

Nonlocal Consciousness and the Anthropology of Religions

Stephan Schwartz



**SOCIETY
FOR
SCIENTIFIC
EXPLORATION**

1
00:00:08,150 --> 00:00:06,150

[Music]

2
00:00:10,950 --> 00:00:08,160

so most discussions of religion and

3
00:00:12,150 --> 00:00:10,960

spiritual practices center on dogmas and

4
00:00:13,910 --> 00:00:12,160

beliefs

5
00:00:17,269 --> 00:00:13,920

either of a particular religion or a

6
00:00:19,189 --> 00:00:17,279

comparison across faiths i however would

7
00:00:20,470 --> 00:00:19,199

like to look at religions and spiritual

8
00:00:22,230 --> 00:00:20,480

practices

9
00:00:23,349 --> 00:00:22,240

that are an integral part of every

10
00:00:25,509 --> 00:00:23,359

religion

11
00:00:28,070 --> 00:00:25,519

from the perspective of what i am which

12
00:00:30,150 --> 00:00:28,080

is a consciousness experimentalist

13
00:00:32,950 --> 00:00:30,160

and i want to set aside all the dogmas

14

00:00:33,830 --> 00:00:32,960

and beliefs and sectarianism and all of

15

00:00:36,630 --> 00:00:33,840

that

16

00:00:38,549 --> 00:00:36,640

and look at the sort of fundamentals

17

00:00:41,110 --> 00:00:38,559

because when i look at a religion any

18

00:00:43,190 --> 00:00:41,120

religion as an experimentalist what i

19

00:00:45,110 --> 00:00:43,200

see is a cohort of people consensually

20

00:00:47,029 --> 00:00:45,120

holding a world view

21

00:00:49,350 --> 00:00:47,039

the process by which that world view

22

00:00:50,869 --> 00:00:49,360

emerges seems to me very much like

23

00:00:53,189 --> 00:00:50,879

thomas coon's description of the

24

00:00:55,510 --> 00:00:53,199

paradigm process

25

00:00:57,510 --> 00:00:55,520

the paradigm in religion is defined by

26
00:01:00,069 --> 00:00:57,520
scripture and dogma not research and

27
00:01:02,950 --> 00:01:00,079
theory and unlike science there is not

28
00:01:04,070 --> 00:01:02,960
one religious paradigm but superficially

29
00:01:06,710 --> 00:01:04,080
several

30
00:01:08,630 --> 00:01:06,720
the paradigms differ in many ways

31
00:01:10,789 --> 00:01:08,640
at a superficial level but they all have

32
00:01:13,270 --> 00:01:10,799
one thing in common all of them are

33
00:01:16,149 --> 00:01:13,280
centered on the aspect of consciousness

34
00:01:17,910 --> 00:01:16,159
that in science we call the non-local

35
00:01:20,390 --> 00:01:17,920
and that is now being explicitly

36
00:01:22,070 --> 00:01:20,400
researched in several disciplines using

37
00:01:24,630 --> 00:01:22,080
a variety of protocols such as

38
00:01:26,950 --> 00:01:24,640

near-death studies therapeutic intention

39

00:01:29,190 --> 00:01:26,960

work and remote viewing

40

00:01:32,069 --> 00:01:29,200

in religion the individual experience of

41

00:01:34,630 --> 00:01:32,079

non-local awareness is called spirit

42

00:01:36,550 --> 00:01:34,640

the eternal aspect of the self is

43

00:01:39,109 --> 00:01:36,560

religion's soul

44

00:01:41,429 --> 00:01:39,119

it is a concept amenable i think to

45

00:01:43,429 --> 00:01:41,439

objective verification

46

00:01:45,270 --> 00:01:43,439

we see one aspect in the near-death

47

00:01:47,510 --> 00:01:45,280

studies and thanks to the research at

48

00:01:49,109 --> 00:01:47,520

the division of perceptual studies at

49

00:01:51,350 --> 00:01:49,119

the university of virginia school of

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00:01:53,350 --> 00:01:51,360

medicine we also know something about

51

00:01:54,710 --> 00:01:53,360

continuity of consciousness

52

00:01:57,109 --> 00:01:54,720

because of the extraordinary

53

00:01:59,990 --> 00:01:57,119

decades-long project led by two

54

00:02:03,109 --> 00:02:00,000

generations of physicians ian stevenson

55

00:02:04,469 --> 00:02:03,119

and when he retired in 2002 then jim

56

00:02:06,709 --> 00:02:04,479

tucker

57

00:02:09,589 --> 00:02:06,719

they have been studying reincarnation in

58

00:02:11,430 --> 00:02:09,599

the most methodical and rigorous manner

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00:02:13,110 --> 00:02:11,440

and their research really has something

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00:02:15,110 --> 00:02:13,120

important to say

61

00:02:17,589 --> 00:02:15,120

the data from this research like that on

62

00:02:19,910 --> 00:02:17,599

ndes presents a compelling objectively

63

00:02:21,350 --> 00:02:19,920

measured case for the continuity of

64

00:02:22,949 --> 00:02:21,360

consciousness

65

00:02:25,190 --> 00:02:22,959

and while i am on it i think it's

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00:02:27,830 --> 00:02:25,200

notable that although consciousness is

67

00:02:29,589 --> 00:02:27,840

often conceived of in physics terms some

68

00:02:32,630 --> 00:02:29,599

of the most important insights about

69

00:02:34,550 --> 00:02:32,640

consciousness have come from medicine

70

00:02:36,150 --> 00:02:34,560

the research on ndes therapeutic

71

00:02:38,070 --> 00:02:36,160

contention reincarnation are all

72

00:02:40,309 --> 00:02:38,080

examples of that

73

00:02:43,190 --> 00:02:40,319

as a researcher enduring religions seem

74

00:02:45,270 --> 00:02:43,200

to me examples of empirical science

75

00:02:46,150 --> 00:02:45,280

and that's really the way that i look at

76

00:02:48,229 --> 00:02:46,160

them

77

00:02:51,270 --> 00:02:48,239

i use the term enduring religions to

78

00:02:53,430 --> 00:02:51,280

distinguish from transitory cults

79

00:02:55,589 --> 00:02:53,440

because there is a difference all of the

80

00:02:56,869 --> 00:02:55,599

enduring faiths over generations and

81

00:02:58,309 --> 00:02:56,879

millennia

82

00:03:00,790 --> 00:02:58,319

if you look at

83

00:03:03,670 --> 00:03:00,800

their histories developed a kind of in

84

00:03:06,630 --> 00:03:03,680

an empirical neurobiology involving

85

00:03:08,470 --> 00:03:06,640

opening to non-local consciousness

86

00:03:10,710 --> 00:03:08,480

there is an innate recognition of the

87

00:03:12,470 --> 00:03:10,720

reality of non-local consciousness in

88

00:03:14,710 --> 00:03:12,480

all religions

89

00:03:17,270 --> 00:03:14,720

a small group of materialist scientists

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00:03:19,670 --> 00:03:17,280

another cohort of small cohort of

91

00:03:21,670 --> 00:03:19,680

atheists and a few other small factions

92

00:03:22,869 --> 00:03:21,680

may think otherwise but for the bulk of

93

00:03:26,070 --> 00:03:22,879

humanity

94

00:03:28,630 --> 00:03:26,080

across time geography and culture

95

00:03:30,789 --> 00:03:28,640

within the religious spiritual context

96

00:03:33,589 --> 00:03:30,799

the reality of non-local consciousness

97

00:03:35,830 --> 00:03:33,599

has been foundational and i think that's

98

00:03:37,750 --> 00:03:35,840

very important why

99

00:03:39,190 --> 00:03:37,760

would a religion

100

00:03:41,750 --> 00:03:39,200

fundamentally

101
00:03:43,670 --> 00:03:41,760
whatever kind of religion it was hold

102
00:03:46,309 --> 00:03:43,680
the idea that there is continuity of

103
00:03:48,710 --> 00:03:46,319
consciousness

104
00:03:49,990 --> 00:03:48,720
all religions rituals are designed to

105
00:03:52,910 --> 00:03:50,000
the same end

106
00:03:55,110 --> 00:03:52,920
to train a person to attain and sustain

107
00:03:57,190 --> 00:03:55,120
intention-focused awareness

108
00:03:59,990 --> 00:03:57,200
the mechanism to do this is grounded in

109
00:04:02,789 --> 00:04:00,000
the rituals the religious equivalent in

110
00:04:03,990 --> 00:04:02,799
my view of scientific protocols

111
00:04:07,350 --> 00:04:04,000
that's why

112
00:04:08,869 --> 00:04:07,360
cultures like the martial arts of japan

113
00:04:11,750 --> 00:04:08,879

buddhist temples and christian

114

00:04:13,630 --> 00:04:11,760

monasteries are all based on a lifestyle

115

00:04:16,229 --> 00:04:13,640

of attaining and sustaining

116

00:04:18,870 --> 00:04:16,239

intention-focused awareness even though

117

00:04:21,270 --> 00:04:18,880

it expressed in many different ways

118

00:04:22,950 --> 00:04:21,280

and is placed in different contexts but

119

00:04:26,629 --> 00:04:22,960

the basic idea

120

00:04:29,270 --> 00:04:26,639

is that through meditation particularly

121

00:04:31,510 --> 00:04:29,280

religions teach us how to open to

122

00:04:33,430 --> 00:04:31,520

non-local consciousness

123

00:04:37,749 --> 00:04:33,440

in consciousness research we confirm the

124

00:04:40,070 --> 00:04:37,759

wisdom of that religious uh anthropology

125

00:04:41,909 --> 00:04:40,080

we know from the experimental data that

126

00:04:44,950 --> 00:04:41,919

meditators routinely do better at

127

00:04:46,870 --> 00:04:44,960

non-local tasks than non-meditators

128

00:04:49,110 --> 00:04:46,880

whether it is remote viewing expressing

129

00:04:52,150 --> 00:04:49,120

therapeutic intention

130

00:04:53,990 --> 00:04:52,160

intention or any other non-local task

131

00:04:55,749 --> 00:04:54,000

and why is that

132

00:04:58,350 --> 00:04:55,759

and i think the answer is because

133

00:05:00,950 --> 00:04:58,360

meditators can attain and sustain

134

00:05:04,310 --> 00:05:00,960

intention-focused awareness better than

135

00:05:06,390 --> 00:05:04,320

random people who lack this training

136

00:05:08,870 --> 00:05:06,400

and intention-focused awareness is how

137

00:05:11,990 --> 00:05:08,880

one opens to the non-local whether it is

138

00:05:13,990 --> 00:05:12,000

in a religious or a scientific context

139

00:05:16,710 --> 00:05:14,000

what differs is not the process of the

140

00:05:18,070 --> 00:05:16,720

experience but the assessment we make of

141

00:05:20,550 --> 00:05:18,080

the experience

142

00:05:22,469 --> 00:05:20,560

through the culture of our worldview

143

00:05:25,110 --> 00:05:22,479

in science we assess non-local

144

00:05:27,670 --> 00:05:25,120

consciousness not through faith but in

145

00:05:30,230 --> 00:05:27,680

the in objectively verifiable ways we

146

00:05:32,710 --> 00:05:30,240

have protocols and measurements and a

147

00:05:35,029 --> 00:05:32,720

shared world view that facts matter

148

00:05:37,749 --> 00:05:35,039

in religion the measurement is orthodoxy

149

00:05:40,070 --> 00:05:37,759

and inherence to dogmas and beliefs

150

00:05:42,310 --> 00:05:40,080

facts hardly enter into it but whether

151
00:05:44,710 --> 00:05:42,320
it is science or religion experiencing

152
00:05:47,909 --> 00:05:44,720
non-local consciousness is the

153
00:05:49,990 --> 00:05:47,919
fundamental experience

154
00:05:52,629 --> 00:05:50,000
non-local consciousness experiences are

155
00:05:55,590 --> 00:05:52,639
faith's birth cradle regardless of

156
00:05:56,710 --> 00:05:55,600
domination a denomination dogma or

157
00:05:58,710 --> 00:05:56,720
belief

158
00:06:01,270 --> 00:05:58,720
all religions begin with a single

159
00:06:03,430 --> 00:06:01,280
individual who experiences a non-local

160
00:06:06,309 --> 00:06:03,440
consciousness event almost nobody ever

161
00:06:07,590 --> 00:06:06,319
talks about this but it strikes me very

162
00:06:09,990 --> 00:06:07,600
significant

163
00:06:14,710 --> 00:06:10,000

siddhartha gautama the buddha whose

164

00:06:16,870 --> 00:06:14,720

birth is dated between 578 and 447 bce

165

00:06:19,909 --> 00:06:16,880

awakens in the hermitage

166

00:06:22,230 --> 00:06:19,919

of arada kalama a teacher of meditation

167

00:06:24,950 --> 00:06:22,240

who shows him how through meditation he

168

00:06:26,550 --> 00:06:24,960

can attain is a quote a state of

169

00:06:28,469 --> 00:06:26,560

non-existence

170

00:06:30,629 --> 00:06:28,479

and he does experience this state of

171

00:06:32,390 --> 00:06:30,639

intention-focused awareness

172

00:06:33,510 --> 00:06:32,400

and there are several versions of his

173

00:06:35,270 --> 00:06:33,520

awakening

174

00:06:36,870 --> 00:06:35,280

i will use the description of the

175

00:06:39,749 --> 00:06:36,880

scholar monk

176

00:06:42,230 --> 00:06:39,759

sinisara bakua

177

00:06:45,189 --> 00:06:42,240

the daniel de graham american buddhist

178

00:06:47,909 --> 00:06:45,199

monk of the thai forest tradition whose

179

00:06:50,070 --> 00:06:47,919

books and videos have had a major impact

180

00:06:53,350 --> 00:06:50,080

on the modern understanding of buddhism

181

00:06:55,110 --> 00:06:53,360

he writes this is a quote

182

00:06:57,110 --> 00:06:55,120

the buddha described the awakening

183

00:06:58,629 --> 00:06:57,120

experience in one of his discourses

184

00:07:01,350 --> 00:06:58,639

first there is the knowledge of the

185

00:07:03,830 --> 00:07:01,360

regularity of the dhamma which in this

186

00:07:06,469 --> 00:07:03,840

context means co-dependent it means

187

00:07:09,189 --> 00:07:06,479

dependent color rising then there is the

188

00:07:11,510 --> 00:07:09,199

knowledge of the nirvana i apologize by

189

00:07:13,029 --> 00:07:11,520

the way for my mispronunciation i know

190

00:07:14,309 --> 00:07:13,039

i'm butchering a lot of these words

191

00:07:16,550 --> 00:07:14,319

pronunciation

192

00:07:19,110 --> 00:07:16,560

in other passages he describes the three

193

00:07:21,189 --> 00:07:19,120

stages that led to the insight into

194

00:07:23,670 --> 00:07:21,199

dependent colorizing knowledge of his

195

00:07:25,670 --> 00:07:23,680

own previous lifetimes knowledge of the

196

00:07:28,390 --> 00:07:25,680

passing away and rebirth of all living

197

00:07:30,469 --> 00:07:28,400

beings and finally insight into what he

198

00:07:32,309 --> 00:07:30,479

called the four noble truths

199

00:07:34,309 --> 00:07:32,319

the first two forms of knowledge were

200

00:07:36,230 --> 00:07:34,319

not new with the buddha they've been

201
00:07:38,309 --> 00:07:36,240
reported on by other seers throughout

202
00:07:40,390 --> 00:07:38,319
history although the buddha's insight

203
00:07:43,270 --> 00:07:40,400
into the second knowledge had a special

204
00:07:45,510 --> 00:07:43,280
twist he saw that beings are reborn

205
00:07:48,070 --> 00:07:45,520
according to the ethical quality of

206
00:07:50,550 --> 00:07:48,080
their thoughts words and deeds

207
00:07:52,150 --> 00:07:50,560
and this quality is essentially a factor

208
00:07:54,309 --> 00:07:52,160
of the mind

209
00:08:01,270 --> 00:07:54,319
now when you look at

210
00:08:06,150 --> 00:08:03,270
heirlander harrelson

211
00:08:09,510 --> 00:08:06,160
uh reincarnation work particularly the

212
00:08:11,990 --> 00:08:09,520
biologic the the two volume book that

213
00:08:14,390 --> 00:08:12,000

ian wrote about biology and

214

00:08:16,309 --> 00:08:14,400

reincarnation when he shows

215

00:08:18,150 --> 00:08:16,319

that scar tissues

216

00:08:21,189 --> 00:08:18,160

in a new life

217

00:08:23,749 --> 00:08:21,199

were where a wound that brought an end

218

00:08:24,790 --> 00:08:23,759

to life in a previous life

219

00:08:27,430 --> 00:08:24,800

occur

220

00:08:29,909 --> 00:08:27,440

that sort of thing or where individuals

221

00:08:31,909 --> 00:08:29,919

are marked as they are dying

222

00:08:35,269 --> 00:08:31,919

and then in a new life

223

00:08:37,029 --> 00:08:35,279

they the child has that same mark

224

00:08:39,430 --> 00:08:37,039

these kinds of things the quality of

225

00:08:43,430 --> 00:08:39,440

one's views and intentions determine the

226

00:08:45,509 --> 00:08:43,440

experience result of one's actions

227

00:08:48,470 --> 00:08:45,519

jesus at the beginning of the commoner

228

00:08:50,630 --> 00:08:48,480

at the age of 30 experiences his opening

229

00:08:53,190 --> 00:08:50,640

of consciousness when he's baptized and

230

00:08:57,030 --> 00:08:53,200

goes to meditate in the wilderness

231

00:08:59,990 --> 00:08:57,040

in 610 ce at 40 muhammad experiences a

232

00:09:01,910 --> 00:09:00,000

revelation in a cave called hera where

233

00:09:03,750 --> 00:09:01,920

he had gone to meditate and the

234

00:09:07,030 --> 00:09:03,760

archangel gabriel appeared to him and

235

00:09:09,110 --> 00:09:07,040

told him he would be a messenger of god

236

00:09:11,190 --> 00:09:09,120

it should be noted i think

237

00:09:13,269 --> 00:09:11,200

that in all of these accounts so

238

00:09:15,350 --> 00:09:13,279

different in their details

239

00:09:17,750 --> 00:09:15,360

that the one constant that you see in

240

00:09:19,750 --> 00:09:17,760

all of them is meditation

241

00:09:22,389 --> 00:09:19,760

the practice of attaining and sustaining

242

00:09:23,990 --> 00:09:22,399

intention-focused awareness exactly what

243

00:09:26,870 --> 00:09:24,000

is required in the scientific

244

00:09:29,910 --> 00:09:26,880

exploration of non-local consciousness

245

00:09:31,269 --> 00:09:29,920

in protocols like remote viewing

246

00:09:33,350 --> 00:09:31,279

those individual

247

00:09:36,070 --> 00:09:33,360

revelations only become the basis of

248

00:09:37,350 --> 00:09:36,080

religion however if they are recognized

249

00:09:39,509 --> 00:09:37,360

by others

250

00:09:42,070 --> 00:09:39,519

revelation is an individual experience

251

00:09:45,110 --> 00:09:42,080

but religion is a group consensus that

252

00:09:47,030 --> 00:09:45,120

is what separates cranks from prophets

253

00:09:49,350 --> 00:09:47,040

the latter must have personalities

254

00:09:51,269 --> 00:09:49,360

charismatic enough to attract people to

255

00:09:53,030 --> 00:09:51,279

come and listen to them

256

00:09:55,110 --> 00:09:53,040

everything after that is the product of

257

00:09:56,710 --> 00:09:55,120

human thought and action from the

258

00:09:58,870 --> 00:09:56,720

accounts of the teachings arise

259

00:10:01,509 --> 00:09:58,880

scriptures and the institutions that

260

00:10:03,350 --> 00:10:01,519

grow up around these teachings manned by

261

00:10:04,389 --> 00:10:03,360

individuals who commit themselves to

262

00:10:06,310 --> 00:10:04,399

maintaining

263

00:10:09,190 --> 00:10:06,320

the dogma and their perception of its

264

00:10:11,829 --> 00:10:09,200

orthodoxy but it all begins with one

265

00:10:14,550 --> 00:10:11,839

person having a non-local consciousness

266

00:10:16,829 --> 00:10:14,560

experience or experiences

267

00:10:19,509 --> 00:10:16,839

and that person's experiences of the

268

00:10:21,670 --> 00:10:19,519

non-local transmitted to others who

269

00:10:24,470 --> 00:10:21,680

accept them and become enthralled by

270

00:10:26,230 --> 00:10:24,480

them becomes the path

271

00:10:28,550 --> 00:10:26,240

with that foundation it isn't really

272

00:10:31,110 --> 00:10:28,560

surprising that the rituals of religion

273

00:10:33,670 --> 00:10:31,120

all seek to give practitioners a measure

274

00:10:36,230 --> 00:10:33,680

of focused control over mind and body

275

00:10:38,230 --> 00:10:36,240

holding out the promise that they too

276

00:10:40,389 --> 00:10:38,240

may be able to open to the non-local

277

00:10:42,710 --> 00:10:40,399

aspect of consciousness

278

00:10:45,670 --> 00:10:42,720

inevitably the paths incorporate some

279

00:10:47,430 --> 00:10:45,680

model of non-local unity promising it is

280

00:10:49,350 --> 00:10:47,440

the path or the way

281

00:10:51,750 --> 00:10:49,360

and the rituals to attain this state of

282

00:10:54,069 --> 00:10:51,760

consciousness develop by empirical

283

00:10:56,150 --> 00:10:54,079

observation across millennia

284

00:10:58,829 --> 00:10:56,160

in christianity the spirit of the lord

285

00:11:01,030 --> 00:10:58,839

is the creative power of life it is an

286

00:11:02,870 --> 00:11:01,040

incorporeal feeling of connecting with a

287

00:11:05,030 --> 00:11:02,880

greater conscious unity

288

00:11:07,750 --> 00:11:05,040

in the new testament spirit is described

289

00:11:09,750 --> 00:11:07,760

as that aspect of consciousness wherein

290

00:11:11,269 --> 00:11:09,760

a direct relationship with god is

291

00:11:13,910 --> 00:11:11,279

possible

292

00:11:16,150 --> 00:11:13,920

it is the spiritual aspect that enables

293

00:11:17,509 --> 00:11:16,160

continuing conversation with the divine

294

00:11:20,150 --> 00:11:17,519

spirit

295

00:11:22,790 --> 00:11:20,160

totem like totems like rosaries prayer

296

00:11:25,230 --> 00:11:22,800

beads religious statues and structured

297

00:11:27,430 --> 00:11:25,240

prayers help the follower to develop

298

00:11:29,990 --> 00:11:27,440

intention-focused awareness which

299

00:11:32,710 --> 00:11:30,000

research has shown is again the key to

300

00:11:35,030 --> 00:11:32,720

opening to non-local awareness

301
00:11:36,710 --> 00:11:35,040
the 16th century christian saint and

302
00:11:37,670 --> 00:11:36,720
carmelite mystery

303
00:11:40,069 --> 00:11:37,680
mystic

304
00:11:42,710 --> 00:11:40,079
saint teresa of avila counseled and this

305
00:11:45,350 --> 00:11:42,720
is a quote

306
00:11:46,310 --> 00:11:45,360
this magnificent refuge is inside you

307
00:11:48,230 --> 00:11:46,320
enter

308
00:11:50,949 --> 00:11:48,240
shatter the darkness that shrouds the

309
00:11:52,870 --> 00:11:50,959
doorway be bold be humble

310
00:11:55,430 --> 00:11:52,880
put away the incense and forget the

311
00:11:57,750 --> 00:11:55,440
incantations they taught you ask no

312
00:12:00,389 --> 00:11:57,760
permission from the authorities that's

313
00:12:01,269 --> 00:12:00,399

very interesting coming from catholic

314

00:12:03,269 --> 00:12:01,279

not

315

00:12:05,750 --> 00:12:03,279

close your eyes and follow your breath

316

00:12:08,150 --> 00:12:05,760

to the still place that leads to the

317

00:12:11,269 --> 00:12:08,160

invisible path that leads you home

318

00:12:13,269 --> 00:12:11,279

follow your breath i mean listen to me

319

00:12:15,670 --> 00:12:13,279

think about that it's a statement from a

320

00:12:18,069 --> 00:12:15,680

medieval roman catholic that a buddhist

321

00:12:19,509 --> 00:12:18,079

or a hindu could comfortably have made

322

00:12:21,350 --> 00:12:19,519

and one did

323

00:12:24,069 --> 00:12:21,360

potentially thought to be the author of

324

00:12:26,790 --> 00:12:24,079

the famous yoga sutras is one of those

325

00:12:28,550 --> 00:12:26,800

mysterious figures from the ancient past

326

00:12:31,269 --> 00:12:28,560

we have only the single name have no

327

00:12:33,670 --> 00:12:31,279

idea where exactly he was born or even

328

00:12:36,470 --> 00:12:33,680

exactly when he lived the best that both

329

00:12:38,069 --> 00:12:36,480

eastern and western scholars can do

330

00:12:41,350 --> 00:12:38,079

is say that it was somewhere between the

331

00:12:43,269 --> 00:12:41,360

fourth and second centuries bce almost

332

00:12:45,750 --> 00:12:43,279

certainly born a hindu he apparently

333

00:12:48,230 --> 00:12:45,760

studied a number of spiritual traditions

334

00:12:50,629 --> 00:12:48,240

in his personal quest as indicated by

335

00:12:54,230 --> 00:12:50,639

the fact that he wrote his famous sutras

336

00:12:55,590 --> 00:12:54,240

in a hybrid buddhist hindustan sanskrit

337

00:12:57,269 --> 00:12:55,600

it's clear that he understood

338

00:12:59,910 --> 00:12:57,279

spirituality as a matter of

339

00:13:02,629 --> 00:12:59,920

consciousness something not restricted

340

00:13:04,550 --> 00:13:02,639

not restricted to any one religion

341

00:13:06,790 --> 00:13:04,560

because the sutras speak at length about

342

00:13:08,550 --> 00:13:06,800

moving into non-local awareness through

343

00:13:10,790 --> 00:13:08,560

meditation

344

00:13:12,470 --> 00:13:10,800

a good friend of many of us psychologist

345

00:13:15,430 --> 00:13:12,480

william broad who made a particular

346

00:13:18,150 --> 00:13:15,440

study of this noted and this is a quote

347

00:13:20,470 --> 00:13:18,160

the sixth seventh and eight limbs of

348

00:13:21,350 --> 00:13:20,480

ashtanga yoga are

349

00:13:23,750 --> 00:13:21,360

our

350

00:13:25,269 --> 00:13:23,760

dharana

351
00:13:29,030 --> 00:13:25,279
concentration

352
00:13:31,269 --> 00:13:29,040
diana meditation and samad

353
00:13:33,829 --> 00:13:31,279
samani samani

354
00:13:34,949 --> 00:13:33,839
profound absorption respectively end

355
00:13:37,509 --> 00:13:34,959
quote

356
00:13:39,670 --> 00:13:37,519
potentially refines this further rod

357
00:13:42,470 --> 00:13:39,680
explains saying the repeated

358
00:13:44,310 --> 00:13:42,480
continuation or uninterrupted stream of

359
00:13:47,670 --> 00:13:44,320
that one point of focus is called

360
00:13:50,150 --> 00:13:47,680
absorption in meditation diana and is

361
00:13:51,990 --> 00:13:50,160
the seventh of the eight steps

362
00:13:55,670 --> 00:13:52,000
when these three are practiced together

363
00:13:57,829 --> 00:13:55,680

the composite process is called samoyama

364

00:13:59,110 --> 00:13:57,839

samoyama might be translated as

365

00:14:01,269 --> 00:13:59,120

constraint

366

00:14:03,990 --> 00:14:01,279

thorough complete or perfect restraint

367

00:14:06,870 --> 00:14:04,000

or full control or complete focus it

368

00:14:10,629 --> 00:14:06,880

might also be translated as communion or

369

00:14:14,949 --> 00:14:13,030

samyama conveys a sense of knowing

370

00:14:17,350 --> 00:14:14,959

through being and awareness though

371

00:14:21,030 --> 00:14:17,360

through becoming what is known

372

00:14:22,949 --> 00:14:21,040

through mastery of samyama comes inside

373

00:14:25,509 --> 00:14:22,959

and through its progressive application

374

00:14:28,629 --> 00:14:25,519

in stages come knowledge of the self and

375

00:14:31,430 --> 00:14:28,639

the various principles of reality

376

00:14:34,230 --> 00:14:31,440

with increasing yogic practice comes a

377

00:14:37,030 --> 00:14:34,240

variety of mystical unitive experiences

378

00:14:38,949 --> 00:14:37,040

states conditions or fulfillments the

379

00:14:42,389 --> 00:14:38,959

various samadhi's

380

00:14:44,389 --> 00:14:42,399

along with their attainments and powers

381

00:14:46,629 --> 00:14:44,399

the linkage with the non-local and the

382

00:14:48,550 --> 00:14:46,639

creation of a sacred space

383

00:14:50,230 --> 00:14:48,560

is another manifestation of

384

00:14:53,110 --> 00:14:50,240

consciousness threaded throughout

385

00:14:55,509 --> 00:14:53,120

religions through time and across time

386

00:14:57,829 --> 00:14:55,519

and geography and culture

387

00:14:59,990 --> 00:14:57,839

there's always a dedicated place to meet

388

00:15:02,069 --> 00:15:00,000

that's interesting in itself whether

389

00:15:04,150 --> 00:15:02,079

it's a temple a cathedral a synagogue or

390

00:15:07,350 --> 00:15:04,160

an etruscan outbreak

391

00:15:08,470 --> 00:15:07,360

why does this place issue seem to matter

392

00:15:09,990 --> 00:15:08,480

so much

393

00:15:12,550 --> 00:15:10,000

is there something objectively

394

00:15:14,470 --> 00:15:12,560

verifiable about sacred space

395

00:15:16,230 --> 00:15:14,480

beyond the obvious psychological

396

00:15:18,150 --> 00:15:16,240

emotional importance

397

00:15:21,269 --> 00:15:18,160

the non-local consciousness research

398

00:15:23,030 --> 00:15:21,279

suggests that there is it is

399

00:15:25,110 --> 00:15:23,040

a sacred space

400

00:15:26,389 --> 00:15:25,120

is become sacred because it is more

401
00:15:29,350 --> 00:15:26,399
numinous

402
00:15:31,430 --> 00:15:29,360
carl jung described numenosity thus

403
00:15:32,949 --> 00:15:31,440
quote we should not be in the least

404
00:15:35,829 --> 00:15:32,959
surprised if the empirical

405
00:15:37,990 --> 00:15:35,839
manifestations of unconscious contacts

406
00:15:40,629 --> 00:15:38,000
bear all the marks of something

407
00:15:43,590 --> 00:15:40,639
illimitable something not determined by

408
00:15:46,150 --> 00:15:43,600
space-time this quality is numinous

409
00:15:49,350 --> 00:15:46,160
pneumonia are psychic entire

410
00:15:51,269 --> 00:15:49,360
young says numina or psychic entire

411
00:15:53,110 --> 00:15:51,279
i think the research confirms that

412
00:15:55,990 --> 00:15:53,120
pneumona which i believe should be

413
00:15:58,230 --> 00:15:56,000

thought of as non-local information

414

00:16:01,110 --> 00:15:58,240

that luminosity is a kind of non-local

415

00:16:03,590 --> 00:16:01,120

information architecture that can be

416

00:16:05,069 --> 00:16:03,600

detected by consciousness and to some

417

00:16:07,670 --> 00:16:05,079

degree manipulated through

418

00:16:09,749 --> 00:16:07,680

intention-focused awareness

419

00:16:11,670 --> 00:16:09,759

the more frequently attention is focused

420

00:16:14,069 --> 00:16:11,680

on anything the more it develops

421

00:16:16,470 --> 00:16:14,079

numinous qualities which may be of a

422

00:16:18,389 --> 00:16:16,480

positive or a negative valence

423

00:16:20,389 --> 00:16:18,399

the more numinous the object the easier

424

00:16:23,269 --> 00:16:20,399

it becomes for others to unconsciously

425

00:16:25,829 --> 00:16:23,279

sense this quality numerous constructs

426

00:16:28,870 --> 00:16:25,839

excite a stronger psychophysical

427

00:16:31,269 --> 00:16:28,880

response than mundane objects as such

428

00:16:33,189 --> 00:16:31,279

they can be unconsciously discriminated

429

00:16:35,110 --> 00:16:33,199

discriminated from

430

00:16:37,110 --> 00:16:35,120

less numinous objects

431

00:16:38,550 --> 00:16:37,120

in remote viewing research for instance

432

00:16:40,949 --> 00:16:38,560

we know that targets of greater

433

00:16:43,269 --> 00:16:40,959

luminosity are easier to perceive than

434

00:16:45,990 --> 00:16:43,279

targets that may have similar physical

435

00:16:47,670 --> 00:16:46,000

characteristics but are less numinous

436

00:16:50,150 --> 00:16:47,680

functionally that means that chartres

437

00:16:52,949 --> 00:16:50,160

cathedral is easier to see than a french

438

00:16:54,069 --> 00:16:52,959

warehouse of the same size now why is

439

00:16:56,550 --> 00:16:54,079

that

440

00:16:58,629 --> 00:16:56,560

it's because i think chartres cathedral

441

00:17:01,110 --> 00:16:58,639

from the moment of its conception

442

00:17:02,949 --> 00:17:01,120

for all the centuries since

443

00:17:05,510 --> 00:17:02,959

that moment has been the focus of

444

00:17:07,270 --> 00:17:05,520

unnumbered acts of intention awareness

445

00:17:08,549 --> 00:17:07,280

experienced in a heightened state of

446

00:17:10,710 --> 00:17:08,559

emotion

447

00:17:12,949 --> 00:17:10,720

in contrast nobody pays any attention to

448

00:17:15,829 --> 00:17:12,959

warehouses nor do they evoke much

449

00:17:18,150 --> 00:17:15,839

emotion even when they are noticed

450

00:17:20,549 --> 00:17:18,160

this uh this non-local intention effect

451

00:17:22,789 --> 00:17:20,559

also extends to substances

452

00:17:24,949 --> 00:17:22,799

we associate with the

453

00:17:27,510 --> 00:17:24,959

substances that we associate with

454

00:17:28,710 --> 00:17:27,520

uh with religious rituals like water and

455

00:17:32,950 --> 00:17:28,720

wine

456

00:17:35,750 --> 00:17:32,960

sacred is so ancient

457

00:17:37,830 --> 00:17:35,760

its origins are lost in deep time

458

00:17:39,510 --> 00:17:37,840

but the question is why should such a

459

00:17:41,510 --> 00:17:39,520

linkage exist

460

00:17:43,350 --> 00:17:41,520

the obvious answer in the case of water

461

00:17:44,710 --> 00:17:43,360

is that human life is not possible

462

00:17:46,310 --> 00:17:44,720

without it

463

00:17:48,549 --> 00:17:46,320

perhaps that's the reason it is the

464

00:17:49,669 --> 00:17:48,559

primordial element in most creation

465

00:17:53,029 --> 00:17:49,679

myths

466

00:17:56,150 --> 00:17:53,039

examples the acero babylonian gods that

467

00:17:59,270 --> 00:17:56,160

arose from the melding of salt tiomat

468

00:18:01,750 --> 00:17:59,280

and sweet potable water absu the

469

00:18:04,150 --> 00:18:01,760

egyptian sun god ohm

470

00:18:07,029 --> 00:18:04,160

who arose from the world ocean

471

00:18:10,710 --> 00:18:07,039

none the judeo-christian bible begins

472

00:18:12,150 --> 00:18:10,720

with god dividing the waters genesis 1

473

00:18:14,150 --> 00:18:12,160

1 6.

474

00:18:16,710 --> 00:18:14,160

the story of humanity is dotted with

475

00:18:18,310 --> 00:18:16,720

sacred rivers springs and lakes it's

476

00:18:20,390 --> 00:18:18,320

been a fundamental belief in many

477

00:18:22,549 --> 00:18:20,400

religions that praying focusing

478

00:18:24,870 --> 00:18:22,559

therapeutic intention on water

479

00:18:25,990 --> 00:18:24,880

transforms it in some way making it

480

00:18:28,549 --> 00:18:26,000

sacred

481

00:18:30,870 --> 00:18:28,559

it is an idea that dates back into deep

482

00:18:33,110 --> 00:18:30,880

time and yet it continues down to the

483

00:18:35,750 --> 00:18:33,120

present day the christian faiths of

484

00:18:38,789 --> 00:18:35,760

roman catholicism eastern orthodoxy

485

00:18:41,990 --> 00:18:38,799

coptic christianity oriental orthodoxy

486

00:18:44,390 --> 00:18:42,000

hold to this dogma as does anglicanism

487

00:18:47,190 --> 00:18:44,400

it is a cultural aspect of water that is

488

00:18:49,909 --> 00:18:47,200

well recognized and widely discussed in

489

00:18:52,070 --> 00:18:49,919

anthropology history and theology but

490

00:18:54,310 --> 00:18:52,080

almost never from the perspective that

491

00:18:56,950 --> 00:18:54,320

something objectively measurable is

492

00:18:59,190 --> 00:18:56,960

actually happening

493

00:19:01,190 --> 00:18:59,200

is this only a belief an article of

494

00:19:03,430 --> 00:19:01,200

faith or is it another example of an

495

00:19:04,630 --> 00:19:03,440

insight concerning non-local

496

00:19:06,230 --> 00:19:04,640

consciousness

497

00:19:09,430 --> 00:19:06,240

gained through close empirical

498

00:19:11,190 --> 00:19:09,440

observation evolving across generations

499

00:19:13,430 --> 00:19:11,200

does anything actually change in the

500

00:19:15,350 --> 00:19:13,440

water that is the focus of intention

501
00:19:17,669 --> 00:19:15,360
awareness something that can be

502
00:19:20,230 --> 00:19:17,679
objectively measured is this change

503
00:19:21,510 --> 00:19:20,240
physical or subjective and aesthetic or

504
00:19:23,830 --> 00:19:21,520
both

505
00:19:26,390 --> 00:19:23,840
it is the second aspect of sacred water

506
00:19:28,070 --> 00:19:26,400
that i wish to focus on here

507
00:19:30,070 --> 00:19:28,080
there are a number of studies directly

508
00:19:32,630 --> 00:19:30,080
addressing the question is there a

509
00:19:35,029 --> 00:19:32,640
physical change that can be objectively

510
00:19:37,830 --> 00:19:35,039
measured the answer through replicated

511
00:19:39,669 --> 00:19:37,840
spectroscopy studies including my own

512
00:19:41,669 --> 00:19:39,679
using well-established protocols

513
00:19:43,029 --> 00:19:41,679

employed in laboratories

514

00:19:46,150 --> 00:19:43,039

around the world

515

00:19:49,590 --> 00:19:46,160

is yes there is a physically objectively

516

00:19:51,830 --> 00:19:49,600

measurable change here's an example

517

00:19:54,390 --> 00:19:51,840

in the study that i did through standard

518

00:19:56,390 --> 00:19:54,400

techniques of infrared spectrophotometry

519

00:19:59,909 --> 00:19:56,400

sterile water samples and randomly

520

00:20:02,549 --> 00:19:59,919

selected steel sealed vials showed

521

00:20:05,270 --> 00:20:02,559

alteration of their infrared spectra

522

00:20:08,230 --> 00:20:05,280

compared to controls after being exposed

523

00:20:10,230 --> 00:20:08,240

to the palms of hands of both practicing

524

00:20:12,630 --> 00:20:10,240

and non-practicing therapeutic

525

00:20:15,110 --> 00:20:12,640

therapeutic practitioners each of whom

526
00:20:17,190 --> 00:20:15,120
employed a personal variation of the

527
00:20:18,310 --> 00:20:17,200
laying on of hands therapeutic touch

528
00:20:21,510 --> 00:20:18,320
rituals

529
00:20:24,230 --> 00:20:21,520
this pilot study presents 14 cases

530
00:20:26,950 --> 00:20:24,240
involving 14 practitioners and 14

531
00:20:28,549 --> 00:20:26,960
recipients

532
00:20:29,830 --> 00:20:28,559
and it produced

533
00:20:52,070 --> 00:20:29,840
a

534
00:20:54,070 --> 00:20:52,080
the second hypothesis

535
00:20:56,149 --> 00:20:54,080
which is assumed is that there exists

536
00:20:57,909 --> 00:20:56,159
some kind of relationship between the

537
00:21:00,390 --> 00:20:57,919
intensity of the effect and the time of

538
00:21:03,029 --> 00:21:00,400

the exposure but this was not confirmed

539

00:21:05,590 --> 00:21:03,039

in my study or in in the studies done by

540

00:21:07,990 --> 00:21:05,600

douglas dean which what prompted me to

541

00:21:10,470 --> 00:21:08,000

do it this study replicates earlier

542

00:21:14,549 --> 00:21:10,480

findings under conditions of blindness

543

00:21:17,270 --> 00:21:14,559

randomicity several levels of controls

544

00:21:18,630 --> 00:21:17,280

and um there are no

545

00:21:20,070 --> 00:21:18,640

uh things like

546

00:21:21,909 --> 00:21:20,080

temperature

547

00:21:23,830 --> 00:21:21,919

bio uh uh

548

00:21:25,350 --> 00:21:23,840

biometric pressure

549

00:21:27,430 --> 00:21:25,360

um

550

00:21:30,950 --> 00:21:27,440

handling any of those things that can

551
00:21:34,230 --> 00:21:30,960
explain the effect

552
00:21:36,310 --> 00:21:34,240
beginning in 1994 japanese researcher

553
00:21:38,230 --> 00:21:36,320
mazuru omoto

554
00:21:39,830 --> 00:21:38,240
had had the idea to freeze double

555
00:21:41,669 --> 00:21:39,840
distilled water

556
00:21:43,750 --> 00:21:41,679
and freeze the snow crystals from the

557
00:21:47,029 --> 00:21:43,760
water and observe through a microscope

558
00:21:49,029 --> 00:21:47,039
the snow the snow crystals that form

559
00:21:51,510 --> 00:21:49,039
and his idea was to see if various

560
00:21:53,430 --> 00:21:51,520
stimuli to which the water was exposed

561
00:21:56,390 --> 00:21:53,440
would change people's aesthetic

562
00:21:58,390 --> 00:21:56,400
experience this is very interesting

563
00:22:00,710 --> 00:21:58,400

so because what this research is telling

564

00:22:03,110 --> 00:22:00,720

us is not only can there be an objective

565

00:22:06,470 --> 00:22:03,120

change but there can be an upset

566

00:22:08,149 --> 00:22:06,480

a subjective aesthetic change which can

567

00:22:10,149 --> 00:22:08,159

be measured

568

00:22:11,909 --> 00:22:10,159

he showed alphabet's letters to the

569

00:22:13,909 --> 00:22:11,919

water he presented pictures to the water

570

00:22:15,510 --> 00:22:13,919

he played music to the water he then

571

00:22:17,510 --> 00:22:15,520

froze the water and had people look at

572

00:22:19,830 --> 00:22:17,520

the snow crystals comparing their

573

00:22:21,669 --> 00:22:19,840

aesthetic experience to that of the

574

00:22:24,070 --> 00:22:21,679

treated water with identical water that

575

00:22:25,110 --> 00:22:24,080

was not a focus of such therapeutic

576
00:22:26,870 --> 00:22:25,120
intention

577
00:22:28,549 --> 00:22:26,880
and there were differences

578
00:22:30,549 --> 00:22:28,559
the pictures of the snow crystals make

579
00:22:33,430 --> 00:22:30,559
it obvious if you look at them i can't

580
00:22:36,950 --> 00:22:33,440
show them but you can look at them

581
00:22:38,710 --> 00:22:36,960
he also directed emoto also directed the

582
00:22:40,230 --> 00:22:38,720
address the question

583
00:22:42,470 --> 00:22:40,240
as to whether intention-focused

584
00:22:44,230 --> 00:22:42,480
awareness using the ritual of prayer

585
00:22:45,430 --> 00:22:44,240
caused to change and once again he found

586
00:22:47,270 --> 00:22:45,440
that it did

587
00:22:49,190 --> 00:22:47,280
the water upon which intention had been

588
00:22:50,870 --> 00:22:49,200

focused produced crystals that were

589

00:22:53,270 --> 00:22:50,880

judged to be more aesthetically

590

00:22:55,909 --> 00:22:53,280

appealing when compared to controlled

591

00:23:01,190 --> 00:22:55,919

snow crystals of water that had not been

592

00:23:05,350 --> 00:23:03,590

dean rayden known to all of us chief

593

00:23:07,510 --> 00:23:05,360

scientist at the institute for nomadic

594

00:23:10,470 --> 00:23:07,520

sciences took up this question

595

00:23:12,710 --> 00:23:10,480

because the emoto stuff was

596

00:23:14,870 --> 00:23:12,720

was became controversial

597

00:23:16,710 --> 00:23:14,880

and he created a variation of a moto's

598

00:23:18,390 --> 00:23:16,720

protocol that in my view dealt with all

599

00:23:20,789 --> 00:23:18,400

the issues advanced

600

00:23:24,470 --> 00:23:20,799

uh all the criticisms that were advanced

601
00:23:26,070 --> 00:23:24,480
to emoto's work and in 2006 braden's

602
00:23:28,870 --> 00:23:26,080
team reported these results the

603
00:23:30,870 --> 00:23:28,880
hypothesis of quote the hypothesis that

604
00:23:33,830 --> 00:23:30,880
water treated with intention can affect

605
00:23:36,230 --> 00:23:33,840
ice crystals formed that water

606
00:23:38,710 --> 00:23:36,240
formed from that water was pilot tested

607
00:23:42,549 --> 00:23:38,720
under double-blind conditions a group of

608
00:23:45,350 --> 00:23:42,559
approximately 2 000 people in tokyo

609
00:23:47,549 --> 00:23:45,360
focused positive intentions toward water

610
00:23:50,149 --> 00:23:47,559
samples located inside an

611
00:23:51,669 --> 00:23:50,159
electromagnetically shielded room in

612
00:23:54,070 --> 00:23:51,679
petaluma

613
00:23:56,230 --> 00:23:54,080

that group was unaware of similar water

614

00:23:59,110 --> 00:23:56,240

samples set aside in a different

615

00:24:01,110 --> 00:23:59,120

locations which served as controls

616

00:24:03,430 --> 00:24:01,120

ice crystals formed from both sets of

617

00:24:05,510 --> 00:24:03,440

water samples were blindly identified

618

00:24:08,230 --> 00:24:05,520

and photographed by an analyst and the

619

00:24:10,549 --> 00:24:08,240

resulting images were blindly assessed

620

00:24:13,190 --> 00:24:10,559

for aesthetic appeal by a hundred

621

00:24:15,029 --> 00:24:13,200

different independent judges the results

622

00:24:17,269 --> 00:24:15,039

indicated that crystals from the treated

623

00:24:19,750 --> 00:24:17,279

water were given higher scores for

624

00:24:26,310 --> 00:24:19,760

aesthetic appeal than those

625

00:24:31,430 --> 00:24:29,190

so the oldest archaeological evidence of

626
00:24:33,190 --> 00:24:31,440
wine dates to

627
00:24:34,310 --> 00:24:33,200
thousand to six

628
00:24:39,269 --> 00:24:34,320
six

629
00:24:42,230 --> 00:24:39,279
fermented beverage comprised of rice

630
00:24:44,710 --> 00:24:42,240
honey and hawthorne fruit and grape

631
00:24:47,590 --> 00:24:44,720
a joint american research team led by

632
00:24:49,190 --> 00:24:47,600
our archaeologist patrick mcgovern from

633
00:24:51,830 --> 00:24:49,200
the pennsylvania museum recovered

634
00:24:54,789 --> 00:24:51,840
residue and pottery vessels found in

635
00:24:56,789 --> 00:24:54,799
jihad china in the yellow river valley

636
00:24:57,990 --> 00:24:56,799
during the excavations of a neolithic

637
00:25:00,390 --> 00:24:58,000
village

638
00:25:03,110 --> 00:25:00,400

this predates by about 500 years the

639

00:25:04,630 --> 00:25:03,120

earliest prior evidence of wine found in

640

00:25:07,269 --> 00:25:04,640

the middle east

641

00:25:09,669 --> 00:25:07,279

yesterday i talked about this

642

00:25:11,830 --> 00:25:09,679

i i took a

643

00:25:14,310 --> 00:25:11,840

uh i decided to test whether though

644

00:25:17,029 --> 00:25:14,320

there was something in the wine that

645

00:25:19,510 --> 00:25:17,039

would be subjectively aesthetically

646

00:25:20,710 --> 00:25:19,520

different if it was focused to intention

647

00:25:23,669 --> 00:25:20,720

awareness

648

00:25:26,390 --> 00:25:23,679

because wine plays such a big role

649

00:25:31,190 --> 00:25:26,400

in so many religions particularly i mean

650

00:25:35,510 --> 00:25:32,950

goodness the word is long gone from my

651
00:25:36,630 --> 00:25:35,520
head christian uh anyway the religious

652
00:25:38,710 --> 00:25:36,640
ceremony

653
00:25:39,750 --> 00:25:38,720
at during a roman catholic service or

654
00:25:40,830 --> 00:25:39,760
christian

655
00:25:42,710 --> 00:25:40,840
protestant

656
00:25:44,950 --> 00:25:42,720
service um

657
00:25:47,590 --> 00:25:44,960
there is something about that has been

658
00:25:48,870 --> 00:25:47,600
around now for thousands of years of of

659
00:25:52,630 --> 00:25:48,880
the priests

660
00:25:55,190 --> 00:25:52,640
blessing the water as the wine

661
00:25:57,190 --> 00:25:55,200
and that in some way it is transformed

662
00:25:59,590 --> 00:25:57,200
so i wanted to see whether that was

663
00:26:04,549 --> 00:25:59,600

really true and measurable

664

00:26:06,870 --> 00:26:04,559

so i took wine i buy a bottle of wine

665

00:26:09,430 --> 00:26:06,880

750 milliliter

666

00:26:10,789 --> 00:26:09,440

and uh just standard wine you'd buy if

667

00:26:12,630 --> 00:26:10,799

you were going to go to somebody's house

668

00:26:16,390 --> 00:26:12,640

for a dinner party

669

00:26:19,750 --> 00:26:16,400

and i uh split the wine into two 375

670

00:26:21,909 --> 00:26:19,760

milliliter carafes and i took those to

671

00:26:22,830 --> 00:26:21,919

friends with three friends and and i

672

00:26:24,390 --> 00:26:22,840

said to

673

00:26:27,029 --> 00:26:24,400

them

674

00:26:28,310 --> 00:26:27,039

i'm going to uh i'm going to make a big

675

00:26:30,310 --> 00:26:28,320

wine bye

676
00:26:32,470 --> 00:26:30,320
and i'm down to two wines and could

677
00:26:34,870 --> 00:26:32,480
could you have

678
00:26:37,190 --> 00:26:34,880
seven people come over to your house

679
00:26:39,590 --> 00:26:37,200
and test these two wines and tell me

680
00:26:42,230 --> 00:26:39,600
which one they think is better

681
00:26:43,909 --> 00:26:42,240
then i what they did they did not know i

682
00:26:46,149 --> 00:26:43,919
didn't tell the party giver or the

683
00:26:48,390 --> 00:26:46,159
people that did the testing was that i

684
00:26:49,269 --> 00:26:48,400
took one of the crafts to a meditation

685
00:26:51,110 --> 00:26:49,279
group

686
00:26:53,510 --> 00:26:51,120
put it in the on a chair in the middle

687
00:26:55,750 --> 00:26:53,520
of the circle of the meditation group

688
00:26:58,390 --> 00:26:55,760

and ask them to please focus good

689

00:27:00,789 --> 00:26:58,400

intentions on the wine

690

00:27:03,590 --> 00:27:00,799

and what we discovered in the uh i did

691

00:27:06,710 --> 00:27:03,600

this 12 times over a series of years

692

00:27:07,750 --> 00:27:06,720

and what i discovered was that the

693

00:27:09,350 --> 00:27:07,760

people

694

00:27:10,950 --> 00:27:09,360

who

695

00:27:14,070 --> 00:27:10,960

tasted the wines

696

00:27:16,470 --> 00:27:14,080

in 11 out of the 12 cases always picked

697

00:27:18,230 --> 00:27:16,480

the treated wines the wines had been

698

00:27:20,470 --> 00:27:18,240

focused of

699

00:27:23,430 --> 00:27:20,480

therapeutic contention

700

00:27:26,389 --> 00:27:23,440

and this confirms the emoto work my

701
00:27:29,830 --> 00:27:26,399
earlier water work and raiden's work

702
00:27:31,669 --> 00:27:29,840
he similarly did a a an experiment in

703
00:27:32,389 --> 00:27:31,679
which he had people

704
00:27:34,789 --> 00:27:32,399
uh

705
00:27:35,830 --> 00:27:34,799
take he took bars of chi i've got

706
00:27:40,870 --> 00:27:35,840
chocolate

707
00:27:43,350 --> 00:27:40,880
one was the target of intention

708
00:27:46,389 --> 00:27:43,360
awareness by a buddhist monks

709
00:27:48,789 --> 00:27:46,399
and the other was just the controls and

710
00:27:50,230 --> 00:27:48,799
he asked people to eat the ch eat the

711
00:27:53,110 --> 00:27:50,240
chocolate

712
00:27:57,350 --> 00:27:54,549
and he measured

713
00:28:00,710 --> 00:27:57,360

their sense of well-being

714

00:28:02,389 --> 00:28:00,720

and what he discovered and reported on

715

00:28:03,750 --> 00:28:02,399

was that

716

00:28:06,070 --> 00:28:03,760

those

717

00:28:07,510 --> 00:28:06,080

pieces of the chocolate that were the

718

00:28:10,070 --> 00:28:07,520

focus of

719

00:28:12,470 --> 00:28:10,080

therapeutic awareness

720

00:28:14,789 --> 00:28:12,480

non-local focused intention

721

00:28:16,630 --> 00:28:14,799

were perceived as being making people

722

00:28:18,310 --> 00:28:16,640

feel happier and they felt a greater

723

00:28:20,070 --> 00:28:18,320

well-being

724

00:28:22,310 --> 00:28:20,080

and so you can see

725

00:28:25,269 --> 00:28:22,320

how in religions

726

00:28:28,230 --> 00:28:25,279

these rituals that involve water and

727

00:28:29,830 --> 00:28:28,240

wine and things like that

728

00:28:32,230 --> 00:28:29,840

um

729

00:28:35,110 --> 00:28:32,240

didn't just develop randomly but they

730

00:28:37,430 --> 00:28:35,120

are a kind of empirical science

731

00:28:39,430 --> 00:28:37,440

where that developed because

732

00:28:41,990 --> 00:28:39,440

even though they didn't have objective

733

00:28:44,870 --> 00:28:42,000

measurement and p values and all that

734

00:28:47,190 --> 00:28:44,880

people over the generations did notice

735

00:28:49,990 --> 00:28:47,200

that when people focused in therapeutic

736

00:28:51,750 --> 00:28:50,000

contention intentioned awareness

737

00:28:55,029 --> 00:28:51,760

on a substance

738

00:28:56,710 --> 00:28:55,039

that it not only changed it in some way

739

00:28:59,750 --> 00:28:56,720

which they couldn't at that time measure

740

00:29:02,389 --> 00:28:59,760

but it also had an effect on how people

741

00:29:04,950 --> 00:29:02,399

felt and their aesthetic appreciation of

742

00:29:09,269 --> 00:29:06,549

so

743

00:29:10,870 --> 00:29:09,279

this goes on even down to

744

00:29:12,630 --> 00:29:10,880

um

745

00:29:14,710 --> 00:29:12,640

if you uh

746

00:29:16,710 --> 00:29:14,720

uh look at

747

00:29:18,630 --> 00:29:16,720

how

748

00:29:21,669 --> 00:29:18,640

religions operate

749

00:29:25,350 --> 00:29:21,679

you can see that not only

750

00:29:27,750 --> 00:29:25,360

our religions they'd like special places

751
00:29:30,870 --> 00:29:27,760
and those places because they become

752
00:29:32,870 --> 00:29:30,880
more numinous so there is a change

753
00:29:36,149 --> 00:29:32,880
i think what's going on there is a

754
00:29:37,510 --> 00:29:36,159
change in the informational architecture

755
00:29:39,510 --> 00:29:37,520
non-locally

756
00:29:40,710 --> 00:29:39,520
uh that non-local information

757
00:29:42,870 --> 00:29:40,720
architecture

758
00:29:45,190 --> 00:29:42,880
of which that building

759
00:29:48,630 --> 00:29:45,200
the structure cathedral for instance is

760
00:29:50,149 --> 00:29:48,640
in fact a physical manifestation

761
00:29:52,549 --> 00:29:50,159
now i'm going to run out of time before

762
00:29:54,549 --> 00:29:52,559
i can get into all of this but what i

763
00:29:56,870 --> 00:29:54,559

will do very quickly before

764

00:29:59,269 --> 00:29:56,880

because i see my times run out

765

00:30:02,310 --> 00:29:59,279

is you can see this down to the way

766

00:30:03,350 --> 00:30:02,320

letters are formed

767

00:30:04,710 --> 00:30:03,360

or

768

00:30:07,029 --> 00:30:04,720

um

769

00:30:10,070 --> 00:30:07,039

the shape of the letters

770

00:30:13,510 --> 00:30:10,080

you can see why for instance

771

00:30:15,990 --> 00:30:13,520

uh tonkas in in buddhism these kind of

772

00:30:19,110 --> 00:30:16,000

spiritual telephone booths

773

00:30:19,909 --> 00:30:19,120

of why these things have power why

774

00:30:23,110 --> 00:30:19,919

um

775

00:30:25,669 --> 00:30:23,120

rosaries have power you have a blessed

776

00:30:27,830 --> 00:30:25,679

rosary and you're every time you focus

777

00:30:29,029 --> 00:30:27,840

on it you're making it more numinous for

778

00:30:29,830 --> 00:30:29,039

yourself

779

00:30:33,190 --> 00:30:29,840

so

780

00:30:34,470 --> 00:30:33,200

as you look at religions and peel back

781

00:30:36,389 --> 00:30:34,480

through them

782

00:30:39,029 --> 00:30:36,399

down to the fundamentals of what they're

783

00:30:40,549 --> 00:30:39,039

doing get forgetting the dogma

784

00:30:42,950 --> 00:30:40,559

what you get

785

00:30:45,430 --> 00:30:42,960

is that these are empirical sciences

786

00:30:46,389 --> 00:30:45,440

which have been confirmed now

787

00:30:49,029 --> 00:30:46,399

by

788

00:30:52,549 --> 00:30:49,039

uh non-local consciousness scientific

789

00:30:54,950 --> 00:30:52,559

research that that religion and science

790

00:30:57,590 --> 00:30:54,960

in a way have gotten to the same place

791

00:31:00,070 --> 00:30:57,600

by very different roots

792

00:31:02,630 --> 00:31:00,080

and so i think when we think about

793

00:31:04,230 --> 00:31:02,640

religion and we think about spiritual

794

00:31:06,310 --> 00:31:04,240

practices

795

00:31:07,750 --> 00:31:06,320

we need to realize what they are

796

00:31:10,870 --> 00:31:07,760

actually doing

797

00:31:13,430 --> 00:31:10,880

and why they play the role that they do

798

00:31:15,190 --> 00:31:13,440

in our cultures throughout the world

799

00:31:19,909 --> 00:31:15,200

throughout history

800

00:31:23,029 --> 00:31:21,669

thank you stephen uh i think the word

801
00:31:25,669 --> 00:31:23,039
you were trying to come up with was the

802
00:31:27,269 --> 00:31:25,679
sanctification ceremony for the wine

803
00:31:28,950 --> 00:31:27,279
where the or the blessing of the

804
00:31:31,990 --> 00:31:28,960
eucharist where the where they're

805
00:31:35,029 --> 00:31:32,000
changing the water into wine um somebody

806
00:31:38,470 --> 00:31:35,039
tell me no it's um

807
00:31:41,909 --> 00:31:40,470
went up to the oh i didn't mean to throw

808
00:31:43,590 --> 00:31:41,919
you off there it's just

809
00:31:46,389 --> 00:31:43,600
well the word will come to me of course

810
00:31:48,710 --> 00:31:46,399
a minute of course

811
00:31:51,350 --> 00:31:48,720
i'll do any questions you want to do now

812
00:31:54,310 --> 00:31:51,360
okay i i love the way you reach back to

813
00:31:57,029 --> 00:31:54,320

bring forward this this same communion

814

00:31:58,630 --> 00:31:57,039

is what we were talking about

815

00:32:00,630 --> 00:31:58,640

okay yes

816

00:32:03,110 --> 00:32:00,640

and so um but i love the way you reach

817

00:32:04,710 --> 00:32:03,120

back to the past and you can see the

818

00:32:07,110 --> 00:32:04,720

same types of things that we're doing

819

00:32:10,070 --> 00:32:07,120

currently and you know of course

820

00:32:11,269 --> 00:32:10,080

these guys aren't easy with questions

821

00:32:12,870 --> 00:32:11,279

so

822

00:32:15,190 --> 00:32:12,880

when you're talking about uh each

823

00:32:17,590 --> 00:32:15,200

religion having uh this non-local

824

00:32:19,590 --> 00:32:17,600

experience being a foundation question

825

00:32:22,389 --> 00:32:19,600

what do you who do you identify in

826
00:32:24,710 --> 00:32:22,399
judaism or in shinto that might be the

827
00:32:25,909 --> 00:32:24,720
single founder

828
00:32:27,830 --> 00:32:25,919
well

829
00:32:30,549 --> 00:32:27,840
um judaism

830
00:32:32,870 --> 00:32:30,559
it's it's more complicated because

831
00:32:34,149 --> 00:32:32,880
it isn't clear who actually began

832
00:32:35,350 --> 00:32:34,159
judaism

833
00:32:36,789 --> 00:32:35,360
um

834
00:32:39,750 --> 00:32:36,799
there are several

835
00:32:40,870 --> 00:32:39,760
personalities that play a role

836
00:32:44,149 --> 00:32:40,880
um

837
00:32:46,870 --> 00:32:44,159
but for so i can't i i don't have a

838
00:32:49,750 --> 00:32:46,880

a single person answer

839

00:32:51,669 --> 00:32:49,760

but for instance you look at look at um

840

00:32:53,509 --> 00:32:51,679

mormonism

841

00:32:55,269 --> 00:32:53,519

joseph smith claims he goes to the

842

00:32:57,110 --> 00:32:55,279

sacred grove

843

00:32:58,549 --> 00:32:57,120

meditates and has this spiritual

844

00:33:01,590 --> 00:32:58,559

experience

845

00:33:03,990 --> 00:33:01,600

so you see it i i can't think of any

846

00:33:06,310 --> 00:33:04,000

enduring religion

847

00:33:07,430 --> 00:33:06,320

that um

848

00:33:10,310 --> 00:33:07,440

that doesn't

849

00:33:12,789 --> 00:33:10,320

begin in this way now maybe somebody has

850

00:33:15,029 --> 00:33:12,799

got one that i haven't thought of

851
00:33:16,710 --> 00:33:15,039
but um

852
00:33:18,710 --> 00:33:16,720
well the other question was shinto and

853
00:33:19,990 --> 00:33:18,720
i'm not familiar with shinto's

854
00:33:22,830 --> 00:33:20,000
background but

855
00:33:25,110 --> 00:33:22,840
are you or do you give it you're not

856
00:33:27,669 --> 00:33:25,120
sufficiently uh

857
00:33:29,029 --> 00:33:27,679
hinduism i looked into that you can't

858
00:33:32,310 --> 00:33:29,039
get anywhere

859
00:33:34,870 --> 00:33:32,320
there's uh and shintoism

860
00:33:39,110 --> 00:33:34,880
um i have not explored that one in the

861
00:33:41,830 --> 00:33:40,230
there was a

862
00:33:44,630 --> 00:33:41,840
uh quote

863
00:33:47,110 --> 00:33:44,640

by pentanjali which said the more

864

00:33:50,389 --> 00:33:47,120

circumstances are against you the more

865

00:33:53,350 --> 00:33:50,399

manifest becomes your inner power

866

00:33:55,269 --> 00:33:53,360

can you can you comment on that

867

00:33:58,549 --> 00:33:55,279

say it again

868

00:34:01,110 --> 00:33:58,559

the more circumstances are against you

869

00:34:02,710 --> 00:34:01,120

the more manifest becomes your inner

870

00:34:03,990 --> 00:34:02,720

power

871

00:34:06,470 --> 00:34:04,000

well

872

00:34:08,470 --> 00:34:06,480

that is the presumption that if you are

873

00:34:10,470 --> 00:34:08,480

if you are practicing

874

00:34:12,310 --> 00:34:10,480

meditation

875

00:34:13,510 --> 00:34:12,320

and if you look at

876

00:34:20,790 --> 00:34:13,520

um

877

00:34:23,190 --> 00:34:20,800

religion if you look at people who have

878

00:34:25,510 --> 00:34:23,200

scientists for instance who have

879

00:34:27,190 --> 00:34:25,520

who are responsible for great creative

880

00:34:29,750 --> 00:34:27,200

breakthroughs

881

00:34:31,109 --> 00:34:29,760

you know ponca ray says i he walked

882

00:34:33,030 --> 00:34:31,119

across the

883

00:34:35,190 --> 00:34:33,040

the street and he while he was doing

884

00:34:37,349 --> 00:34:35,200

that he had a vision that ex that

885

00:34:39,589 --> 00:34:37,359

explained to him the mathematics for

886

00:34:42,389 --> 00:34:39,599

which he became so famous

887

00:34:47,030 --> 00:34:42,399

descartes says he has three dreams in um

888

00:34:49,669 --> 00:34:47,040

germany in 1619 and out of that becomes

889

00:34:52,710 --> 00:34:49,679

becomes his mathematical insights

890

00:34:54,149 --> 00:34:52,720

einstein says he was whiling away an

891

00:34:57,990 --> 00:34:54,159

afternoon

892

00:35:01,510 --> 00:34:58,000

in a canoe after being sick when he got

893

00:35:02,950 --> 00:35:01,520

he suddenly had a revelation about uh

894

00:35:04,150 --> 00:35:02,960

relativity

895

00:35:07,109 --> 00:35:04,160

um

896

00:35:08,310 --> 00:35:07,119

i was talking to jonas salk once at a

897

00:35:10,710 --> 00:35:08,320

conference

898

00:35:12,950 --> 00:35:10,720

and we were walking across the

899

00:35:15,030 --> 00:35:12,960

salk institute

900

00:35:17,270 --> 00:35:15,040

and i said where did you get the idea

901
00:35:19,510 --> 00:35:17,280
for the vaccine

902
00:35:21,750 --> 00:35:19,520
and he said in a dream

903
00:35:23,670 --> 00:35:21,760
just like kolka's dream

904
00:35:26,790 --> 00:35:23,680
i had a dream and i went into the lab

905
00:35:28,310 --> 00:35:26,800
and said let's do this and it worked

906
00:35:30,870 --> 00:35:28,320
um

907
00:35:32,630 --> 00:35:30,880
i mean they're just endless cases

908
00:35:35,190 --> 00:35:32,640
that show that

909
00:35:36,950 --> 00:35:35,200
spiritual epiphanies

910
00:35:39,190 --> 00:35:36,960
scientific

911
00:35:40,310 --> 00:35:39,200
breakthrough insights

912
00:35:42,710 --> 00:35:40,320
or

913
00:35:44,630 --> 00:35:42,720

mundane things like describing a teacup

914

00:35:47,430 --> 00:35:44,640

in a closet

915

00:35:50,150 --> 00:35:47,440

are all exactly the same experience as

916

00:35:53,190 --> 00:35:50,160

the people experience them

917

00:35:56,310 --> 00:35:53,200

the difference is context and intention

918

00:35:58,870 --> 00:35:56,320

so if you are the target of of a lot of

919

00:36:01,190 --> 00:35:58,880

negative stuff

920

00:36:02,390 --> 00:36:01,200

and and things are going against you

921

00:36:05,910 --> 00:36:02,400

your

922

00:36:06,710 --> 00:36:05,920

ability to stay focused

923

00:36:09,270 --> 00:36:06,720

and

924

00:36:10,310 --> 00:36:09,280

to sustain in intention-focused

925

00:36:11,990 --> 00:36:10,320

awareness

926
00:36:13,190 --> 00:36:12,000
gives you the strength and the

927
00:36:16,310 --> 00:36:13,200
conviction

928
00:36:17,829 --> 00:36:16,320
to continue and and if you look at the

929
00:36:22,150 --> 00:36:17,839
histories of

930
00:36:24,710 --> 00:36:22,160
of spiritual leaders and all of the

931
00:36:26,710 --> 00:36:24,720
the negative attacks and things that

932
00:36:27,990 --> 00:36:26,720
they undergo

933
00:36:30,470 --> 00:36:28,000
you can see

934
00:36:31,430 --> 00:36:30,480
that that what kept them going

935
00:36:40,630 --> 00:36:31,440
was

936
00:36:42,710 --> 00:36:40,640
would have never pulled that from that

937
00:36:45,430 --> 00:36:42,720
quote but it's a great great way to

938
00:36:47,670 --> 00:36:45,440

evaluate it so um i just want to try to

939

00:36:49,430 --> 00:36:47,680

get two more questions in here if we can

940

00:36:51,109 --> 00:36:49,440

and one is that you were talking about

941

00:36:52,710 --> 00:36:51,119

sacred spaces

942

00:36:55,349 --> 00:36:52,720

and wiccan

943

00:36:57,589 --> 00:36:55,359

create they do not have their a constant

944

00:36:59,190 --> 00:36:57,599

sacred space but they create a space

945

00:37:00,390 --> 00:36:59,200

wherever they are meeting i was

946

00:37:02,069 --> 00:37:00,400

wondering if you could relate that to

947

00:37:04,310 --> 00:37:02,079

non-locality

948

00:37:05,349 --> 00:37:04,320

well it's the same thing

949

00:37:06,829 --> 00:37:05,359

you know the

950

00:37:10,310 --> 00:37:06,839

the wiccans

951
00:37:11,349 --> 00:37:10,320
are when i think about wiccans

952
00:37:13,349 --> 00:37:11,359
um

953
00:37:15,190 --> 00:37:13,359
they remind me most of all of the

954
00:37:16,550 --> 00:37:15,200
etruscans

955
00:37:18,790 --> 00:37:16,560
very few people know anything about the

956
00:37:19,910 --> 00:37:18,800
etruscans the etruscans predate the

957
00:37:21,430 --> 00:37:19,920
romans

958
00:37:23,589 --> 00:37:21,440
in fact uh

959
00:37:25,190 --> 00:37:23,599
the etruscans had a school of

960
00:37:27,430 --> 00:37:25,200
clairvoyance

961
00:37:29,349 --> 00:37:27,440
which was so impressive

962
00:37:31,589 --> 00:37:29,359
that when rome had conquered the 12

963
00:37:33,990 --> 00:37:31,599

etruscan cities they still kept

964

00:37:36,390 --> 00:37:34,000

this clairvoyance school going because

965

00:37:37,990 --> 00:37:36,400

it was so impressive

966

00:37:40,230 --> 00:37:38,000

so when you

967

00:37:43,750 --> 00:37:40,240

look at the wiccans at the uh oh and the

968

00:37:45,750 --> 00:37:43,760

etruscans used uh oak groves now the

969

00:37:47,910 --> 00:37:45,760

reason they used oak groves

970

00:37:51,190 --> 00:37:47,920

is that oak groves get hit by lightning

971

00:37:51,990 --> 00:37:51,200

more than other species of trees

972

00:37:56,790 --> 00:37:52,000

in

973

00:37:58,630 --> 00:37:56,800

and uh there's a long discussion of why

974

00:38:00,310 --> 00:37:58,640

that happens but in any case

975

00:38:03,109 --> 00:38:00,320

what the wiccans are doing is they

976
00:38:05,270 --> 00:38:03,119
recognize that where you go you've you

977
00:38:08,550 --> 00:38:05,280
meet and hold

978
00:38:11,510 --> 00:38:08,560
focused intention

979
00:38:13,589 --> 00:38:11,520
you create sacred space

980
00:38:14,790 --> 00:38:13,599
and they have certain things that they

981
00:38:17,829 --> 00:38:14,800
look for

982
00:38:19,430 --> 00:38:17,839
at least all the wiccans i've talked to

983
00:38:21,190 --> 00:38:19,440
mostly women

984
00:38:22,310 --> 00:38:21,200
there are certain things that they look

985
00:38:23,990 --> 00:38:22,320
for

986
00:38:26,630 --> 00:38:24,000
when they uh

987
00:38:29,510 --> 00:38:26,640
are trying to do a gathering

988
00:38:31,030 --> 00:38:29,520

and a time and i mean there is a ritual

989

00:38:34,069 --> 00:38:31,040

of their choice

990

00:38:36,310 --> 00:38:34,079

but it is about creating sacred space

991

00:38:38,230 --> 00:38:36,320

now they don't think of it as you're

992

00:38:40,710 --> 00:38:38,240

making it more numinous and you know

993

00:38:42,710 --> 00:38:40,720

this is objectively measurable

994

00:38:45,510 --> 00:38:42,720

that's not how they think of it but when

995

00:38:49,589 --> 00:38:45,520

i have talked with wiccans

996

00:38:53,270 --> 00:38:51,510

yes it does sound very similar to the

997

00:38:56,950 --> 00:38:53,280

way that oftentimes

998

00:38:58,550 --> 00:38:56,960

mediums clear a space or hold a space

999

00:39:00,870 --> 00:38:58,560

for a group that they might be working

1000

00:39:02,630 --> 00:39:00,880

with so it sounds very very similar so

1001
00:39:03,990 --> 00:39:02,640
stephen i only have one more question i

1002
00:39:07,109 --> 00:39:04,000
appreciate you've been very generous

1003
00:39:09,510 --> 00:39:07,119
with your time um you know besides this

1004
00:39:11,349 --> 00:39:09,520
non-locality that you identify as

1005
00:39:14,790 --> 00:39:11,359
starting the religions

1006
00:39:17,190 --> 00:39:14,800
nearly every religion also deals with

1007
00:39:19,109 --> 00:39:17,200
what happens after death do you see that

1008
00:39:21,349 --> 00:39:19,119
related to the non-locality or do you

1009
00:39:22,390 --> 00:39:21,359
see this as a different discussion all

1010
00:39:25,190 --> 00:39:22,400
together that we're not going to be able

1011
00:39:28,470 --> 00:39:25,200
to get into tonight no i actually i

1012
00:39:30,950 --> 00:39:28,480
think i i thought i said that earlier

1013
00:39:33,430 --> 00:39:30,960

um when you look at religions they all

1014

00:39:35,750 --> 00:39:33,440

have this idea you know when i started

1015

00:39:38,230 --> 00:39:35,760

doing this research about 20 years ago

1016

00:39:40,630 --> 00:39:38,240

and by the way i got started in this

1017

00:39:43,190 --> 00:39:40,640

because of a paper of charlie tarts that

1018

00:39:44,710 --> 00:39:43,200

i read that was published in let me

1019

00:39:47,589 --> 00:39:44,720

think a minute

1020

00:39:50,630 --> 00:39:47,599

uh was published in science

1021

00:39:53,990 --> 00:39:50,640

in june of 1972.

1022

00:39:54,870 --> 00:39:54,000

it was called uh states of consciousness

1023

00:39:59,349 --> 00:39:54,880

and

1024

00:40:03,270 --> 00:39:59,359

science

1025

00:40:04,870 --> 00:40:03,280

anyway

1026
00:40:07,349 --> 00:40:04,880
charlie was the one who originally got

1027
00:40:09,030 --> 00:40:07,359
me started in this because

1028
00:40:11,030 --> 00:40:09,040
the point he's making he wrote a book

1029
00:40:13,349 --> 00:40:11,040
also called

1030
00:40:15,510 --> 00:40:13,359
altered states of consciousness but

1031
00:40:17,670 --> 00:40:15,520
the point was that he got me thinking

1032
00:40:18,790 --> 00:40:17,680
way back in 72

1033
00:40:21,030 --> 00:40:18,800
i had been

1034
00:40:22,790 --> 00:40:21,040
studying on all of the

1035
00:40:26,470 --> 00:40:22,800
i spent five years reading all of the

1036
00:40:28,150 --> 00:40:26,480
edgar cayce readings all 15 000 of them

1037
00:40:30,550 --> 00:40:28,160
and then i read everything that had ever

1038
00:40:33,270 --> 00:40:30,560

been published about parapsychology that

1039

00:40:35,109 --> 00:40:33,280

any university had so i read all the

1040

00:40:35,910 --> 00:40:35,119

journals and

1041

00:40:37,589 --> 00:40:35,920

and

1042

00:40:40,069 --> 00:40:37,599

there were things that i thought were

1043

00:40:42,390 --> 00:40:40,079

strangely missing

1044

00:40:45,109 --> 00:40:42,400

the decline of fact of course is part of

1045

00:40:46,790 --> 00:40:45,119

it but they didn't seem to really grasp

1046

00:40:49,589 --> 00:40:46,800

or grapple with

1047

00:40:51,030 --> 00:40:49,599

the idea that charlie brought forward

1048

00:40:54,309 --> 00:40:51,040

that um

1049

00:40:56,470 --> 00:40:54,319

these are states of consciousness

1050

00:40:59,349 --> 00:40:56,480

and and so when you

1051
00:41:00,630 --> 00:40:59,359
when you think about that you ask i i

1052
00:41:03,270 --> 00:41:00,640
ask myself

1053
00:41:05,430 --> 00:41:03,280
why would all religions believe in

1054
00:41:07,670 --> 00:41:05,440
continuity of consciousness i don't know

1055
00:41:09,910 --> 00:41:07,680
of a single religion that says when you

1056
00:41:11,349 --> 00:41:09,920
die that's it period dead meat no

1057
00:41:12,790 --> 00:41:11,359
consciousness

1058
00:41:14,309 --> 00:41:12,800
i can't think of one i don't know maybe

1059
00:41:16,710 --> 00:41:14,319
somebody knows one

1060
00:41:18,950 --> 00:41:16,720
so why is that i mean whether you're in

1061
00:41:23,990 --> 00:41:18,960
africa or asia

1062
00:41:27,349 --> 00:41:24,000
or the native americans or

1063
00:41:29,589 --> 00:41:27,359

somewhere down in south america whatever

1064

00:41:31,190 --> 00:41:29,599

this idea of the continuity of

1065

00:41:34,390 --> 00:41:31,200

consciousness

1066

00:41:36,950 --> 00:41:34,400

i think arises because as i said

1067

00:41:38,069 --> 00:41:36,960

this is an empiric these are empirical

1068

00:41:39,510 --> 00:41:38,079

sciences

1069

00:41:41,750 --> 00:41:39,520

that develop

1070

00:41:43,990 --> 00:41:41,760

not because of objective measurement the

1071

00:41:46,069 --> 00:41:44,000

way we do it in science but because of

1072

00:41:49,270 --> 00:41:46,079

observation i mean you look at auravedic

1073

00:41:53,829 --> 00:41:49,280

medicine for instance or acupuncture

1074

00:41:55,829 --> 00:41:53,839

those are medical practices which work

1075

00:41:59,270 --> 00:41:55,839

how did they develop them they developed

1076
00:42:01,190 --> 00:41:59,280
them over generations of one teacher

1077
00:42:03,510 --> 00:42:01,200
saying to his students if you do this

1078
00:42:04,550 --> 00:42:03,520
this is what will happen and the student

1079
00:42:06,950 --> 00:42:04,560
does it

1080
00:42:09,750 --> 00:42:06,960
and it does happen and so he tells his

1081
00:42:11,190 --> 00:42:09,760
students later on if you do this this

1082
00:42:14,550 --> 00:42:11,200
will happen

1083
00:42:16,790 --> 00:42:14,560
and out of that i think it was because

1084
00:42:19,030 --> 00:42:16,800
people had non-local consciousness

1085
00:42:24,230 --> 00:42:19,040
experiences i mean if you think about it

1086
00:42:28,790 --> 00:42:25,430
what happens

1087
00:42:31,270 --> 00:42:28,800
you you meet at the appointed time

1088
00:42:36,230 --> 00:42:31,280

in the appointed place

1089

00:42:43,190 --> 00:42:39,430

commentary you don't that's not it

1090

00:42:46,630 --> 00:42:43,200

you you have a singing drumming chanting

1091

00:42:49,430 --> 00:42:46,640

why well andrew newberg tells us why

1092

00:42:50,950 --> 00:42:49,440

because those things cause brain in

1093

00:42:53,270 --> 00:42:50,960

training

1094

00:42:54,790 --> 00:42:53,280

all the brains of all the people linked

1095

00:42:57,030 --> 00:42:54,800

together

1096

00:42:59,990 --> 00:42:57,040

and all sort of going up and down in the

1097

00:43:03,190 --> 00:43:00,000

same way so they are joining together

1098

00:43:04,309 --> 00:43:03,200

for common intention and then there is a

1099

00:43:05,670 --> 00:43:04,319

period

1100

00:43:07,349 --> 00:43:05,680

when

1101

00:43:09,190 --> 00:43:07,359

some but not all

1102

00:43:11,190 --> 00:43:09,200

and not always

1103

00:43:13,670 --> 00:43:11,200

and unpredictably

1104

00:43:16,150 --> 00:43:13,680

individuals in the community

1105

00:43:19,430 --> 00:43:16,160

have public non-local consciousness

1106

00:43:20,790 --> 00:43:19,440

experiences speaking in tongues prophecy

1107

00:43:21,829 --> 00:43:20,800

healing

1108

00:43:24,390 --> 00:43:21,839

and then

1109

00:43:27,109 --> 00:43:24,400

there is a re-commitment to gather again

1110

00:43:29,589 --> 00:43:27,119

at another time so

1111

00:43:35,030 --> 00:43:32,309

all of the religions have this same

1112

00:43:36,150 --> 00:43:35,040

sequence of events

1113

00:43:37,109 --> 00:43:36,160

in which

1114

00:43:45,109 --> 00:43:37,119

the

1115

00:43:48,470 --> 00:43:46,790

well stephen it's been it's been great

1116

00:43:51,030 --> 00:43:48,480

exploring this with you tonight and i

1117

00:43:52,550 --> 00:43:51,040

can tell we could well oftentimes we do

1118

00:43:53,910 --> 00:43:52,560

when we see each other speak about these

1119

00:43:57,109 --> 00:43:53,920

things for hours

1120

00:43:58,710 --> 00:43:57,119

but i i we have used up your time i