

skeptiko science debated

1
00:00:09,650 --> 00:00:07,460
on this episode of skeptic Oh Alex talks

2
00:00:11,900 --> 00:00:09,660
with author and past president of the

3
00:00:16,369 --> 00:00:11,910
International Association of near-death

4
00:00:19,970 --> 00:00:16,379
studies Nancy Evans Bush I think this is

5
00:00:22,580 --> 00:00:19,980
exactly the kind of talking about this

6
00:00:25,279 --> 00:00:22,590
stuff that we don't need to do what the

7
00:00:29,269 --> 00:00:25,289
heck could this possibly mean I think

8
00:00:33,020 --> 00:00:29,279
the most frustrating aspect of this

9
00:00:38,150 --> 00:00:33,030
whole study is simply trying to get

10
00:00:42,670 --> 00:00:38,160
people to sit quietly and just listen to

11
00:00:46,060 --> 00:00:42,680
the experiences let go of their

12
00:00:51,380 --> 00:00:46,070
preconceptions for a few minutes and

13
00:00:55,430 --> 00:00:51,390

just sit quietly and think huh what

14

00:00:58,520 --> 00:00:55,440

could this mean what can we really say

15

00:01:01,990 --> 00:00:58,530

at the end of the day I mean we can say

16

00:01:04,520 --> 00:01:02,000

that materialism is clearly a failed

17

00:01:06,679 --> 00:01:04,530

proposition and that to the extent that

18

00:01:09,980 --> 00:01:06,689

with it we're still mired in it we need

19

00:01:13,820 --> 00:01:09,990

to consider what lies beyond but I'm not

20

00:01:16,700 --> 00:01:13,830

really sure what else we can say beyond

21

00:01:20,120 --> 00:01:16,710

that for me one of the frustrations is

22

00:01:23,570 --> 00:01:20,130

the numbers of people who given a little

23

00:01:26,200 --> 00:01:23,580

bit of information will jump in and say

24

00:01:28,969 --> 00:01:26,210

oh I get it I had one of these

25

00:01:33,260 --> 00:01:28,979

experiences I can tell you what it means

26
00:01:34,910 --> 00:01:33,270
but I think we are still following bread

27
00:01:49,140 --> 00:01:34,920
crumbs through the woods

28
00:01:53,080 --> 00:01:51,399
welcome to skeptical where we explore

29
00:01:55,330 --> 00:01:53,090
controversial science with leading

30
00:01:57,219 --> 00:01:55,340
researchers thinkers and their critics

31
00:01:58,690 --> 00:01:57,229
I'm your host Alex akira-san on this

32
00:02:02,050 --> 00:01:58,700
episode of skeptic oh we have an

33
00:02:06,130 --> 00:02:02,060
interview with Nancy Evans Bush about

34
00:02:08,469 --> 00:02:06,140
distressing negative hellish NDEs

35
00:02:10,090 --> 00:02:08,479
we really wind up talking about a lot of

36
00:02:13,540 --> 00:02:10,100
other topics that I think are

37
00:02:16,030 --> 00:02:13,550
particularly germane to the larger

38
00:02:18,729 --> 00:02:16,040

questions that Skeptical deals with it

39

00:02:22,509 --> 00:02:18,739

was a delight to talk to Nancy here's

40

00:02:25,630 --> 00:02:22,519

the interview today we welcome Nancy

41

00:02:27,610 --> 00:02:25,640

Evans Bush - skeptic Oh Nancy is the

42

00:02:29,830 --> 00:02:27,620

former president of ions the

43

00:02:32,550 --> 00:02:29,840

International Association for near-death

44

00:02:36,040 --> 00:02:32,560

studies and she's also the author of

45

00:02:39,340 --> 00:02:36,050

dancing past the dark distressing

46

00:02:40,990 --> 00:02:39,350

near-death experiences Nancy welcome and

47

00:02:45,280 --> 00:02:41,000

thanks for joining me today on skeptic

48

00:02:47,800 --> 00:02:45,290

oh thanks Alex so Nancy this is quite a

49

00:02:49,900 --> 00:02:47,810

interesting fascinating book that you've

50

00:02:52,720 --> 00:02:49,910

written I know that it's caused a little

51
00:02:55,390 --> 00:02:52,730
bit of a stir inside the near-death

52
00:02:58,420 --> 00:02:55,400
experience community and the scientific

53
00:03:00,430 --> 00:02:58,430
community in in in broader terms I've

54
00:03:02,050 --> 00:03:00,440
heard about this book it's kind of

55
00:03:04,060 --> 00:03:02,060
popped up and people bringing it to my

56
00:03:06,280 --> 00:03:04,070
attention from a number of people so

57
00:03:09,940 --> 00:03:06,290
first of all you have to congratulate

58
00:03:12,699 --> 00:03:09,950
someone on that you've obviously struck

59
00:03:15,490 --> 00:03:12,709
a nerve with this book tell us a little

60
00:03:18,569 --> 00:03:15,500
bit about why you sought to write it and

61
00:03:24,789 --> 00:03:18,579
what you were hoping to do with the book

62
00:03:28,900 --> 00:03:24,799
when I was in my late 20s I had an

63
00:03:35,740 --> 00:03:28,910

experience during the birth of my second

64

00:03:38,740 --> 00:03:35,750

baby and it was an experience I I could

65

00:03:42,880 --> 00:03:38,750

not account for I could not explain I

66

00:03:47,759 --> 00:03:42,890

could not understand uh because

67

00:03:52,150 --> 00:03:47,769

essentially it was this was years before

68

00:04:00,240 --> 00:03:52,160

near-death experiences were known

69

00:04:03,520 --> 00:04:00,250

bound and I had I had no context before

70

00:04:06,700 --> 00:04:03,530

understanding what it was or how to make

71

00:04:11,320 --> 00:04:06,710

sense of it it did not fit with my

72

00:04:15,430 --> 00:04:11,330

theological life it did not fit with

73

00:04:18,449 --> 00:04:15,440

anything and because it was an

74

00:04:24,160 --> 00:04:18,459

experience essentially of being

75

00:04:28,210 --> 00:04:24,170

annihilated um there was there was no

76

00:04:30,070 --> 00:04:28,220

place to put it so I buried it if I can

77

00:04:32,590 --> 00:04:30,080

just interject when you say you were

78

00:04:35,440 --> 00:04:32,600

annihilated there were these little

79

00:04:37,150 --> 00:04:35,450

beings you encountered in this deep dark

80

00:04:39,760 --> 00:04:37,160

void as part of your near-death

81

00:04:42,400 --> 00:04:39,770

experience and as I understand it your

82

00:04:44,650 --> 00:04:42,410

near-death experience starts out as many

83

00:04:46,630 --> 00:04:44,660

near-death experiences start you left

84

00:04:48,760 --> 00:04:46,640

your body you were in the hospital you

85

00:04:51,580 --> 00:04:48,770

flew out of the hospital and then

86

00:04:55,080 --> 00:04:51,590

suddenly you were sucked into this void

87

00:04:59,320 --> 00:04:55,090

and you encountered these beings who

88

00:05:02,230 --> 00:04:59,330

laughingly told you you're nothing your

89

00:05:05,260 --> 00:05:02,240

life is nothing your baby is nothing

90

00:05:08,320 --> 00:05:05,270

this is all just a joke that you're

91

00:05:10,030 --> 00:05:08,330

playing on yourself fill me in on what

92

00:05:11,820 --> 00:05:10,040

I'm missing about that story but that's

93

00:05:17,500 --> 00:05:11,830

essentially it

94

00:05:22,810 --> 00:05:17,510

that's essentially and the entities were

95

00:05:25,660 --> 00:05:22,820

circles onion baby now I would say they

96

00:05:28,210 --> 00:05:25,670

were the yin-yang symbol this because

97

00:05:33,070 --> 00:05:28,220

that's what they looked like at the time

98

00:05:37,270 --> 00:05:33,080

I had I did not know I did not recognize

99

00:05:42,310 --> 00:05:37,280

them if I had recognized them I would

100

00:05:44,620 --> 00:05:42,320

have had no way of interpreting them can

101
00:05:46,450 --> 00:05:44,630
I ask you because in reading through the

102
00:05:49,570 --> 00:05:46,460
book and some other other interviews

103
00:05:52,440 --> 00:05:49,580
you've done what kept playing on my mind

104
00:05:56,470 --> 00:05:52,450
is what do you think about those

105
00:06:00,540 --> 00:05:56,480
entities or the that encounter now in

106
00:06:03,070 --> 00:06:00,550
terms of its religious or cultural

107
00:06:06,100 --> 00:06:03,080
context what does that mean that these

108
00:06:09,040 --> 00:06:06,110
were from another culture in

109
00:06:10,630 --> 00:06:09,050
particular a Buddhist or a Taoist

110
00:06:12,670 --> 00:06:10,640
culture what do you make of that today

111
00:06:16,780 --> 00:06:12,680
now in 2012

112
00:06:22,150 --> 00:06:16,790
I'm Marvel I have not the foggiest

113
00:06:27,610 --> 00:06:22,160

notion how a Taoist temple would get

114

00:06:32,320 --> 00:06:27,620

into the experience of an uninformed New

115

00:06:36,220 --> 00:06:32,330

England Congregationalist but on the

116

00:06:41,020 --> 00:06:36,230

other hand I don't know how religious

117

00:06:45,010 --> 00:06:41,030

symbols of any tradition cross into

118

00:06:47,320 --> 00:06:45,020

other traditions you know I have to say

119

00:06:49,480 --> 00:06:47,330

when I was reading your book I was kind

120

00:06:51,700 --> 00:06:49,490

of going through the what's the big deal

121

00:06:54,630 --> 00:06:51,710

here other than your personal experience

122

00:06:57,550 --> 00:06:54,640

which I understand is is huge you know

123

00:06:59,530 --> 00:06:57,560

incredibly significant for you but I

124

00:07:00,790 --> 00:06:59,540

kind of felt like aren't we past this I

125

00:07:02,890 --> 00:07:00,800

mean we know that there's these

126

00:07:04,720 --> 00:07:02,900

distressing near-death experiences and

127

00:07:07,690 --> 00:07:04,730

they've kind of happened before but then

128

00:07:10,450 --> 00:07:07,700

one quote I think did stick out to me

129

00:07:14,110 --> 00:07:10,460

where I felt like maybe I get a sense

130

00:07:16,030 --> 00:07:14,120

for where she's pushing against or what

131

00:07:20,850 --> 00:07:16,040

some of the frustration is it's a quote

132

00:07:23,790 --> 00:07:20,860

from Ken ring in 1994 he said

133

00:07:27,250 --> 00:07:23,800

frightening NDEs are themselves

134

00:07:29,920 --> 00:07:27,260

illusionary phantasmagoria thrown up by

135

00:07:33,460 --> 00:07:29,930

the ego in response to the threat of its

136

00:07:36,010 --> 00:07:33,470

own seeming imminent annihilation oh my

137

00:07:38,320 --> 00:07:36,020

gosh what a bunch of gobbly [h__\h] but

138

00:07:41,740 --> 00:07:38,330

tell me what you think I think maybe

139

00:07:44,800 --> 00:07:41,750

that's true but if it's true a

140

00:07:47,100 --> 00:07:44,810

distressing experience is why wouldn't

141

00:07:51,180 --> 00:07:47,110

it be equally true of the blissful

142

00:07:55,870 --> 00:07:51,190

experience in another place another

143

00:08:02,140 --> 00:07:55,880

context he has called these drug

144

00:08:06,750 --> 00:08:02,150

reactions well women in childbirth under

145

00:08:11,250 --> 00:08:06,760

the same circumstances have radiant

146

00:08:16,350 --> 00:08:11,260

experiences blissful wonderful fabulous

147

00:08:19,760 --> 00:08:16,360

experiences and he never said they were

148

00:08:23,270 --> 00:08:19,770

just phantasmagoria

149

00:08:26,750 --> 00:08:23,280

so I think if it's true in one set of

150

00:08:31,130 --> 00:08:26,760

circumstances why not the other back

151

00:08:35,630 --> 00:08:31,140

when I first started with the research

152

00:08:38,210 --> 00:08:35,640

on all of this everybody was looking at

153

00:08:41,140 --> 00:08:38,220

the great end experience it's pretty

154

00:08:44,810 --> 00:08:41,150

much everybody still does because

155

00:08:49,250 --> 00:08:44,820

they're the ones that we like to think

156

00:08:52,100 --> 00:08:49,260

about these are much more difficult but

157

00:08:55,490 --> 00:08:52,110

it doesn't mean they're without meaning

158

00:09:00,830 --> 00:08:55,500

and it doesn't mean they are without

159

00:09:05,180 --> 00:09:00,840

huge significance particularly if you

160

00:09:08,840 --> 00:09:05,190

look at this in the social context of

161

00:09:13,510 --> 00:09:08,850

the numbers the countless numbers of

162

00:09:18,260 --> 00:09:13,520

people who are out there absolutely

163

00:09:20,810 --> 00:09:18,270

terrified of the idea that they may go

164

00:09:23,720 --> 00:09:20,820

to hell those are the people I am

165

00:09:25,940 --> 00:09:23,730

writing for right so that's kind of an

166

00:09:28,550 --> 00:09:25,950

interesting point and an interesting

167

00:09:31,670 --> 00:09:28,560

perspective in that you're kind of

168

00:09:33,460 --> 00:09:31,680

calling out this glorification of the

169

00:09:37,280 --> 00:09:33,470

near-death experience positive

170

00:09:39,560 --> 00:09:37,290

experiences that doesn't allow these the

171

00:09:41,390 --> 00:09:39,570

full range of these experiences to come

172

00:09:44,450 --> 00:09:41,400

through and what you're what you're

173

00:09:47,090 --> 00:09:44,460

pointing out is how devastating that can

174

00:09:50,030 --> 00:09:47,100

be to someone who's had a distressing

175

00:09:53,810 --> 00:09:50,040

near-death experience and yet not only

176

00:09:56,300 --> 00:09:53,820

are they being rejected and having a

177

00:09:58,370 --> 00:09:56,310

hard time getting through to people from

178

00:10:00,620 --> 00:09:58,380

a materialistic background maybe their

179

00:10:02,630 --> 00:10:00,630

doctors or other people in their life

180

00:10:04,580 --> 00:10:02,640

but then they encounter people in the

181

00:10:07,400 --> 00:10:04,590

near-death experience community there's

182

00:10:08,870 --> 00:10:07,410

they're also shunned maybe by this idea

183

00:10:12,830 --> 00:10:08,880

that oh well you must have done

184

00:10:13,520 --> 00:10:12,840

something wrong or or it's not really

185

00:10:15,890 --> 00:10:13,530

like that

186

00:10:21,040 --> 00:10:15,900

so it is that partly what you are

187

00:10:25,880 --> 00:10:21,050

getting at I guess yes in no way to

188

00:10:30,460 --> 00:10:25,890

discount the wonderfulness of the

189

00:10:33,049 --> 00:10:30,470

blissful experiences but simply to say

190

00:10:38,629 --> 00:10:33,059

there are other claims

191

00:10:43,009 --> 00:10:38,639

experience also and if we don't talk

192

00:10:46,759 --> 00:10:43,019

about them then how is anyone to know

193

00:10:50,019 --> 00:10:46,769

how to respond if they have one it's

194

00:10:55,849 --> 00:10:50,029

like in Tibetan Book of the Dead which

195

00:10:58,429 --> 00:10:55,859

essentially is um a manual Oh what to

196

00:11:01,129 --> 00:10:58,439

expect when you're dying and maybe some

197

00:11:05,359 --> 00:11:01,139

of it will be pleasant and some of it

198

00:11:09,859 --> 00:11:05,369

probably won't be and hey get this into

199

00:11:12,679 --> 00:11:09,869

your subconscious now so that when you

200

00:11:17,539 --> 00:11:12,689

encounter it you will know how to

201
00:11:23,449 --> 00:11:17,549
respond and we just we send ourselves

202
00:11:27,889 --> 00:11:23,459
out into the experience of dying or

203
00:11:30,379 --> 00:11:27,899
near-death or whatever but in a way that

204
00:11:31,189 --> 00:11:30,389
we wouldn't send boyscouts into the

205
00:11:33,109 --> 00:11:31,199
woods

206
00:11:36,199 --> 00:11:33,119
we weren't them at least they have

207
00:11:39,169 --> 00:11:36,209
accomplice I'm just trying to provide

208
00:11:40,879 --> 00:11:39,179
the compass okay but but there's there's

209
00:11:44,179 --> 00:11:40,889
a problem there too because on one hand

210
00:11:45,919 --> 00:11:44,189
I understand the need to talk about it

211
00:11:48,469 --> 00:11:45,929
the need to put it on the table and

212
00:11:50,149 --> 00:11:48,479
process it but I don't think that's the

213
00:11:52,099 --> 00:11:50,159

only thing that you're objecting to

214

00:11:54,109 --> 00:11:52,109

because I think you're also objecting

215

00:11:56,569 --> 00:11:54,119

well I'm going to test this out this

216

00:11:58,519 --> 00:11:56,579

theory of mine but the way that we talk

217

00:12:00,679 --> 00:11:58,529

about it and I'm objecting to the way

218

00:12:02,899 --> 00:12:00,689

that we talk about it as well I want to

219

00:12:05,539 --> 00:12:02,909

read for you another quote that maybe

220

00:12:07,939 --> 00:12:05,549

will tee off this other little pathway

221

00:12:10,749 --> 00:12:07,949

we're going to go down and it's from of

222

00:12:12,649 --> 00:12:10,759

course you know dr. Barbara Romer who

223

00:12:14,329 --> 00:12:12,659

investigated these distressing

224

00:12:17,359 --> 00:12:14,339

near-death experiences and near-death

225

00:12:20,299 --> 00:12:17,369

experience researcher and she came to

226

00:12:23,169 --> 00:12:20,309

this conclusion let me read her quote it

227

00:12:26,149 --> 00:12:23,179

appears that disavowing the reality or

228

00:12:30,969 --> 00:12:26,159

possibility of the existence of a higher

229

00:12:35,089 --> 00:12:30,979

power may contribute to the why of these

230

00:12:38,329 --> 00:12:35,099

distressing near-death experiences 19.4%

231

00:12:41,539 --> 00:12:38,339

of my study group labeled themselves as

232

00:12:46,129 --> 00:12:41,549

atheist or agnostic prior to their

233

00:12:46,910 --> 00:12:46,139

experience I think this is exactly the

234

00:12:49,460 --> 00:12:46,920

kind of

235

00:12:51,769 --> 00:12:49,470

talking about this stuff that we don't

236

00:12:55,489 --> 00:12:51,779

need to do what the heck could this

237

00:12:57,859 --> 00:12:55,499

possibly mean Nate I like the the 19.4

238

00:13:03,829 --> 00:12:57,869

it's not nineteen it's not twenty it's

239

00:13:09,909 --> 00:13:03,839

nineteen point four Oh Alex what there

240

00:13:13,789 --> 00:13:09,919

is so much on every side of this issue

241

00:13:19,059 --> 00:13:13,799

we are surrounded by people whose knees

242

00:13:24,639 --> 00:13:19,069

are jerking there are automatic

243

00:13:28,400 --> 00:13:24,649

responses that people make the convicted

244

00:13:31,579 --> 00:13:28,410

atheists say oh it's just these people

245

00:13:36,099 --> 00:13:31,589

are deluding themselves with the

246

00:13:39,669 --> 00:13:36,109

supernatural and the convinced

247

00:13:43,189 --> 00:13:39,679

metaphysicians of who our bomber was one

248

00:13:46,989 --> 00:13:43,199

says oh if only they believed done it

249

00:13:49,729 --> 00:13:46,999

would be different and the the

250

00:13:52,669 --> 00:13:49,739

doctrinally religious a well that they

251

00:13:57,470 --> 00:13:52,679

just believed the right stuffs and that

252

00:14:01,249 --> 00:13:57,480

would take care of this and i think the

253

00:14:06,139 --> 00:14:01,259

most frustrating aspect of his whole

254

00:14:10,780 --> 00:14:06,149

study is simply trying to get people to

255

00:14:14,259 --> 00:14:10,790

sit quietly and just listen to be

256

00:14:17,650 --> 00:14:14,269

experiences let go of their

257

00:14:22,999 --> 00:14:17,660

preconceptions for a few minutes and

258

00:14:26,239 --> 00:14:23,009

just sit quietly and think huh what

259

00:14:28,549 --> 00:14:26,249

could this mean yeah it makes perfect

260

00:14:30,350 --> 00:14:28,559

sense to me and there's a there's a fine

261

00:14:34,159 --> 00:14:30,360

line there because i think we all

262

00:14:36,679 --> 00:14:34,169

appreciate one that were embedded in

263

00:14:39,439 --> 00:14:36,689

this materialistic culture who

264

00:14:41,989 --> 00:14:39,449

constantly repeats back to us that this

265

00:14:44,150 --> 00:14:41,999

is impossible this is ridiculous

266

00:14:46,549 --> 00:14:44,160

right you're you're crazy so I think

267

00:14:50,479 --> 00:14:46,559

when people break through that then

268

00:14:52,429 --> 00:14:50,489

there's a certain need to go just as far

269

00:14:54,439 --> 00:14:52,439

as they can with this and I can

270

00:14:58,039 --> 00:14:54,449

appreciate that because it also serves

271

00:14:59,359 --> 00:14:58,049

this deep need that we have to answer

272

00:15:00,770 --> 00:14:59,369

these questions and we all want to

273

00:15:04,520 --> 00:15:00,780

answer them so it's kind of hard to

274

00:15:06,980 --> 00:15:04,530

pull in the reins but to an extent it

275

00:15:09,470 --> 00:15:06,990

leaves us with what can we really say at

276

00:15:12,940 --> 00:15:09,480

the end of the day I mean we can say

277

00:15:15,440 --> 00:15:12,950

that materialism is clearly a failed

278

00:15:17,630 --> 00:15:15,450

proposition and that to the extent that

279

00:15:20,930 --> 00:15:17,640

with it were still mired in it we need

280

00:15:24,740 --> 00:15:20,940

to consider what lies beyond but I'm not

281

00:15:28,400 --> 00:15:24,750

really sure what else we can say beyond

282

00:15:31,970 --> 00:15:28,410

that how do we how do we venture forth

283

00:15:37,010 --> 00:15:31,980

into this great territory of what lies

284

00:15:44,450 --> 00:15:37,020

beyond how do we get there I think I

285

00:15:48,020 --> 00:15:44,460

have the answers yes I think you do well

286

00:15:51,140 --> 00:15:48,030

in the one of my favorite quotes from

287

00:15:54,230 --> 00:15:51,150

Bruce Grayson when somebody asked him

288

00:15:55,070 --> 00:15:54,240

something similar you know so what does

289

00:15:59,080 --> 00:15:55,080

it mean

290

00:16:03,020 --> 00:15:59,090

and Bruce looked thoughtful and said as

291

00:16:05,240 --> 00:16:03,030

the preeminent researcher in this field

292

00:16:10,370 --> 00:16:05,250

for 30-some years

293

00:16:15,050 --> 00:16:10,380

and Bruce and huh beats me and that's

294

00:16:19,490 --> 00:16:15,060

that I think I think there is no single

295

00:16:23,270 --> 00:16:19,500

answer I think for me one of the

296

00:16:26,450 --> 00:16:23,280

frustrations as you've just said and

297

00:16:29,300 --> 00:16:26,460

you're asking a great question

298

00:16:33,230 --> 00:16:29,310

but for me one of the frustrations is

299

00:16:36,560 --> 00:16:33,240

the numbers of people who given a little

300

00:16:39,170 --> 00:16:36,570

bit of information will jump in and say

301

00:16:42,280 --> 00:16:39,180

oh I get it I had one of these

302

00:16:47,150 --> 00:16:42,290

experiences I can tell you what it means

303

00:16:50,360 --> 00:16:47,160

but I think we are still following bread

304

00:16:53,060 --> 00:16:50,370

crumbs through the woods I think we are

305

00:16:56,150 --> 00:16:53,070

too but I have to say I'm equally

306

00:16:59,240 --> 00:16:56,160

frustrated with Bruce's answer as well

307

00:17:01,310 --> 00:16:59,250

which you also hear from the near-death

308

00:17:03,770 --> 00:17:01,320

experience researchers particularly ones

309

00:17:05,600 --> 00:17:03,780

like Bruce are fully embedded in our

310

00:17:06,980 --> 00:17:05,610

academic community and they have a

311

00:17:08,300 --> 00:17:06,990

certain role to play there and I

312

00:17:09,829 --> 00:17:08,310

understand that and that's to say that I

313

00:17:11,900 --> 00:17:09,839

know and I don't know why he says that

314

00:17:14,480 --> 00:17:11,910

maybe he really maybe really means it

315

00:17:17,150 --> 00:17:14,490

beats me but to me that that's

316

00:17:20,150 --> 00:17:17,160

certain bit of a cop out in that I think

317

00:17:23,929 --> 00:17:20,160

we're driven to follow those breadcrumbs

318

00:17:26,270 --> 00:17:23,939

and to broaden our perspective beyond

319

00:17:27,740 --> 00:17:26,280

near-death experience I think you allude

320

00:17:29,530 --> 00:17:27,750

to this a couple times in the book and

321

00:17:31,910 --> 00:17:29,540

it's interesting in the little bit of

322

00:17:35,090 --> 00:17:31,920

pre-interview conversation we had I told

323

00:17:37,310 --> 00:17:35,100

you I wanted to bring up dr. Rick

324

00:17:38,980 --> 00:17:37,320

Strassman in the DMV spirit molecule

325

00:17:41,140 --> 00:17:38,990

thing because I think the whole

326

00:17:44,630 --> 00:17:41,150

psychedelics is a whole other

327

00:17:46,280 --> 00:17:44,640

interesting aspect to this other kind of

328

00:17:48,830 --> 00:17:46,290

experience but there's all sorts of

329

00:17:50,330 --> 00:17:48,840

these transformative experiences but

330

00:17:52,880 --> 00:17:50,340

then I think when we look at them across

331

00:17:55,190 --> 00:17:52,890

the board we might not be able to come

332

00:17:57,080 --> 00:17:55,200

to these concrete answers but I think we

333

00:17:59,150 --> 00:17:57,090

can do a little bit better than beats me

334

00:18:04,910 --> 00:17:59,160

I think there is a pattern here that's

335

00:18:08,120 --> 00:18:04,920

emerging oh yeah yeah I have to say Alex

336

00:18:12,110 --> 00:18:08,130

if anybody has been following

337

00:18:16,400 --> 00:18:12,120

breadcrumbs for three decades its Proust

338

00:18:20,510 --> 00:18:16,410

Grayson who has both built a foundation

339

00:18:23,900 --> 00:18:20,520

and has broadened the expanse of what

340

00:18:26,950 --> 00:18:23,910

we're looking at when he says beats me

341

00:18:31,430 --> 00:18:26,960

it doesn't mean we don't know anything

342

00:18:34,790 --> 00:18:31,440

it means we don't have ultimate answers

343

00:18:38,690 --> 00:18:34,800

a lot of folks out there would like to

344

00:18:41,900 --> 00:18:38,700

say oh we understand this we need all

345

00:18:45,400 --> 00:18:41,910

the disciplines in this we can get to

346

00:18:49,240 --> 00:18:45,410

join us because this can't be just

347

00:18:53,410 --> 00:18:49,250

near-death experiences it's it's

348

00:18:56,320 --> 00:18:53,420

biochemistry it's it's the mythology

349

00:18:59,780 --> 00:18:56,330

mythological information it's

350

00:19:03,260 --> 00:18:59,790

transpersonal psychology it sociology

351

00:19:06,620 --> 00:19:03,270

it's anthropology it's all of them

352

00:19:10,130 --> 00:19:06,630

because that's how big the implications

353

00:19:13,820 --> 00:19:10,140

are I'm sorry I interrupted air and

354

00:19:17,720 --> 00:19:13,830

money defense of Bruce and you going on

355

00:19:19,970 --> 00:19:17,730

to a question about deity no no fair

356

00:19:22,280 --> 00:19:19,980

enough and I'm glad you you straightened

357

00:19:25,490 --> 00:19:22,290

that out and and that's great so please

358

00:19:27,350 --> 00:19:25,500

continue on with a little bit of that

359

00:19:28,310 --> 00:19:27,360

kind of cross fertilization that we can

360

00:19:31,060 --> 00:19:28,320

get into and

361

00:19:34,129 --> 00:19:31,070

and that's to talk about DMT or

362

00:19:37,460 --> 00:19:34,139

psychedelic experience in general and

363

00:19:39,499 --> 00:19:37,470

how that might inform our understanding

364

00:19:40,909 --> 00:19:39,509

of near-death experience you know one of

365

00:19:43,669 --> 00:19:40,919

the things I've found really interesting

366

00:19:46,210 --> 00:19:43,679

and talking to Strassmann is that the

367

00:19:47,740 --> 00:19:46,220

surprise finding for him was

368

00:19:52,600 --> 00:19:47,750

freestanding

369

00:19:58,810 --> 00:19:52,610

entities if you will some time back

370

00:20:02,200 --> 00:19:58,820

through several years I was working some

371

00:20:05,889 --> 00:20:02,210

studying some mindfulness meditation

372

00:20:12,129 --> 00:20:05,899

with the American Buddhist teacher

373

00:20:17,810 --> 00:20:12,139

Shinon young and he tells this Turkey

374

00:20:23,169 --> 00:20:17,820

as you get into advanced meditation you

375

00:20:26,600 --> 00:20:23,179

may begin to encounter these creaturely

376

00:20:29,560 --> 00:20:26,610

entities and they can be quite

377

00:20:36,200 --> 00:20:29,570

frightening they seem to be absolutely

378

00:20:40,690 --> 00:20:36,210

real and some of them are insectoid he

379

00:20:44,440 --> 00:20:40,700

tells the story of himself and

380

00:20:48,610 --> 00:20:44,450

countering in a deep meditation once

381

00:20:54,110 --> 00:20:48,620

encountering things like 6 foot tall

382

00:20:57,230 --> 00:20:54,120

grasshoppers and he says you know don't

383

00:20:59,930 --> 00:20:57,240

worry just don't worry you're not going

384

00:21:04,669 --> 00:20:59,940

crazy you're not being assailed by

385

00:21:09,980 --> 00:21:04,679

demons this is simply your subconscious

386

00:21:13,940 --> 00:21:09,990

just divesting itself of some imagery

387

00:21:17,629 --> 00:21:13,950

the thing that made strassman stop his

388

00:21:20,649 --> 00:21:17,639

experiment was because that's precisely

389

00:21:26,269 --> 00:21:20,659

the kind of encounter that some of his

390

00:21:26,600 --> 00:21:26,279

study participants were having right you

391

00:21:29,539 --> 00:21:26,610

know

392

00:21:33,019 --> 00:21:29,549

Sen John Young is a very interesting guy

393

00:21:36,159 --> 00:21:33,029

he's been a guest on this show I have to

394

00:21:39,740 --> 00:21:36,169

say I find I find that answer

395

00:21:41,640 --> 00:21:39,750

unsatisfying he may be right he may be

396

00:21:44,580 --> 00:21:41,650

completely right

397

00:21:46,800 --> 00:21:44,590

it I don't know where that gets us I

398

00:21:49,800 --> 00:21:46,810

look at it from this world from this

399

00:21:52,500 --> 00:21:49,810

reality which may not be a reality at

400

00:21:57,720 --> 00:21:52,510

all I'll accept that going in but I say

401
00:22:02,010 --> 00:21:57,730
why would these cross-cultural cross

402
00:22:04,830 --> 00:22:02,020
time entities appear in all these

403
00:22:07,650 --> 00:22:04,840
different situations exactly as they are

404
00:22:09,780 --> 00:22:07,660
freestanding free-formed interacting

405
00:22:13,020 --> 00:22:09,790
with these individuals to say okay don't

406
00:22:16,920 --> 00:22:13,030
worry go past it if you're talking about

407
00:22:19,740 --> 00:22:16,930
how to kind of practical means to

408
00:22:22,290 --> 00:22:19,750
advance your meditation fine but I'm

409
00:22:24,960 --> 00:22:22,300
curious to stop there and say wait a

410
00:22:26,610 --> 00:22:24,970
minute what does that mean in terms of

411
00:22:32,640 --> 00:22:26,620
how I'm supposed to understand this

412
00:22:36,450 --> 00:22:32,650
reality and what a very good question if

413
00:22:41,180 --> 00:22:36,460

you would I do not have a very good

414

00:22:45,000 --> 00:22:41,190

answer because I think would I rather

415

00:22:49,470 --> 00:22:45,010

think of these I mean if I'm going in in

416

00:22:53,310 --> 00:22:49,480

this world levels deal with all of these

417

00:22:59,870 --> 00:22:53,320

ideas and things would I rather think of

418

00:23:04,190 --> 00:22:59,880

these as actual physical entities or as

419

00:23:08,310 --> 00:23:04,200

images from the imaginal realms

420

00:23:10,320 --> 00:23:08,320

now experientially I think it doesn't

421

00:23:13,400 --> 00:23:10,330

make one bit of difference whether

422

00:23:16,470 --> 00:23:13,410

they're physically real or

423

00:23:20,310 --> 00:23:16,480

experientially real if they feel real at

424

00:23:26,730 --> 00:23:20,320

that level they are real and what does

425

00:23:29,880 --> 00:23:26,740

that mean I'm back to the Bruce Grayson

426

00:23:34,260 --> 00:23:29,890

kind of answered that says well I don't

427

00:23:36,750 --> 00:23:34,270

really know what it means in ultimate

428

00:23:37,800 --> 00:23:36,760

terms but by golly that sure is

429

00:23:41,250 --> 00:23:37,810

interesting

430

00:23:43,200 --> 00:23:41,260

Yeah right well you know and maybe that

431

00:23:45,720 --> 00:23:43,210

moves us into the last area that I

432

00:23:47,810 --> 00:23:45,730

wanted to talk about I another former

433

00:23:51,090 --> 00:23:47,820

guest on this show when someone you

434

00:23:52,490 --> 00:23:51,100

reference in the book is PMH Atwater of

435

00:23:54,990 --> 00:23:52,500

course a near-death experience

436

00:23:57,330 --> 00:23:55,000

researcher long time then at it

437

00:23:59,460 --> 00:23:57,340

many books and one of the things that

438

00:24:01,050 --> 00:23:59,470

Atwater said in our interview that I

439

00:24:04,680 --> 00:24:01,060

thought really she made an excellent

440

00:24:06,810 --> 00:24:04,690

point on is really looking at the long

441

00:24:08,130 --> 00:24:06,820

term effects and she's the first one

442

00:24:10,770 --> 00:24:08,140

that I know of

443

00:24:12,780 --> 00:24:10,780

who's really said here's something we

444

00:24:14,040 --> 00:24:12,790

have to really put on the table and the

445

00:24:15,450 --> 00:24:14,050

same way they're chalk that you're

446

00:24:17,610 --> 00:24:15,460

talking about putting distressing

447

00:24:20,190 --> 00:24:17,620

near-death experiences on the table and

448

00:24:22,890 --> 00:24:20,200

that is that the aftermath of these

449

00:24:26,430 --> 00:24:22,900

near-death experiences isn't so neat and

450

00:24:28,860 --> 00:24:26,440

rosy like we'd like to think it is and

451

00:24:31,170 --> 00:24:28,870

people are challenged by these

452

00:24:33,990 --> 00:24:31,180

experiences and challenged mightily and

453

00:24:36,090 --> 00:24:34,000

they go through some real challenging

454

00:24:37,830 --> 00:24:36,100

times in terms of integrating this into

455

00:24:41,820 --> 00:24:37,840

their into their life experience and

456

00:24:45,450 --> 00:24:41,830

she's absolutely right so much of what

457

00:24:49,560 --> 00:24:45,460

people like to think about when they

458

00:24:54,240 --> 00:24:49,570

think about spirituality is a kind of

459

00:25:00,180 --> 00:24:54,250

Thomas Kinkade spirituality it's all

460

00:25:03,380 --> 00:25:00,190

going to be so sweet it's just it's

461

00:25:06,410 --> 00:25:03,390

going to be cozy it's going to be

462

00:25:11,460 --> 00:25:06,420

supportive it's going to be just

463

00:25:15,240 --> 00:25:11,470

wonderful and in plain fact the st. Paul

464

00:25:18,750 --> 00:25:15,250

was not far wrong when he said it is a

465

00:25:20,690 --> 00:25:18,760

fearful thing to fall into the hands of

466

00:25:25,290 --> 00:25:20,700

the Living God

467

00:25:29,030 --> 00:25:25,300

because yes it can be glorious it can be

468

00:25:33,360 --> 00:25:29,040

comforting it can it can be wonderful

469

00:25:34,020 --> 00:25:33,370

things it's not always going to be

470

00:25:38,190 --> 00:25:34,030

pretty

471

00:25:40,940 --> 00:25:38,200

it may be glorious but glorious comes at

472

00:25:46,920 --> 00:25:40,950

a price too and the price is very

473

00:25:49,950 --> 00:25:46,930

frequently that you wake up after your

474

00:25:54,120 --> 00:25:49,960

radiant experience and you have just

475

00:25:56,670 --> 00:25:54,130

been to with people you dearly loved who

476
00:25:59,850 --> 00:25:56,680
had died you had been in the presence of

477
00:26:03,270 --> 00:25:59,860
whatever it is you consider most holy

478
00:26:07,200 --> 00:26:03,280
you have been in the presence of peace

479
00:26:08,670 --> 00:26:07,210
an ultimate home and you've wake up and

480
00:26:13,140 --> 00:26:08,680
you're lying on the

481
00:26:16,610 --> 00:26:13,150
the pavement and it's still old Tuesday

482
00:26:19,950 --> 00:26:16,620
and your understanding has been

483
00:26:20,640 --> 00:26:19,960
transformed but it hasn't let's put it

484
00:26:24,300 --> 00:26:20,650
this way

485
00:26:26,280 --> 00:26:24,310
there is a psychotherapist now out there

486
00:26:29,160 --> 00:26:26,290
in California

487
00:26:34,980 --> 00:26:29,170
you understand I'd say now out there

488
00:26:38,960 --> 00:26:34,990

from coastal North Carolina is the true

489

00:26:42,410 --> 00:26:38,970

Eastern Earth there until exactly

490

00:26:45,990 --> 00:26:42,420

Alix Luke 'land who is quoted and

491

00:26:48,890 --> 00:26:46,000

considerable length in in the book has

492

00:26:52,740 --> 00:26:48,900

talked about near death and similar

493

00:26:57,180 --> 00:26:52,750

experiences as being and I'm going to

494

00:27:00,510 --> 00:26:57,190

quote him the destruction of traditional

495

00:27:05,190 --> 00:27:00,520

and habitual patterns of perception and

496

00:27:08,600 --> 00:27:05,200

understanding including religious belief

497

00:27:11,820 --> 00:27:08,610

structures and socially accepted

498

00:27:15,810 --> 00:27:11,830

concepts of the nature of human

499

00:27:20,040 --> 00:27:15,820

existence and behavior now get that that

500

00:27:24,930 --> 00:27:20,050

means your conception of everything has

501
00:27:27,000 --> 00:27:24,940
just been blown sky-high Nancy since you

502
00:27:30,420 --> 00:27:27,010
touched on it I want to bring up how you

503
00:27:33,630 --> 00:27:30,430
have resolved this or whether or not you

504
00:27:35,370 --> 00:27:33,640
have resolved it with your traditional

505
00:27:39,750 --> 00:27:35,380
Christian upbringing

506
00:27:43,880 --> 00:27:39,760
oh no Calvin was right predestination it

507
00:27:46,650 --> 00:27:43,890
which is the idea that God has decided

508
00:27:47,460 --> 00:27:46,660
beforehand who will be saved and who

509
00:27:51,300 --> 00:27:47,470
will not

510
00:27:54,150 --> 00:27:51,310
and I obviously coming out of this

511
00:27:59,940 --> 00:27:54,160
experience I was not on the right side

512
00:28:05,090 --> 00:27:59,950
of God so that explains why I am no

513
00:28:09,390 --> 00:28:05,100

longer in accountant be a lot too close

514

00:28:13,800 --> 00:28:09,400

because I just I was incapable of

515

00:28:15,060 --> 00:28:13,810

accepting a God who would do that but

516

00:28:18,780 --> 00:28:15,070

for really going to be honest are there

517

00:28:21,090 --> 00:28:18,790

some deeper doctrinal problems with

518

00:28:22,109 --> 00:28:21,100

Christianity and that's not to say that

519

00:28:24,569 --> 00:28:22,119

as

520

00:28:26,789 --> 00:28:24,579

you suggested earlier there aren't

521

00:28:29,159 --> 00:28:26,799

breadcrumbs there aren't morsels that

522

00:28:32,459 --> 00:28:29,169

may turn out to be deep spiritual truths

523

00:28:35,279 --> 00:28:32,469

I totally accept that but I think in the

524

00:28:38,399 --> 00:28:35,289

way that it's constituted and the way

525

00:28:40,559 --> 00:28:38,409

that it's presented at least down at the

526

00:28:42,629 --> 00:28:40,569

church that I go to that I can't join

527

00:28:45,089 --> 00:28:42,639

because I'm not a Christian I can't

528

00:28:47,489 --> 00:28:45,099

stand up there and say the Apostles

529

00:28:50,129 --> 00:28:47,499

Creed and say that I believe any of

530

00:28:52,789 --> 00:28:50,139

these things but I accept the

531

00:28:55,499 --> 00:28:52,799

possibility that there is Christ

532

00:28:58,169 --> 00:28:55,509

consciousness that I might be able to

533

00:29:01,949 --> 00:28:58,179

interact with that Christ consciousness

534

00:29:05,809 --> 00:29:01,959

but I'm really at a loss for resolving

535

00:29:09,539 --> 00:29:05,819

that with modern American Western

536

00:29:13,999 --> 00:29:09,549

Christianity who claims a primacy a

537

00:29:16,619 --> 00:29:14,009

superiority or or even even historical

538

00:29:18,179 --> 00:29:16,629

significance in terms of the

539

00:29:20,189 --> 00:29:18,189

Resurrection or anything like I think

540

00:29:23,069 --> 00:29:20,199

all that stuff just doesn't make any

541

00:29:27,299 --> 00:29:23,079

sense in this context I hear you loud

542

00:29:31,409 --> 00:29:27,309

and clear as I look I see more and more

543

00:29:35,069 --> 00:29:31,419

people walking out of the theological

544

00:29:38,879 --> 00:29:35,079

woods saying exactly those things it's

545

00:29:46,879 --> 00:29:38,889

an interesting and extremely challenging

546

00:29:50,039 --> 00:29:46,889

time to be him to be trying to make it

547

00:29:54,659 --> 00:29:50,049

successfully and in the great majority

548

00:29:59,489 --> 00:29:54,669

of Christian churches because there is

549

00:30:04,919 --> 00:29:59,499

this tension between Orthodox doctrine

550

00:30:10,409 --> 00:30:04,929

Orthodox wording and what some of us

551
00:30:14,069 --> 00:30:10,419
look at and say this just does not begin

552
00:30:19,349 --> 00:30:14,079
to do it but on the other hand you've

553
00:30:23,729 --> 00:30:19,359
got increasing numbers of evangelicals

554
00:30:26,909 --> 00:30:23,739
is saying I don't think I can do this

555
00:30:29,759 --> 00:30:26,919
anymore this is not fitting this does

556
00:30:33,089 --> 00:30:29,769
not feel right this is not the gun I

557
00:30:35,550 --> 00:30:33,099
want to worship or I can't worship or I

558
00:30:39,260 --> 00:30:35,560
can believe

559
00:30:44,100 --> 00:30:39,270
and then as you move into the more open

560
00:30:47,160 --> 00:30:44,110
structures you begin to find people

561
00:30:50,940 --> 00:30:47,170
saying you know it's not about doctrine

562
00:30:54,030 --> 00:30:50,950
it's about how are you living your life

563
00:30:56,580 --> 00:30:54,040

how are you interacting with creation

564

00:31:00,840 --> 00:30:56,590

you know it's amazing to me that many

565

00:31:02,310 --> 00:31:00,850

folks still don't see the way out that

566

00:31:04,260 --> 00:31:02,320

you're painting and I always point

567

00:31:06,470 --> 00:31:04,270

people to and again I'm not a Christian

568

00:31:10,620 --> 00:31:06,480

but I'm really drawn to people like

569

00:31:12,300 --> 00:31:10,630

Brian McLaren yeah a new kind of

570

00:31:13,950 --> 00:31:12,310

Christianity and just a couple things

571

00:31:15,470 --> 00:31:13,960

where he says you know how do you look

572

00:31:18,600 --> 00:31:15,480

at the Bible do you look at as an

573

00:31:20,700 --> 00:31:18,610

encyclopedia beginning to end that tells

574

00:31:23,160 --> 00:31:20,710

us everything we know or a library where

575

00:31:24,780 --> 00:31:23,170

we can go and pull bits and pieces out

576

00:31:26,360 --> 00:31:24,790

and use them however we will and the

577

00:31:29,730 --> 00:31:26,370

other thing I think that's part of that

578

00:31:32,190 --> 00:31:29,740

progressive Christianity that again I

579

00:31:34,760 --> 00:31:32,200

can't say I'm a part of but I see it

580

00:31:37,080 --> 00:31:34,770

heading in a direction that is certainly

581

00:31:40,110 --> 00:31:37,090

encouraging and that's to say that we

582

00:31:43,380 --> 00:31:40,120

have to fully embrace fully embrace our

583

00:31:46,200 --> 00:31:43,390

other religions or other traditions not

584

00:31:49,770 --> 00:31:46,210

in a way of yeah you can be here too but

585

00:31:52,620 --> 00:31:49,780

in a way of yes your your your just is

586

00:31:55,680 --> 00:31:52,630

true or maybe more true than me so great

587

00:32:02,370 --> 00:31:55,690

let's let's all join in this thing it's

588

00:32:05,790 --> 00:32:02,380

kind of like being in a chorus and The

589

00:32:08,970 --> 00:32:05,800

Sopranos aren't Altos and the Altos

590

00:32:13,080 --> 00:32:08,980

aren't tenders who aren't baritones but

591

00:32:14,820 --> 00:32:13,090

without all the voices you don't have

592

00:32:18,380 --> 00:32:14,830

the finished product

593

00:32:21,570 --> 00:32:18,390

I'm immense oh well I used to be in

594

00:32:25,530 --> 00:32:21,580

today they were the only ones who really

595

00:32:31,200 --> 00:32:25,540

had the right voices well how impossibly

596

00:32:36,060 --> 00:32:31,210

narrow yes and how impossibly crippling

597

00:32:41,390 --> 00:32:36,070

I'm equally distressed for and by the

598

00:32:46,170 --> 00:32:41,400

militant atheists whose anger at

599

00:32:48,840 --> 00:32:46,180

religion is so extreme that it is

600

00:32:52,320 --> 00:32:48,850

paralyzing there

601
00:32:53,820 --> 00:32:52,330
their intellectual functioning you know

602
00:32:55,710 --> 00:32:53,830
but the interesting thing about that and

603
00:32:58,950 --> 00:32:55,720
took me a long time to realize they're

604
00:33:02,640 --> 00:32:58,960
like the bullies who are really

605
00:33:04,830 --> 00:33:02,650
protecting the upstanding citizens that

606
00:33:06,300 --> 00:33:04,840
allow the bullies to patrol the

607
00:33:08,910 --> 00:33:06,310
neighborhood because it really kind of

608
00:33:11,100 --> 00:33:08,920
works to their advantage and I think the

609
00:33:13,410 --> 00:33:11,110
scientific community is standing right

610
00:33:16,620 --> 00:33:13,420
behind on the sidelines and seeing the

611
00:33:18,690 --> 00:33:16,630
the Atheist bullcrap that goes on and it

612
00:33:21,840 --> 00:33:18,700
totally it's only serves as cover for

613
00:33:24,300 --> 00:33:21,850

them because materialism but at the end

614

00:33:26,700 --> 00:33:24,310

of materialism is the end of atheism it

615

00:33:29,040 --> 00:33:26,710

just gets because it doesn't go away it

616

00:33:30,450 --> 00:33:29,050

just gets so marginalized and put over

617

00:33:32,760 --> 00:33:30,460

there on the corner they become the Flat

618

00:33:34,740 --> 00:33:32,770

Earth Society but as long as science

619

00:33:37,290 --> 00:33:34,750

continues to prop them up and say oh

620

00:33:39,210 --> 00:33:37,300

yeah there's still some validity there

621

00:33:42,980 --> 00:33:39,220

and that's what really ferments the

622

00:33:46,710 --> 00:33:42,990

whole thing for years I have been so

623

00:33:49,860 --> 00:33:46,720

fascinated by the fact that if you look

624

00:33:53,580 --> 00:33:49,870

way over to the left or way over to the

625

00:33:57,150 --> 00:33:53,590

right you see people saying the same

626
00:34:00,960 --> 00:33:57,160
things about near-death experiences for

627
00:34:03,450 --> 00:34:00,970
example the scientists say well nobody

628
00:34:06,120 --> 00:34:03,460
can fly through this kind they can't be

629
00:34:08,820 --> 00:34:06,130
seeing their bodies that's not true

630
00:34:10,470 --> 00:34:08,830
and over at the other end the guys are

631
00:34:13,260 --> 00:34:10,480
saying well that can't be true that's

632
00:34:15,240 --> 00:34:13,270
just not doctrinal well in there there

633
00:34:17,940 --> 00:34:15,250
also I think the deeper thing that I've

634
00:34:22,230 --> 00:34:17,950
found or my opinion is that what they're

635
00:34:24,210 --> 00:34:22,240
both doing is defending the status quo I

636
00:34:26,100 --> 00:34:24,220
mean there first of all just defending

637
00:34:27,570 --> 00:34:26,110
their their existing beliefs because

638
00:34:29,970 --> 00:34:27,580

it's painful for any of us to change our

639

00:34:32,970 --> 00:34:29,980

beliefs but the consequence is they're

640

00:34:36,060 --> 00:34:32,980

defending the status quo and that's why

641

00:34:38,880 --> 00:34:36,070

they get fed that's why we keep feeding

642

00:34:39,720 --> 00:34:38,890

them because we need the status quo to

643

00:34:43,740 --> 00:34:39,730

go on

644

00:34:46,560 --> 00:34:43,750

we need the culture of materialism needs

645

00:34:48,990 --> 00:34:46,570

to support the science philosophy of

646

00:34:51,870 --> 00:34:49,000

materialism or the whole thing coming

647

00:34:55,740 --> 00:34:51,880

yeah it's to a halt so do you see a way

648

00:34:57,960 --> 00:34:55,750

past no I don't I mean not in any short

649

00:35:00,150 --> 00:34:57,970

term I mean one of the the frustrations

650

00:35:02,579 --> 00:35:00,160

I have is when people talk about the

651

00:35:05,339 --> 00:35:02,589

paradigm shift that's eminent

652

00:35:07,400 --> 00:35:05,349

and all that it's like you know go tell

653

00:35:12,920 --> 00:35:07,410

William James about the eminent

654

00:35:16,950 --> 00:35:12,930

paradigms yeah it's that sentimental

655

00:35:21,089 --> 00:35:16,960

passionate desire for things to be nice

656

00:35:24,450 --> 00:35:21,099

right and we'll just we'll just have

657

00:35:27,930 --> 00:35:24,460

this evolution of consciousness and then

658

00:35:30,569 --> 00:35:27,940

the Golden Age will be here and let's

659

00:35:33,180 --> 00:35:30,579

see it's Tuesday if we do this right it

660

00:35:35,479 --> 00:35:33,190

should be here by the end of the year

661

00:35:38,039 --> 00:35:35,489

you know Nancy that's a very interesting

662

00:35:40,259 --> 00:35:38,049

parallel to what you're talking about

663

00:35:43,589 --> 00:35:40,269

with the distressing near-death

664

00:35:45,749 --> 00:35:43,599

experiences and that we have to let in

665

00:35:47,430 --> 00:35:45,759

if not fully embrace maybe we have to

666

00:35:49,680 --> 00:35:47,440

fully embrace the dark but we have to at

667

00:35:51,779 --> 00:35:49,690

least let it into the conversation and

668

00:35:56,640 --> 00:35:51,789

they pretend it's not there yep you've

669

00:35:58,559 --> 00:35:56,650

got absolutely on target yes Nancy it's

670

00:36:00,630 --> 00:35:58,569

been just to delight talking to you

671

00:36:02,700 --> 00:36:00,640

again the book for those who are

672

00:36:05,279 --> 00:36:02,710

interested in finding out more about

673

00:36:08,880 --> 00:36:05,289

these miss distressing near-death

674

00:36:12,299 --> 00:36:08,890

experiences and understanding the whole

675

00:36:13,829 --> 00:36:12,309

near-death experience phenomena and the

676

00:36:15,180 --> 00:36:13,839

history of the research from someone

677

00:36:17,579 --> 00:36:15,190

who's been at it for a very long time

678

00:36:19,680 --> 00:36:17,589

and had a very unique perspective in

679

00:36:22,709 --> 00:36:19,690

seeing it all evolve you have to check

680

00:36:25,229 --> 00:36:22,719

out dancing past the dark distressing

681

00:36:28,170 --> 00:36:25,239

near-death experiences Nancy thanks

682

00:36:30,809 --> 00:36:28,180

again for joining me Alex thank you so

683

00:36:32,489 --> 00:36:30,819

much thanks again to Nancy Evans Bush

684

00:36:34,769 --> 00:36:32,499

for joining me today on skeptic oh

685

00:36:37,019 --> 00:36:34,779

there's a couple of questions that I'd

686

00:36:39,239 --> 00:36:37,029

like to tee up for discussion from this

687

00:36:42,209 --> 00:36:39,249

interview and they both center around

688

00:36:44,969 --> 00:36:42,219

this idea of how do we approach the

689

00:36:47,640 --> 00:36:44,979

paranormal how do we deal with topics

690

00:36:51,059 --> 00:36:47,650

that mainstream science is telling us

691

00:36:53,910 --> 00:36:51,069

are impossible or at least certainly not

692

00:36:55,829 --> 00:36:53,920

proven and yet we know from looking at

693

00:36:58,229 --> 00:36:55,839

the evidence are very very well

694

00:37:00,059 --> 00:36:58,239

established so how do we work in this

695

00:37:03,059 --> 00:37:00,069

space where we have this force on one

696

00:37:05,309 --> 00:37:03,069

side that's telling us no no no this is

697

00:37:07,170 --> 00:37:05,319

not happening so how do we avoid going

698

00:37:11,430 --> 00:37:07,180

too far to the other extreme and saying

699

00:37:13,950 --> 00:37:11,440

no not only is it true and real but it's

700

00:37:16,170 --> 00:37:13,960

all true and it's all real how do we

701

00:37:18,960 --> 00:37:16,180

keep that filter at just the

702

00:37:21,210 --> 00:37:18,970

level and that go too far beyond the

703

00:37:22,980 --> 00:37:21,220

data if you will and I guess the second

704

00:37:26,000 --> 00:37:22,990

question has to do with applying that

705

00:37:29,970 --> 00:37:26,010

principle to these questions of

706

00:37:33,030 --> 00:37:29,980

distressing NDEs what can we say about

707

00:37:34,980 --> 00:37:33,040

these monovalent forces whether you

708

00:37:37,380 --> 00:37:34,990

think they're spiritual or whether you

709

00:37:39,930 --> 00:37:37,390

think they're demonic or wherever I

710

00:37:42,000 --> 00:37:39,940

think we have to go there to some extent

711

00:37:44,819 --> 00:37:42,010

we have to at least explore that

712

00:37:49,290 --> 00:37:44,829

territory and find out if there is any

713

00:37:51,569 --> 00:37:49,300

there there so the second question I'd

714

00:37:55,230 --> 00:37:51,579

like to tee up for you is how do we

715

00:37:57,240 --> 00:37:55,240

process this evil factor into the

716

00:37:58,859 --> 00:37:57,250

equation so I'd love to hear what you

717

00:38:03,059 --> 00:37:58,869

think comment right there on the

718

00:38:05,160 --> 00:38:03,069

skeptical website at ske PTI ke o comm

719

00:38:06,900 --> 00:38:05,170

join the forum let us know what you

720

00:38:09,569 --> 00:38:06,910

think there send me an email however you

721

00:38:11,250 --> 00:38:09,579

do it love to hear from you hey while

722

00:38:14,040 --> 00:38:11,260

you're at the website please check out

723

00:38:16,799 --> 00:38:14,050

all of our other shows over 175 and

724

00:38:18,450 --> 00:38:16,809

Counting plenty more coming tell your

725

00:38:20,309 --> 00:38:18,460

friends about skeptical let's get other

726

00:38:23,190 --> 00:38:20,319

people involved spread the word as much

727

00:38:25,950 --> 00:38:23,200

as you think is appropriate and I guess