



1
00:00:07,940 --> 00:00:04,660
hi everybody I want to tell you about

2
00:00:10,940 --> 00:00:07,950
objective and phenomenological methods

3
00:00:15,250 --> 00:00:10,950
in consciousness studies with reference

4
00:00:18,980 --> 00:00:15,260
to the spirit mediumship in Natural

5
00:00:21,920 --> 00:00:18,990
Sciences especially but also in in all

6
00:00:24,200 --> 00:00:21,930
of mainstream normal science we expect a

7
00:00:26,269 --> 00:00:24,210
lot of objective methodology and in fact

8
00:00:28,310 --> 00:00:26,279
at this conference we've seen a lot of

9
00:00:29,150 --> 00:00:28,320
great examples of it from people like

10
00:00:32,359 --> 00:00:29,160
Dean Radin

11
00:00:37,040 --> 00:00:32,369
for example controlled the laboratory

12
00:00:39,100 --> 00:00:37,050
experimental designs we sociologists and

13
00:00:41,630 --> 00:00:39,110

anthropologists use a lot of

14

00:00:43,940 --> 00:00:41,640

phenomenological methods in participant

15

00:00:45,560 --> 00:00:43,950

observation and an ethnographic

16

00:00:47,540 --> 00:00:45,570

interviewing where we're trying to get

17

00:00:49,670 --> 00:00:47,550

people to talk about their views of the

18

00:00:52,910 --> 00:00:49,680

world if we want an example in

19

00:00:56,000 --> 00:00:52,920

parapsychology we could look at pamela

20

00:00:58,250 --> 00:00:56,010

ray Heath's article in 2000 in Journal

21

00:01:01,580 --> 00:00:58,260

of parapsychology the pique zone a

22

00:01:03,529 --> 00:01:01,590

phenomenological study where she has

23

00:01:05,990 --> 00:01:03,539

people talk about their mental states

24

00:01:08,600 --> 00:01:06,000

during their psychokinetic experiences

25

00:01:10,760 --> 00:01:08,610

one of the great advantages of objective

26
00:01:14,149 --> 00:01:10,770
methodology of course is for uncovering

27
00:01:15,830 --> 00:01:14,159
mundane explanations and trying to

28
00:01:18,050 --> 00:01:15,840
eliminate those explanations to see if

29
00:01:19,179 --> 00:01:18,060
we really have an anomaly that needs to

30
00:01:22,609 --> 00:01:19,189
be explained

31
00:01:26,149 --> 00:01:22,619
for example Gary Schwartz in the

32
00:01:28,460 --> 00:01:26,159
afterlife experiments 2002 developed

33
00:01:30,620 --> 00:01:28,470
increasingly stricter protocols for

34
00:01:33,080 --> 00:01:30,630
testing spirit mediums performance in a

35
00:01:36,890 --> 00:01:33,090
laboratory setting and contrasting them

36
00:01:38,870 --> 00:01:36,900
to a control group of guessers we've got

37
00:01:40,730 --> 00:01:38,880
a lot of good objective data such as

38
00:01:43,130 --> 00:01:40,740

this in the areas of spirit mediumship

39

00:01:45,260 --> 00:01:43,140

and ease apparitions or ghosts and

40

00:01:48,139 --> 00:01:45,270

reincarnation but there's still a debate

41

00:01:50,389 --> 00:01:48,149

as to whether we've got evidence for

42

00:01:53,240 --> 00:01:50,399

survival of consciousness after bodily

43

00:01:56,600 --> 00:01:53,250

death rather than merely some kind of

44

00:01:58,760 --> 00:01:56,610

sigh among the living psychic abilities

45

00:02:01,160 --> 00:01:58,770

among the living this is a very

46

00:02:03,020 --> 00:02:01,170

interesting debate we're stuck for a

47

00:02:05,840 --> 00:02:03,030

specific mechanism that would explain

48

00:02:07,910 --> 00:02:05,850

either house.i or survival would work

49

00:02:09,859 --> 00:02:07,920

maybe the mechanisms are the same but we

50

00:02:12,800 --> 00:02:09,869

would still like to know the source of

51
00:02:13,790 --> 00:02:12,810
the information from psy with a living

52
00:02:16,640 --> 00:02:13,800
person

53
00:02:19,550 --> 00:02:16,650
as opposed to sigh from a spirit let's

54
00:02:21,050 --> 00:02:19,560
say there are interesting theories of

55
00:02:24,080 --> 00:02:21,060
hidden orders that are consistent with

56
00:02:27,110 --> 00:02:24,090
the data look at Dean Radin for example

57
00:02:29,480 --> 00:02:27,120
entangled minds 2006 and talking about

58
00:02:32,030 --> 00:02:29,490
non-local connections and quantum

59
00:02:33,680 --> 00:02:32,040
physics okay here's an idea why don't we

60
00:02:36,470 --> 00:02:33,690
just get rid of all the objective

61
00:02:38,780 --> 00:02:36,480
methods and go to the phenomenological

62
00:02:40,190 --> 00:02:38,790
methods let's just ask spirit mediums if

63
00:02:43,250 --> 00:02:40,200

they're really talking to dead people

64

00:02:43,790 --> 00:02:43,260

and that'll settle it once for all bad

65

00:02:46,250 --> 00:02:43,800

idea

66

00:02:47,990 --> 00:02:46,260

I teach sociological research methods

67

00:02:49,250 --> 00:02:48,000

and I am a fan of multiple methodologies

68

00:02:51,800 --> 00:02:49,260

and point out there are always

69

00:02:55,040 --> 00:02:51,810

advantages and disadvantages of all the

70

00:02:57,320 --> 00:02:55,050

methods now it's time for me to tell you

71

00:03:00,680 --> 00:02:57,330

how I've used phenomenological methods

72

00:03:02,660 --> 00:03:00,690

and studying spirit mediums first of all

73

00:03:04,940 --> 00:03:02,670

as a sociologist and an anthropologist

74

00:03:07,610 --> 00:03:04,950

I see this all in terms of sociology of

75

00:03:10,420 --> 00:03:07,620

knowledge and so the first question is

76
00:03:13,580 --> 00:03:10,430
why do we even ask this question about

77
00:03:16,430 --> 00:03:13,590
whether there's survival of spirit in a

78
00:03:18,350 --> 00:03:16,440
scientific way if you look in

79
00:03:19,790 --> 00:03:18,360
traditional Chinese culture and you can

80
00:03:22,400 --> 00:03:19,800
get an example of this from my book

81
00:03:25,010 --> 00:03:22,410
Chinese ghosts in ESP 1982 which has a

82
00:03:26,960 --> 00:03:25,020
section on spirit mediums the Chinese

83
00:03:28,760 --> 00:03:26,970
perspective would ordinarily be that you

84
00:03:31,310 --> 00:03:28,770
take spirit mediumship for granted and

85
00:03:33,380 --> 00:03:31,320
the question is whether this particular

86
00:03:37,430 --> 00:03:33,390
spirit medium is bringing through your

87
00:03:38,690 --> 00:03:37,440
grandfather but in this society science

88
00:03:41,210 --> 00:03:38,700

is the dominant legitimate way of

89

00:03:44,330 --> 00:03:41,220

knowing next point is that some people

90

00:03:46,460 --> 00:03:44,340

in this society put the phenomenological

91

00:03:49,130 --> 00:03:46,470

personal experience of consciousness

92

00:03:54,199 --> 00:03:49,140

ahead of the objective scientific

93

00:03:55,580 --> 00:03:54,209

perspective skip Atwater who was a

94

00:03:57,920 --> 00:03:55,590

director of research at the Monroe

95

00:04:00,920 --> 00:03:57,930

Institute for 20 years told me in a

96

00:04:02,930 --> 00:04:00,930

recent interview that he has been

97

00:04:05,479 --> 00:04:02,940

spending a lot of time gathering

98

00:04:08,690 --> 00:04:05,489

evidence to demonstrate what he knows is

99

00:04:11,140 --> 00:04:08,700

quote obviously true unquote in other

100

00:04:17,090 --> 00:04:11,150

words he uses both objective and

101
00:04:20,870 --> 00:04:17,100
phenomenological approaches for the past

102
00:04:22,580 --> 00:04:20,880
15 years my wife Penelope and I have

103
00:04:24,260 --> 00:04:22,590
studied spirit mediums in the United

104
00:04:26,870 --> 00:04:24,270
States this is our book guided by spirit

105
00:04:27,650 --> 00:04:26,880
journey into the mind of the medium 2003

106
00:04:29,330 --> 00:04:27,660
it's

107
00:04:32,360 --> 00:04:29,340
mostly a phenomenological approach as

108
00:04:34,430 --> 00:04:32,370
you can tell from the title mines of

109
00:04:38,720 --> 00:04:34,440
medians asking them to describe their

110
00:04:40,520 --> 00:04:38,730
own process and surprise most of the 40

111
00:04:43,510 --> 00:04:40,530
mediums we interviewed and the eighty

112
00:04:46,130 --> 00:04:43,520
two mediums whose biographies I analyzed

113
00:04:48,830 --> 00:04:46,140

have been at least somewhat skeptical of

114

00:04:51,440 --> 00:04:48,840

the survival hypothesis any this is in

115

00:04:53,600 --> 00:04:51,450

the Western world right nearly all

116

00:04:59,560 --> 00:04:53,610

mediums look for confirmations that is

117

00:05:03,950 --> 00:05:02,180

also mediums often embrace a sigh

118

00:05:06,050 --> 00:05:03,960

explanation for their readings they'll

119

00:05:07,730 --> 00:05:06,060

say that was just a psychic reading that

120

00:05:09,440 --> 00:05:07,740

I did or I read that person's aura

121

00:05:11,300 --> 00:05:09,450

instead of getting the information from

122

00:05:14,150 --> 00:05:11,310

the spirit world like I was supposed to

123

00:05:16,400 --> 00:05:14,160

hear in lowly Dale now here's a nice

124

00:05:18,220 --> 00:05:16,410

example of a conformation that some

125

00:05:20,180 --> 00:05:18,230

people would say leans toward a survival

126
00:05:22,960 --> 00:05:20,190
interpretation at least because it seems

127
00:05:26,180 --> 00:05:22,970
to eliminate telepathy among the living

128
00:05:28,340 --> 00:05:26,190
the medium told the unknown sitter in a

129
00:05:31,550 --> 00:05:28,350
telephone reading your deceased Aunt

130
00:05:34,340 --> 00:05:31,560
Ruth is here yes I had an Aunt Ruth she

131
00:05:36,350 --> 00:05:34,350
wants you to have a ruby ring her ruby

132
00:05:39,110 --> 00:05:36,360
ring it's in a secret compartment at the

133
00:05:40,760 --> 00:05:39,120
back of the second drawer in her dresser

134
00:05:43,010 --> 00:05:40,770
which is now in your mother's house

135
00:05:45,230 --> 00:05:43,020
nobody in the family knew anything about

136
00:05:46,700 --> 00:05:45,240
this ring but they found it just where

137
00:05:49,640 --> 00:05:46,710
the medium said it was going to be and

138
00:05:52,820 --> 00:05:49,650

called her back the medium was my wife

139

00:05:54,560 --> 00:05:52,830

Penelope an objective scientist would

140

00:05:56,720 --> 00:05:54,570

probably object to using Penelope's

141

00:05:59,780 --> 00:05:56,730

phenomenological report especially since

142

00:06:02,000 --> 00:05:59,790

she's one of the authors of the book to

143

00:06:03,440 --> 00:06:02,010

me my knowledge of Penelope increases

144

00:06:05,360 --> 00:06:03,450

the validity of the account

145

00:06:09,140 --> 00:06:05,370

now here's another zinger by the way

146

00:06:11,480 --> 00:06:09,150

singers do not happen all the time this

147

00:06:14,180 --> 00:06:11,490

case also erodes my academic

148

00:06:15,830 --> 00:06:14,190

respectability even further I appear as

149

00:06:18,320 --> 00:06:15,840

a commentator in the TV documentary

150

00:06:20,720 --> 00:06:18,330

ghosts of Gettysburg which has been on

151
00:06:22,400 --> 00:06:20,730
national cable TV over 60 times I know

152
00:06:24,620 --> 00:06:22,410
it's been on because I get all these

153
00:06:27,980 --> 00:06:24,630
emails letters and phone calls the next

154
00:06:30,740 --> 00:06:27,990
day before that show was produced this

155
00:06:33,140 --> 00:06:30,750
was in 1995 Penelope took her first trip

156
00:06:35,960 --> 00:06:33,150
to Gettysburg and to Little Round Top on

157
00:06:38,240 --> 00:06:35,970
the Gettysburg battlefield on two

158
00:06:40,040 --> 00:06:38,250
consecutive days in early July on the

159
00:06:41,239 --> 00:06:40,050
anniversary of the Battle now Penelope

160
00:06:43,009 --> 00:06:41,249
knew little or

161
00:06:45,469 --> 00:06:43,019
nothing about the northern general

162
00:06:48,229 --> 00:06:45,479
Joshua Chamberlain at that time but she

163
00:06:50,659 --> 00:06:48,239

apparently channeled him on to those two

164

00:06:52,939 --> 00:06:50,669

days it seemed to be like an obsession

165

00:06:55,039 --> 00:06:52,949

case rather than possession because she

166

00:06:58,399 --> 00:06:55,049

could see the battlefield as it was now

167

00:07:00,409 --> 00:06:58,409

as it is now and as it was then and have

168

00:07:02,149 --> 00:07:00,419

a conversation with Chamberlain in her

169

00:07:05,509 --> 00:07:02,159

head there were a lot of evidential

170

00:07:07,609 --> 00:07:05,519

details such as she said he was trying

171

00:07:10,399 --> 00:07:07,619

to get a letter to Sarah which turned

172

00:07:14,059 --> 00:07:10,409

out to be the the name of his mother and

173

00:07:16,789 --> 00:07:14,069

also name of his sister and Penelope

174

00:07:18,919 --> 00:07:16,799

felt a pain she had difficulty walking

175

00:07:20,509 --> 00:07:18,929

because of a pain in her left hip and

176

00:07:22,609 --> 00:07:20,519

her right ankle which we found out later

177

00:07:25,359 --> 00:07:22,619

were the two places that Chamberlain had

178

00:07:28,549 --> 00:07:25,369

been injured in the Battle of Gettysburg

179

00:07:30,079 --> 00:07:28,559

now six years later in 2001 I got an

180

00:07:32,779 --> 00:07:30,089

email from a woman who had seen the TV

181

00:07:34,850 --> 00:07:32,789

show ghost of Gettysburg and she told me

182

00:07:36,799 --> 00:07:34,860

that she thought the spirit of Joshua

183

00:07:39,709 --> 00:07:36,809

Chamberlain was trying to enter her body

184

00:07:42,049 --> 00:07:39,719

and this happened about a hundred yards

185

00:07:44,239 --> 00:07:42,059

from where Penelope had had her

186

00:07:47,509 --> 00:07:44,249

experience and was also in early June

187

00:07:49,519 --> 00:07:47,519

this is the only obsession or possession

188

00:07:51,739 --> 00:07:49,529

case I've ever gotten from the hundreds

189

00:07:52,999 --> 00:07:51,749

of people who have contacted me when

190

00:07:55,249 --> 00:07:53,009

they want to tell me about their ghost

191

00:07:57,379 --> 00:07:55,259

experiences in Gettysburg and at that

192

00:08:00,199 --> 00:07:57,389

time Penelope's experience had not been

193

00:08:02,509 --> 00:08:00,209

published anywhere later on I found out

194

00:08:04,459 --> 00:08:02,519

that Chamberlain often revisited the

195

00:08:07,009 --> 00:08:04,469

battlefield on the anniversary of the

196

00:08:09,350 --> 00:08:07,019

battle when he was still alive does he

197

00:08:11,239 --> 00:08:09,360

continue to visit the battlefield on the

198

00:08:12,709 --> 00:08:11,249

anniversary of the battle after his

199

00:08:15,350 --> 00:08:12,719

death that I tell you that other women

200

00:08:16,999 --> 00:08:15,360

had that also in early July and what

201
00:08:19,219 --> 00:08:17,009
kind of explanation do you need in order

202
00:08:22,519 --> 00:08:19,229
to explain this case in terms of super

203
00:08:25,129 --> 00:08:22,529
sigh now let's take the phenomenological

204
00:08:26,629 --> 00:08:25,139
approach one step further and demolish

205
00:08:29,509 --> 00:08:26,639
what little is left of my academic

206
00:08:32,600 --> 00:08:29,519
reputation at least in sociology if not

207
00:08:34,909 --> 00:08:32,610
in SSE participatory science

208
00:08:37,040 --> 00:08:34,919
participatory science involves the

209
00:08:39,469 --> 00:08:37,050
researcher moving away from objectivity

210
00:08:41,990 --> 00:08:39,479
at a distance and jumping right into the

211
00:08:44,389 --> 00:08:42,000
study itself this is like dr. Jekyll

212
00:08:46,699 --> 00:08:44,399
taking his own potion and turning into

213
00:08:51,430 --> 00:08:46,709

mr. Hyde bad things happen to you

214

00:08:55,700 --> 00:08:53,560

in sociology and anthropology

215

00:08:58,430 --> 00:08:55,710

participant observation approaches

216

00:08:59,510 --> 00:08:58,440

participatory science but you're not

217

00:09:02,330 --> 00:08:59,520

supposed to go native

218

00:09:05,120 --> 00:09:02,340

I went native I became a spirit medium

219

00:09:07,970 --> 00:09:05,130

he was supposed to study spirit mediums

220

00:09:10,250 --> 00:09:07,980

not become one but I think this was the

221

00:09:12,050 --> 00:09:10,260

best part of my part of the study

222

00:09:14,630 --> 00:09:12,060

what better way to do a phenomenological

223

00:09:17,420 --> 00:09:14,640

study than leap whole-hog into the

224

00:09:19,220 --> 00:09:17,430

phenomenon itself I think I still have a

225

00:09:22,040 --> 00:09:19,230

pretty good dose of skepticism anyway

226

00:09:23,570 --> 00:09:22,050

because you know I really want to know

227

00:09:25,280 --> 00:09:23,580

what's going on I study this stuff

228

00:09:27,650 --> 00:09:25,290

because I have a curiosity addiction

229

00:09:29,540 --> 00:09:27,660

like everybody else in this room and so

230

00:09:31,610 --> 00:09:29,550

for me to fool myself would be like

231

00:09:34,880 --> 00:09:31,620

cheating at solitaire you know what's

232

00:09:38,060 --> 00:09:34,890

the point you know so you know I really

233

00:09:42,130 --> 00:09:38,070

do head actually the spirit mediums

234

00:09:45,440 --> 00:09:42,140

think I'm a skeptic actually now as

235

00:09:48,140 --> 00:09:45,450

described in guided by spirit lo and

236

00:09:49,970 --> 00:09:48,150

behold I've had zingers - not all the

237

00:09:52,550 --> 00:09:49,980

time but lots of them from a

238

00:09:54,650 --> 00:09:52,560

phenomenological perspective I can tell

239

00:09:56,930 --> 00:09:54,660

you there is something going on here I

240

00:09:58,490 --> 00:09:56,940

can't prove its survival even though it

241

00:10:02,540 --> 00:09:58,500

feels like it and the objective

242

00:10:05,750 --> 00:10:02,550

perspective in me says that it would be

243

00:10:07,400 --> 00:10:05,760

irresponsible science to ignore the

244

00:10:09,620 --> 00:10:07,410

evidence for at least some kind of

245

00:10:11,270 --> 00:10:09,630

scientific in the good cases of spirit

246

00:10:13,460 --> 00:10:11,280

mediumship I'm gonna give you one of

247

00:10:16,880 --> 00:10:13,470

many examples of my own experience that

248

00:10:18,620 --> 00:10:16,890

convinced me I actually give messages in

249

00:10:21,100 --> 00:10:18,630

spiritualist churches and sometimes in

250

00:10:23,180 --> 00:10:21,110

public services in Lilydale in New York

251

00:10:25,130 --> 00:10:23,190

that's a spiritualist community near

252

00:10:27,050 --> 00:10:25,140

Buffalo but I'm chicken because I always

253

00:10:28,730 --> 00:10:27,060

doubt that I can do it so I asked my

254

00:10:31,460 --> 00:10:28,740

spirit guide time for you to roll your

255

00:10:34,460 --> 00:10:31,470

eyes I asked my spirit guide to give me

256

00:10:36,710 --> 00:10:34,470

messages before I go and you know like

257

00:10:38,510 --> 00:10:36,720

why not while I'm still in the bathtub

258

00:10:41,300 --> 00:10:38,520

so I'll have something to say when I get

259

00:10:43,070 --> 00:10:41,310

there one time I got two rather detailed

260

00:10:45,650 --> 00:10:43,080

messages and wrote them down before it

261

00:10:47,420 --> 00:10:45,660

went I didn't want to like have my mind

262

00:10:49,250 --> 00:10:47,430

make this up after the fact so I had

263

00:10:51,290 --> 00:10:49,260

them written down before I went one was

264

00:10:53,450 --> 00:10:51,300

for the littlest girl who's not a baby

265

00:10:56,270 --> 00:10:53,460

and told about her skill in music and so

266

00:10:57,800 --> 00:10:56,280

on and the other one was for a guy with

267

00:10:59,780 --> 00:10:57,810

a beard and I could see him standing

268

00:11:01,370 --> 00:10:59,790

there in my mind's eye and told about

269

00:11:02,960 --> 00:11:01,380

how his relatives on the other side were

270

00:11:04,760 --> 00:11:02,970

holding signs and jumping up and down

271

00:11:07,400 --> 00:11:04,770

and telling him he didn't appreciate

272

00:11:09,080 --> 00:11:07,410

himself enough when I got to the outdoor

273

00:11:10,940 --> 00:11:09,090

service I recognized I could recognize

274

00:11:12,470 --> 00:11:10,950

the guy out of the 300 people there and

275

00:11:14,990 --> 00:11:12,480

I could easily figure out who was the

276

00:11:16,370 --> 00:11:15,000

littlest girl who wasn't a baby but then

277

00:11:18,800 --> 00:11:16,380

before I had a chance to give these

278

00:11:21,770 --> 00:11:18,810

messages another spirit medium stood up

279

00:11:24,860 --> 00:11:21,780

and gave the exact message I was going

280

00:11:26,570 --> 00:11:24,870

to give to this guy and then another

281

00:11:27,950 --> 00:11:26,580

medium stood up and gave the message to

282

00:11:30,440 --> 00:11:27,960

the little girl I was going to give

283

00:11:33,500 --> 00:11:30,450

except that she said dance instead of

284

00:11:34,850 --> 00:11:33,510

music I was pretty blown away and I

285

00:11:36,920 --> 00:11:34,860

thought about the odds of picking the

286

00:11:38,840 --> 00:11:36,930

right person out of 300 times doing it a

287

00:11:40,760 --> 00:11:38,850

second time like one in ninety thousand

288

00:11:43,100 --> 00:11:40,770

times getting a detailed message right

289

00:11:44,750 --> 00:11:43,110

one time times getting another detailed

290

00:11:46,730 --> 00:11:44,760

message almost exactly right and

291

00:11:48,590 --> 00:11:46,740

remember I had many zinger experiences

292

00:11:52,310 --> 00:11:48,600

not just this one okay so what's the

293

00:11:54,320 --> 00:11:52,320

status of this knowledge from the

294

00:11:57,230 --> 00:11:54,330

perspective of normal mainstream science

295

00:12:00,110 --> 00:11:57,240

its totally worthless I never even gave

296

00:12:01,670 --> 00:12:00,120

those messages but a researcher using a

297

00:12:04,340 --> 00:12:01,680

phenomenological approach could

298

00:12:06,380 --> 00:12:04,350

interview me and compare my subjective

299

00:12:08,000 --> 00:12:06,390

experiences to those of other mediums

300

00:12:13,190 --> 00:12:08,010

which of course is what we did in our

301
00:12:15,050 --> 00:12:13,200
book in conclusion I'm arguing for the

302
00:12:17,390 --> 00:12:15,060
usefulness of phenomenological methods

303
00:12:20,180 --> 00:12:17,400
but I also see that be it's great to

304
00:12:22,430 --> 00:12:20,190
combine objective and phenomenological

305
00:12:25,100 --> 00:12:22,440
actually Gary Schwartz does this to some

306
00:12:26,720 --> 00:12:25,110
extent you can see it in his book or he

307
00:12:29,140 --> 00:12:26,730
or he talks about his mediums own

308
00:12:31,760 --> 00:12:29,150
feelings in the afterlife experience

309
00:12:32,480 --> 00:12:31,770
experiments and I think this might be a

310
00:12:35,330 --> 00:12:32,490
synchronicity

311
00:12:37,780 --> 00:12:35,340
the day after I prepared this talk what

312
00:12:40,250 --> 00:12:37,790
do you know I got the latest issue of

313
00:12:42,380 --> 00:12:40,260

JSC and what do you know there's a

314

00:12:47,780 --> 00:12:42,390

phenomenological study of eight mediums

315

00:12:49,700 --> 00:12:47,790

by rock glacial and Gary Schwartz I also

316

00:12:52,190 --> 00:12:49,710

think we should keep after the search

317

00:12:53,870 --> 00:12:52,200

for physical mechanisms looking at the

318

00:12:55,730 --> 00:12:53,880

brain maybe as a quantum computer

319

00:12:57,380 --> 00:12:55,740

setting up non-local connections between

320

00:13:00,950 --> 00:12:57,390

brain and mind we need multiple

321

00:13:02,680 --> 00:13:00,960

methodologies for the mysterious and if

322

00:13:04,550 --> 00:13:02,690

you'd like to be part of my new

323

00:13:06,680 --> 00:13:04,560

sociology of science study of

324

00:13:08,570 --> 00:13:06,690

consciousness and survival

325

00:13:10,880 --> 00:13:08,580

please see my half page ad in the

326

00:13:13,070 --> 00:13:10,890

program we could at least do a short

327

00:13:14,360 --> 00:13:13,080

email interview or maybe I'll see you

328

00:13:16,560 --> 00:13:14,370

next year this is going to take me years

329

00:13:19,140 --> 00:13:16,570

I'm doing a documentary and a book

330

00:13:27,080 --> 00:13:19,150

and I love doing long projects thank you

331

00:13:39,379 --> 00:13:31,350

okay we have a bit of time for questions

332

00:13:46,100 --> 00:13:43,189

dick show this is great because it seems

333

00:13:49,999 --> 00:13:46,110

to me that so much of what is usually

334

00:13:53,479 --> 00:13:50,009

called consciousness can be explained as

335

00:13:55,460 --> 00:13:53,489

epiphenomena of the brain and I think

336

00:13:57,710 --> 00:13:55,470

that that the the term gets bandied

337

00:13:59,239 --> 00:13:57,720

about way way too much but this

338

00:14:01,280 --> 00:13:59,249

literally lands on things that I'm

339

00:14:05,569 --> 00:14:01,290

interested in in particular the evidence

340

00:14:08,809 --> 00:14:05,579

for reincarnation mediumship several

341

00:14:10,900 --> 00:14:08,819

other things that just strongly suggest

342

00:14:12,979 --> 00:14:10,910

there's either survival or there's

343

00:14:17,479 --> 00:14:12,989

imprinting into the environment of

344

00:14:19,879 --> 00:14:17,489

someone's consciousness or living death

345

00:14:24,319 --> 00:14:19,889

activities something like that and I

346

00:14:28,429 --> 00:14:24,329

think rather than explore more evidence

347

00:14:31,009 --> 00:14:28,439

with mediums how much of your activities

348

00:14:34,280 --> 00:14:31,019

are trying to figure out what the

349

00:14:35,840 --> 00:14:34,290

mechanism might be or to parse the kinds

350

00:14:41,660 --> 00:14:35,850

of information that you're getting back

351
00:14:43,280 --> 00:14:41,670
as opposed to validating just validating

352
00:14:44,629 --> 00:14:43,290
the phenomena itself and proving that

353
00:14:47,600 --> 00:14:44,639
there's something real good I live

354
00:14:49,519 --> 00:14:47,610
vicariously I'm a sociologist so when I

355
00:14:52,039 --> 00:14:49,529
did my study of UFOs it was actually a

356
00:14:54,409 --> 00:14:52,049
study of UFO researchers 91 UFO

357
00:14:56,780 --> 00:14:54,419
researchers and that's what I'm doing

358
00:14:58,609 --> 00:14:56,790
now in my recent study is I want to

359
00:15:01,069 --> 00:14:58,619
study the sociology of science how

360
00:15:02,929 --> 00:15:01,079
people create this knowledge about

361
00:15:04,639 --> 00:15:02,939
consciousness so I'm fascinated with

362
00:15:07,009 --> 00:15:04,649
everything I mean everything from the

363
00:15:08,449 --> 00:15:07,019

tubercles in them in the neurons or

364

00:15:10,789 --> 00:15:08,459

whatever it is but I can't do that

365

00:15:12,949 --> 00:15:10,799

myself but I'm I'm gonna talk about it

366

00:15:15,979 --> 00:15:12,959

I'm gonna be like John Horgan and and

367

00:15:18,650 --> 00:15:15,989

you know kind of a journalist of of

368

00:15:19,729 --> 00:15:18,660

science by bringing all these

369

00:15:21,979 --> 00:15:19,739

perspectives together it's really

370

00:15:23,299 --> 00:15:21,989

amazing if fascinating and see what

371

00:15:26,299 --> 00:15:23,309

these different people are saying about

372

00:15:27,579 --> 00:15:26,309

consciousness so yes but I can't do it

373

00:15:31,759 --> 00:15:27,589

myself yes

374

00:15:33,590 --> 00:15:31,769

rosemarie Pilkington here yeah I'm so

375

00:15:35,539 --> 00:15:33,600

glad to see more people getting into

376

00:15:38,900 --> 00:15:35,549

this field which most people you know is

377

00:15:41,960 --> 00:15:38,910

my favorite field to be in right now I'm

378

00:15:43,479 --> 00:15:41,970

more interested in physical it's the

379

00:15:48,739 --> 00:15:43,489

same thing

380

00:15:50,029 --> 00:15:48,749

asking mediums who are spiritualist of

381

00:15:51,949 --> 00:15:50,039

course they're going to think that what

382

00:15:53,330 --> 00:15:51,959

they're getting is from spirit but

383

00:15:56,720 --> 00:15:53,340

there's really no proof of

384

00:16:00,560 --> 00:15:56,730

and right I don't like the term

385

00:16:06,710 --> 00:16:00,570

supersize okay nose is being raised by

386

00:16:10,310 --> 00:16:06,720

SIA bilities if yeah if all the things

387

00:16:15,200 --> 00:16:10,320

we've been if this conference are true

388

00:16:17,570 --> 00:16:15,210

there's no limit as to time or place or

389

00:16:20,510 --> 00:16:17,580

whatever so what you are getting for

390

00:16:22,580 --> 00:16:20,520

instance when you picked up these pre

391

00:16:24,770 --> 00:16:22,590

cognitions I think they are could easily

392

00:16:30,860 --> 00:16:24,780

be what's going on I understand that

393

00:16:32,810 --> 00:16:30,870

yeah yeah

394

00:16:34,880 --> 00:16:32,820

every minded me something you said of

395

00:16:36,680 --> 00:16:34,890

Eileen Garrett when she was asked

396

00:16:38,150 --> 00:16:36,690

because she would go into trance and

397

00:16:41,180 --> 00:16:38,160

produce he's fantastic

398

00:16:43,390 --> 00:16:41,190

all right things she would take on the

399

00:16:46,730 --> 00:16:43,400

personalities of people produce a

400

00:16:48,230 --> 00:16:46,740

channel people whatever right and they

401
00:16:49,700 --> 00:16:48,240
said do you believe that there is an

402
00:16:52,130 --> 00:16:49,710
afterlife and that you're really in

403
00:16:54,350 --> 00:16:52,140
communication and she said on Monday

404
00:16:57,350 --> 00:16:54,360
Wednesday and Friday I believe yep on

405
00:17:00,020 --> 00:16:57,360
Tuesday Thursday and Saturday I don't

406
00:17:02,300 --> 00:17:00,030
believe in on Sunday exactly she's one

407
00:17:04,400 --> 00:17:02,310
of the 122 mediums in my data base yes

408
00:17:06,980 --> 00:17:04,410
right yeah thank you

409
00:17:08,870 --> 00:17:06,990
uh yeah I'm actually I'm as interested

410
00:17:12,290 --> 00:17:08,880
in why people think certain things is

411
00:17:14,090 --> 00:17:12,300
evidence for survival as I am in the

412
00:17:16,780 --> 00:17:14,100
question of survival I mean I'm

413
00:17:18,800 --> 00:17:16,790

interested in everything including that

414

00:17:25,210 --> 00:17:18,810

Dave lighter here

415

00:17:29,240 --> 00:17:25,220

do you use meditation as part of your

416

00:17:31,640 --> 00:17:29,250

psychic ability me my my little poor

417

00:17:33,140 --> 00:17:31,650

little me spirit medium yes I do okay

418

00:17:36,170 --> 00:17:33,150

yes I do

419

00:17:39,290 --> 00:17:36,180

have you ever interrupted meditation and

420

00:17:40,910 --> 00:17:39,300

seen what the effect is it doesn't seem

421

00:17:43,700 --> 00:17:40,920

to matter very much because I can go in

422

00:17:45,740 --> 00:17:43,710

just like that now now my wife who's

423

00:17:47,360 --> 00:17:45,750

really a spirit medium I mean really I

424

00:17:50,210 --> 00:17:47,370

mean if I can do it anybody can do it

425

00:17:51,740 --> 00:17:50,220

really but she is very serious about

426

00:17:53,570 --> 00:17:51,750

meditating a half hour ahead of time

427

00:17:55,730 --> 00:17:53,580

before she does her a professional

428

00:17:57,260 --> 00:17:55,740

mediumship but you know one of the nice

429

00:17:59,420 --> 00:17:57,270

things about her book is we've got like

430

00:18:01,400 --> 00:17:59,430

what percentage of people meditate what

431

00:18:03,320 --> 00:18:01,410

per sentence what percentage had spirit

432

00:18:05,240 --> 00:18:03,330

guides who were male versus female in

433

00:18:06,930 --> 00:18:05,250

the 19th century compared to the 20th

434

00:18:08,940 --> 00:18:06,940

century nobody's got a dad of

435

00:18:10,290 --> 00:18:08,950

like that but you can look for stuff

436

00:18:14,900 --> 00:18:10,300

like that and find out what people think

437

00:18:17,580 --> 00:18:14,910

about those modalities thank you the

438

00:18:21,630 --> 00:18:17,590

evidence which is often considered most

439

00:18:23,670 --> 00:18:21,640

convincing for the actual existence of

440

00:18:26,730 --> 00:18:23,680

these people after death sorry

441

00:18:31,320 --> 00:18:26,740

Iman sputters right here right after

442

00:18:33,600 --> 00:18:31,330

death is that the mediums will behave

443

00:18:35,880 --> 00:18:33,610

like their personalities yes take on

444

00:18:38,520 --> 00:18:35,890

some of the characters my wife okay I

445

00:18:40,470 --> 00:18:38,530

was gonna ask you in China oh especially

446

00:18:42,750 --> 00:18:40,480

in China they're much more likely to go

447

00:18:44,370 --> 00:18:42,760

into deeper trance in China and mediums

448

00:18:46,980 --> 00:18:44,380

don't like to do that these days mostly

449

00:18:49,020 --> 00:18:46,990

in the United States but yeah oh yeah

450

00:18:50,640 --> 00:18:49,030

and my wife would look at her arms she

451

00:18:52,170 --> 00:18:50,650

said look at this rash I'm getting and

452

00:18:55,350 --> 00:18:52,180

the guy says that's the rash my

453

00:18:58,200 --> 00:18:55,360

grandfather had you got it you know and

454

00:18:59,670 --> 00:18:58,210

then but she doesn't talk like people or

455

00:19:02,490 --> 00:18:59,680

imitate other things but she'll get

456

00:19:06,960 --> 00:19:02,500

feelings yeah that that's quite

457

00:19:09,630 --> 00:19:06,970

fascinating timaya um I know that

458

00:19:12,060 --> 00:19:09,640

Raymond moody had people gazing in black

459

00:19:13,590 --> 00:19:12,070

mirrors to see their departed once I

460

00:19:15,540 --> 00:19:13,600

wondered if you had done any work like

461

00:19:16,770 --> 00:19:15,550

we've been trying people we've tried

462

00:19:18,090 --> 00:19:16,780

that in lowly Dale there are a number of

463

00:19:19,410 --> 00:19:18,100

people who've done their own little

464

00:19:22,770 --> 00:19:19,420

psycho man themes and we haven't got