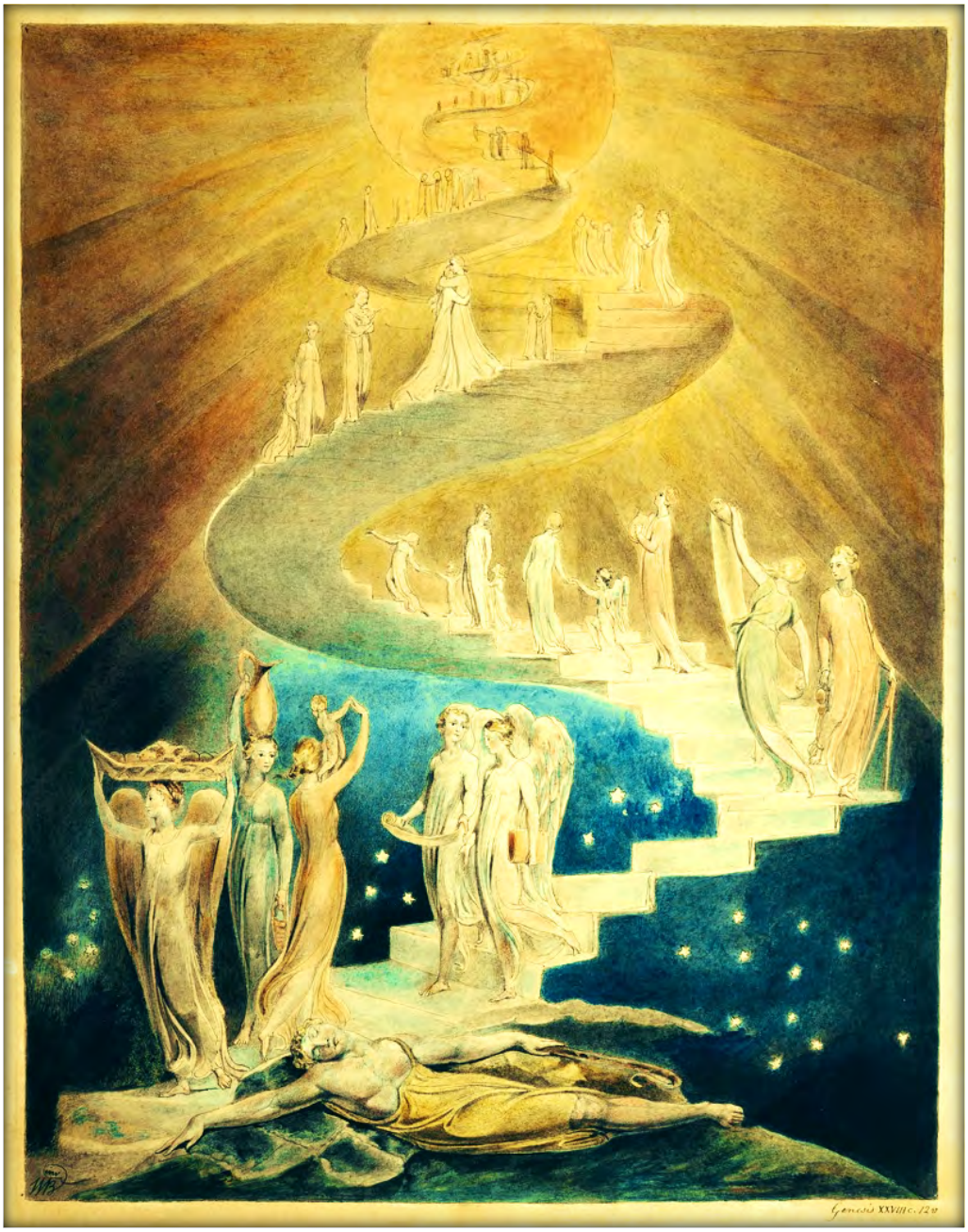

Beyond the Brain

The Survival of Human Consciousness After Permanent Bodily Death

Jeffrey Mishlove

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Single facts can never be "proved" except by their coherence in a system. But, as all facts come singly, anyone who dismisses them one by one is destroying the conditions under which the conviction of new truth could arise in the mind.[1]

F. C. S. Schiller
Philosophy Professor
Oxford University

[1] F. C. S. Schiller, "Human Sentiment as to a Future Life." *Proceedings of the Society for Psychical Research*, Vol. 18, 1903-1904, 419-20.

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NOTE: Per guidelines from the Bigelow Institute, I have placed graphics with embedded links to short video excerpts with *witness and eyewitness testimony.* They will allow you, if you choose, to see and hear the testimony of experiencers, observers, and scholars. They will play in a separate window. Each video's length is shown in the thumbnail graphic's lower right corner. When the testimony is about direct experience, the graphic is framed in red. If it is based on research and scholarship, the image is framed in blue.

It is not essential to watch the videos as their key content points are always included within the text.

INTRODUCTION: SOME WHITE CROWS

An After-Death Communication Changed My Life

It was a peaceful death.

My Great Uncle Harry Schwam passed away on March 26, 1972. He died in Sheboygan, Wisconsin, at age 84. A religiously observant man, he ran a small, corner grocery store.

He came home after attending early Sunday morning religious services, sat down in his favorite chair, and passed away. In California it was two hours earlier, 7:30 a.m. I was still sleeping – captured by, and absorbed in, the most surprising, vivid, and powerful dream of my life.

Uncle Harry appeared and spoke to me about my life, addressing personal issues in a way that penetrated me to the core. I cannot say I knew Harry well during his life. He was over fifty years my senior. I was 25 years old. Yet, in this dream that seemed more real than waking reality, we shared a soul-to-soul communion that defied description.

I awoke and wept, crying joyful tears and simultaneously singing a Hebrew song, *Avinu Malkeinu*, normally reserved for the most sacred Jewish observances. Something profoundly beautiful and transformative had touched me. Neither before nor since have I had a dream embodying such an intensely sublime, emotional state.

I immediately wrote home and asked about Uncle Harry, mentioning I had a dream about him that morning. Two days later, as soon as she received my letter, my mother phoned with the news of his death. Her voice was suffused with emotion when she asked me, "How did you know? That's when he died."

I describe this experience in the next video:[2]

There is only one reasonable way to account for this event, the most earthshaking and unforgettable of my young life. Uncle Harry actually visited me in a dream when he died. Extrasensory perception alone doesn't account for the overwhelmingly potent emotions associated with his presence. Uncle Harry's visitation convinced me, beyond all doubt, the soul exists and survives the physical body's death.

I asked my mother for some object of his to remember him by. Within a week, I received a book with a note saying it had been Uncle

[2] Jeffrey Mishlove, "My Great Uncle Harry." *New Thinking Allowed* video (recorded on March 4, 2018). https://youtube.com/embed/n8089379hzc?start=144&end=310

Harry's favorite. To my surprise, it was a book of mystical teaching stories about Rabbi Israel Baal Shem Tov, the eighteenth-century miracle worker who founded the Jewish Chassidic tradition.

That's how I learned Uncle Harry was a mystic at heart. When he died, he had gifted me with a brief, yet unforgettable, taste of another reality.

I gleaned from this indelible experience that postmortem survival is part of humanity's long history of inner, mystical exploration. Huston Smith, author of *The World's Religions,* called the philosophy behind this exploration *the primordial tradition*.[3, 4]

Huston Smith claimed religions of every age and culture held understandings in common. One such unifying concept is *the soul*. In the following 1987 video, Smith and I discuss the soul and its relationship to science. While today's science would like to deny the need for such a concept, Smith states neither the soul nor the spiritual reality it implies is going away. It surrounds us – even if it is invisible to our instruments and cannot be measured.[5]

I tried to discuss my Uncle Harry experience with faculty at the University of California, where I was a graduate student in the School of Criminology, with a clinical psychology emphasis. I reached a complete dead end. Basically no one I spoke to at the university had given any thought to postmortem survival. So, I resolved to become my own expert.

Within a year, I left the criminology program with a master's degree. Taking advantage of graduate division rules, I created an individual, interdisciplinary doctoral major at Berkeley in a field that raised a few eyebrows – parapsychology. I was fortunate to find professors from multiple departments in the widespread university system who would sponsor me.

In 1980, I received what is – sadly, to this day – the only doctoral diploma in *parapsychology* ever awarded by an accredited, American university.

My switch in career focus from criminology to parapsychology was radical. An experience

[3] Huston Smith, *The World's Religions.* (New York: Harper One, 2009, 2nd edition).

[4] Huston Smith, *Forgotten Truth: The Primordial Tradition.* (New York: Harper, 1976).

[5] Huston Smith, "The Primordial Tradition." *Thinking Allowed* video, 1987. https://youtu.be/truXK4lemt0

lasting for only a few minutes was the catalyst for this transition that became a permanent fixture of my life. Such extraordinary transformations aren't uncommon. They accompany many after-death communications.

William James, the father of American psychology, noted you only need to produce one white crow – if you wish to disprove the hypothesis, "All crows are black." Uncle Harry's dream visitation was my *white crow*. For me, it disproved the *null hypothesis* that postmortem survival *doesn't* exist. My experience also highlights the relationship between the afterlife and the realm of dreams.

We will see throughout this investigation *flocks of white crows*. Of course, not all crows are black or white. Some are grey. *Many discussion points and examples in this essay are included to provide context.* Nevertheless, dozens of evidential examples remain in this essay. Collectively, they contribute to proving beyond any reasonable doubt that human consciousness survives death.

THE REGENTS OF THE

University of California

ON THE NOMINATION OF THE
GRADUATE COUNCIL OF THE BERKELEY DIVISION
HAVE CONFERRED UPON

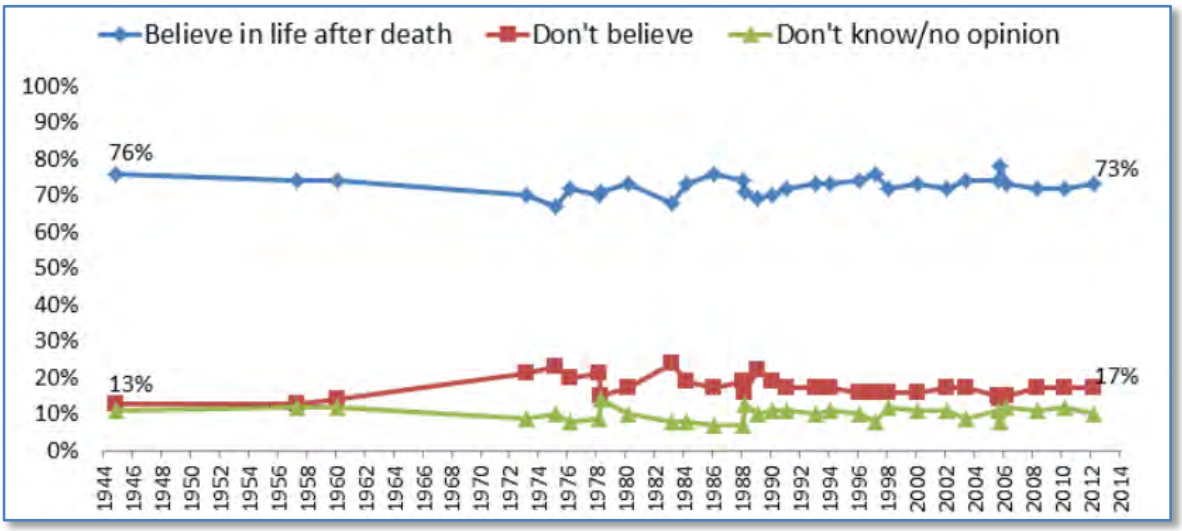
JEFFREY MISHLOVE

HAVING DEMONSTRATED ABILITY BY ORIGINAL RESEARCH
IN PARAPSYCHOLOGY
THE DEGREE OF DOCTOR OF PHILOSOPHY
WITH ALL THE RIGHTS AND PRIVILEGES THERETO PERTAINING

GIVEN AT BERKELEY
THIS FOURTEENTH DAY OF JUNE IN THE YEAR
NINETEEN HUNDRED AND EIGHTY

Postmortem Survival's Universal Acceptance

A belief in postmortem survival of consciousness is common to every culture, nationality, religion, and linguistic group in every region and historical period on Earth.[6] Every single one! Americans' belief in life after death, for example, has been stable for 75 years at over 70%.[7]



This consistency has held even while religious affiliation is dropping.[8] It isn't an accident. It doesn't mean people are incapable of rational reasoning. It results from the universal experience of the evidence – coming from flocks of white crows.

In 1860, former U.S. congressman, Robert Dale Owen, published a scholarly book on postmortem survival – filled with credible, evidential accounts.[9] Many reports over the last 161 years since Owen's book have improved the confidence with which we can accept survival after death.

There were some exceptions but, mostly, the early researchers from the Society for Psychical Research – founded in 1882, to investigate the paranormal – became convinced of survival after death. These accomplished individuals each found their own *white crow*:

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[6] William Howitt, *The History of the Supernatural: In All Ages and Nations and In All Churches Christian and Pagan Demonstrating a Universal Faith.* (Philadelphia: Lippencott, 1863).

[7] Roper Center for Public Opinion Research, "Paradise Polled: Americans and the Afterlife." Retrieved on June 17, 2021. https://ropercenter.cornell.edu/paradise-polled-americans-and-afterlife.

[8] Pew Research Center, "In U.S., Decline of Christianity Continues at a Rapid Pace." Retrieved on July 16, 2021. https://pewrsr.ch/2UnRrFn

[9] Robert Dale Owen, *Footfalls on the Boundary of Another World.* (Philadelphia: J. B. Lippincott & Co., 1860).

- Sir William Crookes, discoverer of the element thallium[10]
- Gerald Balfour, conservative member, Parliament[11]
- Eleanor Sidgwick, principle, Newnman College, Cambridge[12]
- Sir Oliver Lodge, holder of key patents for radio[13]
- Sir William Barrett, professor, experimental physics, Royal College of Science for Ireland[14]
- Arthur Balfour, United Kingdom prime minister[15]
- F. W. H. Myers, author, *Human Personality and Its Survival of Bodily Death*[16]
- J. G. Piddington, honorary secretary, Society for Psychical Research[17]
- Camille Flammarion, astronomer and author[18]
- Cesaré Lombroso, father of modern criminology[19]
- Hereward Carrington, researcher and author[20]
- James Hyslop, professor of philosophy, Columbia University[21]

Scientism's Dark Shadow

Unfortunately, our current technological era is historically unusual. Irish Barrister James Tunney refers to it as "the dark age of scientism."[22] *Scientism* isn't the same as science. It's the opposite of searching for truth.

Scientism is the unquestioned belief that the mechanistic, materialistic worldview – which works well for technology – can provide us with a complete explanation of everything. In this era, academics, scientists, and

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[10] Sir William Crookes, "Sir William Crookes and Psychical Research." *Light,* Vol. 36, 1916, 397.

[11] Gerald W. Balfour, *The Ear of Dionysius: Further Scripts Affording Evidence of Personal Survival.* (New York: Henry Holt, 1920).

[12] Eleanor Sidgwick, "The SPR: A Short Account of Its History and Work on the Occasion of the Society's Jubilee in 1932." *Proceedings of the Society for Psychical Research,* Vol. 41, 1932, 26.

[13] Sir Oliver Lodge, *The Survival of Man: A Study in Unrecognized Human Faculty.* (New York: George Doran Company, 1909).

[14] Sir William Barrett, *On the Threshold of the Unseen: An Examination of the Phenomena of Spiritualism and of the Evidence for Survival After-death.* (New York: E. P. Dutton, 1918).

[15] J. G. Piddington, "Arthur James, Earl of Balfour." *Journal of the Society for Psychical Research,* Vol. 26, April 1930, 60.

[16] F. W. H. Myers, *Human Personality and Its Survival of Bodily Death.* 2 Vols. (London and New York: Longmans, 1903).

[17] J. G. Piddington, "Presidential Address." *Proceedings of the Society for Psychical Research,* Vol. 34, July 1924, 133.

[18] Camille Flammarion, *Death and Its Mystery.* 3 Vols. (New York: Century, 1921-1923).

[19] Cesaré Lombroso, *After Death – What? Spiritistic Phenomena and Their Interpretation.* (Boston: Small, Maynard & Company, 1909).

[20] Sylvan Muldoon and Hereward Carrington, *The Phenomena of Astral Projection.* (London: Rider and Co., 1951).

[21] James H. Hyslop, *Life After Death.* (New York: E. P. Dutton, 1918).

[22] James Tunney, *The Mystery of the Trapped Light: Mystical Thoughts in the Dark Age of Scientism.* (Independent, 2020).

professionals largely ignore the massive accumulation of evidence for postmortem survival – as if it never existed.

The next video, from 1989, is with artificial intelligence pioneer Marvin Minsky. He exemplifies this attitude – the opposite of that expressed by Huston Smith. He voices the opinion that human consciousness is rather trivial, as we are mostly unaware of our internal processes. He even proclaims that human beings are the "greatest machine in the world" and to think otherwise is to show a lack of proper respect for ourselves.[23]

This modernist, materialist ethos has incorporated an unfounded presumption of non-survival. Yet, both contemporary and historical evidence, consistent with perennial experience, certainly rebuts this blinding prejudice.

Some think this modernist view is the root of many problems facing humanity today – such as alienation, violence, and pollution. The Swiss psychiatrist Carl Jung addresses this situation in his book, *Modern Man in Search of a Soul.* Humanity pays a heavy price for ignoring the evidence for survival of consciousness, a theme I return to in the conclusion.

One alternative to this blanket dismissal of the evidence for survival after death is called *living agent psi*. *Psi* is the parapsychological term for extrasensory perception (i.e., telepathy, clairvoyance, and precognition) and psychokinesis (or mind-over-matter). Living agent psi as a hypothesis doesn't require a spirit world. It tries to explain survival evidence as resulting from psychic talent among only the living. Nevertheless, even extrasensory perception and psychokinesis are still taboo topics within academia.

For example, a recent article by two prominent psychologists, Arthur Reber and James Alcock, in *The Skeptical Inquirer* makes their profoundly unscientific "skeptical" position clear when they claim:

> Parapsychological claims cannot be true … the data are irrelevant.[24]

This untenable position reflects the mainstream academic approach to parapsychology. That's why, four decades since receiving my doctorate in parapsychology, there have been no others

[23] Marvin Minsky "On the Human as Machine." *Thinking Allowed* (recorded in 1989). https://youtu.be/NhBWNjZ7xD4

[24] Arthur S. Reber and James E. Alcock, "Why Parapsychological Claims Cannot Be True." *The Skeptical Inquirer,* Vol. 43(4), July/August 2019. Retrieved on June 14, 2021. https://skepticalinquirer.org/2019/07/why-parapsychological-claims-cannot-be-true/

awarded by any accredited, American college or university!

I return to living agent psi just before the Conclusion and share five reasons why it doesn't explain away the evidence favoring postmortem survival.

Every spiritual medium in today's world is subject to unfounded assumptions about fraudulent behavior. In 1898, the brilliant psychologist William James engaged in a debate in *Science* magazine about Leonora Piper's mediumship, which he defended. Outraged by the careless, mediocre arguments used to dismiss the evidence about Piper, he described the situation with stark sarcasm:

> Mediums are scientific outlaws, and their defendants are quasi-insane. Any stick is good enough to beat dogs of that stripe with.[25]

Instead of assuming the medium is innocent until proven guilty, the assumption is the medium must be fraudulent or terribly deluded. The strongest evidence is ignored. Solid parapsychological evidence is attacked as merely anecdotal, and hopeful thinking. As David Hume, a Scottish Enlightenment philosopher, wrote in blank terms:

> … no human testimony can have such force as to prove a miracle.[26]

Hume's thinking was well-intentioned as a safeguard against superstition and religious excess. Nevertheless, when applied to psychical research and parapsychology, it has become a wedge used against genuine scientific progress.

The argument for postmortem survival is far from trying to prove a miracle. To a large extent, it is based on phenomenology – "the study of the structures of consciousness as experienced from the first-person point of view."[27]

William James, also one of America's greatest philosophers, linked phenomenology to experimental science in his final argument on *Radical Empiricism.* It was an important step in challenging David Hume's rejection of human testimony. James was adamant:

> … empiricism must neither admit… any element that is not directly experienced, nor exclude… any element that is directly experienced.[28]

Besides accepting human testimony as important evidence, my essay is based on a metaphysical worldview where postmortem survival can best be thought of as natural.

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[25] William James, "Mrs. Piper, 'The Medium'." *Science,* Vol. VII(175), May 6, 1898, 641.

[26] David Hume, *An Inquiry Concerning Human Understanding.* (Indianapolis: Hackett, 1993. Kindle edition. Originally published 1748.) Location 1903 of 3369.

[27] Stanford Encyclopedia of Philosophy. Retrieved on July 13, 2021. https://plato.stanford.edu/entries/phenomenology/

[28] William James, *Essays in Radical Empiricism.* (New York: Longman Green, 1912).

The scoffers are almost certainly correct when they claim that neither postmortem survival nor psi can occur in a universe composed of only meaningless, dead matter. However, their arguments don't adequately address the massive phenomenological evidence. Nor do they explain how consciousness, itself, can exist in such a universe. I argue that consciousness, of any kind, occurs because the *universe is alive and mindlike*.

The Need for a Framework

We have had excellent evidence for postmortem survival for over 160 years. This evidence has always been widely accepted, especially by those who have taken the time and trouble to study it carefully. However, with very few exceptions, academic and scientific institutions treat this evidence as if it never existed.

The harsh treatment given parapsychology, and the older discipline of psychical research, needs an antidote. We require a cognitive framework to integrate evidence regarding human consciousness surviving after bodily death.

The following video excerpt, taken from a conversation with futurist Willis Harman in 1994, expresses my overall approach. Harman pointed to Darwin's theory of evolution. He suggested we need a big picture integrating consciousness, *which includes life after death,* into science – a framework including reality's *metaphysical foundations*. He states the need:

> … not that we know all about some of these things; not that we've proven, in some sense, that they all exist every time they're reported. But that there seems to be enough of that kind of data that we need a framework to include it all.[29]

I reply to Harman we can't explain normal consciousness if we don't consider all the data – everything we know about consciousness. That explanation will differ from the *scientistic* thinking that refuses to even acknowledge the white crow data, let alone its implications!

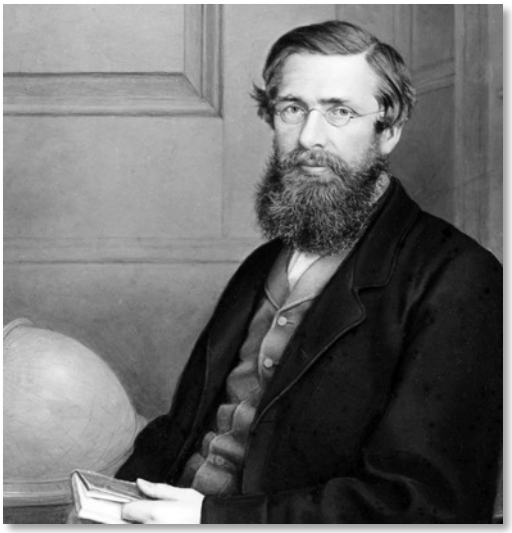
Paranormal data sheds crucial light on the nature and power of human consciousness.

Since Harman holds Darwin's theory as an ideal model for a new, scientific framework – it is especially interesting that Alfred Russel Wallace, the co-discoverer of the theory of

[29] Willis Harman, "Metaphysics and Science." *Thinking Allowed* video, 1994. https://youtu.be/nSHpEY6-44I

evolution by natural selection, was a forceful advocate for the validity of postmortem survival. He wrote:

> … the so-called supernatural, as developed in the phenomena of… modern Spiritualism, is an experimental science which must add greatly to our knowledge of man's true nature and highest interests, and therefore demands an honest and a thorough examination.[30]



Alfred Russel Wallace (1823-1913)

Wallace claimed natural selection could operate within a *higher law*:

> … just as surely as we can trace the action of natural laws in the development of organic forms, and can clearly conceive that fuller knowledge would enable us to follow step by step the whole process of that development, so surely can we trace the action of some unknown higher law, beyond and independent of all those laws of which we have any knowledge.[31]

This higher law concerns consciousness, mind, or spirit in the universe – independent of the brain. Different cultures and historical eras express what Huston Smith has called the *primordial tradition* differently. But they all share a common thread, "the phenomenal worlds [including the brain] owe their existence to universal mind."[32] While this idea – known as metaphysical idealism – may seem radical, it is the simplest, most parsimonious resolution of the mind-body problem (a topic to which I shall return).

Does the Brain Create Consciousness?

The philosopher Bertrand Russell rejected belief in the afterlife, claiming the death of the brain permanently wipes out a person's memories and character:

> We all know that memory may be obliterated by an injury to the brain… In view of such familiar facts, it seems scarcely probable that the mind survives the total destruction of brain structure… [that] occurs at death. It is

[30] Alfred Russel Wallace, *The Scientific Aspect of the Supernatural.* (London: F. Farrah, 1866), 57.

[31] Alfred Russel Wallace, *Contributions to the Theory of Natural Selection.* (London: Macmillan, 1871), 333.

[32] Smith, *Forgotten Truth*, 171.

> not rational arguments, but emotions, that cause belief in a future life.[33]

People often accept, without question or examination, Russell's opinion as the bedrock of scientific orthodoxy

The astonishing hypothesis. Bertrand Russell's belief that consciousness is a product of neurological activity remains today an unconfirmed hypothesis. Nobel laureate Francis Crick, DNA pioneer and author of *The Astonishing Hypothesis,*[34] expresses a refreshingly truthful scientific attitude. In this video from 1995, Crick acknowledges the religious view favoring an afterlife might well be correct.[35]

In fact, for the last half-century, leading neuroscience researchers have challenged the idea the brain's workings can account for consciousness. In the next video, neurosurgeon Eben Alexander cites the renowned brain scientist Wilder Penfield's pioneering work. Penfield argued that brain function accounts for neither memory nor free will. He based this assessment on his many studies involving both electrical stimulation and resection of the brain.[36, 37]

William James' filtration theory. Even Martin Gardner, an arch-scoffer of everything paranormal, has acknowledged postmortem survival! In a fascinating book chapter from 1983 titled "Immortality: Why I Do Not Think It Impossible," Gardner's opinion went even further than Francis Crick.[38]

Gardner built upon William James' 1897 *filtration theory* of brain function. This hypothesis likens the brain to a filter or reducing valve, not the source of consciousness. The brain accesses mind-at-

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[33] Bertrand Russell, *Why I am not a Christian* (Routledge Classics, Taylor and Francis. Kindle Edition), (p. 44).

[34] Francis Crick, *The Astonishing Hypothesis.* (New York: Scribners, 1995).

[35] Francis Crick, "The Scientific Search for the Soul, I." *Thinking Allowed* video, 1995. https://youtu.be/dRIAnxt75ps

[36] Eben Alexander, "Integrating the Near-Death Experience." *New Thinking Allowed* video (recorded on September 6, 2018). https://www.youtube.com/embed/lK3xsZpU3zw?start=1998&end=2105

[37] Wilder Penfield, *Mystery of the Mind: A Critical Study of Consciousness and the Human Brain.* (Princeton, NJ: Princeton University Press, 1975).

[38] Martin Gardner, *The Whys of a Philosophical Scrivener*. (New York: Quill, 1983), 307-325.

large, or universal consciousness, in all its magnificent potency. Then the brain places into the spotlight of awareness a reduced level most useful for biological survival. James presented this theory as a way of accounting for life after death.[39]

William James had an unusual ability to take the complex and make it simple. His theory – the brain is the filter, rather than the source of consciousness – is one of his powerful and easy to grasp ideas. At the same time there is substantial empirical research to reinforce this hypothesis. We will see this later in studies of psychedelics, terminal lucidity, extrasensory perception, and psychokinesis.

Gardner also drew upon the work of two nineteenth-century Scottish physicists, Balfour Stewart and Peter Guthrie Tait.[40] Based on their thinking, he argued the brain itself could be a three-dimensional "surface" of a much greater, higher-dimensional self. What we think of as death is the "shuffling off of our three-space mortal coil" … while the higher-dimensional self continues.[41]

Hyperspace and consciousness. Gardner's instinct about hyperspace was correct. Work on hyperspace mathematics and physics has made strides in recent decades.[42] In the following video segment, physicist Bernard Carr, emeritus astronomy and mathematics professor at Queen Mary University of London, explains how linking the mathematics of higher dimensional space could account for other mental spaces: dream space, out-of-body space, near-death space, apparition space, and mystical space. They all seem to need a *space* outside of ordinary physical space. And a higher-dimensional self would supply ample *space*.[43]

Carr suggests hyperspace hierarchies form a *universal structure* that will help us better understand paranormality and mystical experiences. It will also help solve conventional problems such as normal mental experience and the relationship between quantum and classical versions of physics. The idea of hyperspace occurs in esoteric traditions. *What is new is linking mental space descriptions to the higher dimensions described in physics.*

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[39] William James, "On Human Immortality," in *William James: Writings 1878-1899* ed. E. M. Gerald (Original 1898). (New York: Library of America, 1992). 1100-1127.

[40] Balfour Stewart and Peter Guthrie Tait, *The Unseen Universe: Or Physical Speculations on a Future State.* (London: Macmillan, 1879).

[41] Gardner, *The Whys*, 324.

[42] Saul-Paul Sirag, *ADEX Theory: How the ADE Coxeter Graphs Unify Mathematics and Physics.* (Hackensack, NJ: World Scientific, 2016).

[43] Bernard Carr, "Hyperspace, Consciousness, and Time." *New Thinking Allowed* video (recorded on July 24, 2020). https://youtube.com/embed/30JTeWttTac?start=3414&end=3511

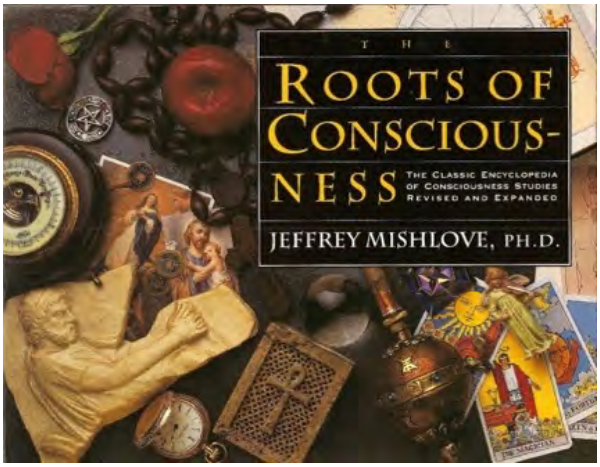
Philosophical schools related to the *mind-body problem* generally divide into three categories: (1) materialists and physicalists who claim consciousness is a product of the brain; (2) dualists who believe mind and matter are separate and distinct aspects of reality; and (3) idealists who see the entire physical universe existing within mind-at-large (i.e., the universe's living consciousness that is the ground of all being).

A hyperspace approach to consciousness could explain postmortem survival evidence within all these metaphysical approaches. However, as I elaborate near this essay's Conclusion, metaphysical idealism is the most economical and logical approach. It resolves the paradoxes associated with materialism and dualism, with no unnecessary assumptions. Metaphysical idealism is also consistent with the *primordial tradition*.

The hyperspace approach to science and consciousness has a history going back over 100 years with many scholars and scientists – including J. C. F. Zöllner, Michael Whiteman, Russell Targ, Ed May, Hal Puthoff, Elizabeth Rauscher, Vernon Neppe, and Edward Close – offering alternative versions.[44]

One finds related hyperspace approaches to consciousness in Nobel laureate physicist Wolfgang Pauli's Jungian dreamwork – where an archetypal figure presented a theoretical model to him.[45] Wilson Van Dusen, whose work in psychology is mentioned later in the section on possession, wrote a doctoral dissertation on a hyperspace theory that was seriously reviewed in correspondence between the great Swiss psychiatrist Carl G. Jung and Wolfgang Pauli.[46, 47]

Carr acknowledges, "perhaps the most mathematically sophisticated attempt to connect matter and consciousness through higher dimensions has come from Saul-Paul Sirag," as published in an Appendix to the 2nd edition of *The Roots of Consciousness*.[48, 49]



[44] Bernard Carr, "Hyperspatial Models of Matter and Mind," in *Beyond Physicalism: Toward Reconciliation of Science and Spirituality,* eds. Edward Kelly et al., (Lanham, MD: Rowman & Littlefield, 2015), 227-273.

[45] C. A. Meier, ed., *Atom and Archetype: The Pauli/June Letters, 1932-1958.* (Princeton, NJ: Princeton University Press, 2014).

[46] Wilson Van Dusen, *A Dimension Theory of the Nature of Mind.* Doctoral dissertation. University of Ottawa, 1957. Retrieved on July 23, 2021. https://ruor.uottawa.ca/bitstream/10393/20911/1/DC53485.PDF

[47] Meier, ed., *Atom and Archetype.*

[48] Carr, "Hyperspacial Models," 239.

[49] Saul-Paul Sirag, "Consciousness: A Hyperspace View," in Jeffrey Mishlove, *The Roots of Consciousness: The Classic Encyclopedia of Consciousness Studies Revised and Expanded.* (Tulsa, OK: Council Oak, 1993). 327-365. Retrieved on April 24, 2021. http://www.williamjames.com/Theory/Consciousness.pdf

In the next video from the late 1980s, mathematician and theoretical physicist Sirag explains – based on his own theoretical model – that consciousness exists in hyperspace. Sirag also says our 4-D spacetime matrix is also embedded within hyperspace. Thus, the mind isn't in the body. Instead, the body – and, in fact, the entire phenomenal world – is in mind-at-large*. Of course, it is also very real.* In other words, our own minds are a projection from a much greater mind.[50]

The *quantum soul*. The lack of an accepted theory explaining how subjective experience and the nervous system interact with each other has hampered progress in the scientific study of consciousness. The most sophisticated and testable consciousness theory is the Orchestrated Objective Reduction (ORCH OR) model developed by Stuart Hameroff, an anesthesiologist and director of the Center for Consciousness Studies at the University of Arizona, and Nobel laureate mathematical physicist and philosopher Roger Penrose.[51] Hameroff and Penrose hypothesize consciousness occurs at the quantum level, inside tiny microtubules within neurons. Scientific tests to support or disprove this theory are currently underway.

In the following video, Stuart Hameroff explains that the ORCH OR theory doesn't conflict with postmortem survival. He doesn't deny near-death experiences, reincarnation, and out-of-body experiences. He speculates just how reincarnation might work. He characterizes the self as a "quantum soul" that could support entanglement and coherence outside the physical body.[52]

Stuart Hameroff respectfully describes the evidence for reincarnation as *anecdotal*. However, this case-history evidence is well-researched with far greater corroboration than can be expected from mere anecdotes. The reincarnation evidence constitutes a

[50] Saul-Paul Sirag, "Consciousness and Hyperspace." *Thinking Allowed* video. https://youtu.be/2LLv9yWJ_Vg

[51] Stuart Hameroff, "'Orch OR' is the Most Complete, and Most Easily Falsifiable Theory of Consciousness." *Cognitive Neuroscience,* Vol. 12(2), 2020, 74-76.

[52] Stuart Hameroff, "Consciousness and the Brain, Part Six: Spiritual Implications." *New Thinking Allowed* video (recorded on August 5, 2015). https://youtube.com/embed/jPlBGdZLwTE?start=1091&end=1195

giant *white crow* (comprising 1,700 *solved* cases).

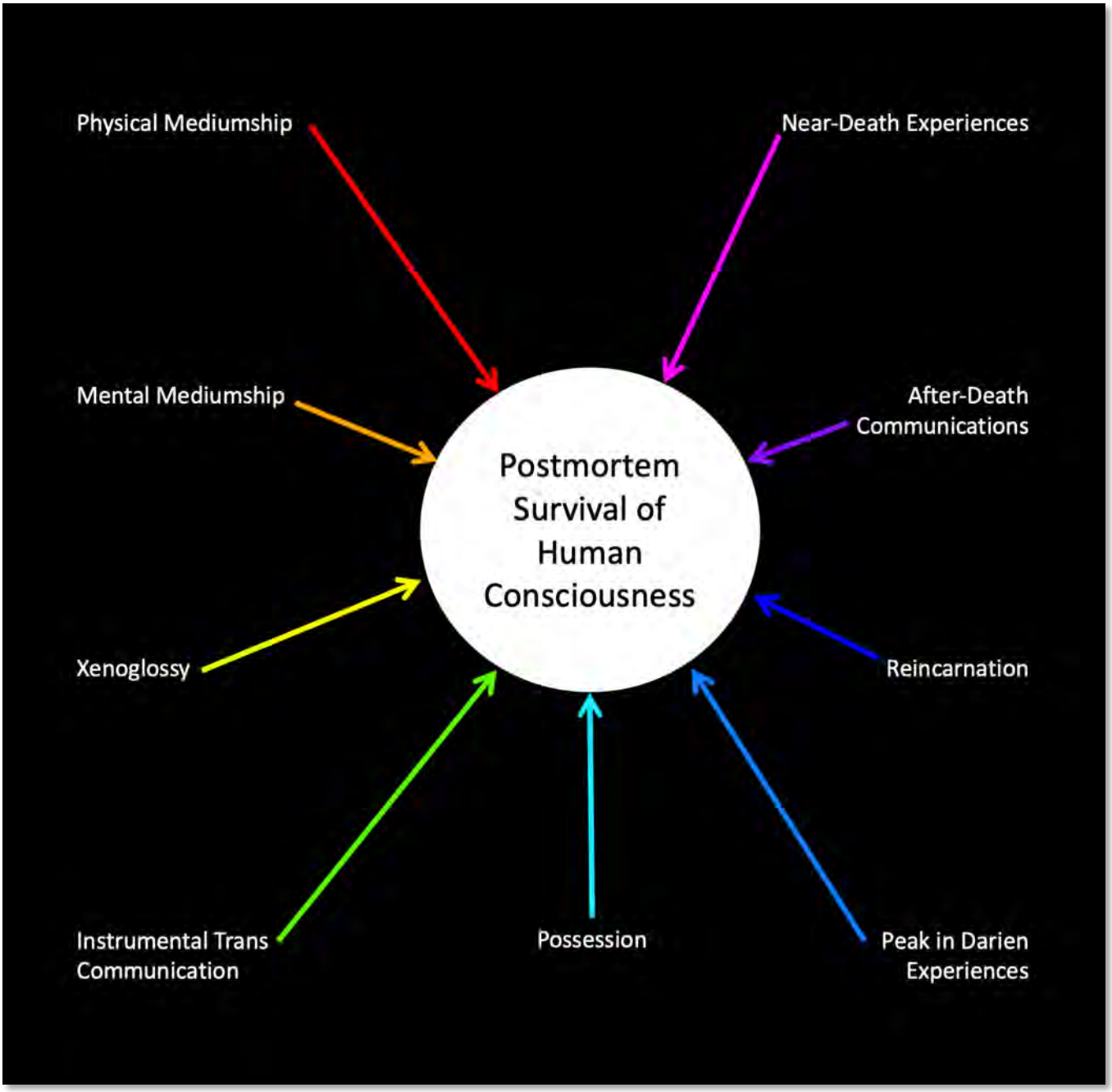
My own subjective Uncle Harry experience and extensive exploration with experiencers and experts, as well as historic and contemporary scientific studies of the paranormal and of consciousness, have amassed a range of evidence that absolutely rebuts the modern, unfounded assumption that consciousness is extinguished with the physical body's death. This evidence is presented in the next section.

After the evidence is presented, I further elaborate a cognitive framework within which postmortem survival is a natural occurrence.

THE EVIDENCE

The Spectrum of Arrows

The best evidence in favor of an afterlife are the multiple, independent investigation approaches all pointing, in different ways, to postmortem survival. This section includes nine categories of inquiry. They are presented here, in clockwise order, as they are discussed in this section. In each case, critics have raised objections to which researchers have carefully, and successfully, responded. Salient debate points are covered.



Let us examine the evidence of these nine distinct domains pointing to survival of consciousness. While each individual arrow depicted in the previous graphic is strong, when united as a whole, they are virtually invincible. The power of this metaphor motivated the American founders to form a union of states. That's why the Great Seal of the United States shows an eagle clutching thirteen arrows, the thirteen original states.

The arrows in the Great Seal refer to political strength. However, the same principle holds about the invincibility of the evidence for postmortem survival. This is basic, inductive reasoning.

Referring to the earlier *white crow* metaphor, each of the nine approaches in this section holds *multiple white crow examples*.

The scoffers' arguments employ the *leaky bucket* metaphor. If individual buckets don't hold water, then collectively they also don't hold water.

Ultimately, there are technical, probabilistic, and statistical factors to be considered in weighing these two approaches. In 1967, Colin Rollo published a paper evaluating this controversy in fine detail. He reached the following conclusion about arguments from bundles of arrows:

> … they are consistent with sound scientific method… many of the [leaky bucket] criticisms made are upon analysis much more vulnerable to the charges of prejudice and inconsistency than the procedures they attack.[53]

Rollo isn't the only one to make this point. Peter Sturrock, a Society for Scientific Exploration founder, reached a similar conclusion about the bundle of arrows argument based on Bayes' well-known theorem for combining probabilities.[54]

Near-Death Experiences

Researchers have collected thousands of near-death experience reports. Undoubtedly, millions of individuals have had such experiences involving characteristics varying only slightly from culture to culture.[55, 56]

[53] Colin Rollo, "Thomas Bayes and the Bundle of Sticks," *Proceedings of the Society for Psychical Research.* Vol. 55, December 1967, 23-64.

[54] Peter Sturrock, "Applied Scientific Inference." *Journal of Scientific Exploration*, Vol. 8(4), 1994, 491–508.

[55] Raymond Moody, *Life After Life.* (New York: HarperCollins, 2015, 3rd edition).

[56] Bruce Greyson, *After: A Doctor Explores What Near Death Experiences Reveal About Life and Beyond.* (New York: St. Martins, 2021).

Almost all these people report being convinced to a certainty that consciousness survives death. The obvious criticism of these experiences as evidence for postmortem survival is, since experiencers inevitably return to their body, they were never dead. So, their experience can't be about actual death. A more realistic interpretation is their experiences reflect the postmortem state's early stages.

The following video segment is with Bruce Greyson, a physician who has been researching near-death experiences for nearly a half-century. Because near-death experiences show mental activity in the absence of brain function, he claims they constitute evidence pointing to postmortem survival of mind.[57]

The consciousness realms described in near-death reports are detailed. They typically claim the afterlife is *more real* than waking physical reality. In the next video, Eben Alexander, author of several books about his own near-death experience, offers his personal recollection of the supersensible reality where he believes our physical four-dimensional spacetime is embedded. It included "colors beyond the rainbow," and swooping golden orbs of light, sparkling golden trails. Chants, anthems and hymns would thunder through his awareness. As a pure awareness speck "on a butterfly," he didn't merely witness this reality. He became one with it, therefore "you can essentially see through everything."[58]

Cardiac arrest hospital studies. In the next video, Pim van Lommel, a Dutch cardiologist and author of *Consciousness Beyond Life: The Science of Near-Death Experience*,[59] describes controlled studies involving patients who experienced cardiac arrest in hospitals. Five independent studies have been published involving 562 patients who survived cardiac arrest. Between 10% and 20% reported having a near-death experience. Van Lommel reports that neither physiological nor psychological factors can account for their

[57] Bruce Greyson, "Researching Near-Death Experiences." *New Thinking Allowed* video (recorded on April 2, 2021). https://youtube.com/embed/ddlpApa3XSs?start=1158&end=1239

[58] Eben Alexander, "Integrating the Near-Death Experience." https://youtube.com/embed/lK3xsZpU3zw?start=1325&end=1465

[59] Pim van Lommel, *Consciousness Beyond Life.* (New York: Harper Collins, 2010).

experience. This is contrary to the careless opinions offered by scoffers.

> We know, during cardiac arrest, there is no brain function left. So, we would expect no conscious experience at all during cardiac arrest.[60]

Out-of-body experience. In the next video testimony, Elizabeth Krohn, coauthor with Jeffrey Kripal of *Changed in a Flash: One Woman's Near-Death Experience and Why a Scholar Thinks It Empowers Us All,* provides a first-person description of floating in the air outside her body after lightning struck her. She followed her screaming children into a synagogue lobby. Then, when she looked back outside through a window she saw her physical body laying on the ground in the parking lot. She saw that her umbrella was smoking and the soles of her new shoes had been "blown off." Then when she looked at what we might call her *spirit body*, her shoes were in perfect condition. However, she noticed for the first time that she was hovering a few inches above the ground.[61]

Life reviews. One fascinating feature included in many near-death reports is the life review. These events suggest a realm where time is compressed compared to physical time and where the boundaries between individual minds are permeable. In the upcoming video, Barbara Harris Whitfield, who was both a near-death researcher and experiencer, describes a life review that included her deceased grandmother's thoughts and feelings.[62]

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[60] Pim van Lommel, "Science of the Near-Death Experience." *New Thinking Allowed* video (recorded on March 18, 2019). https://www.youtube.com/embed/ruXn8FHGe7s?start=545&end=595

[61] Elizabeth Krohn, "The Power of the Near-Death Experience, Part 1." *New Thinking Allowed* video (recorded on December 20, 2018). https://www.youtube.com/embed/S_Yomwcod3E?start=1161&end=1207

[62] Barbara Harris Whitfield, "Implications of the Near-Death Experience." *New Thinking Allowed* video (recorded on March 1, 2016). https://youtube.com/embed/89mkpyuw428?start=278&end=344

In the following video, I converse with Eben Alexander about the paradox of complete life reviews taking place in a relatively short time. He explains, we become one with the scenes and objects of the experience in the near-death state. He calls that "knowledge through identification." One can, therefore, realize many things simultaneously. *Earth time* isn't fundamental. There is a deeper time structure taking "soul growth" into account. He adds that language limits our ability to understand these experiences.[63]

Pim Van Lommel also interviewed patients reporting a life review as part of their near-death experiences. In the next video, he says people claim to relive every thought they have ever had combined with an intimate knowledge how one's behavior affects others. Ultimately, the lessons people derive from their life reviews are about becoming more open and loving. The experience inspires people to change their lives.[64]

Indescribable love. An essential feature of many near-death states, to which van Lommel alluded above, is feeling overwhelmingly powerful love. The next video is another testimonial from Elizabeth Krohn. She emphasizes unconditional love – more pervasive than anything she had experienced even as a mother, beyond the capability of language to describe, and so penetrating that she became one with that incredible feeling.[65]

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[63] Eben Alexander & Karen Newell, "An Open-Ended Conversation." *New Thinking Allowed* video (recorded on May 12, 2021). https://youtube.com/embed/A2gMBnR6Qs4?start=2087&end=2164

[64] Pim van Lommel, "Science of." https://youtube.com/embed/ruXn8FHGe7s?start=667&end=732

[65] Krohn, "The Power." https://www.youtube.com/embed/S_Yomwcod3E?start=1542&end=1608

Seeing the future. Elizabeth Krohn also reported receiving extensive precognitive knowledge during her near-death experience – including the 1988, George H. W. Bush, presidential election outcome and that the Cincinnati Bengals would play in the 1989 Superbowl.[66]

In the following video, van Lommel explains how foreknowledge is a feature found in near-death reports. He describes the experience as akin to déjà vu – as, perhaps ten years later, individuals will recognize an experience as one they foresaw during their near-death experience.[67]

Near-death healing power. One singularly important piece of evidence associated with the near-death state is Eben Alexander's complete cerebral cortex regeneration. Bruce Greyson examined the medical records, over 600 pages, with two other physicians. Puss from a rare infection filled Alexander's cranium. His Glasgow Coma Scale result indicated minimal brain function. The three physicians all agreed there was less than a one percent chance of survival and no possibility of a normal recovery. As Greyson describes in the next video, "This guy was as dead as you can be without having his heart stop."[68]

Yet, Eben Alexander today is a best-selling author and public speaker who is functioning at a high cognitive level. As the next video shows, when I asked Alexander how he accounted for his miraculous recovery, he suggested he had accessed a part of himself, beyond the ego, having enormous healing

[66] Elizabeth Krohn and Jeffrey J. Kripal, *Changed in a Flash*. (Berkeley: North Atlantic Books, 2018), 29.

[67] Pim Van Lommel, "Science of." https://www.youtube.com/embed/ruXn8FHGe7s?start=1161&end=1191

[68] Bruce Greyson, "Researching the Near-Death Experience." *New Thinking Allowed* video (recorded on April 2, 2021). https://youtube.com/embed/ddlpApa3XSs?start=2375&end=2474

power. He referred to it as the "light body" or the "higher self."[69]

Other unexpected recoveries from conditions thought to be irreversible have occurred in connection with near-death experiences. These have been well-documented, and monitored by medical doctors.[70, 71]

After-Death Communications

According to Gallup surveys, approximately 25-33% of the population believe mental communication with the dead occurs.[72] These spontaneous experiences include sensing the deceased; visual, olfactory, tactile, and auditory phenomena; powerful dreams; hearing meaningfully timed music associated with the deceased; lost-things-found; communication through electronic devices; symbolic messages; synchronicities; and other phenomena unexplainable through the prevailing Western materialist worldview. While we can attribute some of this to apophenia (i.e., projecting meaning onto random patterns), many after-death communications are *white crow examples* of postmortem survival evidence.[73] The examples that follow are presented in approximate chronological order.

Paying a debt. Rev. Charles McKay, a Catholic priest, reported an evidential case in 1842. When he moved to a new assignment in Perth, Scotland, a Presbyterian woman named Anne Simpson approached him. She described a *repeating dream* where a deceased woman she had known, named Malloy, insisted she must contact a priest. Malloy owed a small sum, *three-and-tenpence*, at the time of her death. She apparently expected a priest would go to the trouble of settling her debt.

Simpson, however, didn't know to whom Malloy owed the debt. But McKay began asking around. Eventually, he contacted a local grocer who checked his books and found Malloy had a debt in his records of

[69] Eben Alexander & Karen Newell, "An Open-Ended Conversation." *New Thinking Allowed* video (recorded on May 12, 2021). https://youtube.com/embed/A2gMBnR6Qs4?start=1302&end=1350

[70] Eben Alexander, "Extraordinary Cases of Miraculous Healing." *Explore,* Vol. 13(4), July-Aug 2017, 257-258.

[71] Larry Dossey, "Dying to Heal: A Neglected Aspect of NDEs." *Explore.* Vol. 7(2), March-April 2011, 59-62.

[72] David W. Moore, "Three in Four Americans Believe in Paranormal: Little Change from Similar Results in 2001." (Gallup News Service, June 16, 2005). Retrieved on April 3, 2021. https://home.sandiego.edu/~baber/logic/gallup.html

[73] Dianne Arcangel, *Afterlife Encounters: Ordinary People, Extraordinary Experiences.* (Charlottesville, VA: Hampton Roads, 2005).

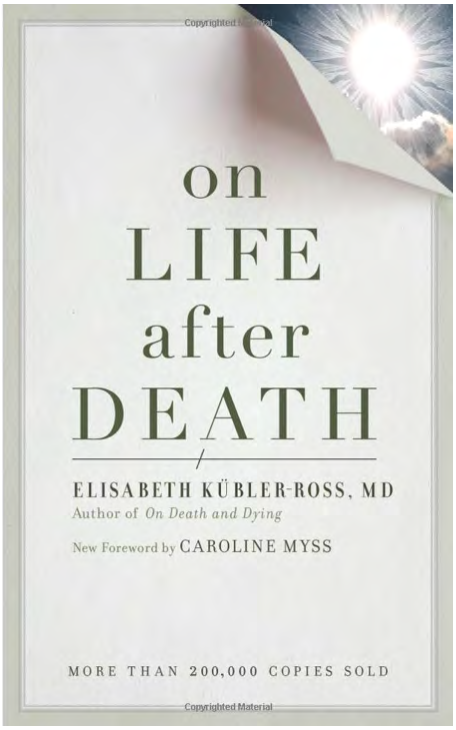
exactly that amount. McKay paid the required sum.[74]

This case is instructive as it shows the deceased acting with a sense of purpose we can't attribute to any living person.

Kübler-Ross' transformative after-death communication. As reported in the Introduction, a brief dream visitation from my deceased Uncle Harry catalyzed my life transformation. Another life-changing example is Elisabeth Kübler-Ross, whom *Time* magazine named in 1999 as one of the "100 Most Important Thinkers" of the previous *century*. A powerful, evidential after-death communication stimulated her pioneering work on the stages of confronting death.

At the time this after-death communication occurred, Kübler-Ross was experiencing burnout. Her seminars on death and dying had deteriorated. She had decided, even though she hadn't told anyone, to quit her work at the University of Chicago. She was about to announce her decision to a new minister with whom she was working, when suddenly a woman appeared and asked to walk with Kübler-Ross to her office.

As they walked, Kübler-Ross recognized this woman as the memorable Mrs. Schwartz, a former patient who had been the first person to report a near-death experience to Kübler-Ross and had died ten months previously. The woman was insistent Kübler-Ross mustn't abandon her work on death and dying. She even insisted Kübler-Ross promise her right then and there that she would continue.



Kübler-Ross, recognizing the situation's astonishing gravity, asked Mrs. Schwartz to write a note. Kübler-Ross describes the event's emotional intensity:

> And this woman, with the most human, no, not human, most loving smile, knowing every thought I had – and I knew it, it was thought transference if I've ever experienced it – took the paper and wrote a note.[75]

Kübler-Ross kept Mrs. Schwartz' note with her signature – as physical evidence of the

[74] Owen, *Footfalls*, 294-5.

[75] Elisabeth Kübler-Ross, *On Life After Death.* (Berkeley, CA: Celestial Arts, 2008, 2nd edition), 32-33.

remarkable event, which she continued to describe in public appearances.[76] Then she agreed to her demand and promised she wouldn't abandon the work that eventually made her famous worldwide.

This case is significant because it combines evidence of identity, spirit materialization, and evidence of intentionality with a life-transforming event.

A psychotherapy system born from the grave. Siegfried Fischer (1891-1966) was a psychiatrist who trained in Vienna and then immigrated to the United States. He worked at the Langley-Porter Neuropsychiatric Institute in San Francisco and authored a book on psychopathology.[77]

One of Fischer's former patients was Bob Hoffman, a tailor who owned a clothing shop in Oakland, California. The year after Fischer's death, Hoffman awoke in the middle of the night to find Fischer standing at the foot of his bed. Kenneth Ireland, who worked closely with Hoffman for several years, describes vividly the scene that followed:

> [Fischer] revealed to him the missing link in psychoanalytic therapy: the concept of Negative Love as the stream of negative behavior unconsciously passed from one generation to the next. Then Fischer's spirit being took Hoffman through his own psychic therapy, uncovering the roots of his own inherited patterns of behavior and liberating him with a new understanding that reaches into the depths of his emotional being. Hoffman said that he was able to forgive his parents for all the negativity he had experienced growing up. He knew that "everyone is guilty and no one to blame." Fischer disappeared with the promise to return and assist Hoffman to complete some of his own [i.e., Fischer's] unfinished work, his karma, and that Hoffman could help [Fischer] "move on." Hoffman said he heard the phrase "doors will open" when he asked Fischer how he, a tailor, would enter the world of professional psychotherapy and present this insight as the missing piece, an antidote to the endless cycle of analysis.[78]

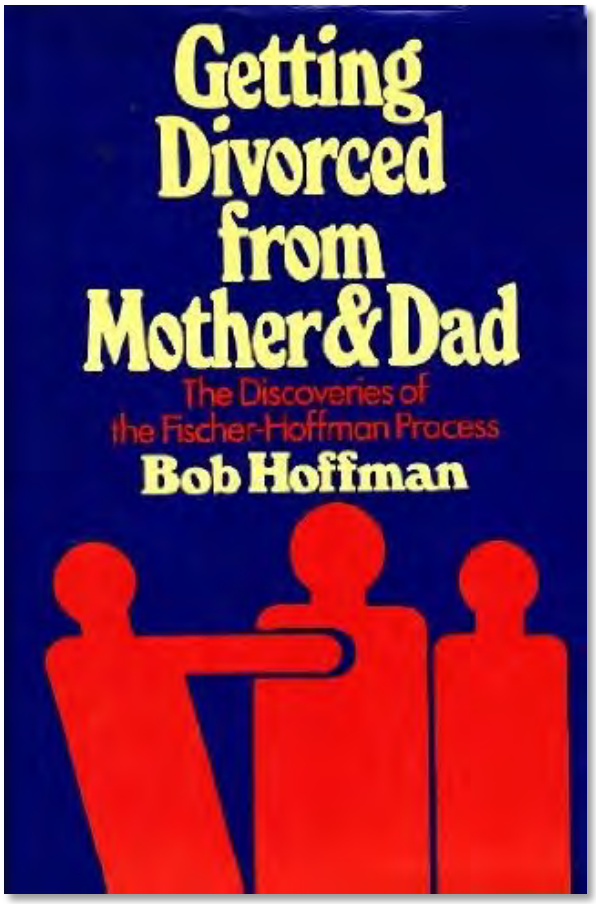
Doors did open for the tailor turned psychotherapist Bob Hoffman. The prominent psychiatrist Claudio Naranjo took an interest in his work and helped bring it to a larger public. Thus, was born Fischer-Hoffman Psychic Therapy, a process which grew to become a worldwide movement. It is still active and popular within human potential circles – over two decades after

[76] John Alexander, doctoral student of Kübler-Ross, personal communication.

[77] Siegfried Fischer, *Principles of General Psychopathology: An Interpretation of the Theoretical Foundations of Psychopathological Concepts.* (New York: Philosophical Library, 1950).

[78] Kenneth Ireland, "The Ontological Odd and the Origins of Fischer-Hoffman Psychic Therapy." Retrieved on April 9, 2021. https://jesuskoan.blogspot.com/2019/08/the-ontological-odd-couple-and-origins.html

Hoffman's death.[79] The name was eventually changed to the Hoffman Process or the Hoffman Quadrinity Process in response to a lawsuit by Fischer's heirs.



Psychologist Charles T. Tart experienced the Fischer-Hoffman process in a group led by Naranjo. In the following video, answering the question –

> What stands out the most for you in your vast studies of consciousness?

Tart explains the Fischer-Hoffman Process and the positive benefit of self-awareness Tart received from it.

When Naranjo brought Bob Hoffman to visit the group and introduce the process, Tart reached the conclusion Hoffman was a total phony, full of himself, opinionated, not very smart, and certainly not psychic. Nevertheless, because of his confidence in Naranjo, Tart went through the 8–10-week therapy process. At the end, Hoffman returned to meet with Naranjo's group. It was then Tart realized his earlier judgments about Hoffman had been a complete, psychological projection – because Hoffman had mannerisms like Tart's father. Realizing how unconscious he had been about the projection was a huge lesson for Tart.[80]

Tart had no way to verify Hoffman's discarnate communication with Siegfried Fischer. However, we can regard Tart's testimony as a pragmatic confirmation of Hoffman's story. According to pragmatism, the philosophy developed by C. S. Peirce and

[79] Bob Hoffman, *Getting Divorced from Mother & Dad: The Discoveries of the Fischer-Hoffman Process.* (New York: Dutton, 1976).

[80] Charles T. Tart, "Live Stream." *New Thinking Allowed* video (recorded on October 25, 2020). https://www.youtube.com/embed/Vk756wjSPzE?start=1527&end=1705

William James, the truth of an idea becomes clear in its application – i.e., does it work?

When a tailor presents a highly effective, new form of psychotherapy he claims was given to him by the apparition of a deceased psychiatrist – we have a clear example of direct experience that, according to William James' *radical empiricism* must not be excluded from science. This case is another instance of an identified discarnate person providing evidence of purposeful action.

In the upcoming section on mental mediumship, there is yet another example of a deceased psychiatrist, Karl Nowotny, initiating a new therapeutic method.

While taking a shower. One needn't be meditating, experiencing an out-of-body state, nor having a medical crisis to experience an after-death communication. In the next video, clinical psychologist Joseph Gallenberger describes a verified after-death communication that occurred while showering. He was at a Monroe Institute *Lifeline* program where participants learn various meditations to facilitate after-death communications. There he endeavored to receive a message from an attendee's deceased wife.

Later, in the shower, he experienced her spirit showing him a red and white checkered tablecloth. He even received specific information, including "page 238" in a particular book. He later learned from the husband that they used to have weekly picnics with the tablecloth. The page citation was the favorite poem they used to read together![81]

At the time of death. Peter Fenwick, a British neuroscientist, has been investigating after-death communications. He found many occurred close to the moment of death (as was my powerful Uncle Harry dream visitation).

In the next video segment, Fenwick describes such an incident when a drowned sailor in England appeared to his mother in Australia. He appeared dripping wet at the end of her bed in the middle of the night. Moving toward her, he became surrounded by light. He told her he was fine, and then left. When she checked with the Navy, she learned he had fallen overboard and drowned at the time he had appeared to her.[82]

[81] Joseph Gallenberger, "A Soul's Journey After Suicide". *New Thinking Allowed* video (recorded on February 28, 2017).https://www.youtube.com/embed/ESRTZrTBGLU?start=275&end=342

[82] Peter Fenwick, "Mind, Brain, and Spirit." *New Thinking Allowed* video (recorded on March 4, 2021). https://youtube.com/embed/x3n6zlKGDXI?start=1242&end=1301

The late, communicative Elisabeth Targ. Physicist Russell Targ describes an after-death communication from his deceased daughter Elisabeth. She communicated to a third person about an obscure incident from her early childhood, which convinced Russell of her survival.

His writing partner Jane Katra was applying for a teaching job at Duke University. A staff member approached her, claiming to have a message from "a recently deceased woman, tall, with long brown hair," Katra should deliver to the woman's father.

The message was to remind the father, "when I was a little child, he… tried to stuff me into a red dress against my will… and it was a traumatic experience for me." This information convinced Targ that Elisabeth had survived. No other living person had any knowledge of this event, which took place when Elisabeth was two years old.[83] The only other witness, Targ's wife Joan, had predeceased Elisabeth by four years.

Additional Elisabeth Targ after-death communications are discussed in the section on Instrumental Trans Communication.

In a psychotherapy session. Paul Leslie is a therapist who, during a psychotherapy session, became temporarily possessed by the spirit of the patient's deceased father. The possession occurred during a *gestalt therapy empty chair technique*, in which Leslie asked his patient to imagine her father was sitting in an empty chair across from her. As he spoke those words, he had an uncanny sense, to which he wasn't accustomed, of a presence sitting in the empty chair.

He describes this fascinating and powerful example of spontaneous after-death communication, in the next video. The experience included the therapist blurting out emotionally powerful details, not previously known to him, about events in the patient's childhood – eating ice-cream pushups by a lake. There was even an uncharacteristic impulse (for Paul Leslie who

[83] Russell Targ, "The Life, Death, and Afterlife of Elisabeth Targ." *New Thinking Allowed* video (recorded on March 3, 2017). https://www.youtube.com/embed/q_c-V472wl0?start=1705&end=1877

was then in tears) to hug the patient. Paul Leslie's story is a pragmatic verification of the positive, therapeutic role discarnate human consciousness can play.[84, 85]

In Lucid Dreams. Lucid dreaming is a unique experience in which dreamers sustain a level of waking awareness within the dream state. Researchers and others can train individuals to enter this state and even to signal researchers while in this state.

In one study, ninety individuals volunteered to learn a lucid dreaming technique and, over twenty months, report on their lucid dreams of deceased people. At the study's end, twenty-eight subjects reported eighty lucid dreams involving deceased persons.[86]

In the following video, I discuss one lucid dream from the study involving a personal communication from a deceased minister to his wife, which appeared to be emotional and particularly evidential. The lucid dreamer received a message to tell the wife that his spirit was not to be found in the portrait of him that was in the church. This message moved her deeply. She had been trying to communicate with his spirit by staring at the portrait. The message both acknowledged that fact and suggested there could be a better way to connect with her deceased husband.[87] The video also refers to lucid dreams of the deceased containing useful financial advice.

Prearranged after-death communication. Author Whitley Strieber spoke to me about an after-death contact he had prearranged to take place with his wife, Anne, before her death. They agreed, should one of them die, that person would try to contact the other. But it would be better if they communicated through a third person – since neither of

[84] Paul Leslie, *Shadows in the Session: The Presence of the Anomalous in Psychotherapy.* (Paul Leslie, 2019).

[85] Paul Leslie, "Paranormal Experiences in Psychotherapy." *New Thinking Allowed* video (recorded on December 17, 2019). https://youtube.com/embed/oJRYCjYAkJk?start=786&end=983

[86] Annekatrin Puhle and Adrian Parker, "An Exploratory Study of Lucid Dreams Concerning Deceased Persons." *Journal of the Society for Psychical Research,* 2017, Vol. 81, No. 3, 145-161.

[87] Jeffrey Mishlove, "InPresence 0085: Lucid Dreams of the Deceased." *New Thinking Allowed* video (recorded on May 17, 2018). https://www.youtube.com/embed/2Cjn_V_x5co?start=517&end=584

them would trust the communication if it came directly. (They would, I assume, attribute it to a hallucination or wishful thinking.)

In the upcoming video, Strieber says he received a phone call from a friend within three hours of Anne's death. She told him she heard Anne's voice in her ear, insisting she contact Whitley right away. Within the next week, he received several similar calls – convincing him Anne had survived. Only then did he began experiencing her voice directly.[88]

Reincarnation

Ian Stevenson's methodology. The University of Virginia, Department of Perceptual Studies, now has a database of over 2,500 individual cases in which young children report former life memories. In roughly 1,700 cases, the information led to the deceased *previous person's* identification. We know these as *solved* cases. This work was initiated by former Psychiatry Department chair Ian Stevenson,.

The most solid reincarnation evidence comes from the totality of the 2,500 cases in the database, instead of from the strength of particular cases.

Stevenson worked in the field, meeting the children, talking with their families, and with the previous person's families. He collected firsthand observations – as well as autopsy and police reports. In many cases, children named the previous person or the village where they had lived. The children's behaviors are an essential feature. They are often in line with the previous person's habits. Stevenson would often re-interview the children and other witnesses after a period of time had elapsed, to see how consistent their stories were.

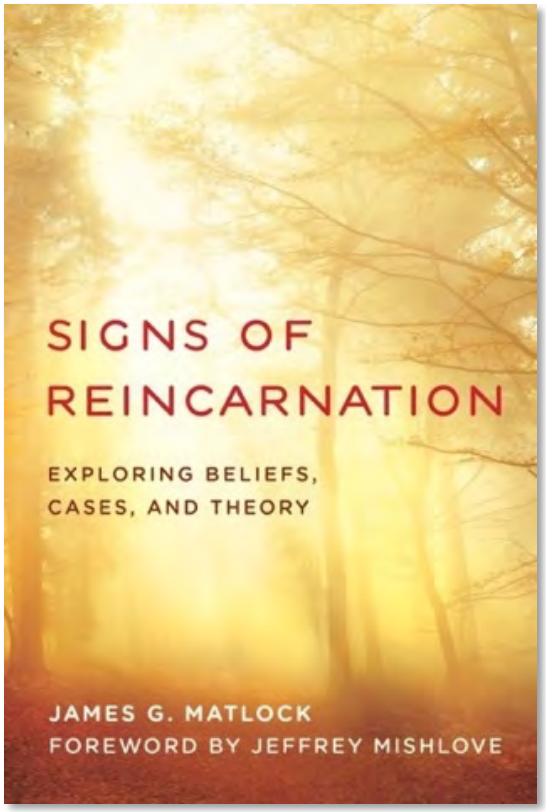
Essentially, Stevenson followed the case study procedures established in the 19th century by the researchers with the Society for Psychical Research to corroborate spontaneous events such as apparitions**.** Stevenson depended upon legal and forensic methods. He researched reincarnation cases as if he were preparing to present them in a court of law.

Reincarnation and archetypal synchronistic resonance. Psychologist Brendan Engen and I originated *archetypal synchronistic resonance,* as an alternative

[88] Whitley Strieber, "An Open-Ended Conversation with Whitley Strieber." *New Thinking Allowed* video (recorded on October 28, 2020). https://youtube.com/embed/9d7Id84JL2g?start=3044&end=3186

explanation for some reincarnation cases.[89] We base this model upon Jungian synchronicity – events connected in a meaningful way but lacking any mechanistic, causal connection.[90]

Synchronicity implies an innate *universal intelligence influencing worldly events*. We can push it even further than living agent psi, since synchronicity isn't dependent upon individual psychic abilities. Archetypal synchronistic resonance is, to my knowledge, the most sophisticated, published alternative to reincarnation.



However, in my foreword to James Matlock's book, *Signs of Reincarnation,* I acknowledge that reincarnation is a more fitting explanation than archetypal synchronistic resonance regarding data from children. The patterns in the reincarnation data, which I will discuss next, are too strong to ignore.[91]

Patterns in the data. Some patterns found in the reincarnation database are culturally specific. Others are universal and apply across cultures. Birthmarks, physical features, and even deformities often conform to the previous person's death wounds. Sometimes, the children begin to speak about their past life as soon as they start to talk. The main window at which these cases begin is two to five years of age. After a few years, the memories fade. This process is generally completed by late childhood, i.e., five to eight years old. Only about a third of the children retain past-life memories into adulthood.

Reincarnations usually seem to occur in the same area, with the same religious or ethnic group or the same race – essentially within psychological comfort zones.[92]

Recollection is first person, not as if children were watching someone else in a movie. They feel as if their consciousness is continuous with the earlier lifetime they recall. It is personal and can be emotional, with fears and phobias carrying over from the former

[89] Jeffrey Mishlove and Brendan Engen, "Archetypal Synchronistic Resonance: A New Theory of Paranormal Experience." *Journal of Humanistic Psychology,* Vol. 47, No. 2 (April 2007): 223-242.

[90] Carl G. Jung, *Synchronicity: An Acausal Connecting Principle.* (Princeton, NJ: Princeton University Press, 1973).

[91] Jeffrey Mishlove, "A Tale of Two Theories: Reincarnation versus Archetypal Synchronistic Resonance (ASR)." In James G. Matlock, *Signs of Reincarnation.* (London: Rowman and Littlefield, 2019), ix-xv.

[92] James G. Matlock, *Signs of Reincarnation.* (London: Rowman and Littlefield, 2019).

lifetime, as anthropologist James G. Matlock describes in the following video.[93]

There is an extremely high incidence, 50% of *solved* cases in the reincarnation database, where the previous person met with a violent death. We may relate this to the fact that about two-thirds of cases, cross-culturally, involve male children.[94] Matlock reports:

> The most outstanding cultural-linked feature of reincarnation cases is sex change between lives. In several cultures there are no reported cases of sex change, but in Burma, as of 1986, 33% of cases were of this type.[95]

Intermission memories. An afterlife existence between incarnations is reported in about 20% of reincarnation cases. These intermission memories are often like reports from near-death experiences, including communication with spirit guides and other deceased entities.[96]

Psychiatrist Brian Weiss has authored many books on hypnotic regression therapy and related topics.[97] In the next video excerpt with Oprah Winfrey, Weiss reports on a session with a patient, Catherine, who was experiencing this intermission period under hypnosis. While in that state, Catherine could communicate with both Weiss' father and deceased child. She offered detailed medical and family information that couldn't have been obtained through normal means. Weiss testifies in the video that this experience *permanently transformed his life*.[98]

James Matlock studied the length of the intermission time between lives. It varies by culture. Globally, the median time is 16-18 months from the death of the earlier, identified life to the birth of the present life.

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[93] James G. Matlock, "Patterns Found in Reincarnation Cases." *New Thinking Allowed* video (recorded on November 12, 2017). https://youtube.com/embed/mKBgiuqzj04?start=278&end=335

[94] Matlock, *Signs.*

[95] Matlock, *Signs*, 182.

[96] Matlock, *Signs.*

[97] Brian Weiss, *Many Lives, Many Masters.* (New York: Simon & Schuster, 1988).

[98] Brian Weiss, "Brian Weiss on The Patient Who Made Him Believe in Past Lives." *The Oprah Winfrey Show*, 2013. https://youtube.com/embed/WMlLoPYwZ5w?start=225&end=373

The median time for western cases is 35 years. 80-90% of reported cases come from Asia.[99]

These are dramatic findings. They strongly suggest the interpenetration of the living world with that of the deceased. If the afterlife operated independently, according to its own laws and principles, one would expect the intermission length reported by children with past-life memories – as well as gender change between lives – to be unaffected by cultural expectations. This is clearly not so. However, since we are referring to *solved* reincarnation cases, neither can the results be purely a fantasy-based, cultural artifact.

Such findings show us we the living can influence the afterlife. People who enter the immediate afterlife will see what they need to see or what they're prepared or conditioned to see. They are still encountering something very real on the other side. To the degree that these stories enter our culture, we are setting ourselves up to have different afterlife experiences.[100]

Announcing dreams. *Announcing dreams* are related to a current or future pregnancy. Expectant fathers and other persons close to the mothers may have them, and they may occur before conception, during pregnancy, and after birth.[101] This section highlights the afterlife's intersection with the dream realm. It is important because, when we ignore the data on postmortem survival, we pay the price in not understanding our own psyches – a theme I return to in the Conclusion.

The anthropologist E. B. Tylor wrote about such dreams as early as 1871 – claiming they formed the basis of reincarnation belief.[102] Researcher Ian Stevenson found and recorded announcing dreams in all the countries where he investigated cases.[103] Jim Tucker analyzed 1,100 reincarnation cases, in the database at the University of Virginia. He found 22% involved announcing dreams.[104]

Stevenson and Tucker both observed cultural differences. For example, in Myanmar (formerly Burma), people customarily depicted the spirit as a petitioner requesting permission rather than stating its intention

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[99] Matlock, "Patterns Found." https://www.youtube.com/embed/mKBgiuqzj04?start=1621&end=1698

[100] Jeffrey Kripal, "The Power of the Near-Death Experience, Part 2." *New Thinking Allowed* video (recorded on December 21, 2018). https://youtube.com/embed/-qsLltCUetc?start=761&end=843

[101] James G. Matlock, "Announcing Dreams and Related Experiences." *Psi Encyclopedia*. London: The Society for Psychical Research. Retrieved 7 June 2021. https://psi-encyclopedia.spr.ac.uk/articles/announcing-dreams-and-related-experiences.

[102] E. B. Tylor, *Primitive Culture: Researches into the Development of Mythology, Philosophy, Religion, Language, Art, and Custom* (2 vols.). (London: John Murray, 1871).

[103] Ian Stevenson, *Children Who Remember Previous Lives: A Question of Reincarnation* (rev. ed.), (Jefferson, North Carolina: McFarland, 2001), 99.

[104] Jim B. Tucker, *Life Before Life: A Scientific Investigation of Children's Memories of Previous Lives.* (New York: St. Martin's Press, 2005).

to be reborn. Here is an example researched by Stevenson:

> A Burmese wife whose husband was away from home on a long journey had a dream in which a deceased friend seemed to be asking for permission to be reborn as her child; she did not like this proposal and (in the dream) told him not to come to them. When her husband returned from his journey, he told her that he had dreamed of the same old friend and had told him (in his dream) that the friend would be welcome to be reborn in their family. In due course a child (Maung Aung Than) was born who later made statements suggesting that his father's acceptance had prevailed over his mother's attempted veto. His mother accepted the situation with good humor characteristic of the Burmese.[105]

Both Maung Aung Than's father and his mother reported nearly identical dreams. In the father's dream, their deceased friend and village headman, U Ba Kyar, said he had asked the mother to be reborn into their family, but she had turned him away.[106]

Maung Aung Than provided evidence to the researchers of reincarnation – including vivid memories of U Ba Kyar's life, strong emotions associated with his murder, an attachment to U Ba Kyar's family, as well as birth defects related to the ostensible death wounds.[107] In the video below, I describe the announcing dreams received almost simultaneously by Maung Aung Than's parents.[108]

Several widely known reincarnation cases appear on the surface to be evidential, such as that of James Leininger and Ryan Hammons.[109] Such cases are fascinating and very detailed. But the reincarnation memories fade as the children reach adulthood, certainly a natural process as the great project of life's first half is cultivating one's unique ego. The great strength of the reincarnation data is the overall database, rather than individual cases.

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[105] Stevenson, *Children,* 100.

[106] Ian Stevenson, *Reincarnation and Biology: A Contribution to the Etiology of Birthmarks and Birth Defects, Volume 2: Birth Defects and Other Anomalies.* (Westport, CT: Praeger, 1997), 1518.

[107] Stevenson, *Reincarnation and Biology*, 1512-1537.

[108] Jeffrey Mishlove, "The Reincarnation of U Ba Kyar." *New Thinking Allowed* video (recorded on March 9, 2021). https://www.youtube.com/embed/tynAhWFzGDI?start=263&end=396

[109] Leslie Kean, *Surviving Death: A Journalist Investigates Evidence for an Afterlife.* (New York: Crown, 2017).

Peak in Darien Experiences

The term *Peak in Darien* refers to a province in the isthmus of Panama. When early Spanish explorers climbed a mountain peak there, it surprised them, because they had arrived from the Atlantic side, to discover a view of the Pacific Ocean. Now, *Peak in Darien* has come to mean a surprising deathbed or near-death vision, or after-death communication, involving a person not believed to be deceased.

Forty percent of near-death reports include encounters with a deceased loved-one. Scoffers typically attribute such visions to *wishful thinking*. However, when the vision involves an individual not known to be dead, this hypothesis carries little weight.

An ancient example. Accounts of this go back to ancient times. Pliny the Elder wrote about it over 2,000 years ago.

> … a nobleman named Corfidius… was pronounced dead by a physician when he stopped breathing. His will was opened, naming his younger brother as his executor and heir. The younger brother then hired an undertaker to arrange the funeral. Corfidius, however, stunned the undertaker by sitting up on the embalming table… He then announced that he had just come from the home of his younger brother. He said that his brother told him that the funeral arrangements he'd made for Corfidius should now be used for him instead… As Corfidius was relating his story to the astonished undertaker, his younger brother's servant burst in with the news that his master had just unexpectedly died.[110]

A young nurse's surprising death. In the following video, researcher Bruce Greyson describes a man in South Africa hospitalized with a respiratory disease. He had become friendly with a young nurse. One day, she told him she was taking a long weekend off.

The next day he had a respiratory arrest, and had to be resuscitated, during which he had a near-death experience. He saw himself in a pastoral scene when the nurse, Anita, came walking toward him. He asked her why she was there. She replied, saying, "I'm here now, but you cannot stay. You need to go back. I want you to tell my parents I love them and I'm very sorry I wrecked the MGB." Then she turned and walked away.

It turned out, for her 21st birthday, her parents had given her a red MGB. She was so excited she hopped in the car, took off, lost control, crashed into a telephone pole, and died instantly – shortly before the hospitalized man had the near-death experience. Nobody in the hospital knew the young woman was killed. Greyson cannot interpret this event as anything other than an after-death communication![111]

[110] Bruce Greyson. *After*, 136-137.

[111] Greyson, "Researching NDEs." https://www.youtube.com/embed/ddlpApa3XSs?start=1392&end=1509

Eben Alexander's *Proof of Heaven.* Through much of his near-death experience, Eben Alexander was accompanied by a beautiful, young woman he didn't know, but whose distinctive appearance he found unforgettable.

> She never said a word, but she didn't have to. She looked at me with this look of pure love. [112]

He describes this in the next video:[113]

Four months after his near-death experience, Alexander received a photograph of his deceased birth sister, Betsy, whom he had never known in life (as he was an adopted child). Amazed, he realized this was the same individual who was with him, riding on the butterfly's wing. In his first book, he writes:

> But now there was no mistaking her, no mistaking the loving smile, the confident and infinitely comforting look, the sparkling blue eyes. It was she.[114]

This recognition removed any last doubts Alexander, previously a materialistic neurosurgeon, may have had about the reality of his experience. For him, it was indeed "proof of heaven." This was his *white crow*.

Possession

Possession, in its most extreme form, is also known as *replacement reincarnation.* A deceased person's spirit enters someone else's body, replacing – permanently or temporarily – the original personality. One interesting distinction between these cases and reincarnation is, in possession cases, the possessing personality's memories don't seem to fade over time. The replaced person's memories, however, seem to vanish.

Replacement reincarnation is a rare phenomenon. I doubt there are more than a few dozen cases on record – compared to thousands of reincarnation cases starting at

[112] Alexander, "Integrating." https://www.youtube.com/embed/lK3xsZpU3zw?start=2901&end=2929

[113] Ibid.

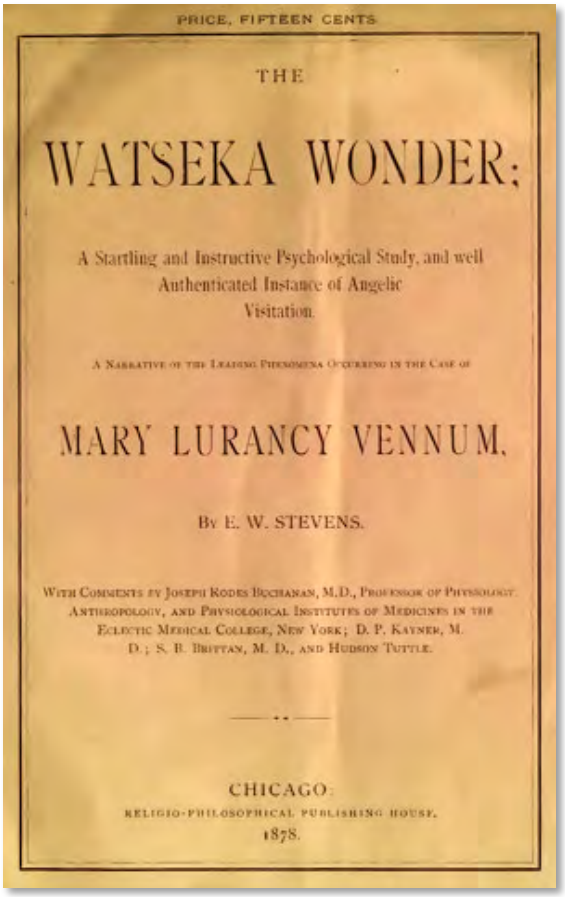
[114] Eben Alexander, *Proof of Heaven: A Neurosurgeon's Journey into the Afterlife.* (New York: Simon & Schuster, 2012), 169.

birth. However, in trance mediumship, short-term possession by controlling discarnate persons is common. To my knowledge, we haven't fully cataloged nor understood the types and degrees of possession – as well as its relationship to obsession and spirit attachment. The most detailed work along these lines has emerged from the Spiritist tradition founded by Allan Kardec (a pseudonym of the French pedagogue, Hippolyte Leon Denizard Rivail) in the nineteenth century.[115]

The Watseka Wonder. E. Winchester Stevens, a spiritualist physician, first reported the case known as *The Watseka Wonder*.[116] The case involves a child named Lurancy Vennum who became ill. A community member, Asa B. Roff, recommended Stevens – a spiritualist medical practitioner from Janesville, Wisconsin – to the Vennum family.

As a spiritualist, Roff was concerned for Lurancy Vennum. The rumors were going about the little town of Watseka, Illinois, that this child might be sent to an insane asylum in Chicago. It was a compassionate act on Roff's part to suggest that spiritualist treatment could save Lurancy from the fate of institutionalization. His own daughter, Mary, who had died ten years earlier, had suffered from a similar illness. He now believed hypnosis would be helpful.

At the time Stevens hypnotized her, Lurancy was having *fits*. She was obviously ill. Under hypnosis, several troublesome spirits, or entities, or subpersonalities appeared. Stevens initially diagnosed her condition as *obsession.* Since it appeared she would be controlled by some spirit, he asked Lurancy if it would be better for a friendly spirit to take control.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THE

WATSEKA WONDER;

A Startling and Instructive Psychological Study, and well Authenticated Instance of Angelic Visitation.

A Narrative of the Leading Phenomena Occurring in the Case of

MARY LURANCY VENNUM.

By E. W. STEVENS.

With Comments by Joseph Rodes Buchanan, M.D., Professor of Physiology, Anthropology, and Physiological Institutes of Medicines in the Eclectic Medical College, New York; D. P. Kayner, M. D.; S. B. Brittan, M. D., and Hudson Tuttle.

CHICAGO:
Religio-Philosophical Publishing House.
1878.

Lurancy said she was going to heaven and talking to spirits and angels there. She listed several friendly spirits who might come and take possession of her body – including Mary

[115] Alexander Moreira-Almeida & Francisco Lotufo Neto, "Spiritist Views of Mental Disorders in Brazil." *Transcultural Psychiatry.* Vol. 42(4), 2005, 570-595.

[116] E. W. Stevens, *The Watseka Wonder: A Narrative of Startling Phenomena Occurring in the Case of Mary Lurancy Vennum.* (Chicago: Religio-Philosophical Publishing House, 1878).

Roff, Asa Roff's deceased daughter. Roff, who was present, thought it was a fine idea; and it was agreed.

The suggestion, under hypnosis, was Mary would return to the world of the living for a few months. Then she would go away and Lurancy would have her own body back. This is what happened. When possessed by *Mary*, Lurancy went and lived with the Roff family. She understood Mary's family by their nicknames and expressed affection for them. She treated her biological parents, the Vennums, with respect and courtesy, but not affection. Moreover, she acted as if she hardly knew them.

The replaced personality Lurancy Vennum returned to her own body after three months and ten days, completely healed.
This case so impressed the eminent psychologist William James, he included it as an exemplary study in his classic 1890 text, *The Principles of Psychology.* In a footnote, James, offers his final assessment of this case:

> My friend, Mr. R. Hodgson informs me that he visited Watseka in April 1889, and cross-examined the principal witnesses of this case. His confidence in the original narrative was strengthened by what he learned; and various unpublished facts were ascertained, which increased the plausibility of the spiritualistic interpretation of the phenomenon.[117]

Even though it was Lurancy Vennum's body it was certainly Mary Roff's spirit. (Although, once or twice during the possession period, Lurancy came back, briefly.) However, Mary Roff was the dominant personality for three months and ten days, providing much evidence of her identity Lurancy couldn't have known. That's why William James, the researcher Richard Hodgson, and the witnesses from the small town of Watseka, Illinois, leaned toward the spiritualist interpretation.

Lurancy Vennum

In his masterpiece, *Human Personality and Its Survival of Bodily Death,* Frederic Myers regarded this case as multiple personality or *pseudo-possession.* He claimed Mary Roff's apparent spirit wasn't the actual deceased individual. Instead, it was Lurancy's secondary personality emerging because

[117] William James, *The Principles of Psychology.* (Complete Vol. 1 – 2) Kindle edition. Location 7202 of 25427.

Stevens (and Asa Roff) had suggested it to her under hypnosis.[118]

However, Stevens' account states that Lurancy initiated the idea of Mary Roff's spirit entering her, instead of it being suggested by himself or Asa Roff.

The *pseudo-possession* hypothesis implies the secondary personality had extraordinary psychic gifts. The possessing personality provided information known to Mary Roff or to her family members, but not to Lurancy Vennum who had no prior contact with the Roff family. In effect, Myers hypothesized that Vennum's secondary personality was masquerading as Mary Roff's discarnate spirit.

This explanation is rather contorted. The case is more simply explained as temporary possession by a deceased person. Myers' resistance to the postmortem survival is indicative of the strict scrutiny employed by the early psychical researchers.

The complete healing Lurancy experienced saved her from possible lifetime confinement in one of Illinois' huge, warehouse-like facilities for the mentally ill. This dramatic healing is reminiscent of Eben Alexander's recovery. I take it as pragmatic confirmation, combined with everything else, of the spiritualist interpretation.

The Shiva/Sumitra case. This is a thoroughly researched possession case. It shows the difference between possession and reincarnation cases.[119]

Sumitra Singh was a woman living in India. She could barely read and write and had no formal schooling. In 1985, Sumitra, a married woman with children, began experiencing *fits*, going into altered states of consciousness, and illness. She feared she would die. At one point, after she had stopped breathing and her body was cold, the family was told by a doctor she was dead. As the family was preparing for cremation, she revived.

Upon reviving, she claimed her name was Shiva Tripati. She claimed Shiva's sister-in-law had murdered her a few months earlier. She seemed to be an educated woman – and she wanted to reconnect with her original birth family, the Tripati family.

The Singh family, naturally, didn't know what to make of this. This new personality, Shiva, didn't even recognize the Singh family members.

Shiva was an individual who had apparently been murdered, died accidentally, or took her own life. They found her body on the railroad tracks, after a quarrel with her in-laws. She was cremated quickly thereafter. Three months elapsed before word of this strange occurrence reached the Shiva's birth family.

[118] Myers, *Human Personality,* 360-368.

[119] Ian Stevenson et al., "A Case of the Possession Type in India With Evidence of Paranormal Knowledge." *Journal of Scientific Exploration,* Vol. 3(1), 1989, 81-101.

The Tripati family sued Shiva's in-laws – because they felt she had been murdered. Then the rumor reached them that, in another village about 100 kilometers away, a possession was taking place involving their deceased daughter. So, they arranged a visit.

As soon as they arrived, Shiva hugged and kissed them, treated them warmly, and called them by their nicknames. She wanted to see her children and make sure they were being taken care of.

This case is more evidential than the *Watseka Wonder* because the Singh and Tripati families had no contact before the possession. One could not, therefore, attribute the possession to suggestion or hypnosis.

The next video is from a 1992 BBC documentary featuring Satwant Pasricha who did original research on this case with Ian Stevenson. Shiva gave sixteen facts about her life, not mentioned in any press reports. She named 22 relatives of Shiva from photographs. The video also has an interview with Shiva's father and mother who explain how Shiva convinced them she was their daughter. The video also shows Shiva five years after the original transformation, still adamantly insisting she has all of Shiva's memories and none of Sumitra's.[120]

Also adding to the evidentiality, it lasted for the rest of Sumitra's life – or the life of Sumitra's body. Shiva's spirit remained in that body until she died in 1998. When Shiva first appeared, she announced she would stay for another 10-12 years.

In 2010, Canadian anthropologist Antonia Mills went to India and conducted more research on this case, assisted by Kildip Dhiman. By interviewing witnesses, Mills learned that Shiva Tripati's personality remained in Sumitra Singh's body consistently for thirteen years. When Mills reviewed the case in 2010, she regarded it as a strong case supporting postmortem survival – yet another white crow! [121]

Shiva had a college education and wrote letters. She expressed herself using much more sophisticated language than the uneducated Sumitra. The Tripati family wished to adopt Sumitra as their daughter – and they tried to find work for Jagdish Singh.

[120] BBC, "Reincarnation Research Documentary." Retrieved on May 31, 2021. https://youtube.com/embed/uuWL5bJGXWk?start=1436&end=1572

[121] Antonia Mills and Kildip Dhiman, "Shiva Returned in the Body of Sumitra: A Posthumous Longitudinal Study of the Significance of the Shiva/Sumitra Case of the Possession Type." *Proceedings of the Society for Psychical Research,* Vol. 59, October 2011, 145-193.

Shiva found herself married to a stranger. However, she kept Sumitra's social status as the wife of Sumitra husband, Jagdish Singh. She was uncomfortable about this. Shiva would look at Sumitra's body in the mirror and say, "This isn't me. These people are not my family." But she realized she had to accommodate herself to these new circumstances. She even had two more children before she died.

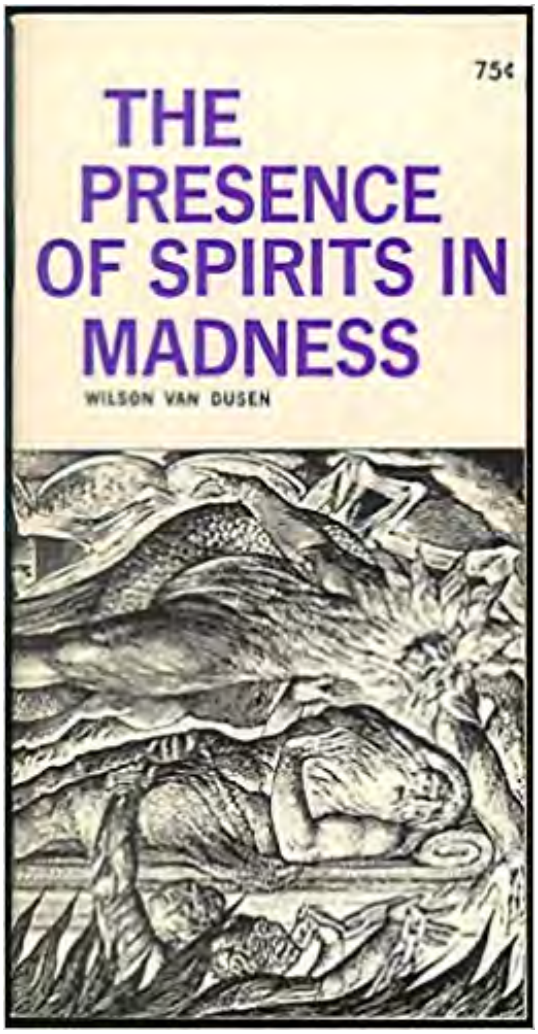
The case is strong evidence for survival. You have an intact personality surviving for a sustained period, with the deceased person's full emotional expression and memories. For example, she insisted on being referred to as *Shiva* for the entire thirteen years. That's who she felt she was.

Interestingly, in replacement reincarnation cases, the replaced person's memories don't appear to remain with the physical body.

Implications for psychopathology. As mentioned earlier, many types and degrees of possession have yet to be cataloged. This is particularly true regarding possession within mental mediumship and channeling. However, there is also a psychopathological dimension associated with possession, obsession, and spirit attachment.

This section includes testimony from multiple professional psychotherapists. Sometimes it includes the identification of discarnate entities. This material highlights the price to be paid – in terms of human well-being – for ignoring the data supporting postmortem survival.

Wilson Van Dusen was Chief Psychologist at Mendocino State Mental Hospital in California. Van Dusen felt negative discarnate entities often hounded the psychotic patients with whom he worked. He maintained that Emanuel Swedenborg's visionary descriptions of heaven and hell were actually an accurate depiction of the human unconscious.[122]



[122] Wilson Van Dusen, *The Presence of Spirits in Madness.* (Swedenborg Foundation: 1972).

Mental health professionals influenced by the spiritist tradition in Brazil often incorporate a similar diagnostic approach.[123]

Clinical psychologist Edith Fiore describes, in the next video, how some discarnate spirits become earthbound because of their addictions to alcohol, cocaine, nicotine, and even chocolate. Many discarnates are confused and don't realize they are no longer in their own body.[124]

The situation Fiore describes may be more common than we realize. Adam Crabtree, a Freudian psychotherapy trainer based in Toronto, acknowledges, in the video below, that he has also encountered cases of discarnate possession in his therapy practice.[125]

Psychotherapists rarely function as psychical researchers, trying to verify the identities of the possessing entities. They aim to help their patients, not to cultivate evidence about postmortem survival. Because of these diverging interests, the psychical research literature pays little attention to the therapeutic interest in possession.

Nevertheless, there are instances where therapists working with depossession have been able to identify the discarnate possessing entities that manifest under hypnosis. In his 1934 book, *The Gateway of Understanding,* Carl Wickland, a physician who practiced depossession therapy for several decades, supplies specific, verified details naming four such discarnate persons unknown to him at the time of the treatment.[126]

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[123] Emma Bragdon, ed., *Spiritism and Mental Health: Practices from Spiritist Centers and Spiritist Psychiatric Hospitals in Brazil.* (London: Singing Dragon, 2012).

[124] Edith Fiore, "The Unquiet Dead (excerpt)." *Thinking Allowed* video, 1993. Retrieved on April 14, 2021. https://www.youtube.com/embed/JvGSDUFv4dk?start=172&end=249

[125] Adam Crabtree, "The Possession Experience." *New Thinking Allowed* video (recorded on December 8, 2017). https://youtube.com/embed/cyY5HMasf1w?start=483&end=515

[126] Carl A. Wickland, MD, *The Gateway of Understanding.* (Los Angeles: National Psychological Institute, 1934).

Instrumental Trans Communication

Beginning with Thomas Alva Edison, researchers, hobbyists, and *ghost hunters* have been experimenting with electronic devices for communication with the deceased. Popular television programs and books report hundreds of successes.[127, 128]

The potential criticism of *apophenia* (projecting meaning onto random stimuli) clouds most instances. However, we shouldn't lightly dismiss Instrumental Trans Communication. The late Willis Harman – emeritus Stanford University engineering professor – took this data seriously. While many discarnate voices appear vague and subject to varying interpretations, others are unmistakable.

Konstantin Raudive's return. In the following video excerpt from the mid-1990s, Willis Harman expresses his interest in the phenomena. After World War II, commercial tape recorders became available. It wasn't long before voices mysteriously appeared on tape. Researchers and hobbyists soon came to accept that these were discarnate entities.

Konstantin Raudive was an early researcher who died in 1974 but kept up his interest from the other side. Messages and pictures from him have come through on audiotapes, videotapes, television screens, and computer disks.

Harman concludes the video by suggesting we *will* take Instrumental Trans Communication seriously, "because it is not going away." [129] Based on the coverage in popular media programs, Harman's analysis was correct.

The next video documentary was produced by Dan Drasin, an esteemed colleague I have known for over thirty years. It presents (with audio) several Konstantin Raudive communications to which Willis Harman was referring. One recipient, Mark Macy – author of Instrumental Trans Communication books,[130, 131] tape-recorded detailed technical instructions from Raudive.[132] Raudive's voice is clear!

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[127] Tom and Lisa Butler, *There is No Death and There Are No Dead.* (Reno, NV: AA-EVP Publishing, 2004).

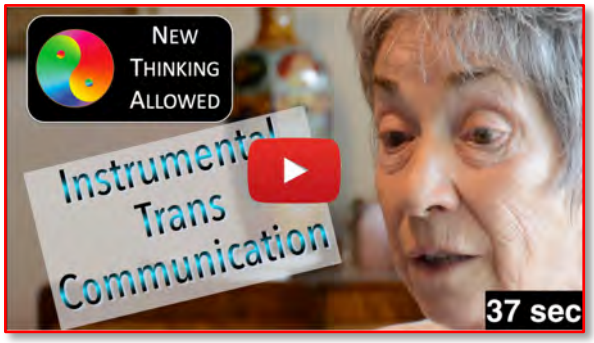
[128] Anabela Cardoso, *Electronic Contact with the Dead: What Do the Voices Tell Us?* (Hove, UK: White Crow Books, 2017).

[129] Willis Harman, "Metaphysics and Science." https://youtu.be/VB1qR8jLw-Q

[130] Mark H. Macy, *Spirit Faces: Truth About the Afterlife.* (San Francisco: Weiser, 2006).

[131] Mark H. Macy, *Miracle in the Storm: Talking to the Other Side With the New Technology of Spiritual Contact.* (New York: New American Library, 2001).

[132] Dan Drasin, *Calling Earth,* video documentary, 2015. https://vimeo.com/101171248#t=43m46s



Anabela Cardoso's voices. Cardoso is a former Portuguese diplomat who has served as Consul General in the United States, Spain, and France as well as Charge D'Affairs in Japan and India. She has authored three books on ITC,[133, 134, 135] and, over two decades, she has made hundreds of audio recordings of anomalous voices.

Cardoso has specialized in a technique known as Direct Radio Voice. She tunes her radios to a government channel, reserved for emergencies, so the only sound normally is white noise. When voices appear, she can engage in two-way conversations, even though there is no radio transmission coming from her end. In the following video, she describes how she communicates with her family members who call her by her pet name of *Bela*.[136]

Psychologist David Fontana, former president of the Society for Psychical Research, has observed Cardoso communicating with these voices on multiple occasions. He states, as a corroborating witness:

> The voices were clear, at normal volume, and… there was no doubt that the voices were direct communications with Anabela, and could not be dismissed as stray radio voices.[137]

Fontana conducted his own tests and background research and concluded that Cardoso, herself, was not engaged in subterfuge.[138]

Cardoso also organized a two-year study of the voices, conducted at a well-equipped and well-shielded acoustical laboratory at the School of Engineering,

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[133] Anabela Cardoso, *Electronic Voices: Contact with Another Dimension?* (Winchester, UK: Sixth Books, 2010).

[134] Anabela Cardoso, *Electronic Contact with the Dead: What Do the Voices Tell Us?* (Hove, UK: White Crow Books, 2017).

[135] Anabela Cardoso, *Glimpses of Another World: Impressions and Reflections of an EVP Operator.* (Hove, UK: White Crow Books, 2021).

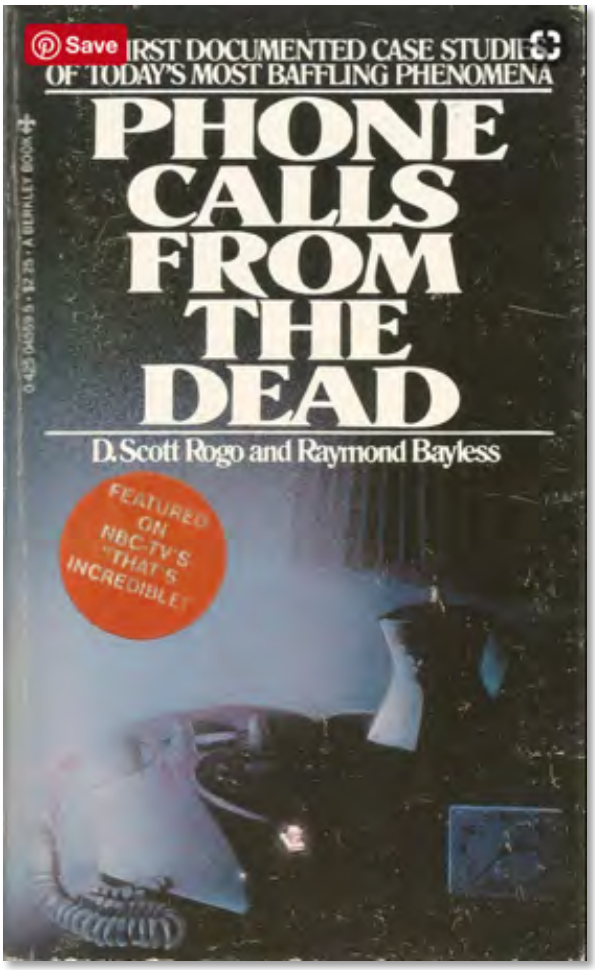
[136] Anabela Cardoso, "Instrumental Trans Communication." *New Thinking Allowed* video (recorded on July 21, 2021). https://www.youtube.com/embed/VX0OY0EELiM?start=1505&end=1542

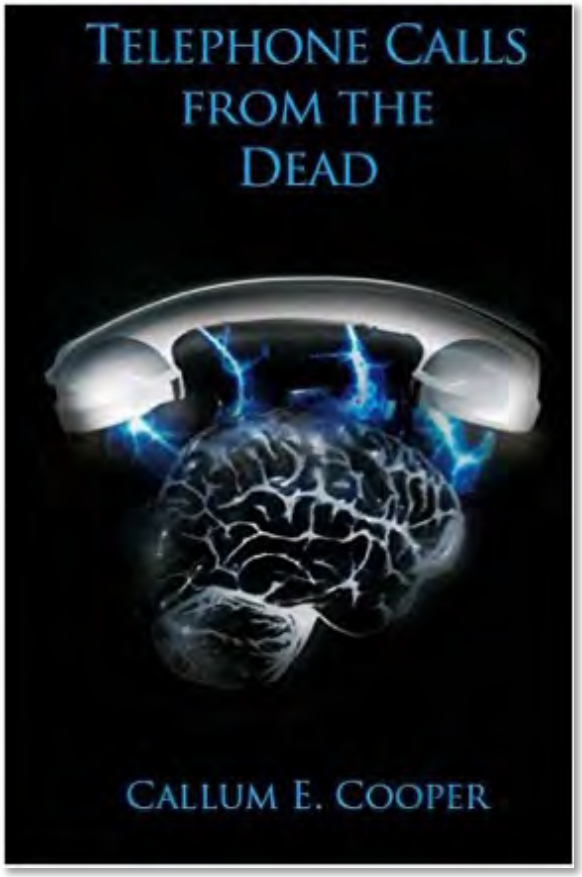
[137] David Fontana, "Foreword." In Cardoso, *Electronic Voices,* 3.

[138] Ibid.

Vigo University, Spain. There, many anomalous voices were detected and independently verified.[139]

Phone calls from the dead. As in the previous videos, individuals report having received telephone messages, and sometimes clear, two-way conversations with the deceased. Researchers D. Scott Rogo, working with Raymond Bayliss, carefully investigated fifty such cases.[140]





Callum Cooper, a psychologist in the UK has continued to investigate over thirty additional cases.[141] Cooper has analyzed these cases, putting them into different categories. In the following video excerpt, he describes what a typical case, in the most extreme category involving a prolonged conversation, would be like. The telephone conversation, initiated by a discarnate person, might last half an hour and be with somebody whom you believe to be alive. The conversation could cover many topics and end with a suggestion that the person will be going away. Only later it is learned that the

[139] Anabela Cardoso, "A Two-Year Investigation of the Allegedly Anomalous Electronic Voices or EVP." *NeuroQuantology*, Vol. 10(3), September 2012, 492-514.

[140] D. Scott Rogo & Raymond Bayliss, *Phone Calls From the Dead.* (New York: Berkley, 1980).

[141] Callum Cooper, *Telephone Calls From the Dead.* (Old Portsmouth, UK: Tricorn Books, 2012).

caller was deceased. The phone company will then show no call record.[142]

I had a minor experience along these lines in combination with a lucid dream involving the late Elisabeth Targ who died in 2002. In the dream, I was conversing with Elisabeth (who had been a friend) and congratulating her on all the reported after-death communications involving her.

Elisabeth Targ and Jeffrey Mishlove

Just as I was telling her in the dream, "…. especially the physical manifestations," the phone next to my bed rang and woke me. When I picked up the receiver, all I heard was white noise. I do not recall another time when I answered a ringing phone to discover only white noise. I describe this event in the next video with Russell Targ.

Targ also describes an incident where Elisabeth communicated, shortly after her death, by interfering with the electrical circuitry in his house. On that occasion, not long after Elisabeth's death, he was with his son, Nicholas and Elisabeth's widower, Mark Comings. They remarked to each other that, because Elisabeth was such a strong person, perhaps she would try to communicate. At that moment, all of the lights in the house went off and came back on. As Russell was commenting on how unusual that was, as if someone has turned the circuit breaker for the whole house on and off, it happened a second time.[143]

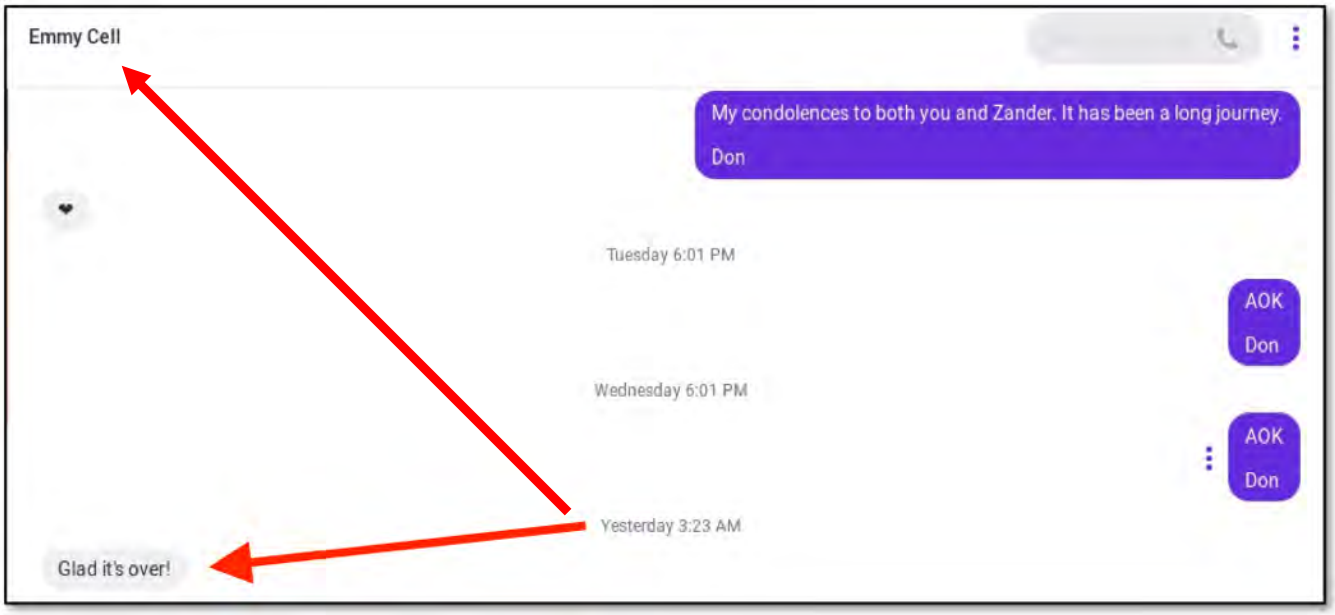
[142] Callum Cooper, "Phone Calls From the Dead." *New Thinking Allowed* video (recorded on December 17, 2018). https://youtube.com/embed/EDA8nJMbsM0?start=1176&end=1230

[143] Russell Targ, "Elisabeth Targ." https://youtube.com/embed/q_c-V472wl0?start=812&end=954

A text message from the dead. Emmy Vadnais, the author of *Intuitive Development*, reports another well-documented Instrumental Trans Communication example. Her mother-in-law Sally Dixon died on November 5, 2019. The body was lying in repose at Vadnais' home for a day, prior to cremation. Friends and relatives came to offer condolences and pay their last respects. One close relative was Vadnais' stepfather Donald Empson.

On Thursday, November 7, 2019, Empson reported he had received a text message from Emmy at 3:23 am, saying "Glad it's over!" He supplied the computer screenshot, below, documenting this message:

Sally Dixon and Emmy Vadnais, 2007



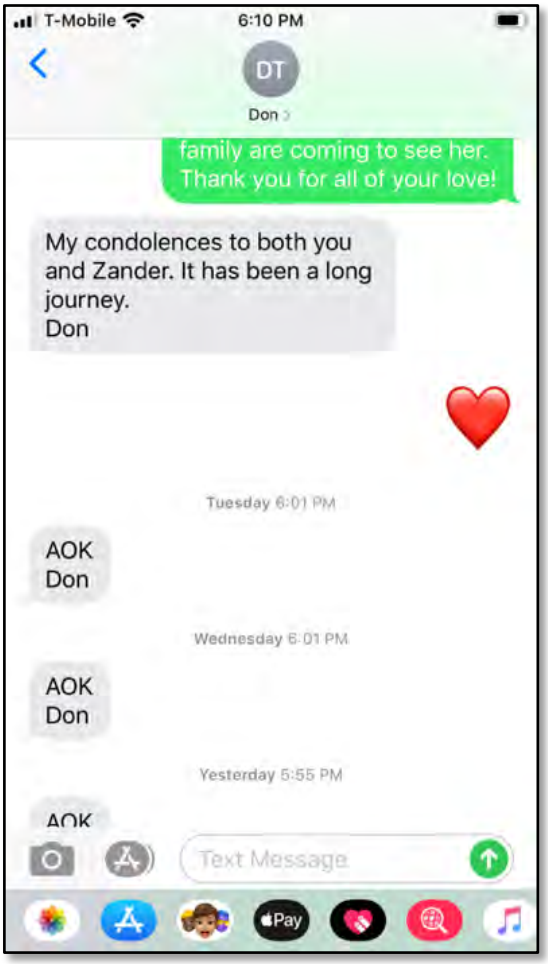
Don Empson's Text Message Record from Emmy Vadnais' Cell Phone

Empson's screenshot surprised Vadnais. She knew this wasn't a message she sent or would have sent. Her cell phone records showed she hadn't sent this message – although messages with her stepfather showed up. One can see on the screenshot from Emmy's cell phone, on the next column, all the messages sent from Don, plus the heart icon sent by Emmy. However, between Wednesday, November 6, 2019, at 6:01 pm and "Yesterday" (November 7, 2019) at 5:55 pm, there were no other messages sent from Emmy's phone.

Emmy Vadnais and Don Empson have drawn the logical conclusion: Sally Dixon, Vadnais' deceased mother-in-law, sent the message, "Glad it's over!" Her body, at 3:23 am, was at the crematorium.

Vadnais testifies to the situation in the following private video:[144]

Other Instrumental Trans Communication examples, from the Scole Group, are in the upcoming section on physical mediumship.



Emmy's Cell Phone Record of Texts with Don Empson

Xenoglossy

The ability to understand, and even converse, in a language one has never learned – sometimes an archaic language – constitutes evidence favoring reincarnation or possession.[145]

[144] Emmy Vadnais, Private Communication. February 16, 2021. https://youtu.be/aHRxsBlO6-E

[145] Ian Stevenson, *Unlearned Languages: New Studies in Xenoglossy*. (Charlottesville, VA: University Press of Virginia, 1984).

The Jensen Jacoby case. In the following video, Walter Semkiw describes a Philadelphia woman of Russian-Jewish descent. Upon being hypnotized by her husband, a medical doctor, she began speaking an old form of Swedish, claiming to be a Swedish man named Jensen Jacoby.

He said he was a Christian farmer who owned livestock and who lived near the coast. He expressed great fear of Russians, saying he had died when he was forced into a body of water – and then hit on the head (the implication being Russian soldiers had killed him).

Swedish scholars examined recordings and determined the speech was *middle Swedish*, as used in the seventeenth century. Ian Stevenson who investigated this case even subjected the family members to lie detector tests and had them sign affidavits testifying none of them spoke Swedish. Also, Jensen Jacoby could accurately name objects in Swedish.[146]

For example, when shown a Swedish seventeenth century sailing ship model, Jenson correctly called it a "skuta" or "skute."[147]

The Uttara/Sharada case. In the next video, Walter Semkew, MD, describes a well-known xenoglossy case, referred to in the literature as *Uttara/Sharada*. It involves intermittent, temporary possession. Here, the replacing personality, Sharada, spoke only the Bengali language – a language unknown to Uttara and her family.

Uttara was an educated woman with two master's degrees. She was a university lecturer. At one point in her life, she was hospitalized for medical problems. While she was in the hospital, a guru came there and taught meditation. Uttara started to meditate.

One day, unexpectedly, a Bengali personality, called Sharada, emerged from her. Uttara only spoke the Marathi Indian language. Sharada could only speak Bengali. This was strange for the family, because they could not communicate with their daughter. Nobody in

[146] Ian Stevenson, *Xenoglossy: A Review and Report of a Case*. (Charlottesville, VA: University Press of Virginia, 1974).

[147] Semkiw, "Cases of Xenoglossy." https://youtube.com/embed/EnBh5NUId5o?start=818&end=1016

the family knew Bengali. The Sharada personality completely took over the body for as long as 43 continuous days, during which the family had to bring in translators, so they could interact with their daughter. Sharada still thought she was alive, in the 1820s, in Bengal. She expressed disdain for the people who spoke Marathi, and she didn't know how to use modern appliances. She was unable, for example, to cook on a gas stove, being familiar only with wood-burning stoves. Multiple Bengali academics, and outside researchers, studied the case over nine years, making tape recordings of their Bengali conversations.[148]

While the Sharada case has attracted much criticism, the critics have all failed to account for (a) Sharada's Bengali was what one would expect from the 1820s; (b) lengthy conversations Sharada had in Bengali with scholars; and (c) Sharada's ability to identify, by name, ancestors in her family tree.[149]

Mental Mediumship

Since the Fox Sisters in 1848, right up to the present day, there have been innumerable spirit mediums providing postmortem survival evidence – information from and unique personality characteristics of discarnate individuals.[150] The examples in this section are provided in rough chronological order.

Leonora Piper. William James brought the Boston medium Leonora Piper to the psychical research community's attention. She became one of the most researched mental mediums in history.

James' colleague Richard Hodgson had established his skeptical credentials earlier by debunking Madame Blavatsky, a Theosophical Society founder. Hodgson studied over 500 sittings with Piper. He concluded that a man named George Pellew (1859-1892), who produced automatic writing through Piper as her control spirit, was an authentic, discarnate individual.[151]

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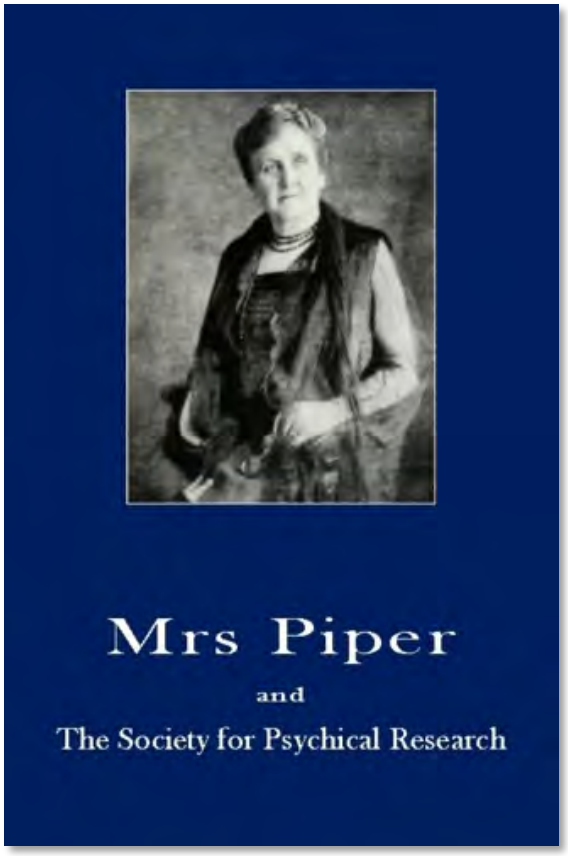
[148] Walter Semkiw, "Cases of Xenoglossy." *New Thinking Allowed* video (recorded on November 22, 2015). https://youtube.com/embed/EnBh5NUId5o?start=398&end=561

[149] Karen Wehrstein. "Uttara Huddar/Sharada (Past Life)." *Psi Encyclopedia*. London: The Society for Psychical Research. Retrieved 4 July 2021. https://psi-encyclopedia.spr.ac.uk/articles/uttara-huddarsharada-past-life

[150] Arthur Conan Doyle, *The History of Spiritualism.* (London: Cassel & Co., 1926).

[151] Richard Hodgson, "A Further Record of Observations of Certain Phenomena of Trance." *Proceedings of the Society for Psychical Research,* Vol. 13, 1897-1898, 288.

Hodgson wrote a report detailing the correct and intimate details the deceased George Pellew communicated through Leonora Piper. Of 150 sitters who came to see Piper in sessions where the discarnate George Pellew manifested, thirty were individuals who had known Pellew in life. In 29 of these sessions, the deceased Pellew recognized them and addressed them by name. The only sitter the discarnate Pellew didn't identify was a woman whom he hadn't seen in life since she was a little girl.[152]



These detailed and intimate communications convinced Hodgson – who had been skeptical until then – that he was dealing with a formerly incarnate human being.

Hodgson also noted the discarnate Pellew didn't recognize the other 120 sitters, people attending Piper's séances, whom he had never known in life. He saw this as evidence counting against the hypothesis the medium Leonora Piper or her communicator George Pellew were getting information by telepathically reading the individual sitters' minds.

In the video excerpt below, philosopher Stephen E. Braude emphasizes the rigor of these findings. The researchers even had her trailed by detectives. Her career went on for years, supplying evidence of this quality.[153]

After working with Piper for years, Hodgson himself died unexpectedly in 1905. Subsequently, he appeared as a communicator in sittings with Piper. The prominent psychologist William James analyzed these sessions. He remarked that, because Hodgson had worked for so long

[152] Alan Gauld, *Mediumship and Survival*. (London: William Heinemann, 1982), 47

[153] Stephen E. Braude, "Evidentiality of Spiritualist Mediumship." *New Thinking Allowed* video (recorded on July 9, 2016). https://youtube.com/embed/R2MCPdu06jc?start=730&end=846

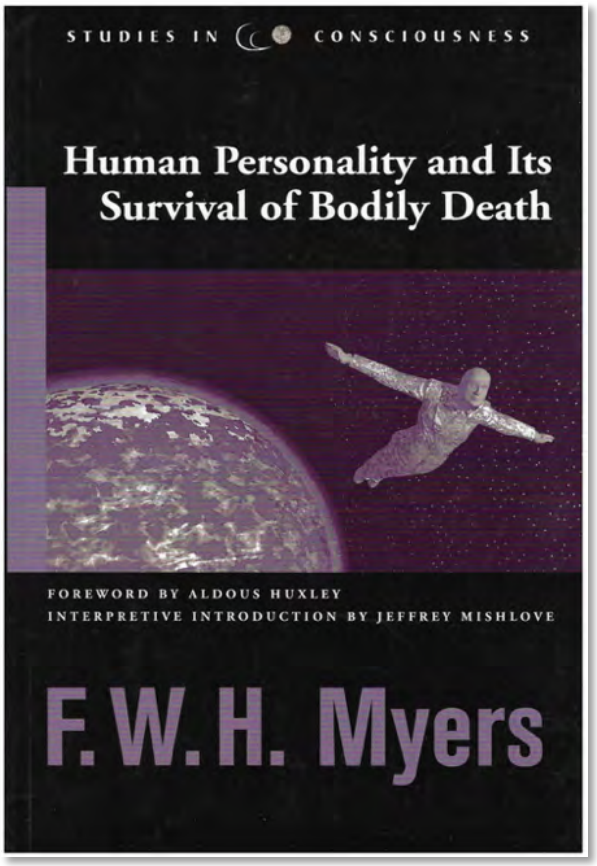
with Piper, the conditions were far from ideal. Still, Richard Hodgson's spirit communicating through Piper provided many intimate and accurate details concerning Hodgson's life that Piper did not know. When viewed in the light of his wider knowledge of mental mediums (and Piper in particular), James acknowledged he believed Hodgson's ostensible spirit provided information that was paranormal. It wasn't likely to be attributed to Piper's telepathic abilities:

> … the total effect in the way of dramatic probability of the whole mass of similar phenomena on my mind, is to make me believe that a "will to communicate" [meaning via a spirit entity] is in some shape there.[154]

Therefore, he speculated that if the discarnate Hodgson wasn't communicating through Piper – perhaps it was a spirit entity, with access to a cosmic reservoir of all knowledge, masquerading as Hodgson. James hoped, within the next hundred years, psychical research would resolve this potential confusion.[155]

Frederic Myers' return. The major case of a deceased entity starting and taking part in psychical research is that of Frederic Myers. In 1902, the discarnate Myers started an experiment lasting for over three decades. It resulted in over 3,600 documents, referred to as the *cross-correspondences*. Near the end of this series, Myers dictated two books about the afterlife through Geraldine Cummins' automatic writing mediumship.

Frederic Myers was, without question, a stellar figure in the founding and early investigations of the Society for Psychical Research. He was coauthor, with Edmund Gurney and Frank Podmore, of *Phantasms of the Living.*[156] Over a century after its posthumous publication in 1903, Myers' book, *Human Personality and Its Survival of Bodily Death,* remains a classic.[157]



[154] William James, "Report on Mrs. Piper's Hodgson-Control." *Proceedings of the Society for Psychical Research,* Vol. 23, 1909, 117.

[155] Ibid.

[156] Edmund Gurney et al., *Phantasms of the Living.* (London: Society for Psychical Research, 1886).

[157] F. W. H. Myers, *Human Personality and Its Survival of Bodily Death.* (London: Longmans, Green, and Co., 1903).

Myers introduced the term *telepathy* and preceded Freud in discussing the subconscious mind, which he called the *subliminal mind*. Myers expected that communicators from the other side were planning experiments:

> … there are probably experiments of a complexity and difficulty which surpass our imagination; but they are made from the other side of the gulf by the efforts of spirits who discern pathways and personalities which for us are impenetrably dark.[158]

The discarnate Myers laid out a plan for the *cross-correspondences* in messages transmitted via automatic writing through Margaret Verrall in Cambridge, a classical scholar, and Myers' friend:

> Record the bits and when fitted they will make the whole…. I will give the words between you neither alone can read but together they will give the clue he wants.[159]

Thus began a project that ran, at least, until 1936 and included scripts from nine different automatic writers receiving messages from Myers and other deceased researchers from the Society. The overall project is too complex to be summarized adequately here. This complexity has led some critics to dismiss the entire matter as hopelessly obscure – requiring Greek and Latin knowledge, and an understanding of poetic allusions from Wordsworth and others.

It took several years before Society for Psychical Research investigators detected Myers' project and wrote about it. This first occurred when Alice Johnson, the Society's secretary, published a lengthy article concerning the automatic writing of *Mrs. Holland* in India – a pseudonym for Alice Fleming, the famous poet Rudyard Kipling's married sister. Fleming's family disapproved of her remarkable "uncanniness."[160]

Nevertheless, Alice Fleming persisted in her experiments with automatic writing. Transcripts show discarnates Myers and Edmund Gurney (another of the Society's deceased founders) both coached her in this discipline. However, as she had been reading Myers' classic book, it is reasonable to assume her subconscious mind was, at least, helping them along.

At one point, she wrote the address, 5 Selwyn Gardens, Cambridge, along with a message that Fleming should contact Margaret Verrall, the first automatic writer to receive messages dictated by Myers. Fleming had never been to Cambridge and had never met Verrall – although she knew of her from Myers' book. She had no way of knowing Verrall's address (which it was). Fleming, however, didn't contact Verrall directly. Instead, she reached out to Alice Johnson.

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[158] Ibid, Vol II, 275.

[159] Ibid, 382.

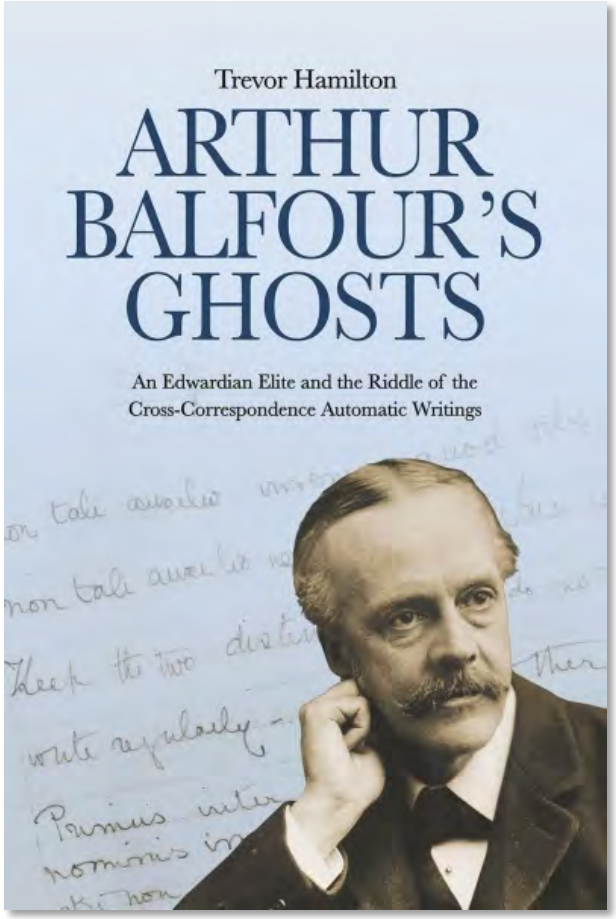
[160] Alice Johnson, "On the Automatic Writing of Mrs. Holland." *Proceedings of the Society for Psychical Research,* Vol. 21, 1907-1909.

Johnson, in that lengthy article, describes the cross-correspondence process:

> What we get is a fragmentary utterance in one script, which seems to have no particular point or meaning, and another fragmentary utterance in the other, of an equally pointless character; but when we put the two together, we see that they supplement one another and that there is apparently one coherent idea underlying both, but only partially expressed in each.[161]

These cross-correspondences are complicated, with many overlapping meanings. It took Johnson 226 pages to describe the early instances. Despite its *obscurity*, the cross-correspondences present substantial evidence for survival. Here is one example known as *The Hope, Star, Browning cross-correspondence*: [162]

On January 2, 1907, J. G. Piddington gave a message in Latin to the entranced Leonora Piper. She was then in England. By this time, the researchers had caught on to Myers' project, and wanted to take part. The message urged Myers' spirit to give seemingly unrelated messages to two different mediums, followed by a communication to a third revealing the connections between all three messages.



Then, on January 16, Piddington requested the discarnate Myers, through Piper, to draw a circle with a triangle inside of it to signify such a cross-correspondence.

On January 23, 1907, Margaret Verrall in Cambridge, took the following message from Myers:

> … an anagram would be better Tell him that – rats stars tars and so on.

Then, on January 28, Margaret Verrall produced the following added script using automatic writing:

[161] Ibid, 375.

[162] Trevor Hamilton, *Arthur Balfour's Ghosts: An Edwardian Elite and the Riddle of the Cross-Correspondence Automatic Writings.* (Andrews UK Limited, 2017, Kindle Edition), 370-374.

> Star Wonder … Abt Vogler … [Drawing of a triangle inside a complete circle.]

The next message in this series came through on February 3. The writer was Margaret Verrall's adult daughter, Helen Verrall. (Margaret and Helen Verrall didn't share their scripts with each other until after the completion of the cross-correspondence.)

> … he sets out a green jerkin and hose and doublet where the songbirds pipe their tune … [Drawing of a star.]

This description is a reference to the Pied Piper.
Then, on February 11, J. G. Piddington had the following conversation with Myers through the Piper's mediumship.

> **JGP**. Do you remember what your exact reference to Browning was?
>
> **Myers**. I referred to Hope and Browning… I also said Star.
> … Meanwhile look out for Hope, Star and Browning.

On February 17, Helen Verrall produced the following automatic writing script:

> Drawing of a star… and a star above it all rats everywhere in Hamelin town.

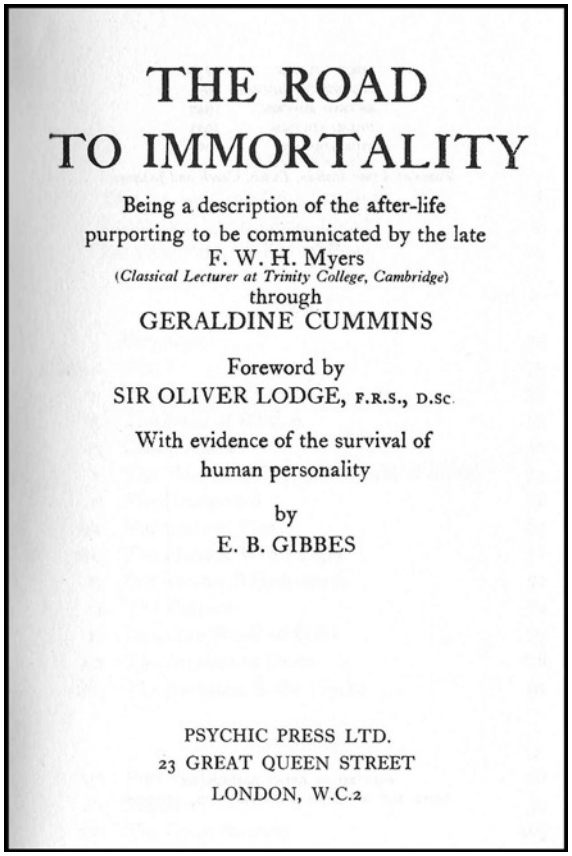
There are meaningful connections in these scripts relating to Robert Browning's poems, "Abt Vogler" and "The Pied Piper of Hamelin." The anagrams were of the sort Myers, in life, often enjoyed.

The key point is this: *the scripts fulfil the January 2, Latin message to Myers.* Two different mediums received messages from Myers, appearing unrelated to each other until Myers explained the connection through a third medium. The triangle in the circle was drawn – as Myers had promised to Piddington through Leonora Piper.

In summary, psychical researcher Trevor Hamilton explains how the case concluded:

> Finally, Mrs. Sidgwick took over the sittings with Leonora Piper from Piddington and asked Myers which poem particularly lay behind this cross-correspondence. After some difficulty, he got out Abt Vo and variations on the word Vogler which Mrs. Sidgwick completed for him (but he had got the essentials). Leonora Piper's writing hand waved with excitement and then wrote – 'Now dear Mrs. Sidgwick in future have no doubt or fear of so-called death as there is none.'[163]

[163] Ibid, 371-2.



THE ROAD
TO IMMORTALITY

Being a description of the after-life
purporting to be communicated by the late
F. W. H. Myers
(*Classical Lecturer at Trinity College, Cambridge*)
through
GERALDINE CUMMINS

Foreword by
SIR OLIVER LODGE, F.R.S., D.Sc.

With evidence of the survival of
human personality

by
E. B. GIBBES

PSYCHIC PRESS LTD.
23 GREAT QUEEN STREET
LONDON, W.C.2

Of even greater significance is an entire manuscript, *The Road to Immortality,* channeled from Myers in 1929 via the Geraldine Cummins' mediumship. A talented automatic writer, Cummins never knew Myers in life. This book has a foreword by radio co-inventor Sir Oliver Lodge who had been well-acquainted with Myers and vouched it was written in Myers' own style.[164]

Lodge had regular sessions for years with the celebrated medium Gladys Osborne Leonard. These sessions had convinced him, beyond all doubt, he was in regular communication with his son Raymond, who was killed in WWI. Raymond could communicate directly with Myers on the other side. He passed on to Lodge the message that Myers *had* dictated this book – albeit with some difficulty – through the Cummins' mediumship. Overall, her transcription was consistent with his intentions.

Lodge claimed he only wrote the foreword after receiving approval from Myers through the Leonard's mediumship.[165] More evidence, justifying Lodge's confidence in Leonard's mediumship follows.

In the next video from the 1990s, Willis Harman, then Institute of Noetic Sciences president, offers his impressions of Myers' communications through Cummins. She didn't even realize what she was writing. The words came at a swift pace. She worked with a partner who changed the sheets of paper under her hand – so she could keep writing without interruption. He claims this automatic writing is consistent with different writings by other channelers. They all describe a similar progression of the soul through stages of the afterlife.[166]

[164] Sir Oliver Lodge, "Foreword" in Geraldine Cummins, *The Road to Immortality: Being a Description of the Life Hereafter, With Evidence of the Survival of Human Personality.* (London: Psychic Press, 1932), 9-15.

[165] Ibid, 15.

[166] Willis Harman, "Metaphysics and Modern Science, Part II: Consciousness Beyond Death." *Thinking Allowed* video. https://youtu.be/kK29VDAwZ_s

Gladys Osborne Leonard's mediumship. There were many examples of information coming through Mrs. Leonard's mediumship that convinced the eminent physicist, Sir Oliver Lodge, his son Raymond was alive on the other side. The most impressive of these was the recovery of a photograph, described by the discarnate Raymond, taken just before his death. Lodge did not see it until after two séances in which he was told about it.

The story of the photograph, shown below, involves a cross-correspondence between two mediums. Raymond, who was killed on September 14, 1915, is sitting second from the right end of the front row. The man behind him is resting his hand on Raymond's left shoulder, so Raymond is leaning slightly to the right.

On September 27, Lady Lodge, Sir Oliver's wife, had an anonymous sitting with a medium named Alfred Vout Peters. The photograph was first mentioned there, along with information concerning Raymond's identity. Raymond also mentioned at this session that Frederic Myers was helping him adjust to existence on the other side. The message placed special emphasis on the group photograph where Raymond is holding his walking stick. At this point, the Lodges had no photographs of Raymond with other soldiers.

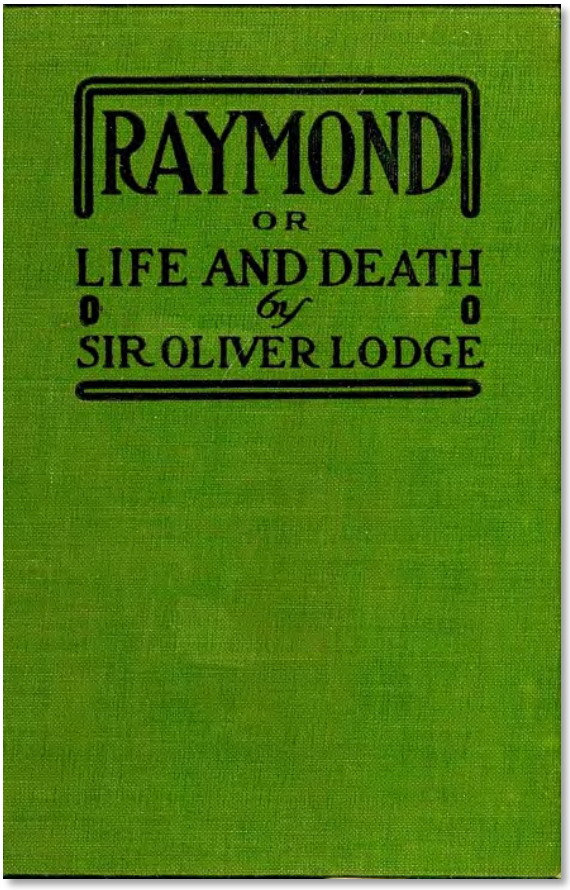
Then, on November 29, the Lodges received a letter from the family of another soldier, referring to such a photograph and offering to send a copy.

On December 3, Oliver Lodge had a sitting with Gladys Leonard where he inquired further about the photograph – which had not yet arrived. In the session, Leonard was in trance and her spirit control, Feda, reported on her conversations with Raymond, who explained that the original communication about the photograph was through a different medium.

Raymond added that he was sitting down in the picture, that he was with a dozen or more other men, and that it was taken outdoors. He also referenced vertical lines above and behind him. He remembered somebody was trying to lean on him. He also mentioned another man, B, who would be the most prominent person in the photo.

The photograph arrived four days later on December 7. The most prominent person in the photo, standing in the sunlight in the back row, is Captain S. T. Boast. Raymond was holding his walking stick. The man behind him is distinctly leaning on him. The vertical lines in the roof behind them are also very prominent.

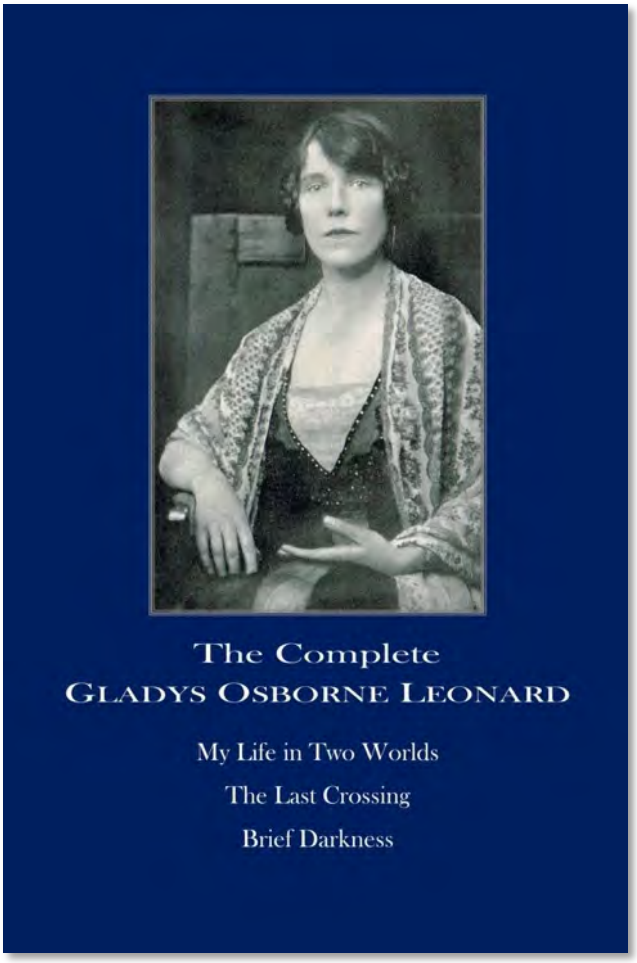
Lodge's book, *Raymond or Life and Death: With Examples of the Evidence for Survival of Memory and Affection After Death,* was a best-seller and immediately catapulted Gladys Osborne Leonard to international fame as a trance medium.[167]



She continued her mediumship for the next half-century, during which members of the Society for Psychical Research studied her extensively. There have been over thirty articles about her in the publications of the Society, and seven more in the *Journal of the American Society for Psychical Research.* Nea Walker, Oliver Lodge's secretary, made a long-term study of Leonard that ran for nineteen years. One researcher, the Methodist minister, Rev. Charles Drayton Thomas, had over 500 sittings with her. Throughout this entire time, there has never

[167] Sir Oliver J. Lodge, *Raymond or Life and Death.* (New York: George H. Doran, 1916).

been a single, credible instance when Leonard's integrity or sincerity has been questioned.[168]



In 1921, Katie Dawson-Smith heard from her son who had been killed in WWI in a session with Leonard. He was insistent she find an old leather wallet, which she did. He said it held a tiny, yet important check stub. The significance of this became clear when, in 1924, she received a demand from a Hamburg firm for the repayment of a debt incurred by her son in 1914. However, the check stub enabled her to show that her son had already repaid the ten-year-old debt. She received an apology from the company. Dawson-Smith later sent the relevant documentation of this incident to the Society for Psychical Research.[169]

Another example of a cross-correspondence involving Leonard occurred in 1925. Following the death of her husband, William F. Barrett, the physicist and co-founder of the Society for Psychical Research, Florence Barrett arranged a sitting with Leonard during which her deceased husband came through and stated that he had sent her another message from a distant place. Later, she learned from her friend, a Mrs. Jervis, that she had received a letter from Leonora Piper in America. Barrett had communicated through Mrs. Piper that he was sorry he could not keep an appointment with Mrs. Jervis (because of his death). In fact, Jervis had an afternoon tea appointment with Barrett that was prevented by his death.[170]

Under the supervision of William McDougall at Duke University, John Thomas earned a doctoral degree in psychology for his extensive study of Gladys Osborne Leonard's mediumship. Thomas was seeking evidence of his wife's afterlife existence. She had died in 1926. His study ran for nine years. It included 2,964 specific points of information

[168] Rosalind Heywood, "Mrs Gladys Osborne Leonard: A Biographical Tribute," *Journal of the Society for Psychical Research,* Vol. 45(741), September 1969, 95-105.

[169] Mrs. W. H. Salter, "A Report on Some Recent Sittings with Mrs. Leonard." *Proceedings of the Society for Psychical Research,* Vol. 36, 1928,

[170] Florence Barrett, *Personality Survives Death: Messages from Sir William Barrett.* (London: Longmans, Green and Co., 1937), xl-xlvi.

– a point being a single statement of a possibly verifiable fact. Of these, 2,358 were correct; 196 incorrect; 231 inconclusive; and 179 unverifiable. The percentage correct of the total verifiable points was 92.3%.[171] Psychical researcher Trevor Hamilton describes Thomas' approach as meticulous:

> … he often had someone else sit with Leonard as a proxy on his behalf, ensured they were accurately recorded, looked for verifiable sources for the medium's statements among his own records, and discarded unverifiable points, no matter how seemingly persuasive.[172]

These examples merely represent some highlights from Gladys Leonard's long career as a medium.

Medium launches a revolution. Francisco I. Madero was the founder of Mexico's 1910 revolution. He was a spiritist medium who wrote a book via automatic writing, spelling out guidance he believed he was receiving just before launching his revolution. Some messages were from "BJ" – presumably, Mexico's former president, Benito Juarez (1806-1872). Mexicans revere Juarez as the first indigenous Mexican president.

In the following video, C. M. Mayo – who translated Madero's book, *Spiritist Manual*, into English – explains that BJ instructed Madero, through automatic writing, to launch his political career.

Specifically, BJ told Madero to write *La Sucesión Presidencial en 1910.* Today regarded as the Mexican Revolution's seminal document, this immensely successful book called for free elections, with no reelection to a second term. The Mexicans were then experiencing a thirty-year dictatorship. That election was held, and Madero was victorious.[173]

A portion of the English translation by C. M. Mayo follows, from the automatic writing transmitted through Madero and signed "BJ."

> Very dear brother… I will begin by very cordially congratulating you on

[171] John Thomas, *Beyond Normal Cognition: An Evaluative and Methodological Study of the Mental Content of Certain Trance Phenomena*. (Boston: Boston Society for Psychical Research, 1937).

[172] Trevor Hamilton, T. "Gladys Osborne Leonard." *Psi Encyclopedia*. London: The Society for Psychical Research. Retrieved 24 July 2021. https://psi-encyclopedia.spr.ac.uk/articles/gladys-osborne-leonard

[173] C. M. Mayo, "The Role of Spiritism in the Mexican Revolution, Part One: Madero's Secret Book." *New Thinking Allowed* video (recorded on February 26, 2016). https://youtube.com/embed/MD_rSP2dxdA?start=1470&end=1530

> your triumphs over yourself, which have put you in the condition to successfully begin the colossal of reestablishing Freedom in Mexico. It is an arduous enterprise, but you are up to it and you will happily reach the summit. Your triumph will be very brilliant and it will have incalculable consequences for our beloved Mexico…
>
> You must understand that before you came into this world, we agreed to undertake this mission and to give you all you would need to succeed. Toward this end we have been working and preparing everything, and now that the spirits are ready, all we need is the powerful electric current your book will produce…
>
> When you call me, I will return with pleasure, for I am part of a group of spirits that surrounds you, helps you, guides you so that you may successfully crown the work you have begun.[174]

The new president Francisco Madero faced difficulties in ruling Mexico after the 1910 Revolution. Some enemies opposed him because he was a spiritist. Others, both on the right and left, felt dissatisfied with his policies. At the end of his life, when faced with a coup d'état, he showed enormous courage, consistent with his spiritist beliefs.[175]

Francisco I. Madero, Spiritist Medium, Revolutionary Leader, President of Mexico

Madero's spiritist communications caused him to sacrifice everything, opposing both his family and the Catholic Church, for the sake of the revolution he launched. His political career and his spiritist activities and beliefs were almost inseparable. They changed the course of a modern government, affecting millions of lives. Today, most Mexicans regard Madero as a hero.

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[174] C. M. Mayo, *Metaphysical Odyssey into the Mexican Revolution: Francisco I. Madero and His Secret Book, Spiritist Manual.* (Kindle edition, 2013), location 2606 of 5176.

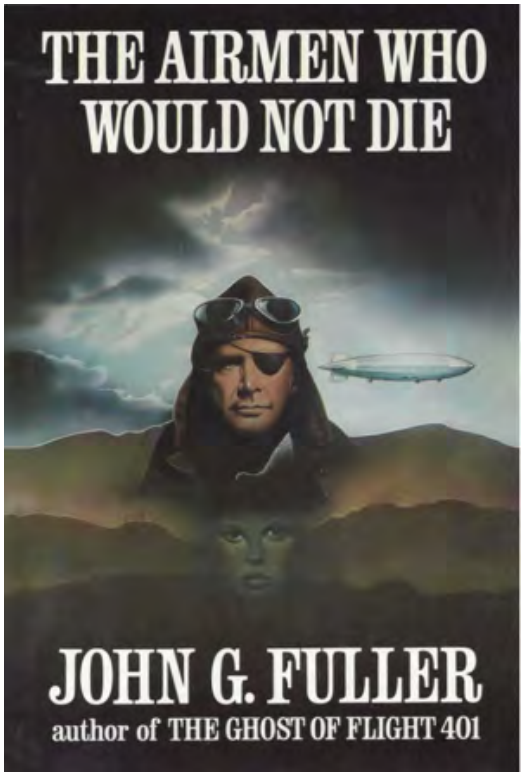
[175] Ibid.

Although, we lack proof Madero's automatic writing wasn't a product of his imagination, he was an ardent spiritualist who accepted the communications literally. Given the background database in spiritualism and psychical research, as well as the history of Madero's rise to power, I regard Madero's assumption as justified that he was guided by the discarnate Benito Juarez. As with the previous discussion of the Fischer-Hoffman process, the verification of the spirit communication is pragmatic.

Forensic evidence provided by a medium. On October 5, 1930, the R101 dirigible crashed in France, killing 48 crew members and passengers. Two days later, Eileen Garrett, one of the twentieth century's greatest mediums, experienced an unanticipated *drop-in communicator,* i.e., an unexpected visitor, during a sitting. The communicator identified himself as Herbert Irwin, the vessel's deceased pilot. Irwin described the technical failures and design flaws that caused the crash.

This disaster was fraught with politics. The British Air Minister Lord Thomson, who had overridden the captain's desire for more test flights, died in the crash.

Will Charlton, a former supply officer for the R101 who knew the airship and its personnel well, independently reviewed the mediumistic information. He confirmed the accuracy of many details provided.



William H. Wood, an airship pilot and a frequent contributor to the *Freethinker,* an atheist publication – conducted another independent review. In 1949, Wood shocked the British rationalist and atheist world by announcing the data convinced him of postmortem survival. He wrote in the *Freethinker,*

> If this case does not prove survival, then nothing ever will. I consider the R-101 case to be cast iron.[176]

While accepting survival, Wood kept up his status as an atheist.[177]

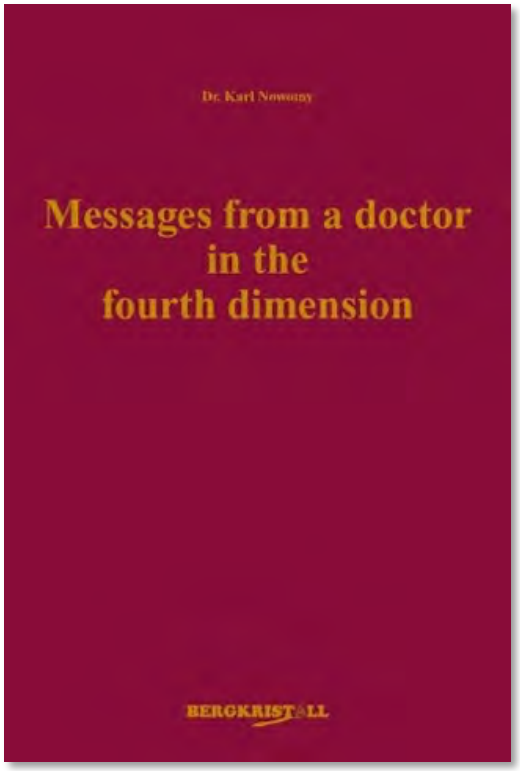
[176] John G. Fuller, *The Airmen Who Would Not Die.* (New York: G. P. Putnam's Sons, 1979). Kindle edition, location 4763 out of 5577.

[177] Ibid, location 4269 out of 5577.

Discarnate launches psychotherapy approach. In a case reminiscent of the Fischer-Hoffman process previously described, another deceased psychiatrist Karl Nowotny (1895-1965) returned from the grave to set up a new psychotherapy method. He was trained in *individual psychology,* as originated by Alfred Adler. He lectured in psychiatry and neurology at the Vienna University.

One of his patients was Grete Schröder, a prosperous tax consultant. Two days before Nowotny's death, she had a dream in which a figure spoke these three words: "Nowotny is dying." Because she heard this voice, she arranged a session with a medium and contacted Nowotny after his death. This led to Schröder's learning automatic writing. She eventually wrote six volumes dictated to her by the discarnate Nowotny.[178] They primarily deal with the spiritual causes of schizophrenia and other severe psychotic disorders. The therapeutic methods are like the depossession practice referred to previously.

Today, the website of the Nowotny Foundation offers webinars, eBooks, and has a list of therapists trained in the methods taught by the discarnate Nowotny. They specialize in treating cases otherwise considered incurable.[179]



Ena Twigg and Bishop James Pike. Bishop James Pike famously resigned his post as California's Episcopal Bishop after ongoing mediumistic communications with his son Jim who had taken his own life.[180] Shortly after his son's death, Bishop Pike, who was devastated by the suicide, began noticing poltergeist-like phenomena in the Cambridge apartment he had been sharing with Jim a few weeks prior. He drew up a list of 55 inexplicable events he suspected were signs of Jim's surviving presence.

This led him to seek advice from Canon Pierce-Higgins, an Anglican Church official, who recommended a visit to the respected medium Ena Twigg. Eventually, Pierce-

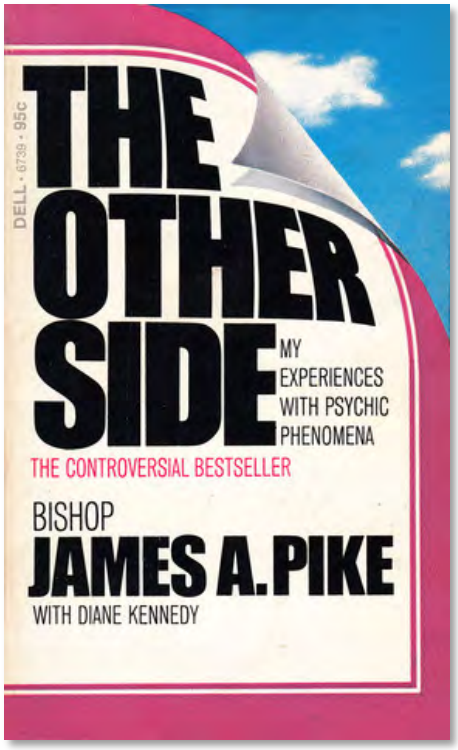
[178] Karl Nowotny, *Messages from a Doctor in the Fourth Dimension.* (AMRA Verlag, 2015, 3rd edition).

[179] Nowotny Foundation e.V. Retrieved on April 9, 2021. https://www.nowotny-foundation.com/en/

[180] James A. Pike, *The Other Side: My Experiences with Psychic Phenomena.* (New York: Dell, 1969).

Higgins arranged a sitting, and Peirce-Higgins drove Bishop Pike to the séance. He took copious notes that he eventually shared with my next interviewee Roy Stemman, a journalist who covered the story for *Psychic News* in England.

Bishop Pike also confirmed that Ena Twigg provided information about his son she couldn't have known or guessed. Through Ena Twigg, the late theologian Paul Tillich (1886-1965) also appeared. Tillich had been both Pike's friend and Jim's godfather. Communications with Jim continued through other mediums Pike consulted.



Bishop Pike's book, *The Other Side,* documents a lengthy conversation he held with his deceased son and Paul Tillich. The topics touched upon personal friends, family, educational matters, and the emotional turmoil that led Jim to take his own life. Another topic discussed was the poltergeist-like phenomena seen at the Cambridge apartment – which were Jim's initial attempts to communicate. The conversation also touched upon the controversy swirling around Bishop Pike's liberal attitudes toward church dogma. Each time, the responses given by the discarnate spirits, Pike's son Jim or Tillich, were knowledgeable and appropriate. Pike regarded the session as highly evidential.

It was after this encounter Pike gave up his lofty position in the Episcopal Church. He wished to pursue investigations of spirit communication and psychical research, and Christian church origins.

In the next video segment, the journalist Stemman describes the events leading up to Bishop Pike's session with Ena Twigg.[181]

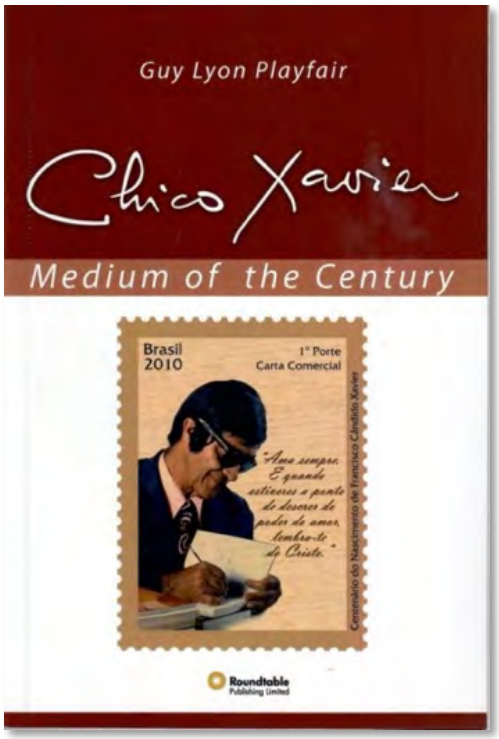
[181] Roy Stemman, "Bishop James Pike and the Medium, Ena Twigg." *New Thinking Allowed* video (recorded on April 10, 2021). https://youtube.com/embed/syXNKmnMjjs?start=1575&end=1747

Legal evidence from Chico Xavier. A few cases involve a court of law admitting testimony or evidence from a deceased spirit. In May 1976, Mauricio Garcez Henrique was at the house of his friend José Divino Nunes, age 18.

José was looking for cigarettes. He didn't find any, but he came upon his father's gun instead. He wondered what would happen if he shot at his reflection in a mirror. Mauricio suddenly walked between José and the mirror, at which point the gun went off, fatally wounding Mauricio.

José was arrested and charged with murder. Prior to the trial, Mauricio's parents had been to see Chico Xavier, the famous Brazilian medium. The message they received from their dead son described what had happened:

> José Divino was not guilty, nor was anybody else. We were just playing around, thinking about shooting somebody's reflection in a mirror, and when I passed in front of my image reflected in the mirror, the shot hit me. If anybody has to ask forgiveness, it should be me – I should have been studying instead of fooling around.[182]



Attorneys presented the message in court, and Judge Orimar de Bastos noted it agreed with the evidence. He concluded:

> We must give credibility to the message automatically written by Francisco Candido Xavier where the victim recounts the event, exempting the defendant from any guilt. He describes the scene where he and his friend were playing with the gun, and how the shot came to be fired.[183]

[182] Guy Lyon Playfair, *Chico Xavier: Medium of the Century.* (Brasilia: International Spiritist Council, 2010), 90-91.

[183] Ibid, 91.

The case was dismissed. Psychical researcher Guy Lyon Playfair writes that this was the first known instance of a criminal case decided on evidence purportedly originating from a deceased person. However, he also reports on three other Brazilian cases where a message from Chico Xavier was enough to influence a murder trial. One case resulted in an acquittal. In the other two, the court reduced the charges because of the mediumistic testimony.

Murders solved by mediums. In a 1977 case in Chicago, the court convicted Allan Showery of murdering a Filipino woman named Teresita Basa. Police arrested him following the claim by another Filipino woman, Remibias Chua. She had communicated with Basa's spirit in their native language, Tagalog, and was told about the theft of a ring in addition to the murder. Confronted with this evidence, Showery (who had previously been interviewed by police) confessed, and police recovered the ring.[184]

An even stronger case is the 1983 murder of Jacqueline Poole in a London suburb. Poole's spirit communicated, unbidden, to a young Irish medium, Christine Holohan – who had no other connection to Poole, nor to her friends, or anyone else associated with the case. The information provided by Poole through the medium impressed the police. Although there was insufficient evidence at the time for a conviction of the identified murderer, Anthony Ruark – they saved the suspect's pullover sweater identified by the medium Holohan. Police reopened the case in 2000 when new laboratory techniques analyzing the sweater enabled police to make a convincing identification of Ruark, who was convicted and jailed for life.[185]

A careful analysis by skilled psychical researchers Guy Lyon Playfair and Montague Keen reached the same conclusion as the police. There was *no plausible alternative* to the hypothesis that Jacqueline Poole's spirit had communicated with the medium Christine Holohan.[186]

The George Chapman/William Lang partnership. In my estimation, the single most evidential case for human postmortem survival is the ongoing manifestation of William Lang (1852-1937), a prominent ophthalmic surgeon in London, through the mediumship of George Chapman. Chapman was a firefighter working in Aylesbury, UK, when his mediumship began in 1946. Lang's spirit worked through Chapman regularly for sixty years until Chapman's death in 2006. During these sessions, Chapman was in trance and knew nothing of what Lang was doing while using his body to conduct healing sessions.

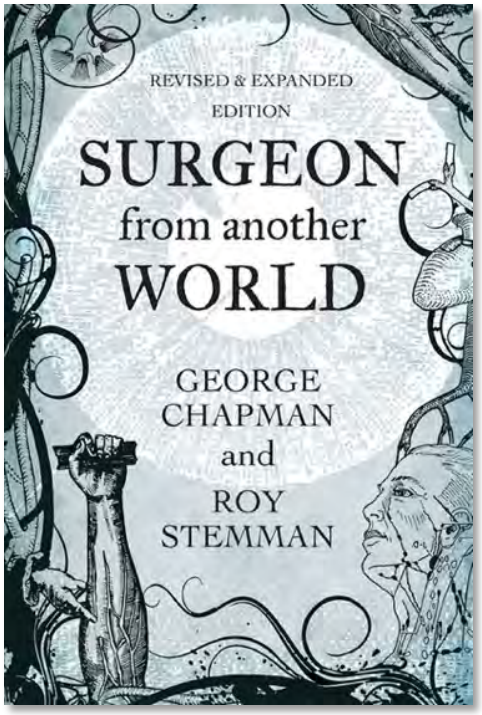
George Chapman was a military veteran and a former boxer with no higher education. His

[184] Arthur Lyons & Marcello Truzzi, *The Blue Sense: Psychic Detectives and Crime.* (New York: Warner Books, 1991), 245-6.

[185] Guy Lyon Playfair & Montague Keen, "A Possibly Unique Case of Psychic Detection." *Journal of the Society for Psychical Research.* Vol. 68, January 2004, 1-12.

[186] Ibid.

personality, when not in trance, was manifestly distinct from William Lang.



Several popular books have been written about this case.[187, 188, 189] Lang, through Chapman, called these sessions *etheric healing*.

In 1966, noted psychical researcher Eric Dingwall pleaded for a serious investigation of this case.[190] Nevertheless, the professional psychical research and parapsychology literature has ignored it. On the other hand, the spiritualist community knew of and celebrated this case. A search of the *Psychic News* archives, at the University of Manitoba, for the name "George Chapman," returned 734 pages mentioning the name.

You will live after you die

Psychic News

The Spiritualist Newspaper With The World's Largest Circulation
London, August 9, 1969 No. 1940 On Sale Every Thursday Price 8d.

Psychic News Bookshop
23 Gt. Queen St. London, W.C.2

Famous healer is 'under contract' to group of doctors

THEY HAVE EXCLUSIVE RIGHT TO CONSULT 'DEAD' SURGEON

PSYCHIC NEWS REPORTER

FAMOUS healer George Chapman revealed publicly last week that he is "under contract" to a group of medical men. Some of them knew and worked with William Lang, the eminent surgeon who "died" 32 years ago, but continues his healing mission through Chapman's trance mediumship.

The disclosure came — though the fact was known to a very few intimate friends — when George spoke to the Psychic Youth Group at the College of Psychic Science, S.W. London.

Made his debut

It was a scoop for the PYG that he accepted their invitation. This was George's first public appearance. He has too many healing commitments at his Aylesbury Spiritualist Church.

His young audience piled him with searching questions, answered squarely frankly by the healer. As the father of two teenagers himself, he was as ready for anything before going overseas, cope with the vast correspondence arriving by the sackload daily — he established immediate rapport with PYG members.

His most dramatic statement was this close association with medicine. When Lang first made his spirit presence known, George contacted the hospitals he had visited and where he worked. Some of his earthly contemporaries were intrigued. They invited the healer to a meeting.

Totally satisfied

Lang entranced his medium and responded to a stiff cross-examination. He named accurately many relatives and recounted facts known only to the medical men.

"They were positive, after putting questions, that it was definitely Dr Lang talking to them," said George. "They then produced patients for the diagnosis and were finally convinced of my bona fides."

This group then asked George if he would be under "a gentleman's agreement contract" to them for further diagnosis and consultations with Lang.

George agreed. This "contract" debars him speaking or working at hospitals, using advertising or appearing on television.

In other words, these medical sceptics want an "exclusive" collaboration with Lang. I hope one day they will be able to justify to their "dead" colleague, George says.

"I tell you that, afraid of personal publicity?" asked someone. "Why should I be?" said George. "I don't need it. I am not afraid to cope now with any medical problem."

He has already refused to appear on TV. After our deadline page spread on his healing (PN Dec. 28, 1967) George was approached by the "Horse of the Year" which wanted to feature him.

He declined because he knew he could not cope with the resulting inevitable healing requests from thousands of readers of this mass-circulation newspaper.

Prediction fulfilled

The medical group suggested George should set up a London practice under Lang's guidance. Dr Lang predicted early and his Aylesbury, which would eventually become a major centre.

His prediction has now come true. Patients from all over the country and abroad, in desperation, no longer prompt as predictions.

George avowed that many doctors are sympathetic to spirit healing and other unorthodoxy. Some, he said, are embarrassed why readers want to be on the same level as doctors," he said.

"Would you like British Medical Association recognition?" was another question.

'Get on with work'

"No," said George emphatically. "Get on with your own work and let them chase you!"

Then comes, "Are your aware of any failures in your healing?"

"We have as many failures as any other healer. If a person is seriously ill and can talk to a spirit doctor it may help him, though he is destined to pass on."

Asked to describe his trance, the healer said he merely falls asleep. "I sit down and see Dr Lang's shape approaching me just before I enter trance. I never meet the patients personally.

"On rare social occasions, like the PYG dinner, Harry (his medical friend) comes with me."

A woman from Amersham: "I have only met Dr Lang during my healing sessions. Tell me why I come straight to me when you looked like out of trance."

George explained the differences between the surgeon and his medium.

Next came: "Has Lang's personality rubbed off on you? Do you feel you are becoming Dr Lang than George Chapman?" The healer insisted he was himself. "Though people do say I have changed a great deal."

Asked if he had any psychic powers, he was always interested in psychic matters. I come from a humble, even "rough" background.

Like attracts like

"But my mother, who passed at 78, conducted one of the first Spiritualist meetings in Beaconsfield, Bucks, and I used to attend materialisation seances. So, in a way, I was brought up in a tradition like Sir George Chapman I am the same as any other healer. As Dr Lang I could not be better."

Asked if he had greatly taking Dr Lang's services?" was the next question.

"He is taking my time," retorted Chapman. "I've been with him for 32 years. I'm not sorry. This work is my life. If I'd left me, someone else would take over. Otherwise I would continue healing on my own."

Someone asked if Lang's Victorian medical background inclined his current diagnosis and treatment.

"No, he is very up to date," said George. "He meets contemporary colleagues and keeps in touch with modern medical thought and practice. The record is about 30-100 after all, doctors often have helpers too."

George thinks patients are "dead" surgeon while the healer is entranced. It ensures privacy and they can talk freely to Lang.

He has with (?)a methods. George keeps an eyelid, after regaining to his vest absent healing and the letters are burnt.

He spends more of his life in trance, six hours daily, than any other healer.

George's day starts at 7.30 a.m. when the huge shed is cleared of patients and the medical dictates regular on a tape recorder, ready for the assistants who arrive at 9 a.m.

There are three full time and two part time assistants involved in the church meeting of George's healing clinic are 13 people. After a light breakfast

Continued on Page 7

George Chapman, entranced by William Lang, operates on a patient's eyes.

Seance—guided sect may influence Vietnam's future

A MULTI-MILLION strong religious movement based on Spiritualism could play a vital role in the future of war-torn Vietnam, it was revealed last week. The Caodaists, a powerful sect whose leaders are guided by a device similar to a planchette, were examined in a special "Twenty Four Hours" BBC TV report by Olivier Todd.

Caodaism's followers believe they have an oracle which lives in a basket. It never speaks, but communicates from this deity are supposedly received by priests sitting in pairs, holding a covered board over an alphabet.

Caodaism is a potentially important political force. One world conference, which could come at any time from the holy basket — or more literally, through the sect's spiritual leaders — would be a force to be reckoned with. They outnumber all other elements in their province.

They have an inevitable image which turns many a doubt about their loyalties. Vietnamese asked if Lang's Victorian medical background inclined his current diagnosis and treatment.

"No, he is very up to date," said George. "He meets contemporary colleagues and keeps in touch with modern medical thought and practice. The record is about 30-100 after all, doctors often have helpers too."

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Continued on Page 7

George Chapman, entranced by William Lang, operates on a patient's eyes.

In March 2021, I interviewed Roy Stemman, former *Psychic News* editor and author of many articles about the Chapman mediumship.[191] Stemman's 2017 book, *Surgeon from another World,* was an updated version of a 1978 book coauthored with Chapman. Here are the salient facts about this extraordinary case making it especially evidential.

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[187] George Chapman and Roy Stemman, *Surgeon from another World.* (London: W. H. Allen, 1978, 1st edition; Hove, UK: White Crow Books, 2017, Kindle edition).

[188] J. Bernard Hutton, *Healing Hands: The Incredible Story of People Being Cured Today by a Doctor Who Died 30 Years ago!* (New York, Paperback Library, 1968).

[189] W. R. Cross, *Facts Not Fiction.* (Aylesbury, UK: Lang Publishing, 1982).

[190] Eric Dingwall, Review of *Healing Hands. Journal of the Society for Psychical Research,* Vol. 43, No. 729, (Sept. 1966): 375 – 376.

[191] Roy Stemman, "Dr. William Lang's Return From the Grave." *New Thinking Allowed* video (recorded on March 31, 2021). https://youtu.be/jW0sEvN9oDQ

Former patients, family members, and medical colleagues acknowledged Chapman's spirit control as Lang's actual personality – complete with memory, professional knowledge, speaking style, and mannerisms.

Lyndon Lang Communicating With Her Father Through George Chapman

William Lang's daughter Lyndon Lang, and a group of Lang's former medical colleagues (and colleagues of his son Basil, who predeceased him), held weekly séances with George Chapman for decades. They were convinced of the authenticity of Lang's spirit. In the next video, journalist Roy Stemman reports how this arrangement came about. First Lyndon Lang's skepticism was overcome by information from William Lang's spirit that only he could have known. Then she introduced Chapman to medical colleagues of Lang and his son, Basil.[192]

These former colleagues, family members, and friends of Lang so respected the work of George Chapman's mediumship they gave Chapman many personal items – including the bed originally belonging to Lang. Stemman, who was a witness to this series of gifts, testifies about them in the next video segment. Chapman had so many of these personal items, he called it the "Lang Museum." Today, they are still in the possession of Chapman's family.[193]

Lyndon Lang supported this mediumship financially, leaving a testimonial and bequeathing a portion of her estate upon her death to George Chapman.

[192] Ibid, https://youtube.com/embed/jW0sEvN9oDQ?start=1678&end=1808

[193] Ibid, https://www.youtube.com/embed/jW0sEvN9oDQ?start=1904&end=1988

In the following video, journalist Stemman describes how he even obtained a copy of the will. While it helped Chapman financially, it was even more valuable to Chapman as a sign of the support he received from Lang's family. Stemman also has in his files voluminous testimonies about Lang's healing both from medical doctors and patients.[194]

A similar published testimonial came from William Lang's granddaughter Susan Fairtlaugh who knew her grandfather when he was alive. She corroborated the authenticity of her grandfather's spirit through Chapman:

> He spoke to me and recalled precise events of my childhood.[195]

Later Susan and her husband invited George Chapman to visit their home. She casserted in a subsequent interview:

> I have here three objects which used to belong to my grandfather. Chapman walked through the house and recognised them immediately.[196]

During his six decades of mediumship, while in trance for as much as six hours at a time, George Chapman engaged in a spiritual healing practice that attained international repute. Medical professionals, who didn't hesitate to send their patients for healing, often attested to cures.

As Roy Stemman reports, throughout his decades of journalistic coverage of the Chapman/Lang mediumship, there was never a time when he found any reason to question the integrity of either the medium or the controlling spirit.

In 1979, the prestigious Ophthalmology Section of the Royal Society of Medicine (of which Lang had formerly been president) invited George Chapman, the former firefighter, to speak about his mediumistic relationship with the deceased Lang.

William Lang's manifestation is particularly evidential because it persisted over sixty-years. Multiple individuals who had known Lang attested to the authenticity of his discarnate spirit.

The Maróczy/Korchnoi chess match. Géza Maróczy was the second-best chess player in the world in 1905. Victor Korchnoi was the second-ranked chess player in the world in 1980, but later became the world's senior chess champion. Through the auspices of a spirit medium, they played a remarkable chess game lasting from 1987 until 1993.

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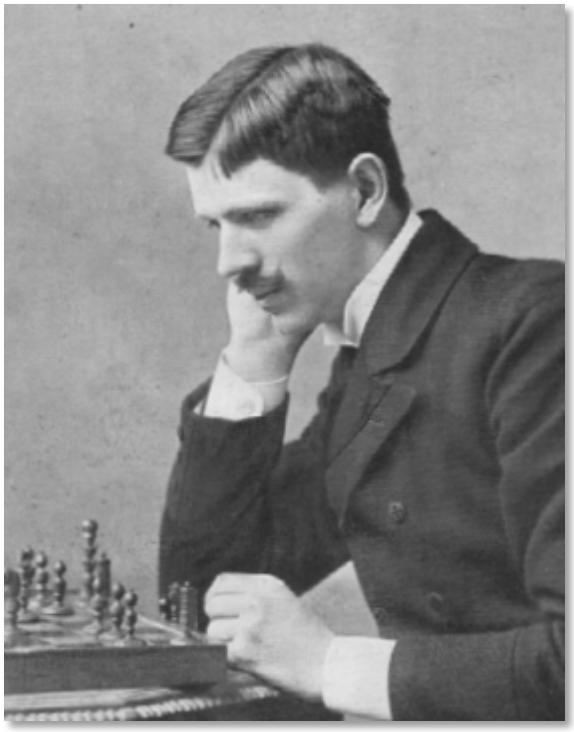
[194] Ibid, https://youtube.com/embed/jW0sEvN9oDQ?start=2270&end=2364

[195] Chapman, *Surgeon,* location 2468 of 3672.

[196] Ibid.

Korchnoi was alive during this period; and Maróczy was dead, having died in 1951.



Géza Maróczy

Wolfgang Eisenbeiss was a Swiss economist with an interest in psychical research. In 1985, he had the idea that evidence for survival would be enhanced if a deceased chess master would manifest through a medium and play chess with a living grandmaster.[197, 198] He was able to persuade Korchnoi to take part.

Eisenbeiss was an amateur chess player who was familiar with Robert Rollans, a medium who practiced automatic writing. Rollans wasn't a chess player. However, Eisenbeiss instructed him sufficiently to understand the standard notations for chess moves. He also gave Rollins a list of deceased grandmasters, with the request to find one who would cooperate with this experiment.

On June 15, 1985, Géza Maróczy, communicating in Hungarian (and later in German) confirmed his willingness to play the match. Maróczy established his identity through his skill and style as a chess player, playing chess at the grandmaster level. Maróczy's spirit also supplied detailed and obscure information about his life when he was alive. Such chess skill is impossible to replicate, even by somebody who has studied chess extensively.

Some information provided appeared at first to be inaccurate. Only later was it discovered to be correct. In the video clip below, neuropsychiatrist Vernon Neppe (himself an avid chess player) elaborates on the questions posed to Maróczy as well as details, making the correct information initially seem incorrect. For example, the discarnate Maróczy didn't name the Italian chess master

[197] Wolfgang Eisenbeiss and Dieter Hassler, "An Assessment of Ostensible Communications with a Deceased Grandmaster as Evidence for Survival." *Journal of the Society for Psychical Research.* Vol. 70(2), April 2006, 65-97.

[198] Vernon Neppe, "A Detailed Analysis of an Important Chess Game: Revisiting 'Maróczy versus Korchnoi." *Journal of the Society for Psychical Research.* Vol. 71(3), July 2007, 129-147.

Massimiliano Romi because he knew him by his Croatian name of Max Romih.[199]

The discarnate Maróczy correctly answered 79 of 81 questions posed to him about his life (or 97.53% accuracy). That the chess game extended over six years, with a discarnate entity who had died 36 years before the game was started, strongly argues for Maróczy's sustained postmortem survival.

Robert Rollans, the medium, never sought payment for his services. Eisenbeiss kept the matter quiet and didn't publish his research for a decade after the chess match was completed. Nevertheless, the Swiss press learned about the game around 1990 and, thereafter, began following developments carefully. In the middle of the game, Korchnoi commented on how well Maróczy was playing. At that point, Korchnoi (who eventually won) wasn't sure he could win.

In 2006, para-psychologist Russell Targ asked his brother-in-law Bobby Fischer, a grandmaster himself and one of the greatest players in chess history, to examine the moves. Fischer appraised Maróczy's game at the grandmaster level. This feedback convinced Targ the chess match was the best available evidence for survival.[200]

Vernon Neppe analyzed Maróczy's unique playing style, which he was able to verify. It was an unmistakable expression of Maróczy's personality. Neppe confirmed that this style couldn't have been replicated by the chess-playing computers available when the game was played. He elaborates on these points in the next video.[201]

Moróczy, for example, played an *inferior* move at the game's opening. However, it would have been a good move in 1905. The counter-play to that move wasn't known until after Maróczy's death.

[199] Vernon Neppe, "The Chess Game From Beyond the Grave." *New Thinking Allowed* video (recorded on April 15, 2016). https://www.youtube.com/embed/g1S6y1-Pz_w?start=606&end=687

[200] Russell Targ, personal communication.

[201] Neppe, op. cit., https://youtube.com/embed/g1S6y1-Pz_w?start=1238&end=1359

Physical Mediumship

Preliminary Considerations. The evidence produced through physical mediumship often functions in combination with mental mediumship. The physical phenomena include rapping sounds (with unique acoustic properties), people and objects levitating, direct voice, ectoplasmic productions, and materializations. Often, we dismiss such phenomena out-of-hand because they appear to be too bizarre to be believed. Almost all prominent physical mediums have suffered from accusations of fraud. Often, these accusations are based upon supposition, lacking any credible, evidential basis.

There is so much good evidence for life after death, apart from physical mediumship. Why risk antagonizing potential readers by bringing up phenomena so tainted with controversy? Why not play it safe?

Times are changing. Many people will judge this section appropriately, given the preceding caveats. Here are my reasons for discounting both fraud and believability. I think this information is too important to ignore!

First, my experience, as documented in my book *The PK Man,* has shown me macro-psychokinetic phenomena can be real and, therefore, deserve serious investigation – no matter how bizarre or unbelievable they may appear.[202]

Second, some physical mediums have held forth for decades with an untarnished reputation. I am aware of no published accusations against Stewart Alexander whose work will be discussed in this section.

Third, the study of physical mediumship can lead to important insights about survival of consciousness. Some people attribute these phenomena as psychokinesis (or, sometimes fraud) by the medium. However, potentially they show the unique power of the discarnate spirits, many of whom have greater psi ability than the living. Some discarnate spirits responsible for producing physical phenomena in séances have manifested through different mediums for more than a century.

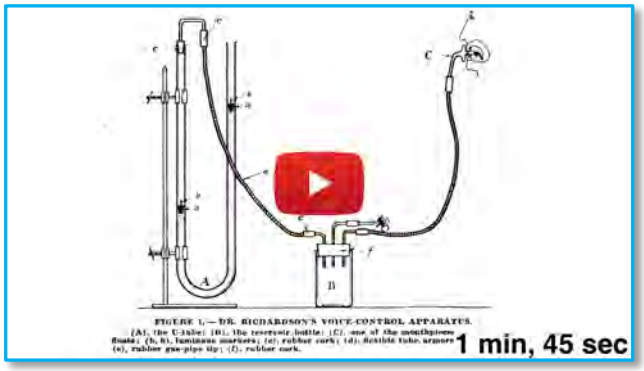
Walter Stinson's discarnate persistence. Stinson (1884-1911) was both the controversially famous medium Mina Crandon's brother and her controlling spirit during séances. Also known as *Margery,* Crandon attracted enormous attention in the 1920s. She was a Harvard physician's socialite wife who performed physical mediumship feats before a panel convened by *Scientific American*. The famous magician Houdini became her nemesis.

Stinson's spirit control featured the phenomenon known as *direct voice*. Although the Margery mediumship was controversial at the time, and remains so today, the direct voice from Stinson was carefully researched and well-attested. In the following video,

[202] Jeffrey Mishlove, *The PK Man: A True Story of Mind Over Matter.* (Charlottesville, VA: Hampton Roads, 2000).

Keith Parsons, a journalist and psychical researcher, speaks about the various tests used to verify Stinson's direct voice – by covering, or otherwise monitoring Margery's and her husband's mouths.

A device created by Mark Wyman Richardson, a Harvard physician who became a devoted sitter at Margery's séances, was inserted into the sitters' and medium's mouths. It ensured all lips remained sealed while Stinson's direct voice was manifesting. In the next video, Keith Parson says there can be no question about the authenticity of direct voice, independent of the medium.[203]



It is less well-known that Walter Stinson produced similar phenomena through Mary Ann Marshall, a medium in Winnipeg, Canada, whose séances were organized by Thomas Glendenning Hamilton.

Hamilton, a prominent medical doctor, had a sophisticated séance room equipped with many cameras to document phenomena. Stinson's manifestations in Canada began in 1926, after a visit from Margery and her husband.

The University of Manitoba has archived the collection of Hamilton's photographs. Janice Hamilton, the granddaughter of T. G. Hamilton, describes Walter's involvement in the family séances:[204]

Ectoplasm forming on Mary Ann Marshall's face during a séance

> Speaking through Mary Marshall, the personality whom most group members accepted as the spirit of Walter Stuart Stinson (1884-1911) demanded that T. G. install a bell, inside a box, that he could make ring

[203] Keith Parsons, *Houdini vs. Margery: Immortality on Trial* video documentary (released on February 5, 2020). https://youtube.com/embed/8bxvXXLYsIU?start=1109&end=1214

[204] Janice Hamilton, "Bring On Your Ghosts! The Thomas Glendenning Hamilton Family Séances from 1918 to 1944, Winnipeg, Canada." *Paranormal Review,* Issue 77, Winter 2016, 6-16.

> by supernatural means. T. G. was sceptical at first, but eventually he complied, and the bell did ring on many occasions. On one occasion, following Walter's instructions, T. G. took a photograph of the medium with the bell-box installed several feet above her head, while the bell was ringing. The photograph revealed a thread, described as a teleplasmic cord, between Mary Marshall's head and the bell-box. At that point, T. G. lost his skepticism about Walter's legitimacy and the two began to collaborate as partners… T. G. photographed seventy-two different teleplasms in fifty photographic experiments. The result is some 300 photographic images, taken from different angles.[205]

Currently, Walter Stinson's spirit appears to be producing similar phenomena through UK medium Stewart Alexander – a physical medium of high repute.[206, 207] In the next video, he describes how – after extensively studying Mina Crandon's mediumship – Walter Stinson came to join his *spirit team*. Each member has a unique responsibility. Walter's specialty on the team is to produce physical phenomena. He doesn't wish to discuss Margery's controversial mediumship. Instead, he keeps focusing on the future.[208]

In the following video, journalist Leslie Kean shares her experience of seeing ectoplasm produced in a séance with Stewart Alexander via Walter Stinson's spirit voice direction. Ectoplasm is an actual substance that has been photographed, although it isn't understood. According to Stewart Alexander, the spirit team uses ectoplasm to create various effects. Sometimes the spirit team uses ectoplasm for materialization. Sometimes, they form it into *rods* to levitate objects and move them around. Kean explains she watched the ectoplasm appear as a cloudy, amorphous substance. It then became a solid, human hand she could touch. After that, she watched it vanish.[209]

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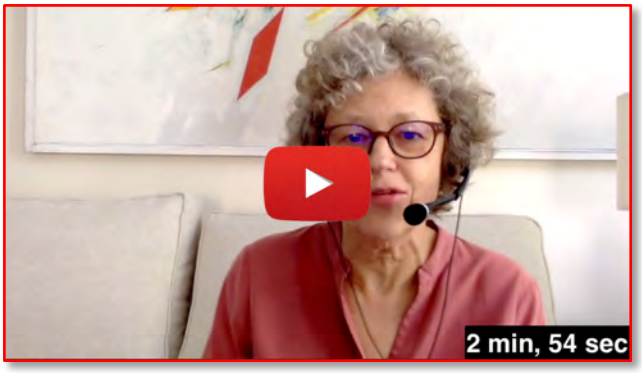
[205] Ibid. 9

[206] Lew Sutton, "Contemporary Physical Mediumship: Stewart Alexander Séances." *Paranormal Review,* Issue 51, July 2009, 14-20.

[207] Steve Hume, "Review of *An Extraordinary Journey* by Stewart Alexander." *Journal of the Society for Psychical Research,* Vol. 75, July 2011, 151-153.

[208] Stewart Alexander, "The Making of a Physical Medium." *New Thinking Allowed* video (recorded on November 16, 2020). https://www.youtube.com/embed/yd54sTJK7r4?start=2174&end=2322

[209] Leslie Kean, "Spirit Materialization." *New Thinking Allowed* video (recorded on June 9, 2020). https://youtube.com/embed/-zqRevHrXXk?start=1318&end=1492



While I haven't found documentation showing the discarnate Walter Stinson providing proof of his identity, the power and range of the physical phenomena associated with his séances have become his unique signature.

The Scole group. Three senior researchers at the Society for Psychical Research studied the Scole Group, known for producing a wide variety of physical mediumistic phenomena. David Fontana was president at the time. Arthur Ellison was a former president and an engineering professor. Montague Keen was the public relations officer. Among them, they had over fifty years' experience investigating séances.

They attended twenty-four seances over two years. Initially, they were skeptical, because the Scole group claims were so extraordinary. Nevertheless, all three concluded the phenomena they saw were genuine. Their critics contended the research protocols didn't rule out fraud, a common accusation even though there was no evidence supporting fraud.

One critic was historian Alan Gauld, a former Society president. He made a point of saying he had known Robin Foy, the Scole group's organizer, for well over thirty years,

> … without finding any reason to regard him as anything other than totally sincere."[210]

The following video is another segment from Dan Drasin's documentary, previously referenced about Instrumental Trans Communication, which was also a Scole group specialty. This segment includes paranormal images on video and

[210] Alan Gauld, "Comments on the Scole Report," in Montague Keen et al., *The Scole Report* (London: Society for Psychical Research, 2011), 284.

photographic film – tiny, animated lights flying around the room. Enigmatic faces, fuzzy and vague, also appear on the video. The video shows many small objects that were apported in mid-air in the cellar where the séances were held. Experts in paper and printing examined and verified newspapers from the 1940s that were apported in mint condition.

In addition, the three distinguished researchers – Keen, Fontana, and Ellison – offer personal testimony as to the authenticity of the phenomena they observed over two years, and the precautions they took to avoid fraud. For example, on occasion, they took total control over the Polaroid film upon which elaborate paranormal images appeared – including portraits and signatures of known individuals, whimsical drawings and symbols, diagrams, and poetry written in multiple languages.

Voices were heard through a tape recorder from which the microphone had been removed. Direct voices coming mid-air were recorded, notably conversations with a discarnate named Reg Lawrence who claimed to have died in 1942. The voices sometimes show a playful sense of humor.

The researchers argue that no one could duplicate the variety and robustness of the phenomena through trickery. Professional magician James Webster also testifies this is the case.[211]

In a follow-up paper published in 2001, Scole researcher Montague Keen reviews the fallacies in the critical comments from those who found the extraordinary phenomena unpalatable. He points to:

> …the total lack of any trace of deception at any time by any member of the Group over a period of four or five years, despite the presence of hundreds of witnesses in six countries. Since nearly all non-paranormal explanations presuppose movements on the part of one or more members of the Group which would invite risking observation and hence exposure, the absence of any such reports is itself significant evidence.[212]

Keen also pointed out that the positive evidence, in this case, was all based on empirical observation – while the critics' claims were inferential.

The Scole Group is most remembered for the photographic evidence produced in their

[211] Dan Drasin, "Calling Earth" video documentary, 2015. https://vimeo.com/101171248#t=82m4s

[212] Montague Keen, "The Scole Investigation: A Study in Critical Analysis of Paranormal Physical Phenomena." *Journal of Scientific Exploration,* Vol 15(2), 2001, 173.

séances. In the next video, Robin Foy describes how this began, with the spirit team supplying instructions, levitating the cameras, and creating unusual images on photographic films. The process began with a 35mm camera. Foy, himself, took the first picture through a window looking at the garden for the purpose of identifying the particular roll of film. Once in the cellar where séances were held, the room was completely dark and there could not be any genuine exposures.

One of the mediums, Sandra, was instructed to take the camera and press the lever whenever anyone said, "now." After four or five pictures, she put the camera down on a spare chair. After that, the sitters in the room could hear the camera in the air moving around with the shutter clicking and more photographs being taken. When the film was developed, there were eleven separate pictures of images from all over the world – the first picture being the image of the garden Foy had originally taken. [213]

Robin Foy, in the next video, explains to me the group experienced spirit communication through a special device referred to as TCD (a Trans Communication Device). Thomas Edison's discarnate spirit seemingly supplied directions for the creation of this device. It took nearly a year to build it and get it to work. It was attached to the amplifier of a cassette tape recorder. Foy states that, through this device, the group managed to have a fifteen-minute conversation with the discarnate Thomas Edison himself.

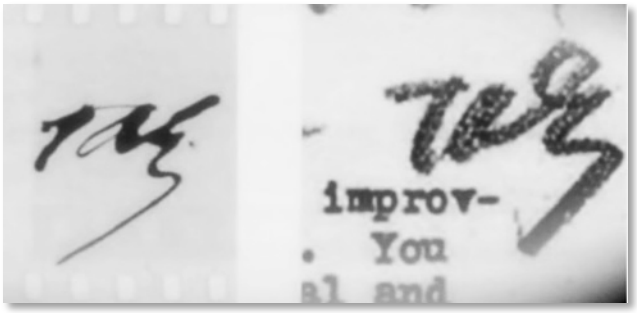
Regarding Edison's appearance in spirit, the Scole experiment included extensive evidence, produced by discarnate spirits, onto film. Among these was a signature, presumably left by the spirit of Edison himself. As the next video shows, the signature matched those of Edison that were later retrieved from the Edison Institute. Robin Foy elaborates on the above points in the following video.[214]

The following graphic image shows Thomas Alva Edison's actual signature, with the

[213] Robin Foy, "The Scole Experiment." *New Thinking Allowed* video (recorded on May 6, 2021). https://youtube.com/embed/kfCaLjQK46Y?start=2941&end=3095

[214] Ibid, https://youtube.com/embed/kfCaLjQK46Y?start=1782&end=1908

initials TAE on the right, and the signature impressed on photographic film during a Scole experiment on the left.



It has been over twenty-two years since the report on the Scole Group.[215] There have been no evidence-based accusations of fraud or deception regarding this material in subsequent years. These results challenge our most basic notions of time, space, and consciousness. This challenge, however, is precisely where we need to be.

[215] Montague Keen, Arthur Ellison, and David Fontana, David. "The Scole Report." *Proceedings of the Society for Psychical Research*, Vol. 58, 1999, 150–452.

THE FRAMEWORK: CONSCIOUSNESS BEYOND THE BRAIN

Consciousness and Pure Logic

The parsimony principle. For centuries, scholars have recognized *Occam's Razor* as the fundamental rule of explanation itself. The preferred explanation is always the one with the fewest assumptions that can account for all the relevant facts. There is almost universal consensus concerning this principle. In scientism's dark age, we have deviated from this important principle by presuming *dead matter* is the foundation of reality. That's why we say when something is important to us, *it matters*. In this dark age, we give precedence to external sensations over intuitions and feelings. That's also why, when we agree with some statement, we say it makes *sense*. These ideas, elevating the importance of materiality and sensation, are so deeply ingrained we don't normally even consider whether or not they are valid.

Paradoxically, all philosophy begins in the mind – and not in matter. Descartes made this explicit with his simple statement in Latin: *Cogito ergo sum.* I think, therefore, I am.

We each have direct knowledge of our mind. Nothing is more immediate and intimate. We lack direct access to anything else but mind. The great twentieth-century physicists, such as Erwin Schrödinger and Max Planck, understood this. Planck, the founder of quantum physics, famously said:

> I regard consciousness as *fundamental*. *I regard matter as derivative from consciousness.* We cannot get behind consciousness. Everything we talk about, everything that we regard as existing, postulates consciousness.[216]

Planck's position – an explicit statement of idealist metaphysics – is neither a fringe, nor outdated, viewpoint. Richard Conn Henry, Academy Professor of Physics and Astronomy at Johns Hopkins University, published a similar perspective in *Nature* in 2005. He wrote:

> Physicists shy from the truth because the truth is so alien to everyday physics... The universe is immaterial – mental and spiritual.[217]

Unfortunately for the subject matter at hand, for many people, "immaterial" means irrelevant! This is yet another example of scientism's distorting influence.

If Max Planck was correct and pure mind-at-large, as the fundamental category of reality, suffices to explain all knowledge – then there is no need to postulate dead matter as an extra category of existence! Idealism, the position *the universe is essentially mindlike*, satisfies the parsimony requirement in the metaphysical domain. Metaphysical idealism

[216] Max Planck, quoted in *The Observer,* January 25, 1931

[217] Richard Conn Henry, "The Mental Universe." *Nature,* Vol. 436, July 7, 2005, 29.

is a worldview where postmortem survival is both natural and expected.

In the video below, physicist and a philosopher Ruth Kastner claims materialism is a metaphysical hypothesis resulting in problems and dead ends – such as explaining the *hard problem of consciousness*. In principle, one cannot derive conscious experience from insensate matter. Dualism, a major metaphysical school of thought, has the unresolvable problem of how two metaphysically unique substances – mind and matter – can interact. Metaphysical idealism is the most logically consistent position as it eliminates the problems of both materialism and dualism.[218]

In the present materialist era, Kastner acknowledges that idealist metaphysics are out of fashion – as "it sounds too wooo."[219]

Kastrup's analytical idealism. Computer engineer and philosopher Bernardo Kastrup is possibly idealism's foremost, contemporary champion – and is helping to bring it back into fashion. Since 2011, he has written ten books explicating his position – and has published essays supporting his position on *Scientific American's* website.

In the following video, Kastrup defines metaphysical idealism to mean *reality is mindlike*. Matter is a particular experiential modality we call *perception*. Personal consciousness exists within mentality-at-large.[220]

Kastrup makes it clear that he accepts the evidence for persistence of consciousness after death. In the following video, he acknowledges it is natural for idealists to expect postmortem survival. It will differ from our experience in a physical body.[221]

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[218] Ruth Kastner, "Postmortem survival and the Physical Universe." *New Thinking Allowed* video (recorded on March 11, 2021). https://www.youtube.com/embed/aME8UONGRFg?start=2362&end=2433

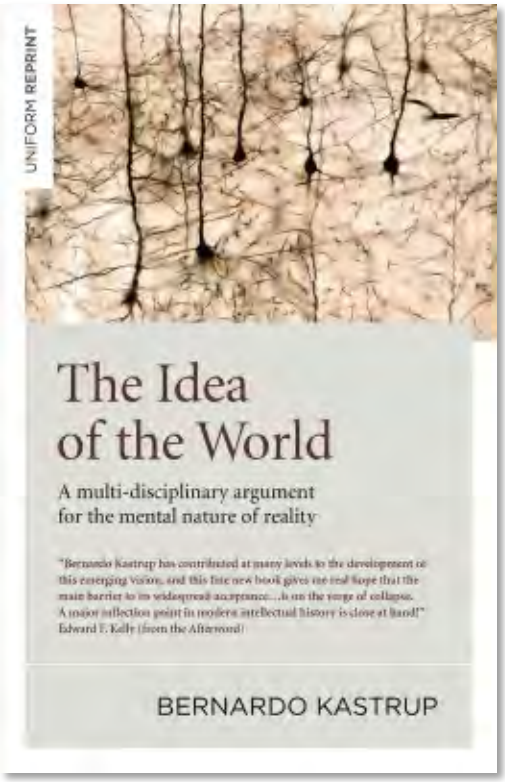
[219] Ibid. https://www.youtube.com/embed/aME8UONGRFg?start=2434&end=2454

[220] Bernardo Kastrup, "Metaphysical Idealism." *New Thinking Allowed* video. (Recorded on November 13, 2018). https://www.youtube.com/embed/97MwsoHF2ps?start=239&end=265

[221] Bernardo Kastrup, "Postmortem Survival and Analytical Idealism." *New Thinking Allowed* video (recorded on March 15, 2021). https://youtube.com/embed/-OLLK7n3O9E?start=310&end=365

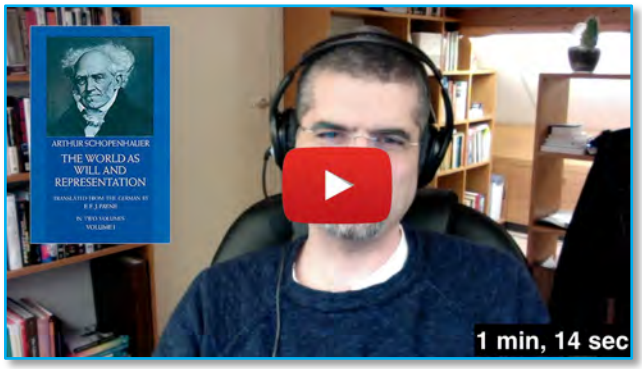
The awareness associated with out-of-body and near-death events, as reported in the previous pages, differs considerably from bodily experience.

Kastrup has refuted the traditional arguments used to oppose the metaphysical theory that all reality is mindlike.



As expressed by Bertrand Russell's quote in the Introduction, the obvious objection is the brain's seeming primacy over states of awareness. Kastrup refutes that objection in the next video passage. He shows that the correlation between brain activity and people's experience needn't imply causation.

The alternative view is that the brain *is* the external appearance of inner mental processes – just as lightning is the external appearance, rather than the cause, of atmospheric electrical discharge. His new viewpoint suggests that conventional neuroscientists lack imagination when they see things from only one perspective.[222]



Kastrup claims idealism can account for the following facts and more, without the unnecessary presumption of a metaphysical category we call dead matter:

- the social consensus concerning the world as experienced through the senses.

[222] Bernardo Kastrup, "Metaphysical Idealism." https://www.youtube.com/embed/97MwsoHF2ps?start=2487&end=2561

- internal mental activity's apparent privacy
- sensory experience's concreteness[223]

Kastrup affirms the phenomenal world's reality and impact. Yet, if his arguments are sufficient and Planck's dictum is correct, those who postulate non-conscious matter as a separate principle violate *Occam's Razor*.

In the following video – in response to my question about the relevance of Bernard Carr's hyperspace approach to consciousness to his work – Kastrup explains it probably requires a sophisticated hyperspace explanation to account for individual conscious selves within the *mindlike nature of the universe*.[224] We won't understand normal human consciousness until we come to grips with the fact it operates outside our four-dimensional, spacetime matrix.

Kastrup is reclaiming venerable philosophical ideas and reframing them in terms of contemporary science. The bottom line is that we partake in the living consciousness of the universe. The great Swiss psychiatrist Carl Jung understood this. Generally, he avoided making metaphysical pronouncements. However, in this passage from his commentary on the *Tibetan Book of the Dead*, he tipped his hat to idealism's long philosophical tradition:

> It is the psyche which, by the divine creative power inherent in it, makes the metaphysical assertion; it posits the distinction between metaphysical entities. Not only is it the condition of all metaphysical reality, it is that reality.[225]

In the following three subsections on psychedelic research, terminal lucidity, and experimental parapsychology – I highlight empirical research reinforcing William James' theory the brain is the filter of consciousness, instead of the source. This research involves states of awareness indirectly related to afterlife communication or experience.

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[223] Bernardo Kastrup, *The Idea of the World: A Multi-Disciplinary Argument for the Mental Nature of Reality.* (Washington: iff Books, 2019).

[224] Bernardo Kastrup, "Analytical Idealism and Postmortem survival," *New Thinking Allowed* video (recorded on March 15, 2021). https://www.youtube.com/embed/-OLLK7n3O9E?start=3503&end=3525

[225] Carl G. Jung, "Psychological Commentary on *The Tibetan Book of the Dead"* in Jenny Yates (Ed.), *Jung on Death and Immortality.* (Princeton: Princeton University Press, 1999), 23.

Psychedelic Research

Under psychedelic influence, users typically report vivid and complex mental states with unearthly colors and sounds, as well as complex chains of association. Research suggests these enhanced mental states function independently of brain activity.

Several studies now report these intense experiences correlate with reduced electrical brain activity and metabolism – not increased activity.[226, 227, 228, 229]

Consciousness researcher, Stuart Hameroff, MD, in the next video, discusses relevant psychedelic research details. Researchers gave subjects intravenous psilocin, the active ingredient in psilocybin (i.e., "magic mushrooms"), while sitting in an MRI scanner. They also measured EEG.

Subjects were *tripping* and reported having enhanced perceptions under the influence of the drug with increased information density and meaningful connections. The researchers expected increased brain activity, but they found the opposite.

Hameroff assumes consciousness is functioning at the quantum level –a deeper level than the brain's neurons.[230]

Kastrup echoes Hameroff's point in the next video. He adds new examples where conscious experience increases while the brain's metabolic activity decreases – showing consciousness doesn't depend upon brain function.

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[226] Robin L. Carhart-Harris et al., "Neural Correlates of the Psychedelic State as Determined by fMRI Studies with Psilocybin." *Proceedings of the National Academy of Sciences,* February 7, 2012, Vol. 109(6), 2138-2143. Retrieved on April 6, 2021. https://www.pnas.org/content/109/6/2138

[227] Adam Halberstadt and Mark Geyer, "Do Psychedelics Expand the Mind by Reducing Brain Activity?" *Scientific American,* May 15, 2012. Retrieved on April 6, 2021. https://www.scientificamerican.com/article/do-psychedelics-expand-mind-reducing-brain-activity/

[228] Bernardo Kastrup and Edward F. Kelly, "Misreporting and Confirmation Bias in Psychedelic Research." *Scientific American,* blog, September 3, 2018. Retrieved on April 6, 2021. https://blogs.scientificamerican.com/observations/misreporting-and-confirmation-bias-in-psychedelic-research/

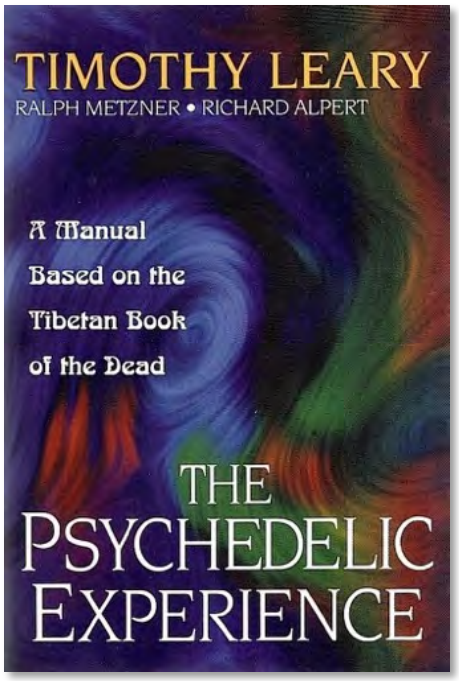
[229] Frederick S. Barrett et al., "Psilocybin Acutely Alters the Functioning Connectivity of the Claustrum with Brain Networks that Support Perception, Memory, and Attention." *NeuroImage,* Vol. 218, September 2020. Retrieved on April 6, 2021. https://bit.ly/39QSiDf

[230] Stuart Hameroff, "Testing the ORCH OR Theory of Consciousness." *New Thinking Allowed* video (recorded on January 14, 2021). https://www.youtube.com/embed/taO6Yg4PB0Y?start=1971&end=2025

These include pilots who pass out during G-Force training and who, although blood is draining from their brain, experience vivid

dreams.[231] Another example is a teenage fad of reaching a euphoric state by cutting off oxygen through choking.[232] A third example, involves mediums engaged in automatic writing. Brazilian studies have shown brain metabolism slows down while the mediums write complex thoughts more rapidly.[233, 234]

There is also a connection between psychedelic use, enhanced conscious awareness unfiltered by the brain, and perceptions concerning postmortem survival. One of the first insights about the psychedelic experience is its resemblance to classical afterlife descriptions. Aldous Huxley wrote about this in 1954, comparing his experience on mescaline with descriptions in the Evans-Wentz translation of *The Tibetan Book of the Dead.*[235] Timothy Leary, Richard Alpert, and Ralph Metzner expanded upon this idea in 1964 when they based their book, *The Psychedelic Experience,* upon the *Tibetan Book of the Dead,* a Buddhist manual to assist the deceased in navigating through the afterlife.[236]



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[231] K. L. Morrissette and D. G. McGowan DG. "Further Support for the Concept of a G-LOC Syndrome: A Survey of Military High-Performance Aviators." *Aviat Space Environ Med*, Vol. 71(5), May 2000, 496-500.

[232] Nicole J. Ullrich, et al., "'The Choking Game': Self-Induced Hypoxia Presenting as Recurrent Seizurelike Events." *Epilepsy & Behavior*, Vol. 12(3),

2008, 486-488.

[233] Bernardo Kastrup, "Metaphysical Idealism." *New Thinking Allowed* video (recorded on November 13, 2018). https://www.youtube.com/embed/97MwsoHF2ps?start=2749&end=2872

[234] Julio Fernando Peres et al., "Neuroimaging During Trance State: A Contribution to the Study of Dissociation," *Plos One,* November 16, 2012. Retrieved on July 2, 2021. https://journals.plos.org/plosone/article?id=10.1371/journal.pone.0049360

[235] Aldous Huxley, *The Doors of Perception.* (New York: Harper & Brothers, 1954), 37.

[236] Timothy Leary, Richard Alpert, Ralph Metzner. *The Psychedelic Experience: A Manual Based on The Tibetan Book of the Dead.* (University Books, 1964).

Terminal Lucidity

This well-documented phenomenon occurs among individuals who have Alzheimer's disease or who are otherwise brain damaged. Bedridden patients can sometimes sit up, bright-eyed and alert. They can carry on conversations beyond their earlier abilities. Since a severely compromised brain cannot regenerate suddenly like this while a patient is on their deathbed, the most reasonable interpretation is that consciousness can function independently of the brain. One might even say the brain has deteriorated so much it can no longer act as a filter keeping the larger consciousness (or self or soul) from awareness.

Terminal lucidity usually occurs between two-weeks and shortly before death. Philosopher Stafford Betty describes a typical case of terminal lucidity in the video segment below. The dying person, who may even be in a vegetative state, can suddenly "erupt" into their old personality with full memory. It happens in 5-10% of Alzheimer's cases.[237]

My wife, Janelle Barlow, witnessed terminal lucidity with my mother who was suffering from both Alzheimer's and a stroke. The episode lasted for about two hours and occurred within a week of her final passing. It included a heartfelt conversation about life, marriage, children, and the progress of my mother's disease. I describe Janelle's experience in the next video segment.[238]

Extrasensory Perception and Psychokinesis

The data. Starting in the 1930s, the father of modern parapsychology Joseph Banks Rhine argued parapsychology would achieve greater recognition if it focused on experimental/statistical tests of telepathy, clairvoyance, precognition, and psychokinesis – rather than on field studies designed to find evidence for postmortem survival. As a result, parapsychology researchers moved away from the survival question.

[237] Stafford Betty, "Video Nugget: Jeffrey's Examples of Terminal Lucidity." *New Thinking Allowed* video (recorded on February 13, 2017). https://youtube.com/embed/s_-CRXs6QmE?start=45&end=131

[238] Ibid, https://youtube.com/embed/s_-CRXs6QmE?start=132&end=221

Rhine's strategy was partially successful. The American Psychological Association's flagship journal recently published a summary of over 1,300 parapsychology experiments. It showed the overall results were both highly significant statistically and of excellent quality.[239] In the Introduction, I described the hostile reaction to this article from scoffers who claimed, "… the data are irrelevant."[240]

Absence of theory. The problem is, while data are plentiful, there are no accepted scientific theories to explain psi. The psi data require we reexamine our metaphysical assumptions – as psi's very existence is because of the mind's reach beyond the physical body's limitations.

The *signal transmission* interpretation of paranormal perception suggests telepathy is analogous to telegraphic or radio communication. This idea has always been controversial and is, in fact, unfounded. There is no organ of psychic perception, nor is there any known psychic information channel. To explain psi, we must explore the deeper implications of time, space, and consciousness. This brings us back, once again, to idealism – to a viewpoint where we see time and space as emerging from the *mindlike ground of being connecting all reality*.

Can living agent psi explain the survival data? There are philosophers friendly to the paranormal who claim that extrasensory perception and psychokinesis create a cloud over the postmortem survival hypothesis as all the data is better explained as living agent psi rather than survival after death.[241, 242] These are people willing to look at the parapsychological evidence but who still hold to unreasonable objections regarding the survival interpretation. Here are five reasons why they are wrong.

1. The first, based on my 1972 after- death dream visitation from Uncle Harry, is that psychic abilities alone cannot account for the powerful, life-transforming encounters we find in postmortem survival evidence. Besides my case, we have seen such extraordinary transformations in the cases of Eben Alexander, Elizabeth Kübler-Ross, Brian Weiss, and Bishop James Pike – among others.

2. Much of the strongest evidence for psi comes within contexts, such as séances, where spirits have manifested. We see this in discussions concerning George Pellew's spirit control through Leonora Piper's mediumship, John Thomas' dissertation on Gladys Leonard's mediumship, Géza Maróczy's spirit control through Robert Rollin's mediumship, and the Scole group's extraordinary physical

[239] Etzel Cardeña, "Experimental Evidence for Parapsychological Phenomena: A Review." *American Psychologist,* Vol 73(5), 2018, 663-677.

[240] Reber and Alcock.

[241] Stephan E. Braude, *Immortal Remains: The Evidence for Life After Death.* (Oxford, UK: Rowman and Littlefield, 2003).

[242] Michael Sudduth, *A Philosophical Critique of Empirical Arguments for Postmortem survival.* (New York: Palgrave Macmillan, 2016).

manifestations. Psychologist David Fontana states:

> Spirits, disembodied individuals, whichever term one chooses to use, appear to be capable of psychic feats beyond those demonstrable by living beings.[243]

There are always living humans taking part on these occasions. So, critics point out we cannot rule out living agent psi. True. However, living humans exhibit greater psi more often when working with discarnate agents than otherwise. We never find the intensity, variety, and strength of phenomena associated with physical mediumship – so clearly shown in the example of the Scole Group – in situations not explicitly employing partnership with discarnate helpers.

3. We must ask why embodied human beings have psychic abilities. In the next video, philosopher Michael Grosso states these are unnecessary, rarely used abilities for most living persons – as we meet our survival needs through conventional sensorimotor and rational faculties. However, ESP and PK are latent potentials that become stronger, "after we drop our bodies in death and our minds are all we possess." Then they become essential.[244]

In the following video, reincarnation researcher and anthropologist James Matlock expresses a similar viewpoint to Grosso. He adds, while we are alive in the body, our external senses "take over" and overshadow psi.[245]

4. Virtually all individuals gifted with demonstrable psi abilities claim a firm afterlife belief typically based on direct knowledge. While I have been in this field for 48 years, I am unaware of a single, tested psychic who rejects, or is even neutral, about postmortem survival. An outstanding

[243] David Fontana, *Is There An Afterlife: A Comprehensive Overview of the Evidence.* (Hants, UK: O Books, 2005), 104.

[244] Michael Grosso, "Mind At Large." *New Thinking Allowed* video (recorded on September 18, 2020). https://www.youtube.com/embed/o3D1rUnqnKI?start=1235&end=1275

[245] James Matlock, "The Process of Reincarnation." *New Thinking Allowed* video (recorded on November 14, 2017). https://youtube.com/embed/OanmT8o-oWI?start=982&end=1010

example is Harold Sherman, the pioneering remote viewer who successfully monitored Sir Hubert Wilkins' polar expedition from several thousand miles away.[246] Sherman also wrote a book describing his afterlife knowledge.[247]

Acclaimed remote viewer Joseph McMoneagle, in the dedication of *Remote Viewing Secrets: A Handbook,* adds the pithy phrase, "All of reality bows to the illusion of Life and Death."[248] Ingo Swann is another tested clairvoyant who wrote about the afterlife based upon his own inner vision.[249]

5. In its extreme form – i.e., psi has no known limits – we cannot falsify or disprove it as an explanation for the data pointing toward postmortem survival. This is a requirement for any scientific hypothesis, in the sense described by philosopher of science Karl Popper.[250] Bruce Greyson, MD, a researcher specializing in the study of Near-Death Experience (NDE), makes this point in the next video.[251]

In summary, extrasensory perception and psychokinesis point definitively toward the one mind principle and William James' filtration theory of consciousness. They do not, however, offer a reasonable alternative interpretation of survival evidence. They strengthen that interpretation – as they prove that human consciousness is not limited by the physical constraints of time and space.

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[246] Sir Hubert Wilkins & Harold M. Sherman, *Thoughts Through Space: A Remarkable Adventure in the Realm of Mind.* (Charlottesville, VA: Hampton Roads, 2004, 2nd edition). (Originally published in 1951.)

[247] Harold M. Sherman, *You Live After Death.* (New York: Creative Age Press, 1949).

[248] Joseph McMoneagle, *Remote Viewing Secrets: A Handbook.* (Charlottesville, VA: Hampton Roads, 2000). v.

[249] Ingo Swann, *Resurrecting the Mysterious: Ingo Swann's "Great Lost Work, presented by Nick Cook*. (Kindle edition, BioMind Superpowers Books, 2020).

[250] Karl Popper, *The Logic of Scientific Discovery.* (Routledge, 2005).

[251] Bruce Greyson, "Researching." https://youtube.com/embed/ddlpApa3XSs?start=1592&end=1611

CONCLUSION

The Argument and the Evidence

Since 1972, when Uncle Harry came to me in a dream at the time of his death, I have spent my professional life exploring parapsychology and its implications for our understanding of postmortem survival and consciousness. Having a solid theoretical and practical knowledge of the field, I have over the decades been able to engage in persistent inquiries through the interview process – and have created video conversations with both experts and experiencers, going back thirty-five years.

As the lonely recipient of the only doctoral diploma in parapsychology ever awarded in the United States, I know much about the overwhelming opposition within academia and elsewhere to the very idea of psychic functioning among the living. That opposition is much stronger regarding communication with the deceased. As a result, I see the way to break through this impasse is to challenge the axioms people rely on when they reject the accumulated evidence.

One axiom derives from Hume's argument that human testimony can never suffice "to prove a miracle."[252] In response, I have pointed out that postmortem survival is both normal and natural from the vantage point of idealist metaphysics. I have also highlighted the importance of human testimony in the respected phenomenological tradition within philosophy. The psychologist, religious scholar, and philosopher William James has applied this approach to scientific investigation of the paranormal through his discussions of *radical empiricism*.

Science has yet to show that consciousness is a product of neurological functioning. Alternative viewpoints have a lengthy history, going back more than a century. There is empirical support for the filtration theory of William James. We can also integrate postmortem survival into science by developing hypotheses entailing hyperspace mathematics. Pure logic favors metaphysical idealism as an explanatory model of reality, as Max Planck, quantum mechanics' founder, explicitly said. From this perspective, consciousness survival is natural and expected.

This essay has been predicated upon the *bundle of arrows* principle that the best evidence for postmortem survival is the big picture: nine different directions of evidence all pointing to postmortem consciousness.

- Near-death experience
- After-death communications
- Reincarnation cases
- Peak in Darian experiences
- Instrumental Trans Communication
- Xenoglossy,
- Possession
- Mental mediumship
- Physical mediumship

[252] Hume, *An Inquiry.*

These investigative approaches are largely independent of each other – and each arrow contains multiple *white crow* examples. I have supplied hot links to video testimony from over twenty eyewitnesses, as well as scholarly video testimony from an equal number of researchers. The bundle-of-arrows argument is overwhelming.

I have looked carefully at the two major alternative *paranormal* interpretations of the data: living agent psi and archetypal synchronistic resonance (of which I am the coauthor). Neither alternative suffices to explain the accumulated evidence's range and intensity. The non-paranormal alternatives are unsustainable.

Here are the many *white crow* examples previously presented. Taken as a whole, along with the contextual discussions, they form a systematic framework that unequivocally disproves the modernist view that consciousness ends with bodily death.

- the dream visitation from Uncle Harry, at the time of his death, transforming my life
- twelve early researchers who subscribed to survival of consciousness
- research on hospitalized cardiac arrest patients who reported near-death experiences
- Anne Simpson's recurring dreams from the deceased Malloy about a three-and-tenpence debt
- Elisabeth Kübler-Ross' life-transforming after-death visitation from the deceased Mrs. Schwartz, who left a written note
- a new psychotherapy modality communicated by the deceased Siegfried Fischer to the tailor Bob Hoffman
- Joseph Gallenberger's after-death communication from a seminar attendee's wife while taking a shower
- the drowned sailor who appeared in a vision to his mother in Australia
- Elisabeth Targ's after-death message for her father Russell Targ convincing him of her postmortem survival
- possession of Paul Leslie by a psychotherapy client's deceased father
- the lucid dream message to a minister's wife about her habit of staring at his portrait
- Whitley Strieber's prearranged after-death communications from his deceased wife, Anne
- seventeen hundred solved reincarnation cases in the University of Virginia database
- psychiatrist Brian Weiss' life-transforming after-death communication via his hypnotized patient Catherine
- announcing dreams from the deceased U Ba Kyar to Maung Aung Than's parents
- peak in Darien experience of Corfidius as reported by Pliny the Elder
- peak in Darien experience by a South African patient experiencing respiratory arrest
- peak in Darien experience reported by Eben Alexander during his near-death experience

- possession of Lurancy Vennum by the deceased Mary Roff
- possession of Sumitra Singh by the deceased Shiva Tripati
- testimony of psychotherapists Wilson Van Dusen, Edith Fiore, Adam Crabtree, and Carl Wickland regarding attachment of deceased individuals to their patients
- voice messages from the deceased Konstantin Raudive to Mark Macy, George Meek and others
- Anabela Cardoso's two-way electronic voice communication with deceased family members
- fifty phone calls from the dead, documented by D. Scott Rogo and Raymond Bayliss
- thirty telephone calls from the dead researched by Callum Cooper
- my lucid dream experience with Elisabeth Targ, involving a phone call with white noise
- Russell Targ's report of Elisabeth Targ interfering with the electrical circuitry in his house following her death
- the text message sent to Donald Empson following Sally Dixon's death, documented by Emmy Vadnais
- the Jenson Jacoby xenoglossy case researched by Ian Stevenson
- the Uttara/Sharada xenoglossy case researched by Ian Stevenson
- twenty-nine former friends recognized by the deceased George Pellew via Leonora Piper's mediumship
- William James' statement that discarnate Richard Hodgson was communicating through Leonora Piper, or another spirit was impersonating Hodgson
- initiation of cross-correspondences by the deceased Frederic Myers
- dictation of *The Road to Immortality* by the deceased Frederic Myers through Geraldine Cummins' automatic writing
- spiritist medium, Francisco Madero, launches the Mexican Revolution and becomes president, based on guidance from the deceased Benito Juarez
- Gladys Osborne Leonard's mediumship convinces Sir Oliver Lodge that he is communicating with his deceased son Raymond
- Katie Dawson-Smith receives information from her deceased son, through Gladys Leonard, regarding a needed check stub
- cross-correspondence initiated by the deceased William Barrett through the mediumship of Leonora Piper and Gladys Leonard
- John Thomas' nine-year doctoral dissertation project investigating Gladys Leonard and showing 92.3% accuracy
- deceased R101 dirigible pilot, Herbert Irwin's forensic evidence, provided through Eileen Garrett's mediumship
- psychotherapy modality started by the deceased Karl Nowotny through Grete Schröder's mediumship
- Bishop James Pike's life-changing communications with his deceased son, Jim – and the deceased theologian, Paul Tillich, through Ena Twigg's mediumship

- testimony from the deceased Mauricio Garcez Henrique via Chico Xavier's mediumship, accepted in a Brazilian court
- Allan Showery's murder conviction based, in part, upon the deceased Teresita Basa's after-death communication to Remibias Chua
- Anthony Ruark's murder conviction based, in part, upon communication by the deceased Jacqueline Pool through the Christine Holohan's mediumship
- deceased William Lang's manifestation for six decades through George Chapman's mediumship
- chess game played at the grandmaster level by the deceased Géza Maróczy with the living Victor Korchnoi
- deceased Walter Stinson's physical manifestations through the mediumship of Mina Crandon, Ann Marshall, and Stuart Alexander.
- the two-year study of Scole group manifestations witnessed by researchers David Fontana, Montague Keen, and Arthur Ellison

This evidence is massive and consistent. Thus, there is no reasonable alternative to the conclusion that human consciousness can survive permanent bodily death. This isn't a surprising conclusion. Life after death has been the accepted belief in every culture and historical period. The evidence presented in this essay is, after all, a small sample from a much larger universe of human experience!

The Price of Ignoring the Evidence

In this final video, Jeffrey Kripal, professor of philosophy and religious thought at Rice University, suggests that near-death experiences and after-death communications are much more common than we typically realize. Social pressure is still suppressing the data. Public discussion of postmortem survival is still relatively rare. The reason is that we are afraid of our own *supernature:*

> Because that's who we really are. That's what we are capable of. [253]

The studied disinterest in psychical research and parapsychology by large portions of educated professionals today has restricted modern societies' ability to address mental disorders associated with discarnate possession, which has been documented by multiple psychotherapists. Additionally, Ian

[253] Jeffrey Kripal, "The Power of the Near-Death Experience, Part 2." *New Thinking Allowed* video (recorded on December 21, 2018). https://youtube.com/embed/-qsLltCUetc?start=3057&end=3109

Stevenson showed that reincarnation could help us better understand phobias and philias, gender identity confusion, vendettas, and bellicose nationalism.[254]

Modern civilization is paying the price for ignoring postmortem survival – and favoring the view, expressed by Marvin Minsky in the Introduction, that human beings are no more than sophisticated machines. The great Swiss psychiatrist Carl Gustav Jung addressed what he considers civilization's primary ailment in his book, *Modern Man in Search of a Soul.* He wrote:

> As a physician I am convinced that it is hygienic – if I may use the word – to discover in death a goal towards which one can strive; and that shrinking away from it is something unhealthy and abnormal which robs the second half of life of its purpose.[255]

We hide from our own deepest identity when we postulate that consciousness is extinguished with the death of the body – resulting in a severe gap in our capacity for self-knowledge.

A Final Thought

In closing, I would like to highlight the loose-knit group of individuals and organizations I think of as *psychenauts* – a term first used by Jean Houston.[256] They include practitioners of hypnosis, meditation, yoga, out-of-body travel, lucid dreaming, spirit mediumship, entheogenics, active imagination, remote viewing, and other intuitive arts and sciences. Some of these individuals, cited in this essay, include Eben Alexander, Elizabeth Krohn, Barbara Harris Whitfield, Joseph Gallenberger, Whitley Strieber, Stewart Alexander, Robin Foy, and Bernardo Kastrup. These people are pioneers in exploring inner space realms.

Earlier generations have also had great pioneers: Swedenborg, Allen Kardec, Frederic Myers, William James, and Carl Jung – to name a few. Perhaps the time has come to build upon what has already been achieved and to commence a project that Charles Tart once referred to as *state-specific science*.[257] I think we are now at the moment in history where we could seriously begin to map continents of mind-at-large – just as, in the renaissance, we began the scientific mapping of new continents on the Earth.[258] There may be some new white crows to be found.

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[254] Ian Stevenson, "The Explanatory Value of the Idea of Reincarnation." *The Journal of Nervous and Mental Disease.* Vol 164(5), 1977, 305-326.

[255] Carl G. Jung, *Modern Man in Search of a Soul.* (Kindle edition: Christopher Prince, originally published in 1933), 114.

[256] Jean Houston, "The Psychenaut Program: An Exploration into Some Human Potentials." *Journal of Creative Behavior,* Vol. 7(4), 1973, 253-78.

[257] Charles T. Tart, "States of Consciousness and State-Specific Sciences." *Science,* Vol. 176, 1972, 1203-1210.

[258] Jeffrey Mishlove, "Psychenautics Manifesto." *New Thinking Allowed* video (recorded May 13, 2021). https://www.youtube.com/watch?v=UQMhPspf6tY

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Bernard Carr
Saul-Paul Sirag
Stuart Hameroff
Bruce Greyson
Pim van Lommel
Elizabeth Krohn
Barbara Harris Whitfield
Charles T. Tart
Joseph Gallenberger
Peter Fenwick
Russell Targ
Paul Leslie
Whitley Strieber
James G. Matlock
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The cover artwork is Jacob's Dream, by William Blake, circa 1799-1806.