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Towards a Total Reality

Recent Results from Psychical Research

Abstract

Starting from Jean Gebser's statement that less than half the reality is visible to us and considering his emphasis on the significance of parapsychology we present here recent research results from three areas: Extrasensory perception, mind/matter interactions and the survival of death have been examined according to standards of mainstream science and can be accepted as real.

“The presently valid evolutionary theories including that of development and progress are hardly older than 100 years. They deal merely with one part of reality, and that part covers only the most solid, well-in-the-fore aspects, since they limit and have to limit themselves to the visible flow of events according to the current scientific working methods and hypotheses, which are all anthropocentric. In the best case - and this is not a criticism but an observation based on the compulsory object orientation and the working methods in science - this evolutionary theory covers half the reality, i.e. only the visible and conclusive. The total reality - as far as it is accessible to us - comprises however also the other half that is invisible to us.”

(Gebser 1999)

“As soon as parapsychology is able to surrender the rational method in favour of diaphany, even if only partially, the results of its research will lead to astounding incrementation of aperspectival knowledge. And it is to be emphasized once more that it is not the phenomena produced by parapsychology which are arational; rather, its efforts to assimilate other structures of reality and consciousness besides the predominant mental structure form the basis for an inception of an arational mode of realization. This mode will be completed when the dual science has dissociated itself from the mental-rational consciousness structure; when it grasps that something which cannot be illuminated ought not be illuminated, that illumination would destroy it, and that it can be made transparent. Then, instead of the inferior fascination with the deficient magical phenomena to which many serious parties are succumbing today, a perception of space-timelessness and its pre-causal structure will emerge — archaic, primordial pre-space-timelessness as the consciously emergent space-time-freedom.”

(Gebser 1985)

Introduction

The two citations given above indicate clearly the intention of this article: we want to show that recent results of psychical research are broadening considerably our picture of reality and we want to see whether a further detachment of parapsychology from the mental-rational way of thinking as requested by Gebser leads to arational cognition.

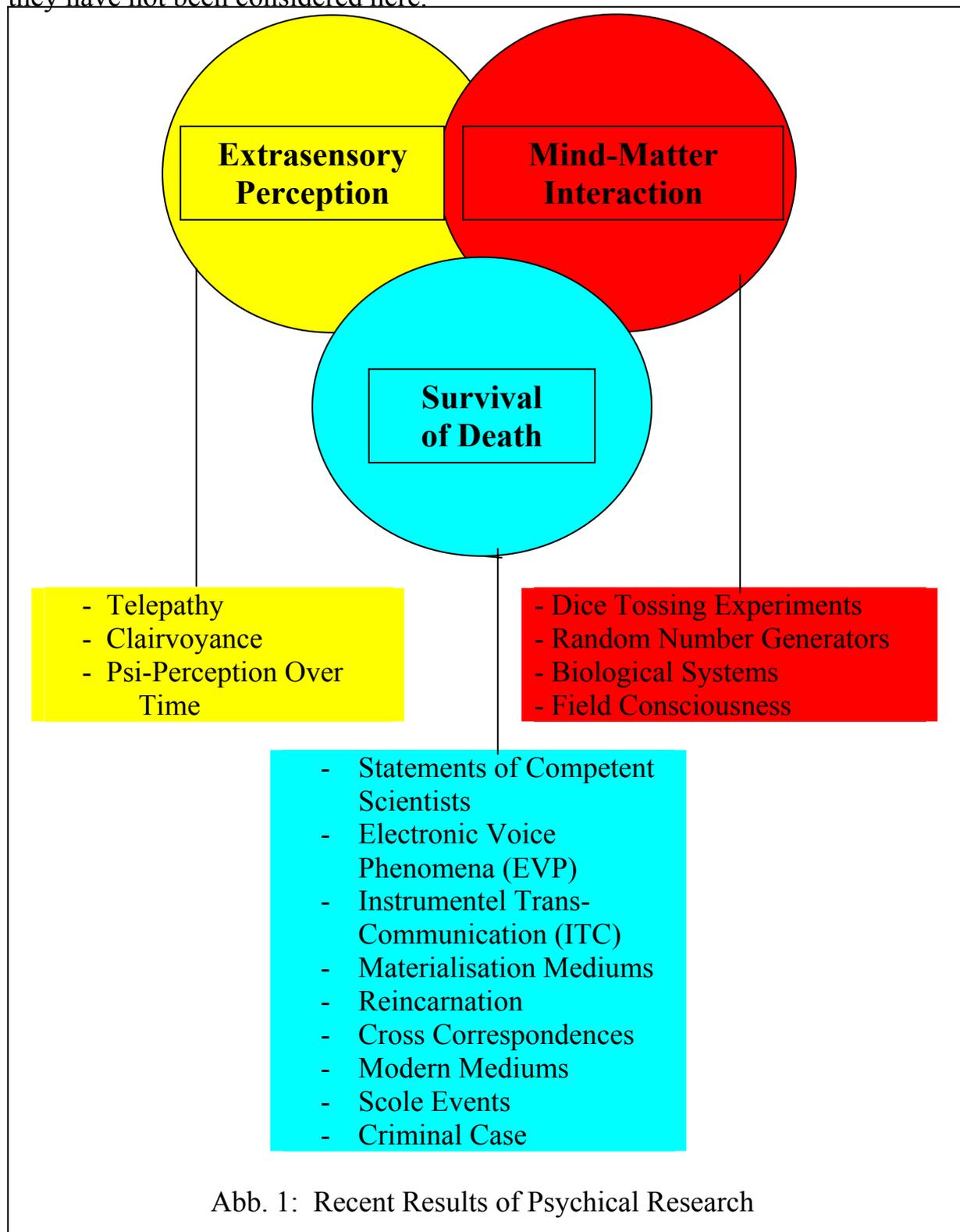
By doing this we are entering an area ridden with controversies and emotions. One of the reasons for this situation appears to be a current change of paradigms. According to Thomas Kuhn (Kuhn 1976) any change of paradigms proceeds in all sciences approximately in four steps: (1) Sceptics announce that the presented novelty is impossible since it contradicts scientific laws. (2) Sceptics reluctantly admit that the idea may possibly be correct but it is unimportant and too weak in its consequences. (3) Representatives of the appropriate science establish that the idea is not only important but has far more and broader consequences than initially assumed. (4) The critics who initially denied the idea now claim of having thought of it first. Finally nobody ever remembers that the idea was formerly classified as heresy. — With regard to psychical research we are presently between step 1 and 2 and we can sometimes glimpse at step 3.

The criticism of the results of psychical research can roughly be broken down into three types (Druckman and Swets 1982): the first could be called “smoking gun”. It assumes or insinuates that the result in question is not based on Psi but on the factor X but this has to be proven by the critic. The second can be called “plausible alternative” meaning that the result could possibly also be based on the factor X. Also here the critic has to argue but it is easier since factor X is only a plausible alternative. The third type is called “dirty test tube”, i.e. the result has been gained under test conditions that do not conform to the quality standards typical for the trade. Proving the contrary is the task of the research side which explains that most of the criticism is of this type.

Psychical Research is generally criticised of not being based on sound theory which is however in common with Sociology and Psychology. This article does not contribute any theoretical aspect to Psi but intends to prove its reality. To this end I will not only describe experiments and their results but also show that they have been repeated by independent scientists and their results reproduced.

From a historical point of view the phenomena of Parapsychology have been reported in all civilisations since millennia and they have also been the subject of jurisdiction e.g. in ancient Rome where damaging sorcery was penalized. They are also known to the general public which makes a detailed description unnecessary. Therefore I will concentrate on the ways of securing

them scientifically which have considerably been improved over the last twenty years. I will use extensively the recent book by Dean Radin (Radin 1997a) but also other more recent publications. The following outlay (Fig. 1) shows the research areas covered. Most of the cited literature is from British or American authors. The references have been selected on grounds of evidence and cover therefore only a small section of the total. Most recently some convincing research reports from Brasil and other Latin-American states have appeared but they have not been considered here.



The volatility i.e. the large fluctuations of numerical results in consecutive tests which is typical for this science makes it mandatory to use statistical descriptions. But these lead to consistent statements that remain constant even if the tests are expanded to different methods and various researchers as will be shown with the results of ESP research.

This article intends to present Psi research clearly and logically in order to enable the reader to draw his/her own conclusions. But to conclude equally that the described phenomena and events are real he/she must accept them which is anybody's personal decision and sometimes difficult to achieve.

On terminology:

- "Mind", "Soul" and "Consciousness" are used here synonymously like in the literature.
- "Extra Sensory Perception" (ESP) includes "Telepathy", "Clairvoyance" ("Remote Viewing") "Precognition" and "Retrocognition" which are presently being replaced by the more general "Remote Perception".
- One distinguishes between "spontaneous" and "experimental" (laboratory) events. Only the latter can be subjected to tests, the former can only be observed.
- "Psi" (Ψ) is a neutral expression for all psychic phenomena.
- "Confidence interval" in statistical descriptions is a section of a numerical order that contains with large probability the true but unknown value of a basic entirety.
- "Chance hit rate" is the hit rate which is due to chance only.
- "Odds against chance" indicates how far a result differs from a pure chance value.

Extra Sensory Perception

ESP designates first Telepathy as a communicating ESP and Remote Viewing which are difficult to separate. Perception over time, including past and future, should also be regarded as ESP. From all these areas there are numerous reports and to relate them all would go beyond the scope of this article. I intend to show whether these phenomena can be classified as real or otherwise from a scientific point of view.

Telepathy is the communication between units of consciousness without using the physical senses. It includes the transmission of thoughts and emotions as the name implies, and it often occurs over large distances and over time. This

transmission can take place between living humans, between living and deceased persons and even between humans and animals (Sheldrake 1999, 2003). Even Albert Einstein apparently regarded Telepathy as real: he wrote a confirming introduction to the bestselling book by Upton Sinclair, *Mental Radio* (Sinclair 1962).

Experimental studies started already in 1883 with “successful” thought transmissions between hypnotized test persons. The best-known telepathy tests were carried out between 1930 and 1965 by Joseph Banks Rhine at the Duke University with specially designed ESP cards (Rhine 1964). The tests proceeded always in such a way that a “sender” person shuffled the cards carefully, then selected a top card and transmitted the picture “mentally” to a well screened remote “receiver” person. From 1880 up to 1940 more than four million single test results have been published in more than 100 publications representing the work of several thousand people. Although initially intended as tests for telepathy it turned out that many receiver persons recognized the picture by direct clairvoyance. Telepathy and clairvoyance cannot clearly be separated up to now.

While the card tests were carried out under rigorous conditions the participants’ interest waned and the tests became unsuccessful. In its place dream telepathy became an experimental method which was to keep the participants’ interest awake and to repeat the successes of the 19th century. Particularly successful test series were carried out between 1966 and 1973 by Montague Ullman and Stanley Krippner in a dream laboratory at the Maimonides Medical Center in Brooklyn, New York (Ullman, Krippner, Vaughan 1973). Their results suggest that a dreaming person sometimes incorporates the pictures transmitted from a sender person into his/her dreams. The receiver persons always slept in sound-proof and electromagnetically screened rooms some distance apart from the sender person and ranging from 10 m to more than 100 km, and their brain waves (EEG) and eye movements (REM) were monitored throughout the night. When his/her REM phase started the operator was informed acoustically and the picture in question was “sent”, at the end of the REM phase the test person was roused acoustically and asked to tell his/her dreams.

Between 1966 and 1977 a total of 450 test series on dream telepathy with widely differing test conditions have been described. The results of all tests are summarized in fig. 2 and in more detail in fig. 3 for 25 test series. A hit rate of 50% is the chance hit rate and only deviations from it can make statements on the phenomenon in question. The graph in fig 2 indicates that all test series yielded a hit rate of 63%, with (1) a certainty of 95% that all hit rates are between 57% and 67%, with (2) a certainty of 99% that all hit rates are between 56% and 68% and with (3) a certainty of 99,999% that all hit rates are between 52% and 72%.

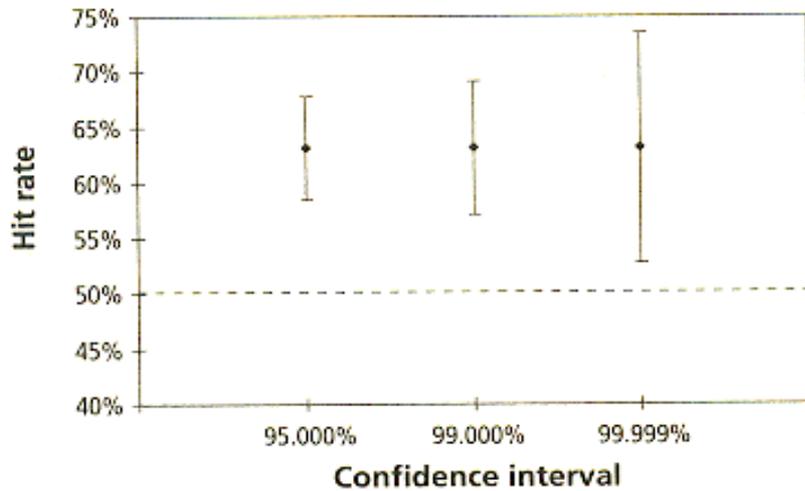


Fig. 2: Statistical evaluation of all dream telepathy tests. Recorded are the hit rates with their confidence intervals 95%, 99% and 99,999% (Ullman, Krippner, Vaughan 1973). The chance hit rate is 50%.

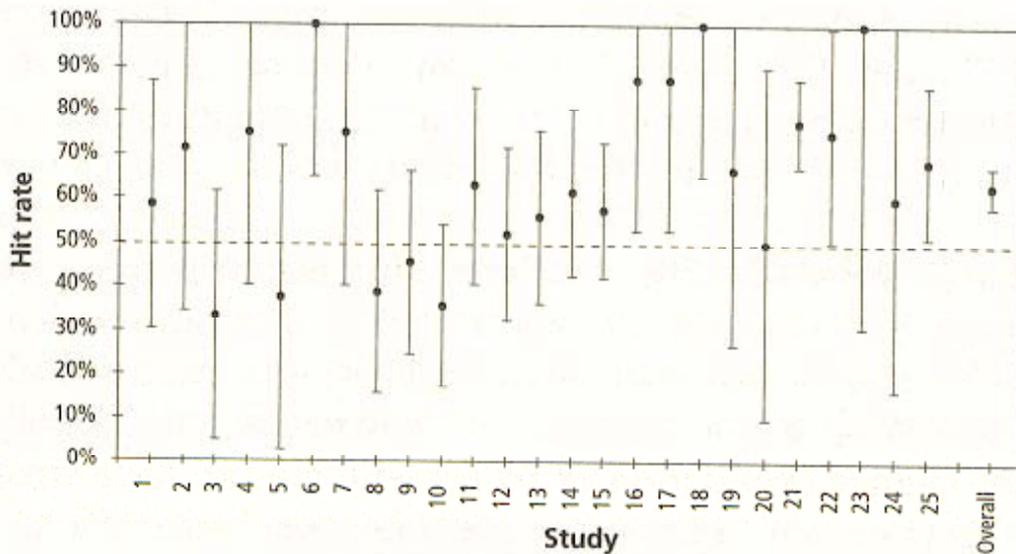
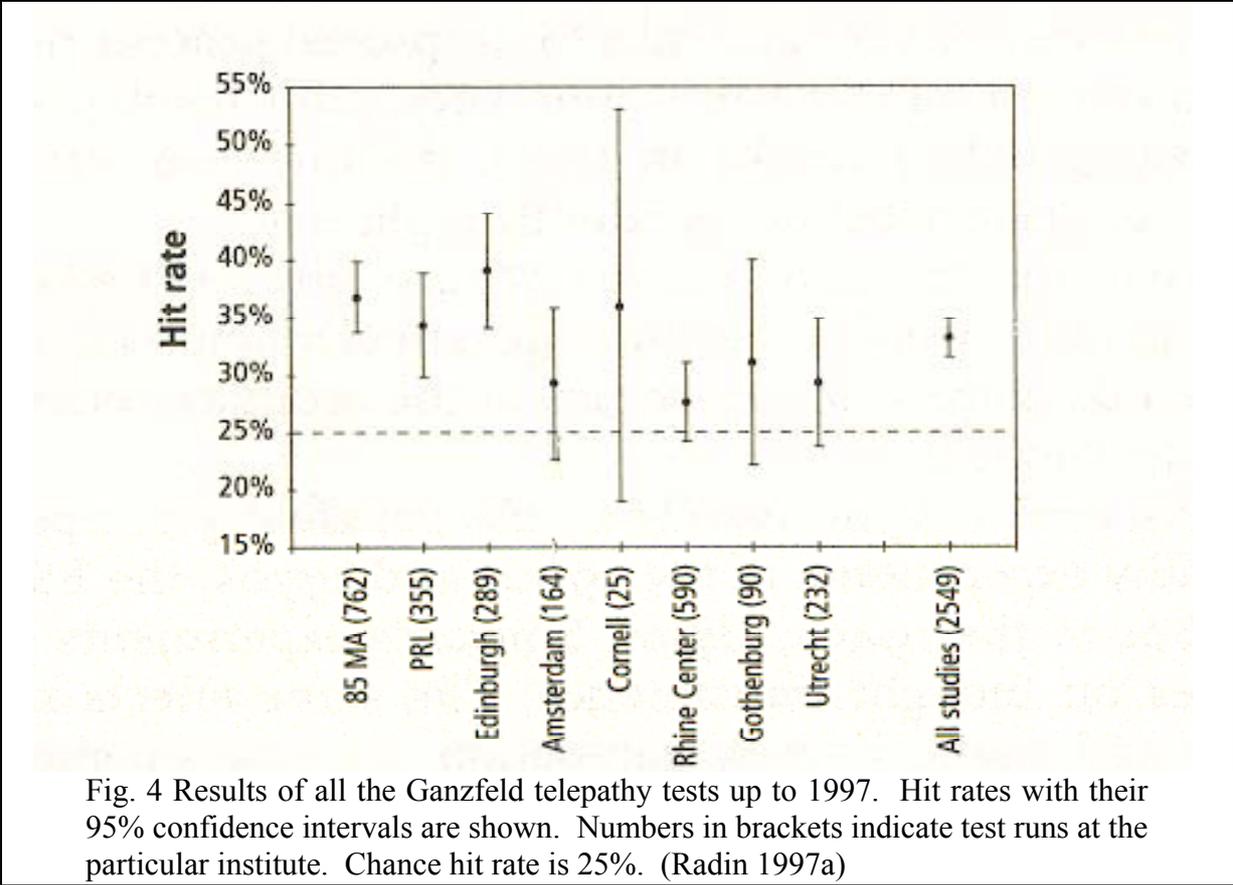


Fig. 3: Statistical evaluation of individual dream telepathy test series with confidence intervals 95% and a chance hit rate 50%. The combined hit rate of all test series is drawn at the end and called "overall". It corresponds with the 95% interval in fig.2. The numbers of the test runs are explained in (Ullman, Krippner, Vaughan 1973).

The individual test series in fig. 3 indicate however that they yielded different hit rates and fluctuated within the ranges given. These comprehensive results of dream telepathy including the numbered test series are explained in Ullman, Krippner, Vaughan (1973).

During the seventies dream telepathy was followed by a new method still in use which aimed at shortening the test course. Charles Honorton, one of the researchers at the Maimonides Institute, began simultaneously with William Braud at the University of Houston and Adrian Parker at the University of Edinburgh to develop a method that reduced the mental activity thus increasing the receptivity for psychical impressions. It consisted of covering the receiver person’s eyesight by two halves of a ping pong ball thus allowing him/her only the impression of a light “Ganzfeld” without contours. This person now waited relaxed while listening to soft music or white noise that a sender person telepathically transmitted to him/her one of four pictures the reception of which she/he duly acknowledged and described or selected from a number of normally transmitted pictures. This method soon became automated and computer controlled and was named worldwide the “Autoganzfeld” method.

During a six years’ test period up to 1997 approximately 100 male and 140 female receiver persons between 17 and 74 years old took part in 354 test runs. The result is an overall hit rate of 34%, the chance hit rate being 25% due to always one of four pictures being transmitted. Fig. 4 shows the results of all the 2549 Ganzfeld telepathy test runs that had been carried out up to 1997 with the average hit rates and their 95% confidence interval, the operating institutions and the number of tests carried out by them. These are the Universities of Edinburgh (Dalton et al 1996; Radin 1993), Cornell and Amsterdam, the Rhine Research Center in Durham and the Universities of Gothenburg and Utrecht and finally the Psychophysical Research Laboratories (PRL).



These convincing results have confirmed the reality of telepathy even to critics and sceptics which is now sometimes used by them to “explain” less “real” phenomena of Psi like e.g. those connected with survival after death.

The hit rate in all these test runs does appear as not particularly high, but compared with medical tests e.g. as used to find out the effectiveness of Aspirin to lower the risk of cardiac infarct, we find the hit rates in the telepathy tests to be essentially higher. What they state is merely that the human consciousness is *sometimes* capable of transmitting certain consciousness contents without using the physical senses. If such a transmission is possible from human to human, what about the transmissions between human and inanimate object?

Clairvoyance phenomena have also been reported since millennia. Clairvoyance differs from telepathy by the lack of a sender of the transmitted information, i.e. the information is received from a remote or distant location exceeding the normal spatial and/or temporal limits. Spontaneous phenomena of clairvoyance have been reported particularly in crisis situations like death which very often are accompanied by characteristics of telepathy i.e. the transfer of thoughts and emotions. While “Clairvoyance” indicates some optical perception also phenomena of “Clairaudience” have been reported. More recently one prefers to speak of “Remote Viewing” or generally of “Remote Perception”.

One of the first researchers using test cards was the French physiologist and Nobel laureate Charles Richet who described in 1889 successful attempts to have the contents of closed envelopes determined by a hypnotized person (Rhine 1981). This procedure became eventually a reliable laboratory method and the results were published between 1880 and 1940 in 142 publications. 4600 test persons have accordingly carried out 3,6 million test runs in 185 experiments which do not include the one million tests carried out with 70 000 participants via broadcast. All the results were convincing and should have led to a general acceptance of Psi perception save the suspicion that unsuccessful test runs were possibly not published and would thus slightly alter the statistical result (“file drawer effect”). Clairvoyance was hence not yet accepted as real.

In addition to the card tests there were extensive investigations on “Remote Viewing” carried out at the Stanford Research Institute (SRI) and the Science Applications International Corporation (SAIC) between 1970 and 1994. They were funded by the US Government with the aim to test Remote Viewing as a potential military or intelligence instrument. The Princeton Engineering Anomalies Research (PEAR) Laboratory included even precognition in their test runs. The results of all these tests are shown Fig. 5 and they must be rated as robust despite the considerable differences between them. Fig. 5 shows first the hit rates of all tests on clairvoyance after a certain reformatting for convenience sake of the point estimates and the 95% confidence intervals to a chance hit rate of 50%. The plot describes all the ESP card experiments, the experiments on

dream telepathy, the Ganzfeld test runs and the remote viewing experiments at the SRI and SAIC including their modifications by the PEAR programme.

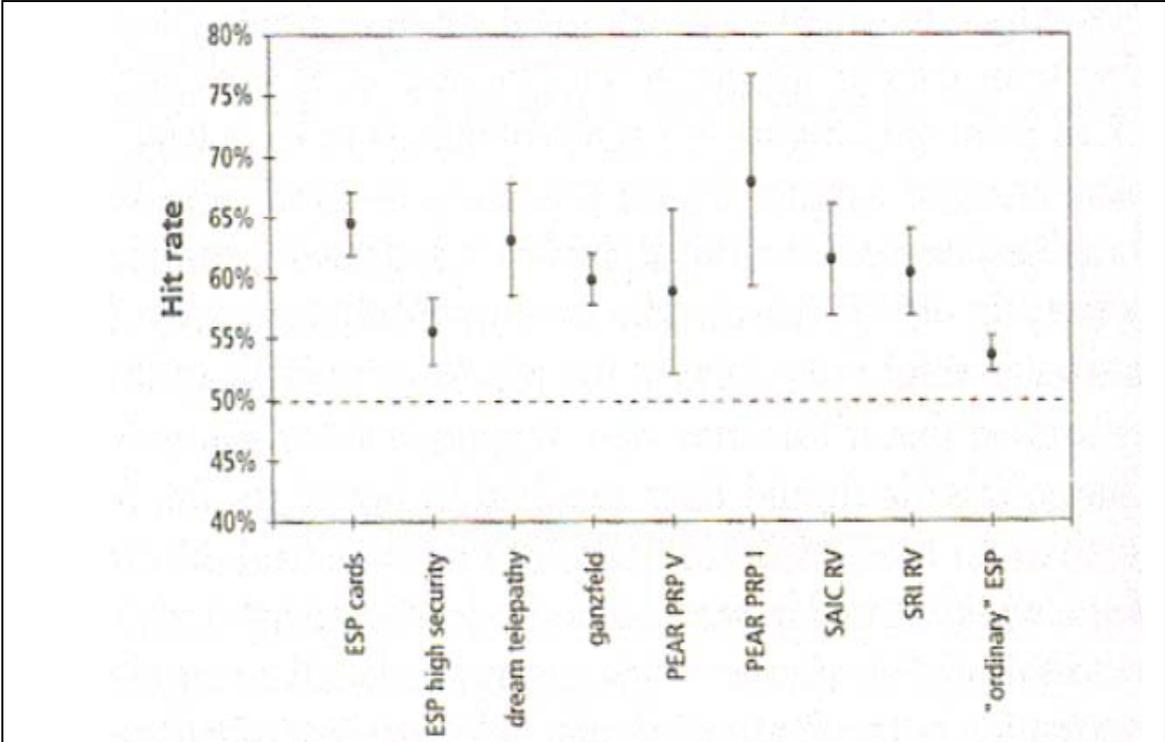


Fig. 5: Summarising description of all test runs on Clairvoyance with hit rates and 95% confidence intervals partially after reformatting into chance hit rate of 50%. The tests include the 188 studies with ESP cards from 1882 to 1939 with a total of 4,6 million tests, 450 dream telepathy tests, 2549 Ganzfeld test runs, 209 precognitive remote perception tests at the PEAR laboratory and 770 remote viewing tests at the SRI and 455 at SAIC. The designation “ordinary” ESP means ESP card tests in normal consciousness (Radin1997a).

The results show that psi perception between units of consciousness and over spatial distances should be regarded as real. This may be disquieting for many scientists but one could withdraw to the belief that sooner or later a special organ for telepathy or clairvoyance may be discovered. But things grow worse when psi perception over time is considered. To be discovered or influenced by future events exceeds by far our imagination and shocks us. But let us now deal with this possibility!

Psi perception through time has been reported at least since biblical times and has been experienced in all civilisations. It appears mainly as prophecies, divinations, but also as premonitions of imminent dangers and is often experienced in a mythic-magical context. It has been scientifically investigated as precognition tests, where e.g. a person is asked to guess which of a given number of target objects will be selected later. These target objects may be

coloured lamps, ESP card pictures or coins. Further on one of these target objects will be selected by chance and a coincidence will be rated as hit.

This method underwent many variations. Honorton and Ferrari described in 1989 about 310 studies between 1935 and 1987 whose results showed high stability (Honorton, Ferrari 1989). They depicted for this meta-analysis particularly those studies that had allowed the test persons only a limited choice (forced choice conditions). Despite their high stability a search for other methods started which promised also larger effects.

Holger Klintman of Lund University discovered in the early eighties that a test person who was shown pictures of different content, reacted emotionally not only after the display, measured as a variation of electrical conductivity of the skin in the finger tips, but also several seconds before the display, and this reaction proved to be specific for the picture content.

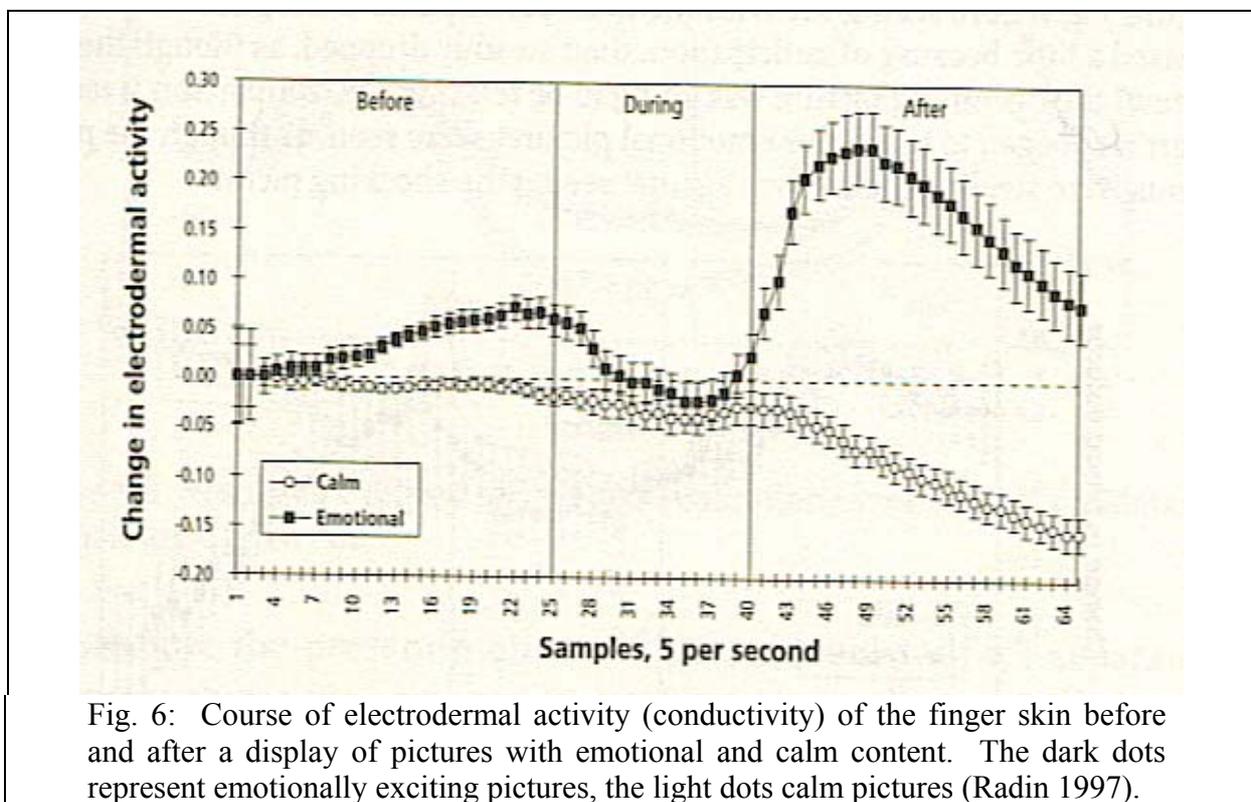


Fig 6 shows such a conductivity course for two types of pictures: the light dots are for calm pictures, the dark ones for emotionally exciting pictures. They were taken from 24 test persons who looked at a total of 900 pictures, 317 emotional and 583 calm. A similar course took the cardiac frequencies and the blood volume in the finger tip. The test persons had no clue of these alterations.

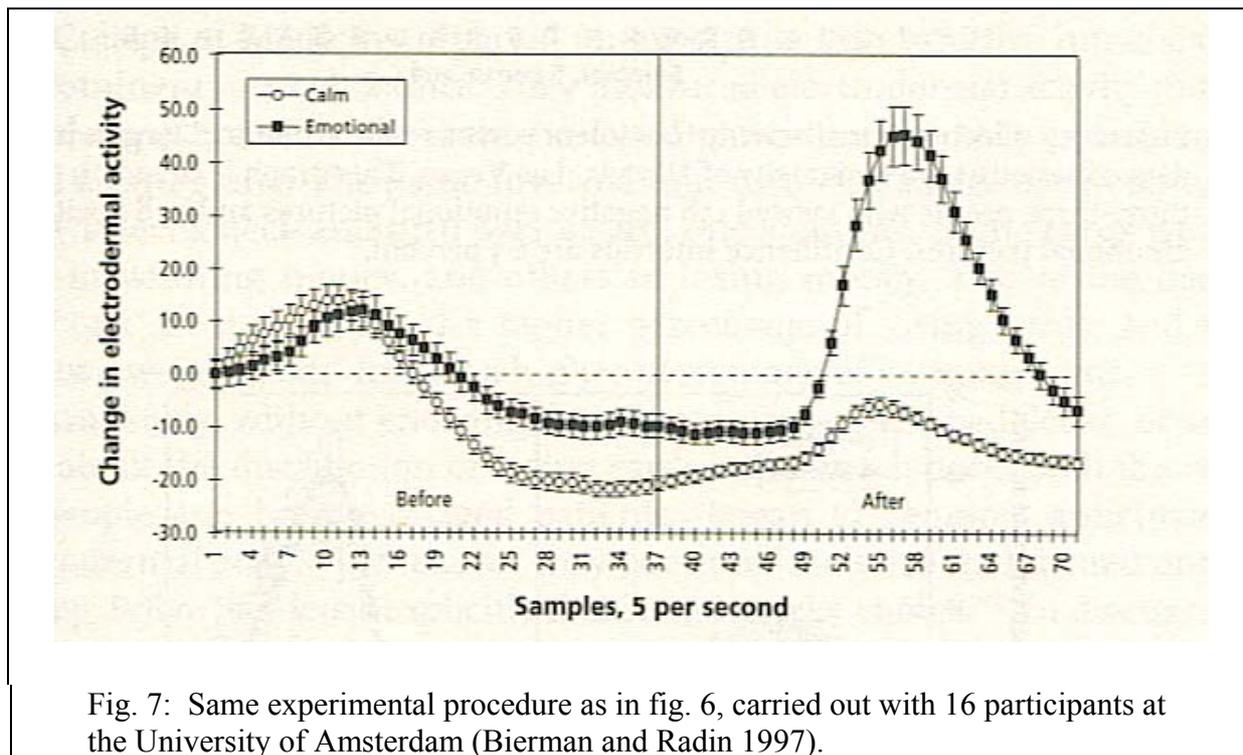


Fig. 7: Same experimental procedure as in fig. 6, carried out with 16 participants at the University of Amsterdam (Bierman and Radin 1997).

The tests were repeated at several institutes and continued up to the present and they are widely documented (fig.7). They show a high degree of consistency and suggest that the autonomous nervous system produces some unconscious information transfer from the future (Bierman and Radin 1997; Radin 1997b; 2004).

The nature of psi perception was the subject of two symposia organized by the Institute of Electrical and Electronics Engineers (IEEE) the more significant contributions of which were first published in 1979 and in a revised form in 2002 (Tart, Puthoff, Targ 2002). Here also remote viewing over larger distances and through longer time spans has been described.

Following the experiments at SRI on simultaneous remote viewing Bisaha and Dunne carried out two types of experiment in 35 tests with 15 untrained and average gifted participants (Bisaha and Dunne 2002): In the first type participants had to describe a geographic location where an agent would be after 35 minutes, in the second type five target locations had to be described in distances up to 8000 km where the agent would be after 24 hours. The descriptions of the locations by the participants were compared with photographs made by the agent at the target location and significant agreement found.

A variation of these experiments in the context of the SRI programme, now conducted by the CIA, consisted of remote viewing large-distance locations from a submersed submarine (Tart, Puthoff, Targ 2002, p. 88). Sea water attenuates electromagnetic waves down to 10 Hz very effectively. Besides this

aspect also the stress effects due to cramped working conditions had to be tested. The vessel sailed at a depth of 170 m off the California coast or was grounded in 80 m depth. Members of the team visited certain locations on land and stayed there for 15 minutes. During this time another team member on board had to describe this location at a distance of up to 800 km. The work on board proceeded without difficulty and the quality of the results was called excellent.

The results of these investigations have meanwhile been documented on 12000 documents and 90000 pages under the designation “Star Gate Archive” and are offered by the CIA on 7 CD-ROMs for sale via the sales agent “Remote Viewing Instructional Services” (RVIS 2004). Courses for remote viewing for everyone are also offered by Government agencies. Telepathy hence appears to be accepted by the US Government as real.

It is of course debatable whether these investigations and their results are of any relevance to the explanation of more important prophecies. In this context the British dream telepathist Chris Robinson should be mentioned who has worked for the London Police and other organisations since 1989 and e.g. detected and avoided terrorist attacks in London early in 2004 (Robinson and Boot 1996).

The contents of such messages may have their origin in a universal information store, called “*Akashic Records*” which was suggested by William James. This record is supposed to store every spoken or written word and thought in the past, present and future worldwide (Roy 1996) and which appears to become accessible by mediumistic gifts (Zammit 2001). There is no scientific approach to the nature and location of this store.

From all these results the authors (Tart, Puthoff, Targ 2002, p. 89) come to the conclusion that there appears to be an information channel which is not limited by space and time into which even less gifted humans can tune in. There is also no scientific approach to the nature of this information channel.

Mind – Matter Interactions

Contrary to Psi perception do mind-matter interactions have the quantum theoretical approach that an observer i.e. a consciousness is required to enable a concrete and measurable event to evolve from a statistical potential incident. This consideration has been taken up by engineer Robert Jahn and psychologist Brenda Dunne at Princeton University in 1986 after the many die tossing experiments practiced since 1935 had not yielded clear results (Jahn, Dunne 1986). They reported of millions of tests with Random Number Generators (RNG) an electronic version of die tossing device. Modern RNGs are normally based on two sources of chance events, electronic noise and radioactive decay

times. These devices generate precisely controlled sequences of random numbers which the test persons attempt to influence mentally. When the number sequence deviates from the random sequence this is rated as hit.

Long term tests involving normally gifted persons gave convincing arguments for a relationship between mental intention and results of the RNGs. The RNG studies at the PEAR Institute of Princeton University over the years 1959 to 1987 and a meta analysis of the die tossing experiments from 1935 to 1987 have shown that interactions between mind and inanimate matter do exist.

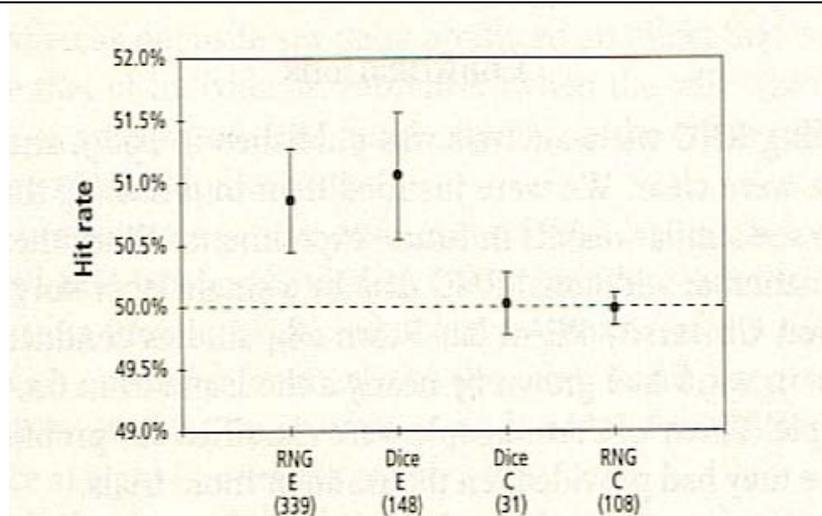


Fig. 8: Hit rates and 95% confidence intervals for die tossing and RNG tests to investigate mind – matter interactions. The numbers in brackets give the number of tests. The test series (C) are control tests without attempted mental influence (Radin 1997a).

Fig 8 shows the hit rates of all the RNG and die tossing experiments with their 95% confidence intervals as compared to those tests without attempted mental influence. The effects for RNGs and die tossing appear to be very similar. How do interactions between mind and biological systems look like?

The **Interactions Mind – Biological Systems** include healings like mental healings and faith healings that have been reported from all times and which suggest that belief can be transformed into Biology. According to *Newsweek* of 1992 more than a quarter of all Americans pray regularly. There exists scientific evidence which can be summarised as follows:

- Hypnotherapy has been used successfully to treat intractable cases of breast cancer pain, migraine headache, arthritis, hypertension, warts, epilepsy, neurodermatitis and many other physical conditions (Radin 1997a, p.312, note 9)
- People’s expectations about drinking can be more potent predictors of behaviour than the pharmacological impact of alcohol. If they think

they are drinking alcohol and expect to get drunk, they will in fact get drunk even if they drink a placebo (Abrams, WEilson 1983).

- Studies of how doctors and nurses interact with patients in hospitals indicate that health-care teams may speed death in a patient by simply diagnosing a terminal illness and then letting the patient know (Cohen 1985).
- Different personalities within a given individual can display distinctly different physiological states, including measurable differences in autonomic-nervous-system functioning, visual acuity, spontaneous brainwaves, and brainwave-evoked potentials (Putman, Zahn, Post 1990).

Although mainstream medical science recognizes by now the significance of the psyche for corporeal health the mechanisms for this interaction are still quite in the dark. We know almost nothing about the limits of mental activities particularly if the mind acts not only on its own body but on organisms at a distance. Even this has been documented (Collip 1969).

The psychologist William Braud and his colleagues have carried out over 17 years experiments at the Mind Science Foundation in San Antonio, Texas, about influencing the autonomous nervous system of distant persons (Braud, Schlitz 1991). The procedure was roughly as follows: A sender person thought as instructed by the operator highly or badly of a receiver person or not at all thus inducing a change of electrical conductivity of his/her finger skin that was subjected to measurement. Of course were sender and receiver persons spatially separated and screened. A total of 655 test runs with 449 receiver persons and 153 sender persons under the instruction of 13 operators were carried out which yielded a consistent effect size of 53% while 50% effect size was achieved for tests without mental influence.

As a conclusion it can be stated that psi impact on living system can clearly be accepted as real. The whole area of medical research should therefore always be examined with regard to whether and how far psychical effects influence the situation.

A further variant of interactions between mind and matter concerns the collective consciousness. Before we describe this phenomenon of **consciousness fields** we should clarify some properties of the consciousness as derived from western and eastern philosophies (Forman 1994):

- Consciousness extends beyond the individual and has quantum field properties in so far as it influences the probability of events.
- Consciousness injects *order* into systems in proportion to the strength of consciousness present.

- The strength of consciousness in an individual fluctuates and depends on the focus of attention. Ordinary awareness has a low focus of attention compared to peak states, mystical states and other non-ordinary states.
- A group of individuals can be said to have *group consciousness*. Group consciousness strengthens when the group's attention is focused on a common object or event, and this creates coherence among the group. If the group's attention is scattered, then the group's mental coherence is also scattered.
- When individuals in a group are all attending to different things, then the group consciousness and group mental coherence is practically zero. It is assumed that the maximum degree of group coherence is related in some complicated way to the total number of individuals present in the group, the strength of their common focus of attention and other physiological, psychological and environmental conditions.
- Physical systems of all kinds respond to a consciousness field by becoming more ordered. The stronger and more coherent a consciousness field, the more the order will be evident. This applies in principle to all physical systems but we have to concentrate on labile ones for which we have the tools to measure them. Radin and colleagues investigated hence such variations in RNGs. The odds against chance of an RNG and its variations can be determined easily at once and the correlation to the events in question can reliably be drawn.

The basic situation was always a group of persons whose attention was dependent on the course of a collectively experienced event thus influencing the odds against chance of an RNG. The measure for the strength of attention was hence not the concentration on a particular subject matter or object.

Between 1995 and 1996 test runs were carried out at Princeton University which accompanied the course of following events: (1) a workshop on personal growth with 12 participants in March 1995; (2) the live broadcast of the 67th Annual Academy Award in March 1995 with an audience of around one billion people; (3) the verdict of the murder trial against O. J. Simpson with an audience of about 500 million people in October 1995 and (4) the Opening Ceremonies of the Centennial Olympic Games in July 1996 witnessed by an estimated three billion people worldwide.

The results of these test runs were so convincing in their substance that an attempt was started to monitor worldwide variations of the collective consciousness. The "Global Consciousness Project (GCP)" was launched under

Roger Nelson of Princeton University and 67 RNGs distributed worldwide with the data collected via internet.

The variations in the test runs at Princeton University were detected in one or two RNGs and are shown in the following presentations:

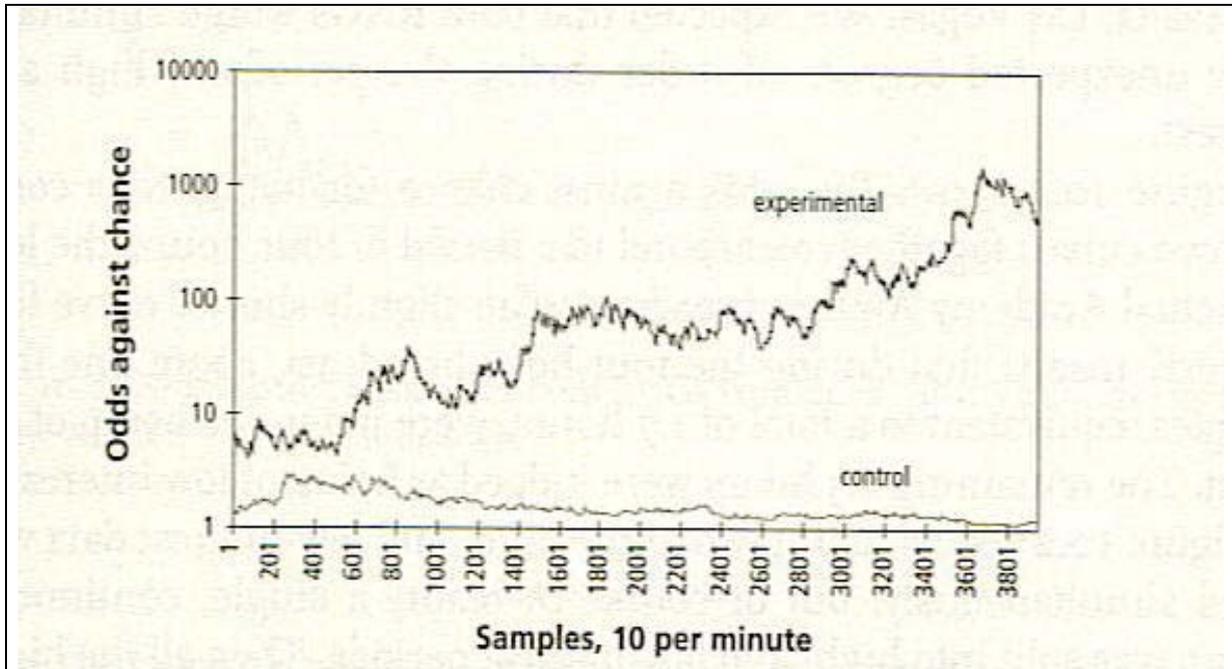


Fig. 9: Cumulative odds against chance of random numbers taken from an RNG during a workshop on personal growth with 12 participants. The “Control” stream shows the course after termination of the workshop for the same time span. The graph shows that during the workshop order was impressed into the RNG data stream.

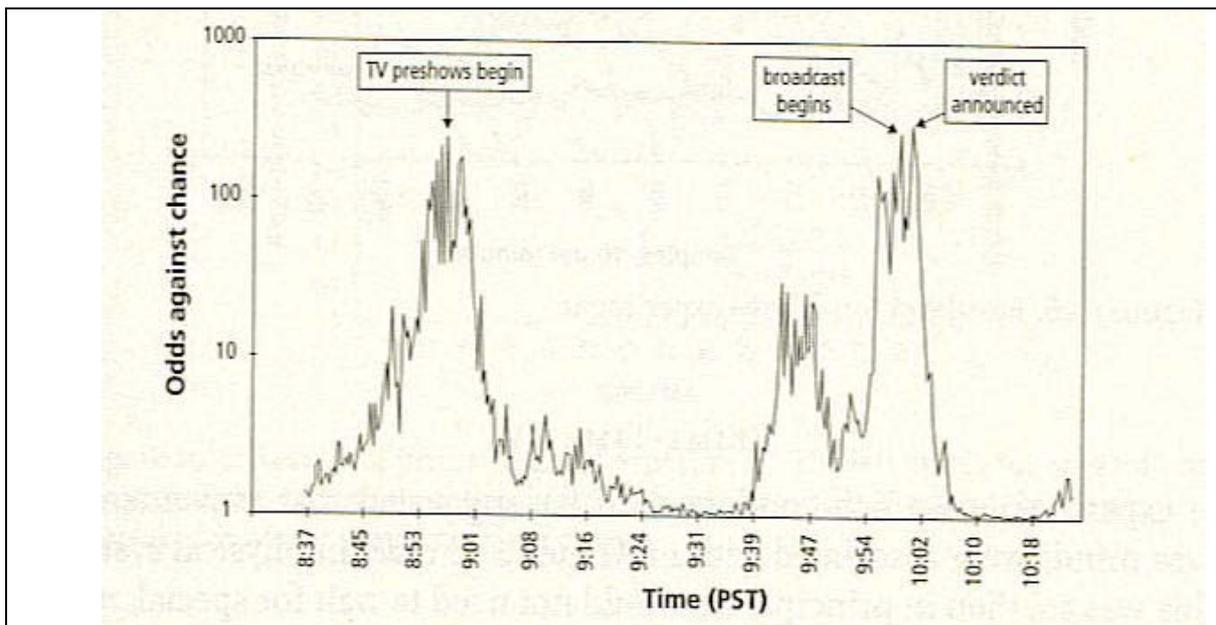


Fig. 11: Effects of the O.J. Simpson verdict on the data stream of five RNGs. The odds against chance are plotted during the various phases of the television and radio broadcast.

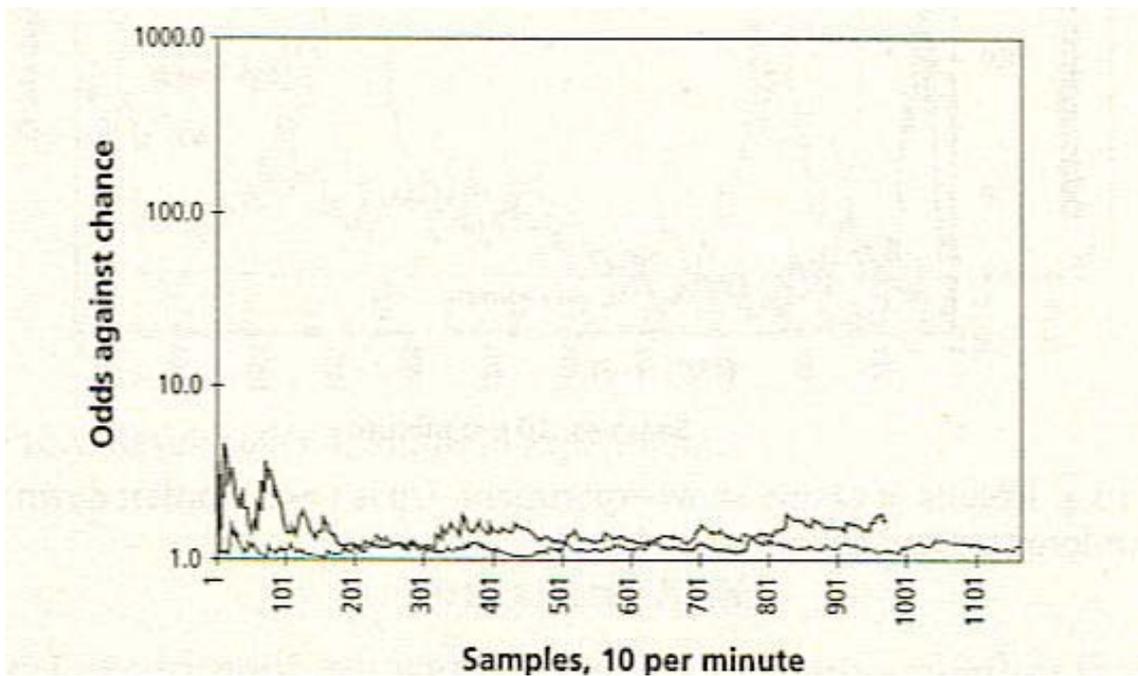
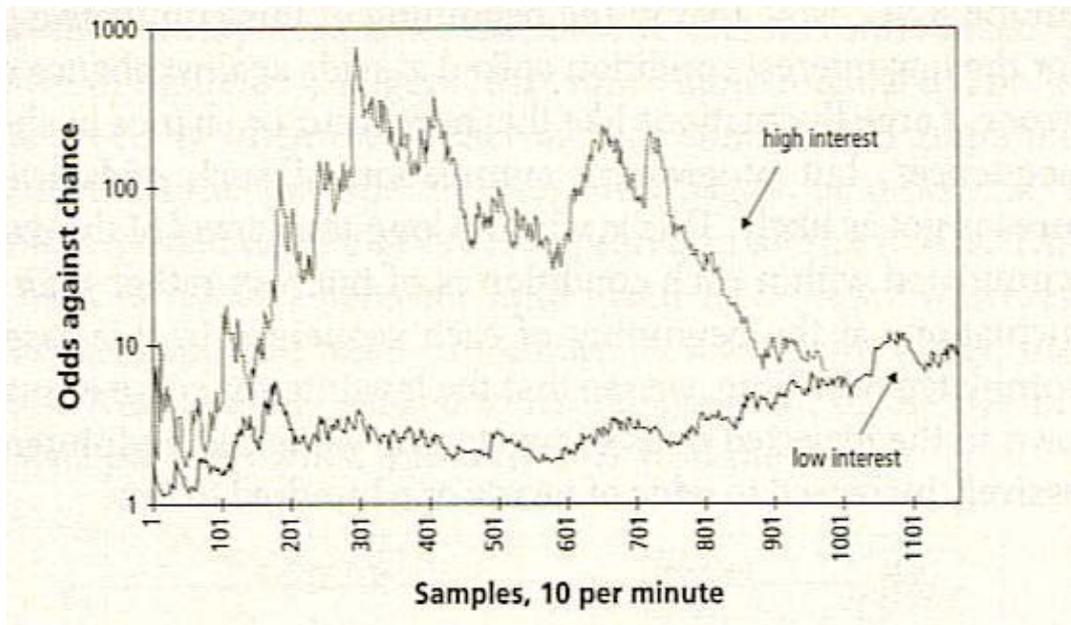


Fig. 10: Data stream in two RNGs before, during and after the Academy Award 1995 in time sections with large and low public interest. The lower graph shows the course of data stream after termination of the broadcast.

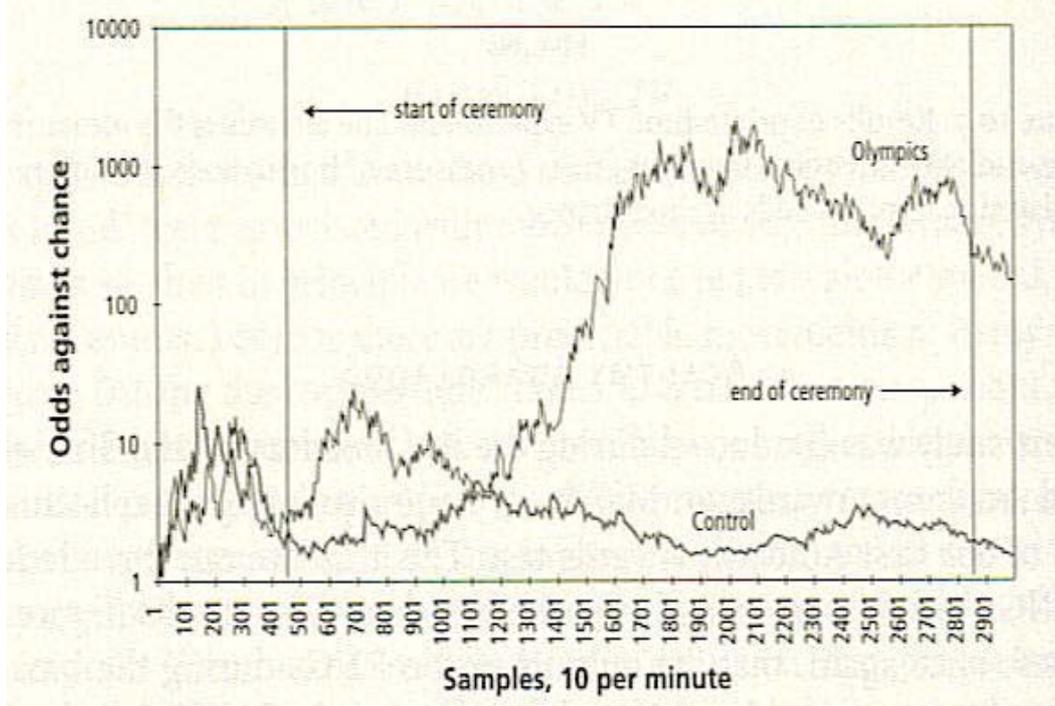


Fig 12: Data stream in two independently operating RNGs during the broadcast of the Opening Ceremonies of the Olympic Games 1995. “Control” indicates the data stream immediately after the termination of the broadcast.

Emotionally significant events like the death of Lady Diane and Mother Theresa and the terrorist attacks of September 11, 2001 have caused considerable anomalies in the data streams of the RNGs in question but also events like the daily news have considerable influence on the data stream (Radin 2002). The interaction between mind and matter can and should be accepted as real.

Survival of Death

This area of psychical research is by its very nature particularly loaded with strong emotional reactions and controversial discussions. I will however, by quoting credible reports and by concluding carefully, attempt to arrive at a result which allows a reliable statement with regard to surviving.

To that end I will quote more recent empirical investigations which have already stood extensive examinations. But I repeat that any documentation can only record the outer events and procedures and put them into logical context. But in order to become reality every individual has to accept them for himself.

The evidence for survival of consciousness or part of it is overwhelming. The documentation for it will be briefly summarized (Zammit 2000) and several

most recent cases described more fully. We will assume that the consciousness survives in a beyond about which we know almost nothing.

- **Statements of Competent Scientists**

Lord Rayleigh, J.J. Thompson and William Crookes were all convinced of the survival of death. Crookes was regarded the leading scientist of his time; he had discovered six chemical elements, e.g. Thallium, and he researched psychical phenomena by means of the physical medium D.D. Home (Crookes 1871, 1874). Thomas Alvan Edison, the inventor of the phonograph and the electrical incandescent lamp, experimented with electronic transmission of messages into the beyond, a predecessor to the modern Instrumental TransCommunication (ITC) (Edison 1920). Oliver Lodge, physicist and inventor of radio telegraphy, had encounters with deceased persons, (e.g. his son Raymond and his wife) and later created together with others the “Cross Correspondences” (Lodge 1916, 1928). Elisabeth Kübler-Ross was at first very sceptical but her experiences with dying persons and some encounters of her own convinced her otherwise (Kübler-Ross 2002).

- **Electronic Voice Phenomena (EVP)** designates the method to collect voices from the beyond on tape recorders and also to transmit them there (Raudive 1971). Since more than 50 years experimenters worldwide have collected such paranormal voices and often recognised deceased friends or relatives. There are presently about 50 000 active researchers worldwide and even the Catholic Church appears to favour this procedure (Bander 1973).

- **Instrumental TransCommunication (ITC)** is the name for a number of electronic procedures to communicate with the beyond. They include telephone and transmission of pictures and script by fax, video channels and computer. EVP is also part of ITC but is still often dealt with separately (Senkowski 1995). ITC is presently being considered as important due to new technical methods being introduced and due to the fact that it allows communication without the help of mediums. It is expected to contribute essentially to a wide acceptance of life after death and about the conditions in the afterlife (www.worlditc.org, www.rodiehr.de, Cardoso 2004). Fig 13 shows as example of an ITC transmission the picture of a young woman received 71 years after her death. The similarity and the relatively good picture quality should be noticed.



Photograph of Anne Guigné while living



Video picture of Anne Gigné, received 1993 by Maggy and Jules Harsch-Fischbach in Luxembourg via their computer. At the same time they received via their fax device several messages from Anne Guigné in which the young lady introduced herself



This video picture of Anne Guigné was received by Adolf Holmes in Rivenich (Germany) on his television receiver

Fig. 13: Example of an ITC transmission. The pictures show Anne Guigné, born 25.4.1911, died 14.1.1922 (www.worlditc.org)

- **Physical Mediums** contribute to the evidence for survival by being able to materialise deceased persons. Very often relatives can speak with them and touch them which is particularly impressive in full day light and the medium needs not ectoplasma as an aid. Three mediums deserve special mention in this context: Daniel D. Home (1833 to 1886), Carmine Mirabelli (1889 to 1950) and Helen Duncan (1897 to 1956). All three mediums have been thoroughly investigated by scientists and they produced amazing materialisations of living and deceased persons without any attempts of trickery having been detected. For further information see:

Daniel Home ([www.spartechsoftware.com/dimensions/mystical/Daniel Home](http://www.spartechsoftware.com/dimensions/mystical/Daniel%20Home))

Carmine Mirabelli (Zeitschr. F. Parapsychologie 1927: 450-462, Inglis 1984, Greber 1970)

Helen Duncan (Cassirer 1996, <http://members.tripod.com/~helenduncan>)

- **Reincarnations** are reality for the larger part of humankind. In our culture area the belief in it was forbidden in the 4th century for political reasons. Despite this there is growing evidence even in western areas. It is provided e.g. by regression in former life situations which is a psychiatric method most often combined with trance states. The following reasons indicate them as evidence for reincarnation:

- Regression very often leads to healing of physical maladies.
- Occasionally the regressed person speaks in languages not learned.
- Sometimes the regressed person remembers details with remarkable precision which are then verified by competent historians.
- The emotional intensity of the experience convinces also sceptical psychiatrics who know only imagined regressions.
- There is sometimes a birth mark indicating the possible last cause of death.

By 1950 the method of regression was accepted by clinical doctors in the USA because it worked (Fisher 1986). At a later time Dr. Helen Wambach carried out an investigation on previous lives that had been reported by 10000 volunteers (Wambach 1978). The report produced the following evidence for reincarnation:

- 50,6% of the previous lives were reported as male, 49,4% as female, exactly as the biological situation of the latest generations.
- The number of members of the upper class with comfortable life style corresponded with estimates of historians about the class distribution in the period in question.
- The memory of the participants about clothing, footwear, food and utensils was better than the descriptions in text books. In discussions the participants were often better than historians.

Ian Stevenson had investigated in around 4000 field studies in South East Asia, but also in the Middle East and occasionally in Western countries the memories of children of their previous lives and was often able to verify them, i.e. he classified them as real which can serve as evidence for reincarnation (Stevenson 2001).

- The **Cross Correspondences** (Wilson 1987) and **Modern Mediums** like John Edward (Edward 2003) and George Anderson (Martin & Romanowski 1989) should at least be mentioned here as evidence for survival. These modern mediums perform in public and are very successful. They deliver authentic information about deceased persons and the afterlife. At least with those mentioned there was never any evidence of fraud.

- The **Scole Events** represent a particular class of evidence for survival. They were accompanied by competent scientists over long periods of time, they were widely publicised and extensively documented and they took place at international locations and with international participants. They have led to a consensus of opinion in public and among those members of the Society of Psychical Research (SPR) known as sceptical that they should be accepted as evidence for survival.

The events can be summarised as follows: By the end of 1994 Robin and Sandra Foy started together with another couple to continue the Spiritist tradition of the 19th century in the village Scole in Norfolk, UK, by holding séances in their cellar rooms. Very soon they aroused the interest of the SPR and agreed that some of their members were allowed to participate. Thus, by October 1995, these Séances began with six group participants (the two couples two further persons and the mediums Alan and Diana) and three SPR members (Montague Keen, Prof. Arthur Ellison and Prof. David Fontana). The sittings were held normally in total darkness, occasionally interrupted by weak illumination through several light sources, and with soft background music. All sittings were tape recorded and later transcribed, the rooms were searched before and after sittings for irregularities. The participants changed but there was always at least one SPR member present. In this way more than 20 sittings took place within three years and no irregularity had been detected by the SPR members.

The sittings began usually with the greetings of *Manu*, a leading entity, consisting of devotional spiritual messages, admonitions and instructions. *Manu* then gave way to *Mrs Emily Bradshaw*, the main communicator of the entities. The male medium served as channel for several competent scientists both ways. The conversation via the two mediums went quite freely, the atmosphere was friendly and often quite humorous. The entities were strongly motivated to meet the human requirements with regard to the evidence of their statements. There occurred however some strong disagreements as they did not allow the use of infrared cameras.

The sittings in Scole were sometimes attended also by other persons like Prof. Archie Roy, Prof. Bernard Carr, Prof. Donald West, Dr. Hans Schaer, Karen and Walter Schnittger and Dr. Rupert Sheldrake. The names of the entities were apart from *Manu* and *Emily Bradshaw* also *Albert*, *John Paxton*, *Edwin*, *Reginald Lawrence*, *Patrick McKenna* and *SS (Spirit Scientist)*. The entities in Scole did not want to reveal their identity with the consequence that these events were at first not accepted as convincing evidence for survival. Main emphasis of the common work was nevertheless to provide clear evidence for the survival of death. To this end literature puzzles were distributed thus reminding of the Cross Correspondences, and technical devices were suggested that could facilitate the communication transfer since it didn't need a human medium to transcommunicate. Also physical objects of all sorts were apported. The sessions were broken off in 1998 by the entities without giving any reasons (Keen, Ellison, Fontana 1999; Keen 2001; Zammit 2000).

Fig. 14 shows a German poem that had been written paranormally during such a session on a brand new film under strict supervision and control (www.psisci.force9.co.uk).

The sessions took place not only in Scole but also with the known and additional participants on the isle of Ibiza and in California. Here some NASA members took part and there was an additional entity called *Kingsley Fairbridge* whose earthly identity was later verified (Zammit 2000).

David Fontana reveals in a comprehensive study the spiritual traditions of East and West for whom death is not the end. He also scans again all the events and phenomena which are rated also in this article as evidence and he tries to assess which parts of the personality can expect to survive. Finally he asks how we should live on this earth when death is not the end and he makes appropriate suggestions (Fontana 2005).

- **Near Death Experiences (NDE)** are regarded as particularly convincing pieces of evidence for survival after death. They are reported by persons who were already clinically dead and then resuscitated by medical treatment. The experiences consist often of transits through tunnels with subsequent impressions of abundant light, of meeting with deceased relatives and friends and finally the return to earthly existence. Raymond Moody has, during his time as research psychiatrist at the University Hospital of Virginia, identified 150 persons who had been resuscitated after clinical death and were able to report their experiences beyond the borders. Their reports are of an amazing similarity (Moody 2001).

Persons with such experience apparently pass through a change of personality since they regard spirituality and compassion for fellow humans as much more important than before. Professional ambition and material interests are substantially reduced. These attitudes persist up to the end and remind in many respects of the integral consciousness as described by Jean Gebser.

Ein alter Stamm mit tausend Aesten, Die Wurzeln in der Ewigkeit. Neigt sich von Osten hin nach Westen
 In mancher Bildung weit und breit, Kein Baum kann blüthenreicher werden, Und keines Frucht kann edler seyn.
 Doch auch das 'Dunkelste' auf Erden - Es reift auf seinem Zweig allein.

Die Wurzeln in der Ewigkeit. Neigt sich von Osten hin nach Westen
 In mancher Bildung weit und breit, Kein Baum kann blüthenreicher werden
 - Es reift auf seinem Zweig allein

Neigt sich von Osten hin nach Westen
 werden, Und keines Frucht kann edler seyn,
 allein. (華)

Ein alter Stamm mit tausend Aesten

*An old trunk with a thousand
branches*

*Die Wurzeln in der Ewigkeit
Neigt sich von Osten hin nach Westen*

*The roots within eternity
Bends over from East towards
West*

*In mancher Bildung weit und breit.
Kein Baum kann blüthenreicher werden*

*In many forms far and wide
No tree can become more richly
blossomed*

Und keines Frucht kann edler seyn.

*And no tree's fruit can be more
noble*

*Doch auch das 'Dunkelste' auf Erden
Es reift auf seinem Zweig allein.*

*But even the 'darkest' on earth
Ripens on its branch alone*

Fig. 14: This German poem was written paranormally in a session on July 26, 1996 on a brand new film. The session was also attended by Karen and Walter Schnittger who kept the film container firmly in his hand, never put it on the table and didn't allow anybody to touch it. Later on he supervised its processing. - The author of the poem is not clarified. Some scholars classify it as the style of Friedrich Ruckert (1788-1866) but its publication could not be verified (www.psisci.force9.co.uk).

- I would like to conclude with a carefully investigated and well documented **Criminal Case** of most recent history which meets all the requirements of critics and sceptics on the evidence for survival: a clearly identified personality acts from the other side on the events on this side which cannot be imagined of any other living person.

On February 11, 1983, Jaqueline Poole (25) was brutally murdered in London. The police interrogated several suspects, among others Anthony Ruark, but could not find any circumstantial evidence for further action. Few days later an Irish woman living in London, Christine Holohan (25), offered the police information on this murder that she claimed to have received from the murdered whom she had never seen before. There followed an intensive investigation by the police detectives Antony Batters and Andrew Smith in which all the details of the murder including sketches and maps were communicated by Ms. Holohan so that the police detectives were completely convinced of Ruark's guilt. But since statements of a medium are not recognized in court no trial was opened and the police officers secured all objects in connection with the murder e.g. a man's sweater, and closed the case as not solved. Only in the year 2000 when DNA analyses opened new possibilities for preservation of evidence the sweater was clearly identified as Ruark's property and combined with traces from the body of the murdered woman. The trial was opened and Ruark was sentenced to lifelong imprisonment (Playfair, Keen 2004; Batters 2001).

Summarizing this long sequence of events and phenomena which can all be taken as evidence there are many questions which concern the enhancement of our understanding of life and death, of this side and the other. Of particular interest is the question of how the other side looks like, how it is structured, what does life look like, are there similar forms of society, what role do religions play, can our teachings of heaven, purgatory and hell claim any reality and finally does the individual further exist and has it any potential of development? We have only channelled information via mediums which cannot be taken as objective proof but which may give at least some subjective impression what it could be like (Roberts 1978, 2001; Beard 1966, 1980, 1986; Meek 1987). Some of these channelled messages have a definite relation to modern scientific teaching (Friedman 1990). The large interest at present is also expressed in the number of media concerned with this complex, e.g. www.spiritwritings.com, www.rodiehr.de, www.survivalafterdeath.org and www.cfpf.org.uk.

If we take survival after death seriously we should also face a task that Sir Oliver Lodge has formulated posthumously very well (Lodge 1945):

“We have split up life into two parts far too drastically. We have drawn a line, and we must gradually erase that line. We have talked about the spiritual life, and the earth life or the physical life. The two are one and we must make them one again. There is no line. There is no line at all.

Man has drawn a line and it must be erased, and it will take some time to erase it completely, but we must work towards that. We must do that in the same way that we must erase - shall we say it? National boundaries, national boundaries and limitations, racial ones. All these must go, and especially the boundary that we have, quite unnecessarily, erected between what we now call our two worlds, which are one. It is only one world. There is only one world and we must take down these . . . barriers of illusion that compelled us to think there must be two, because through our limitations and ignorance we are unable to look over the self-erected barrier, or to look through it. It must come down. It is your work, it is our work.

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