00:09:14,639
what better way to do a phenomenological

225

00:09:12,059 --> 00:09:17,429
study than leap whole-hog into the

226

00:09:14,639 --> 00:09:19,230
phenomenon itself I think I still have a

227

00:09:17,429 --> 00:09:22,049
pretty good dose of skepticism anyway

228

00:09:19,230 --> 00:09:23,580
because you know I really want to know

229

00:09:22,049 --> 00:09:25,289
what's going on I study this stuff

230

00:09:23,580 --> 00:09:27,660
because I have a curiosity addiction

231

00:09:25,289 --> 00:09:29,549
like everybody else in this room and so

232

00:09:27,659 --> 00:09:31,620
for me to fool myself would be like

233

00:09:29,549 --> 00:09:34,889
cheating at solitaire you know what's

234

00:09:31,620 --> 00:09:38,070
the point you know so you know I really

235

00:09:34,889 --> 00:09:42,139
do head actually the spirit mediums

236

00:09:38,070 --> 00:09:45,450
think I'm a skeptic actually now as

237

00:09:42,139 --> 00:09:48,149
described in guided by spirit lo and

238

00:09:45,450 --> 00:09:49,980
behold I've had zingers - not all the

239

00:09:48,149 --> 00:09:52,559
time but lots of them from a

240

00:09:49,980 --> 00:09:54,659
phenomenological perspective I can tell

241

00:09:52,559 --> 00:09:56,939
you there is something going on here I

242

00:09:54,659 --> 00:09:58,500
can't prove its survival even though it

243

00:09:56,940 --> 00:10:02,550

feels like it and the objective

244

00:09:58,500 --> 00:10:05,759

perspective in me says that it would be

245

00:10:02,549 --> 00:10:07,409

irresponsible science to ignore the

246

00:10:05,759 --> 00:10:09,629

evidence for at least some kind of

247

00:10:07,409 --> 00:10:11,279

scientific in the good cases of spirit

248

00:10:09,629 --> 00:10:13,470

mediumship I'm gonna give you one of

249

00:10:11,279 --> 00:10:16,889

many examples of my own experience that

250

00:10:13,470 --> 00:10:18,629

convinced me I actually give messages in

251

00:10:16,889 --> 00:10:21,110

spiritualist churches and sometimes in

252

00:10:18,629 --> 00:10:23,189

public services in Lilydale in New York

253

00:10:21,110 --> 00:10:25,139

that's a spiritualist community near

254

00:10:23,190 --> 00:10:27,060

Buffalo but I'm chicken because I always

255

00:10:25,139 --> 00:10:28,740

doubt that I can do it so I asked my

256

00:10:27,059 --> 00:10:31,469

spirit guide time for you to roll your

257

00:10:28,740 --> 00:10:34,470
eyes I asked my spirit guide to give me

258
00:10:31,470 --> 00:10:36,720
messages before I go and you know like

259
00:10:34,470 --> 00:10:38,519
why not while I'm still in the bathtub

260
00:10:36,720 --> 00:10:41,310
so I'll have something to say when I get

261
00:10:38,519 --> 00:10:43,079
there one time I got two rather detailed

262
00:10:41,309 --> 00:10:45,659
messages and wrote them down before it

263
00:10:43,080 --> 00:10:47,430
went I didn't want to like have my mind

264
00:10:45,659 --> 00:10:49,259
make this up after the fact so I had

265
00:10:47,429 --> 00:10:51,299
them written down before I went one was

266
00:10:49,259 --> 00:10:53,460
for the littlest girl who's not a baby

267
00:10:51,299 --> 00:10:56,279
and told about her skill in music and so

268
00:10:53,460 --> 00:10:57,810
on and the other one was for a guy with

269
00:10:56,279 --> 00:10:59,789
a beard and I could see him standing

270
00:10:57,809 --> 00:11:01,379
there in my mind's eye and told about

271
00:10:59,789 --> 00:11:02,969

how his relatives on the other side were

272

00:11:01,379 --> 00:11:04,769

holding signs and jumping up and down

273

00:11:02,970 --> 00:11:07,410

and telling him he didn't appreciate

274

00:11:04,769 --> 00:11:09,090

himself enough when I got to the outdoor

275

00:11:07,409 --> 00:11:10,949

service I recognized I could recognize

276

00:11:09,090 --> 00:11:12,480

the guy out of the 300 people there and

277

00:11:10,950 --> 00:11:15,000

I could easily figure out who was the

278

00:11:12,480 --> 00:11:16,379

littlest girl who wasn't a baby but then

279

00:11:15,000 --> 00:11:18,809

before I had a chance to give these

280

00:11:16,379 --> 00:11:21,779

messages another spirit medium stood up

281

00:11:18,809 --> 00:11:24,869

and gave the exact message I was going

282

00:11:21,779 --> 00:11:26,579

to give to this guy and then another

283

00:11:24,870 --> 00:11:27,960

medium stood up and gave the message to

284

00:11:26,580 --> 00:11:30,450

the little girl I was going to give

285

00:11:27,960 --> 00:11:33,509

except that she said dance instead of

286
00:11:30,450 --> 00:11:34,860
music I was pretty blown away and I

287
00:11:33,509 --> 00:11:36,929
thought about the odds of picking the

288
00:11:34,860 --> 00:11:38,850
right person out of 300 times doing it a

289
00:11:36,929 --> 00:11:40,769
second time like one in ninety thousand

290
00:11:38,850 --> 00:11:43,110
times getting a detailed message right

291
00:11:40,769 --> 00:11:44,759
one time times getting another detailed

292
00:11:43,110 --> 00:11:46,740
message almost exactly right and

293
00:11:44,759 --> 00:11:48,600
remember I had many zinger experiences

294
00:11:46,740 --> 00:11:52,320
not just this one okay so what's the

295
00:11:48,600 --> 00:11:54,330
status of this knowledge from the

296
00:11:52,320 --> 00:11:57,240
perspective of normal mainstream science

297
00:11:54,330 --> 00:12:00,120
its totally worthless I never even gave

298
00:11:57,240 --> 00:12:01,680
those messages but a researcher using a

299
00:12:00,120 --> 00:12:04,350
phenomenological approach could

300
00:12:01,679 --> 00:12:06,389
interview me and compare my subjective

301
00:12:04,350 --> 00:12:08,009
experiences to those of other mediums

302
00:12:06,389 --> 00:12:13,199
which of course is what we did in our

303
00:12:08,009 --> 00:12:15,059
book in conclusion I'm arguing for the

304
00:12:13,200 --> 00:12:17,400
usefulness of phenomenological methods

305
00:12:15,059 --> 00:12:20,189
but I also see that be it's great to

306
00:12:17,399 --> 00:12:22,439
combine objective and phenomenological

307
00:12:20,190 --> 00:12:25,110
actually Gary Schwartz does this to some

308
00:12:22,440 --> 00:12:26,730
extent you can see it in his book or he

309
00:12:25,110 --> 00:12:29,149
or he talks about his mediums own

310
00:12:26,730 --> 00:12:31,769
feelings in the afterlife experience

311
00:12:29,149 --> 00:12:32,490
experiments and I think this might be a

312
00:12:31,769 --> 00:12:35,340
synchronicity

313
00:12:32,490 --> 00:12:37,789
the day after I prepared this talk what

314

00:12:35,340 --> 00:12:40,259
do you know I got the latest issue of

315
00:12:37,789 --> 00:12:42,389
JSC and what do you know there's a

316
00:12:40,259 --> 00:12:47,789
phenomenological study of eight mediums

317
00:12:42,389 --> 00:12:49,710
by rock glacial and Gary Schwartz I also

318
00:12:47,789 --> 00:12:52,199
think we should keep after the search

319
00:12:49,710 --> 00:12:53,879
for physical mechanisms looking at the

320
00:12:52,200 --> 00:12:55,740
brain maybe as a quantum computer

321
00:12:53,879 --> 00:12:57,389
setting up non-local connections between

322
00:12:55,740 --> 00:13:00,960
brain and mind we need multiple

323
00:12:57,389 --> 00:13:02,689
methodologies for the mysterious and if

324
00:13:00,960 --> 00:13:04,560
you'd like to be part of my new

325
00:13:02,690 --> 00:13:06,690
sociology of science study of

326
00:13:04,559 --> 00:13:08,579
consciousness and survival

327
00:13:06,690 --> 00:13:10,890
please see my half page ad in the

328
00:13:08,580 --> 00:13:13,080

program we could at least do a short

329

00:13:10,889 --> 00:13:14,370

email interview or maybe I'll see you

330

00:13:13,080 --> 00:13:16,570

next year this is going to take me years

331

00:13:14,370 --> 00:13:19,149

I'm doing a documentary and a book

332

00:13:16,570 --> 00:13:26,100

and I love doing long projects thank you

333

00:13:19,149 --> 00:13:26,100

[Applause]

334

00:13:27,090 --> 00:13:33,570

okay we have a bit of time for questions

335

00:13:31,360 --> 00:13:33,570

and

336

00:13:39,389 --> 00:13:46,110

dick show this is great because it seems

337

00:13:43,198 --> 00:13:50,008

to me that so much of what is usually

338

00:13:46,110 --> 00:13:53,489

called consciousness can be explained as

339

00:13:50,009 --> 00:13:55,470

epiphenomena of the brain and I think

340

00:13:53,489 --> 00:13:57,720

that that the the term gets bandied

341

00:13:55,470 --> 00:13:59,249

about way way too much but this

342

00:13:57,720 --> 00:14:01,290

literally lands on things that I'm

343
00:13:59,249 --> 00:14:05,579
interested in in particular the evidence

344
00:14:01,289 --> 00:14:08,818
for reincarnation mediumship several

345
00:14:05,578 --> 00:14:10,909
other things that just strongly suggest

346
00:14:08,818 --> 00:14:12,988
there's either survival or there's

347
00:14:10,909 --> 00:14:17,488
imprinting into the environment of

348
00:14:12,989 --> 00:14:19,889
someone's consciousness or living death

349
00:14:17,489 --> 00:14:24,329
activities something like that and I

350
00:14:19,889 --> 00:14:28,438
think rather than explore more evidence

351
00:14:24,328 --> 00:14:31,019
with mediums how much of your activities

352
00:14:28,438 --> 00:14:34,289
are trying to figure out what the

353
00:14:31,019 --> 00:14:35,850
mechanism might be or to parse the kinds

354
00:14:34,289 --> 00:14:41,669
of information that you're getting back

355
00:14:35,850 --> 00:14:43,290
as opposed to validating just validating

356
00:14:41,669 --> 00:14:44,639
the phenomena itself and proving that

357
00:14:43,289 --> 00:14:47,610
there's something real good I live

358
00:14:44,639 --> 00:14:49,528
vicariously I'm a sociologist so when I

359
00:14:47,610 --> 00:14:52,048
did my study of UFOs it was actually a

360
00:14:49,528 --> 00:14:54,418
study of UFO researchers 91 UFO

361
00:14:52,048 --> 00:14:56,789
researchers and that's what I'm doing

362
00:14:54,418 --> 00:14:58,619
now in my recent study is I want to

363
00:14:56,789 --> 00:15:01,078
study the sociology of science how

364
00:14:58,619 --> 00:15:02,939
people create this knowledge about

365
00:15:01,078 --> 00:15:04,649
consciousness so I'm fascinated with

366
00:15:02,938 --> 00:15:07,019
everything I mean everything from the

367
00:15:04,649 --> 00:15:08,458
tubercles in them in the neurons or

368
00:15:07,019 --> 00:15:10,798
whatever it is but I can't do that

369
00:15:08,458 --> 00:15:12,958
myself but I'm I'm gonna talk about it

370
00:15:10,798 --> 00:15:15,989
I'm gonna be like John Horgan and and

371

00:15:12,958 --> 00:15:18,659
you know kind of a journalist of of

372
00:15:15,989 --> 00:15:19,739
science by bringing all these

373
00:15:18,659 --> 00:15:21,988
perspectives together it's really

374
00:15:19,739 --> 00:15:23,309
amazing if fascinating and see what

375
00:15:21,989 --> 00:15:26,309
these different people are saying about

376
00:15:23,308 --> 00:15:27,588
consciousness so yes but I can't do it

377
00:15:26,308 --> 00:15:31,769
myself yes

378
00:15:27,589 --> 00:15:33,600
rosemarie Pilkington here yeah I'm so

379
00:15:31,769 --> 00:15:35,548
glad to see more people getting into

380
00:15:33,600 --> 00:15:38,909
this field which most people you know is

381
00:15:35,548 --> 00:15:41,970
my favorite field to be in right now I'm

382
00:15:38,909 --> 00:15:43,488
more interested in physical it's the

383
00:15:41,970 --> 00:15:48,749
same thing

384
00:15:43,489 --> 00:15:50,038
asking mediums who are spiritualist of

385
00:15:48,749 --> 00:15:51,959

course they're going to think that what

386

00:15:50,038 --> 00:15:53,340
they're getting is from spirit but

387

00:15:51,958 --> 00:15:56,729
there's really no proof of

388

00:15:53,340 --> 00:16:00,570
and right I don't like the term

389

00:15:56,730 --> 00:16:06,720
supersize okay nose is being raised by

390

00:16:00,570 --> 00:16:10,320
SIA bilities if yeah if all the things

391

00:16:06,720 --> 00:16:15,210
we've been if this conference are true

392

00:16:10,320 --> 00:16:17,580
there's no limit as to time or place or

393

00:16:15,210 --> 00:16:20,519
whatever so what you are getting for

394

00:16:17,580 --> 00:16:22,590
instance when you picked up these pre

395

00:16:20,519 --> 00:16:24,779
cognitions I think they are could easily

396

00:16:22,590 --> 00:16:30,870
be what's going on I understand that

397

00:16:24,779 --> 00:16:32,819
yeah yeah

398

00:16:30,870 --> 00:16:34,889
every minded me something you said of

399

00:16:32,820 --> 00:16:36,690
Eileen Garrett when she was asked

400
00:16:34,889 --> 00:16:38,159
because she would go into trance and

401
00:16:36,690 --> 00:16:41,190
produce he's fantastic

402
00:16:38,159 --> 00:16:43,399
all right things she would take on the

403
00:16:41,190 --> 00:16:46,740
personalities of people produce a

404
00:16:43,399 --> 00:16:48,240
channel people whatever right and they

405
00:16:46,740 --> 00:16:49,710
said do you believe that there is an

406
00:16:48,240 --> 00:16:52,139
afterlife and that you're really in

407
00:16:49,710 --> 00:16:54,360
communication and she said on Monday

408
00:16:52,139 --> 00:16:57,360
Wednesday and Friday I believe yep on

409
00:16:54,360 --> 00:17:00,029
Tuesday Thursday and Saturday I don't

410
00:16:57,360 --> 00:17:02,310
believe in on Sunday exactly she's one

411
00:17:00,029 --> 00:17:04,410
of the 122 mediums in my data base yes

412
00:17:02,309 --> 00:17:06,990
right yeah thank you

413
00:17:04,410 --> 00:17:08,880
uh yeah I'm actually I'm as interested

414
00:17:06,990 --> 00:17:12,299
in why people think certain things is

415
00:17:08,880 --> 00:17:14,100
evidence for survival as I am in the

416
00:17:12,299 --> 00:17:16,789
question of survival I mean I'm

417
00:17:14,099 --> 00:17:18,809
interested in everything including that

418
00:17:16,789 --> 00:17:25,220
Dave lighter here

419
00:17:18,809 --> 00:17:29,250
do you use meditation as part of your

420
00:17:25,220 --> 00:17:31,650
psychic ability me my my little poor

421
00:17:29,250 --> 00:17:33,150
little me spirit medium yes I do okay

422
00:17:31,650 --> 00:17:36,180
yes I do

423
00:17:33,150 --> 00:17:39,300
have you ever interrupted meditation and

424
00:17:36,180 --> 00:17:40,920
seen what the effect is it doesn't seem

425
00:17:39,299 --> 00:17:43,710
to matter very much because I can go in

426
00:17:40,920 --> 00:17:45,750
just like that now now my wife who's

427
00:17:43,710 --> 00:17:47,370
really a spirit medium I mean really I

428

00:17:45,750 --> 00:17:50,220
mean if I can do it anybody can do it

429
00:17:47,369 --> 00:17:51,750
really but she is very serious about

430
00:17:50,220 --> 00:17:53,579
meditating a half hour ahead of time

431
00:17:51,750 --> 00:17:55,740
before she does her a professional

432
00:17:53,579 --> 00:17:57,269
mediumship but you know one of the nice

433
00:17:55,740 --> 00:17:59,430
things about her book is we've got like

434
00:17:57,269 --> 00:18:01,410
what percentage of people meditate what

435
00:17:59,430 --> 00:18:03,330
per sentence what percentage had spirit

436
00:18:01,410 --> 00:18:05,250
guides who were male versus female in

437
00:18:03,329 --> 00:18:06,939
the 19th century compared to the 20th

438
00:18:05,250 --> 00:18:08,950
century nobody's got a dad of

439
00:18:06,940 --> 00:18:10,299
like that but you can look for stuff

440
00:18:08,950 --> 00:18:14,910
like that and find out what people think

441
00:18:10,299 --> 00:18:17,589
about those modalities thank you the

442
00:18:14,910 --> 00:18:21,640

evidence which is often considered most

443

00:18:17,589 --> 00:18:23,679

convincing for the actual existence of

444

00:18:21,640 --> 00:18:26,740

these people after death sorry

445

00:18:23,680 --> 00:18:31,330

Iman sputters right here right after

446

00:18:26,740 --> 00:18:33,609

death is that the mediums will behave

447

00:18:31,329 --> 00:18:35,889

like their personalities yes take on

448

00:18:33,609 --> 00:18:38,529

some of the characters my wife okay I

449

00:18:35,890 --> 00:18:40,480

was gonna ask you in China oh especially

450

00:18:38,529 --> 00:18:42,759

in China they're much more likely to go

451

00:18:40,480 --> 00:18:44,380

into deeper trance in China and mediums

452

00:18:42,759 --> 00:18:46,990

don't like to do that these days mostly

453

00:18:44,380 --> 00:18:49,030

in the United States but yeah oh yeah

454

00:18:46,990 --> 00:18:50,650

and my wife would look at her arms she

455

00:18:49,029 --> 00:18:52,180

said look at this rash I'm getting and

456

00:18:50,650 --> 00:18:55,360

the guy says that's the rash my

457
00:18:52,180 --> 00:18:58,210
grandfather had you got it you know and

458
00:18:55,359 --> 00:18:59,679
then but she doesn't talk like people or

459
00:18:58,210 --> 00:19:02,500
imitate other things but she'll get

460
00:18:59,680 --> 00:19:06,970
feelings yeah that that's quite

461
00:19:02,500 --> 00:19:09,640
fascinating timaya um I know that

462
00:19:06,970 --> 00:19:12,069
Raymond moody had people gazing in black

463
00:19:09,640 --> 00:19:13,600
mirrors to see their departed once I

464
00:19:12,069 --> 00:19:15,549
wondered if you had done any work like

465
00:19:13,599 --> 00:19:16,779
we've been trying people we've tried

466
00:19:15,549 --> 00:19:18,099
that in lowly Dale there are a number of

467
00:19:16,779 --> 00:19:19,420
people who've done their own little

468
00:19:18,099 --> 00:19:22,779
psycho man themes and we haven't got

469
00:19:19,420 --> 00:19:25,350
much but that I'm interested in that too

470
00:19:22,779 --> 00:19:25,349
thank you

