

Scientific Proof That Consciousness Goes On?

British Doctors Find Signs of Life After Death

by Susan Barber

According to a Reuters news bulletin, two British doctors presented research evidence at the California Institute of Technology (Caltech) that consciousness keeps on, even when the patient is clinically dead.[\[1\]](#) The research, conducted on victims of heart attacks, is actually the first in which science has actually proved that cognition does not stop when the brain is no longer functioning.

The two authors of the study were Dr. Peter Fenwick, a neuropsychiatrist consultant at London's Institute of Psychiatry, and Dr. Sam Parnia, of Southampton General Hospital. "The studies are very significant," Dr. Parnia told Reuters, "in that we have a group of people with no brain function ... who have well-structured, lucid thought processes with reasoning and memory formation at a time when their brains are shown not to function."

Does the soul keep thinking and reasoning, even when the heart and breath have stopped and there is no brainwave activity? "We need to do much larger-scale studies," Dr. Parnia reportedly told Reuters, "but the possibility is certainly there."

According to Parnia, the initial study consisted of 63 heart attack patients who had been pronounced dead and then revived. Upon interviewing them within a week of this experience, it was found that seven had memories, and of those, four had experiences that met the strict Greyson scale criteria for NDE's: They recalled feelings of peace and joy, time speeded up, heightened senses, lost awareness of body, seeing a bright light, entering another world, encountering a mystical being or deceased relative, and coming to a point of no return.

The Skeptics' Explanations Don't Work

Some skeptics believe that the near-death experience is caused by low oxygen, but as we have reported elsewhere in this magazine, this is not borne out by the facts. In the case of this research study, it is known that none of the patients had low oxygen levels. Anyway, says Parnia, people who suffer oxygen deprivation suffer from confusion, and they "thrash around." Also, they usually have no memories at all of the experience. "Here," Parnia commented, "you have a severe insult to the brain, but perfect memory."

It is also put forth by skeptics that the near-death experience can be explained by memories that happen at the exit or entry point of consciousness. But again, this is not borne out by other evidence.

When the brain suffers trauma that causes a loss of consciousness, according to Parnia, people generally have amnesia which can last for hours or even days. "Talk to them," Parnia says. "They'll tell you something like: *I just remember seeing the car and the next thing I knew I was in the hospital.*" With cardiac arrest, the insult to the brain is so severe it stops the brain completely. Therefore, I would expect profound memory loss before and after the incident."

When You Die You See a Bright Light

Based on their first experimental study, Parnia and his colleagues have learned of more than 3,500 cases where people had lucid memories of times when they were clinically dead. Many times, he said, patients hesitated to report their experiences, being apprehensive that others would question their sanity.

In one amazing case, a child had a seizure where his heart stopped. He was revived, and later drew a picture of himself looking down on his own body. The parents sent this picture to Parnia. "It was drawn like there was a balloon stuck to him," Parnia said. "When they asked what the balloon was he said, 'When you die you see a bright light and you are connected to a cord.' He wasn't even three when he had the experience."

``What his parents noticed," Parnia added, "was that after he had been discharged from the hospital, six months after the incident, he kept drawing the same scene."

Brain, Mind, and Soul

Scientists have formerly believed that the brain cannot sustain lucid thought or form lasting memories when the person is unconscious, which simply means, according to Parnia, that "nobody fully grasps how the brain generates thoughts. The brain itself is made up of cells, like all the body's organs, and is not really capable of producing the subjective phenomenon of thought that people have."

Parnia's conclusion: Human consciousness may work independently of the brain, using the gray matter as a mechanism to manifest the thoughts, just as a television set translates waves in the air into picture and sound. Just because the brain is damaged does not necessarily mean that the "mind" is affected.

Parnia points out that people who have NDE's do not say, "I had this pain and the next thing I knew my Soul left me." Instead, they find themselves outside their bodies, looking down on the attempts to revive them and realizing that they don't want to go back.

Before conducting this study, Dr. Sam Parnia himself was a skeptic. No more. Eventually, he now feels, research may reveal the existence of the Soul.

Footnote:

1. Further information for this article was obtained from a news release by Southampton General Hospital in England.

The NBC 10 Investigators tracked down a doctor in Seattle whose research may come closer to anyone else to answering the question, is there life after death?

FeedRoom

Dr. Melvin Morse is a pediatrician who used to think that people who were interested in near-death experiences just wanted to be on television talk shows.

 [Is There Life After Death?](#)

But something happened to one of his patients that changed his opinion. Now he believes the evidence points to something after life.

Most scientists will explain that near-death experiences are caused by the lack of oxygen in the brain in the last moments of life.

But Dr. Morse believes he's found evidence that it is a glimpse of something beyond our existence.

"I interviewed a 6-year-old boy," said Dr. Morse. "We resuscitated him. He opened his eyes and he dramatically said, 'That was weird, two guys just sucked me back into my body.'"

Dr. Morse is a respected pediatrician. He was a skeptic about the issue of life after death until he was confronted with a story he couldn't explain away.

"She was what you would call clinically dead," explained Morse. "She was under water for 19 minutes."

After the 7-year-old girl was resuscitated, she started drawing pictures.

"What she described to me was not a hallucination. It was a blow-by-blow accurate description of her own resuscitation, but from a bird's eye point of view," said Dr. Morse.

The child believed she had to go back to her body to help her mother with her unborn brother. She drew her unborn brother with a big red heart. Several months later her brother was born with heart disease.

"How can dying, comatose patients perceive anything? That's what fascinated me," said Dr. Morse. "I knew that something important about human consciousness was to be learned."

Dr. Morse has recorded dozens of interviews with children who have experienced near death. He says he finds the experiences with children to be the most pure.

Dr. Morse says he doesn't believe in God himself and he has little interest in the experiences many adults often have reflecting their own religious beliefs and cultures.

Critics say it is because Christians tend to see Jesus and Indians see Hindu gods, the near-death experience doesn't seem scientifically credible.

Social worker Kimberly Clark Sharp says she couldn't come to terms with her own out of body, near-death experience until one of her own patients had one.

Sharp's patient went into cardiac arrest. After she was resuscitated, the patient insisted she had risen out of her body and floated up around the hospital where she saw a blue tennis shoe on the third floor ledge.

To calm down her patient Sharp went to look. "I did find a blue tennis shoe on the ledge," said Sharp. "She got everything right as she described it to me."

"It's clear even when people are flat lining in the last moments of life, something profound is happening," said Dr. Morse. "It is something today's monitors can't pick up."

Dr. Morse's findings have been published in medical journals and he's working to see if something physically changes in the right temporal lobe of the brain when someone has a post-death experience.

"One child told me it was a light who told her who she was and where she was to go," said Dr. Morse. "I want to interact with that light that tells us who we are and where we are to go while we're still alive. That to me is a challenge of the near-death experience."

Dr. Morse believes you can get in touch with that part of the brain through prayer, meditation, even the rhythmic movement of knitting. There's no absolute proof, but he believes that people who have that near death experience are stepping into another realm.

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The Fourth Dimension and NDEs

by Jody

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As I sit here on this windy, rainy day, I have much to think about after reading the book by A.T. Schofield, M.D. published in 1888. Dr. Schofield takes the analogies of one, two and three-dimensional worlds and then theorizes on how to conceive of a fourth dimension. Interestingly, he also draws analogies on how entities living in the first, second and third dimensions would religiously view entities from other dimensions. Ultimately, the discussion is a scientific glimpse of the fourth dimension through the eyes of spirit. One can easily see that NDEs, typically described as profoundly spiritual experiences, are glimpses of the fourth dimension and perhaps not so far removed from science as we normally think.

What this paper will do is to delve into the fourth dimension by using examples from one, two, and three-dimensional worlds. Altered states of consciousness are explored as a possible avenue to understanding the different dimensions. Social and religious implications of the different scenarios are discussed. Lastly, the fourth dimension is reviewed in terms of what we observe from studying the near death experience (NDE) and the out of body experience (OBE). Of necessity, a new paradigm is presented that uses observations from the fourth-dimensional medium.

Physical Constructs from One, Two, and Three Dimensional Worlds

One of the most helpful things to understanding the fourth dimension is to visualize other dimensions using common, every day items. It then makes it easier to understand the analogy between the third dimensional world and the fourth by using this method. For me, common items consisted of office supplies. An unfolded paper clip could represent a line. A pencil is also a good representation of a line. A piece of paper can be used to represent a two-dimensional plane. The paper I used was initially part of a sticky-note pad. The third dimension can be easily represented by using the sticky-note pad because the two dimensional paper then has the added dimension of thickness. A ream of paper or a tablet of paper can serve the same function.

Now, visualize yourself as a being inside of the paperclip. You are free to move back and forth, but can only see others in the line as a point. Next, take the piece of paper and imagine yourself as being on that paper. You can see four lines. But, then if you view the piece of paper as a three-dimensional being, the piece of paper has two sides (a top and a bottom) that are not necessarily realized when viewing the note from a two-dimensional perspective.

Another way to look at this would be to imagine that the two-dimensional being resided on the surface (plane) of the water in a tub or a sink; Then imagine moving a ball closer to the surface of the water. At first, there would be intersection in the form of a point when the ball first touched the water. The point would then turn into a circle, necessarily changing size as the ball started to submerge beneath the surface of the water.

A two-dimensional being might be able to conceive of a third-dimension. However, most in the two-dimensional world would find it futile unless they had a construct such as mathematics. Although the mathematical proof would be there, it is still hard to conceive of other dimensions since there is no visual imagery or verbal language constructs within our three dimensional world to fit other, higher dimensional models.

The two-dimensional being would never be able to comprehend the existence of the sphere by viewing it from the two-dimensional realm because all that could be perceived is a curved line. However, if the being abstracted the thought process and understood mathematics, he might be able to extrapolate that the line forms a circle. He could walk around the circle to understand its existence, but would never be able to view the whole circle at once.

There are two ways that the two dimensional being could understand the total reality of the piece of paper in relation to other dimensions of existence. One, is to be taken out of the two-dimensional world so that the piece of paper could be viewed from all angles, including the top and the bottom of the paper; Or two, the sphere could try to communicate with the two-dimensional being and explain the greater reality. For the two-dimensional being to advance in personal understanding, communication would necessarily imply that the two-dimensional being is open enough to hear of other worlds, or had the ability to alter his state of consciousness to experience the three-dimensional world on a first-hand basis.

In my mind, I conceptualize another dimension in terms of the sticky-note pad. I can take the piece of paper on the top and wrap it around until it touches the bottom of the last piece of paper. I then have a circular slice of what could be a smaller portion of a cone or a sphere shape. I can imagine an infinite number of two dimensional pieces of paper within this circular slice as they radiate from the center where the glue attaches the individual papers together.

To convert the image to a three dimensional concept, I make the square pieces of paper into a round shape so it resembles a sphere. Then I can imagine an infinite number of three dimensional slices of paper aligned in an infinite number of angles or different axis radiating from the center. Each alignment of the paper would represent a different three dimensional reality. In order to convert the third dimensional representation into a fourth dimensional reality, you would string an infinite number of three dimensional spheres together. Conventional wisdom tells us that the fourth dimension represents time. So, instead of the spherical three dimensional balls being strung together in a spatial alignment using depth as the common denominator; we would use the backdrop of time to string the three dimensional balls together.

Social and Communication Constructs of other Dimensions.

There are many aspects to social constructs that arise from physically understanding other dimensions. What we observe in our third dimensional world is that ideology changed as the religious dogma incorporated new ideas of our relationship to the universe around us. At certain times in our three-dimensional history, it was a novel concept that earth was not the center of the universe, that the earth was not flat, or that other larger galaxies and smaller worlds consisting of microbes and viruses exist. The church, after realizing that it couldn't suppress the new discoveries, backed down on denouncing and persecuting the heretic individuals. The world of established science had also ridiculed people such great thinkers as Galileo, Kelvin, Pasteur, Lister, Jenner, Edison and Einstein (Schmicker, 2000). They said that it was ludicrous to say that creatures, forces, or particles existed that we couldn't see, or to think that whole cities could be lit with electricity. Our world has been revolutionized by the inventions promulgated by these discoveries. We can now conceive of possible other worlds in other galaxies, fight diseases, and travel the seven seas without falling off the edge of the world.

Consider what would happen if a person shaped as a three-dimensional sphere wanted to become visible to the two-dimensional being. The three-dimensional sphere would necessarily be invisible until she placed herself into the exact plane where the two-dimensional can see her. It goes without saying that, from our third-dimensional viewpoint, we would consider it closed-minded for the two-dimensional being to say that we or the sphere-being do not exist because we are invisible to the two dimensional being.

Another concept is that the two-dimensional being would not have scientific proof unless one from the three-dimension directly intersects with the two-dimensional field of vision. This would be an arbitrary process unless the third-dimensional being was willing to cooperate in being studied or the two-dimensional being had reliable mastery over transcending the limitations of the two-dimensional world. Partial mastery would score as misses because the two-dimensional being could end up on other pieces of paper in the sticky-note stack; analogous to entering other two-dimensional realities. It would be far easier for a two-dimensional being to talk about other two-dimensional planes and relate that experience to other two-dimensional beings, than it would be to enter and explain the third-dimensional reality to two-dimensional beings.

It is interesting that Dr. Schofield speculated that communication would come from hearing those in the fourth dimension, not with physical ears, but from within the self. Communication as described in NDEs is virtually always telepathic. Another wonderful insight was that the reaction of the person residing in the paperclip or pencil line would not believe the communication with the person on the paper plane. Because of the lack of understanding of the two-dimensional world, the line person would consider the experience mystical and attribute it to religious figures. In integrating the experience, the line person could: 1) shut the experience out and pretend it didn't happen, 2) privately continue to learn from the plane person, or 3) try to communicate the experience to other line persons and risk ridicule and/or suppression of the newly discovered reality.

Another important concept is that ideological beliefs of the line person may have pre-existing religious boundaries incompatible with two-dimensional reality. For instance, there might be a pre-existing belief system that reinforces the status quo by saying it is a sin or it is work of the devil to believe anything other than what is taught by the line church. Another example could be a religious-based misconception of the nature of the extra dimension. Here, a religious belief of the line person may be that God created the line person in his own image. Thereby, all types of moral constraints are attached

to God based on the fact that he intended us to be like him. However, as three-dimensional beings, we can see that the line person's conception of God leaves out the third dimension of depth of what God's image would look like to us. The moral constraints are independent social constructs to maintain order in the line person's world, yet attributed to God as the ultimate authority.

Just as the preceding section discusses aspects of dimensions between one, two, and three dimensional worlds, we can analogize our three dimensional world to that of the fourth (or greater) dimensions. Mathematically, we can prove many other dimensions and computer extrapolate what they might look like.

Because of the lack of understanding of the two-dimensional world, the line person would consider the experience mystical and attribute it to religious figures. From there, the line person could: 1) shut the experience out and pretend it didn't happen, 2) privately continue to learn from the plane person, or 3) try to communicate the experience to other line persons and risk ridicule and/or suppression of the newly discovered reality.

In sum, the way we physically construct our world has profound implications as to how we order society. We perceive our reality based upon time-honored ideologies that may not be valid when viewed from a different paradigm. What science and religion may demand as proof of the fourth dimension may be skewed according to social norms and social constructs. Only by thinking outside of the three-dimensional box will be able to advance in consciousness and to understand our true nature. That being said, let us turn our attention to what a fourth dimension might look like to three dimensional beings, like ourselves.

The Fourth Dimension

We become aware of the fourth (or greater) dimensions, first by what we can mathematically abstract: secondly, by anomalies we observe on earth when those of other dimensions choose to intersect with our particular three dimensional earth reality: and thirdly by the observation and personal experiences of others who talk of the particular ability of the soul to transcend across the various dimensions.

The mathematical extrapolations have been done and there are many good articles on the internet and some even have pictures. We know that the fourth dimension exists in theory, just as the two dimensional person could theorize about the lines of a circle.

There is a wide range of human experiences that fit into the category of spiritually transformative events. Many attribute this to genuine religious experiences, while many others discount the experiences as work of the devil or a medically sick mind. Given the way that a one or two dimensional being would react to us, it is understandable how three dimensional beings would view an interaction from a fourth (or greater) dimensional being. Furthermore, we would hear a fourth dimensional being in our mind and would not necessarily be aware of their existence unless that being chose to interact with us. Interaction could only occur by intersecting our world in our waking or a state of altered consciousness. That does not mean that failure to intersect with us means the fourth dimensional being does not exist. It also may be part of the reason why many clinical studies fail. There could be a component co-creation that is necessary with the other side's cooperation in order for us to be able to understand the fourth dimension.

We have observed that humans can enter into altered states of consciousness. The near death experience (NDE) is defined as, "the reported memory of all impressions during the special state of

consciousness, including specific elements such as out-of-body experience, pleasant feelings, and seeing a tunnel, a light, deceased relatives, or a life review” (van Lommel (2001). Although there is no clear consensus of what constitutes a NDE, there are specific patterns of events that a person lucidly recalls that happened at or near the time of clinical death (Long, 2002).

Moreover, out of body experiences (OBE) are common during NDE. An OBE can be defined as an experience in which a person seems to perceive the world from a location outside of the physical body (French, 2001, p. 2010). A person is in an altered state of consciousness during an OBE. The one thing that is missing from this definition, distinguishing OBEs from psychotic events, is the lucid nature of the OBE (Long, 2002). The out of body experience is a fairly common phenomenon since it occurs in 14-34% of the population depending on which study you look at. It would be ludicrous to say that up to one third of the human population are mental illness deviants: When in fact, this is such a common phenomena.

NDEs and OBEs are analogous to the changing states of consciousness that enabled the two dimensional being to transcend and be able to comprehend our three dimensional world. By changing the state of consciousness, the being was free to see the top or the bottom of the piece of paper instead of just lines in a plane.

What is commonly reported during NDEs and OBEs is that sense perception is vivid and enhanced, colors vibrant, sounds are alive, time is very different on the other side, there is unconditional love, communication is all-knowing, and we are all interconnected with one another (Long, 2002). One cannot help but wonder if the common scientific explanation of time as the fourth dimension variable is a misconception. In reality, the fourth dimension may be spatially related to us through our interconnections with each other. NDErs and some OBErs are able to glimpse a world held together by unconditional love as a matrix for communication, a way of life, and total knowledge. Time may only represent a small part of the connection matrix of the fourth dimension.

Crucial to our understanding of the fourth dimension would be an open mind to the communication we receive from the fourth dimension. As with our communication with a two dimensional being, it would be necessary for us to distinguish between social constraints and concepts as presented from the fourth dimension. This means that religious dogma, and scientific obstinacy would need to be temporarily suspended for true understanding to occur.

When the mind is in altered states of consciousness, NDErs and OBErs report that there is a part of the body that is capable of experiencing other dimensions. The most extreme observation is the NDE where consciousness survives death. The fact that consciousness can transcend our earthly reality, may mean that consciousness itself is not confined to this particular three dimensional reality which is unlike our physical bodies. If consciousness were actually part of a fourth (or greater) dimension, then our social structure would change based upon the truths of the greater reality.

For instance, our individual consciousness could be described analogous to the fourth dimensional sphere that intersects our earthly plane. That fourth dimensional sphere only has one slice of itself that intersects with the water surface at one instance in time. Therefore, it would not be unreasonable to assume that a fourth dimensional soul would also have the same capability analogous to the sphere.

From our earthly viewpoint, we could see the phenomena in terms similar to reincarnation. However, from the fourth dimensional view, it would look like one soul intersecting with several slices of paper

at the same time. What the soul personifies as one being intersecting at one point in time in our physical reality, can essentially be several beings intersecting at different points in time. Yet, all the beings are part of the same soul experience. What one being necessarily does at any point along that time line, would affect the other beings backwards and forwards in time because they are all interconnected as part of the same stream of consciousness.

The observed pattern of NDEs is that unconditional love is the universal language in the third and fourth (or greater) dimensions. This also appears to be part of the universal matrix that ties dimensions together. Many people who read the NDE accounts to conceptualize what the fourth dimension holds are likely to be frustrated. It would be hard to understand what the fourth dimension is about until we truly understand the common language of unconditional love. This requires tolerance, patience, and teaching others in their own language so they truly understand unconditional love. We can then develop the interconnected language to understand what is next in our evolution as one of God's cherished creations. We also need the wisdom and humility to understand that no single person will have the answer, be it a scientist or a spiritualist.

Frederic Myers - Proof of Life After Death



Excerpts about the life of Frederick Myers from the book by Ian Currie
["You Cannot Die: The Incredible Findings of a Century of Research on Death"](#)
Edited by Peter Shepherd

Personal development has, as one of its aims, to transcend the human condition. If consciousness is limited to one's current lifetime, and if one's only route to immortality is to reproduce one's genes and to try to make one's mark on the world for the benefit of future generations, then still these are worthwhile aims.

But if, instead, one's consciousness survives death, then the motivation to transcend the human condition becomes far stronger. One's personal development in this lifetime will affect one's situation in the after-life, and it will determine one's future - whether it be to reincarnate in this world (in a worse, similar or better condition than one is now) or to fulfill one's potential by moving on to higher purposes and responsibilities.

Frederick Myers recognized this as a critical question for all intelligent people and worked relentlessly to provide us with a solid proof of life after death.

1. Frederic Myers

Frederick Myers was a professor of classics at Cambridge University in England. He was born in 1843 and he died in 1901. One overriding interest characterized this man: a passionate curiosity about the meaning of human life. He devoted most of his adult years to trying to satisfy this curiosity, but he did it in a rather unusual way. He did not pore over theological writings and philosophical speculation. He felt that if human life did have a purpose, then it could be discovered in only one way: through the study of human experiences. This conviction led him, in 1882, to found the first Society for Psychical Research with some of his Cambridge colleagues.

In particular, Myers and his associates wanted to know if human beings survived bodily death. If they did, then life in a body must have a discoverable purpose. Myers was a man of enormous energy and great intellectual ability. After twenty years of intensive investigation, he concluded that he had answered this question. He wrote a book about what he had learned that became a classic - probably the most important work ever written in this strange field - called ["Human Personality and Its Survival of Bodily Death"](#).

Myers had a strong interest in mediumship, and grappled to the end of his life with the problems involved in interpreting its results. The difficulties lay not with the limitations of the mediums' powers, but with their scope. When a medium became entranced, and a voice, remarkably like that of a dead person, issued forth from her mouth, claiming to be that person and showing an encyclopedic knowledge of that person's life, then it seemed to Myers that contact was being made with the dead. Or when a medium, in a half-trance, seemed to be talking to someone who had been in his grave for some time, and was able to answer detailed questions about his life, Myers at first reached the conclusion that the dead still live.

But his research, in the end, didn't turn out to be quite that simple. For he became aware of cases in which those attending a seance had been given such detail about a person they knew who claimed in the communication to be dead. Later, however, they would discover that he was still alive! And in a few cases, as an experiment, someone had gone to a medium and mentally concentrated on an entirely fictitious personality, only to receive 'communications' from that 'personality,' claiming to come from beyond the grave! In other words, when mediums went into trance states, they could at times pick up accurate information about living or fictitious persons telepathically and deliver it as if it came from the dead. In other words, the medium may be unable to distinguish between telepathic communication from the living and telepathic communication from the dead.

So this posed a problem. Mediums did not seem to do such things in a fraudulent spirit; they were sometimes unable to tell whether information came from the living or from the dead, but tended to make the sometimes false assumption it was from the latter. Myers never solved this problem during his life. What he did was even more impressive. He solved it after he was dead!

2. The Cross-Correspondences

Within a few weeks of Myers's death in 1901, some very strange communications began to be received by psychics in England, the United States and India. They came through automatic writing to a total of a dozen psychics and continued

for a period of thirty years and then later by his fellow leaders of the Society for Psychical Research, Professor Henry Sidgwick and Edmund Gurney as they too died. What was strangest about them was that they made no sense. Or perhaps they did - for they were so mysteriously worded that it almost seemed their meaning was being deliberately concealed. And most of them were signed, "Myers." In all more than three thousand scripts were transmitted over thirty years. Some of them were more than forty typed pages long.

But although the text of the messages seemed indecipherable, the 'instructions' which often accompanied them were clear. These instructions repeated a number of themes. The 'script' should be sent to a particular person, who would turn out to be one of the other psychics involved. Or it should be sent to the Society for Psychical Research. And that although its content may seem to be senseless, it was in reality anything but: it was an attempt by the deceased communicator to prove his continued existence. These instructions and explanations were, in fact, frequent and explicit. "Record the bits," wrote Myers, "and when fitted they will make the whole." And again, "I will give the words between you that neither alone can read but together they will give the clue."

It was some time, however, before the people involved fully realized what was happening. When they did, they gathered the fragments together and found that they had communications which were clear, coherent and continuous. Most of these scripts consisted of references to and quotations from both classical and modern literature. Some were so obscure that only a scholar, and a specialized one at that, would recognize them. The intention was to make these scripts seem random and pointless to the individual psychics, in order to avoid giving clues to the train of thought behind them. They would only become meaningful and show evidence of design when pieced together by an independent investigator. The interest lies in the question: Who selected them to convey a train a thought which could not be deduced from any one person's script? The answer was the dead communicator.

Myers was trying to prove that the mind of the medium could not be the creator of the message: how could it be when the message was only a fragment which made no sense unless linked with other, equally 'meaningless' fragments. Myers was quite explicit about what he was doing. He was causing a dozen psychics, in various widely separated parts of the world, not only to refer to the same topic - often a highly obscure one - but to do so in ways which were complementary. Like the parts of a jigsaw puzzle, these 'pieces' did more than refer to the same theme; they did so in ways which were intricately intertwined. Those who studied and tried to interpret these 'jigsaw puzzles' called them cross-correspondences.

The simplest case involved the repetition of particular themes drawn from various language and literary sources. On April 24, 1907, while in trance in the United States, an American medium named Mrs Piper three times uttered the word "Thantos," a Greek word meaning 'death,' despite the fact that she had no knowledge of Greek. Such repetitions were often a signal that cross-correspondences were about to begin. But it had begun already. About a week earlier, in India, Mrs Holland had done some automatic writing, and in that script the following enigmatic communication had appeared: "Mors [Latin for death]. And with that the shadow of death fell upon his limbs." On April 29th, in England, Mrs Verrall, writing automatically, produced the words: "Warmed both hands before the fire of life. It fades and I am ready to depart." This is a quotation from a poem by nineteenth-century English poet, Walter Landor. Mrs Verrall next drew a triangle. This could be Delta, the fourth letter of the Greek alphabet. She had always considered it a symbol of death. She then wrote: "Manibus date lilia plenis" [give lilies with full hands]. This is a quotation from Virgil's Aeneid in which an early death is foretold. This was followed by the statement: "Come away, come away, Pallida mors [Latin for pale death]," and, finally, an explicit statement from the communicator: "You have got the word plainly written all along in your writing. Look back." The 'word,' or 'theme,' was quite obvious when these fragments, given in the same month to three mediums thousands of miles apart, were put together and scrutinized. And in view of the lifelong interest of the communicator, it was certainly an appropriate theme. Death.

This gives some indication of the complexity of even the simplest cross-correspondence. And most of those who have studied them have concluded that they were exactly what they claimed to be: an experiment conducted from beyond the grave to establish that Myers still lived.

Myers pursued this task with a diligence characteristic of him in life. From 1901 to 1932, more than three thousand scripts were communicated. Receiving and interpreting such a vast body of material was often burdensome to those involved. But for Myers, the whole enterprise was a source of anguish. He had survived physical death, as others do, and now he was desperately eager to communicate this fact in a fashion which would convince his still living colleagues. But, because he had no body, he had to use the minds of others. He had to struggle to 'get through.' And in the scripts he sent, he refers again and again to the suffering that this cost him.

"Oh, if I could only leave you the proof that I continue. Yet another attempt to run the blockade - to strive to get a message through. How can I make your hand docile enough - how can I convince them? I am trying, amid unspeakable difficulties. It is impossible for me to know how much of what I send reaches you. I feel as if I had presented my credentials - reiterated the proofs of my identity in a wearisomely repetitive manner. The nearest simile I can find to express the difficulty of sending a message is that I appear to be standing behind a sheet of frosted glass, which blurs sight and deadens sound, dicatating feebly to a reluctant and somewhat obtuse secretary. A feeling of terrible impotence burdens me. Oh it is a dark road."

Myers, for all the grand scope of his interests, was a very modest man. And he was also a very systematic one. These two qualities perfectly explained the style and timing of his after-death communications. He had first to prove to his friends that he still lived and he devoted thirty years to that. But what was of even greater interest, once that was established, was his description of what it was like to be dead. Myers, always the scholar, was not about to run hastily into a discussion about such a momentous subject. He was very systematic and cautious about that too. He had been dead for nearly twenty-three years before, at last, he started to communicate on that most mysterious of all geographies - the world of the dead.

Myers was not, of course, the first to describe life after death. Plenty of other communicators had done that in spiritualist seances, but although their reports had at first been examined with fascinated anticipation, they were soon dismissed with snorts of derision. For Heaven, the afterlife, had always been something very special to man - a transcendent paradise where the pain and struggle of this life would be surmounted and the mysteries of human life and death would at last be revealed in the very abode of God himself. But what was reported was quite something else indeed. For what the communicators described was nothing but an earth-life. It was terribly beautiful, and the 'dead' were very happy, and active too. What exactly did they do there? Well, pretty much what they had always done - they played golf, for example, and drank Scotch. They had sexual adventures and they smoked cigars. They played cards, lived in houses like those they had occupied on earth, and even went to work! Now this, obviously, could not be Heaven: it was clearly spiritualist self-delusion. Myers, however, was to show that these communicators were right - at least in part. For it had never occurred to the critics that if men were going to transcend their earth-lives after death and move onwards to a 'divine' realm, then it would certainly be a kindness to them to start them off with something familiar - to match the lives and beliefs they were familiar with on earth.

PARAPSYCHOLOGY

and

personal survival after death



Nederlandse tekst

PARAPSYCHOLOGICAL RESEARCH

When the Society for Psychical Research (S.P.R.) was founded in 1882 research into phenomena and experiences suggesting personal survival of man after death took a high priority. Its findings were constantly under fire from the scientific establishment, which frowned even upon the notion of psychical research being considered a science - after all paranormal phenomena did not exist at all! A belief still cherished.

Investigators of the S.P.R. became so influenced by these attacks and were so eager to find favour in the eyes of their antagonists that they began to take over their condemning attitude. A common psychological trait - the oppressed identifying themselves with the worst characteristics of their tormentors.

Supernatural phenomena are still being dismissed by the academic community. Influenced by recent breakthroughs leading to an explanation of some mysteries, they have come to the conclusion that science will explain all eventually.

Scientists, who would not dare to trespass in fields outside their speciality for fear of being torn apart by fellow academics, feel free to make all sorts of pronouncements in the media on subjects in the domain of parapsychological research, of which they have no knowledge whatsoever.

Like in all other areas of science, parapsychology has narrowed down its research to specialist sectors, hardly anyone daring to voice an opinion on general issues.

LIFE AFTER DEATH

As to research into personal survival after death, although no absolute proof in a scientific sense has been established, there are strong convergent arguments in its favour.

Let us examine these:

1. **Human consciousness can exist independent of brain-activity.**

Reductionism/Epiphenomenalism has long been a pet notion of psychology, specially in behaviourism. Now that psychology's own principles have been shaken after recent

discoveries in genetics the idea that consciousness is merely an effect of brain-activity is being questioned again.

Brain specialists, Prof. J.C.Eccles, Sir Cyril Burt, Dr.Wilder Penfield and Prof.W.H.Thorpe stated that in their opinion the brain appears to be more a complicated organism to register and channel consciousness rather than produce it. "The brain is messenger to consciousness", Eccles said. In his famous debate with philosopher Popper "*The self and its brain*" this matter was examined further.

David J.Chalmers Ph.D. writes in the Scientific American (1997):

Consciousness, the subjective experience of an inner self, could be a phenomenon forever beyond the reach of neuroscience. Even a detailed knowledge of the brain's workings and the neural correlates of consciousness may fail to explain how or why human beings have self-aware minds.

2. Man's psychic powers

It is remarkable that in most predictions about discoveries anticipated in this century a breakthrough in parapsychology is not even mentioned or hoped for. Yet developing its 'extra dimensional' powers is the only way for mankind to overcome its isolation in the universe as a result of the space/time barrier. One has not woken up to the fact that there are no other means left. One may assume that advanced extraterrestrial civilisations will have developed precisely these powers.

Herewith a summary of some of these faculties:

- **Telepathy.** Almost everyone knows an instance of the so-called sixth sense, yet science pronounces that this power to be aware of someone else's thoughts does not exist as it has no physical basis.
- The same applies to **clairvoyance** - awareness of an object or event at a distance not through the normal senses.
- **Precognition** - foreseeing an event in future.
- **Psychokinesis(PK)** or mind over matter. Exercising power over objects outside of human physical reach. *Levitation* being one of these phenomena.
- **Bi-location** A person being seen at two places at the same time.



Medium Colin Evans being levitated during a seance

- **Psychic healing.** Healing that cannot be explained by normal means.
- **Dowsing.** The ability to feel the presence of underground water, ores etc.
- **Psychometry.** The ability to pick up information about a person - past, present or future - by handling an object that belonged to him/her.

These widely reported supernatural abilities, which to my regret I cannot go further into here, cannot be attributed to the mere functioning of the physical brain.

3. **Man's creative and spiritual nature**



4. Man's spiritual nature is another ticklish matter for scientists excelling in cerebral activity. Yet, these faculties distinguish man from the animal. History has given us sufficient testimony as to his ability to tune in to a divine spiritual reality. With his sublime creative powers bordering on genius man can create works of art that are everlasting. Saints, sages, mystics and great artists have laid the foundation of human culture in a relatively short time in evolution. Mystics and founders of religions have testified to man's ability to free him/herself from the clutches of temporal existence by opening himself to the Divine. Some people feel quite suddenly and unexpectedly carried away in spirit, becoming emerged in a '**cosmic consciousness**' - one with nature.

[\(Click here for a description\)](#)

Being able to transcend time and space could mean that in the depth of his nature man is connected to an extradimensional continuum.

5.

6. **Out-of-the-body experiences**



Another phenomenon that indicates that the mind can operate independent of the body is that of ESP projection.

During *OBE's (Out-Of-the-Body experiences)* occurring during sleep, narcosis or other circumstances, people have actually felt leaving their bodies. From a point in space they saw themselves lying in bed.

Prof.C.G.Jung for instance observed activities in his hospital room whilst he was in coma. Other patients saw incidents in the street, an impossible feat from their beds.



7. Near-Death-Experiences (NDE's)

Thanks to progress in medical science, more and more patients are resuscitated from clinical death. Some of them report experiences which bear great similarity, such as passing through a tunnel, being received by deceased members of the family, or a radiant figure, before entering in a heavenly sphere in a state of great euphoria.

As a result of continuing research in the last decades more and more of these experiences could be recorded, compared and analysed. It is noteworthy that these patients saw only relatives and friends who had died, in the '*hereafter*'. In exceptional cases they even saw people who they surmised still being alive, but whose death announcement had not reached them as yet.

Of course specialists have endeavoured to wave this argument away, but psychiatrist Bruce Greyson writes in *The Lancet* of Febr.5th 2000 after having examined all bio- and neurochemical explanations that these do not offer any satisfactory solution for this phenomenon.

The *Lancet* of 15th December 2001 published an extensive NDE study of Pim van Lommel, MD, cardiologist at Rijnstate Hospital in Arnhem, Netherlands. He relates: *A patient saw during a NDE besides his deceased grandmother another man who looked at him full of love. Yet he did not know him. More than ten years later he learned that he was born out of wedlock with a Jewish man during WW2. This man was deported and killed. When he was shown a photo of his biological father he recognised him as the man he had seen ten years before during his NDE !*

In a BBC TV documentary of 5th February 2003: "The Day I Died", more patients related similar experiences

Pim van Lommel concludes: "NDE pushes the limits of medical ideas about the range of human consciousness and the mind-brain relationship."

8. Deathbed visions

Nobel prize winner Prof. Charles Richet, who took a deep interest in psychical research, was most impressed by deathbed visions. Prof. Karlis Osis has done great work in collecting accounts of doctors and nurses on this phenomenon.

Patients, whose last hour has struck, have been reported seeing visions of near relatives appearing at their bedside. They have been seen focusing their attention on a point in space where they see the apparition. In rare cases people present in the room see the apparition as well, feel an unexplainable cold draught, hear a rushing sound, or see some kind of curious luminosity. Other visitors may partake in the resulting exaltation.

As in the case of near-death-experiences the dying only see apparitions of deceased people. Again there are instances of patients who saw people who they surmised were still alive, but in fact had died without them knowing so.

9. Apparitions

Not only terminal patients see such visions. In fact one of the first research projects of the S.P.R. in 1889 was to collect accounts of people seeing apparitions. The question asked was: *Have you ever, when believing yourself completely awake, had a vivid impression of seeing or being touched by a living being or an inanimate object or of hearing a voice; which impression was not due to any external physical cause?*

In this "Census of Hallucinations" some 17000 cases were being studied and the most trustworthy published. It was ascertained that about 10% of the population had such an experience. The conclusion was that there must be some connection between the death of a person and an apparition.

Sometimes the phantasm of a deceased person seems to come for the sole purpose of conveying urgent information to the surviving relative. In one of such cases the late farmer James Chaffin appeared to his son to show him that he had hidden in his Bible his last will.

Many cases have been documented of people being forewarned of a coming disaster by an apparition. In other cases apparitions, sometimes seen as angels, gave life saving advice.



Apparition (in white) filmed on video in 1998 at Belgrave Hall Museum, Leicester, UK (dating from 1709). Curator vouches for authenticity.

Apparitions have been observed to cast a shadow, be reflected in a mirror, overturn furniture, make sounds whilst walking, leave a scent, ask for a lift, in short, demonstrate to possess an active intelligence.

10. Communications from the dead

A popular saying has it that no one has ever returned to tell what happened after death. They do not take into consideration then the millions of communications said to have been received by the survivors directly, or by means of a psychically gifted person - a medium. This contact with the dead has been reported to us from the dawn of mankind. Thousands of books have been filled with descriptions of the hereafter. Some of these communications were dictated whilst the recipient was asleep. In other cases one hand just scribbled on its own accord the messages whilst the receiver was either asleep or conducting a conversation. Messages have revealed facts no one alive could have ever known.

'A course in miracles' (1975), even in academic circles being acknowledged for its spiritual depth, was being dictated to an atheist, non-believing professor in psychology, Helen Schucman.

Dr.A. Crookall, who studied a host of these communications was struck by the fact that they bore a great similarity in the description of the after death states.

In S.P.R. Proceedings hundreds of pages have been devoted to alleged *cross-correspondences* in messages received by a number of mediums living far apart independently.

Sentences received by one medium were completed through another who was not aware of the other incomplete message. The correspondence between the messages was detected later by a research-officer of the S.P.R.

11. Physical phenomena

No doubt the strongest impression ever to be made on man is that of the physical appearance of a dead one. The so-called *materializations* are said to be composed of that strange substance *ectoplasm*. For a further description I refer the reader to my page [The presence phenomenon \(click\)](#).

Nobel prize winner Prof. William Crookes shook hands with a materialized spirit named Katie King and photographed her in his laboratory.

S.P.R. correspondent Dr. G.Zorab, after studying all the witness reports, concludes that the experiments cannot be just put aside by inferring that Prof. Crookes was fooled by magical tricks.

Another means of communication that has great persuasive power is that of the *direct voice* - a voice manifesting in space, normally in the vicinity of the medium, or a registration on



audio-tape (*see below*).

On my page [Paranormal Voices](#) more info is given on this phenomenon.

12. Cases suggestive of reincarnation

Numerous cases have been reported of young children remembering a previous incarnation, showing even birth marks of supposed injuries in a previous life.

Prof. Ian Stevenson has collected the most striking cases of this kind. Nature-nurture research has shown that babies are born with dispositions, allergies, temperament and personalities which are difficult to explain by the structure of the DNA.

In the last decades regressions to previous lives under hypnosis have been put forward as "proof" for survival after death. Sometimes the person remembering a previous incarnation may furnish historical data that were lost, but could still be verified after intensive research.

Reincarnation helps to explain the origin of particular talents, phobias, fears, preferences and characteristics that make up man's identity. Its chief weakness is its failure to explain convincingly the origin of the increasing number of human souls that are being born. The personality and character of man seems to be made up of his genetics, upbringing and fate. The soul, a link to the Divine, remains an intangible mystery.

None of the above ten arguments in itself is sufficient proof for personal survival after death. Yet, taken together, the above phenomena constitute a solid body of testimony in favour of the belief. Author J. Vyvyan argues in his "A case against Jones" (Ernest Jones being the great behaviourist psychiatrist) that if ever a case for or against survival would have to be fought in court, a jury might well be convinced of a life after death on the basis of the above arguments.

Prof. Hornell Hart, after weighing up all the pros and cons comes to the conclusion: *"Human personality **does** survive bodily death. That is the outcome which I find emerging when the strongest anti-survivalist arguments and the strongest rebuttals are considered thoroughly, with passionate open-mindedness."*

In spite of widespread public interest in the abovementioned phenomena (a recent survey shows that over half the adults in the United States have had paranormal experiences) the science of parapsychology is in a phase of decline in the last decades. One of the reasons being given is that the advancement of rationalized society entails the marginalization or elimination of its adversary, the paranormal.

Yet, let us not forget that mankind all through its history has left traces or records evincing that it believed that life did not end at death. In the oldest graves objects have been found for the deceased to carry to his new abode. It is only in the past century that this belief has been assailed by the scientific establishment which itself staggered from one shattered paradigm to another.

Tucker followed Kelly and Greyson by reviewing some of the cases of children who recall past lives. (These cases have been mentioned in previous conference summaries, and the reader is welcome to review them there.) Tucker noted that there are 2,500 cases registered in the University of Virginia files of children reporting these memories, with many of the statements being verified to be accurate for one deceased individual. In addition to such apparent knowledge, Tucker noted that some cases also include other prominent features:

- Highly specific entrance and exit wounds of a deceased person that correlate strikingly with birth marks on the child.
- In extremely rare instances, a child demonstrates xenoglossy, the ability to speak a language that has not been learned.

• Scientific Investigation supports idea that 'dead' researcher has communicated with his wife

• by Michael E. Tymn

- *Deceased researcher Montague Keen teams up with Arizona scientist Gary Schwartz to contact Keen's wife Veronica.*

- ON JANUARY 15, 2004, at the age of 79, Montague 'Monty' Keen, one of Britain's most prominent psychical researchers, collapsed and died while participating in a public debate on telepathy at the Royal Society of Arts in London.

A few weeks later, Veronica Keen, Monty's wife, contacted Dr. Gary Schwartz at his University of Arizona research laboratory and informed him that she had received messages from her husband through several mediums requesting that Schwartz conduct some research with him. While still in the flesh, Keen had met and befriended Schwartz.

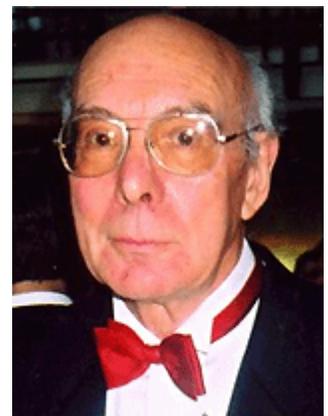
Schwartz and Dr. Julie Beischel, his research associate, then designed a two phase, multi-medium experiment with four research mediums participating, one of which was Allison DuBois on whose career as a psychic legal investigator the new NBC series 'Medium' is based.

With Veronica Keen in Britain and 'sitting' by her telephone, DuBois did the reading in Arizona, 'blind' as to whom she was sitting for and apparently unaware of Monty Keen or the manner of his death.

The information relayed to Schwartz by DuBois strongly suggested that Keen was communicating. For example, DuBois said:

- " ... he's showing a man falling at the podium. Like [snaps her fingers]. Like [snaps her fingers again] and falls, and he goes down at the podium."
- Although Keen was not actually standing at the podium when he collapsed, he was near it and facing it.

DuBois also said he was referencing a dedication to him that he didn't expect or some sort of public acknowledgement that was a surprise to him, apparently a reference to the tribute to him that was then scheduled for June 27, 2004 at the same Royal Society of Arts hall in London. The image of Laurie Campbell, another research medium at Schwartz's laboratory, also came to DuBois. Before his death, Keen had visited Schwartz's lab, had met Campbell, and had observed a public demonstration by her. Sometime after this session, Campbell reported to Schwartz that she was getting messages from Keen on a regular basis.



Montague Keen

- "He's showing the 'white crow' as being important," DuBois further said.
- This was no doubt a reference to the famous quote by Harvard professor William James relative to mediums that "If you wish to upset the law that all crows are black, you mustn't seek to prove that no crows are; it is enough to prove one single crow to be white." It should be kept in mind that DuBois had no idea that she was receiving information from a psychical researcher. In fact, when Schwartz questioned her she did not know the meaning of 'white crow' in the context of psychical research.

There were a number of other veridical facts relayed by DuBois, some of them outside the bounds of telepathy, i.e., facts unknown to either Schwartz or Veronica Keen.

- "The pattern of findings provides compelling support for the conclusion that the medium was receiving information related to the designated deceased, particularly in the life questions condition," Schwartz summarized in his report.
- In the 'non-life' questions, those not subject to verification, Schwartz asked Keen what he had learned about the afterlife.
- "Um... The thing that stood out for him, and that made him so happy is how he could still be here so much after his passing," DuBois related. "And how he would feel energy-wise like he did when he was younger instead of with issues he had accumulated as he got older, um, were stripped away..."

'Mind and brain seem to be separate' says professor

by **SIMON FORSYTH**

PROFESSOR PETER Fenwick, one of the world's leading researchers into near-death experiences (NDEs), has told an audience of his belief that NDEs seem to provide evidence which strongly suggests that the mind and brain are not the same.

Speaking at a lecture given at the London headquarters of The White Eagle Lodge, the professor spoke for over an hour about the phenomena which have been reported at the time of dying, prospective NDE studies and explanations for the phenomena of NDEs.

Professor Fenwick said:

"What I'd like to do is look at the whole process of dying. If near death experiences are really something about what happens at death then we must be able to get this reflected in some sense in the dying process itself. So if we start looking at the phenomena which occurs when people die we should begin to get a match with the near death experience, looking at it from different points of view.

"Then I want to look at prospective NDE studies - prospective means that you don't advertise in the papers for people who claim NDEs, you go somewhere where you know the experiences are likely to occur. and then, you find out from people who have them. You see the difference? Because although Heather said, and I know she's right because there is work to support it, that she remembers everything that happened during her NDE, you have to test that. It may be that in the telling of the experience it all changes. It normally doesn't, in fact, and there is some good data from France that shows it doesn't. But you still have to



Professor Peter Fenwick and NDE experimenter Heather Sloane answer questions from the audience. The lecture was held at The White Eagle Lodge in London.

check it and show that it's true.

"Then I want to look at some explanatory frameworks that we can put it in and then ask the question 'are brain and consciousness the same?'

"Let's look at the dying process itself. Stage 1 is what are called nearing death experiences. These include what are called 'take away visions' or death bed visions. These are visions of relatives and friends who have already passed over who have come to help you through the dying process. The second one is the experience of light in other worlds that the dying person has. The dying person experiences these worlds, and then come back and tell you about it.

"There are also what are called death bed coincidences. Now, we don't know if these are in fact coincidences or whether they are real. These are visits to friends or relatives at the time of death. In other words you may be dying, your sister may be in Australia and she then has a visit from you at the time of your death.

"So, what sort of things do the dying say? This is a patient of mine who had a slow growing tumour. His wife was able to talk to me about the time she spent with him just before he died. This is what she said:

"'He was going unconscious when I looked at him. He was looking fixedly at something in front of him. A smile of recognition spread slowly over his face as if he was greeting someone. Then he relaxed peacefully and died'.

"Another example from a researcher called Erlendur Haraldsson. This is a 16 year old girl who starts the dying process and goes into a coma. Then, just before she dies she says:

"'I can't get up.' She opened her eyes. I raised her up a little. She said: 'I see him, I see him! I'm coming.' Then she died immediately afterwards with a radiant face, exalted and elated.

"I want you to see the relationship between the patient seemingly greeting somebody and then almost immediately afterwards, dying. It seems as if we have within us the capacity, if we aren't drugged completely, to choose the actual moment when we die. Quite often people seem to die and go with people at the time of death. Now, there isn't very much literature on this. You could read ten papers on it, and become a world expert on it!

"What happens at the time of dying? What do witnesses actually see? This was told to me by a GP in New Zealand. He was playing golf when another player had a heart attack. As he was going to help he saw what he described as a white form which seemed to rise and separate from the body. So here is the idea that something separates from the body at the time of death.

"The approaching death experiences are telling us something about the dying process and what consciousness is."



Speaking of his own research professor Fenwick said:

Professor Peter Fenwick

"We need now some theories about the causation of NDEs. Now, you can't say these are transcendent experiences because the people are unconsciousness. You can't say they are psychological because the brain isn't working. You can look at physiological models as to what state the brain is in, and if the brain function won't support the experience you have to argue that mind and brain are separate.

"So, let's look at the physiological state of the brain and body at the time of reported NDEs. No detectable cardiac output, no respiratory output - they certainly weren't breathing. Neither did they have any brain stem reflexes - in other words they was no activity whatsoever in the brain.

"The NDE experiencers say that they didn't have the experience before the heart attack occurred. We know that it couldn't have occurred during the recovery of consciousness because in such cases the mind is very confused and the reported experiences are very lucid and clear.

"So we are left with a real scientific problem. It looks as if what the NDE experiencers are saying is probably correct. Now, if that's true then you have to say some very fundamental things about brain and mind. That carries a huge cost and consequence for science. So research in this area has to be done properly. But it looks as if mind and brain - if the data is correct - are separate."