

Interview with Dr. Raymond Moody, Ph.D., MD

By **Reinerio (Rey) Hernandez**

(Transcribed by Maria Coronado Chernikov)

Pre-Interview Discussions

REINERIO HERNANDEZ: If I were to do it all over again, if knowing what I know now...

RAYMOND MOODY: You'd be a philosopher.

REINERIO HERNANDEZ: Yes, I would be a philosopher.

RAYMOND MOODY: Yeah. I hear that all the time from people when they get about 50 or 60 they say, yeah, I should have been a philosopher. I tell them I majored in philosophy and they say I wish so much that I'd major in philosophy. Because it's developmental, when you get to be about 50 or 60, these things, it's psychological development. These questions just open up for people and that's...

REINERIO HERNANDEZ: To read Plato again, you know?

RAYMOND MOODY: See that's the observation with which Plato's republic begins. It's that when successful people reach the age of 50 or 60 they suddenly start becoming fascinated by the afterlife.

REINERIO HERNANDEZ: Asking fundamental questions.

RAYMOND MOODY: Yeah. Plato said, "Philosophy is a rehearsal for dying." He says that in the Phaedo. I read that when I was 18 and I've carried that all the way through life. He's was absolutely right on.

REINERIO HERNANDEZ: Oh definitely. Philosophy and all the ancient mystical texts.

RAYMOND MOODY: Right now, I'm reading Heraclitus the Presocratic. I've read more or less constantly on Greek philosophy since I was 18 years old. There's always something there.

REINERIO HERNANDEZ: Words of wisdom. It's knowledge passed down from thousands of years before them. There's a lot of information that came from Mesopotamia, the Middle East, India, all over the world.

RAYMOND MOODY: And you know the Greek philosophers were fascinated by the question of life on other worlds. Pythagoras I guess, was the first one and he thought that there were people, inhabitants of the moon. But then by the time it got to Democritus or even before that, Anaxagoras and Democritus, both conjectured that there was life on other worlds.

REINERIO HERNANDEZ: I can attest that there is a Non-Human Intelligence on this world.

RAYMOND MOODY: Yeah, Exactly And what's the difference between his world and the next.

REINERIO HERNANDEZ: When I went through my NDE phase-- when I read hundreds of NDE books in a 4-month period and the first three individuals I mentioned NDEs to, over a 3-day period, and all of them told me about their own NDE... Goodness, I've listened to so many of your interviews. I read almost all of your books. I want to thank you for that, Raymond. You probably hear that all the time.

RAYMOND MOODY: Well, I do but it's so nice to hear it from you, Rey. Thank you so much. So nice

REINERIO HERNANDEZ: It really was. To me, it was a validation of the experiences I was going through.

RAYMOND MOODY: And to me, you see, this is all just Greek philosophy. That's where I got it. Plato, Democritus and Heraclitus. They were interested in these experiences of people who almost died and returned and that's how I got it

REINERIO HERNANDEZ: I remember

RAYMOND MOODY: Yeah. So, it's been around for a long time

REINERIO HERNANDEZ: We're now going to be extending these concepts a little bit more. Into exploring the nature of our reality. As you saw by my previous presentation about the work of the Dr. Edgar Mitchell FREE Foundation UFO Experiencer Research Study, there are many commonalities, many similarities between the NDE and UFO Contact Experiencers. Our new organization, the CCRI, or Consciousness and Contact Research Institute, is exploring not only UFO and NDE contact experiences but all

contact experiences with all of the paranormal, which we at CCRI call the “Contact Modalities”.

RAYMOND MOODY: Exactly.

REINERIO HERNANDEZ: Pushing the envelope.

KEVIN (Cinematographer): We’re rolling, Rey

Formal Interview with Dr. Raymond Moody

REINERIO HERNANDEZ: Rolling? Okay.

REINERIO HERNANDEZ: Raymond, can you give us a very short summary, of yourself and your work?

RAYMOND MOODY: Yes, well I have a in Philosophy and an MD degree and I’m a psychiatrist. In terms of the work that I’m known for, it arose in connection with my interest in logic and philosophy of language and ancient Greek philosophy. Because I learned at age 18 in 1962, that early Greek philosophers including Plato and Democritus, studied cases of people who were believed dead and revived to have experiences to tell of entering into another realm of existence. Three years after I found that out, I met Dr. George Ritchie, who at that time, was a psychiatry professor at the University of Virginia, who had had such an NDE experience. Since that time, I’ve interviewed thousands of people from all over the world who came close to death and who had spiritually transformative experiences, near-death experiences, during that time.

REINERIO HERNANDEZ: And you were first a professor of philosophy and later on went to medical school. Why did you decide to enter medical school after being a philosophy professor?

RAYMOND MOODY: I have always sort of thought philosophically from the time I was a kid and philosophy was a good natural major for me. I then got my Ph.D. in philosophy and I was a philosophy professor for three years, teaching primarily ancient Greek philosophy and philosophy of language and logic. I was only 23 years old when I finished my Ph.D. in philosophy, and my life has just been a pursuit of knowledge and I loved teaching philosophy. Yet I kind of felt I wanted to continue my education and I’ve always been interested in the human mind. I went to medical school and did my residency in psychiatry. I had a special interest in homicide and I worked as a forensic psychiatrist in a maximum-security unit for the criminally insane with mostly people who had committed horrific homicides. I’ve had the wonderful experience of interviewing

and speaking with several hundred people who committed homicide mostly because of some mental illness.

REINERIO HERNANDEZ: At one point you also returned to be a professor again, I believe at the University of Nevada at Las Vegas. Can you talk a little bit about that?

RAYMOND MOODY: I was a professor of consciousness studies for four years at the University of Nevada at Las Vegas. Many of the courses I taught were on near-death experiences and shared-death experiences. These are unusual human experiences that seemed to relate to the prospect of an afterlife. I had an opportunity to teach my root interest which is the philosophy of language because to me a lot of these questions like, “Is there life after death?” and so on, you can’t really begin to grapple with these questions until you take logic into consideration. The Aristotelian logic is predicated on literal meaning and the true/false distinction so you can say it’s a binary code, true/false. But what happens when you have the third value that is, an unintelligible sentence, that is neither true nor false? I taught a lot of courses on that as well. Like how you think about things. How you think logically about things that don’t make sense and are illogical.

REINERIO HERNANDEZ: Now how does this in turn tie back to consciousness studies, the work on near-death experiences?

RAYMOND MOODY: I’ve been through an interesting change in the academic world in my lifetime because consciousness is one of the primary questions that philosophers address. Everybody knows the famous story of Descartes and his separation between the conscious mind and the physical body and so on. I’ve always been interested in consciousness and it’s still in my opinion a philosophical question. In recent years there’ve been some thoughts about getting science to address this, but I think this is still a conceptual question you know. For example, the question “What is the concept of consciousness?” is what I really wonder about. In philosophy, there’s what we call the mind-body problem. We have the thought of a body and the thought of a mind. How does the conscious mind get related to the body at all? There are a lot of different philosophical theories about that question. The common one now, which is still a philosophical theory, although it’s been picked up by some neuroscientists, is that of epiphenomenalism. Which is that there is no independent reality to consciousness, but consciousness is a sort of secondary artifact or by-product, of what they regard as the primary reality which is the electrochemical reactions in the brain substance.

REINERIO HERNANDEZ: Can that be that epiphenomenalism is that the field of Neuroscience cannot explain these non-material aspects of consciousness, so they call it an epiphenomenon?

RAYMOND MOODY: I would say that. In the real world, the whole notion of consciousness, especially with many physicalist scientists, they try to reduce it to something very narrow. Many want to solve it via the machinery of the brain.

REINERIO HERNANDEZ: They want to present that consciousness is solely derived from the physical brain.

RAYMOND MOODY: But I think the most important machine to use right now in thinking about consciousness is your analytic mind.

REINERIO HERNANDEZ: Edgar always told me “Rey, we know the equivalent of one grain of sand in an entire beach and that also applies to consciousness”. Would you tend to agree with that statement?

RAYMOND MOODY: When I was about 7 or 8 years old, looking through a telescope which I built myself, was when it occurred to me, as it has occurred to so many people... I mean, it’s the common thing for kids to realize that when you ask yourself that question, “What size and shape is this thing we’re in?” You know your natural tendency is to say well, “it must end in a wall”. But then you go out to the wall and you say, “Just a minute, there has to be something on the other side of the wall.” But intuitively, the other option is that it goes on and on forever and that’s intelligible too. So, to me as a child, I realized, which I still realize, is that unintelligibility is a very important aspect of human life. People are afraid of unintelligibility. But as I’ve learned, unintelligibility itself is an intelligible phenomenon.

REINERIO HERNANDEZ: Not knowing what we don’t know. Raymond, could you please describe for us a very brief definition of what is a near-death experience?

RAYMOND MOODY: A near-death experience is an episode of generally heightened consciousness which occurs when somebody is on the verge of death, very often with a cardiac arrest, for example, from which they are resuscitated. These experiences have a familiar resemblance. There are about 15 or so common elements that occur in them, but one person may have one or two or three of the things, or five or six of the things, or 9 or 10 or even all the way up to the entire 15 variably. It often depends on how close they got to death. That is that people who were in such an extreme situation that it’s hardly conceivable that they lived. Those are the ones that tell us these more complicated and florid experiences. But some of the common elements that occur are, the feeling that you hear the doctor pronounce you dead. People say, “I heard the doctor say oh my God he’s dead.” There is also a feeling of separation from the body, leaving the physical body, and watching the resuscitation from the point of view typically above. There is also the entranceway into a passageway of some sort which many call a tunnel or a cave or a hallway. They then enter a state of consciousness that no matter how articulate or well-educated they happen to be, they invariably say, “I just don’t have the words to describe

it”, which is... Williams James famously called this ‘ineffability’ which he regarded as the primary characteristic of mystical experiences. And through this tunnel, they then enter into an incredibly brilliant warm and comforting environment of light in which people say they experience tremendous love. And often reunions with relatives and friends of theirs who have already died, who seem to be there to help them through this transition. Panoramic memory in which they say that all of the events of their lives are displayed around them in a sort of hologram. They return to this physical life with the feeling, number one, that they’re no longer afraid of death because they interpret their experience to be an entrance into another reality. And also feeling that whatever they had been chasing before, power or fame or money or knowledge is that when they come back from this experience, they say that what this life is all about is to increase their capacity to love

REINERIO HERNANDEZ: If you were to pick the top three or four commonalities that individuals have, what would they be?

RAYMOND MOODY: Well to take the two or three top commonalities in a near-death experience, I think it’s entirely a matter of individual judgment because there are so many characteristics. There are some that are more statistically predominant, one being the out-of-body experience. The one which is the most fascinating to me personally is the “Life Review” in which people say that in a timeless state, they review every single action they have ever done. Not from the point of view that they had when they were performing the action, but rather from the point of view of those with whom they interacted with and who were affected by one’s actions.

REINERIO HERNANDEZ: My father had a near-death experience and he told me that time doesn’t exist because he was up there 20 or 30 years. Have you heard similar statements from other near-death experiencers?

RAYMOND MOODY: Yes. One of the more common things that people with near-death experiences say is that time was not really part of the experience. They say that, since language is sequential, they have to relate their experiences as though it were a sequence. But in the experiencing of it, it wasn’t sequential, there was simply no time.

REINERIO HERNANDEZ: Fascinating. Now many of these individuals have an encounter with what they describe as God. Could you describe how individuals describe this being they call God?

RAYMOND MOODY: People from all over the world have told me that as part of their near-death experience they encounter a Being of complete compassion and love and knowledge. Very often, who sort of helps them, or assists them, through their Life Review by pointing out specific aspects of their lives to think about. People say that there are no words but they experience this as the thoughts of this Being. Some people

say God. Some people say angels. Some people say Christ. But whatever word they bring to it, they say that the description is the same. A Being of sheer light that is of complete love and complete compassion who knows everything about you.

REINERIO HERNANDEZ: But you said that most individuals describe God as a Being of Light

RAYMOND MOODY: Yes

REINERIO HERNANDEZ: A Being of Light. What do you suspect is the purpose of a near death experience? What does it teach the individual and what can humanity learn from these experiences?

RAYMOND MOODY: I think you can learn a lot of different things from near death experiences. One, it does give people comfort and consolation in the light of the loss of loved ones. People look to near-death experiences to give some sort of comfort and hope that there is an afterlife. I think for a person who likes to think philosophically, these experiences really do raise some fascinating questions about reality in the first place. Personally, even from my youth, I realized that I can be completely certain that I'm conscious now. So, I know I have direct personal knowledge of consciousness. But it always occurred to me, even when I was a little kid, that the physical world is an entrance from recurrent patterns in my consciousness. It has always been part of my mind, that what we experience here, in our physical reality, is a systematic illusion. I remember as a philosophy student in 1964, I read George Berkeley's 'Principles of Human Knowledge', which is the classic statement of the philosophical position of idealism. Not idealism in the sense that somebody has high ideals, but rather idealism in the philosophical sense-- that the only thing that really exists are ideas and minds and that what we call physical reality is a sort of projection from recurrent patterns in our consciousness. That is what I've come to understand.

REINERIO HERNANDEZ: Well we were just talking about this concept before. That we might be living in simulated reality-- that our physical reality might not be what we really perceive it to be. I previously informed you that almost all of the CCRI PhD academics and MDs believe that Consciousness is Primary and they have a similar vision as yourself. I asked them, "what do you suspect is the nature of our reality" and many stated that consciousness is primary and that we live in a simulation. Can you give me your explanation of what might be the nature in our reality and what is our role in this reality?

RAYMOND MOODY: Well, one of the big philosophical questions is, 'What is the nature of personal identity?' And I guess, Heraclitus and Plato got the ball rolling on that one. Plato said that our personal identity consists in the immaterial soul, which is currently, or temporarily, housed or imprisoned in a physical body. That was sort of a

required point of view back in the Middle Ages when the church was in charge. But once that began to break up, Hobbs pointed out that there is something conceptually shaky about the notion of an immaterial substance or a soul. A few generations later, Locke came along and said that our personal identity is the consciousness of our memories, and that your personal identity is your story. Consciousness has a narrative vectored to it. That is, human consciousness is embedded in a narrative. Right? Because anything that happens to you, what do you do, you add it to your life story. Your life is a story. Elie Wiesel once said, “God made man because he loves stories”. That’s where I have sort of come to this. I think that your personal identity is your story. Then I gather from my little kids who told me this same information. We just don’t expose our kids to religion or ideas about the afterlife. So, both of my younger kids specifically tell me that they came here from another place to be with us and that they lived previous stories. So, I’m taking my kid’s words for that. You know you die, and you go through some sort of incomprehensible process and then I gather you’re back on another storyline.

REINERIO HERNANDEZ: Well, what you’ve just told me I’ve heard many, many times from the brilliant academics in CCRI and from the experiencers of the Contact Modalities. Dr. Rudy Shields, the Harvard Astrophysicist, has a hypothesis is that there is a universal mind, God, whatever you might want to term it, and that we are part of this entity, that we are part of God. He also has informed me that we get brought to this reality to, like you said, accumulate stories, accumulate information, and return it back to source. And then we get discharged as another entity as another mind, to continue to accumulate information, to accumulate stories, and to keep on returning it back to God. Is this somewhat similar to what you’ve just told us?

RAYMOND MOODY: Yes. I think that there’s a cyclicity to this. I mean it certainly seems that way to me. One thing I certainly know for sure is I’m 74 years old, and that I’m sick and tired of Raymond Moody. The idea of being Raymond Moody for eternity, that’s horrifying to me. But this idea that we go through a process and we come back on another learning adventure, that’s more acceptable to me.

REINERIO HERNANDEZ: We are talking about Reincarnation. Did you ever have communications with Dr. Ian Stevenson on this topic of reincarnation and um...

RAYMOND MOODY: I have, Ian Stevenson was my dear friend and Ian has passed away now and I’m not saying anything behind his back because these were conversations we had in the open. I am not a parapsychologist. I think that his idea of scholarship, if you got the footnotes right, was okay. But I didn’t think he was a very good critical thinker. Hence, my idea of reincarnation, even though I knew Ian well, I didn’t really trust a lot of his work on reincarnation. This view comes from my personal experience, oddly enough, with my kids, because I’ve watched these kids very closely and I saw this is something they brought in with them—it is something they picked up once they got here.

REINERIO HERNANDEZ: In terms of the people who have had near-death experiences, have any of them returned back with any message about reincarnation?

RAYMOND MOODY: It is relatively rare for somebody in a near-death experience, to report specific aspects of it that indicated to them that there's reincarnation. And if you think about it, that's not necessarily very surprising, in the sense that since they just got sort of past the threshold of the afterlife. They obviously didn't reincarnate, they just came back. However, once in a while just a few cases of people, who as part of their review of their current life, their Life Review, received information of zipping way through what seemed to be previous lives and there have been a number of those. It's rare but it does occur.

REINERIO HERNANDEZ: Fascinating. Okay Raymond, now let's pursue the concept of what is commonly called non-local consciousness, consciousness being independent of the brain. What are your thoughts on this topic?

RAYMOND MOODY: Well I am a medical doctor and I guess that is how most people identify me. But the way I identify myself is that before I went to medical school, I had a Ph.D. in philosophy and I'm still primarily a philosophical thinker. In that regard, the notion of the physical brain, as psychotic as this may sound, is more part of the back story. My friend, Dr. Eben Alexander, and I were together a few years ago and I said to Eben, "You know, I think that the brain is a projection of consciousness" and he said, "Yes, Yes". That in order to keep all these life narratives going together and weaving together we've got to have a back story about physicality. But does physicality have a reality apart from consciousness? I don't think so. I think that primarily reality is consciousness and that physicality is projected by the consciousness to give continuity to the narrative aspect of life. That's what I think

REINERIO HERNANDEZ: Fascinating. Could you elaborate a little bit more because I want to learn more about this topic? Can you please provide more details?

RAYMOND MOODY: Well, since I was a kid, I've always thought consciousness is what is immediately apparent. I can know I'm conscious. If you ask me how I know that there is something in the material world, I say it's because I have noticed recurrent patterns in my consciousness. I don't really understand the impulse to materialism that I see in so many people. I don't know where that comes from. It can't come from the skeptical mode of thinking because if you're really a skeptic you can't get to the physical world from the phenomenal world of consciousness. So, in my thought process that's where it all began. I love science but I'm not a proponent of scientism. Scientism is the doctrine that the only rational means of securing knowledge is through the scientific method. Whereas, science is, what, about 400 years old? Philosophy has been around

for almost 2500 years now. There are other rational means of seeking knowledge in addition to the scientific method

REINERIO HERNANDEZ: So just by logic, as you were saying before and being a skeptic, it's extremely difficult to reach the concept of physicalism. Is this correct?

RAYMOND MOODY: It is, it is, it is. I've never gotten there myself. I mean it doesn't mean that I can't understand all the theories of physicalism. I love science. It's a great thing to study, but in terms of whether there is physicality, my guess is that consciousness is what it's all about.

REINERIO HERNANDEZ: Let's have a transition now. I showed you a little bit about the work of the Consciousness and Contact Research Institute and the academics, MDs, and lay researchers that believe in the hypothesis that Consciousness is Fundamental. As I stated earlier that many of these scientists and academics-- Dr. Edgar Mitchell, Dr. Rudy Shields, Dr. Michael Grosso, Dr. Jon Klimo, Dr. Gary Schwartz, Stephan A. Schwartz, Dr. Jeffrey Mishlove, Dr. Dean Radin and so many others-- also believe in this hypothesis, that consciousness is fundamental. In addition, all of these scientists and academics also believe that all of the paranormal, all of the Contact Modalities, are interrelated and need to be studied as one integrated phenomenon under Consciousness. What do you think about this topic? Is all of what is commonly called the "paranormal" one phenomenon?

RAYMOND MOODY: Okay, let's see. Well, I am enough of a mystic I guess, to sort of acknowledge that everything is connected. Although you don't need to be a mystic to get to that I suppose. That's one of the fundamental assumptions of rational inquiries I suppose. As to whether a lot of different things like near-death experiences and contact experiences with other kinds of intelligence and whether all these other kinds of things can be interrelated; I just don't know. I just have no idea. I mean other than the more general comment that everything is interrelated, as to whether there is some special interrelation between all of these unusual experiences I just don't know. What I would see in common with all of those different experiences is, that they all have a narrative basis-- that basically what we're listening to is people's stories about something that happened to them. And that the stories have a commonality in that they are surprising stories. They don't fit within patterns of stories that we say mostly about our daily lives. I got up this morning. I went to breakfast and I took my walk. But the kinds of stories that bring our interest to these other things, they are different kinds of stories than the normal ones. So, one thing I would say then, that all of these things do have in common is the narrative component. That is, we don't have direct access to them. That we have to evaluate somebody's story about something that happened to them.

REINERIO HERNANDEZ: I earlier mentioned the spiritually transformative aspects of the UFO contact phenomena and you're fully aware of the spiritually transformative

aspects of the near-death experience. Can you discuss this issue of the narrative? Whether these might be narratives that are being brought back to Source in terms of transformation. What are your thoughts on the topic of spiritually transformative experiences?

RAYMOND MOODY: Well yes, when people have a profound transformational experience, they want to tell a story about it and of course, the difficulty for the rest of us, is that is all we have is the story. We can't go there and directly inspect the experience that they report. Maybe by looking at the narratives, we can gather the commonalities in such experiences. I think for investigators of these things, in particular, researchers from the physical sciences, they are not very good at handling narratives. I think that the model of this physicalist approach is a model used in medicine or law enforcement. Basically, the cop goes to a scene and he gets somebody's story right. Then what the cop has to do is he has to start checking out the witness's story or narrative compared to the physical evidence that is found at the scene. Or a medical doctor. when you listen to the patient's story, you hear commonalities, and this gives you clues. For example, I better check his liver function, just from the story. But in mystical things, we are at a disadvantage, we can't do it as the doctor does or like the law enforcement officer does. I think in this whole field of inquiry there has got to be a more serious and direct focus on the structure of the narratives. It's what I think needs to be done. The narrative is our only indicator of the underlying experience.

REINERIO HERNANDEZ: Okay. You had mentioned the structure of the narrative, that this is what we need to focus on. Can there also be a cross-comparative analysis of all these different experiences that I've mentioned?

RAYMOND MOODY: There's a whole field of narratology, an aspect of literary theory, and you know narratives have their own structure and so on. I guess what a lot of people are looking for is basically a narrative component in these different kinds of stories that overlap with one another. That there are certain kinds of narrative commonalities in the stories of people who tell of near-death experiences and contact with some other kind of person or being, and these things would have to be checked out on a case-by-case basis, I guess.

REINERIO HERNANDEZ: Let me get back to specific types of experiences. The communication that takes place in a near-death experience, could you describe the communication that takes place with another non-human intelligence in near-death experiences? Is it by voice? Is it telepathic? Is it in their native language? Just to give the audience a semblance of these issues.

RAYMOND MOODY: People who are having a near-death experience, for example, that their body is down below and their mind or their consciousness is up above looking at their body down below, will say that they can be aware of what the doctor or nurse or

another person present at the resuscitation scene is saying. Not because they say that they hear a physical voice or an auditory voice. They say that it's, as one woman told me, she said she understood what the doctor was about to say while she was out of her body, but she understood what the doctor was about to say the moment before she would see him open his mouth to say it. So, it's a mind-to-mind modality of communication, and similarly in the experiences that people have where they say they meet their deceased relatives during their near-death experience, or they meet a being of light who helps them through their life review. Again, here we say that it's not words. People say that there's not a physical voice, not an auditory experience, but rather a direct understanding of what is going on in someone else's mind.

REINERIO HERNANDEZ: Can this also be termed telepathic communication?

RAYMOND MOODY: I am not comfortable with the word 'telepathy' because I, I just don't think it's been very well defined. What I would say is just to go to what people tell me. Which is that when they're out of their bodies, there's no auditory sensation, but nevertheless, they're aware of what's going on in other people's minds.

REINERIO HERNANDEZ: Now in terms of this Being, this Light Being, that you describe, that a lot of people call God, how does communication take place with this type of being?

RAYMOND MOODY: Again, people say that there aren't any, that there's no need for words- that thoughts come. A very common thought from this being, people say, is that the being poses a question which is something like "How have you learned to love?" Which is something like that. But there aren't any words. They're just immediately aware of the thoughts.

REINERIO HERNANDEZ: In terms of the physical description of this non-human intelligence, the beings in a near-death experience, can they be described as human-looking?

RAYMOND MOODY: The kinds of beings that people see in near-death experiences, people say that there are no words to describe these beings. That it really falls under the same difficulty of ineffability. That they can't really describe what is the experience of meeting their deceased aunt in their near-death experience. What people say is, that they know that it's their aunt because of a direct sense of the personal identity and of the thoughts that come but there is not really a physical form. People say that you don't see a physical body, but that you do see a form, but people find this very difficult to describe. They say "I just can't describe it to you". They say a form and even parts of the form, but still that there is a fundamental blockage in our language which we can't really describe the appearances of these people because they're not physical beings.

REINERIO HERNANDEZ: In terms of this God figure, you previously mentioned that it was a light being. Could you give a more elaborate description of the physicality of this being?

RAYMOND MOODY: Peoples say that they're just flooded with light, this incredible light far brighter than anything we've experienced while we're alive and yet not painful to the eyes. It's a comforting, warm peaceful light that they go into and this light has a personality. That it's a being of complete love and compassion.

REINERIO HERNANDEZ: Earlier I told you that individuals are sensing that both space and time was distorted. Do near-death experiences also involve a manipulation of space-time?

RAYMOND MOODY: People who have near-death experiences say that the state of consciousness that they were in during the near-death experience was not oriented to space-time coordinates. They say, for example, when they have a life review in which they see everything they've ever done and yet no time passes. They are in a timeless state of consciousness and similarly. They say that this environment is not oriented towards space-- that it's not a spatial context but more of an informational context. If I had a question about one of Plato's dialogues that I wanted to remember, I would have to stand up and walk about 20 feet to my volume of Plato beside my bed. But people say that in their near-death experience, that is not necessary. That knowledge comes simply by formulating the question so that the passage through space is not necessarily. These concepts are very familiar to people who study philosophy. Many, many, many, great philosophers have raised difficulties with the very notion of time or space. I guess maybe the most famously, Kant, in trying to figure out space and time, said that while space and time are not really external, space and time are aspects of ourselves. I guess you could say, they are the basis of experience but time and space are qualities of us as it were, and that they are not of an external nature.

REINERIO HERNANDEZ: Again, reverting back to the topic of consciousness, the nature of our reality. When individuals are given a life review, are these individuals also given visions of the future?

RAYMOND MOODY: Once In a while, I hear people who, as part of their near-death experience, had a flash forward in which they saw things of their future that later did occur in their life. I remember the first guy I heard that from was a guy named Guy Rasmussen in Charlottesville who was the manager of one of the bookstores there in Charlottesville. As a young person, he had a near-death experience and his whole life was unwound by that experience. He saw his future but he came back and he was still a young man. He told me that as his life progressed, all those things came to pass. I've heard that many times from people

REINERIO HERNANDEZ: So, they were shown visions of the future which came to pass. Fascinating. I previously informed you that our FREE UFO Experiencer Research Study revealed that 50% of UFO Contact Experiencers had a miraculous medical healing. Chapter 6 of our book, “Beyond UFOs”, presented many case studies of medical healings. What is the relationship of medical healings with near-death experiences?

RAYMOND MOODY: Well, I’ve known, over the years, quite a number of people who tell me that during the event which resulted in their near-death experience, the particular calamity they were going through, as part of this whole experience, that the illness that brought them close to death, just kind of unraveled and disappeared. In essence, they had a medical healing. This also happens outside of the context of the near-death experience. Sometimes people just have a recovery that there is no medical explanation. I have seen this quite a bit in my medical career and I just don’t have an answer to explain this. But yes, definitely, I have heard of many cases of near-death experiences where the illness was resolved in some way that didn’t seem medically possible during the event which generated their near-death experience. Another aspect to this is that 30 years ago I thought about writing a book about illness as an altered state of consciousness. Every illness is a peculiar alteration in your state of consciousness. If you ask the patient and listen you’ll hear that every illness augments or changes one’s consciousness in its own unique way. So, it’s not at all surprising to me that in this profound transformation of consciousness, that near-death experience, maybe the whole attitude of the patient towards the illness, is probably transformed.

REINERIO HERNANDEZ: I told you earlier if I had a dollar for every UFO contact experiencer that turned to a Reiki healer, an energy healer, or a healing profession, I would have my pockets full of money. Have you heard the same thing about people who have had near-death experiences?

RAYMOND MOODY: Well, going back to the 1960s, when I first heard of this, I can think of a lot of people I met during that time whose vocational choice came about because of their near-death experience. They later decided to live a life of service to others. They would become physicians, nurses, social workers sometimes artists. Lots of people around who had never had any interest in art or music before a near-death experience. But then in the wake of their near-death experience, they uncovered a previously unknown talent for art or music. So yes, there are these kinds of transformations

REINERIO HERNANDEZ: In terms of the energy healers, have you heard many stories of individuals who have had near-death experiences that have all of a sudden wanted to do healings on others?

RAYMOND MOODY: I am not, I don’t really have a really good enough notion of what an energy healer is. I just don’t know. That doesn’t ring a bell

REINERIO HERNANDEZ: I told you earlier that I heard a lecture by Dr. Bruce Greyson saying that individuals when they return from their NDE, they begin to have problems with electrical devices. This is also a very common phenomenon among experiencers who have had UFO contact experiences. Have you ever heard of NDE experiences having problems with electrical devices?

RAYMOND MOODY: Well, I remember back in the 70s, 80s maybe 90s, of hearing a number of people say that after a near-death experience that they could never get a watch to work again or that the electronic circuitry was always going out around them. Yes, I've heard that.

REINERIO HERNANDEZ: How about precognitive abilities? Do NDE experiencers have increased precognitive abilities after their NDE?

RAYMOND MOODY: I have heard over the years a number of people who say that after their near-death experience they began to experience what people call psychic abilities and so on. Although generally speaking, they didn't use the word psychic. So yes, from my own observation, I've seen people who, after the near-death experience did seem to develop an ability to receive information about what is going to happen in the future. I think if you look at the world situation right now in 2019, I think it doesn't take a genius to figure out that things are going in a pretty drastic direction and that we might expect to see some calamities down the road. Now, that to me should be obvious to anybody who just likes to think. To my astonishment, what I've noticed is that many people don't like to think. They're afraid of thinking and they have various mechanisms for blocking those things out. I see a lot of people who just don't want to face the realities of where the world is headed. I don't want to think about that. I think good thoughts. It occurred to me years ago, when I first started hearing this, that it might be that during a near-death experience there's a collapse of all the defenses, you know, so people would just sort of naturally project forward to what's happening from what's happening today, to what would happen in the future. That's the way I always put it together for myself

RAYMOND MOODY: A couple of months back, my wife and I were getting ready to go somewhere when on the TV came the word learned about 12 packages with bombs that had been addressed to various former US government officials. Do you remember that event? When that news came on I said to my wife "Oh he's in his fifties." It was really like an electric spark and I said, "He's 56". Well, a few days later, when they apprehended him, it turned out he was indeed 56 years old. Now I can understand how from my experiences of talking with 300 or 400 murderers, I could get the 50 but the exact date of 56 years of age... it's puzzling, and I don't know what it is, but it happened.

REINERIO HERNANDEZ: You cannot explain it, but It happened.

RAYMOND MOODY: It happened.

REINERIO HERNANDEZ: Again, this gets back to a similar issue Raymond. I told you before that after my experience I lost all inhibitions about asking people questions, at church and the grocery store, everywhere, and I had an intuition that someone had a paranormal experience. I then began to ask them a question about the paranormal and in almost 100% of these conversations, they all eventually mentioned to me their “paranormal” experience. Has this ever happened to you?

RAYMOND MOODY: Well, that happened to me when I got into my psychiatry training

REINERIO HERNANDEZ: Have you had any paranormal experiences in your life that you might have mentioned publicly or might not have mentioned publicly?

RAYMOND MOODY: I have had a lot of experiences in my life that people would call paranormal and it has never occurred to me not to mention them. I had an experience in 1970 when word was spreading about my research on near-death experiences. I would get invited to civic clubs in these little towns... in that era, it was entirely a male province, just men, these were the movers and shakers in these communities. It never failed that when I would go to one of those civic clubs, that one or two, at one time 7, of the men who were there, and these were the people who ran the town, right, who would come up and say, “Dr. Moody I’ve never told anybody this but...” So yes, when people have an experience that they take to be very unusual they tend not to talk about it. However, once they do start talking about it, they realize that the experience is not so unusual. I mean it is part and parcel of being a human being. They’re very personal experiences as you say. People often feel like they might be ridiculed if they told you about such experiences.

REINERIO HERNANDEZ: Have you personally seen what may be considered a ghost or a spirit?

RAYMOND MOODY: I have seen apparitions of the deceased. Yes. I saw my grandmother very vividly, I felt her presence. I heard her voice. Yes. I have had apparitional experiences, as many people have. The next question is do I know what to make of this? I really don’t. What I think is that life and death are two separate things. But in consciousness, there is not a sharp line between life and death but rather there are what are called discontinuous boundaries. For example, in the Escher drawings that you see, you can’t really say that there’s a boundary there, right? The illusion comes partly from the fact that you really draw with your hand where the boundary is. Similarly, I think that’s how it is, that the line between life and death is not really a clear-cut sharp line like we think. I think it’s a different kind of thing altogether

REINERIO HERNANDEZ: Do you believe that there's a relationship between what people are encountering in a near-death experience and what people are encountering here in our physical reality via a ghost or spirit?

RAYMOND MOODY: It's a very interesting question. For example, as to whether apparitional experiences that people see spontaneously, even in the middle of the day, is that related to the experiences that people have in the near-death experiences where they say at the end of this tunnel they meet the apparitions of their departed loved ones? I specifically ask that question of a lot of people over a lot of decades that have had an NDE. Sometimes you'll have somebody who is describing a near-death experience but they also say "Yeah, I also saw Uncle Willis in the parlor at a time when I wasn't near-death." And so, what I asked them to do is to compare and contrast those experiences and people say that it's the same experience. They do, they say it is the same experience.

REINERIO HERNANDEZ: Now let's ask a parallel question relating to out-of-body experiences. Our FREE surveys showed that 80% of these individuals are having out-of-body experiences. Since OBEs is the first step for many NDE experiencers, how do you compare and contrast an NDE OBE and a non-NDE OBE experience?

RAYMOND MOODY: I don't what to make of questionnaires where people are asked whether they have ever had an out-of-body experience because there are lots of different things actually, that are sometimes collapsed under that rubric of out-of-body experiences. One of the most common is probably the experience of depersonalization which is very common. About 50% of normal individuals will describe depersonalization which can be described as an invisible pane of glass, or a barrier, between them and the world, but in that depersonalization, there is not the experience of being outside of one's body but you are looking at one's body from a distance. There are also autoscopic hallucinations that occur, for example, in epilepsy or migraines or sometimes just spontaneously where people will see an apparition of themselves typically from their torso projected out into their visual space and they feel that it's kind of lifeless. The locus of consciousness is still within their body, but they see a half form of themselves projected out into their visual space. It usually occurs oddly enough around twilight time. And then there are full-blown out-of-body experiences, where people describe seeing their body from a distance. Now, the out-of-body experience vis-à-vis the near-death experience, as compared to other occasions of out-of-body experiences, there are all kinds of circumstances in addition to near-death experiences that can seem to bring about or precipitate out-of-body experiences. One of them is the experience of playing great music on stage. Singers or musicians will tell you that during the height of the music their consciousness was catapulted out of their body and into a light and they came back to the keyboard or back to the stage after leaving their body. Then it's also mentioned, that among astronomers, for example, gazing through their telescopes, they will sometimes find themselves out of their bodies looking at their own body looking

through the telescope. So, the out-of-body experience also occurs commonly to people who are not near death.

REINERIO HERNANDEZ: Do you see a common variable between both types of experiences, the NDE OBE and the non-NDE OBE?

RAYMOND MOODY: Well the descriptions are very much the same whether the out-of-body experience occurs during a cardiac arrest or whether it occurs during a musical performance. People say that they rise up and they can see their own body down below.

REINERIO HERNANDEZ: I'm sure you have spoken with a lot of individuals over many years who have told you of their OBE experiences. Have you heard many OBE stories?

RAYMOND MOODY: Out-of-body experiences are very, very common. It's part and parcel of being a human being. It's a very, very common occurrence.

REINERIO HERNANDEZ: A lot of people describe having an out-of-body by stating that they are a spirit that is outside of their physical body. Many NDE experiencers have stated that when they die, they revert back to a spirit form and I got back to God. Can you talk a little bit about that concept? About people equating an out-of-body experience as a conversion to a spirit form?

RAYMOND MOODY: What I would say is that the out-of-body experience is an indicator, obviously, that consciousness is not necessarily connected with the physical body. You know this is what impresses people who suddenly have an out-of-body experience. I have never identified with my body. I was always a thinker more than anything else. Never did any athletics or anything like that. So to me, consciousness is primary. It's just been startling to me to see how many people view the body as primary and not consciousness. When they have an out-of-body experience it really changes their point of view and they begin to realize that they are not their body.

REINERIO HERNANDEZ: Do you think that the discussion of the out-of-body experience can be a teaching tool to get individuals to realize that consciousness is non-physical? Do you think that would be the primary way, or one of the primary ways, of teaching that concept?

RAYMOND MOODY: Well, in the western philosophical tradition the early speculation about the separation of mind and body was the question of which one was primary, the mind or the body? This discussion resulted from the context of out-of-body experiences. The OBE was known to the early Greek philosophers. I guess that one of the factors that got them thinking that a human has a mind and a body, but that the mind is the primary part, the conscious part, is primary over the physical body. So, I mean this is not

anything modern. This goes back to the very beginning of western thought. They understood that some people could leave their bodies at will and go to great distances.

REINERIO HERNANDEZ: How are the Indian mystical and philosophical texts similar to ancient Greek philosophy? How might they be different and how can they be used to study the concept of consciousness?

RAYMOND MOODY: Well, my reading list in life has been rather mundane in the sense that I don't read new-age books-- I read mostly ancient Greek philosophy. I read solid psychology texts and I read philosophical texts. I read logic books. I read all kinds of things but not the kind of vague books-- I tend to read more academic books and it's not a prejudice, it's just that I'm sort of oriented toward facts and so I don't really know how to compare any of the great mystical or holy texts to the sort of more discursive literature that I'm familiar with.

REINERIO HERNANDEZ: I previously informed you of the various questions we asked in our FREE surveys about spirituality and spiritual transformation. What were some of the basic spiritual themes that people are returning with?

RAYMOND MOODY: Well, there is a type of commonality among people who have near-death experiences, in the after effect of the experience, and the most common one is that whatever they were chasing before, this near-death experience, they woke them up to the fact that what life is all about is love and learning to love. The second was knowledge. People say that in their life review, very often this Being, who many identified as God, who was helping them through their life review, will focus on specific scenes of their life in which they had been learning something. The idea comes across to them, as was very beautifully said to me by Dr. George Ritchie years ago. He said that during his experience, he said that the process of knowledge goes on quite literally for eternity. These individuals became aware at a certain point in their experience, of an entire dimension of existence that is given over to learning and that it's kind of like a super university in the sky-- that people are there to pursue learning. So, knowledge is one of the things that NDE experiencers come back with. The third thing is much rarer, but it does occur, and that is the interest in art. People who've never had any interest in art before their NDE afterward became artistic. I met a wonderful woman in Toronto about 25 years ago, who had never had any interest in art but after her NDE they became an artist. She brought some of her paintings to me-- she was an award-winning artist. I have heard many similar stories of how individuals were inspired to artistic creativity.

REINERIO HERNANDEZ: That is also one of the commonalities of people who have had UFO contact experiences. Many of them all, of a sudden, became artists, musicians, and painters. Very, very similar. Do you believe that these spiritually transformative experiences transform individuals in terms of new interests?

RAYMOND MOODY: I have always thought, from my personal take on it, that creativity is something that is more paranormal than somebody saying they can read minds or tell what's in the future. To me, creativity is far more amazing than precognition. I mean what is it? Artists, by and large, as I've found over the years, seem to feel that their creativity doesn't originate from within them. That it's something that takes possession of them from the outside. That is just a wonderful form of creativity and I can well understand what the Greeks had in mind when they talked about the muse. You know to them the muses were an external divine being and that was what creativity is and that's certainly how it feels to a creative person. That it's not coming from within them. So, I would think that creativity is just an amazing propensity of the mind.

REINERIO HERNANDEZ: I mentioned to you earlier that the Dr. Edgar Mitchel FREE Foundation FREE UFO Experiencer Research Study had 4 major findings. One was that the vast majority of UFO contact experiencers, not initially but in the long term, perceived their experiences as highly positive. Would you say the same thing for near-death experiences? That an overwhelming percent of NDE experiencers perceive their experiences as highly positive?

RAYMOND MOODY: The great majority of people that I have talked with who have had a near-death experience tell me it was an absolutely positive and life-changing experience.

REINERIO HERNANDEZ: Second theme, transformation. I showed you that the FREE research study posed many of the questions from NDE researcher Dr. Kenneth Ring, in his book "The Omega Project", on how NDE and UFO experiencers changed after their experiences. We found, based upon survey responses from over 4,300 UFO Contact Experiencers, that these individuals changed their personalities and world views in exactly the same way as the group studied by Dr. Ring. Can you discuss the transformational aspects of a near-death experience?

RAYMOND MOODY: People were very profoundly transformed by their near-death experience. It changes their whole focus on life. And very often it goes along with a professional change. I've known quite a number of people over the years, who after their near-death experience, decided to go from a more mundane and earth-based profession to one of the helping professions. That does seem to be a fairly common occurrence.

REINERIO HERNANDEZ: In terms of money Are people still interested in material things or do they change?

RAYMOND MOODY: After a near-death experience, people who had a profoundly material interest in life beforehand invariably changed. They say that they see the economic side of life as not the real side of life.

REINERIO HERNANDEZ: In terms of spirituality, the UFO contactees, like myself, were total atheists before my experiences began. For many different reasons, people all of a sudden become very spiritual after their UFO contact experience. Can you discuss the spiritual transformation of the near-death experience?

REINERIO HERNANDEZ: Generally, people with near-death experiences say that it changes their spiritual life profoundly. Not everybody who has a near-death experience was religious beforehand. But those who were not religious beforehand or didn't believe in God, these individuals say that after their near-death experience they are in tune with God and the spiritual dimension of life. However, it doesn't presuppose them toward any particular religion. Similarly, people who had a religion before the near-death experience will say that they may or may not stay in that same religion. Whether they do or do not, they say that they are no longer ideological in their religion. They say that no particular religion has the whole scene. That there's some sort of truth in all the different religions

REINERIO HERNANDEZ: Another unique common topic among the UFO contact experiencers is that they became more consciously aware of reality-- that I'm part of something greater, that we're all one. Is this also similar in NDE experiencers? Can you discuss this aspect of universal consciousness or oneness, and is this common in the near-death experience?

RAYMOND MOODY: Well, one of the primary insights that characterize mystical experiences generally, is the idea that everything is one. All is one. That's kind of the slogan of all the great mystics and this unifying aspect occurs in the near-death experience too. People say that in a higher state of reality, things that seem different here are really the same. And that includes even personal identity. People will say that in their life review, they become the people with whom they interacted because when you see an action that you did, you see it in your life review. You watch it from the point of view of the person with whom you interacted, and you are empathically embedded in their consciousness. So really what that means is that we're really one in the same being. We're different facets or aspects of one underlying unitary consciousness.

REINERIO HERNANDEZ: Might this be associated with the concept of a Universal Mind or Source or even possibly a God? How do you equivocate all these different terms?

RAYMOND MOODY: Oh, the word I use for all of this is God because what is a word anyway? But yeah, I would say where I've come to in my own life if the term God. By the way, I didn't have a religious experience when I was a child, thank God, because I was from the deep south, so I escaped all of that. To me, God is not a belief or curiosity about whether God exists. To me, I compute God as a relationship-- the relationship that

you have with God. It boils down to a relationship with all the other conscious presences in the universe.

REINERIO HERNANDEZ: Two more questions that involve the concept of space-time and the question involves the research of two Ufologists, Dr. Jacques Vallee and Dr. Allen Hynek.

RAYMOND MOODY: I knew Allen very well I met Jacques a few times, but I knew Allen very well

REINERIO HERNANDEZ: I also want to discuss Dr. John Mack and Dr. Edgar Mitchell.

RAYMOND MOODY: I never met John Mack but I knew Edgar for 30 years.

REINERIO HERNANDEZ: Edgar, a little bit about Edgar. I visited Edgar more than 20 times before his transition. We became very close friends and he was one of the co-founders of the Dr. Edgar Mitchell FREE Foundation. Edgar was fascinated by the questions we discussed today. He also understood that these eternal questions were in essence, basic philosophical questions, as you have previously mentioned

RAYMOND MOODY: Edgar could talk to you about anything

REINERIO HERNANDEZ: He was a genius. He had a brilliant mind, a brilliant mind. Edgar also spoke with many experiencers-- experiencers of NDEs, UFO contact, OBE experiencers, folks that communicated or had seen the deceased, individuals like myself.

RAYMOND MOODY: I know he told me a lot about that.

REINERIO HERNANDEZ: And many friends, many of his close friends, have told him in confidence, of those types of experiences as well. So, Edgar, just like Dr. Hynek and Dr. Vallee, have stated: "Rey, first of all, we just don't understand space-time".

RAYMOND MOODY: It's right.

REINERIO HERNANDEZ: But all of these experiences, all of the paranormal experiences involving the Contact Modalities, all of them involve a manipulation of space-time. That people are having contact with all different types of perceived non-human intelligence within a fabric of a manipulation of space-time. And I'm sure you've heard that because you've spoken with Jacques Vallee, you've spoken with J. Allen Hynek you've spoken with Edgar Mitchell. You've heard all of these stories of UFOs and UFO contact experiences. What do you have to say about your conversations with Edgar, Vallee, and Hynek regarding UFO-related contact experiences?

RAYMOND MOODY: Well, Ed told me a lot about the people who had come up to him at parties. He was from Roswell New Mexico and he told me about people who had lived there at the time of the famous incident who years later sort of opened up to him about it and other people and yes, I knew Allen well and he had a very similar mindset to me on these things. And so...

REINERIO HERNANDEZ: And Vallee you also spoke with.

RAYMOND MOODY: I just met him more in passing it was more Edgar and Allen I knew much better. But you know I'm just somebody who comes from the scientific framework and it looks like it's only been recently that there have been these new kinds of philosophical questions about time and science. But I mean for a person who is into philosophy, it's what you talked about. Aristotle wrote about the weirdness of time. It's amazing. I mean he said, what is time? And the past, that's not. And the future, that's not. But the present is so evanescent and quick. What is it? Saint Augustine also spoke about this. A wonderful Scotch philosopher back in the 20's, wrote an article called "Is time real?" As soon as you get to thinking about time philosophically, you come to all sorts of puzzles about it. These are familiar discussions to me from the time I was a kid. But you know, people who don't philosophize these kinds of things emerge from time to time. My wife is very brilliant, but she is not intellectual. Her interest was art and fashion. She went to art school. But just a few weeks ago, she just looked very puzzled and sort of vexed and she said to me, "Time is so weird, right?" Well, these are thoughts that I've had all my life. So, it's just not unusual for me. I don't think that there is such a thing as time. I think that the commonsense notion of time is once you think it through, it's incoherent. But most people are just not interested in philosophical questions. But to me, these types of questions are the ones that really turn me on.

REINERIO HERNANDEZ: Last question. All of the academic researchers of the CCRI organization have the hypothesis that Consciousness is Fundamental and that all of what we call the Contact Modalities are interrelated, that they need to be studied under the rubric of Consciousness. What is your opinion of our mission-- a mission of trying to understand consciousness but through the experiencers of these Contact Modalities?

RAYMOND MOODY: Well, I think it's a fascinating thing to look at, the commonalities in various kinds of experiences like near-death experiences and other contact experiences with other forms of intelligence. I would say that would be a vast undertaking I couldn't say beforehand, what the result would be. But I think it's something worth doing. At the same time, I think with all of these kinds of studies, from a framework of physicalistic sciences, for a physicalist, I think there is not so much of an awareness of the importance of this narrative. I think that the physicalist model won't work because what you have to do is to get to the perspective on those narratives. In other words, I think that the parapsychological model lacks any appreciation of

narratology They think of narratives as like reports that can be checked out, checking a box. But that's not what we're dealing with here. It's some far more complex questions. You asked whether I think there is something that's interesting here and valuable and the answer is yes

REINERIO HERNANDEZ: Finally, we, the members of the CCRI, are working on a large compendium book that discusses many of these concepts. We have tentatively titled the book: "Beyond Materialism: The Science of Consciousness and Contact with Non-Human Intelligences." Again, the fundamental focus is that our physical reality is not about physicalism. This is not about materialism. That it's way beyond that. So, we're studying all of these phenomena with a non-local consciousness approach. We don't have any answers here or that sort of thing. But at least we are taking the approach that the Contact Modalities are interrelated and that they are all consciousness-based experiences. So in terms of the title and this approach, what is your opinion?

RAYMOND MOODY: The title?

REINERIO HERNANDEZ: Yes, "Beyond Materialism: The Science of Consciousness and Contact with Non-Human Intelligence."

RAYMOND MOODY: Well, well, consciousness and materialism. I have never been a materialist, I'm sorry and it's, you know, it's not been my philosophical position. I can recite to you all of the great materialist philosophers and their arguments. But I just don't buy it. To me, it's all about consciousness. Consciousness has always been primary from the time I was 7 or 8 years old. I had to pass all my philosophy tests on all the materialist philosophers-- I mean I understand that stuff, it's just that I don't agree with it

REINERIO HERNANDEZ: Thank you so very much Raymond for your wonderful insights.

RAYMOND MOODY: Thank you, Rey, it's just delightful to meet you personally and I had a wonderful conversation with you on the phone and I'm just so happy to meet you in person

REINERIO HERNANDEZ: Thank you for your participation. Most Definitely

Post Interview Discussions

REINERIO HERNANDEZ: Dr. Moody, as I was telling you before, I sometimes believe that I'm in a play and that I have the ability to ad lib, but that the final script has been written. What do you think about that concept?

RAYMOND MOODY: I'm not sure. I don't know, I don't know, I don't know.

REINERIO HERNANDEZ: But what do you feel?

RAYMOND MOODY: My guess is, my guess is that probably... you can get your life story messed up but also that there's a corrective mechanism that you can fix it too. Yeah. I think God's technology is so far beyond what we have.

REINERIO HERNANDEZ: Why do you refer to it as "God's technology"?

RAYMOND MOODY: Well because what else do you call this thing? This play we're in. It's like a movie, right, but I think God is kind of projecting it all

REINERIO HERNANDEZ: We discussed earlier the simulation theory. That we're in a simulation. What do you think?

RAYMOND MOODY: Yeah. Absolutely That's what I've always thought. When I was a kid I thought that. I remember my first year in college reading Plato's allegory of the cave to me was just obvious.

REINERIO HERNANDEZ: That we are in a simulation?

RAYMOND MOODY: Yes, that's right. Yes, that was Plato's point and the cave allegory that if somebody was raised in a situation where they were imprisoned, and they saw only shadows on the back wall of the cave, they would assume that those shadows were reality. But then he imagines what if we got them out and hauled them up to the sunlight? So, yes.

REINERIO HERNANDEZ: So, is there a programmer of this "simulation"?

RAYMOND MOODY: Well, I don't know, I think probably so. I guess. I think it's very complex. I think that yes, yes. It is, this is a theatre that we're in. It's what I think.

REINERIO HERNANDEZ: I came to the conclusion that I've got the ability to ad lib, but the final script has all been written.

RAYMOND MOODY: Yes I just sort of like... I've gotten more and more into the habit of sorta turning it over to God. Usually works out better than when you try to figure out something and pray for it But, just to pray at the very beginning that God works it out, is how it works best. That's what I think.

RAYMOND MOODY: Thank you so much, Rey.

Bio: In 1975, Dr. Raymond Moody coined the term near-death experience (NDEs) in his book LIFE AFTER LIFE. For half a century, Dr. Moody has continued research NDEs. Raymond has both a PhD in philosophy and is a licensed Medical Doctor. In his multiple roles as author, professor, public speaker and grief counselor, he has heard thousands of accounts of near-death, shared-death and after-death experiences. Throughout his five-decade career, Dr. Moody has explored themes related to the trans-personal aspects of death, dying and grief. In his book GLIMPSES OF ETERNITY, he discusses the phenomena of shared-death experiences. In his book COMING BACK, Raymond writes about past lives and in his book REUNIONS Raymond shares methods for evoking the dead, from Ancient Greece to modern times. Dr. Moody has also written numerous books on the Near Death Experience, shared-death experiences, and after-death experiences. In 2020, Dr. Moody wrote his latest book, MAKING SENSE OF NONSENSE, discusses what nonsense teaches us about consciousness and altered states of being. In summary, Dr. Raymond Moody is the “Father” of Near-Death Experiences research and has opened the doors for humanity to begin to understand the afterlife.

Website: <https://lifeafterlife.com/>