



1
00:00:07,160 --> 00:00:05,450
okay we're getting a little bit of a

2
00:00:10,400 --> 00:00:07,170
late start later than we thought we

3
00:00:12,379 --> 00:00:10,410
would so you may have trouble getting to

4
00:00:16,180 --> 00:00:12,389
the open house by five o'clock

5
00:00:18,080 --> 00:00:16,190
but if post-mortem survival is a reality

6
00:00:27,349 --> 00:00:18,090
they don't have to worry so much about

7
00:00:29,779 --> 00:00:27,359
time let's talk about that later the

8
00:00:32,330 --> 00:00:29,789
belief that we survive bodily death has

9
00:00:34,910 --> 00:00:32,340
been around for millennia but it's only

10
00:00:39,110 --> 00:00:34,920
been regarded as a scientific hypothesis

11
00:00:40,880 --> 00:00:39,120
for the past hundred years or so the

12
00:00:44,030 --> 00:00:40,890
belief in survival is often attributed

13
00:00:48,170 --> 00:00:44,040

to our fear of annihilation or our wish

14

00:00:50,360 --> 00:00:48,180

to be immortal but more cautionary it's

15

00:00:52,959 --> 00:00:50,370

also been fuelled by experiences that

16

00:00:55,340 --> 00:00:52,969

people have that suggests to us that

17

00:00:59,119 --> 00:00:55,350

Lavie some part of us does survive

18

00:01:02,330 --> 00:00:59,129

bodily death there are some people who

19

00:01:05,420 --> 00:01:02,340

still believe that survival is a

20

00:01:09,469 --> 00:01:05,430

religious belief that is not amenable to

21

00:01:12,890 --> 00:01:09,479

scientific exploration but I'm going to

22

00:01:16,310 --> 00:01:12,900

try to show you that survival can be

23

00:01:19,010 --> 00:01:16,320

operationalized as a scientifically

24

00:01:20,960 --> 00:01:19,020

testable hypothesis by focusing not on

25

00:01:29,179 --> 00:01:20,970

the belief itself but on the experiences

26

00:01:32,510 --> 00:01:29,189

that give rise to it more than 40 years

27

00:01:35,030 --> 00:01:32,520

ago there was a division started at the

28

00:01:37,730 --> 00:01:35,040

University of Virginia in the department

29

00:01:40,910 --> 00:01:37,740

of psychiatry with the express purpose

30

00:01:45,800 --> 00:01:40,920

of studying scientifically the question

31

00:01:47,510 --> 00:01:45,810

of whether we survive bodily death the

32

00:01:49,450 --> 00:01:47,520

group has gone through a series of name

33

00:01:52,310 --> 00:01:49,460

changes since then but now it is the

34

00:01:54,080 --> 00:01:52,320

division of perceptual studies in the

35

00:01:57,920 --> 00:01:54,090

department psychiatry and no behavioral

36

00:02:02,450 --> 00:01:57,930

sciences at UVA and still after 40 years

37

00:02:06,350 --> 00:02:02,460

we focus mainly on survival the founder

38

00:02:09,169 --> 00:02:06,360

of this group Ian Stevenson was also one

39

00:02:13,610 --> 00:02:09,179

of the cofounders of the SSE a quarter

40

00:02:20,280 --> 00:02:17,300

for most of our life we lived in this

41

00:02:23,400 --> 00:02:20,290

small frame house built in the 1920s

42

00:02:25,050 --> 00:02:23,410

just off the main UVA grounds those of

43

00:02:26,460 --> 00:02:25,060

you who have come to past sse

44

00:02:29,700 --> 00:02:26,470

competences in charles who may have

45

00:02:32,730 --> 00:02:29,710

visit us that's there it was a great

46

00:02:34,380 --> 00:02:32,740

place for thinking and writing but when

47

00:02:39,080 --> 00:02:34,390

trucks drove by the whole house shook

48

00:02:42,510 --> 00:02:39,090

which made it hard to do EEG recordings

49

00:02:45,600 --> 00:02:42,520

we currently have seven doctoral level

50

00:02:48,990 --> 00:02:45,610

research faculty two research assistants

51
00:02:52,130 --> 00:02:49,000
and a variety of students and volunteers

52
00:02:53,729 --> 00:02:52,140
that vary a number from time to time

53
00:02:56,310 --> 00:02:53,739
about a year ago

54
00:02:58,650 --> 00:02:56,320
we moved into a new facility which i

55
00:03:00,780 --> 00:02:58,660
hope you'll visit after this it's about

56
00:03:04,080 --> 00:03:00,790
a mile across town just off the downtown

57
00:03:07,500 --> 00:03:04,090
mall and this building houses our

58
00:03:10,110 --> 00:03:07,510
offices the Ian Stevenson Memorial

59
00:03:10,740 --> 00:03:10,120
Library and our state of the eat will

60
00:03:13,229 --> 00:03:10,750
stay to the left

61
00:03:17,160 --> 00:03:13,239
EEG lab with a electromagnetically

62
00:03:18,720 --> 00:03:17,170
shielded room throughout all these

63
00:03:21,030 --> 00:03:18,730

changes our mission has remained the

64

00:03:23,990 --> 00:03:21,040

same to investigate the scientific

65

00:03:27,509 --> 00:03:24,000

hypothesis that death is not

66

00:03:39,080 --> 00:03:27,519

annihilation but merely rather a change

67

00:03:46,320 --> 00:03:42,260

there's there are actually many

68

00:03:49,320 --> 00:03:46,330

hypotheses that imply post-mortem

69

00:03:52,080 --> 00:03:49,330

survival and I'm going to focus on just

70

00:03:55,740 --> 00:03:52,090

three hypotheses that have received the

71

00:03:57,780 --> 00:03:55,750

most empirical testing they are that

72

00:04:00,780 --> 00:03:57,790

people who are now living have lived

73

00:04:02,160 --> 00:04:00,790

before which is usually cast in terms of

74

00:04:05,340 --> 00:04:02,170

reincarnation of though it doesn't have

75

00:04:07,350 --> 00:04:05,350

to be the hypothesis that people who are

76
00:04:10,440 --> 00:04:07,360
now deceased are still existing in some

77
00:04:12,720 --> 00:04:10,450
sense and the hypothesis that the mind

78
00:04:16,680 --> 00:04:12,730
can function independent of the physical

79
00:04:18,690 --> 00:04:16,690
brain now the first one the idea that

80
00:04:23,460 --> 00:04:18,700
people who are now living have lived

81
00:04:26,010 --> 00:04:23,470
before is basically that something that

82
00:04:28,470 --> 00:04:26,020
incorporates the personality survives

83
00:04:31,980 --> 00:04:28,480
death of the body and then reappears in

84
00:04:33,690 --> 00:04:31,990
a new body Ian Stevenson almost

85
00:04:37,430 --> 00:04:33,700
single-handedly created this field of

86
00:04:39,900 --> 00:04:37,440
research when you think about

87
00:04:41,250 --> 00:04:39,910
reincarnation type cases the stereotype

88
00:04:43,469 --> 00:04:41,260

people usually think of as the brightly

89

00:04:46,320 --> 00:04:43,479

murti type Bridey Murphy type story from

90

00:04:48,900 --> 00:04:46,330

the 1950s where a housewife with no

91

00:04:51,390 --> 00:04:48,910

previous unusual experiences aren't

92

00:04:53,909 --> 00:04:51,400

doing hypnosis at a cocktail party and

93

00:04:59,190 --> 00:04:53,919

started talking in an Irish brogue and

94

00:05:04,240 --> 00:05:01,060

probably those fact that reincarnation

95

00:05:06,580 --> 00:05:04,250

memories and they don't well down to

96

00:05:09,159 --> 00:05:06,590

what's called Krypton needs over source

97

00:05:11,500 --> 00:05:09,169

time each other especially know

98

00:05:13,360 --> 00:05:11,510

something but forgetting where we knew

99

00:05:15,790 --> 00:05:13,370

it from

100

00:05:19,070 --> 00:05:15,800

embarrass that common people as adults

101
00:05:22,640 --> 00:05:19,080
are highly vulnerable to retaliation you

102
00:05:27,050 --> 00:05:22,650
have a lot of experiences sorry

103
00:05:31,100 --> 00:05:27,060
also experimenter economical hosts are

104
00:05:35,090 --> 00:05:31,110
very vulnerable technology so for these

105
00:05:36,369 --> 00:05:35,100
reasons in Stinson usually almost always

106
00:05:39,469 --> 00:05:36,379
defuse

107
00:05:43,369 --> 00:05:39,479
memories that came up at both or one

108
00:05:46,420 --> 00:05:43,379
doses instead he focused on young

109
00:05:49,399 --> 00:05:46,430
children usually preschool children

110
00:05:54,230 --> 00:05:49,409
we've had an area spontaneously coming

111
00:05:55,999 --> 00:05:54,240
up about aspects in the last 40 years

112
00:05:57,800 --> 00:05:56,009
we've accumulated some two thousand

113
00:06:01,520 --> 00:05:57,810

seven hundred cases of children who have

114

00:06:05,510 --> 00:06:01,530

these past life ten minutes now this is

115

00:06:08,149 --> 00:06:05,520

not easy research today most of these

116

00:06:11,600 --> 00:06:08,159

children live in countries where there

117

00:06:14,980 --> 00:06:11,610

was a belief in information and these

118

00:06:17,869 --> 00:06:14,990

are not only in Southeast Asian cultures

119

00:06:21,490 --> 00:06:17,879

this kid youth mobility for local

120

00:06:28,160 --> 00:06:21,500

villages white farmer Kenny

121

00:06:33,500 --> 00:06:31,270

astonishing supernovas Gillanders

122

00:06:35,900 --> 00:06:33,510

addition almost none of these children

123

00:06:38,170 --> 00:06:35,910

will speak English so you're almost

124

00:06:41,600 --> 00:06:38,180

always have to go through an interpreter

125

00:06:46,610 --> 00:06:41,610

it's difficult even being talked to a

126
00:06:48,230 --> 00:06:46,620
young girl with a present progressive so

127
00:06:56,610 --> 00:06:48,240
what kinds of evidence do we get from

128
00:07:05,530 --> 00:07:01,870
names base places specific details link

129
00:07:07,750 --> 00:07:05,540
to the past life if we can then check

130
00:07:09,159 --> 00:07:07,760
out against the facts of the birth of

131
00:07:14,020 --> 00:07:09,169
the child

132
00:07:16,929 --> 00:07:14,030
and it has this pastime usually occurs

133
00:07:18,339 --> 00:07:16,939
in another village far away this one

134
00:07:20,629 --> 00:07:18,349
some kind of the different countries of

135
00:07:26,240 --> 00:07:20,639
which the child is subject has

136
00:07:28,939 --> 00:07:26,250
possible Sammy motion is his personality

137
00:07:31,939 --> 00:07:28,949
traits and likes and dislikes that are

138
00:07:35,809 --> 00:07:31,949

very unusual for their family and was a

139

00:07:38,779 --> 00:07:35,819

tribute to the past life for example the

140

00:07:40,640 --> 00:07:38,789

child wanted a family in India they

141

00:07:43,999 --> 00:07:40,650

refused to eat the food as mega prepares

142

00:07:46,339 --> 00:07:44,009

and Cissy wants food books for must

143

00:07:49,670 --> 00:07:46,349

defend mr. members of Lila and a Muslim

144

00:07:51,920 --> 00:07:49,680

family children for remember a past life

145

00:07:54,050 --> 00:07:51,930

of a different gender will often want to

146

00:07:57,379 --> 00:07:54,060

dress and play with toys that

147

00:08:00,499 --> 00:07:57,389

appropriate to the opposite gender there

148

00:08:03,619 --> 00:08:00,509

were a number of boys born in Burma in

149

00:08:05,959 --> 00:08:03,629

the 1950s who claimed to remember lives

150

00:08:08,499 --> 00:08:05,969

as Japanese fighter pilots who were shot

151
00:08:11,059 --> 00:08:08,509
down over Burma in World War two and

152
00:08:14,029 --> 00:08:11,069
these kids in remote jungle areas of

153
00:08:16,399 --> 00:08:14,039
Burma would have traits that people in

154
00:08:18,379 --> 00:08:16,409
Burma associated with the Japanese they

155
00:08:20,089 --> 00:08:18,389
want to wear pants rather than any skirt

156
00:08:22,399 --> 00:08:20,099
like long II that the Burmese men where

157
00:08:26,899 --> 00:08:22,409
they want to eat raw fish instead of the

158
00:08:30,230 --> 00:08:26,909
spicy Burmese food and so on some of

159
00:08:32,180 --> 00:08:30,240
these kids also have skills that they

160
00:08:34,300 --> 00:08:32,190
were not taught and that their family

161
00:08:36,409 --> 00:08:34,310
does not know occupational skills

162
00:08:38,810 --> 00:08:36,419
ability to play musical instruments

163
00:08:41,569 --> 00:08:38,820

sometimes speaking a language that is

164

00:08:44,149 --> 00:08:41,579

not spoken in their district we have for

165

00:08:47,030 --> 00:08:44,159

example children in the Sinhalese family

166

00:08:51,530 --> 00:08:47,040

in Sri Lanka who speak Tamil and their

167

00:08:53,810 --> 00:08:51,540

families don't and then we also have

168

00:08:57,259 --> 00:08:53,820

children who have birthmarks or birth

169

00:08:59,210 --> 00:08:57,269

defects that they relate to the death

170

00:09:02,019 --> 00:08:59,220

wounds on the person they claim to have

171

00:09:04,790 --> 00:09:02,029

been previously and these are usually

172

00:09:07,160 --> 00:09:04,800

very unusual birthmarks and birth

173

00:09:09,050 --> 00:09:07,170

defects that make no sense in terms of

174

00:09:14,259 --> 00:09:09,060

normal embryo logical development and

175

00:09:19,699 --> 00:09:17,509

these are the hands of a Burmese boy who

176

00:09:21,620 --> 00:09:19,709

remembered a life as a highway brigand a

177

00:09:25,460 --> 00:09:21,630

life that was cut short when he was

178

00:09:28,310 --> 00:09:25,470

captured by vigilantes he was about to

179

00:09:30,530 --> 00:09:28,320

be beheaded by a swordsman and he held

180

00:09:33,590 --> 00:09:30,540

up his hands in a gesture of

181

00:09:37,889 --> 00:09:33,600

supplication to plead for his life

182

00:09:43,710 --> 00:09:37,899

and his hands were chopped off and this

183

00:09:46,170 --> 00:09:43,720

is how he was born this is a boy born in

184

00:09:48,629 --> 00:09:46,180

India who remembered a life as a

185

00:09:50,819 --> 00:09:48,639

teenager in wish you have an accident

186

00:09:54,329 --> 00:09:50,829

feeding fodder into an automatic

187

00:09:56,220 --> 00:09:54,339

chopping machine he was feeding the

188

00:09:57,509 --> 00:09:56,230

fodder in with his right hand and not