

A woman with short, light brown hair, wearing glasses and a colorful patterned top, is smiling. She is positioned on the left side of the frame. The background is a large, ornate building with many windows and arches, possibly a church or a grand public building, with warm lighting. The text is overlaid on the right side of the image.

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**LOOKING DEEPLY INTO
NEAR DEATH
EXPERIENCE CASES**

SUZANNE GORDON #214

1
00:00:12,660 --> 00:00:09,600
on this episode of skeptic Oh Alex talks

2
00:00:15,180 --> 00:00:12,670
with dr. Suzanne Gordon about feel notes

3
00:00:16,740 --> 00:00:15,190
from the light an ethnographic study of

4
00:00:19,890 --> 00:00:16,750
the meaning and significance of

5
00:00:22,950 --> 00:00:19,900
near-death experiences give people a

6
00:00:26,970 --> 00:00:22,960
sense for some of these cases maybe

7
00:00:29,519 --> 00:00:26,980
start with the the atheist I was let's

8
00:00:32,880 --> 00:00:29,529
start with Eric what happened to him was

9
00:00:34,830 --> 00:00:32,890
he was on the sailboat of a friend of

10
00:00:36,840 --> 00:00:34,840
his who was a cardiologist conveniently

11
00:00:39,569 --> 00:00:36,850
enough sailing out on the Chesapeake Bay

12
00:00:41,040 --> 00:00:39,579
not far from where I live and there was

13
00:00:42,900 --> 00:00:41,050

some accident he ended up falling

14

00:00:45,209 --> 00:00:42,910

overboard and it was a relatively cold

15

00:00:47,459 --> 00:00:45,219

day so he he died you know and he

16

00:00:49,439 --> 00:00:47,469

watched the resuscitation efforts on the

17

00:00:51,150 --> 00:00:49,449

boat below him and then he was like

18

00:00:53,400 --> 00:00:51,160

floating away floating away he said I

19

00:00:54,660 --> 00:00:53,410

was very happy wherever I was going I'm

20

00:00:56,189 --> 00:00:54,670

not sure where I was going but I was

21

00:00:56,880 --> 00:00:56,199

floating away and he said was very happy

22

00:00:59,670 --> 00:00:56,890

to do that

23

00:01:01,740 --> 00:00:59,680

I wasn't struggling to live you know I

24

00:01:03,869 --> 00:01:01,750

was very happy to keep going and see

25

00:01:05,220 --> 00:01:03,879

what happened but they kept working on

26

00:01:06,690 --> 00:01:05,230

him and they give up here young and I

27

00:01:08,940 --> 00:01:06,700

work on him some more and some more and

28

00:01:10,440 --> 00:01:08,950

finally they did bring him back and he

29

00:01:12,630 --> 00:01:10,450

didn't become a religious guy or

30

00:01:13,920 --> 00:01:12,640

anything that's fascinating on the other

31

00:01:15,630 --> 00:01:13,930

hand you know there's a completely

32

00:01:17,969 --> 00:01:15,640

different way to read that account that

33

00:01:20,010 --> 00:01:17,979

I do and that's that to a certain extent

34

00:01:22,230 --> 00:01:20,020

it's the ultimate attachment to a

35

00:01:24,330 --> 00:01:22,240

worldview you know so it's I'm an

36

00:01:26,730 --> 00:01:24,340

atheist I have this transformative

37

00:01:28,469 --> 00:01:26,740

experience and now I know that life goes

38

00:01:30,450 --> 00:01:28,479

on right because he does say that at the

39

00:01:34,499 --> 00:01:30,460

end he goes okay I know that physically

40

00:01:35,880 --> 00:01:34,509

go on and I didn't know that before and

41

00:01:38,249 --> 00:01:35,890

I didn't know that before right so

42

00:01:41,069 --> 00:01:38,259

really that totally blows apart your

43

00:01:43,139 --> 00:01:41,079

worldview but I see somebody who's not

44

00:01:45,210 --> 00:01:43,149

willing to go very far but it's the

45

00:01:47,460 --> 00:01:45,220

ultimate agnostic you know like I

46

00:01:49,260 --> 00:01:47,470

encounter so often sighs well you know

47

00:01:51,780 --> 00:01:49,270

can't know for sure don't really know

48

00:01:55,679 --> 00:01:51,790

we're kind of in the middle versus if

49

00:01:59,090 --> 00:01:55,689

you look at how our culture defines life

50

00:02:01,310 --> 00:01:59,100

this experience should have completely

51
00:02:14,870 --> 00:02:01,320
blown its mind

52
00:02:18,780 --> 00:02:17,160
welcome to skeptic aware we explore

53
00:02:21,210 --> 00:02:18,790
controversial science with leading

54
00:02:23,280 --> 00:02:21,220
researchers thinkers and their critics

55
00:02:26,190 --> 00:02:23,290
I'm your host Aleksic Harrison on this

56
00:02:29,010 --> 00:02:26,200
episode we welcome dr. Suzanne Gordon

57
00:02:32,010 --> 00:02:29,020
who has over several years plugged away

58
00:02:34,740 --> 00:02:32,020
at some rather amazing work into the

59
00:02:37,320 --> 00:02:34,750
near-death experience Suzanne is a

60
00:02:39,420 --> 00:02:37,330
fantastic guest I enjoy talking to her

61
00:02:41,280 --> 00:02:39,430
only wish we could have gone on for

62
00:02:44,250 --> 00:02:41,290
hours and hours more there's so many

63
00:02:46,290 --> 00:02:44,260

other interesting areas to her work that

64

00:02:48,900 --> 00:02:46,300

we weren't able to get into but I do

65

00:02:50,550 --> 00:02:48,910

hope you appreciate what she brings here

66

00:02:52,800 --> 00:02:50,560

and as I mentioned again in just a

67

00:02:54,690 --> 00:02:52,810

minute if you are interested in

68

00:02:56,670 --> 00:02:54,700

Suzanne's work then you might want to

69

00:02:59,610 --> 00:02:56,680

also check out the interview that she

70

00:03:01,800 --> 00:02:59,620

did over at mysterious universe it

71

00:03:04,320 --> 00:03:01,810

really gets into some more depth on the

72

00:03:06,300 --> 00:03:04,330

cases some just amazing stories that I

73

00:03:09,000 --> 00:03:06,310

think you might want to check out but in

74

00:03:12,750 --> 00:03:09,010

the meantime enjoy this conversation

75

00:03:15,960 --> 00:03:12,760

with dr. Suzanne Gordon today we welcome

76

00:03:17,460 --> 00:03:15,970

dr. Suzanne Gordon - skeptic Oh dr.

77

00:03:19,349 --> 00:03:17,470

Gordon is on the faculty at the

78

00:03:22,069 --> 00:03:19,359

University of Maryland and is here to

79

00:03:25,680 --> 00:03:22,079

talk about among other things her rather

80

00:03:29,039 --> 00:03:25,690

amazing dissertation titled field notes

81

00:03:31,259 --> 00:03:29,049

from the light an ethnographic study of

82

00:03:35,009 --> 00:03:31,269

the meaning and significance of

83

00:03:36,690 --> 00:03:35,019

near-death experiences dr. Gordon it's a

84

00:03:38,870 --> 00:03:36,700

great pleasure to welcome you to skeptic

85

00:03:41,819 --> 00:03:38,880

oh thanks so much for joining me

86

00:03:44,250 --> 00:03:41,829

well I'm glad to be here Alex thanks for

87

00:03:47,099 --> 00:03:44,260

inviting me well I thought we should

88

00:03:50,130 --> 00:03:47,109

start obviously talking about this

89

00:03:53,220 --> 00:03:50,140

research because first I have to say

90

00:03:55,580 --> 00:03:53,230

that for anyone who hasn't heard of you

91

00:03:57,809 --> 00:03:55,590

or your work I can give them a great

92

00:03:59,610 --> 00:03:57,819

reference point and that's a tremendous

93

00:04:02,280 --> 00:03:59,620

interview you gave to the folks a

94

00:04:05,610 --> 00:04:02,290

mysterious universe it's episode seven

95

00:04:08,940 --> 00:04:05,620

one three if anyone is interested and it

96

00:04:11,870 --> 00:04:08,950

really opened me up to a lot of things

97

00:04:15,140 --> 00:04:11,880

related to this work you've done in

98

00:04:17,610 --> 00:04:15,150

ethnographic that is cultural

99

00:04:20,570 --> 00:04:17,620

anthropology in applying some of those

100

00:04:23,219 --> 00:04:20,580

methodologies to this topic of

101
00:04:25,890 --> 00:04:23,229
near-death experience so can you just

102
00:04:29,779 --> 00:04:25,900
kind of give us a high-level view of

103
00:04:31,850 --> 00:04:29,789
what you did for your PhD dissertation

104
00:04:35,580 --> 00:04:31,860
well the interesting thing about

105
00:04:38,880 --> 00:04:35,590
ethnography well one of them is that

106
00:04:42,029 --> 00:04:38,890
it's very time intensive it's the method

107
00:04:45,680 --> 00:04:42,039
of cultural anthropology originated in

108
00:04:47,010 --> 00:04:45,690
anthropology of participant observation

109
00:04:50,610 --> 00:04:47,020
fieldwork

110
00:04:53,760 --> 00:04:50,620
so I spent well a decade on the

111
00:04:56,940 --> 00:04:53,770
dissertation but there were two two-year

112
00:04:59,159 --> 00:04:56,950
periods of full-time fieldwork so that I

113
00:05:00,120 --> 00:04:59,169

was spending more time with with other

114

00:05:01,950 --> 00:05:00,130

people who had had near-death

115

00:05:06,330 --> 00:05:01,960

experiences than I was with my own

116

00:05:07,860 --> 00:05:06,340

family and my approach person-centered

117

00:05:10,620 --> 00:05:07,870

ethnography or life history narrative

118

00:05:12,719 --> 00:05:10,630

based ethnography to find out what the

119

00:05:15,330 --> 00:05:12,729

meaning of near-death experiences were

120

00:05:18,120 --> 00:05:15,340

to those who had them rather than to the

121

00:05:20,310 --> 00:05:18,130

quote experts by saying if you were

122

00:05:22,290 --> 00:05:20,320

gonna tell someone your life story or

123

00:05:25,740 --> 00:05:22,300

write your autobiography how would you

124

00:05:28,380 --> 00:05:25,750

organize it into chapters yeah I think

125

00:05:30,600 --> 00:05:28,390

that was a very interesting part of what

126

00:05:32,730 --> 00:05:30,610

I came to understand what you did and

127

00:05:35,850 --> 00:05:32,740

that's that one of the barriers you

128

00:05:39,570 --> 00:05:35,860

found was you had to use this like an

129

00:05:41,850 --> 00:05:39,580

NDE phrase can you tell us about that

130

00:05:44,010 --> 00:05:41,860

and how you came to understand that and

131

00:05:47,070 --> 00:05:44,020

I guess more importantly how that

132

00:05:50,550 --> 00:05:47,080

factors into the larger mission that you

133

00:05:52,909 --> 00:05:50,560

find yourself on in terms of education

134

00:05:57,120 --> 00:05:52,919

from a medical standpoint about this

135

00:06:00,420 --> 00:05:57,130

experience this phenomenon yeah let's

136

00:06:02,700 --> 00:06:00,430

see the the original thing that happened

137

00:06:05,219 --> 00:06:02,710

was the very first informant I just had

138

00:06:06,899 --> 00:06:05,229

assumed at the point at which I started

139

00:06:09,240 --> 00:06:06,909

my research I didn't realize the

140

00:06:12,240 --> 00:06:09,250

experience I'd had at the age of three

141

00:06:15,180 --> 00:06:12,250

thirty six and a half months exactly was

142

00:06:17,610 --> 00:06:15,190

a near-death experience so I didn't even

143

00:06:20,670 --> 00:06:17,620

know that I was an experimenter I knew my

144

00:06:23,070 --> 00:06:20,680

mother had been so so wait III have to

145

00:06:24,839 --> 00:06:23,080

stop you there Suzanne because as you've

146

00:06:26,430 --> 00:06:24,849

kind of wandered into that personal

147

00:06:28,500 --> 00:06:26,440

story it's fascinating

148

00:06:31,170 --> 00:06:28,510

why don't you spend a minute and tell us

149

00:06:33,990 --> 00:06:31,180

first about your mother's near-death

150

00:06:35,519 --> 00:06:34,000

experience because that I guess to you

151
00:06:39,570 --> 00:06:35,529
and your formative years was so

152
00:06:40,080 --> 00:06:39,580
in-your-face but then also how you came

153
00:06:43,080 --> 00:06:40,090
to

154
00:06:44,220 --> 00:06:43,090
and about your own near-death experience

155
00:06:46,080 --> 00:06:44,230
because I don't want people to run off

156
00:06:47,970 --> 00:06:46,090
and go oh wow this is really kind of

157
00:06:49,969 --> 00:06:47,980
kooky there's all these connections when

158
00:06:52,890 --> 00:06:49,979
you explain it it's really very

159
00:06:55,080 --> 00:06:52,900
understandable and ordinary in a way in

160
00:07:00,300 --> 00:06:55,090
terms of the way these things unraveled

161
00:07:03,060 --> 00:07:00,310
well I was 10 and my mother bled my

162
00:07:06,540 --> 00:07:03,070
mother miscarried and and and

163
00:07:08,570 --> 00:07:06,550

hemorrhaged and they died on the table

164

00:07:10,730 --> 00:07:08,580

when they were prepping her for surgery

165

00:07:13,320 --> 00:07:10,740

so when she came home from the hospital

166

00:07:16,320 --> 00:07:13,330

she came over the hospital I was at

167

00:07:18,330 --> 00:07:16,330

school and when I I wasn't even all the

168

00:07:20,700 --> 00:07:18,340

way in her in the bed that my parents

169

00:07:22,350 --> 00:07:20,710

bedroom when she said Suzanne I'm not

170

00:07:26,340 --> 00:07:22,360

afraid of death anymore I know where we

171

00:07:30,300 --> 00:07:26,350

go and she had been her mom a diamond

172

00:07:32,670 --> 00:07:30,310

she was four so she was really just sort

173

00:07:33,840 --> 00:07:32,680

of terrified of death she was one of

174

00:07:35,820 --> 00:07:33,850

those mothers that if you were in the

175

00:07:37,469 --> 00:07:35,830

emergency room you know getting sewn up

176

00:07:39,210 --> 00:07:37,479

or something instead of being there

177

00:07:41,760 --> 00:07:39,220

beside you she'd be in the hall with her

178

00:07:43,680 --> 00:07:41,770

head between her knees so that was a

179

00:07:46,469 --> 00:07:43,690

profound statement and then she she

180

00:07:49,320 --> 00:07:46,479

described to me the beautiful colors and

181

00:07:52,260 --> 00:07:49,330

the sounds and everything and she

182

00:07:54,510 --> 00:07:52,270

realized that she said I scared the hell

183

00:07:55,710 --> 00:07:54,520

out of the doctors up here because I

184

00:07:57,480 --> 00:07:55,720

guess they must have pronounced or

185

00:07:59,370 --> 00:07:57,490

they'd stopped trying to resuscitate her

186

00:08:02,010 --> 00:07:59,380

and covered resuscitate her and covered

187

00:08:03,360 --> 00:08:02,020

her up and everything and she said she

188

00:08:04,950 --> 00:08:03,370

wasn't looking at me at that moment she

189

00:08:06,600 --> 00:08:04,960

said well I wasn't gonna come back and

190

00:08:09,120 --> 00:08:06,610

then she realized she's talking to her

191

00:08:10,529 --> 00:08:09,130

ten-year-old daughter I mean I didn't

192

00:08:13,770 --> 00:08:10,539

want to come back but I heard you kids

193

00:08:15,690 --> 00:08:13,780

calling me and her N'Diaye was one of

194

00:08:18,810 --> 00:08:15,700

those you know all the bells and

195

00:08:20,580 --> 00:08:18,820

whistles many of the components and so

196

00:08:23,550 --> 00:08:20,590

when Raymond Moody's book published

197

00:08:26,730 --> 00:08:23,560

almost two decades later our you know

198

00:08:28,020 --> 00:08:26,740

over 15 years later I said mom mom look

199

00:08:30,990 --> 00:08:28,030

that was a near-death experience she had

200

00:08:33,110 --> 00:08:31,000

still completely I remember thinking

201
00:08:35,279 --> 00:08:33,120
about the experience I had during

202
00:08:37,920 --> 00:08:35,289
surgery when I was three years old

203
00:08:41,010 --> 00:08:37,930
reading Moody's book but because there

204
00:08:43,740 --> 00:08:41,020
was no Tunnel in my experience like

205
00:08:46,019 --> 00:08:43,750
everyone else in my study like everyone

206
00:08:47,670 --> 00:08:46,029
in my study I should say I therefore

207
00:08:49,829 --> 00:08:47,680
knew that that experience had not been a

208
00:08:52,620 --> 00:08:49,839
near-death experience right right and

209
00:08:53,480 --> 00:08:52,630
you say that because you had this strong

210
00:08:56,570 --> 00:08:53,490
by

211
00:08:58,010 --> 00:08:56,580
of these fixed parameters that had to

212
00:09:00,200 --> 00:08:58,020
exist for it to be a near-death

213
00:09:02,390 --> 00:09:00,210

experience right so fast forward to your

214

00:09:05,720 --> 00:09:02,400

researching and then that becomes this

215

00:09:08,300 --> 00:09:05,730

like a near-death experience right my

216

00:09:10,430 --> 00:09:08,310

very first informant at some point in

217

00:09:11,570 --> 00:09:10,440

the research she had been referred to me

218

00:09:13,490 --> 00:09:11,580

by someone who knew she'd had a

219

00:09:18,020 --> 00:09:13,500

near-death experience but like everyone

220

00:09:19,880 --> 00:09:18,030

in my research near in de or near-death

221

00:09:23,300 --> 00:09:19,890

experience was not only not her

222

00:09:25,130 --> 00:09:23,310

preferred label for the experience which

223

00:09:28,100 --> 00:09:25,140

led me to see that you know the model

224

00:09:29,840 --> 00:09:28,110

was really being problematized by the

225

00:09:31,850 --> 00:09:29,850

the method that allowed me to get people

226

00:09:34,010 --> 00:09:31,860

who weren't already necessarily self

227

00:09:36,710 --> 00:09:34,020

labeled near-death experiencers i found

228

00:09:38,660 --> 00:09:36,720

people the way ethnographers do by using

229

00:09:40,220 --> 00:09:38,670

my own networks letting people know i'm

230

00:09:42,800 --> 00:09:40,230

interested in people who had near-death

231

00:09:45,470 --> 00:09:42,810

experiences so the first time i used the

232

00:09:47,690 --> 00:09:45,480

term in de with this informant this

233

00:09:50,630 --> 00:09:47,700

research participant she said what's an

234

00:09:52,580 --> 00:09:50,640

NDE so right away because one thing you

235

00:09:55,640 --> 00:09:52,590

do in ethnography is you try to not lead

236

00:09:57,920 --> 00:09:55,650

the informant in any way which is why i

237

00:10:00,620 --> 00:09:57,930

chose the life history method where i l

238

00:10:03,680 --> 00:10:00,630

never asked about their NDE or called it

239

00:10:05,360 --> 00:10:03,690

an NDE after that first inform I would

240

00:10:06,530 --> 00:10:05,370

introduce myself to people by saying you

241

00:10:08,750 --> 00:10:06,540

know I'm interested in people who had

242

00:10:10,630 --> 00:10:08,760

experiences like near-death experience

243

00:10:14,600 --> 00:10:10,640

is realizing that many people like me

244

00:10:17,870 --> 00:10:14,610

were unable unwilling you know dead set

245

00:10:19,910 --> 00:10:17,880

against whatever using that label so

246

00:10:23,690 --> 00:10:19,920

that became important that I wasn't

247

00:10:25,460 --> 00:10:23,700

finding people who were you know already

248

00:10:26,960 --> 00:10:25,470

were self labeled near-death experience

249

00:10:28,910 --> 00:10:26,970

just some of my people knew about that

250

00:10:32,210 --> 00:10:28,920

stuff some of them literally did not

251
00:10:33,680 --> 00:10:32,220
know about it by that because you know I

252
00:10:36,500 --> 00:10:33,690
started my research in the in the mid

253
00:10:39,710 --> 00:10:36,510
90s and by that time you know in the in

254
00:10:42,410 --> 00:10:39,720
the mid 70s late 70s everybody knew what

255
00:10:46,390 --> 00:10:42,420
an NDE was but because the model is

256
00:10:49,550 --> 00:10:46,400
flawed for the experience in my opinion

257
00:10:52,670 --> 00:10:49,560
as time went on you know we began to get

258
00:10:54,260 --> 00:10:52,680
this conflation of close brushes with

259
00:10:56,090 --> 00:10:54,270
death and near-death experiences so

260
00:10:57,830 --> 00:10:56,100
you'd hear things like the Redskins you

261
00:11:01,700 --> 00:10:57,840
know had an NDE in the fourth quarter

262
00:11:04,870 --> 00:11:01,710
and stuff like that so it was important

263
00:11:06,560 --> 00:11:04,880

to find people who you know we're not in

264

00:11:07,509 --> 00:11:06,570
acculturated into the culture of

265

00:11:09,160 --> 00:11:07,519
near-death

266

00:11:13,170 --> 00:11:09,170
so ultimately what I ended up with was

267

00:11:15,790 --> 00:11:13,180
with some 50 people ten of whom I

268

00:11:17,369 --> 00:11:15,800
they're more of their life histories in

269

00:11:21,189 --> 00:11:17,379
my dissertation so they became like my

270

00:11:25,090 --> 00:11:21,199
foregrounded informants but of those 50

271

00:11:27,879 --> 00:11:25,100
I think I don't have my tables right in

272

00:11:30,280 --> 00:11:27,889
front of me now but about half of them I

273

00:11:32,679 --> 00:11:30,290
found through irons so they became sort

274

00:11:35,800 --> 00:11:32,689
of my background group at the other half

275

00:11:38,559 --> 00:11:35,810
on my own and and it would became very

276

00:11:41,559 --> 00:11:38,569

interesting because the model the Indy

277

00:11:43,420 --> 00:11:41,569

model became very problematized and and

278

00:11:46,389 --> 00:11:43,430

as a result of that research realizing

279

00:11:50,079 --> 00:11:46,399

that we needed a separate organization

280

00:11:52,720 --> 00:11:50,089

for the benefit of experiencers we ended

281

00:11:53,980 --> 00:11:52,730

up two or three of us Elaine stout Linda

282

00:11:58,990 --> 00:11:53,990

Jacqueline and I think at the very

283

00:12:01,389 --> 00:11:59,000

beginning began working toward and have

284

00:12:03,579 --> 00:12:01,399

now found and assist the American Center

285

00:12:08,350 --> 00:12:03,589

for the integration of spiritually

286

00:12:10,720 --> 00:12:08,360

transformative experiences ACI ste to

287

00:12:14,799 --> 00:12:10,730

benefit them and and the first thing we

288

00:12:16,449 --> 00:12:14,809

saw was we need to educate mental health

289

00:12:19,059 --> 00:12:16,459

professionals spiritual guidance

290

00:12:22,059 --> 00:12:19,069

professional pastoral counselors we need

291

00:12:24,579 --> 00:12:22,069

to educate the the health care and

292

00:12:26,650 --> 00:12:24,589

mental health care providers of people

293

00:12:30,420 --> 00:12:26,660

who have these experiences so they don't

294

00:12:33,939 --> 00:12:30,430

get misdiagnosed with some mental

295

00:12:36,790 --> 00:12:33,949

disorder as a result of talking about

296

00:12:39,040 --> 00:12:36,800

their experience mm-hmm you know I think

297

00:12:41,530 --> 00:12:39,050

that also ties into another question I

298

00:12:44,679 --> 00:12:41,540

wanted to ask you and that's about the

299

00:12:47,049 --> 00:12:44,689

role that your advisors played your

300

00:12:51,069 --> 00:12:47,059

academic advisors played in your

301
00:12:54,269 --> 00:12:51,079
dissertation well probably well the most

302
00:12:56,499 --> 00:12:54,279
helpful John Couey who's a

303
00:12:59,249 --> 00:12:56,509
anthropologist whose interests like mine

304
00:13:02,920 --> 00:12:59,259
or culture and consciousness was my

305
00:13:05,079 --> 00:13:02,930
mentor and my committee chair for my

306
00:13:08,110 --> 00:13:05,089
dissertation so that was tremendous

307
00:13:09,670 --> 00:13:08,120
Bruce Grayson was was kind enough to be

308
00:13:12,639 --> 00:13:09,680
on my committee traveling up for

309
00:13:14,110 --> 00:13:12,649
meetings from UVA which was great

310
00:13:15,970 --> 00:13:14,120
because he's the Dean of near-death

311
00:13:18,639 --> 00:13:15,980
studies and by the way is going to be

312
00:13:20,800 --> 00:13:18,649
our keynote speaker at this October's

313
00:13:23,980 --> 00:13:20,810

conference and Dan Levin

314

00:13:25,930 --> 00:13:23,990

and who was the founding president of

315

00:13:27,910 --> 00:13:25,940

the association of deaf education and

316

00:13:30,130 --> 00:13:27,920

counseling who was there early on with

317

00:13:31,300 --> 00:13:30,140

that group people like Robert Caston BOM

318

00:13:33,970 --> 00:13:31,310

Elizabeth kubler-ross

319

00:13:37,030 --> 00:13:33,980

the early pioneers of the death

320

00:13:39,760 --> 00:13:37,040

awareness movement when Dan had read my

321

00:13:42,070 --> 00:13:39,770

comp and bless his heart gave me high

322

00:13:43,720 --> 00:13:42,080

honors on it which was a big thrill he

323

00:13:45,190 --> 00:13:43,730

didn't say a word about oh this is good

324

00:13:47,110 --> 00:13:45,200

Suzanne or anything just tossed it

325

00:13:50,020 --> 00:13:47,120

across his desk at me and said you need

326

00:13:51,910 --> 00:13:50,030

an organization for these people so yo

327

00:13:53,350 --> 00:13:51,920

Layne stout and I who was a former

328

00:13:55,600 --> 00:13:53,360

president of the International

329

00:13:58,090 --> 00:13:55,610

Association of near-death studies when

330

00:13:59,680 --> 00:13:58,100

we were early on you know drawing up the

331

00:14:01,930 --> 00:13:59,690

incorpor Articles of Incorporation and

332

00:14:05,950 --> 00:14:01,940

everything we would refer to Dan as sort

333

00:14:07,750 --> 00:14:05,960

of the the father of of assist because I

334

00:14:10,390 --> 00:14:07,760

didn't want to start an association I'd

335

00:14:14,440 --> 00:14:10,400

actually done a lot of consulting work

336

00:14:18,040 --> 00:14:14,450

with or with associations and I knew a

337

00:14:19,570 --> 00:14:18,050

lot about you know about Association

338

00:14:22,000 --> 00:14:19,580

work and I wasn't that interested in

339

00:14:25,090 --> 00:14:22,010

doing it but I knew he was right I knew

340

00:14:28,330 --> 00:14:25,100

he was right right so one thing that

341

00:14:30,490 --> 00:14:28,340

fascinates me about that is taking aside

342

00:14:33,610 --> 00:14:30,500

the health education needs and the needs

343

00:14:35,710 --> 00:14:33,620

of the experiencers which is I don't

344

00:14:37,480 --> 00:14:35,720

mean at all to diminish that in my tone

345

00:14:39,220 --> 00:14:37,490

was kind of being playful there because

346

00:14:41,200 --> 00:14:39,230

there's a huge need and the problem you

347

00:14:43,030 --> 00:14:41,210

mentioned about misdiagnosis is just so

348

00:14:45,430 --> 00:14:43,040

sad to think that someone could have

349

00:14:48,220 --> 00:14:45,440

this completely transformative

350

00:14:50,650 --> 00:14:48,230

life-changing experience and then when

351

00:14:52,660 --> 00:14:50,660

they do seek help the person on the

352

00:14:55,000 --> 00:14:52,670

other end is so uneducated that they're

353

00:14:57,040 --> 00:14:55,010

completely misdiagnosed and maybe giving

354

00:14:58,540 --> 00:14:57,050

a medicine or maybe sending them down

355

00:15:01,240 --> 00:14:58,550

some rabbit hole that's really gonna

356

00:15:03,340 --> 00:15:01,250

cause major upset in their life so that

357

00:15:05,140 --> 00:15:03,350

is so real and so important but I want

358

00:15:07,630 --> 00:15:05,150

to pull it back a completely different

359

00:15:09,400 --> 00:15:07,640

level of kind of the skeptical angle

360

00:15:11,140 --> 00:15:09,410

that we look at things sometimes and

361

00:15:13,720 --> 00:15:11,150

that's that you know when I was talking

362

00:15:15,010 --> 00:15:13,730

to Raymond Moody I don't know a few

363

00:15:17,590 --> 00:15:15,020

months back he's been on the show a

364

00:15:19,170 --> 00:15:17,600

couple times but he said this thing

365

00:15:22,990 --> 00:15:19,180

about you know in the ease or

366

00:15:25,360 --> 00:15:23,000

pre-scientific and I kind of know what

367

00:15:27,520 --> 00:15:25,370

he means in one way but the other thing

368

00:15:29,680 --> 00:15:27,530

that struck me when I was you know going

369

00:15:32,410 --> 00:15:29,690

through your research is there's nothing

370

00:15:34,060 --> 00:15:32,420

pre-scientific about dr. Suzanne

371

00:15:38,350 --> 00:15:34,070

Gordon's work I mean

372

00:15:40,720 --> 00:15:38,360

here is just a fertile area for research

373

00:15:42,160 --> 00:15:40,730

and some of you just dives in and really

374

00:15:43,540 --> 00:15:42,170

you know you just can't everywhere you

375

00:15:46,090 --> 00:15:43,550

reach well there's an opportunity over

376

00:15:47,860 --> 00:15:46,100

here for both further study but also for

377

00:15:49,930 --> 00:15:47,870

helping people there's an opportunity

378

00:15:52,390 --> 00:15:49,940

over here these are all methods that are

379

00:15:54,850 --> 00:15:52,400

well-established within the educational

380

00:15:56,350 --> 00:15:54,860

community cultural anthropology that's

381

00:15:59,410 --> 00:15:56,360

how we look at things da da da da

382

00:16:01,570 --> 00:15:59,420

there's nothing pre-scientific about

383

00:16:03,700 --> 00:16:01,580

what you're doing other than the fact

384

00:16:06,310 --> 00:16:03,710

that there's about a thousand research

385

00:16:08,530 --> 00:16:06,320

questions here that you could never get

386

00:16:12,540 --> 00:16:08,540

into and I'm wondering what thoughts you

387

00:16:15,430 --> 00:16:12,550

might have about how we've kind of

388

00:16:17,620 --> 00:16:15,440

tainted this field and we haven't done

389

00:16:18,790 --> 00:16:17,630

it but other people have tainted it

390

00:16:21,070 --> 00:16:18,800

because it doesn't fit within their

391

00:16:24,820 --> 00:16:21,080

worldview and how you play with this

392

00:16:28,600 --> 00:16:24,830

idea of what role science can really

393

00:16:30,550 --> 00:16:28,610

have in overcoming this stigma that is

394

00:16:33,370 --> 00:16:30,560

associated still a little bit with

395

00:16:35,470 --> 00:16:33,380

near-death experience research well I'm

396

00:16:37,450 --> 00:16:35,480

not sure what dr. moody even meant by

397

00:16:39,910 --> 00:16:37,460

that statement I mean other than maybe

398

00:16:43,860 --> 00:16:39,920

in you know these experiences have

399

00:16:47,740 --> 00:16:43,870

certainly predated Western science but

400

00:16:50,710 --> 00:16:47,750

let me give you dance sort of fix on

401
00:16:54,400 --> 00:16:50,720
this piece I think is interesting Dan

402
00:16:57,910 --> 00:16:54,410
Levitan before he died two years ago

403
00:16:59,170 --> 00:16:57,920
this month actually I said Dan you

404
00:17:01,240 --> 00:16:59,180
weren't all that interested in the

405
00:17:04,420 --> 00:17:01,250
mental health needs of experiencers were

406
00:17:06,310 --> 00:17:04,430
you you see you see this you know these

407
00:17:08,590 --> 00:17:06,320
millions of Peyman we are estimating

408
00:17:11,170 --> 00:17:08,600
like maybe 13 million somewhere between

409
00:17:13,990 --> 00:17:11,180
four and eight percent based on the

410
00:17:16,420 --> 00:17:14,000
Gallup polls of the population studied

411
00:17:19,329 --> 00:17:16,430
have probably had NDEs which puts the us

412
00:17:21,670 --> 00:17:19,339
somewhere up you know some more to 12

413
00:17:24,220 --> 00:17:21,680

and 20 million or something let's put it

414

00:17:28,120 --> 00:17:24,230

let's put a brief exclamation point on

415

00:17:30,640 --> 00:17:28,130

that so they're not 10 to 20 million

416

00:17:34,060 --> 00:17:30,650

people in the United States walking

417

00:17:36,970 --> 00:17:34,070

around by our best estimate using the

418

00:17:38,470 --> 00:17:36,980

best surveying methods we have that have

419

00:17:40,300 --> 00:17:38,480

had a near-death experience that's a

420

00:17:43,060 --> 00:17:40,310

significant number of people write it

421

00:17:47,000 --> 00:17:43,070

right exactly and Dan had written a book

422

00:17:50,330 --> 00:17:47,010

called um he coined the term horrendous

423

00:17:53,810 --> 00:17:50,340

meaning intentional meaning intentional

424

00:17:58,190 --> 00:17:53,820

destruction of human life or biosphere

425

00:18:01,160 --> 00:17:58,200

ecosystem life and he wrote this book

426

00:18:03,170 --> 00:18:01,170

called horrendous death health and and

427

00:18:04,370 --> 00:18:03,180

and social well-being or something

428

00:18:06,230 --> 00:18:04,380

there's a new edition with a slightly

429

00:18:09,290 --> 00:18:06,240

different title and this was a policy

430

00:18:11,870 --> 00:18:09,300

book that Dan edited and his whole point

431

00:18:14,510 --> 00:18:11,880

was the United States is though is

432

00:18:17,180 --> 00:18:14,520

history's greatest manufacturer and

433

00:18:20,840 --> 00:18:17,190

exporter of the weaponry of horrendous

434

00:18:23,750 --> 00:18:20,850

death both militarily and in terms of

435

00:18:26,870 --> 00:18:23,760

development development in quotes so he

436

00:18:29,300 --> 00:18:26,880

admitted it yeah he said he saw these

437

00:18:32,300 --> 00:18:29,310

millions of people and in every

438

00:18:35,780 --> 00:18:32,310

population where they've been studied as

439

00:18:37,850 --> 00:18:35,790

sort of this uncalled up army of global

440

00:18:39,200 --> 00:18:37,860

well because looking at the after

441

00:18:42,170 --> 00:18:39,210

effects of NDEs

442

00:18:44,900 --> 00:18:42,180

he he in the book he had identified from

443

00:18:47,900 --> 00:18:44,910

all these policy experts perspectives

444

00:18:51,650 --> 00:18:47,910

the value shifts that we needed to make

445

00:18:53,360 --> 00:18:51,660

in order to preserve the ability of our

446

00:18:55,250 --> 00:18:53,370

grandchildren be able to breathe

447

00:18:57,650 --> 00:18:55,260

I mean his concern was look what we're

448

00:18:59,690 --> 00:18:57,660

doing to the planet you know with with

449

00:19:01,250 --> 00:18:59,700

this horrendous death machinery look

450

00:19:04,460 --> 00:19:01,260

what we're doing to the the health of

451
00:19:07,160 --> 00:19:04,470
the planet and so he identified these

452
00:19:10,910 --> 00:19:07,170
set of values that that we needed to

453
00:19:15,050 --> 00:19:10,920
change from being materialistic to being

454
00:19:17,660 --> 00:19:15,060
altruistic to having a concern rather

455
00:19:20,120 --> 00:19:17,670
than making money perhaps having a

456
00:19:22,130 --> 00:19:20,130
concern for global wellness the wellness

457
00:19:24,770 --> 00:19:22,140
of the planet and social well-being and

458
00:19:26,210 --> 00:19:24,780
and all the values I mean I did find

459
00:19:30,350 --> 00:19:26,220
sort of there was sort of this direct

460
00:19:31,940 --> 00:19:30,360
match between these values and and the

461
00:19:33,980 --> 00:19:31,950
value shifts that are among the

462
00:19:36,320 --> 00:19:33,990
after-effects of near-death experiences

463
00:19:38,450 --> 00:19:36,330

so he admitted you know he saw these

464

00:19:42,290 --> 00:19:38,460

peace aw that these people needed

465

00:19:44,780 --> 00:19:42,300

support in an organizational platform to

466

00:19:46,640 --> 00:19:44,790

become visible to culture tell you what

467

00:19:48,620 --> 00:19:46,650

let's jump into because I think we're

468

00:19:50,450 --> 00:19:48,630

talking around about the research and

469

00:19:52,910 --> 00:19:50,460

and which is great because I think it's

470

00:19:55,940 --> 00:19:52,920

great to have this background but give

471

00:19:57,980 --> 00:19:55,950

people a sense for some of these cases

472

00:20:00,169 --> 00:19:57,990

because they're just amazing there's an

473

00:20:02,119 --> 00:20:00,179

amazing variety of cases that you talk

474

00:20:06,019 --> 00:20:02,129

about in your dissertation maybe start

475

00:20:09,200 --> 00:20:06,029

with the the atheist I love I was let's

476

00:20:11,210 --> 00:20:09,210

start with Eric he everybody choose

477

00:20:13,100 --> 00:20:11,220

their own pseudonyms because that's very

478

00:20:15,889 --> 00:20:13,110

informative about why people choose what

479

00:20:17,720 --> 00:20:15,899

pseudonyms and why well this guy chose

480

00:20:19,549 --> 00:20:17,730

Eric because Eric Clapton he was a

481

00:20:23,269 --> 00:20:19,559

guitar player and you really liked Eric

482

00:20:27,049 --> 00:20:23,279

Clapton and the interesting thing to me

483

00:20:28,909 --> 00:20:27,059

about his account was I think it it it

484

00:20:31,039 --> 00:20:28,919

points to why it's important for

485

00:20:33,080 --> 00:20:31,049

experience it's just experiencers to

486

00:20:35,060 --> 00:20:33,090

become visible it was like he said it

487

00:20:37,909 --> 00:20:35,070

didn't answer all my questions in other

488

00:20:39,409 --> 00:20:37,919

words it didn't make him a believer you

489

00:20:41,600 --> 00:20:39,419

know or anything he was totally

490

00:20:43,460 --> 00:20:41,610

disinterested in my research if it

491

00:20:46,279 --> 00:20:43,470

hadn't been that I had known his son was

492

00:20:47,720 --> 00:20:46,289

a neighbor of mine and I would never

493

00:20:49,549 --> 00:20:47,730

have had an eric in the study because as

494

00:20:51,109 --> 00:20:49,559

his son said you got to interview my

495

00:20:54,080 --> 00:20:51,119

father because he's the most unlike

496

00:20:55,159 --> 00:20:54,090

other near-death experiencers you know

497

00:20:58,580 --> 00:20:55,169

that I can imagine

498

00:21:02,149 --> 00:20:58,590

tell us about his case well he just well

499

00:21:05,419 --> 00:21:02,159

what happened to him was he was on the

500

00:21:08,200 --> 00:21:05,429

sailboat and of his friend of his who

501
00:21:10,399 --> 00:21:08,210
was a cardiologist conveniently enough

502
00:21:13,279 --> 00:21:10,409
sailing out on the Chesapeake Bay not

503
00:21:15,289 --> 00:21:13,289
far from where I live and there was some

504
00:21:16,820 --> 00:21:15,299
accident he was doing something at the

505
00:21:18,680 --> 00:21:16,830
side of the boat and ended up falling

506
00:21:22,840 --> 00:21:18,690
overboard and it was a relatively cold

507
00:21:26,629 --> 00:21:22,850
day so he was burdened by clothing and

508
00:21:28,430 --> 00:21:26,639
he died you know and he watched he

509
00:21:30,409 --> 00:21:28,440
watched the resuscitation efforts on the

510
00:21:32,570 --> 00:21:30,419
boat below him and then he was like

511
00:21:34,310 --> 00:21:32,580
floating away floating away and it

512
00:21:37,220 --> 00:21:34,320
wouldn't the some of the funny things

513
00:21:40,100 --> 00:21:37,230

were how people will describe the same

514

00:21:42,109 --> 00:21:40,110

elements but differently very often and

515

00:21:43,999 --> 00:21:42,119

his was really extreme because you don't

516

00:21:47,899 --> 00:21:44,009

know what most people say this beautiful

517

00:21:51,169 --> 00:21:47,909

glowing loving light and these wonderful

518

00:21:54,169 --> 00:21:51,179

sounds right Eric said the light was too

519

00:21:56,119 --> 00:21:54,179

bright and the sounds were too loud and

520

00:21:59,119 --> 00:21:56,129

then he said as soon as he thought that

521

00:22:02,480 --> 00:21:59,129

it all modulated became very comfortable

522

00:22:04,340 --> 00:22:02,490

and he was just he didn't see God you

523

00:22:07,159 --> 00:22:04,350

know and and I don't know that any of my

524

00:22:12,340 --> 00:22:07,169

informant saw identified the being of

525

00:22:14,450 --> 00:22:12,350

light you know in in theistic terms or

526

00:22:17,750 --> 00:22:14,460

specific religious term

527

00:22:19,970 --> 00:22:17,760

but he just said I he said I was very

528

00:22:21,380 --> 00:22:19,980

happy wherever I was going I'm not sure

529

00:22:22,820 --> 00:22:21,390

where I was going but I was floating

530

00:22:23,270 --> 00:22:22,830

away and he said it was very happy to do

531

00:22:26,060 --> 00:22:23,280

that

532

00:22:28,100 --> 00:22:26,070

I wasn't struggling to live you know I

533

00:22:30,740 --> 00:22:28,110

was very happy to keep going and see

534

00:22:32,420 --> 00:22:30,750

what happened and but the the reason

535

00:22:34,040 --> 00:22:32,430

they kept working on him and they give

536

00:22:35,450 --> 00:22:34,050

up here young and I work on him some

537

00:22:38,570 --> 00:22:35,460

more and some more and finally they did

538

00:22:40,160 --> 00:22:38,580

bring him back and and he wasn't Tom

539

00:22:42,950 --> 00:22:40,170

didn't become a religious guy or

540

00:22:44,930 --> 00:22:42,960

anything I think his wife and I both

541

00:22:48,290 --> 00:22:44,940

think that many of the choices he made

542

00:22:50,360 --> 00:22:48,300

afterwards probably did reflect changes

543

00:22:53,210 --> 00:22:50,370

from that experience it was really funny

544

00:22:54,650 --> 00:22:53,220

because his wife fit more I mean the

545

00:22:56,270 --> 00:22:54,660

only reason he even knew do it was a

546

00:22:58,640 --> 00:22:56,280

near-death experiences because she had

547

00:23:00,530 --> 00:22:58,650

read Ray Moody's book you know and

548

00:23:01,760 --> 00:23:00,540

pointed it out to him but if it hadn't

549

00:23:03,860 --> 00:23:01,770

been for his son and his wife

550

00:23:05,600 --> 00:23:03,870

I mean he had no interest apologizing

551
00:23:07,130 --> 00:23:05,610
throughout the process you know I'm I'm

552
00:23:10,070 --> 00:23:07,140
sorry I'm just I'm just really not very

553
00:23:12,020 --> 00:23:10,080
interested and I'm and I keep I keep

554
00:23:13,100 --> 00:23:12,030
reassuring him you know I don't care

555
00:23:15,620 --> 00:23:13,110
it's fine you know

556
00:23:17,090 --> 00:23:15,630
that's fascinating on the other hand you

557
00:23:19,010 --> 00:23:17,100
know there's a completely different way

558
00:23:20,960 --> 00:23:19,020
to read that account but I do and that's

559
00:23:23,300 --> 00:23:20,970
that to a certain extent it's the

560
00:23:26,300 --> 00:23:23,310
ultimate attachment to a worldview you

561
00:23:28,130 --> 00:23:26,310
know so it's I'm an atheist I have this

562
00:23:30,380 --> 00:23:28,140
transformative experience and now I know

563
00:23:31,880 --> 00:23:30,390

that life goes on right because he does

564

00:23:36,200 --> 00:23:31,890

say that at the end he goes okay I know

565

00:23:37,820 --> 00:23:36,210

that physical go on and I didn't know

566

00:23:39,710 --> 00:23:37,830

that before and I didn't know that

567

00:23:43,160 --> 00:23:39,720

before right so really that totally

568

00:23:46,130 --> 00:23:43,170

blows apart your worldview but I see

569

00:23:48,230 --> 00:23:46,140

somebody who's not willing to go very

570

00:23:50,450 --> 00:23:48,240

far but he's the ultimate agnostic you

571

00:23:52,400 --> 00:23:50,460

know like I encounter so often sighs

572

00:23:53,680 --> 00:23:52,410

well you know can't know for sure don't

573

00:23:57,620 --> 00:23:53,690

really know we're kind of in the middle

574

00:24:01,720 --> 00:23:57,630

versus if you look at how our culture

575

00:24:05,210 --> 00:24:01,730

defines life this experience should have

576

00:24:06,860 --> 00:24:05,220

completely blown its mind should have

577

00:24:09,110 --> 00:24:06,870

blown his mind and it didn't so I think

578

00:24:12,020 --> 00:24:09,120

there's kind of two ways to take that

579

00:24:15,070 --> 00:24:12,030

and I wonder what thoughts you have on

580

00:24:17,630 --> 00:24:15,080

that in general and on this topic of

581

00:24:19,400 --> 00:24:17,640

personal transformation and how that's

582

00:24:22,100 --> 00:24:19,410

different for different people depending

583

00:24:24,440 --> 00:24:22,110

on where they're coming from or maybe

584

00:24:26,270 --> 00:24:24,450

there's other reasons why it why it is

585

00:24:28,010 --> 00:24:26,280

do you know I think that's that's really

586

00:24:32,420 --> 00:24:28,020

important you know your

587

00:24:35,630 --> 00:24:32,430

your previous experiences in life and

588

00:24:37,520 --> 00:24:35,640

your cultural beliefs and values and and

589

00:24:41,990 --> 00:24:37,530

I did talk about this in my dissertation

590

00:24:45,770 --> 00:24:42,000

because he had had a very really awful

591

00:24:48,950 --> 00:24:45,780

sort of awful awful childhood and had a

592

00:24:52,040 --> 00:24:48,960

lot of issues and and I think you know

593

00:24:55,130 --> 00:24:52,050

for him and I think that those are the

594

00:24:58,610 --> 00:24:55,140

people they're probably many many many

595

00:25:00,920 --> 00:24:58,620

more people like Eric out there that are

596

00:25:02,900 --> 00:25:00,930

not gonna turn up to near death studies

597

00:25:05,810 --> 00:25:02,910

or assist do you know what I mean that

598

00:25:09,020 --> 00:25:05,820

we don't hear from but but I think his

599

00:25:11,600 --> 00:25:09,030

case speaks to the need for experiences

600

00:25:14,660 --> 00:25:11,610

to be heard harking back to your

601
00:25:16,160 --> 00:25:14,670
interview with Chris Carter you know

602
00:25:19,400 --> 00:25:16,170
where he kept talking about the third

603
00:25:21,050 --> 00:25:19,410
rail you know that we've got science on

604
00:25:23,330 --> 00:25:21,060
one side and religion on the other well

605
00:25:25,520 --> 00:25:23,340
I want the third rail to be the voice of

606
00:25:28,310 --> 00:25:25,530
experiencers themselves because I think

607
00:25:32,270 --> 00:25:28,320
they their interpretations of the

608
00:25:34,550 --> 00:25:32,280
meanings of their experience speak back

609
00:25:37,100 --> 00:25:34,560
both to religion and to science and

610
00:25:41,240 --> 00:25:37,110
don't let us fall into these sort of

611
00:25:43,670 --> 00:25:41,250
simplistic either/or versions of what's

612
00:25:47,720 --> 00:25:43,680
real you know but then again they let us

613
00:25:49,910 --> 00:25:47,730

fall into this soup of complete chaos in

614

00:25:51,890 --> 00:25:49,920

terms of coming to any understanding of

615

00:25:55,850 --> 00:25:51,900

this you know I go back to the story you

616

00:25:58,460 --> 00:25:55,860

mentioned about I came back I heard you

617

00:26:01,940 --> 00:25:58,470

kids calling and I came back for you

618

00:26:05,300 --> 00:26:01,950

which is a wonderful story that we all I

619

00:26:07,790 --> 00:26:05,310

think take in and go oh wow isn't that

620

00:26:09,950 --> 00:26:07,800

neat and the love connection button bond

621

00:26:12,500 --> 00:26:09,960

between a mother and her kids but

622

00:26:16,250 --> 00:26:12,510

there's a million questions that fall

623

00:26:19,370 --> 00:26:16,260

from that about the nature of this

624

00:26:21,520 --> 00:26:19,380

afterlife I mean and just just for just

625

00:26:24,830 --> 00:26:21,530

to add on to that before we move on

626
00:26:27,200 --> 00:26:24,840
every woman in my study who had had

627
00:26:31,430 --> 00:26:27,210
small children at the time of the NDE

628
00:26:32,840 --> 00:26:31,440
had some version of that rationale for

629
00:26:34,610 --> 00:26:32,850
why they were back but what does that

630
00:26:36,230 --> 00:26:34,620
mean and what does that mean and why and

631
00:26:37,190 --> 00:26:36,240
men didn't have that or why didn't men

632
00:26:38,750 --> 00:26:37,200
have that what are the cultural

633
00:26:40,250 --> 00:26:38,760
differences you know take that one step

634
00:26:41,450 --> 00:26:40,260
further what does that mean about the

635
00:26:43,940 --> 00:26:41,460
nature of

636
00:26:46,430 --> 00:26:43,950
the afterlife of this other realm of

637
00:26:47,960 --> 00:26:46,440
this higher consciousness is it is it

638
00:26:49,910 --> 00:26:47,970

that random that you're just kind of

639

00:26:51,890 --> 00:26:49,920

well I could come back I could not come

640

00:26:53,780 --> 00:26:51,900

back oh this is wonderful it's great oh

641

00:26:56,990 --> 00:26:53,790

but I have the kids what are obligations

642

00:27:00,460 --> 00:26:57,000

to this life to this world to this

643

00:27:03,170 --> 00:27:00,470

material existence you know I mean

644

00:27:06,050 --> 00:27:03,180

mansoni more questions that really seem

645

00:27:08,780 --> 00:27:06,060

it will seem impossible to answer even

646

00:27:10,700 --> 00:27:08,790

if we use the accounts and try and

647

00:27:12,110 --> 00:27:10,710

compile them and sort them and system I

648

00:27:14,300 --> 00:27:12,120

don't know that we're ever going to get

649

00:27:17,450 --> 00:27:14,310

much closer to that and I think that is

650

00:27:19,220 --> 00:27:17,460

what ultimately people's heads spin

651
00:27:22,310 --> 00:27:19,230
enough and then they kind of feel a need

652
00:27:25,250 --> 00:27:22,320
to grab on to one rail science or the

653
00:27:27,830 --> 00:27:25,260
other rail you know religion or some

654
00:27:31,070 --> 00:27:27,840
kind of spiritual belief because that

655
00:27:35,480 --> 00:27:31,080
third rail it's nonsensical in a lot of

656
00:27:38,150 --> 00:27:35,490
ways well in pre quantum physics it

657
00:27:41,420 --> 00:27:38,160
would be nonsensical and to religion

658
00:27:44,630 --> 00:27:41,430
unless you're indie happen to align with

659
00:27:46,580 --> 00:27:44,640
the precepts of a particular religion

660
00:27:48,620 --> 00:27:46,590
which many of them do I mean we can't we

661
00:27:51,920 --> 00:27:48,630
can't gloss over that we can't gloss

662
00:27:55,130 --> 00:27:51,930
over that one many of them do but even

663
00:27:58,460 --> 00:27:55,140

more importantly almost all of them have

664

00:28:00,170 --> 00:27:58,470

this element of a moral imperative of

665

00:28:03,380 --> 00:28:00,180

some yeah whether it's just some

666

00:28:06,560 --> 00:28:03,390

connection to good or a connection to

667

00:28:10,190 --> 00:28:06,570

love or specific instructions to do well

668

00:28:13,550 --> 00:28:10,200

so you know that moral imperative is is

669

00:28:15,470 --> 00:28:13,560

another part of this third rail that we

670

00:28:17,840 --> 00:28:15,480

can't really process and we can't even

671

00:28:19,820 --> 00:28:17,850

fit it into back the mother wants to go

672

00:28:22,370 --> 00:28:19,830

back to their to their children but what

673

00:28:25,190 --> 00:28:22,380

she doesn't want to go to God or what I

674

00:28:27,650 --> 00:28:25,200

mean no nobody want nobody I talked to

675

00:28:29,390 --> 00:28:27,660

wanted to come back nobody wanted to

676

00:28:30,860 --> 00:28:29,400

come back but you know when you were

677

00:28:33,320 --> 00:28:30,870

talking about that you know well why do

678

00:28:34,910 --> 00:28:33,330

they come back reminded me this line of

679

00:28:37,070 --> 00:28:34,920

a poem and now I can't remember if it

680

00:28:38,900 --> 00:28:37,080

was Wallace Stevenson's I can't remember

681

00:28:41,360 --> 00:28:38,910

the author who was the author of this

682

00:28:43,730 --> 00:28:41,370

poem was but the line I want to quote

683

00:28:46,430 --> 00:28:43,740

was love calls us to the things of this

684

00:28:47,210 --> 00:28:46,440

world love calls us to the things of

685

00:28:48,890 --> 00:28:47,220

this world

686

00:28:52,400 --> 00:28:48,900

and I think that's what brought people

687

00:28:55,250 --> 00:28:52,410

back I mean it many people articulated

688

00:28:58,040 --> 00:28:55,260

that you know the like

689

00:28:59,810 --> 00:28:58,050

one of the men in my study I called him

690

00:29:03,380 --> 00:28:59,820

Neil but it's Neville Johnston who's

691

00:29:05,770 --> 00:29:03,390

written a couple books and you know so

692

00:29:09,680 --> 00:29:05,780

you know it's okay to mention his name

693

00:29:11,330 --> 00:29:09,690

he was 27 and and he was offered the

694

00:29:13,730 --> 00:29:11,340

opportunity to stay and he was really

695

00:29:16,520 --> 00:29:13,740

enjoying it I mean he's a really

696

00:29:18,590 --> 00:29:16,530

interesting account really he was dead

697

00:29:20,450 --> 00:29:18,600

for a while so there tends to be more

698

00:29:24,020 --> 00:29:20,460

narrative the longer that you're dead

699

00:29:25,640 --> 00:29:24,030

but um he was only 27 when he died he

700

00:29:27,530 --> 00:29:25,650

hadn't really done anything yet

701
00:29:30,140 --> 00:29:27,540
this was his thinking that he reported

702
00:29:31,700 --> 00:29:30,150
to me um that his you know he hadn't

703
00:29:35,270 --> 00:29:31,710
done anything yet it was mom's only

704
00:29:37,880 --> 00:29:35,280
child and he was only 27 and so he too

705
00:29:40,100 --> 00:29:37,890
felt obligated to come back right but

706
00:29:48,410 --> 00:29:40,110
Suzanne that we have the ultimate filter

707
00:29:51,350 --> 00:29:48,420
on these accounts right I mean and the

708
00:29:55,040 --> 00:29:51,360
other part that just again presents this

709
00:29:57,320 --> 00:29:55,050
this problem is we hear two completely

710
00:30:00,260 --> 00:29:57,330
contradictory things we hear on one hand

711
00:30:02,870 --> 00:30:00,270
there's this decision to come back to

712
00:30:06,020 --> 00:30:02,880
take care of things in this world and

713
00:30:08,120 --> 00:30:06,030

then we hear equally at least I have and

714

00:30:10,180 --> 00:30:08,130

I'm sure you have you've researches much

715

00:30:12,740 --> 00:30:10,190

more than I have these accounts of

716

00:30:15,980 --> 00:30:12,750

everything here is as it should be

717

00:30:18,680 --> 00:30:15,990

everything is going to be okay all those

718

00:30:21,260 --> 00:30:18,690

questions you had about human suffering

719

00:30:24,200 --> 00:30:21,270

why bad things happen to good people are

720

00:30:26,870 --> 00:30:24,210

answered for people in this other state

721

00:30:29,180 --> 00:30:26,880

of knowing and it all makes sense which

722

00:30:33,260 --> 00:30:29,190

would lead us to there's really no

723

00:30:35,690 --> 00:30:33,270

compelling need to do something you know

724

00:30:38,450 --> 00:30:35,700

it just kind of all works out and you're

725

00:30:41,330 --> 00:30:38,460

just evolving and Co evolving with the

726

00:30:42,290 --> 00:30:41,340

process aren't those ideas really I

727

00:30:44,720 --> 00:30:42,300

don't want to say they're in conflict

728

00:30:47,890 --> 00:30:44,730

but they appear to be contradictory they

729

00:30:50,300 --> 00:30:47,900

do so Wyatt why is it that way why do

730

00:30:53,810 --> 00:30:50,310

you know why do people see this other

731

00:30:56,180 --> 00:30:53,820

side we're on some level or from some

732

00:30:59,660 --> 00:30:56,190

perspective it's all okay

733

00:31:02,090 --> 00:30:59,670

and yet the way these things change

734

00:31:06,050 --> 00:31:02,100

people's Long Knives there's the

735

00:31:08,110 --> 00:31:06,060

tendency to have a new or more

736

00:31:09,230 --> 00:31:08,120

pronounced sense of life mission

737

00:31:11,180 --> 00:31:09,240

responsibility

738

00:31:14,900 --> 00:31:11,190

accountability to everyone on the planet

739

00:31:16,850 --> 00:31:14,910

and to the planet itself you know it is

740

00:31:19,430 --> 00:31:16,860

interesting isn't it it is because if

741

00:31:21,230 --> 00:31:19,440

you see someplace that seems so

742

00:31:24,200 --> 00:31:21,240

wonderful and where everything is

743

00:31:26,210 --> 00:31:24,210

clearly okay and even a lot of times

744

00:31:28,970 --> 00:31:26,220

beings you know like with Danny and

745

00:31:31,340 --> 00:31:28,980

Brinkley you know he's done all these

746

00:31:33,290 --> 00:31:31,350

horrific things in his lifetime and yet

747

00:31:35,960 --> 00:31:33,300

here's the being of being of light kind

748

00:31:37,520 --> 00:31:35,970

of with its arm around Danny and

749

00:31:38,990 --> 00:31:37,530

shoulder sore saying it's okay it's okay

750

00:31:41,480 --> 00:31:39,000

it's all a learning experience no

751
00:31:44,660 --> 00:31:41,490
learning experience and yet you come

752
00:31:46,910 --> 00:31:44,670
back changed and wanting to do for

753
00:31:49,430 --> 00:31:46,920
others and realizing that you know

754
00:31:54,200 --> 00:31:49,440
things like we're here to learn and to

755
00:31:56,600 --> 00:31:54,210
serve and to grow which are certainly

756
00:32:00,020 --> 00:31:56,610
wonderful things but then those lead us

757
00:32:02,090 --> 00:32:00,030
back to I think that spiritual fact our

758
00:32:05,090 --> 00:32:02,100
analogy of the rail back to our

759
00:32:08,780 --> 00:32:05,100
spiritual religious wisdom traditions

760
00:32:11,930 --> 00:32:08,790
that put those foremost in terms of how

761
00:32:14,750 --> 00:32:11,940
we should live our lives - so I don't

762
00:32:19,210 --> 00:32:14,760
know I think this whole idea of NDE

763
00:32:23,090 --> 00:32:19,220

research is very tricky to balance this

764

00:32:25,690 --> 00:32:23,100

science objectivity with with on the

765

00:32:29,150 --> 00:32:25,700

other hand what seems to me this

766

00:32:31,160 --> 00:32:29,160

inevitable path towards the spiritual

767

00:32:33,530 --> 00:32:31,170

and I know that's kind of a problematic

768

00:32:35,590 --> 00:32:33,540

word for you and and especially since

769

00:32:38,510 --> 00:32:35,600

you've started an organization about

770

00:32:40,940 --> 00:32:38,520

spiritually transformative experiences

771

00:32:44,870 --> 00:32:40,950

wander into that territory telling I

772

00:32:51,050 --> 00:32:44,880

just that was not our for anyone's first

773

00:32:53,600 --> 00:32:51,060

choice but our original idea for the for

774

00:32:55,040 --> 00:32:53,610

the title was the center for the

775

00:32:58,820 --> 00:32:55,050

integration of transformative

776

00:33:01,130 --> 00:32:58,830

experiences period and that's that would

777

00:33:03,110 --> 00:33:01,140

have spilled on site right see see ite

778

00:33:06,260 --> 00:33:03,120

and we all liked how that sounded but

779

00:33:09,290 --> 00:33:06,270

that domain that webs that address was

780

00:33:11,390 --> 00:33:09,300

taken well it's also it also doesn't it

781

00:33:13,460 --> 00:33:11,400

also doesn't ground you in anything I

782

00:33:15,560 --> 00:33:13,470

mean it's kind of well I I didn't yeah

783

00:33:17,360 --> 00:33:15,570

true but I I don't like that word

784

00:33:18,680 --> 00:33:17,370

spiritual because I never liked that

785

00:33:20,960 --> 00:33:18,690

word spiritual because it sounds like

786

00:33:23,240 --> 00:33:20,970

there's spiritual over here and then

787

00:33:24,830 --> 00:33:23,250

there's what the profane

788

00:33:26,750 --> 00:33:24,840

over here you know I teach about Native

789

00:33:32,420 --> 00:33:26,760

American cultures right so I loved your

790

00:33:34,400 --> 00:33:32,430

Artie Clark interview but in M any

791

00:33:36,350 --> 00:33:34,410

Native American cultures well how

792

00:33:38,470 --> 00:33:36,360

sociology of religion would describe it

793

00:33:41,630 --> 00:33:38,480

as they would say religion is Co extant

794

00:33:44,330 --> 00:33:41,640

with with the culture itself in other

795

00:33:47,090 --> 00:33:44,340

words these are cultures that never D

796

00:33:51,920 --> 00:33:47,100

Lizzie owed or deal agha rate or however

797

00:33:54,800 --> 00:33:51,930

you use that you know Latin verb so they

798

00:33:57,140 --> 00:33:54,810

don't have to re Lizzie oh and so we

799

00:33:59,360 --> 00:33:57,150

always struggle over that in studying

800

00:34:01,820 --> 00:33:59,370

Native American cultures because people

801
00:34:03,670 --> 00:34:01,830
refer to Native American religions and

802
00:34:06,440 --> 00:34:03,680
that that's really a complete misnomer

803
00:34:08,450 --> 00:34:06,450
but so yeah I don't like the word

804
00:34:11,330 --> 00:34:08,460
spiritual because somebody who's had one

805
00:34:15,680 --> 00:34:11,340
of these experiences or however they get

806
00:34:18,290 --> 00:34:15,690
to have this mindset it's all spiritual

807
00:34:20,419 --> 00:34:18,300
if you want to look at it that way my

808
00:34:23,540 --> 00:34:20,429
own experience or understanding of my

809
00:34:26,780 --> 00:34:23,550
experience is more like quantum physics

810
00:34:29,629 --> 00:34:26,790
you know that it's consciousness that's

811
00:34:32,869 --> 00:34:29,639
really sort of prime rather than matter

812
00:34:35,110 --> 00:34:32,879
so everything that we take to be outside

813
00:34:38,629 --> 00:34:35,120

of us in the material world is actually

814

00:34:41,180 --> 00:34:38,639

inside this consciousness that we think

815

00:34:43,879 --> 00:34:41,190

is transmitted by our brain and I'm much

816

00:34:45,980 --> 00:34:43,889

more of the sort of quantum mechanics

817

00:34:48,760 --> 00:34:45,990

for where that perspective takes you

818

00:34:52,760 --> 00:34:48,770

that the brain is the receiver of

819

00:34:55,669 --> 00:34:52,770

consciousness we have two problems in my

820

00:34:59,770 --> 00:34:55,679

opinion and one is you know what we do

821

00:35:03,260 --> 00:34:59,780

have a cultural paradigm that is totally

822

00:35:04,520 --> 00:35:03,270

against anything spiritual in the

823

00:35:06,920 --> 00:35:04,530

broadest sense of what you're talking

824

00:35:09,050 --> 00:35:06,930

about it is diametrically opposed to

825

00:35:11,150 --> 00:35:09,060

that and I think when we avoid talking

826

00:35:13,580 --> 00:35:11,160

about the spiritual we're kind of

827

00:35:16,730 --> 00:35:13,590

seating the debate to yes who really

828

00:35:18,410 --> 00:35:16,740

don't have a legitimacy a scientific

829

00:35:20,960 --> 00:35:18,420

legitimacy in making those claims I mean

830

00:35:23,060 --> 00:35:20,970

if they had some kind of explanation for

831

00:35:24,980 --> 00:35:23,070

what's going on that made sense then

832

00:35:27,470 --> 00:35:24,990

maybe they have a seat at the table but

833

00:35:29,270 --> 00:35:27,480

they don't and they reject it so I think

834

00:35:30,860 --> 00:35:29,280

we have that to sort out but the other

835

00:35:32,660 --> 00:35:30,870

thing I think we have to sort out that I

836

00:35:34,400 --> 00:35:32,670

keep coming back to is you know this

837

00:35:37,109 --> 00:35:34,410

little moral imperative thing I mean

838

00:35:40,289 --> 00:35:37,119

what is going on there we can process it

839

00:35:42,690 --> 00:35:40,299

we want an abstracted - you know one

840

00:35:45,690 --> 00:35:42,700

consciousness and consciousness being

841

00:35:49,370 --> 00:35:45,700

primary and not matter and all that but

842

00:35:51,870 --> 00:35:49,380

there's still this connection with the

843

00:35:54,779 --> 00:35:51,880

experiencers on the broadest sense as

844

00:35:59,370 --> 00:35:54,789

far as I know have a sense of and that's

845

00:36:03,180 --> 00:35:59,380

that there is a higher order of goodness

846

00:36:07,079 --> 00:36:03,190

of love of connect and you know that to

847

00:36:09,960 --> 00:36:07,089

me sounds like spiritual and just about

848

00:36:11,609 --> 00:36:09,970

any way you you want yes I agree but you

849

00:36:13,049 --> 00:36:11,619

know there's something interesting for

850

00:36:16,620 --> 00:36:13,059

you that I didn't really realize till I

851
00:36:20,190 --> 00:36:16,630
started teaching courses in sociology of

852
00:36:23,789 --> 00:36:20,200
religion this really surprised me that

853
00:36:26,819 --> 00:36:23,799
it isn't scientists who don't have any

854
00:36:28,920 --> 00:36:26,829
sort of spiritual belief I have this

855
00:36:30,989 --> 00:36:28,930
somewhere on a PowerPoint slide but so

856
00:36:33,150 --> 00:36:30,999
I'm gonna get I'm gonna just approximate

857
00:36:35,910 --> 00:36:33,160
but something like eighty seven percent

858
00:36:38,279 --> 00:36:35,920
of hard scientists have some sort of

859
00:36:40,019 --> 00:36:38,289
spiritual belief system now isn't that

860
00:36:42,599 --> 00:36:40,029
interesting you know the group of

861
00:36:44,849 --> 00:36:42,609
scientists who are the lowest in having

862
00:36:48,329 --> 00:36:44,859
any sort of belief system psychologists

863
00:36:50,460 --> 00:36:48,339

social scientists on the whole range of

864

00:36:51,989 --> 00:36:50,470

social science because they sort of you

865

00:36:56,099 --> 00:36:51,999

know a sociology sort of starts out on

866

00:37:00,359 --> 00:36:56,109

Marxist you know materialist worldview

867

00:37:03,630 --> 00:37:00,369

principles but in actual but in so this

868

00:37:05,370 --> 00:37:03,640

to leader this tension that we're always

869

00:37:07,519 --> 00:37:05,380

talking about between you know the

870

00:37:10,620 --> 00:37:07,529

spiritual or the religious and the

871

00:37:12,210 --> 00:37:10,630

scientific in in and and when you look

872

00:37:14,460 --> 00:37:12,220

at that statistic well wait a minute

873

00:37:17,549 --> 00:37:14,470

eighty-seven I think that's the figure

874

00:37:22,079 --> 00:37:17,559

I'd like to go look it up it eighty in

875

00:37:24,029 --> 00:37:22,089

the upper 80s percent of scientists have

876

00:37:27,390 --> 00:37:24,039

some sort of belief system now this may

877

00:37:30,089 --> 00:37:27,400

not be Orthodox belief systems but some

878

00:37:32,609 --> 00:37:30,099

sort of faith or belief system related

879

00:37:35,160 --> 00:37:32,619

to this as you put it higher order of

880

00:37:38,220 --> 00:37:35,170

goodness or something spiritual

881

00:37:41,579 --> 00:37:38,230

something so it's interesting isn't it

882

00:37:44,009 --> 00:37:41,589

it's not science versus religion but

883

00:37:46,890 --> 00:37:44,019

it's the pre quantum scientific

884

00:37:50,490 --> 00:37:46,900

worldview versus the religious worldview

885

00:37:52,170 --> 00:37:50,500

neither of which do I hold and I worry

886

00:37:54,810 --> 00:37:52,180

you know as I can see sort of a new

887

00:37:58,710 --> 00:37:54,820

scientific paradigm that's just as sort

888

00:38:00,960 --> 00:37:58,720

of cold and as hard scientists would say

889

00:38:03,360 --> 00:38:00,970

you know bias-free and value neutral

890

00:38:05,610 --> 00:38:03,370

which we don't buy an ethnography by the

891

00:38:08,310 --> 00:38:05,620

way and after Paulo because because

892

00:38:10,230 --> 00:38:08,320

that's that's a statement of value to

893

00:38:12,630 --> 00:38:10,240

say you know you know and and the

894

00:38:16,170 --> 00:38:12,640

utilitarian purposes to which science is

895

00:38:18,930 --> 00:38:16,180

being put and have been put which Lee

896

00:38:19,850 --> 00:38:18,940

can lead to very evil results you know

897

00:38:22,470 --> 00:38:19,860

what I mean

898

00:38:24,210 --> 00:38:22,480

anyway this week it's not as cut and

899

00:38:27,270 --> 00:38:24,220

dried as it seems to be when we talk

900

00:38:30,510 --> 00:38:27,280

about these two rails but you know

901
00:38:33,990 --> 00:38:30,520
that's why I want the culture of people

902
00:38:37,380 --> 00:38:34,000
who have lost the fear of death but are

903
00:38:40,170 --> 00:38:37,390
not necessarily espousing orthodoxy none

904
00:38:44,310 --> 00:38:40,180
of my research participants changed

905
00:38:47,280 --> 00:38:44,320
religions but to the last you know they

906
00:38:49,760 --> 00:38:47,290
they certainly have a much like one of

907
00:38:54,420 --> 00:38:49,770
my informants I think Jenny I was her

908
00:38:57,720 --> 00:38:54,430
pseudonym said she had been taking she

909
00:39:00,600 --> 00:38:57,730
was something like Greek Orthodox she

910
00:39:01,920 --> 00:39:00,610
was something else and she was she had a

911
00:39:03,720 --> 00:39:01,930
good friend who was a Catholic priest

912
00:39:05,820 --> 00:39:03,730
who was giving her Cadiz catechism she

913
00:39:10,110 --> 00:39:05,830

was going to be baptized as a Catholic

914

00:39:13,380 --> 00:39:10,120

and it was her priest visiting her in

915

00:39:16,410 --> 00:39:13,390

the hospital who somehow put his face

916

00:39:18,930 --> 00:39:16,420

over hers that stopped her movement into

917

00:39:20,820 --> 00:39:18,940

the world of light for 18 months she

918

00:39:22,650 --> 00:39:20,830

said she hated him and she didn't know

919

00:39:24,990 --> 00:39:22,660

why she had no idea what had happened in

920

00:39:26,580 --> 00:39:25,000

her none whatsoever no idea what had

921

00:39:28,140 --> 00:39:26,590

happened to her and then but anyway

922

00:39:29,580 --> 00:39:28,150

after the experience she said well I

923

00:39:31,800 --> 00:39:29,590

went ahead you know after I got over

924

00:39:33,540 --> 00:39:31,810

being mad at the priest and realized I'd

925

00:39:35,280 --> 00:39:33,550

had a near-death experience someone had

926
00:39:39,000 --> 00:39:35,290
found her crying in the restroom at work

927
00:39:41,070 --> 00:39:39,010
and realized by what she said that she'd

928
00:39:42,390 --> 00:39:41,080
had a near-death experience and she just

929
00:39:44,220 --> 00:39:42,400
to clarify she was mad at the priest

930
00:39:46,890 --> 00:39:44,230
because he had prevented her from moving

931
00:39:47,940 --> 00:39:46,900
into this wonderful realm yeah yes

932
00:39:51,120 --> 00:39:47,950
that's exactly right

933
00:39:53,070 --> 00:39:51,130
but she ultimately did get a baptized or

934
00:39:56,340 --> 00:39:53,080
whatever and and she said you know she

935
00:39:57,990 --> 00:39:56,350
said I you know I know that you don't

936
00:39:59,550 --> 00:39:58,000
have to be Catholic to connect with what

937
00:40:01,590 --> 00:39:59,560
I've connected with through the

938
00:40:03,330 --> 00:40:01,600

near-death experience I'm it's just

939

00:40:05,790 --> 00:40:03,340

comfortable for me the incense

940

00:40:07,470 --> 00:40:05,800

the candles and the rosary but she said

941

00:40:09,690 --> 00:40:07,480

but my beliefs are very different now

942

00:40:11,970 --> 00:40:09,700

like she changed her whole backyard and

943

00:40:13,980 --> 00:40:11,980

made it into like a wildlife preserve

944

00:40:15,720 --> 00:40:13,990

you know sowing wildflower seeds and no

945

00:40:17,880 --> 00:40:15,730

chemicals and all that and she said and

946

00:40:20,550 --> 00:40:17,890

I realize now I have to take care of of

947

00:40:23,640 --> 00:40:20,560

nature even snakes and I don't even like

948

00:40:27,240 --> 00:40:23,650

snakes I thought that was really really

949

00:40:29,490 --> 00:40:27,250

interesting so she yeah so I mean people

950

00:40:31,110 --> 00:40:29,500

you know stayed or went where they felt

951
00:40:32,970 --> 00:40:31,120
comfortable in another informant she's

952
00:40:34,800 --> 00:40:32,980
more like me you know she's sort of

953
00:40:38,130 --> 00:40:34,810
sampled around all kinds of different

954
00:40:42,630 --> 00:40:38,140
religions and paths and and everything

955
00:40:44,850 --> 00:40:42,640
but they don't it's religion or

956
00:40:49,020 --> 00:40:44,860
spirituality for them is no longer about

957
00:40:50,430 --> 00:40:49,030
particular sets of dogma or belief you

958
00:40:52,080 --> 00:40:50,440
know let's touch on one thing that you

959
00:40:53,760 --> 00:40:52,090
mentioned a phrase that always kind of

960
00:40:55,640 --> 00:40:53,770
grabs my stomach a little bit and that's

961
00:40:58,770 --> 00:40:55,650
fear of death you know because I I

962
00:41:01,160 --> 00:40:58,780
understand the need to educate about

963
00:41:03,060 --> 00:41:01,170

fear death I understand the

964

00:41:04,440 --> 00:41:03,070

transformation that people go through

965

00:41:06,390 --> 00:41:04,450

that you mentioned from your research

966

00:41:09,200 --> 00:41:06,400

and many near-death experience

967

00:41:11,580 --> 00:41:09,210

researchers have talked about that this

968

00:41:13,620 --> 00:41:11,590

transforms this experience this

969

00:41:15,630 --> 00:41:13,630

near-death experience transforms people

970

00:41:18,210 --> 00:41:15,640

and they no longer have this fear of

971

00:41:22,590 --> 00:41:18,220

death but I I wonder at the same time if

972

00:41:26,100 --> 00:41:22,600

we've elevated this symptom ie fear of

973

00:41:28,760 --> 00:41:26,110

death into something more that it is

974

00:41:31,380 --> 00:41:28,770

then too obscure kind of the underlying

975

00:41:33,990 --> 00:41:31,390

cause which is kind of this worldview

976
00:41:35,820 --> 00:41:34,000
that we have that says oh you know you

977
00:41:39,060 --> 00:41:35,830
are this biological robot you are here

978
00:41:42,720 --> 00:41:39,070
you are there and you know fear of death

979
00:41:45,420 --> 00:41:42,730
being the thing that we have to kind of

980
00:41:48,420 --> 00:41:45,430
overcome doesn't that kind of obscure

981
00:41:52,080 --> 00:41:48,430
maybe the worldview shift that someone

982
00:41:55,110 --> 00:41:52,090
has to go through to really totally take

983
00:41:57,930 --> 00:41:55,120
in what it means to survive your death

984
00:42:01,260 --> 00:41:57,940
yeah yeah I totally agree I mean I don't

985
00:42:03,510 --> 00:42:01,270
yeah you you can't think your way out of

986
00:42:06,990 --> 00:42:03,520
fear of death I don't think you can't

987
00:42:08,280 --> 00:42:07,000
just use logic to walk out of fear of

988
00:42:10,350 --> 00:42:08,290

death that do you know what I mean

989

00:42:12,830 --> 00:42:10,360

that's apples and oranges or I don't

990

00:42:15,570 --> 00:42:12,840

know I think you can to a certain

991

00:42:16,320 --> 00:42:15,580

exposure I mean according to ken rings

992

00:42:18,450 --> 00:42:16,330

or

993

00:42:21,630 --> 00:42:18,460

and I'm heading toward Omega and Omega

994

00:42:25,020 --> 00:42:21,640

point that you know from the studies he

995

00:42:28,050 --> 00:42:25,030

did just exposure to near-death studies

996

00:42:30,330 --> 00:42:28,060

literature alleviated you know lessened

997

00:42:31,800 --> 00:42:30,340

people's fear of death so yeah I think

998

00:42:34,740 --> 00:42:31,810

that's a good thing but no I agree with

999

00:42:37,170 --> 00:42:34,750

you I think it's the experience of

1000

00:42:39,320 --> 00:42:37,180

finding yourself alive while you know

1001
00:42:42,240 --> 00:42:39,330
somebody just pronounced your body dead

1002
00:42:44,580 --> 00:42:42,250
that that's a that's a cult there's

1003
00:42:46,260 --> 00:42:44,590
there's culture shock for you Alex right

1004
00:42:48,090 --> 00:42:46,270
so you have culture shock and I guess I

1005
00:42:49,650 --> 00:42:48,100
wasn't being totally clear maybe too

1006
00:42:52,050 --> 00:42:49,660
abstract there but you know so you have

1007
00:42:54,030 --> 00:42:52,060
a fear of death no I no longer have fear

1008
00:42:54,720 --> 00:42:54,040
of death because I reached this other

1009
00:42:57,170 --> 00:42:54,730
realm

1010
00:43:00,090 --> 00:42:57,180
okay well now incorporate in

1011
00:43:02,520 --> 00:43:00,100
reincarnation into that okay so you're

1012
00:43:04,830 --> 00:43:02,530
going to come back how many times are

1013
00:43:06,780 --> 00:43:04,840

you going to come back to incorporate

1014

00:43:10,080 --> 00:43:06,790

into that karma if you believe in karma

1015

00:43:11,910 --> 00:43:10,090

incorporate into that this idea of moral

1016

00:43:13,380 --> 00:43:11,920

imperative in that you have to do right

1017

00:43:14,820 --> 00:43:13,390

by other people or do right by the

1018

00:43:17,970 --> 00:43:14,830

parallel I mean there's a there's an

1019

00:43:20,820 --> 00:43:17,980

endless number of kind of worldview

1020

00:43:21,600 --> 00:43:20,830

shifts that one can make either one way

1021

00:43:24,990 --> 00:43:21,610

or another

1022

00:43:27,540 --> 00:43:25,000

that all would factor into this fear of

1023

00:43:30,090 --> 00:43:27,550

death kind of question I understand fear

1024

00:43:33,360 --> 00:43:30,100

of death because the way we've organized

1025

00:43:35,430 --> 00:43:33,370

our society our culture is kind of a big

1026

00:43:37,650 --> 00:43:35,440

barrier but it seems to me like the tip

1027

00:43:39,390 --> 00:43:37,660

of the iceberg there's millions upon

1028

00:43:42,720 --> 00:43:39,400

hundreds of millions of people around

1029

00:43:46,200 --> 00:43:42,730

the planet who are already as you may

1030

00:43:48,450 --> 00:43:46,210

already passed the the you don't die and

1031

00:43:50,550 --> 00:43:48,460

you survive your consciousness and they

1032

00:43:53,490 --> 00:43:50,560

still have fear of all sorts of things

1033

00:43:56,700 --> 00:43:53,500

you know in terms of their karmic future

1034

00:43:58,280 --> 00:43:56,710

or their reincarnation so it's it's it's

1035

00:44:00,690 --> 00:43:58,290

a lot more complicated than just

1036

00:44:05,190 --> 00:44:00,700

overcoming fear of death isn't it I

1037

00:44:07,710 --> 00:44:05,200

don't know I mean I my experience with

1038

00:44:10,140 --> 00:44:07,720

this population is that they're a lot

1039

00:44:13,500 --> 00:44:10,150

more fearful a lot less fearful about a

1040

00:44:15,960 --> 00:44:13,510

lot of stuff than other folks right yeah

1041

00:44:19,320 --> 00:44:15,970

like yeah yeah

1042

00:44:22,410 --> 00:44:19,330

because they've experienced a different

1043

00:44:25,140 --> 00:44:22,420

let's say I don't even know I'm not sure

1044

00:44:27,510 --> 00:44:25,150

I'm none of the terms right up there

1045

00:44:29,380 --> 00:44:27,520

with spiritual planes of dimension a

1046

00:44:31,870 --> 00:44:29,390

planes of reality or dimension

1047

00:44:34,630 --> 00:44:31,880

you know I don't know about many of our

1048

00:44:37,900 --> 00:44:34,640

I mean all this terminology came out of

1049

00:44:41,290 --> 00:44:37,910

this already material worldview you know

1050

00:44:44,460 --> 00:44:41,300

but but yeah but they've experienced a

1051

00:44:46,750 --> 00:44:44,470

different reality or you know an

1052

00:44:48,550 --> 00:44:46,760

anthropologist is easier to say they

1053

00:44:50,380 --> 00:44:48,560

have experienced a different culture and

1054

00:44:52,690 --> 00:44:50,390

they have experienced profound culture

1055

00:44:56,170 --> 00:44:52,700

shock when they get there and profound

1056

00:45:00,340 --> 00:44:56,180

counter shock when they get back one of

1057

00:45:02,380 --> 00:45:00,350

my informants uh Chris her pseudonym was

1058

00:45:04,570 --> 00:45:02,390

she was she did the Christopher Reeves

1059

00:45:06,460 --> 00:45:04,580

thing as she put it and when she came

1060

00:45:08,980 --> 00:45:06,470

back when she was back with her family

1061

00:45:11,620 --> 00:45:08,990

she kept asking them things like why are

1062

00:45:12,910 --> 00:45:11,630

you talking to each other like this why

1063

00:45:14,950 --> 00:45:12,920

are you talking to each other like this

1064

00:45:17,140 --> 00:45:14,960

and and and they thought she was crazy

1065

00:45:19,570 --> 00:45:17,150

because that's how they'd always talk to

1066

00:45:21,700 --> 00:45:19,580

each other but suddenly she was hearing

1067

00:45:24,040 --> 00:45:21,710

it very differently she's one of the

1068

00:45:26,350 --> 00:45:24,050

people who went for for counseling and I

1069

00:45:27,820 --> 00:45:26,360

should point out to that and and didn't

1070

00:45:29,680 --> 00:45:27,830

get you know there was no connection

1071

00:45:31,150 --> 00:45:29,690

made between the experience but she's

1072

00:45:33,970 --> 00:45:31,160

one of the people who to this day says

1073

00:45:37,510 --> 00:45:33,980

it wasn't a near-death experience she

1074

00:45:39,790 --> 00:45:37,520

knew she wasn't gonna die but um you

1075

00:45:42,990 --> 00:45:39,800

know so none of the five none of the

1076
00:45:45,490 --> 00:45:43,000
five of my ten foregrounded informants

1077
00:45:49,090 --> 00:45:45,500
who sought some kind of counseling after

1078
00:45:50,890 --> 00:45:49,100
new to describe their presenting

1079
00:45:53,320 --> 00:45:50,900
symptoms or whatever you call it in a

1080
00:45:54,850 --> 00:45:53,330
clinical context as related to their

1081
00:45:57,660 --> 00:45:54,860
near-death experience and then none of

1082
00:46:01,450 --> 00:45:57,670
their our mental health care clinicians

1083
00:46:03,970 --> 00:46:01,460
knew to connected either so there were

1084
00:46:06,040 --> 00:46:03,980
all sorts of other kinds of diagnoses

1085
00:46:08,260 --> 00:46:06,050
you know which is that whole medical

1086
00:46:10,630 --> 00:46:08,270
education problem you know which leads

1087
00:46:12,730 --> 00:46:10,640
us back maybe to the group that you've

1088
00:46:14,590 --> 00:46:12,740

formed or the association that you've

1089

00:46:15,970 --> 00:46:14,600

formed tell us a little bit more about

1090

00:46:18,220 --> 00:46:15,980

that and particularly about this

1091

00:46:20,020 --> 00:46:18,230

conference this meeting that's coming up

1092

00:46:22,060 --> 00:46:20,030

in October again it's the american

1093

00:46:24,220 --> 00:46:22,070

center for the integration of

1094

00:46:26,320 --> 00:46:24,230

spiritually transformed experiences

1095

00:46:28,180 --> 00:46:26,330

we'll certainly have a link up in the

1096

00:46:30,520 --> 00:46:28,190

show notes to it but tell us a little

1097

00:46:33,820 --> 00:46:30,530

bit about what's going on it's yeah it's

1098

00:46:37,630 --> 00:46:33,830

a CIS te so you can google that and we

1099

00:46:39,100 --> 00:46:37,640

come up first what we're excited about

1100

00:46:40,600 --> 00:46:39,110

this conference I'm very excited Bruce

1101

00:46:42,910 --> 00:46:40,610

Grayson is going to be our keynote

1102

00:46:43,310 --> 00:46:42,920

speaker and we have all new speakers

1103

00:46:45,980 --> 00:46:43,320

this year

1104

00:46:49,940 --> 00:46:45,990

but what the conference focuses on are

1105

00:46:53,240 --> 00:46:49,950

the therapeutic issues connected with

1106

00:46:55,340 --> 00:46:53,250

these kinds of experiences so what do

1107

00:46:57,500 --> 00:46:55,350

mental healthcare providers need to know

1108

00:47:01,250 --> 00:46:57,510

and it's really interesting because at

1109

00:47:02,750 --> 00:47:01,260

our first conference last year um sorry

1110

00:47:07,220 --> 00:47:02,760

I'm looking at my bookmarks menu right

1111

00:47:08,390 --> 00:47:07,230

now to go to our assist website we have

1112

00:47:11,240 --> 00:47:08,400

a lot of people coming to these

1113

00:47:13,880 --> 00:47:11,250

conferences who are mental mental health

1114

00:47:16,460 --> 00:47:13,890

professionals who have had themselves

1115

00:47:18,470 --> 00:47:16,470

had transformational experiences one way

1116

00:47:19,940 --> 00:47:18,480

or the other whether it was you know

1117

00:47:21,500 --> 00:47:19,950

yeah tell them tell us what are some of

1118

00:47:23,840 --> 00:47:21,510

the kinds of transformational

1119

00:47:27,890 --> 00:47:23,850

experiences that you're typically you

1120

00:47:29,570 --> 00:47:27,900

know we're dealing with wow there's all

1121

00:47:31,100 --> 00:47:29,580

kinds of them I mean you know I mean

1122

00:47:32,810 --> 00:47:31,110

they're all kinds of triggers for these

1123

00:47:35,240 --> 00:47:32,820

experiences we just realized early on

1124

00:47:36,830 --> 00:47:35,250

that many of the experiences being

1125

00:47:38,690 --> 00:47:36,840

studied in near-death studies we

1126

00:47:40,550 --> 00:47:38,700

couldn't even really be sure of the

1127

00:47:45,920 --> 00:47:40,560

clinical state of the of the person

1128

00:47:47,480 --> 00:47:45,930

being study but let me see here there

1129

00:47:49,070 --> 00:47:47,490

are many types and many names for

1130

00:47:50,930 --> 00:47:49,080

experiences that can share common

1131

00:47:53,690 --> 00:47:50,940

features and be catalysts for spiritual

1132

00:47:56,000 --> 00:47:53,700

transformation not just in DES but we

1133

00:47:58,190 --> 00:47:56,010

also say near-death like experiences

1134

00:48:00,200 --> 00:47:58,200

out-of-body experiences visions

1135

00:48:02,360 --> 00:48:00,210

spiritual emergencies awakening

1136

00:48:03,860 --> 00:48:02,370

Kundalini experiences enlightenment

1137

00:48:06,170 --> 00:48:03,870

experiences probably the same thing

1138

00:48:08,780 --> 00:48:06,180

other other terms exceptional human

1139

00:48:11,360 --> 00:48:08,790

experiences pre-birth memories past life

1140

00:48:14,090 --> 00:48:11,370

experiences nearing death awareness

1141

00:48:16,640 --> 00:48:14,100

which is a term that Maggie Callen

1142

00:48:18,650 --> 00:48:16,650

Kalinin and Patricia Kelly coined for

1143

00:48:20,660 --> 00:48:18,660

their work with hospice patients where

1144

00:48:22,220 --> 00:48:20,670

they saw that people they called it

1145

00:48:23,780 --> 00:48:22,230

nearing death awareness because like

1146

00:48:26,570 --> 00:48:23,790

word near-death experience would

1147

00:48:28,370 --> 00:48:26,580

typically happen all at one time as

1148

00:48:30,320 --> 00:48:28,380

Maggie said to me once never sit in an

1149

00:48:31,790 --> 00:48:30,330

empty chair in a hospice bedroom until

1150

00:48:33,650 --> 00:48:31,800

you make sure uncle Fred's not sitting

1151

00:48:35,210 --> 00:48:33,660

there apparently in the nearing death

1152

00:48:36,860 --> 00:48:35,220

awareness what they found was people

1153

00:48:39,500 --> 00:48:36,870

would have many of the elements of

1154

00:48:41,480 --> 00:48:39,510

Indies in a natural death trajectory

1155

00:48:43,610 --> 00:48:41,490

like in a hospice situation but they'd

1156

00:48:46,900 --> 00:48:43,620

be spread out over a period of weeks or

1157

00:48:48,920 --> 00:48:46,910

months so after death communications

1158

00:48:51,830 --> 00:48:48,930

empathic or shared near-death

1159

00:48:55,070 --> 00:48:51,840

experiences which is it moody who wrote

1160

00:48:56,510 --> 00:48:55,080

about that or Morse Moody at peak

1161

00:48:58,550 --> 00:48:56,520

experiences as

1162

00:49:00,620 --> 00:48:58,560

tes include erm a be called numinous

1163

00:49:02,870 --> 00:49:00,630

noetic transcendence transpersonal

1164

00:49:07,850 --> 00:49:02,880

mystical anomalous religious paranormal

1165

00:49:09,860 --> 00:49:07,860

I mean in some experiences occur after

1166

00:49:12,290 --> 00:49:09,870

meditation yoga drugs religious

1167

00:49:15,200 --> 00:49:12,300

practices dance drumming since sensory

1168

00:49:18,620 --> 00:49:15,210

deprivation prayer sometimes they happen

1169

00:49:20,870 --> 00:49:18,630

spontaneously personal trauma illness

1170

00:49:23,180 --> 00:49:20,880

distress crisis they can occur during

1171

00:49:26,420 --> 00:49:23,190

emotionally intense periods at what

1172

00:49:27,890 --> 00:49:26,430

point I read something in in the

1173

00:49:29,420 --> 00:49:27,900

literate near-death studies literature

1174

00:49:34,070 --> 00:49:29,430

that at some point someone had estimated

1175

00:49:35,630 --> 00:49:34,080

based on the incidence of different sort

1176

00:49:38,390 --> 00:49:35,640

of clinical symptoms in relation to

1177

00:49:40,640 --> 00:49:38,400

Indies that it looked like about seventy

1178

00:49:43,580 --> 00:49:40,650

five percent of women's occurred over

1179

00:49:45,260 --> 00:49:43,590

childbirth related and about 75 percent

1180

00:49:48,560 --> 00:49:45,270

of men's were cardiac related because

1181

00:49:50,930 --> 00:49:48,570

women actually who give birth come close

1182

00:49:52,880 --> 00:49:50,940

to death earlier than men who don't give

1183

00:49:55,910 --> 00:49:52,890

birth you know I think we don't realize

1184

00:49:57,590 --> 00:49:55,920

how close those two things are so

1185

00:50:00,950 --> 00:49:57,600

there's lot there seem to be a lot of

1186

00:50:03,410 --> 00:50:00,960

triggers now the thing is the most of

1187

00:50:06,530 --> 00:50:03,420

the research we've done has been on

1188

00:50:09,500 --> 00:50:06,540

near-death experiences so there needs to

1189

00:50:11,750 --> 00:50:09,510

be oh there's such a need for research

1190

00:50:15,920 --> 00:50:11,760

on these kinds of experiences in other

1191

00:50:18,290 --> 00:50:15,930

context because for me sort of the two

1192

00:50:20,450 --> 00:50:18,300

earmarks for me of the near-death

1193

00:50:22,670 --> 00:50:20,460

experience are loss of fear of death

1194

00:50:26,330 --> 00:50:22,680

which in our culture is a monumental

1195

00:50:29,330 --> 00:50:26,340

thing to realize that dying did for

1196

00:50:32,780 --> 00:50:29,340

somebody and that sense of spiritual

1197

00:50:34,880 --> 00:50:32,790

mission or life purpose so but we don't

1198

00:50:37,720 --> 00:50:34,890

know enough about I mean even alien

1199

00:50:40,340 --> 00:50:37,730

encounter experiences you know I mean

1200

00:50:43,520 --> 00:50:40,350

Ken ring found a lot of the same

1201

00:50:46,010 --> 00:50:43,530

aftereffect patterns with alien

1202

00:50:48,200 --> 00:50:46,020

encounter experiences as with near-death

1203

00:50:52,280 --> 00:50:48,210

experiences which we talked a little bit

1204

00:50:54,130 --> 00:50:52,290

about before so it's really a wide open

1205

00:50:56,750 --> 00:50:54,140

field for research and thank God for

1206

00:50:58,970 --> 00:50:56,760

quantum mechanics thank god for going

1207

00:51:02,750 --> 00:50:58,980

that's funny thank God for quantum

1208

00:51:05,570 --> 00:51:02,760

mechanics that's sort of what a recent

1209

00:51:09,110 --> 00:51:05,580

brain mind research and you know this

1210

00:51:10,340 --> 00:51:09,120

whole growing body of knowledge we have

1211

00:51:13,730 --> 00:51:10,350

from quantum mechanics

1212

00:51:15,920 --> 00:51:13,740

have both legitimated more that the

1213

00:51:18,530 --> 00:51:15,930

near-death experiencers worldview that

1214

00:51:19,910 --> 00:51:18,540

you know there are more dimensions and I

1215

00:51:23,600 --> 00:51:19,920

think we talked about this last time

1216

00:51:25,910 --> 00:51:23,610

that ours our culture according to

1217

00:51:32,060 --> 00:51:25,920

Elizabeth's to Taurus have you had her

1218

00:51:35,630 --> 00:51:32,070

on yes fascinating person our culture

1219

00:51:38,900 --> 00:51:35,640

has the fewest dimensions of any culture

1220

00:51:40,730 --> 00:51:38,910

in its worldview of any culture studied

1221

00:51:42,890 --> 00:51:40,740

by by either anthropology or

1222

00:51:45,140 --> 00:51:42,900

evolutionary biology and I think that's

1223

00:51:46,370 --> 00:51:45,150

really interesting so now you have you

1224

00:51:47,330 --> 00:51:46,380

know quantum theories coming over here

1225

00:51:51,500 --> 00:51:47,340

and saying well we've got to have at

1226
00:51:54,620 --> 00:51:51,510
least eleven dimensions and you know so

1227
00:51:56,930 --> 00:51:54,630
it you just sort of in brain mind

1228
00:51:59,210 --> 00:51:56,940
research which is which is Bruce Grayson

1229
00:52:02,360 --> 00:51:59,220
points out we do not have an explanation

1230
00:52:03,950 --> 00:52:02,370
for people you know reporting accurately

1231
00:52:06,260 --> 00:52:03,960
things that have happened when they were

1232
00:52:09,020 --> 00:52:06,270
flatlined because that does not fit our

1233
00:52:11,060 --> 00:52:09,030
material model of the brain being the

1234
00:52:13,400 --> 00:52:11,070
transmitter of consciousness rather than

1235
00:52:15,860 --> 00:52:13,410
a receiver right well I mean we keep

1236
00:52:17,960 --> 00:52:15,870
flipping back and forth between yeah

1237
00:52:22,490 --> 00:52:17,970
trying to explain things from this

1238
00:52:24,670 --> 00:52:22,500

perspective yes I think you need I want

1239

00:52:27,140 --> 00:52:24,680

the but I want the culture of of

1240

00:52:30,050 --> 00:52:27,150

near-death experiencers to become

1241

00:52:34,700 --> 00:52:30,060

visible because I can can I can envision

1242

00:52:38,030 --> 00:52:34,710

just as cold and value-neutral and bias

1243

00:52:41,510 --> 00:52:38,040

free a worldview emerging out of quantum

1244

00:52:43,130 --> 00:52:41,520

physics that still allows us to

1245

00:52:45,590 --> 00:52:43,140

completely trash the planet and each

1246

00:52:53,270 --> 00:52:45,600

other I agree

1247

00:52:54,380 --> 00:52:53,280

so yeah really occurred to me last night

1248

00:52:56,360 --> 00:52:54,390

when I was think about the interview

1249

00:52:58,910 --> 00:52:56,370

today that like yeah you could bring

1250

00:53:00,770 --> 00:52:58,920

yourselves uh we could develop for

1251
00:53:05,180 --> 00:53:00,780
ourselves and expanded worldview but

1252
00:53:07,220 --> 00:53:05,190
that just almost lets us you know trash

1253
00:53:10,370 --> 00:53:07,230
everything out here with greater sense

1254
00:53:12,140 --> 00:53:10,380
of impunity yeah I totally agree and I

1255
00:53:15,260 --> 00:53:12,150
think it's something we have to be very

1256
00:53:17,540 --> 00:53:15,270
careful that we don't advocate for I

1257
00:53:21,320 --> 00:53:17,550
call it be the backdoor materialism you

1258
00:53:23,549 --> 00:53:21,330
know yeah say more that's a good that's

1259
00:53:27,420 --> 00:53:23,559
I like that well I

1260
00:53:29,789 --> 00:53:27,430
think unfortunately even very valid

1261
00:53:32,969 --> 00:53:29,799
worthy causes like environmental

1262
00:53:35,789 --> 00:53:32,979
concerns have an element of backdoor

1263
00:53:38,880 --> 00:53:35,799

materialism to them because they suggest

1264

00:53:41,670 --> 00:53:38,890

that we can do oh we've made a mistake

1265

00:53:44,959 --> 00:53:41,680

but that's okay we can fix it bust by

1266

00:53:47,749 --> 00:53:44,969

doing more convert that coal to

1267

00:53:50,849 --> 00:53:47,759

hydroelectric or whatever when a

1268

00:53:53,299 --> 00:53:50,859

spiritual first perspective and I mean

1269

00:53:57,449 --> 00:53:53,309

that in a non-religious sense but in a

1270

00:54:01,559 --> 00:53:57,459

whatever that other meaning of the world

1271

00:54:04,079 --> 00:54:01,569

yes might suggest that it's not about

1272

00:54:06,539 --> 00:54:04,089

that and this is what Indy ears really

1273

00:54:08,579 --> 00:54:06,549

tell us right they come back and say no

1274

00:54:09,779 --> 00:54:08,589

no no it's really not about that if you

1275

00:54:13,079 --> 00:54:09,789

want to get out there in march in

1276

00:54:14,489 --> 00:54:13,089

protest that's okay but what it would

1277

00:54:16,679 --> 00:54:14,499

really was about this my understanding

1278

00:54:17,910 --> 00:54:16,689

was you know when you smiled at that

1279

00:54:19,699 --> 00:54:17,920

person when you're crossing the street

1280

00:54:21,719 --> 00:54:19,709

you don't know what that did but that

1281

00:54:23,699 --> 00:54:21,729

made a connection with them that

1282

00:54:25,799 --> 00:54:23,709

affected their whole life and that's all

1283

00:54:28,259 --> 00:54:25,809

you need to worry about anyway because

1284

00:54:30,769 --> 00:54:28,269

this idea you have about time and about

1285

00:54:33,449 --> 00:54:30,779

before and about Afrin about later is

1286

00:54:36,269 --> 00:54:33,459

really kind of not the way that it is so

1287

00:54:38,099 --> 00:54:36,279

I don't know it hasn't made me any less

1288

00:54:41,609 --> 00:54:38,109

of an activist I'll tell you know what I

1289

00:54:43,769 --> 00:54:41,619

mean no no nor has it made me it's made

1290

00:54:47,789 --> 00:54:43,779

me more of an activist right it's made

1291

00:54:51,150 --> 00:54:47,799

me much more humble about all right on

1292

00:54:56,449 --> 00:54:51,160

what that activism means and - it's made

1293

00:54:59,579 --> 00:54:56,459

me reflect on what are the underlying

1294

00:55:02,609 --> 00:54:59,589

motivations and needs that I have to act

1295

00:55:05,269 --> 00:55:02,619

you know right again it can get very

1296

00:55:09,419 --> 00:55:05,279

religious very quick it can get very

1297

00:55:11,219 --> 00:55:09,429

Jesus in that you know the only true act

1298

00:55:14,249 --> 00:55:11,229

that you can do is when you and I don't

1299

00:55:15,900 --> 00:55:14,259

not enough of a scholar on that to know

1300

00:55:18,419 --> 00:55:15,910

but you know when you totally are

1301
00:55:19,890 --> 00:55:18,429
unattached which is very Buddhist thing

1302
00:55:22,589 --> 00:55:19,900
to the outcome you know no one knows

1303
00:55:24,449 --> 00:55:22,599
your charity that's the only charity you

1304
00:55:26,189 --> 00:55:24,459
know well who can really do that you

1305
00:55:28,410 --> 00:55:26,199
know but you just say the same thing

1306
00:55:31,589 --> 00:55:28,420
when you do and you're totally not

1307
00:55:35,099 --> 00:55:31,599
attached to what you're doing then you

1308
00:55:37,380 --> 00:55:35,109
know that's the only true the true doing

1309
00:55:40,170 --> 00:55:37,390
that you can do again I don't know I

1310
00:55:42,059 --> 00:55:40,180
yeah I hear you I like that I like that

1311
00:55:45,210 --> 00:55:42,069
idea that just you know a little more

1312
00:55:47,759 --> 00:55:45,220
humility about what we can do or what we

1313
00:55:51,599 --> 00:55:47,769

think we can do and it is really true

1314

00:55:54,960 --> 00:55:51,609

that again and again you hear you hear

1315

00:55:57,089 --> 00:55:54,970

experiencers say adult experience here's

1316

00:55:59,940 --> 00:55:57,099

I mean there was no before for me so you

1317

00:56:02,279 --> 00:55:59,950

know um say that you know it's not those

1318

00:56:04,289 --> 00:56:02,289

big accomplishments that you thought you

1319

00:56:07,920 --> 00:56:04,299

were supposed to set set out to have

1320

00:56:10,710 --> 00:56:07,930

that matter it's it's what you do

1321

00:56:12,839 --> 00:56:10,720

everyday as you suggested before that

1322

00:56:16,049 --> 00:56:12,849

you the person that you smile at that

1323

00:56:20,430 --> 00:56:16,059

how you are on a day to day basis step

1324

00:56:25,650 --> 00:56:20,440

that really really matters well Suzanne

1325

00:56:28,229 --> 00:56:25,660

this is just an amazing body of work

1326
00:56:31,109 --> 00:56:28,239
that you've compiled and are continuing

1327
00:56:33,329 --> 00:56:31,119
to compile insert there's a book here so

1328
00:56:35,249 --> 00:56:33,339
let's get that book out Suzanne so we

1329
00:56:37,799 --> 00:56:35,259
can share that with even more people do

1330
00:56:41,009 --> 00:56:37,809
you have any prospects for writing a

1331
00:56:44,519 --> 00:56:41,019
book on this it's just time mainly you

1332
00:56:47,609 --> 00:56:44,529
know I'm one of the army of non-tenured

1333
00:56:50,569 --> 00:56:47,619
a non-tenure-track faculty that's now

1334
00:56:53,670 --> 00:56:50,579
the majority on our college campuses yes

1335
00:56:55,950 --> 00:56:53,680
you know and I'm so glad that this is

1336
00:56:57,630 --> 00:56:55,960
you know receiving attention and thank

1337
00:56:59,069 --> 00:56:57,640
goodness the University of Maryland is a

1338
00:57:00,690 --> 00:56:59,079

little bit ahead of the curve and in

1339

00:57:03,120 --> 00:57:00,700

trying to deal with it but what it

1340

00:57:06,269 --> 00:57:03,130

really means is we teach the courses

1341

00:57:09,630 --> 00:57:06,279

that have the most grading and take the

1342

00:57:11,339 --> 00:57:09,640

most work so finding time is really

1343

00:57:13,349 --> 00:57:11,349

difficult right now I'm just working on

1344

00:57:15,930 --> 00:57:13,359

revising the presentation I gave it the

1345

00:57:18,809 --> 00:57:15,940

last assistants conference because it's

1346

00:57:20,309 --> 00:57:18,819

going to be a we're gonna have a special

1347

00:57:22,140 --> 00:57:20,319

edition of the journal in near-death

1348

00:57:25,019 --> 00:57:22,150

studies for the papers from our first

1349

00:57:27,630 --> 00:57:25,029

conference so that had that's taken it's

1350

00:57:28,950 --> 00:57:27,640

a good time today but I'm just was just

1351
00:57:31,589 --> 00:57:28,960
looking for this quote while you were

1352
00:57:33,390 --> 00:57:31,599
talking something I've found and shared

1353
00:57:36,089 --> 00:57:33,400
on Facebook the other day called the

1354
00:57:38,579 --> 00:57:36,099
case for hope if you take the long view

1355
00:57:41,400 --> 00:57:38,589
you'll see how startling Lee how

1356
00:57:44,940 --> 00:57:41,410
unexpectedly but regularly things do

1357
00:57:47,279 --> 00:57:44,950
change not by magic by the incremental

1358
00:57:49,920 --> 00:57:47,289
effect of countless acts of courage love

1359
00:57:51,220 --> 00:57:49,930
and commitment the small drops that wear

1360
00:57:53,920 --> 00:57:51,230
away stones in car

1361
00:57:55,720 --> 00:57:53,930
new landscapes and sometimes by torrents

1362
00:57:58,480 --> 00:57:55,730
a popular will that changed the world

1363
00:58:00,010 --> 00:57:58,490

suddenly to say that is not to say that

1364

00:58:02,020 --> 00:58:00,020

it will all come out fine in the end

1365

00:58:04,390 --> 00:58:02,030

regardless I'm just telling you that

1366

00:58:07,420 --> 00:58:04,400

everything is in motion and sometimes we

1367

00:58:07,960 --> 00:58:07,430

are ourselves that movement great who's

1368

00:58:11,590 --> 00:58:07,970

that bye

1369

00:58:14,470 --> 00:58:11,600

this is Rebecca Solnit in an article

1370

00:58:17,680 --> 00:58:14,480

called the case for hope continued Sol

1371

00:58:20,020 --> 00:58:17,690

NIT well I'll tell you what dr. Gordon

1372

00:58:21,849 --> 00:58:20,030

that might be a great way to leave it

1373

00:58:23,740 --> 00:58:21,859

it's been a great pleasure having you on

1374

00:58:26,290 --> 00:58:23,750

skeptic Oh best of luck with all that

1375

00:58:28,599 --> 00:58:26,300

work we'll certainly have a link up to

1376

00:58:31,030 --> 00:58:28,609

the assist conference coming up in

1377

00:58:35,740 --> 00:58:31,040

October thanks again for joining me on

1378

00:58:37,270 --> 00:58:35,750

skeptical it was delight thanks again to

1379

00:58:40,030 --> 00:58:37,280

dr. Gordon for joining me today on

1380

00:58:42,580 --> 00:58:40,040

skeptic oh I do have one question that I

1381

00:58:46,440 --> 00:58:42,590

tee up as a result of this interview and

1382

00:58:50,320 --> 00:58:46,450

that is what areas of near-death

1383

00:58:53,260 --> 00:58:50,330

experience science of the phenomena do

1384

00:58:55,720 --> 00:58:53,270

you think offer the most promise for

1385

00:58:58,240 --> 00:58:55,730

further research so Suzanne and I

1386

00:59:00,640 --> 00:58:58,250

touched on some of the unanswered

1387

00:59:03,010 --> 00:59:00,650

research questions that are out there

1388

00:59:05,800 --> 00:59:03,020

but I'd be interested in hearing what

1389

00:59:07,990 --> 00:59:05,810

you think are the most pressing research

1390

00:59:09,970 --> 00:59:08,000

questions it really could be tackled if

1391

00:59:12,760 --> 00:59:09,980

someone wanted to put their mind to it

1392

00:59:14,410 --> 00:59:12,770

so give me your thoughts on that the

1393

00:59:18,910 --> 00:59:14,420

place to do it is at The Skeptical

1394

00:59:21,280 --> 00:59:18,920

website at ske P tik o dot com you can

1395

00:59:23,490 --> 00:59:21,290

leave a comment right there or bounce on

1396

00:59:26,470 --> 00:59:23,500

over to our forum where I'm often

1397

00:59:29,170 --> 00:59:26,480

responding to listeners comments and

1398

00:59:31,690 --> 00:59:29,180

ideas that's available through a link

1399

00:59:34,390 --> 00:59:31,700

from the website or drop me an e-mail or

1400

00:59:36,160 --> 00:59:34,400

connect with me on Facebook while you're

1401

00:59:38,980 --> 00:59:36,170

at the website be sure to check out our

1402

00:59:42,220 --> 00:59:38,990

over 200 previous shows of skeptic oh

1403

00:59:44,920 --> 00:59:42,230

all available there for free for you to

1404

00:59:47,320 --> 00:59:44,930

dive into well that's gonna do it for

1405

00:59:50,290 --> 00:59:47,330

this episode of skeptic oh I have some

1406

00:59:52,630 --> 00:59:50,300

great shows coming up a couple of twists

1407

00:59:54,550 --> 00:59:52,640

and turns that all that I'll leave just

1408

00:59:56,190 --> 00:59:54,560

kind of hanging out there but I do hope

1409

00:59:59,710 --> 00:59:56,200

you'll stay with me for all of that