



1
00:00:10,570 --> 00:00:09,070
I'm this episode of skeptic Oh Alex

2
00:00:13,930 --> 00:00:10,580
talks with religious scholar and author

3
00:00:16,090 --> 00:00:13,940
dr. gregory shushan i think it is kind

4
00:00:19,060 --> 00:00:16,100
of an important issue because the one

5
00:00:21,460 --> 00:00:19,070
thing that does strike me a lot is when

6
00:00:24,070 --> 00:00:21,470
you look at the contemporary near-death

7
00:00:26,850 --> 00:00:24,080
experience accounts overwhelmingly what

8
00:00:30,280 --> 00:00:26,860
these people say beyond all the kind of

9
00:00:33,389 --> 00:00:30,290
scholarly chitchat is hey man it's about

10
00:00:37,779 --> 00:00:33,399
love it's about this kind of

11
00:00:40,510 --> 00:00:37,789
indescribable but universally relatable

12
00:00:43,390 --> 00:00:40,520
feeling of love you know that's what

13
00:00:45,490 --> 00:00:43,400

it's about forget everything else it was

14

00:00:48,250 --> 00:00:45,500

about look that does seem to come

15

00:00:52,389 --> 00:00:48,260

through universally and I think that has

16

00:00:58,569 --> 00:00:52,399

a strong moral kind of message behind it

17

00:01:00,370 --> 00:00:58,579

I think they're sent back in order to

18

00:01:01,150 --> 00:01:00,380

tell people about theories of the

19

00:01:03,880 --> 00:01:01,160

afterlife

20

00:01:06,550 --> 00:01:03,890

they're all so many accounts of where

21

00:01:08,980 --> 00:01:06,560

some kind of traditional ritual is

22

00:01:12,160 --> 00:01:08,990

changed and those are often changed for

23

00:01:15,520 --> 00:01:12,170

the better so against sacrifice or

24

00:01:17,950 --> 00:01:15,530

something again I mean I didn't say the

25

00:01:22,660 --> 00:01:17,960

biggest exchange the other might not

26

00:01:25,390 --> 00:01:22,670

always be specifically love as a concept

27

00:01:26,770 --> 00:01:25,400

expressed in his textbook it is often a

28

00:01:31,000 --> 00:01:26,780

change for the better

29

00:01:34,210 --> 00:01:31,010

it's effectively like this is a place of

30

00:01:35,920 --> 00:01:34,220

wisdom these always people are

31

00:01:44,490 --> 00:01:35,930

undergoing ritual painting and

32

00:01:44,500 --> 00:01:58,970

stay with us for skeptical

33

00:02:04,920 --> 00:02:02,340

today we welcome dr. gregory shushan -

34

00:02:08,190 --> 00:02:04,930

skeptic Oh dr. shoshanna's a research

35

00:02:10,500 --> 00:02:08,200

fellow at Oxford in Ramsey Centre for

36

00:02:13,470 --> 00:02:10,510

science and religion and the author of

37

00:02:16,890 --> 00:02:13,480

the of the acclaimed conceptions of the

38

00:02:18,680 --> 00:02:16,900

afterlife in early civilizations he's

39

00:02:21,630 --> 00:02:18,690

here to talk about among other things

40

00:02:24,440 --> 00:02:21,640

what he's learned about near-death

41

00:02:27,270 --> 00:02:24,450

experience from a cross-cultural

42

00:02:29,010 --> 00:02:27,280

perspective Gregory it's great to have

43

00:02:29,550 --> 00:02:29,020

you on skeptic oh thanks so much for

44

00:02:33,420 --> 00:02:29,560

joining me

45

00:02:35,400 --> 00:02:33,430

well thanks for asking so you were

46

00:02:37,500 --> 00:02:35,410

introduced to me and recommended to me

47

00:02:41,220 --> 00:02:37,510

by a couple of different skeptical

48

00:02:42,990 --> 00:02:41,230

listeners to kind of fill in some of the

49

00:02:46,860 --> 00:02:43,000

gaps and some of the arguments we've

50

00:02:49,410 --> 00:02:46,870

been having with folks about NDEs from a

51
00:02:51,480 --> 00:02:49,420
cult from a cross-cultural perspective

52
00:02:53,250 --> 00:02:51,490
and then when you sent me some of your

53
00:02:56,220 --> 00:02:53,260
work and I dug into it I found that

54
00:02:59,510 --> 00:02:56,230
you're really going way much further

55
00:03:02,370 --> 00:02:59,520
beyond that kind of simple is there a

56
00:03:05,100 --> 00:03:02,380
cross-cultural phenomena associated with

57
00:03:07,050 --> 00:03:05,110
near-death experiences so maybe you

58
00:03:09,690 --> 00:03:07,060
better back up and tell us a little bit

59
00:03:12,570 --> 00:03:09,700
about your background and the the really

60
00:03:14,660 --> 00:03:12,580
the scope of the questions you've

61
00:03:20,130 --> 00:03:14,670
examined in this area

62
00:03:22,680 --> 00:03:20,140
okay sure well I started out in eastern

63
00:03:25,920 --> 00:03:22,690

Mediterranean archaeology and Egyptology

64

00:03:28,380 --> 00:03:25,930
and this getting into this kind of

65

00:03:30,780 --> 00:03:28,390
research and E's cross culture that was

66

00:03:33,990 --> 00:03:30,790
really just kind of a I stumbled on it I

67

00:03:35,729 --> 00:03:34,000
was reading Egyptian afterlife texts

68

00:03:38,690 --> 00:03:35,739
The Book of the Dead and the coffin

69

00:03:41,190 --> 00:03:38,700
texts and pyramid texts and just started

70

00:03:42,960 --> 00:03:41,200
thinking about them in terms of an ee

71

00:03:46,650 --> 00:03:42,970
that just started seeing similarities

72

00:03:48,720 --> 00:03:46,660
and 2n DS and then I remembered a book

73

00:03:51,990 --> 00:03:48,730
by Carroll's Alice key called Otherworld

74

00:03:55,979 --> 00:03:52,000
journeys where she looks at medieval

75

00:03:58,530 --> 00:03:55,989
European visionary texts about usually

76

00:04:00,330 --> 00:03:58,540

monks going to afterlife rooms and then

77

00:04:02,180 --> 00:04:00,340

coming back as she looked at those in in

78

00:04:04,350 --> 00:04:02,190

relation to Indies and I kind of thought

79

00:04:07,650 --> 00:04:04,360

you know there's a similarity with the

80

00:04:08,150 --> 00:04:07,660

ancient Egyptian texts and with European

81

00:04:09,680 --> 00:04:08,160

evil

82

00:04:12,530 --> 00:04:09,690

the life text and modern your death

83

00:04:16,400 --> 00:04:12,540

experiences what's going on here

84

00:04:19,690 --> 00:04:16,410

basically so I did a project comparing

85

00:04:22,730 --> 00:04:19,700

Egyptian and Vedic Indian afterlife efz

86

00:04:24,770 --> 00:04:22,740

in the context of Indies and then I just

87

00:04:28,840 --> 00:04:24,780

that kind of snowballed and I added on

88

00:04:32,090 --> 00:04:28,850

ancient China Sumerian and Babylonian

89

00:04:36,410 --> 00:04:32,100

Mesopotamia and Aztec and Mayan

90

00:04:38,450 --> 00:04:36,420

Mesoamerica hey Gregory for ask you a

91

00:04:40,670 --> 00:04:38,460

question is there a fan or something

92

00:04:44,480 --> 00:04:40,680

that's going on in the background oh it

93

00:04:44,750 --> 00:04:44,490

is my computer fan okay you can do about

94

00:04:47,840 --> 00:04:44,760

that

95

00:04:51,050 --> 00:04:47,850

it kind of comes and goes huh yeah like

96

00:04:59,780 --> 00:04:51,060

you know it's not doing it okay okay

97

00:05:03,350 --> 00:04:59,790

there's I can I can move away from well

98

00:05:06,230 --> 00:05:03,360

just do the best we can okay so so then

99

00:05:08,660 --> 00:05:06,240

what what drove you so you you started

100

00:05:11,420 --> 00:05:08,670

with the Egyptian Book of the Dead and

101
00:05:13,100 --> 00:05:11,430
other accounts what were you thinking as

102
00:05:14,830 --> 00:05:13,110
you went from one to the other day how

103
00:05:17,480 --> 00:05:14,840
much of a background did you have on

104
00:05:19,640 --> 00:05:17,490
modern current day near-death experience

105
00:05:21,890 --> 00:05:19,650
research was this kind of a aha here

106
00:05:24,560 --> 00:05:21,900
it's all right here in history as well

107
00:05:28,000 --> 00:05:24,570
or or how did that kind of evolve your

108
00:05:33,760 --> 00:05:28,010
understanding of it yeah it was a fairly

109
00:05:37,070 --> 00:05:33,770
casual experience you know I had kind of

110
00:05:39,830 --> 00:05:37,080
plastic memories and I got the why if

111
00:05:40,880 --> 00:05:39,840
any I'm just kind of always interested

112
00:05:43,040 --> 00:05:40,890
in that kind of thing they're not from

113
00:05:45,470 --> 00:05:43,050

an academic level been interested in

114

00:05:50,540 --> 00:05:45,480

lucid dreaming and you know there was a

115

00:05:52,460 --> 00:05:50,550

kid I had all these books about 30 just

116

00:05:55,400 --> 00:05:52,470

yeah we've just kind of triggered

117

00:05:58,250 --> 00:05:55,410

something not so much on a level of you

118

00:06:00,980 --> 00:05:58,260

know well maybe if these ancient texts

119

00:06:02,600 --> 00:06:00,990

are describing similar types of things

120

00:06:05,420 --> 00:06:02,610

and maybe that means that surely there's

121

00:06:07,370 --> 00:06:05,430

more along the lanes II why are they

122

00:06:09,650 --> 00:06:07,380

describing things that you simply can do

123

00:06:13,430 --> 00:06:09,660

the experiences they have those kinds of

124

00:06:15,260 --> 00:06:13,440

experiences themselves right and so I'm

125

00:06:17,950 --> 00:06:15,270

sorry then continue on where so where

126

00:06:21,640 --> 00:06:17,960

did this research will take you next

127

00:06:24,129 --> 00:06:21,650

well I guess I should

128

00:06:25,629 --> 00:06:24,139

a little bit and then clear that almost

129

00:06:27,879 --> 00:06:25,639

all the Texan I was looking at in these

130

00:06:29,770 --> 00:06:27,889

ancient civilizations they're not

131

00:06:33,159 --> 00:06:29,780

documentary texts where there's a

132

00:06:34,930 --> 00:06:33,169

specific historical individual whose

133

00:06:38,200 --> 00:06:34,940

recruit to is having a median coming

134

00:06:42,520 --> 00:06:38,210

back it was really um religious beliefs

135

00:06:45,159 --> 00:06:42,530

in an afterlife so essentially I was

136

00:06:47,230 --> 00:06:45,169

driving that used my those beliefs and

137

00:06:51,719 --> 00:06:47,240

afterlife across cultures could have

138

00:06:54,219 --> 00:06:51,729

this certain set of similarities and

139

00:06:56,320 --> 00:06:54,229

realize that the same second seminary is

140

00:06:58,779 --> 00:06:56,330

corresponding to my merit and the

141

00:07:00,360 --> 00:06:58,789

elements in your name experience so

142

00:07:03,430 --> 00:07:00,370

that's when I started thinking you know

143

00:07:04,210 --> 00:07:03,440

this this isn't really he's channeling a

144

00:07:07,689 --> 00:07:04,220

coincidence

145

00:07:11,700 --> 00:07:07,699

so I could explain the similarities by

146

00:07:14,620 --> 00:07:11,710

reference to the consistent experience

147

00:07:15,400 --> 00:07:14,630

but you can't really look at it the

148

00:07:17,800 --> 00:07:15,410

other way around

149

00:07:19,710 --> 00:07:17,810

by saying that all these societies have

150

00:07:22,560 --> 00:07:19,720

some other beliefs and they almost

151

00:07:25,060 --> 00:07:22,570

results in a similar kind of experience

152

00:07:28,060 --> 00:07:25,070

because it's a chicken and egg question

153

00:07:29,800 --> 00:07:28,070

of course of course and then this is

154

00:07:31,270 --> 00:07:29,810

kind of interesting because it kind of

155

00:07:37,060 --> 00:07:31,280

gives us a little bit of a window into

156

00:07:39,430 --> 00:07:37,070

the world of scholarly cross religious

157

00:07:40,689 --> 00:07:39,440

or I guess the kind of stuff that

158

00:07:43,600 --> 00:07:40,699

someone in the department of religion

159

00:07:46,420 --> 00:07:43,610

would do or look at it from these kind

160

00:07:48,339 --> 00:07:46,430

of perspectives then right so this gets

161

00:07:52,300 --> 00:07:48,349

back to your grounding in terms of being

162

00:07:56,680 --> 00:07:52,310

a religious scholar is that well one of

163

00:08:01,659 --> 00:07:56,690

the things actually I first I was it in

164

00:08:03,790 --> 00:08:01,669

archaeology with archaeology and

165

00:08:06,460 --> 00:08:03,800

surprisingly they were very different

166

00:08:09,820 --> 00:08:06,470

for this kind of work even though the

167

00:08:13,899 --> 00:08:09,830

archaeology isn't it you know but you

168

00:08:16,060 --> 00:08:13,909

know supposedly a scientific pursuit his

169

00:08:19,330 --> 00:08:16,070

only line we divert into religious

170

00:08:21,930 --> 00:08:19,340

studies that I started saying that this

171

00:08:27,370 --> 00:08:21,940

kind of thing just just isn't really

172

00:08:28,629 --> 00:08:27,380

dumb it's pretty frowned upon and I'm

173

00:08:30,310 --> 00:08:28,639

you know the department I was which was

174

00:08:30,839 --> 00:08:30,320

a University of Wales and navigated a

175

00:08:33,180 --> 00:08:30,849

very

176

00:08:34,740 --> 00:08:33,190

and they have they have a research

177

00:08:37,469 --> 00:08:34,750

center for religious experience and

178

00:08:41,009 --> 00:08:37,479

things like that but in the broader

179

00:08:44,340 --> 00:08:41,019

field there was just really a lot of

180

00:08:46,079 --> 00:08:44,350

theoretical opposition for a firm number

181

00:08:47,639 --> 00:08:46,089

of reasons in the first being that I'm

182

00:08:51,480 --> 00:08:47,649

not supposed to be cross-cultural

183

00:08:53,400 --> 00:08:51,490

comparison anymore that's because this

184

00:08:56,100 --> 00:08:53,410

notion that all religions and all

185

00:08:58,680 --> 00:08:56,110

cultures are unique religion being a

186

00:09:01,590 --> 00:08:58,690

cultural phenomenon resonating hails and

187

00:09:03,329 --> 00:09:01,600

therefore there's nothing really

188

00:09:05,579 --> 00:09:03,339

objectively to compare means well

189

00:09:09,620 --> 00:09:05,589

compare when society's beliefs to news

190

00:09:12,900 --> 00:09:09,630

politics that's a different religion

191

00:09:15,840 --> 00:09:12,910

interesting fascinating yeah and this is

192

00:09:20,030 --> 00:09:15,850

because it's a kind of understandable

193

00:09:22,319 --> 00:09:20,040

reaction to theological studies where

194

00:09:25,259 --> 00:09:22,329

early images studies a lot of cross

195

00:09:27,509 --> 00:09:25,269

cultural cultural comparisons tell us

196

00:09:29,519 --> 00:09:27,519

Christianity is the kind of top layer

197

00:09:31,439 --> 00:09:29,529

with you know Egyptian down at the

198

00:09:35,569 --> 00:09:31,449

bottom for them this time this pyramid

199

00:09:39,569 --> 00:09:35,579

going up to the divine troops in Iraq

200

00:09:41,759 --> 00:09:39,579

and so there were a lot of errors made

201
00:09:43,650 --> 00:09:41,769
in cross-cultural comparison in the

202
00:09:46,019 --> 00:09:43,660
early days and a lot of very sloppy

203
00:09:48,240 --> 00:09:46,029
methodology a lot of over

204
00:09:50,160 --> 00:09:48,250
generalizations of people saying you

205
00:09:51,900 --> 00:09:50,170
know for example everybody in the world

206
00:09:54,059 --> 00:09:51,910
that using a napkin like me that's not

207
00:09:57,449 --> 00:09:54,069
the same then that's just not the case

208
00:09:59,490 --> 00:09:57,459
so because of all of that it just got a

209
00:10:02,550 --> 00:09:59,500
really bad name and you know the sort of

210
00:10:07,050 --> 00:10:02,560
post modernist infantry actually is we

211
00:10:10,620 --> 00:10:07,060
don't compare right you know that that's

212
00:10:13,790 --> 00:10:10,630
really fills in one of the gaps that I

213
00:10:16,050 --> 00:10:13,800

had in looking at the very interesting

214

00:10:18,329 --> 00:10:16,060

research paper that you sent me that's

215

00:10:20,429 --> 00:10:18,339

soon to be published in method in theory

216

00:10:21,990 --> 00:10:20,439

in the study of religion a journal I of

217

00:10:24,120 --> 00:10:22,000

course have never heard of before he

218

00:10:27,900 --> 00:10:24,130

said it but you know as we were chatting

219

00:10:29,429 --> 00:10:27,910

a bottle as we were chatting about as we

220

00:10:32,730 --> 00:10:29,439

were chatting about a little bit before

221

00:10:35,670 --> 00:10:32,740

the interview began what struck me was

222

00:10:38,460 --> 00:10:35,680

you had to start from the standpoint of

223

00:10:41,129 --> 00:10:38,470

defending the idea that there is such a

224

00:10:44,430 --> 00:10:41,139

thing as a religious or a mystical

225

00:10:47,640 --> 00:10:44,440

experience at all and it struck me as a

226

00:10:49,320 --> 00:10:47,650

wait a minute this would seem to be I

227

00:10:50,970 --> 00:10:49,330

would have assumed that it's the the

228

00:10:52,770 --> 00:10:50,980

exact opposite of that is that the

229

00:10:55,080 --> 00:10:52,780

assumption is that yes of course we

230

00:10:57,330 --> 00:10:55,090

understand that people are experiencing

231

00:10:59,670 --> 00:10:57,340

these things and we can call it what we

232

00:11:01,710 --> 00:10:59,680

are but call it what we like but for the

233

00:11:03,330 --> 00:11:01,720

most part it be commonly accepted that

234

00:11:06,450 --> 00:11:03,340

they are mystical they are religious and

235

00:11:08,910 --> 00:11:06,460

yet there's a out there's this seems

236

00:11:10,860 --> 00:11:08,920

like a hostility to that idea can you

237

00:11:15,390 --> 00:11:10,870

dig into that a little bit for us

238

00:11:19,350 --> 00:11:15,400

sure yeah that's that was the other huge

239

00:11:22,440 --> 00:11:19,360

methodological work not only do I

240

00:11:24,150 --> 00:11:22,450

compare costs culturally but I am open

241

00:11:26,910 --> 00:11:24,160

to the idea that there can be an

242

00:11:29,600 --> 00:11:26,920

experience which cross culturally is

243

00:11:31,860 --> 00:11:29,610

commonly interpreted as being religious

244

00:11:34,020 --> 00:11:31,870

which is a very roundabout

245

00:11:37,650 --> 00:11:34,030

academic way of saying a religious

246

00:11:40,080 --> 00:11:37,660

experience and again that's the

247

00:11:43,800 --> 00:11:40,090

hostility or opposition to that idea

248

00:11:46,950 --> 00:11:43,810

it's very similar to the cross-cultural

249

00:11:48,950 --> 00:11:46,960

comparison in general because if you say

250

00:11:52,760 --> 00:11:48,960

that there's some kind of universal

251
00:11:55,800 --> 00:11:52,770
experience which is religious then that

252
00:11:58,230 --> 00:11:55,810
kind of leads or starts leaving the idea

253
00:12:00,990 --> 00:11:58,240
that maybe those experiences might have

254
00:12:03,180 --> 00:12:01,000
some kind of leaving some divine reality

255
00:12:06,390 --> 00:12:03,190
the body you know whatever kind of

256
00:12:08,220 --> 00:12:06,400
terminal it in one years from my

257
00:12:11,760 --> 00:12:08,230
perspective it doesn't I think there can

258
00:12:13,710 --> 00:12:11,770
be experiences that generally people

259
00:12:16,230 --> 00:12:13,720
think of it urges that they don't

260
00:12:19,520 --> 00:12:16,240
necessarily have any kind of divine

261
00:12:27,090 --> 00:12:19,530
origin I'm not saying that they don't

262
00:12:29,520 --> 00:12:27,100
say that they do that's almost like well

263
00:12:32,700 --> 00:12:29,530

it's the ultimate catch-22 you know it's

264

00:12:36,300 --> 00:12:32,710

like they okay do your religious studies

265

00:12:38,280 --> 00:12:36,310

do your study of spiritual experiences

266

00:12:39,270 --> 00:12:38,290

but know that there isn't any God and

267

00:12:41,480 --> 00:12:39,280

there isn't any real spiritual

268

00:12:45,780 --> 00:12:41,490

experience so whatever you find is not

269

00:12:48,150 --> 00:12:45,790

is some on that valid but you have to

270

00:12:50,579 --> 00:12:48,160

reduce it everything to culture but then

271

00:12:52,650 --> 00:12:50,589

the problem is when you see any

272

00:12:55,500 --> 00:12:52,660

similarities cross culturally how do you

273

00:12:56,790 --> 00:12:55,510

explain that and so their answer is that

274

00:12:57,950 --> 00:12:56,800

there are no similarities cross

275

00:12:59,810 --> 00:12:57,960

culturally because they

276

00:13:01,310 --> 00:12:59,820

and beyond that if you see anything

277

00:13:05,170 --> 00:13:01,320

that's all in this colleague of mine

278

00:13:07,700 --> 00:13:05,180

essentially so how might current

279

00:13:10,310 --> 00:13:07,710

near-death experience science and the

280

00:13:11,300 --> 00:13:10,320

understanding we're gaining help get us

281

00:13:12,830 --> 00:13:11,310

out of this mess

282

00:13:14,930 --> 00:13:12,840

because I think that's where you're

283

00:13:16,940 --> 00:13:14,940

coming from to a certain extent you're

284

00:13:18,500 --> 00:13:16,950

kind of pointing back to the current

285

00:13:21,920 --> 00:13:18,510

science and say hey wait a minute

286

00:13:23,870 --> 00:13:21,930

there's some real stuff here in the in

287

00:13:25,880 --> 00:13:23,880

the in the science II way we can point

288

00:13:28,660 --> 00:13:25,890

to and say this stuff is real now let's

289

00:13:32,450 --> 00:13:28,670

figure out how it fits back into our our

290

00:13:34,460 --> 00:13:32,460

our historical accounts is that kind of

291

00:13:38,000 --> 00:13:34,470

what you're doing yeah yeah that's

292

00:13:39,980 --> 00:13:38,010

that's a good summary I mean there's

293

00:13:42,200 --> 00:13:39,990

there's sort of two branches of the

294

00:13:44,870 --> 00:13:42,210

science you know there's a science of

295

00:13:47,840 --> 00:13:44,880

people like people penny can you send

296

00:13:50,390 --> 00:13:47,850

party yeah and normally they're doing

297

00:13:59,840 --> 00:13:50,400

this these studies were there placing

298

00:14:02,000 --> 00:13:59,850

symbols above there's that kind of thing

299

00:14:04,730 --> 00:14:02,010

but I'm kind of more on the social

300

00:14:07,130 --> 00:14:04,740

science and those things where I do

301
00:14:10,760 --> 00:14:07,140
recommend there's a science because it's

302
00:14:13,970 --> 00:14:10,770
a scientific comparison looking at

303
00:14:15,830 --> 00:14:13,980
historical texts and trying to find out

304
00:14:17,510 --> 00:14:15,840
what is actually in these connects what

305
00:14:19,940 --> 00:14:17,520
these people are saying rather than

306
00:14:22,550 --> 00:14:19,950
starting with some philosophical

307
00:14:25,520 --> 00:14:22,560
assumption that I'm supposed to have as

308
00:14:27,680 --> 00:14:25,530
a 21st century Western academic and then

309
00:14:31,430 --> 00:14:27,690
imposing that on the Texan I'm looking

310
00:14:33,020 --> 00:14:31,440
at so that's another unpopular than the

311
00:14:36,800 --> 00:14:33,030
whole idea that there can't be any kind

312
00:14:45,050 --> 00:14:36,810
of objectivity so to these kinds of in

313
00:14:48,710 --> 00:14:45,060

Texas so your hands or your hands are

314

00:14:50,630 --> 00:14:48,720

tied you know but it does seem like a

315

00:14:54,020 --> 00:14:50,640

kind of a really interesting twist to

316

00:14:56,720 --> 00:14:54,030

say well we can be grounded in what

317

00:14:59,360 --> 00:14:56,730

we're discovering from current accounts

318

00:15:01,280 --> 00:14:59,370

you know and I think I think sampar Nia

319

00:15:04,520 --> 00:15:01,290

and Peter fennec and the little things

320

00:15:08,720 --> 00:15:04,530

above the the bed are fine but I think

321

00:15:10,130 --> 00:15:08,730

the broader a broader understanding of

322

00:15:11,079 --> 00:15:10,140

near-death experience science that

323

00:15:13,420 --> 00:15:11,089

includes

324

00:15:16,210 --> 00:15:13,430

you know good solid medical surveying

325

00:15:18,400 --> 00:15:16,220

which as anyone knows is really the the

326

00:15:20,769 --> 00:15:18,410

bedrock of medicine you know if you want

327

00:15:23,860 --> 00:15:20,779

to go study someone's pain or someone's

328

00:15:25,090 --> 00:15:23,870

depression you you ask them questions

329

00:15:26,980 --> 00:15:25,100

and you say what happened and we have a

330

00:15:29,379 --> 00:15:26,990

very scientific way of doing that so I

331

00:15:31,600 --> 00:15:29,389

almost think that's the other part of

332

00:15:34,689 --> 00:15:31,610

this right is is you have some grounding

333

00:15:37,179 --> 00:15:34,699

in the that kind of research a little

334

00:15:38,530 --> 00:15:37,189

bit softer science but the the results

335

00:15:42,340 --> 00:15:38,540

of that are pretty overwhelming in terms

336

00:15:44,259 --> 00:15:42,350

of the reality of a phenomenon being the

337

00:15:46,569 --> 00:15:44,269

near-death experience phenomena the

338

00:15:48,429 --> 00:15:46,579

characteristics of a phenomena we have

339

00:15:50,470 --> 00:15:48,439

the Grace and scale which is now the

340

00:15:52,329 --> 00:15:50,480

near-death experience scale that we can

341

00:15:55,199 --> 00:15:52,339

measure the depth of thought of the

342

00:15:59,379 --> 00:15:55,209

phenomena and I imagine that's just like

343

00:16:02,439 --> 00:15:59,389

great fuel for for your work to go back

344

00:16:04,179 --> 00:16:02,449

and say gee how does this match up with

345

00:16:05,829 --> 00:16:04,189

these ancient texts and it sounds like

346

00:16:10,389 --> 00:16:05,839

you're finding that in a lot of ways

347

00:16:13,960 --> 00:16:10,399

they do absolutely yeah in my current

348

00:16:15,939 --> 00:16:13,970

research which is looking at indigenous

349

00:16:20,439 --> 00:16:15,949

societies that are on the way though

350

00:16:23,410 --> 00:16:20,449

mostly negative North America Africa and

351

00:16:27,369 --> 00:16:23,420

the Pacific looking at their afterlife

352

00:16:29,949 --> 00:16:27,379

for these innovations that experiences a

353

00:16:30,999 --> 00:16:29,959

much more focused way because there are

354

00:16:33,939 --> 00:16:31,009

so many accounts of near-death

355

00:16:35,860 --> 00:16:33,949

experiences from from these societies

356

00:16:38,350 --> 00:16:35,870

that I can look at them and then you

357

00:16:39,910 --> 00:16:38,360

look at how they compared to their

358

00:16:42,519 --> 00:16:39,920

afterlife so it's almost a reverse

359

00:16:46,269 --> 00:16:42,529

process to help you afford a lot less

360

00:16:49,329 --> 00:16:46,279

speculation and the interesting thing

361

00:16:51,280 --> 00:16:49,339

that I'm finding here is that if there

362

00:16:53,499 --> 00:16:51,290

are these really broad sort of regional

363

00:16:57,369 --> 00:16:53,509

similarities in these three different

364

00:16:59,169 --> 00:16:57,379

parts of the world so in with American

365

00:17:01,720 --> 00:16:59,179

Indians and everyone by the way I should

366

00:17:04,269 --> 00:17:01,730

go back and say that because most of the

367

00:17:06,279 --> 00:17:04,279

world's indigenous populations and are

368

00:17:08,799 --> 00:17:06,289

converted to some non indigenous

369

00:17:11,980 --> 00:17:08,809

religion I've kind of limited what I'm

370

00:17:14,799 --> 00:17:11,990

looking at to Vietnamese and then really

371

00:17:17,980 --> 00:17:14,809

explore a missionary employs excellent

372

00:17:22,120 --> 00:17:17,990

to try it you know influence any other

373

00:17:24,640 --> 00:17:22,130

culture so what I found so far is that

374

00:17:27,250 --> 00:17:24,650

with American Indians

375

00:17:29,440 --> 00:17:27,260

it's really just a model this idea that

376

00:17:31,840 --> 00:17:29,450

people have near-death experience and

377

00:17:34,360 --> 00:17:31,850

some similar kites and kinds of explain

378

00:17:38,230 --> 00:17:34,370

Airy experiences and base their beliefs

379

00:17:41,620 --> 00:17:38,240

on me they're just you know I think I

380

00:17:43,960 --> 00:17:41,630

found about what 70s 75 Native American

381

00:17:46,090 --> 00:17:43,970

TVs which I mean how many didn't even

382

00:17:48,190 --> 00:17:46,100

noticed before being a deaf studies

383

00:17:49,600 --> 00:17:48,200

they're all out there literature but

384

00:17:55,330 --> 00:17:49,610

nobody's really recognize them as such

385

00:17:58,450 --> 00:17:55,340

and others about 70 75 there's over 20

386

00:18:00,340 --> 00:17:58,460

where people themselves are the

387

00:18:02,680 --> 00:18:00,350

informants speaking to be ethnographers

388

00:18:04,510 --> 00:18:02,690

are missionaries actually say and this

389

00:18:06,789 --> 00:18:04,520

is where we got our afterlife beliefs I

390

00:18:09,789 --> 00:18:06,799

mean we believe what he did because this

391

00:18:11,500 --> 00:18:09,799

person's own so died came back to life

392

00:18:16,000 --> 00:18:11,510

and told us what it's like on the other

393

00:18:18,490 --> 00:18:16,010

side great so you know that's a big

394

00:18:19,529 --> 00:18:18,500

argument against logic what's going on

395

00:18:22,740 --> 00:18:19,539

with them

396

00:18:24,850 --> 00:18:22,750

postmodernist enhanced academic world

397

00:18:27,159 --> 00:18:24,860

and it would be great if that will be

398

00:18:29,049 --> 00:18:27,169

the story if I could say and that's just

399

00:18:31,779 --> 00:18:29,059

the way it is in the world and I could

400

00:18:34,480 --> 00:18:31,789

make history his claim honey but that's

401
00:18:36,789 --> 00:18:34,490
not the case so what I found is in

402
00:18:41,549 --> 00:18:36,799
Africa it's a completely different

403
00:18:44,080 --> 00:18:41,559
situation there instead of a shaman in

404
00:18:47,260 --> 00:18:44,090
North America shamanism is very much

405
00:18:49,149 --> 00:18:47,270
related to these soldier knees spiritual

406
00:18:52,029 --> 00:18:49,159
means to the other world either to get

407
00:18:54,250 --> 00:18:52,039
some kind of information from the

408
00:18:56,860 --> 00:18:54,260
spirits of gods or to go there and

409
00:18:59,110 --> 00:18:56,870
rescue his soul somebody who's sick or

410
00:19:00,580 --> 00:18:59,120
dying he'll bring it back and make sure

411
00:19:02,950 --> 00:19:00,590
it goes back into the body and me they

412
00:19:06,789 --> 00:19:02,960
come back to life honey but in Africa

413
00:19:10,350 --> 00:19:06,799

shamanism is more of a it's more related

414

00:19:13,750 --> 00:19:10,360

to possession and to sorcery especially

415

00:19:18,610 --> 00:19:13,760

avoiding the neutralizing sorcery from

416

00:19:20,860 --> 00:19:18,620

putting enemy struggling and what's

417

00:19:23,289 --> 00:19:20,870

interesting about that is they're also a

418

00:19:24,909 --> 00:19:23,299

far far fewer reports of near-death

419

00:19:27,220 --> 00:19:24,919

experiences they're here in our program

420

00:19:29,889 --> 00:19:27,230

and that's probably looking at even more

421

00:19:31,210 --> 00:19:29,899

sources because I got so fascinating

422

00:19:35,320 --> 00:19:31,220

with the idea of how different it was

423

00:19:38,049 --> 00:19:35,330

that I just kept plowing through one

424

00:19:39,879 --> 00:19:38,059

19th century or earlier accounting

425

00:19:41,379 --> 00:19:39,889

but the African leaders and after

426
00:19:45,039 --> 00:19:41,389
another

427
00:19:49,269 --> 00:19:45,049
I found maybe seven or eight near-death

428
00:19:52,180 --> 00:19:49,279
experiences and most of these presented

429
00:19:54,129 --> 00:19:52,190
in this kind of application context like

430
00:19:55,690 --> 00:19:54,139
it's something that shouldn't happen so

431
00:19:57,820 --> 00:19:55,700
there are a couple of cases where

432
00:19:59,589 --> 00:19:57,830
somebody comes back from the dead and

433
00:20:01,899 --> 00:19:59,599
starts talking about the experience and

434
00:20:03,609 --> 00:20:01,909
they're stoned today because the idea

435
00:20:06,609 --> 00:20:03,619
the assumption other people is that

436
00:20:08,289 --> 00:20:06,619
they're possessed and something evil is

437
00:20:10,869 --> 00:20:08,299
going on you can rest he stopped

438
00:20:13,359 --> 00:20:10,879

mm-hmm there's another case of a woman

439

00:20:14,950 --> 00:20:13,369

who was a human sacrifice and she didn't

440

00:20:17,019 --> 00:20:14,960

quite nah she came back and said that

441

00:20:18,969 --> 00:20:17,029

she went to the other world and was sent

442

00:20:20,499 --> 00:20:18,979

back because she was naked preparing

443

00:20:23,589 --> 00:20:20,509

your knowledge they should kill her

444

00:20:26,649 --> 00:20:23,599

again after clothing for properly so she

445

00:20:30,089 --> 00:20:26,659

can be presented to the god mom and so

446

00:20:33,029 --> 00:20:30,099

they did they killed her again so um oh

447

00:20:36,789 --> 00:20:33,039

and there's also another case of a

448

00:20:39,879 --> 00:20:36,799

couple of cases where a near-death

449

00:20:42,609 --> 00:20:39,889

experience is related to the foundation

450

00:20:44,979 --> 00:20:42,619

of an individual seeing here and in

451
00:20:46,779 --> 00:20:44,989
Native America was a lot those dances

452
00:20:49,119 --> 00:20:46,789
kinds of religions where it's a

453
00:20:51,729 --> 00:20:49,129
revitalization where their religions are

454
00:20:56,409 --> 00:20:51,739
about to be destroyed by Christian

455
00:20:58,209 --> 00:20:56,419
missionaries and political events the

456
00:21:00,369 --> 00:20:58,219
white people coming in the inter

457
00:21:03,639 --> 00:21:00,379
ticketing and distributes immunization

458
00:21:05,859 --> 00:21:03,649
so a lot of quite a few examples that we

459
00:21:08,560 --> 00:21:05,869
go to Stanford agents sprung up where

460
00:21:10,209 --> 00:21:08,570
the shaman or some kind of religious

461
00:21:13,899 --> 00:21:10,219
figure we've had a near-death experience

462
00:21:16,389 --> 00:21:13,909
and come back and related and there

463
00:21:19,509 --> 00:21:16,399

could be a religious movement developed

464

00:21:21,399 --> 00:21:19,519

around it and people would try to

465

00:21:25,239 --> 00:21:21,409

replicate the experience at the shown in

466

00:21:30,369 --> 00:21:25,249

here either through Konami long on hours

467

00:21:32,289 --> 00:21:30,379

of dancing repetitive and that's it

468

00:21:34,930 --> 00:21:32,299

again very very different situation in

469

00:21:37,089 --> 00:21:34,940

Africa there are public places in Africa

470

00:21:39,070 --> 00:21:37,099

where there were near-death experiences

471

00:21:41,229 --> 00:21:39,080

but when the person came back takes

472

00:21:43,989 --> 00:21:41,239

maybe he possessed say like Saint

473

00:21:45,310 --> 00:21:43,999

Anthony for example and not release the

474

00:21:47,710 --> 00:21:45,320

important thing about the fact that they

475

00:21:51,249 --> 00:21:47,720

died had these experiences in

476
00:21:53,950 --> 00:21:51,259
so so in a nutshell basically possession

477
00:21:58,119 --> 00:21:53,960
is much more of a culturally accepted

478
00:21:59,680 --> 00:21:58,129
thing in Africa whereas to me that

479
00:22:04,779 --> 00:21:59,690
experiences with you with a lot of

480
00:22:06,279 --> 00:22:04,789
suspicion so that's why you do not have

481
00:22:08,080 --> 00:22:06,289
many accounts of near-death experiences

482
00:22:10,419 --> 00:22:08,090
in Africa but their afterlife beliefs

483
00:22:12,730 --> 00:22:10,429
just aren't really the same as they are

484
00:22:15,249 --> 00:22:12,740
in North America and one exception to

485
00:22:17,799 --> 00:22:15,259
them - that is Bantu societies which is

486
00:22:21,749 --> 00:22:17,809
interesting there are more banter in

487
00:22:25,419 --> 00:22:21,759
these than any other region in Africa

488
00:22:27,249 --> 00:22:25,429

there's more speculation about the

489

00:22:30,490 --> 00:22:27,259

achromatic identity societies and

490

00:22:32,440 --> 00:22:30,500

correspondingly more myths about James

491

00:22:36,700 --> 00:22:32,450

chapter like lounging in your journals

492

00:22:39,490 --> 00:22:36,710

so that's like the exception uh-huh well

493

00:22:42,009 --> 00:22:39,500

the you know that is just fascinating

494

00:22:44,889 --> 00:22:42,019

isn't it and it raises so many more

495

00:22:45,759 --> 00:22:44,899

questions that it answers and that seems

496

00:22:47,799 --> 00:22:45,769

to be the case

497

00:22:50,740 --> 00:22:47,809

from what I've seen about near-death

498

00:22:54,399 --> 00:22:50,750

experience phenomena in general you know

499

00:22:58,450 --> 00:22:54,409

we spend so much time trying to overcome

500

00:23:01,389 --> 00:22:58,460

this incredibly moronic cultural bias

501
00:23:04,060 --> 00:23:01,399
and scientific paradigm paradigm

502
00:23:06,519 --> 00:23:04,070
dogmatism that ties us to materialism

503
00:23:08,830 --> 00:23:06,529
and it's like we're battling no it's not

504
00:23:11,409 --> 00:23:08,840
that no it's not that it's that we can

505
00:23:13,240 --> 00:23:11,419
never get to the point of really asking

506
00:23:15,430 --> 00:23:13,250
the more interesting questions like

507
00:23:18,999 --> 00:23:15,440
you're answering which is what the heck

508
00:23:21,700 --> 00:23:19,009
is it okay if we isn't that really where

509
00:23:23,519 --> 00:23:21,710
the research should begin because I

510
00:23:25,899 --> 00:23:23,529
think even in the contemporary

511
00:23:27,820 --> 00:23:25,909
near-death experience accounts it's

512
00:23:32,049 --> 00:23:27,830
always struck me that if you go and look

513
00:23:34,869 --> 00:23:32,059

at like the end ERF near-death

514

00:23:37,119 --> 00:23:34,879

experience research foundation database

515

00:23:39,940 --> 00:23:37,129

of near-death experiences that dr.

516

00:23:42,430 --> 00:23:39,950

Jeffrey long has compiled and you go in

517

00:23:45,279 --> 00:23:42,440

there and you dig into it you're the

518

00:23:47,680 --> 00:23:45,289

first you dig into it as as evidence

519

00:23:49,330 --> 00:23:47,690

that there is such a phenomena that this

520

00:23:52,299 --> 00:23:49,340

is a medical mystery that can't be

521

00:23:55,480 --> 00:23:52,309

easily explained by this mind equals

522

00:23:57,820 --> 00:23:55,490

brain silliness but once you get past

523

00:23:59,350 --> 00:23:57,830

that you say okay we have the evidence

524

00:24:01,330 --> 00:23:59,360

then you have to deal with these

525

00:24:04,090 --> 00:24:01,340

accounts and they're all over the

526

00:24:06,820 --> 00:24:04,100

place I mean they're just contradictory

527

00:24:09,490 --> 00:24:06,830

and they're bizarre in some ways and to

528

00:24:12,460 --> 00:24:09,500

try and find some line through that that

529

00:24:16,030 --> 00:24:12,470

says this is what this phenomena means

530

00:24:19,000 --> 00:24:16,040

from how should I live my life or what

531

00:24:21,910 --> 00:24:19,010

really is the nature of the afterlife

532

00:24:23,800 --> 00:24:21,920

it gets really murky and it sounds like

533

00:24:26,920 --> 00:24:23,810

you're kind of finding the same thing I

534

00:24:29,980 --> 00:24:26,930

mean can you find a line to walk through

535

00:24:34,710 --> 00:24:29,990

there or do you think that's not even

536

00:24:40,300 --> 00:24:34,720

something we should try and do well I

537

00:24:41,350 --> 00:24:40,310

think what is the question here it limit

538

00:24:43,210 --> 00:24:41,360

let me rephrase that because there's a

539

00:24:46,480 --> 00:24:43,220

terrible question you know the average

540

00:24:48,580 --> 00:24:46,490

person is saying okay

541

00:24:51,790 --> 00:24:48,590

what does this mean what does this mean

542

00:24:53,560 --> 00:24:51,800

for my religion or forget my religion

543

00:24:55,810 --> 00:24:53,570

what does it mean for a my own personal

544

00:24:58,120 --> 00:24:55,820

spirituality what's going to happen to

545

00:25:00,700 --> 00:24:58,130

me after I die that's really a question

546

00:25:03,160 --> 00:25:00,710

we're all dancing around so how can this

547

00:25:08,290 --> 00:25:03,170

research help no just a little closer to

548

00:25:11,010 --> 00:25:08,300

that let me just back up for one second

549

00:25:14,500 --> 00:25:11,020

forget about them just to clarify that

550

00:25:18,600 --> 00:25:14,510

but interesting thing about NBC's across

551
00:25:21,340 --> 00:25:18,610
cultures is not only the similarities

552
00:25:22,750 --> 00:25:21,350
and even in even in the ones in Africa

553
00:25:26,260 --> 00:25:22,760
they do exist even though they're very

554
00:25:28,450 --> 00:25:26,270
few there are very similar to Native

555
00:25:30,040 --> 00:25:28,460
American Pacifica elsewhere but the

556
00:25:33,250 --> 00:25:30,050
interesting thing besides the seminary

557
00:25:34,660 --> 00:25:33,260
is the differences so it's not that I

558
00:25:36,970 --> 00:25:34,670
mean as you said they're on these

559
00:25:40,990 --> 00:25:36,980
bizarre account so you're never seen one

560
00:25:44,110 --> 00:25:41,000
funny about Jesus riding a chariot in

561
00:25:46,510 --> 00:25:44,120
the form of a cent or something man with

562
00:25:48,190 --> 00:25:46,520
his heart beating his chest and caring

563
00:25:49,900 --> 00:25:48,200

the shape with a Bishop's hat you just

564

00:25:53,110 --> 00:25:49,910

like to bizarre ones that would stand

565

00:25:55,350 --> 00:25:53,120

out so there are a lot of differences

566

00:25:58,200 --> 00:25:55,360

across cultures I always think there are

567

00:26:01,990 --> 00:25:58,210

different kinds of entities that are met

568

00:26:03,270 --> 00:26:02,000

different identities ascribed to the

569

00:26:06,010 --> 00:26:03,280

negative spirit

570

00:26:08,670 --> 00:26:06,020

particularly in this necessary important

571

00:26:12,820 --> 00:26:08,680

who know Jesus or the other

572

00:26:14,220 --> 00:26:12,830

Alan Kelly here has done research on the

573

00:26:18,100 --> 00:26:14,230

tunnel experience and

574

00:26:19,630 --> 00:26:18,110

is basically showed how the experience

575

00:26:22,030 --> 00:26:19,640

of you live for your tongue it's a very

576

00:26:24,250 --> 00:26:22,040

Western thing for what it is doesn't

577

00:26:26,080 --> 00:26:24,260

even work on you is me making darkness

578

00:26:29,530 --> 00:26:26,090

it's just saying the rest we interpret

579

00:26:31,690 --> 00:26:29,540

that as a time and then there were some

580

00:26:32,830 --> 00:26:31,700

people just experience certain elements

581

00:26:36,070 --> 00:26:32,840

some people don't

582

00:26:37,480 --> 00:26:36,080

the life review is still moving there

583

00:26:40,180 --> 00:26:37,490

some people think that maybe it's

584

00:26:43,450 --> 00:26:40,190

definitely experience and maybe if

585

00:26:45,790 --> 00:26:43,460

you're dead longer don't have a life and

586

00:26:48,190 --> 00:26:45,800

that kind of thing so because the last

587

00:26:50,310 --> 00:26:48,200

word culture comes in so I'm trying to

588

00:26:52,900 --> 00:26:50,320

show my work that there is this

589

00:26:55,450 --> 00:26:52,910

background essential and universal

590

00:26:57,310 --> 00:26:55,460

experience but when we're having an

591

00:26:59,680 --> 00:26:57,320

experience we don't suddenly stop being

592

00:27:02,110 --> 00:26:59,690

and then culturing an individual human

593

00:27:04,180 --> 00:27:02,120

being living in a certain place in a

594

00:27:07,560 --> 00:27:04,190

certain time so if you're still

595

00:27:10,030 --> 00:27:07,570

experienced today and indeed you as a

596

00:27:12,640 --> 00:27:10,040

enculturated personally certain beliefs

597

00:27:14,590 --> 00:27:12,650

thing and all that and then obviously

598

00:27:16,990 --> 00:27:14,600

maybe tell people about it and write it

599

00:27:21,150 --> 00:27:17,000

down on them if it becomes part of our

600

00:27:25,450 --> 00:27:21,160

belief systems then that's obviously

601
00:27:27,670 --> 00:27:25,460
culturally situated so isn't that even a

602
00:27:31,030 --> 00:27:27,680
little bit tricky because some of these

603
00:27:33,310 --> 00:27:31,040
near-death experiences seem to extend

604
00:27:34,870 --> 00:27:33,320
beyond someone's current culture they

605
00:27:37,930 --> 00:27:34,880
seem because then beyond someone's

606
00:27:41,770 --> 00:27:37,940
current lifetime in some cases so it

607
00:27:49,030 --> 00:27:41,780
isn't that even kind of a tricky terrain

608
00:27:51,460 --> 00:27:49,040
to navigate absolutely and in fact there

609
00:27:53,560 --> 00:27:51,470
are a lot of experiences that are those

610
00:27:56,440 --> 00:27:53,570
experiences of atheists very young

611
00:27:58,000 --> 00:27:56,450
children who have either no prior to be

612
00:28:00,310 --> 00:27:58,010
used to totally opposite that these two

613
00:28:01,810 --> 00:28:00,320

they can actually experience none but we

614

00:28:04,420 --> 00:28:01,820

still have all this information in

615

00:28:06,460 --> 00:28:04,430

knowledge forgiving hips so I'm not

616

00:28:08,080 --> 00:28:06,470

saying that we're creating the

617

00:28:11,770 --> 00:28:08,090

experience since you say we act as

618

00:28:13,390 --> 00:28:11,780

filters for it and I think we can get

619

00:28:15,430 --> 00:28:13,400

rid of all of the clutter maybe there

620

00:28:17,320 --> 00:28:15,440

are moments during the experience that

621

00:28:19,720 --> 00:28:17,330

is like a pure consciousness event where

622

00:28:20,020 --> 00:28:19,730

there's new content going on in your

623

00:28:22,540 --> 00:28:20,030

mind

624

00:28:24,730 --> 00:28:22,550

but overall you come back and you have

625

00:28:26,370 --> 00:28:24,740

to explaining that this experience is

626

00:28:29,500 --> 00:28:26,380

life

627

00:28:30,960 --> 00:28:29,510

you know you don't have any language I

628

00:28:34,570 --> 00:28:30,970

think no I think we're state we have

629

00:28:37,120 --> 00:28:34,580

basically to explain it so we're gonna

630

00:28:38,740 --> 00:28:37,130

use metaphors and symbols and those are

631

00:28:41,860 --> 00:28:38,750

already John Kerry for culturing

632

00:28:46,600 --> 00:28:41,870

language good to get back to the

633

00:28:48,930 --> 00:28:46,610

question you know the reality of these

634

00:28:51,670 --> 00:28:48,940

experiences the metaphysical reality

635

00:28:52,390 --> 00:28:51,680

people the healthy dishes with the

636

00:28:56,520 --> 00:28:52,400

nightmare

637

00:29:01,420 --> 00:28:56,530

that they should believe I think that

638

00:29:03,520 --> 00:29:01,430

the difficult thing about might work

639

00:29:06,130 --> 00:29:03,530

specifically innovation to that question

640

00:29:10,300 --> 00:29:06,140

is that it could actually be used to

641

00:29:12,870 --> 00:29:10,310

support either the theory that these are

642

00:29:15,880 --> 00:29:12,880

genuine experiences indicating a real

643

00:29:19,990 --> 00:29:15,890

afterlife and a physical reality beyond

644

00:29:21,660 --> 00:29:20,000

all reality or it could be used to

645

00:29:24,760 --> 00:29:21,670

support the whole diamond brain

646

00:29:26,500 --> 00:29:24,770

physiological hypothesis and I think

647

00:29:30,070 --> 00:29:26,510

that's the problem in general with cross

648

00:29:32,650 --> 00:29:30,080

cultural similarities then these they

649

00:29:33,880 --> 00:29:32,660

can be used in either way so yeah where

650

00:29:37,180 --> 00:29:33,890

I thought you were gonna go with that

651
00:29:40,240 --> 00:29:37,190
the second part is that because I'm not

652
00:29:42,070 --> 00:29:40,250
sure I can quite get there from your

653
00:29:44,380 --> 00:29:42,080
research in terms of the dying brain I

654
00:29:46,120 --> 00:29:44,390
mean there's a physiology associated

655
00:29:47,860 --> 00:29:46,130
with the dying brain that just doesn't

656
00:29:50,460 --> 00:29:47,870
match up with these experiences and of

657
00:29:53,050 --> 00:29:50,470
course we don't know the exact

658
00:29:55,210 --> 00:29:53,060
circumstances of the medical trauma this

659
00:29:56,500 --> 00:29:55,220
person was going through and the 1700s

660
00:29:59,710 --> 00:29:56,510
or whenever some of these accounts were

661
00:30:01,990 --> 00:29:59,720
but we know from contemporary accounts

662
00:30:05,380 --> 00:30:02,000
it that doesn't fit you know so we have

663
00:30:08,790 --> 00:30:05,390

somebody who experiences drowning and

664

00:30:11,590 --> 00:30:08,800

they have a prolonged kind of gradual

665

00:30:13,630 --> 00:30:11,600

reduction of blood flow to the brain and

666

00:30:15,550 --> 00:30:13,640

they experience it exactly the same way

667

00:30:19,690 --> 00:30:15,560

if somebody jumps off the Golden Gate

668

00:30:22,180 --> 00:30:19,700

Bridge and isn't any real real physical

669

00:30:23,860 --> 00:30:22,190

trauma and yet they have similar

670

00:30:26,800 --> 00:30:23,870

experiences then we have cardiac arrest

671

00:30:28,090 --> 00:30:26,810

and we have an amnesia I'm sorry we have

672

00:30:29,740 --> 00:30:28,100

people who are under anesthesia and

673

00:30:32,700 --> 00:30:29,750

people aren't under anesthesia so I

674

00:30:36,250 --> 00:30:32,710

think when you look at that broad the

675

00:30:38,800 --> 00:30:36,260

broad diversity of medical conditions it

676
00:30:39,539 --> 00:30:38,810
seems to me that that informs your work

677
00:30:42,299 --> 00:30:39,549
and says hey

678
00:30:45,119 --> 00:30:42,309
it dying brain would be kind of the last

679
00:30:47,399 --> 00:30:45,129
thing that I'd layer on there but where

680
00:30:51,060 --> 00:30:47,409
I thought you were going is you know I

681
00:30:55,769 --> 00:30:51,070
think it can be used maybe to say there

682
00:30:59,100 --> 00:30:55,779
isn't any reality to an afterlife that

683
00:31:01,470 --> 00:30:59,110
would have any meaning in any religious

684
00:31:03,029 --> 00:31:01,480
sense or really any spiritual sense that

685
00:31:05,729 --> 00:31:03,039
it's just kind of a grab bag so

686
00:31:07,710 --> 00:31:05,739
something's happening there but you

687
00:31:10,680 --> 00:31:07,720
can't there's nothing to hold on to in

688
00:31:15,119 --> 00:31:10,690

terms of having any specific religious

689

00:31:19,109 --> 00:31:15,129

or even moral kind of beliefs I'm not

690

00:31:21,029 --> 00:31:19,119

sure about that because I think a really

691

00:31:24,109 --> 00:31:21,039

important thing about these experiences

692

00:31:27,479 --> 00:31:24,119

across cultures is that they're always

693

00:31:30,869 --> 00:31:27,489

going to use that term consciously oh I

694

00:31:33,060 --> 00:31:30,879

guess almost always interpreted as just

695

00:31:36,289 --> 00:31:33,070

like they seem to be you know being this

696

00:31:40,200 --> 00:31:36,299

is what happens when you die yes so and

697

00:31:42,919 --> 00:31:40,210

you know thereby also apparently

698

00:31:45,960 --> 00:31:42,929

demonstrating that when you die

699

00:31:47,700 --> 00:31:45,970

you can move your body there's dualism

700

00:31:52,489 --> 00:31:47,710

that there's an appetite in these things

701
00:31:54,529 --> 00:31:52,499
so and then as far as morality goes and

702
00:31:57,269 --> 00:31:54,539
ethical systems and things like that

703
00:32:01,289 --> 00:31:57,279
those are very culturally situated so

704
00:32:03,330 --> 00:32:01,299
you know in one society people who died

705
00:32:05,669 --> 00:32:03,340
in battle women who died in childbirth

706
00:32:08,580 --> 00:32:05,679
and suicides we'll get a better

707
00:32:11,159 --> 00:32:08,590
afterlife than anybody else because they

708
00:32:15,479 --> 00:32:11,169
lived an exemplary life according to

709
00:32:17,340 --> 00:32:15,489
that particular culture so there there

710
00:32:20,639 --> 00:32:17,350
are still opponet neural systems related

711
00:32:23,190 --> 00:32:20,649
to Emmys and afterlife beliefs um even

712
00:32:24,869 --> 00:32:23,200
though there's a significant situational

713
00:32:26,700 --> 00:32:24,879

to thinking on that from the cultures so

714

00:32:30,330 --> 00:32:26,710

there might not be you know one

715

00:32:32,430 --> 00:32:30,340

particular objective morality versus

716

00:32:35,639 --> 00:32:32,440

everybody in the world at least as far

717

00:32:38,580 --> 00:32:35,649

as you know you can get communities but

718

00:32:41,909 --> 00:32:38,590

but it does seem to have a relevance to

719

00:32:44,580 --> 00:32:41,919

those kinds of things that's a very

720

00:32:46,680 --> 00:32:44,590

interesting point to me because I think

721

00:32:50,430 --> 00:32:46,690

from the the contemporary

722

00:32:52,940 --> 00:32:50,440

NDE accounts it does seem that you can

723

00:32:55,780 --> 00:32:52,950

tease out some kind of

724

00:32:59,570 --> 00:32:55,790

morality play there you know that

725

00:33:01,910 --> 00:32:59,580

certainly beyond the reductionistic you

726

00:33:03,350 --> 00:33:01,920

know kind of postman there's no meaning

727

00:33:05,060 --> 00:33:03,360

to anything you know there's no good

728

00:33:06,920 --> 00:33:05,070

there's no bad it's all meaningless kind

729

00:33:08,600 --> 00:33:06,930

of thing there's definitely meaning

730

00:33:11,200 --> 00:33:08,610

there then I guess going one step

731

00:33:13,730 --> 00:33:11,210

further and saying you know is there is

732

00:33:16,580 --> 00:33:13,740

there a morality is there a universal

733

00:33:19,220 --> 00:33:16,590

good there that I don't know what is you

734

00:33:21,320 --> 00:33:19,230

what is your take of both contemporary

735

00:33:23,350 --> 00:33:21,330

accounts and then I guess where you're

736

00:33:25,580 --> 00:33:23,360

really pointing to and saying you know

737

00:33:26,810 --> 00:33:25,590

whether there is or not in contemporary

738

00:33:29,990 --> 00:33:26,820

accounts you're having a harder time

739

00:33:32,300 --> 00:33:30,000

finding that in the in the kind of

740

00:33:36,800 --> 00:33:32,310

historical accounts across cultures is

741

00:33:42,160 --> 00:33:36,810

that what you're saying yeah yeah I mean

742

00:33:48,620 --> 00:33:45,920

you know obviously the leading towards

743

00:33:51,140 --> 00:33:48,630

good be better than bad and okay write

744

00:33:55,760 --> 00:33:51,150

as good as often similar between

745

00:33:58,760 --> 00:33:55,770

cultures and as offenses so you know

746

00:34:02,900 --> 00:33:58,770

having a spike in your hand against your

747

00:34:06,410 --> 00:34:02,910

desk is bad in every culture but you

748

00:34:10,040 --> 00:34:06,420

know having a good family and enough to

749

00:34:15,440 --> 00:34:10,050

eat is good so so there are certain

750

00:34:17,480 --> 00:34:15,450

behaviors that go along because I think

751
00:34:21,350 --> 00:34:17,490
it is kind of an important issue because

752
00:34:23,600 --> 00:34:21,360
the one thing that does strike me a lot

753
00:34:25,639 --> 00:34:23,610
is when you look at the contemporary

754
00:34:28,419 --> 00:34:25,649
near-death experience accounts

755
00:34:31,340 --> 00:34:28,429
hey overwhelmingly what these people say

756
00:34:34,970 --> 00:34:31,350
beyond all the kind of scholarly

757
00:34:39,669 --> 00:34:34,980
chitchat is hey man it's about love it's

758
00:34:42,740 --> 00:34:39,679
about this kind of indescribable but

759
00:34:45,380 --> 00:34:42,750
universally relatable feeling of love

760
00:34:48,110 --> 00:34:45,390
you know that's what it's about forget

761
00:34:49,760 --> 00:34:48,120
everything else forget about the you

762
00:34:52,580 --> 00:34:49,770
know the chariot I was on and my hair

763
00:34:54,680 --> 00:34:52,590

shaped as Pope's hat or whatever it was

764

00:34:57,440 --> 00:34:54,690

about love that does seem to come

765

00:35:01,570 --> 00:34:57,450

through universally and I think that has

766

00:35:04,010 --> 00:35:01,580

a strong moral kind of message behind it

767

00:35:05,870 --> 00:35:04,020

how does that relate to what you're

768

00:35:06,840 --> 00:35:05,880

finding cross culturally does it fit or

769

00:35:09,990 --> 00:35:06,850

does it not fit

770

00:35:12,720 --> 00:35:10,000

I think it does in some ways a lot of

771

00:35:14,820 --> 00:35:12,730

Native American accounts they're sent

772

00:35:16,790 --> 00:35:14,830

back in order to tell people about the

773

00:35:20,040 --> 00:35:16,800

glories of the afterlife

774

00:35:23,040 --> 00:35:20,050

you know there might not be always the

775

00:35:25,680 --> 00:35:23,050

there are also many a council there's

776

00:35:28,830 --> 00:35:25,690

some kind of traditional ritual has

777

00:35:31,740 --> 00:35:28,840

changed and those are often changed for

778

00:35:33,960 --> 00:35:31,750

the better so you know against sacrifice

779

00:35:36,000 --> 00:35:33,970

or something like that I believe because

780

00:35:36,360 --> 00:35:36,010

I was told you may be that's got to

781

00:35:40,730 --> 00:35:36,370

change

782

00:35:43,280 --> 00:35:40,740

but he sent at the end of the world so

783

00:35:47,340 --> 00:35:43,290

yeah there might not always be

784

00:35:49,710 --> 00:35:47,350

specifically love as a concept expressed

785

00:35:52,560 --> 00:35:49,720

in a nice text but it is often they

786

00:35:54,960 --> 00:35:52,570

changed for the better expensively you

787

00:35:59,250 --> 00:35:54,970

only get out of like this policing as a

788

00:36:01,380 --> 00:35:59,260

place of wisdom there's always people

789

00:36:04,290 --> 00:36:01,390

undergoing ritual painting and

790

00:36:11,820 --> 00:36:04,300

purifications in are connecting so I

791

00:36:13,440 --> 00:36:11,830

think it's definitely you know we've

792

00:36:15,450 --> 00:36:13,450

touched on this a little bit but I was

793

00:36:17,910 --> 00:36:15,460

wondering if we could kind of pull it

794

00:36:22,470 --> 00:36:17,920

out more directly what do you think are

795

00:36:26,390 --> 00:36:22,480

the are some specific implications for

796

00:36:28,410 --> 00:36:26,400

your research as it relates to

797

00:36:30,750 --> 00:36:28,420

contemporary near-death experience

798

00:36:33,360 --> 00:36:30,760

researchers what can you tell them what

799

00:36:37,110 --> 00:36:33,370

is your research how can your research

800

00:36:38,850 --> 00:36:37,120

inform their research in and future

801
00:36:42,540 --> 00:36:38,860
directions that we might want to take

802
00:36:47,160 --> 00:36:42,550
near-death experience science yeah

803
00:36:50,220 --> 00:36:47,170
that's a great question as somebody who

804
00:36:53,790 --> 00:36:50,230
has done all my and he researched you

805
00:36:55,650 --> 00:36:53,800
know mainstream academic contexts you

806
00:36:58,200 --> 00:36:55,660
know really limited the questions I've

807
00:37:00,900 --> 00:36:58,210
looked at to the relationship between

808
00:37:02,610 --> 00:37:00,910
the police and their death experiences

809
00:37:05,280 --> 00:37:02,620
that believes in an acronym you get

810
00:37:06,690 --> 00:37:05,290
experiences which precluding the storm

811
00:37:09,330 --> 00:37:06,700
you know all this stuff that you talked

812
00:37:11,670 --> 00:37:09,340
about at the beginning of philosophical

813
00:37:16,320 --> 00:37:11,680

deals and veteran experience even exists

814

00:37:19,230 --> 00:37:16,330

that can be cross country and that's all

815

00:37:20,640 --> 00:37:19,240

that is kind of left on the wayside the

816

00:37:25,769 --> 00:37:20,650

the question of whether

817

00:37:30,299 --> 00:37:25,779

these experiences are real and I will

818

00:37:34,589 --> 00:37:30,309

say that when somebody's starts

819

00:37:36,900 --> 00:37:34,599

discussing this question with me from a

820

00:37:39,450 --> 00:37:36,910

perspective of total absolute belief I

821

00:37:43,680 --> 00:37:39,460

will usually raise some issues that

822

00:37:45,480 --> 00:37:43,690

might seem my challenge you know their

823

00:37:47,789 --> 00:37:45,490

whole metaphysical reality they need

824

00:37:49,170 --> 00:37:47,799

that if somebody comes to be really

825

00:37:51,420 --> 00:37:49,180

really skeptical in saying there's no

826

00:37:53,670 --> 00:37:51,430

way these can be metaphysical they're

827

00:37:55,440 --> 00:37:53,680

all lying around with tiny clicking and

828

00:37:56,370 --> 00:37:55,450

I will argue even more of a super

829

00:37:58,980 --> 00:37:56,380

straight

830

00:38:02,880 --> 00:37:58,990

that you know you just can't say that so

831

00:38:05,789 --> 00:38:02,890

I will say that as you as you indicated

832

00:38:09,329 --> 00:38:05,799

all these theories about dying brains

833

00:38:11,460 --> 00:38:09,339

things like anoxia hypercarbia or REM

834

00:38:14,130 --> 00:38:11,470

intrusion living awakened and greater

835

00:38:16,289 --> 00:38:14,140

you know any of these things I'm not a

836

00:38:20,279 --> 00:38:16,299

single one of them actually works none

837

00:38:21,599 --> 00:38:20,289

of them really addresses ndb's in all of

838

00:38:24,180 --> 00:38:21,609

their similarities and all their

839

00:38:26,099 --> 00:38:24,190

differences across cultures so these

840

00:38:29,420 --> 00:38:26,109

physiological differences really

841

00:38:32,160 --> 00:38:29,430

challenged with physiological theories

842

00:38:34,130 --> 00:38:32,170

so I think that's where one of the ways

843

00:38:36,480 --> 00:38:34,140

in which you might the research can

844

00:38:39,180 --> 00:38:36,490

contribute to the sort of current debate

845

00:38:43,230 --> 00:38:39,190

and in question of whether he's agreeing

846

00:38:45,660 --> 00:38:43,240

or not because scientists need to the

847

00:38:48,539 --> 00:38:45,670

theoretical signers whatever they they

848

00:38:50,549 --> 00:38:48,549

call themselves really need to address

849

00:38:53,190 --> 00:38:50,559

why there would be differences across

850

00:38:57,839 --> 00:38:53,200

cultures if this is truly physiological

851
00:39:01,500 --> 00:38:57,849
experience that's kind of an interesting

852
00:39:04,079 --> 00:39:01,510
point um do you have any hunches I got

853
00:39:07,380 --> 00:39:04,089
to push this a little bit further do you

854
00:39:10,049 --> 00:39:07,390
have any any hunches that would kind of

855
00:39:13,710 --> 00:39:10,059
direct people in terms of what cultural

856
00:39:16,710 --> 00:39:13,720
markers to look for or to not look for

857
00:39:17,910 --> 00:39:16,720
or anything along those lines cuz you

858
00:39:19,589 --> 00:39:17,920
know let's say I'm a near-death

859
00:39:20,970 --> 00:39:19,599
experience researcher you know let's say

860
00:39:22,920 --> 00:39:20,980
I'm Jeff long and I'm doing this survey

861
00:39:24,990 --> 00:39:22,930
you know it's a nice survey it's got 150

862
00:39:26,880 --> 00:39:25,000
questions and it's got all the right

863
00:39:29,730 --> 00:39:26,890

controls built in there to cross check

864

00:39:32,160 --> 00:39:29,740

and verify and all that stuff what

865

00:39:34,530 --> 00:39:32,170

questions do I want to ask people about

866

00:39:36,750 --> 00:39:34,540

their cultural

867

00:39:40,080 --> 00:39:36,760

leaves the lack of culture beliefs

868

00:39:43,800 --> 00:39:40,090

religious beliefs what are you finding

869

00:39:46,080 --> 00:39:43,810

that are some of the the kind of markers

870

00:39:50,210 --> 00:39:46,090

that jump out at you or maybe you don't

871

00:39:52,800 --> 00:39:50,220

really see anything from your research I

872

00:39:56,070 --> 00:39:52,810

would say those are very good questions

873

00:39:59,700 --> 00:39:56,080

I think the person's prior knowledge in

874

00:40:03,330 --> 00:39:59,710

the Deaf experience is important their

875

00:40:05,060 --> 00:40:03,340

previous beliefs I think there's an

876

00:40:07,890 --> 00:40:05,070

interesting distinction to make between

877

00:40:10,530 --> 00:40:07,900

people who could even an afterlife that

878

00:40:12,720 --> 00:40:10,540

are not ghosts or exists and be that

879

00:40:16,290 --> 00:40:12,730

people who believe in God and I think

880

00:40:17,580 --> 00:40:16,300

there can be no you know people who do

881

00:40:20,340 --> 00:40:17,590

believe in the possibility of an

882

00:40:23,130 --> 00:40:20,350

afterlife truth will be God so I think

883

00:40:24,830 --> 00:40:23,140

all those are good but I also think the

884

00:40:27,980 --> 00:40:24,840

more general the questions the better

885

00:40:31,170 --> 00:40:27,990

and I think how the body experience is

886

00:40:35,760 --> 00:40:31,180

the most interesting indicator if there

887

00:40:38,780 --> 00:40:35,770

was a study done in the seventies I mean

888

00:40:40,920 --> 00:40:38,790

she is about her body experiences in

889

00:40:44,820 --> 00:40:40,930

across cultures and he found since

890

00:40:46,770 --> 00:40:44,830

something like 90% of the 60 something

891

00:40:50,550 --> 00:40:46,780

surveys that he mentioned all have

892

00:40:54,360 --> 00:40:50,560

anything on her body experiences so I

893

00:40:58,020 --> 00:40:54,370

think asking general questions and then

894

00:40:59,910 --> 00:40:58,030

giving respondents plenty of scope to

895

00:41:03,840 --> 00:40:59,920

remember anything that might help tease

896

00:41:06,560 --> 00:41:03,850

out you know what what is more

897

00:41:12,690 --> 00:41:06,570

objectively broadly similar know what is

898

00:41:15,090 --> 00:41:12,700

no specific in their collision so dr.

899

00:41:17,730 --> 00:41:15,100

Shushan where do you go from here where

900

00:41:19,590 --> 00:41:17,740

is this research taking you and and

901
00:41:23,280 --> 00:41:19,600
what's coming up for you in the near

902
00:41:27,000 --> 00:41:23,290
future well I need to I'm finished

903
00:41:30,330 --> 00:41:27,010
writing up the current book indigenous

904
00:41:32,970 --> 00:41:30,340
religions experiences in the afterlife

905
00:41:35,730 --> 00:41:32,980
and that's most likely going to be

906
00:41:38,550 --> 00:41:35,740
another academic book like the first one

907
00:41:42,120 --> 00:41:38,560
and then after that what I'd really like

908
00:41:45,540 --> 00:41:42,130
to do is write a more accessible book

909
00:41:46,900 --> 00:41:45,550
for interested people and not just

910
00:41:51,430 --> 00:41:46,910
academics

911
00:41:54,130 --> 00:41:51,440
but combining all of my research and no

912
00:41:55,180 --> 00:41:54,140
sort of research summary and publish

913
00:41:59,650 --> 00:41:55,190

something like that because I think a

914

00:42:01,450 --> 00:41:59,660

lot of people are interested in and yeah

915

00:42:04,799 --> 00:42:01,460

you know there that that mean is a

916

00:42:07,240 --> 00:42:04,809

pretty huge claim to say that people's

917

00:42:09,130 --> 00:42:07,250

religious beliefs in an afterlife stem

918

00:42:11,950 --> 00:42:09,140

from your death experiences and I think

919

00:42:14,410 --> 00:42:11,960

if it weren't for the bigger ultimate

920

00:42:17,589 --> 00:42:14,420

question within your deaf experiences or

921

00:42:19,690 --> 00:42:17,599

evidence for an afterlife you know that

922

00:42:21,819 --> 00:42:19,700

would be a pretty good

923

00:42:24,220 --> 00:42:21,829

you know draw a lot of attention it's a

924

00:42:34,240 --> 00:42:24,230

pretty major claim so I'm hoping to be

925

00:42:36,460 --> 00:42:34,250

able to make a case for that you know

926

00:42:39,549 --> 00:42:36,470

what one point we didn't quite get into

927

00:42:42,640 --> 00:42:39,559

but we touched on in the email exchange

928

00:42:44,620 --> 00:42:42,650

we had is I definitely see where you're

929

00:42:47,500 --> 00:42:44,630

going there but don't you have to

930

00:42:50,140 --> 00:42:47,510

broaden it a little bit with I mean

931

00:42:52,750 --> 00:42:50,150

people are having all sorts of different

932

00:42:56,920 --> 00:42:52,760

spiritually transformative experiences

933

00:42:59,890 --> 00:42:56,930

that I don't know I don't have the any

934

00:43:02,309 --> 00:42:59,900

kind of fact-based way to break this to

935

00:43:05,620 --> 00:43:02,319

back this up or any kind of

936

00:43:08,049 --> 00:43:05,630

archaeological or anthropological work

937

00:43:10,690 --> 00:43:08,059

but that seems to be the commonly

938

00:43:13,089 --> 00:43:10,700

accepted belief that you know people

939

00:43:15,700 --> 00:43:13,099

have all sorts of shamanic experiences

940

00:43:18,700 --> 00:43:15,710

hallucinogenic experiences spontaneous

941

00:43:21,010 --> 00:43:18,710

prayer experiences as well as near-death

942

00:43:23,799 --> 00:43:21,020

experiences and all those experiences

943

00:43:26,710 --> 00:43:23,809

are informing the culture and in

944

00:43:29,230 --> 00:43:26,720

particular the religious beliefs it is

945

00:43:31,690 --> 00:43:29,240

it isn't it broader than just near-death

946

00:43:39,569 --> 00:43:31,700

experiences or you're not specifically

947

00:43:43,980 --> 00:43:39,579

saying that they can see death visions

948

00:43:47,049 --> 00:43:43,990

precognition and various kinds of

949

00:43:50,519 --> 00:43:47,059

psychic phenomena and even going back to

950

00:43:53,079 --> 00:43:50,529

the 19th century and and relay that

951
00:43:57,309 --> 00:43:53,089
through of those fairy books as well

952
00:43:59,770 --> 00:43:57,319
right mm-hmm she wrote about this very

953
00:44:02,400 --> 00:43:59,780
thing that a lot of

954
00:44:05,050 --> 00:44:02,410
traditional societies navigators

955
00:44:08,920 --> 00:44:05,060
specifically from psychical experiences

956
00:44:11,680 --> 00:44:08,930
and this David Huffman is he he's the

957
00:44:14,560 --> 00:44:11,690
person who um they've discovered sleep

958
00:44:18,160 --> 00:44:14,570
paralysis as a cross cultural phenomenon

959
00:44:21,270 --> 00:44:18,170
in the eighties and it's a so very

960
00:44:25,660 --> 00:44:21,280
similar kind of thing and people

961
00:44:27,100 --> 00:44:25,670
experience a broadly similar phenomena

962
00:44:28,750 --> 00:44:27,110
where you feel like you're being held

963
00:44:30,670 --> 00:44:28,760

down this kind of half awake half

964

00:44:32,770 --> 00:44:30,680

dreaming state you can't leave

965

00:44:36,070 --> 00:44:32,780

then there's some malevolent presence in

966

00:44:37,960 --> 00:44:36,080

England and he found the council this

967

00:44:40,390 --> 00:44:37,970

all over the world that he also

968

00:44:43,870 --> 00:44:40,400

identified it as you know a

969

00:44:46,270 --> 00:44:43,880

physiological thing that actually was

970

00:44:49,300 --> 00:44:46,280

identifiable there's only a brain so

971

00:44:51,520 --> 00:44:49,310

there but that's something that's much

972

00:44:53,560 --> 00:44:51,530

more than explaining something like no

973

00:44:56,140 --> 00:44:53,570

body experience or a precognitive

974

00:44:59,410 --> 00:44:56,150

experience work and you actually get his

975

00:45:00,880 --> 00:44:59,420

the riddle information right see is it

976
00:45:01,180 --> 00:45:00,890
that's the point that's or interest to

977
00:45:04,600 --> 00:45:01,190
me

978
00:45:06,640 --> 00:45:04,610
it is easily explained just like the

979
00:45:08,050 --> 00:45:06,650
psychedelic experience is easily

980
00:45:13,090 --> 00:45:08,060
explained it's some kind of biochemical

981
00:45:14,680 --> 00:45:13,100
reaction in the brain until you come

982
00:45:17,200 --> 00:45:14,690
along and say well wait a minute

983
00:45:18,940 --> 00:45:17,210
no there is this near-death experience

984
00:45:20,740 --> 00:45:18,950
there is this genuine mystical

985
00:45:23,380 --> 00:45:20,750
experience and then it causes us to

986
00:45:24,490 --> 00:45:23,390
re-examine the whole lot because that's

987
00:45:26,950 --> 00:45:24,500
what's always fascinating to me about

988
00:45:28,810 --> 00:45:26,960

the atheistic kind of materialistic

989

00:45:30,640 --> 00:45:28,820

perspective on psychedelics right

990

00:45:32,620 --> 00:45:30,650

they're like oh man that explains

991

00:45:34,120 --> 00:45:32,630

everything you know that the Indians

992

00:45:36,280 --> 00:45:34,130

were walking around behind the cows they

993

00:45:38,260 --> 00:45:36,290

eat the mushrooms they tripped out they

994

00:45:41,350 --> 00:45:38,270

wrote it down that's how they got the

995

00:45:43,870 --> 00:45:41,360

religion and it's like wow that's great

996

00:45:47,320 --> 00:45:43,880

except it doesn't explain this whole

997

00:45:48,970 --> 00:45:47,330

other experience over here that totally

998

00:45:51,520 --> 00:45:48,980

blows that out of the water and then you

999

00:45:54,610 --> 00:45:51,530

have it and both kind of thing that no

1000

00:45:56,620 --> 00:45:54,620

one's really tried to I think tackle

1001
00:45:59,710 --> 00:45:56,630
because you know what is the

1002
00:46:02,590 --> 00:45:59,720
relationship between the psychedelic

1003
00:46:05,680 --> 00:46:02,600
experience and the near-death experience

1004
00:46:07,660 --> 00:46:05,690
on on a spiritual level on the level

1005
00:46:09,580 --> 00:46:07,670
that you're talking about I mean that's

1006
00:46:11,350 --> 00:46:09,590
the work that I think we we really have

1007
00:46:14,400 --> 00:46:11,360
to do because you know a lot of people

1008
00:46:17,739 --> 00:46:14,410
in the near-death community or in

1009
00:46:19,329 --> 00:46:17,749
spiritual new-age community I hate to

1010
00:46:22,239 --> 00:46:19,339
say new-age everyone hates that but in

1011
00:46:23,950 --> 00:46:22,249
the spiritual community have a hard time

1012
00:46:26,049 --> 00:46:23,960
with the psychedelic experience right

1013
00:46:28,089 --> 00:46:26,059

they say oh no no no that's induced that

1014

00:46:30,220 --> 00:46:28,099

isn't natural you know God didn't come

1015

00:46:32,650 --> 00:46:30,230

down and really talk to you because you

1016

00:46:35,259 --> 00:46:32,660

were eating that root or that mushroom

1017

00:46:40,089 --> 00:46:35,269

and and that has to be read as well

1018

00:46:43,170 --> 00:46:40,099

right yeah it's the same with their

1019

00:46:48,400 --> 00:46:43,180

shamanic experiences especially in

1020

00:46:51,849 --> 00:46:48,410

America where they're in either drugs

1021

00:46:54,130 --> 00:46:51,859

water drumming and dancing and all that

1022

00:46:55,989 --> 00:46:54,140

which then results at the very similar

1023

00:46:59,259 --> 00:46:55,999

experiences to a near-death experience

1024

00:47:01,390 --> 00:46:59,269

and the shaman who's responding goes

1025

00:47:03,880 --> 00:47:01,400

through various transitions and barriers

1026

00:47:06,460 --> 00:47:03,890

and goes to be a world basically

1027

00:47:09,519 --> 00:47:06,470

replicates and then delete so the

1028

00:47:11,499 --> 00:47:09,529

question is as you know is that the same

1029

00:47:14,229 --> 00:47:11,509

experiences in any de even though it's

1030

00:47:16,599 --> 00:47:14,239

you know essentially culturally induced

1031

00:47:20,200 --> 00:47:16,609

and deliberately revered replicated

1032

00:47:22,749 --> 00:47:20,210

where is an energy of spontaneous and I

1033

00:47:26,229 --> 00:47:22,759

guess the question is who knows but I do

1034

00:47:28,960 --> 00:47:26,239

tend to give some kind of priority or

1035

00:47:32,259 --> 00:47:28,970

within de just as a researcher because

1036

00:47:37,539 --> 00:47:32,269

of the facts that it's at least begins

1037

00:47:42,009 --> 00:47:37,549

as a non cultural event becomes a

1038

00:47:44,979 --> 00:47:42,019

cultural experience gosh that's so

1039

00:47:48,130 --> 00:47:44,989

that's great great point there's there's

1040

00:47:50,859 --> 00:47:48,140

just so many research projects here that

1041

00:47:53,259 --> 00:47:50,869

no one will ever get to because you're

1042

00:47:55,479 --> 00:47:53,269

still hung up on the idea of whether or

1043

00:47:58,479 --> 00:47:55,489

not there is even such a thing as an

1044

00:48:01,359 --> 00:47:58,489

experience you can't experience anything

1045

00:48:04,329 --> 00:48:01,369

cuz you're just a biological robot so I

1046

00:48:07,839 --> 00:48:04,339

really appreciate the work that you do

1047

00:48:10,029 --> 00:48:07,849

and what you're up against so it is it

1048

00:48:12,309 --> 00:48:10,039

is really it is really fascinating stuff

1049

00:48:15,039 --> 00:48:12,319

and we'll definitely want to follow what

1050

00:48:17,019 --> 00:48:15,049

where you go with this and hopefully you

1051

00:48:20,049 --> 00:48:17,029

will get a book out there that's

1052

00:48:25,650 --> 00:48:20,059

suitable for the rest of us the general

1053

00:48:31,559 --> 00:48:29,190

so our guest today has been dr. Jick our

1054

00:48:35,160 --> 00:48:31,569

guest today has been dr. gregory shushan

1055

00:48:38,009 --> 00:48:35,170

from oxford university fascinating stuff

1056

00:48:40,200 --> 00:48:38,019

on cross-cultural look at near-death

1057

00:48:45,660 --> 00:48:40,210

experience gregory thanks again so much

1058

00:48:47,460 --> 00:48:45,670

for joining me thank you so there's one

1059

00:48:49,589 --> 00:48:47,470

question I'd like to tee up from this

1060

00:48:53,190 --> 00:48:49,599

interview and it has to do with this

1061

00:48:56,220 --> 00:48:53,200

topic of universal morality and love

1062

00:48:59,279 --> 00:48:56,230

which i think is something that is so

1063

00:49:01,920 --> 00:48:59,289

often overlooked in this research but is

1064

00:49:04,440 --> 00:49:01,930

really undeniable because it comes

1065

00:49:06,900 --> 00:49:04,450

through again and again in all of the

1066

00:49:09,690 --> 00:49:06,910

contemporary near-death experience

1067

00:49:11,640 --> 00:49:09,700

research that were exposed to so I guess

1068

00:49:13,920 --> 00:49:11,650

here's the question idea up do

1069

00:49:16,980 --> 00:49:13,930

spiritually transformative experiences

1070

00:49:19,289 --> 00:49:16,990

including near-death experiences suggest

1071

00:49:22,319 --> 00:49:19,299

that there's a universal morality that

1072

00:49:24,960 --> 00:49:22,329

there is love as we think of it a good

1073

00:49:28,680 --> 00:49:24,970

that we can move towards or maybe even

1074

00:49:31,559 --> 00:49:28,690

are drawn towards so that's the question

1075

00:49:33,120 --> 00:49:31,569

I'd love to get your thoughts on it of

1076

00:49:37,019 --> 00:49:33,130

course the place to do that is through

1077

00:49:39,150 --> 00:49:37,029

the skeptic Oh website at SK ep tik Oh

1078

00:49:41,549 --> 00:49:39,160

from there you can jump on over the

1079

00:49:43,019 --> 00:49:41,559

forum and join the conversation there or

1080

00:49:44,910 --> 00:49:43,029

leave a comment right there in the

1081

00:49:46,859 --> 00:49:44,920

comment section of the website you can

1082

00:49:49,109 --> 00:49:46,869

Facebook me or send me an email as

1083

00:49:51,930 --> 00:49:49,119

always and I'll try and get back to you

1084

00:49:53,759 --> 00:49:51,940

just as soon as I can a couple of

1085

00:49:56,160 --> 00:49:53,769

announcements we have a number of

1086

00:49:59,370 --> 00:49:56,170

interesting shows coming up and a couple

1087

00:50:02,039 --> 00:49:59,380

of new twists on shows along the lines

1088

00:50:04,950 --> 00:50:02,049

that we've discussed previously here so

1089

00:50:06,839 --> 00:50:04,960

all that's in the works and it's I think

1090

00:50:09,150 --> 00:50:06,849

coming out nicely we'll see how it

1091

00:50:12,029 --> 00:50:09,160

evolves also I want to let you know that

1092

00:50:15,420 --> 00:50:12,039

my book why science is wrong about

1093

00:50:18,299 --> 00:50:15,430

almost everything is chugging along I'm

1094

00:50:20,759 --> 00:50:18,309

enjoying still doing interviews on that

1095

00:50:23,880 --> 00:50:20,769

and I post those interviews over at the

1096

00:50:26,400 --> 00:50:23,890

why science is wrong comm website and I

1097

00:50:28,529 --> 00:50:26,410

also have a forum section at The

1098

00:50:30,329 --> 00:50:28,539

Skeptical forum where we can chat about

1099

00:50:32,549 --> 00:50:30,339

that if you like there's been a couple

1100

00:50:34,799 --> 00:50:32,559

of reviews of the book that have come

1101

00:50:36,450 --> 00:50:34,809

out recently and some of them are kind

1102

00:50:38,549 --> 00:50:36,460

of challenging in some way which i think

1103

00:50:39,210 --> 00:50:38,559

is great I love to have that dialogue so

1104

00:50:43,710 --> 00:50:39,220

and

1105

00:50:45,510 --> 00:50:43,720

that out if you are so inclined well

1106

00:50:48,300 --> 00:50:45,520

that's gonna do it for this episode of

1107

00:50:50,280 --> 00:50:48,310

skeptic Oh as always I do appreciate you

1108

00:50:52,740 --> 00:50:50,290

listening I appreciate you telling your

1109

00:50:55,080 --> 00:50:52,750

friends blogging about us coming about

1110

00:50:57,690 --> 00:50:55,090

us liking us where that is appropriate