

Journal
of
Near-Death Studies

Editor's Foreword • *Bruce Greyson, M.D.*

Guest Editorial: Life After Life-After-Life • *Vincent Luciani*

Extrasomatic Emotions • *Emilio Tiberi*

Otherworld Personal Future Revelations in Near-Death Experiences • *Craig R. Lundahl, Ph.D.*

Book Reviews:

Life After Death by Tom Harpur • *W. Stephen Sabom, S.T.D.*

The Near-Death Experience by Calvert Roszell • *Peter Michael Cook*

Letter to the Editor • *Deborah L. Drumm, R.N.*

Announcement

Volume 11, Number 3, Spring 1993



Editor

Bruce Greyson, M.D., *University of Connecticut, Farmington, CT*

Associate Editor

Steve Straight, M.A., *Manchester Community College, Manchester, CT*

Consulting Editors

James E. Alcock, Ph.D., C. Psych., *York University, Toronto, Ont.*

Boyce Batey, *Academy of Religion and Psychical Research, Bloomfield, CT*

Carl Becker, Ph.D., *Kyoto University, Kyoto, Japan*

Kevin Drab, *Cherry Hill, NJ*

Glen O. Gabbard, M.D., *The Menninger Foundation, Topeka, KS*

Stanislav Grof, M.D., *Mill Valley, CA*

Michael Grosso, Ph.D., *Jersey City State College, Jersey City, NJ*

Barbara Harris, R.T.T., *Baltimore, MD*

Pascal Kaplan, Ph.D., *Searchlight Publications, Walnut Creek, CA*

Raymond A. Moody, Jr., Ph.D., M.D., *West Georgia College, Carrollton, GA*

Russell Noyes, Jr., M.D., *University of Iowa, Iowa City, IA*

Karlis Osis, Ph.D., *American Society for Psychical Research, New York, NY*

The Venerable Michael Perry, *Archdeacon of Durham, England*

Kenneth Ring, Ph.D., *University of Connecticut, Storrs, CT*

William Roll, M.Litt., *West Georgia College, Carrollton, GA*

Steven Rosen, Ph.D., *City University of New York, Staten Island, NY*

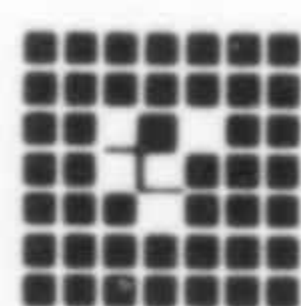
W. Stephen Sabom, S.T.D., *Houston, TX*

Stuart W. Twemlow, M.D., *Topeka, KS*

Renee Weber, Ph.D., *Rutgers College, New Brunswick, NJ*

John White, M.A.T., *Cheshire, CT*

Mark Woodhouse, Ph.D., *Georgia State University, Atlanta, GA*



HUMAN SCIENCES PRESS, INC.

233 Spring Street, New York, New York 10013-1578

Journal
of **Near-Death Studies**

Volume 11, Number 3, Spring 1993

Editor's Foreword	135
<i>Bruce Greyson, M.D.</i>	
GUEST EDITORIAL	137
Life After Life-After-Life	
<i>Vincent Luciani</i>	
ARTICLES	
Extrasomatic Emotions	149
<i>Emilio Tiberi</i>	
Otherworld Personal Future Revelations in Near- Death Experiences	171
<i>Craig R. Lundahl, Ph.D.</i>	
BOOK REVIEWS	181
Life After Death by Tom Harpur	
<i>Reviewed by W. Stephen Sabom, S.T.D.</i>	
The Near-Death Experience by Calvert Roszell	187
<i>Reviewed by Peter Michael Cook</i>	
Letter to the Editor	189
<i>Deborah L. Drumm, R.N.</i>	
Announcement	193

JOURNAL OF NEAR-DEATH STUDIES (formerly ANABIOSIS) is sponsored by the International Association for Near-Death Studies (IANDS). The Journal publishes articles on near-death experiences and on the empirical effects and theoretical implications of such events, and on such related phenomena as out-of-body experiences, deathbed visions, the experiences of dying persons, comparable experiences occurring under other circumstances, and the implications of such phenomena for our understanding of human consciousness and its relation to the life and death processes. The Journal is committed to an unbiased exploration of these issues, and specifically welcomes a variety of theoretical perspectives and interpretations that are grounded in empirical observation or research.

The **INTERNATIONAL ASSOCIATION FOR NEAR-DEATH STUDIES (IANDS)** is a world-wide organization of scientists, scholars, near-death experiencers, and the general public, dedicated to the exploration of near-death experiences (NDEs) and their implications. Incorporated as a nonprofit educational and research organization in 1981, IANDS' objectives are to encourage and support research into NDEs and related phenomena; to disseminate knowledge concerning NDEs and their implications; to further the utilization of near-death research by health care and counseling professionals; to form local chapters of near-death experiencers and interested others; to sponsor symposia and conferences on NDEs and related phenomena; and to maintain a library and archives of near-death-related material. Friends of IANDS chapters are affiliated support groups in many cities for NDErs and their families and for health care and counseling professionals to network locally. Information about membership in IANDS can be obtained by writing to IANDS, 638 Prospect Avenue, Hartford, CT 06105-4298.

MANUSCRIPTS should be submitted in triplicate to Bruce Greyson, M.D., Department of Psychiatry, University of Connecticut Health Center, Farmington, CT 06032. See inside back cover for style requirements.

SUBSCRIPTION inquiries and subscription orders should be addressed to the publisher at Subscription Department, Human Sciences Press, Inc., 233 Spring Street, New York, N.Y. 10013-1578 or faxed to the Subscription Department at its number (212) 807-1047. Subscription rates:

Volume 11, 1992-1993 (4 issues) \$125.00 (outside the U.S., \$145.00). Price for individual subscribers certifying that the journal is for their personal use, \$39.00 (outside the U.S., \$49.00).

ADVERTISING inquiries should be addressed to the Advertising Sales Representative, Daniel S. Lipner, Weston Media Associates, P.O. Box 1110, Greens Farms, Connecticut 06436—telephone (203) 261-2500 and fax (203) 261-0101.

INDEXED IN Psychological Abstracts, Parapsychology Abstracts International, Social Work Research and Abstracts, Sage Family Abstracts, Health Instrument File, and International Bibliography of Periodical Literature.

PHOTOCOPYING: Authorization to photocopy items for internal or personal use of specific clients is granted by Human Sciences Press for users registered with the Copyright Clearance Center (CCC) Transactional Reporting Service, provided that the flat fee of \$7.00 per copy per article (no additional per-page fees) is paid directly to CCC, 27 Congress Street, Salem, MA 01970. For those organizations that have been granted a photocopy license from CCC, a separate system of payment has been arranged. The fee code for users of the Transactional Reporting Service is 0891-4494/93/\$7.00.

COPYRIGHT 1993 by Human Sciences Press, Inc. Published quarterly in the Fall, Winter, Spring, and Summer. *Journal of Near-Death Studies* is a trademark of Human Sciences Press, Inc. The business address for the Journal is: *Journal of Near-Death Studies*, 233 Spring Street, New York, N.Y. 10013-1578. Postmaster: Send address changes to *Journal of Near-Death Studies*, Human Sciences Press, Inc., 233 Spring Street, New York, N.Y. 10013-1578.

Editor's Foreword

This issue's Guest Editorial, by Vincent Luciani, a retired test engineer, describes the transformation of his life after his near-death experience. Responding to what he felt was a spiritual mandate, Luciani surrendered his conservative life for that of a wanderer. Following up his Letter to the Editor in our Fall 1992 issue, in which he questioned Kenneth Ring's decision to exit near-death studies at the exact juncture at which our research should begin, Luciani argues here that studying near-death experiencers' journeys in *this* world promises more enlightenment than studying their journeys in the purported *otherworld*.

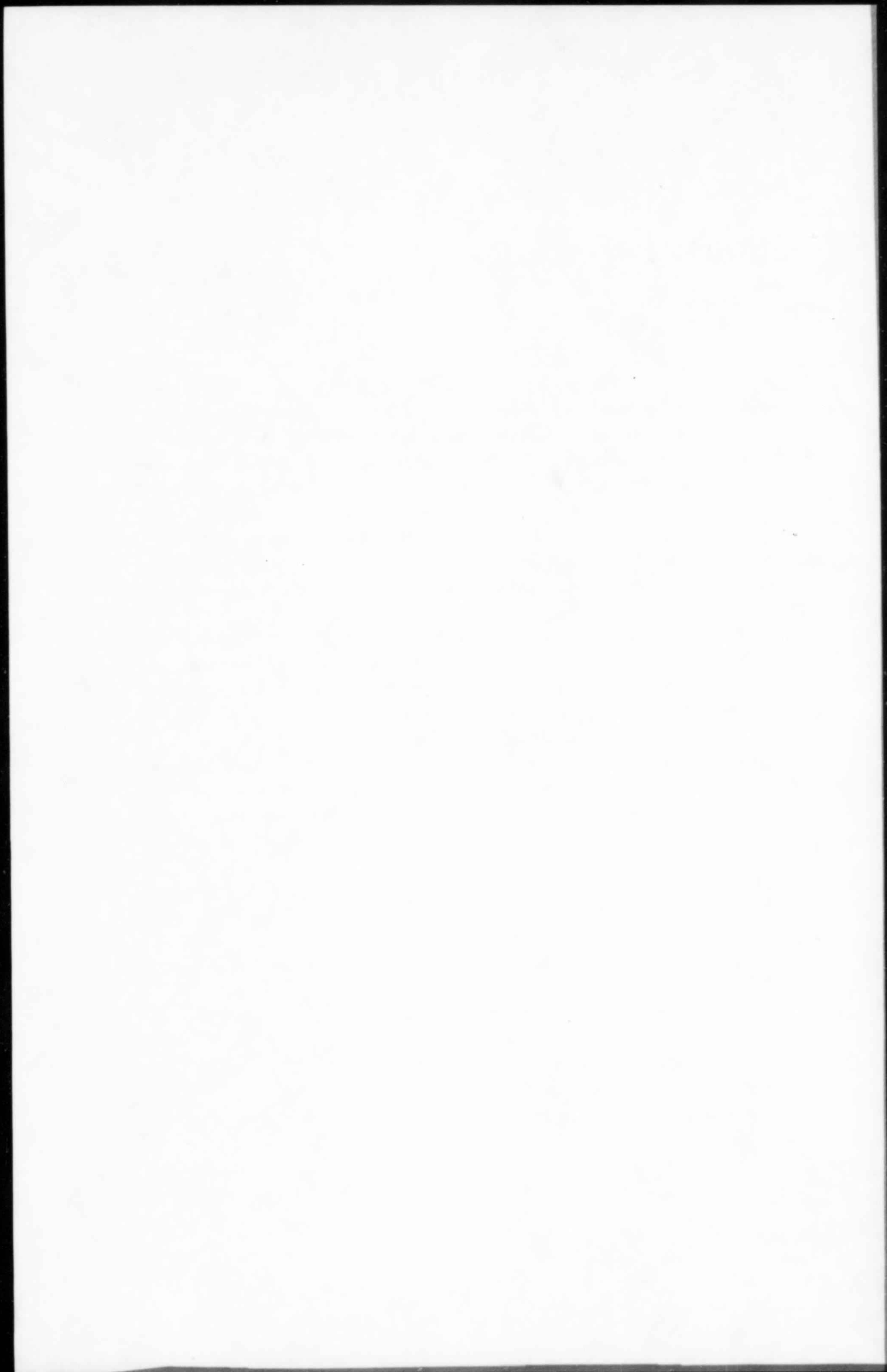
In our lead article, Italian psychologist Emilio Tiberi compares emotional states experienced out of the body with those experienced in the body. His data suggest that somatic and extrasomatic emotions are comparable in nature and function, and that the profound aftereffects of near-death experiences may be attributable to the extreme emotional states triggered during the experience.

Next sociologist Craig Lundahl describes a type of precognitive vision in near-death experiences that complements the personal flashforwards and prophetic visions Ring described in this Journal a decade ago. Lundahl presents historical examples of these "otherworld personal future revelations," and argues that their meaning and implications are self-evident.

This issue contains two book reviews. Pastoral counselor Stephen Sabom reviews religious journalist Tom Harpur's *Life After Death*; and Anthroposophist Peter Michael Cook reviews Calvert Roszell's *The Near-Death Experience*, which interprets the NDE in the light of Rudolf Steiner's teachings.

Psychiatric nurse Deborah Drumm, whose Letter to the Editor in our Fall 1992 issue described her use of near-death literature to cope with her diagnosis of cancer, writes again in this issue about her response to the cancer's recurrence. Finally, we end this issue with an announcement of the first two research awards in the IANDS Small Grants Program.

Bruce Greyson, M.D.



Guest Editorial

Life After Life-After-Life

Vincent Luciani

Northfield, New Jersey

ABSTRACT: This essay is a first-person account describing the profound impact of my near-death experience (NDE). I surrendered everything in response to a spiritual mandate to do something different with my new life after the NDE. Researchers may find that such intensive responses contain credible data of interest in evaluating the question of why we have NDEs.

When formaldehyde came to my mind after I tasted my coffee that fateful morning, who would have guessed my taste assessment would ring true in only a few seconds? Sick for months, worse than suspected, a new ingredient had now suddenly been added to my life: death. I eased my aching body into a chair and then shakily lowered my cup. As though the cup, once it touched the table, were a magic switch, instantly a brilliant explosion of light went off in my head along with a brief release of energy. I was dead before I could cry out.

But not ultimate death. No, this was near-death, the momentary cessation of heart function. It was also when I experienced a mystical vision on a higher plane, the impact of which remains as powerful today as when it first happened. The story to follow is a synoptic sketch of that vision and my subsequent rebirth from a life as a conservative community member to that of an endless wanderer.

My collapse on March 25, 1985, had been preceded by three months of undiagnosed and progressively worsening muscular pains and

Vincent Luciani is a retired test engineer, writer, and traveler. Reprint requests should be addressed to Mr. Luciani at 218 W. Revere Ave., Northfield, N.J. 08225

spasms, all beginning with my usual winter's cold. So severe had the pains become that death was an envied option. Little did I know. What seemed like only an instant later I awoke in the hospital; actually, I had been unconscious for two hours. In that two hours, I (whatever "I" was) had been catapulted into a place alien to my Earth senses, whether beyond the cosmos or to the depths of my superconscious mind I do not know.

In describing near-death visions, Leon Rhodes wrote: "It would be difficult to think of an experience that is more private, secret, and personal than that brief, dramatic opening of the nonphysical eyes to another realm of consciousness" (1990, p. 71). So it was, that first mysterious moment in eternity when my nonphysical eyes opened to a dramatic world of satiny blackness more total than is found anywhere on earth. I remember thinking this scene was not unlike being brought blindfolded into a friend's "otherworld" home. There was no fear, only calm acceptance and an eager, almost childlike anticipation of the drama surely about to unfold.

On an unending table was a large, newspaper-sized book. This was the legendary book of akashic records that exists for every soul. Within each book is said to be recorded that soul's every thought, word, and deed dating from the soul's very beginning and from all existences in this and other worlds. The pages of my book soon unfolded on their own, reverse from the normal direction, to reveal my entire life's every detail chronologically in three-dimensional living color. This fascinated me, even there, as I observed and absorbed half a century of life in a mere ten seconds of equivalent Earth time. My neglects were disappointingly apparent from the review; more dismaying, however, was the realization that my goal from this Earthwalk had not been accomplished.

A figure standing off to the side observed my reactions. Biblical in appearance, Earth-age perhaps mid-fifty, his presence was magnificent: robes, hands, face, neatly trimmed beard all luminesced a blinding whiteness twenty times more brilliant than our sun's light. Instinctively I raised a hand as a protective shield, but my mind received quick assurance that sight in this place was not by Earthly eyes but by impervious nonphysical eyes. Wonder upon wonder!

I was embarrassed at my life's failures and eager to apologize, but my new friend made it apparent he already knew not only the whole of my current life situation but also my soul's every moment since the time of its creation. I, in turn, knew—at least for the moment—his identity, his thoughts, his spiritual existence. And so we talked in a manner suggestive of mental telepathy except more total, nothing held back. But

what could be held back? We shared all that was each other's past, present, and future.

The intimacy of sharing another's totality is the very essence of infinite love. Of the many who experience near-death's spiritual encounter, some offer vivid accounts of exotic experiences, while others speak only of a radiant light, the Light of God. Yet whatever their vision, near-death survivors are forever changed by coming to know infinite love. Afterward, readjustment to Earth ways becomes a challenge for most, difficult for some, impossible for a few.

Lengthy discussions with my new (old?) friend followed. When we finished, I logically rationalized that my life had been largely negative, that for me to terminate without having accomplished my goals would render its stresses in vain. I therefore asked to be returned for another try.

"But it will be difficult for you," he cautioned.

Knowing well his meaning, I bargained: "Then will you send the woman to help me?" At the time, her identity seemed obvious.

"The woman shall come to help you," he promised. And then I awoke in the hospital.

My first view in the emergency ward was of wall-to-wall biomedical equipment with flashing lights and displays, and no one in sight. Considering that only an instant earlier I had been in my own kitchen, that deep within me was a vague awareness of having also been to the outer fringes of the universe, and factoring in an alien array of life support and monitoring devices to which I was now connected, can anyone doubt my reasoned conclusion? I fully believed I had been abducted by a UFO!

A doctor soon appeared to explain the tests they were doing. Weakly murmuring, "Don't bother; just get the blood test results," I pointed down the hall and promptly again lapsed into unconsciousness. Coincidentally, this hospital was where I had gone for a diagnostic blood test only two days earlier. Test results showed the collapse had been caused by a severe calcium deficiency. In contrast to a normal serum blood level of 8.5 to 10.5 milligrams per deciliter, mine registered 1.1, and perhaps had been zero at the time of my collapse. Heart muscles must be constantly bathed in serum calcium with every stroke in order to continue functioning. The pains left and have never returned, nor have I ever again had a cold after that episode.

Upon returning home a few days later, endless questions filled my mind about whatever in the world (or out of it) had happened to

unhinge me so spiritually. I had never heard of near-death experiences. Nothing from a lifetime of formal religion had either prepared me for or protected me from the emotional fallout from this event. To have had another near-death survivor on hand, someone to listen knowingly and acceptingly to the litany of impossibles then gnawing at my fractured ego, would have made a significant difference. My pastor tried, as did a few others. All, including my then-wife, simply were unable to accept such improbable tales of supernatural journeying from an ordinary person they had known for so many years.

Trauma then added to trauma when pieces of the puzzle came up missing. Identities of those in the vision, and the goals for which I had returned to life were now blocked from recall. Remaining was only a constant subconscious buzz of answers, all forever on the verge of popping into my consciousness but never quite succeeding. Imagine my frustration when intuitively I knew I should be somewhere doing something urgent but I couldn't remember what.

My nightly dreams thereafter became vivid and dramatic. In order to capture their content, I trained myself to awaken every ninety minutes following a rapid eye movement (REM) dream period. So successful did this habit become that even now my sleep comes in spurts of exactly one or two or at most three REM cycles. Months later, recurrent dream messages formed a pattern. My first moments awake would often be filled with pleasant memories of having been somewhere distant, or having helped those who awaited me. Although no individual dream stood out from the others, their cumulative impact left me with little doubt that higher forces were directing me to leave, to go in search of whatever was to be seen or found or created "out there."

I procrastinated for two years. Ultimately, unrelenting pressures from both my dreams and my waking life events climaxed in what surely must have been a divinely orchestrated affair, one where the unremembered spiritual collaboration of three years earlier was accepted. I surrendered everything of my old life—so easily said in so few words!—in June, 1988, and set out for parts unknown. I have been traveling ever since.

My travels soon ranged 40,000 miles outside the country and as many more by car throughout the United States. There was first my return to the sea I had sailed in my youth, with voyages to West Africa, then a trek to visit relatives in Italy I had never met, and a year later to the opposite corner of the globe to New Zealand and Australia.

In early 1989, while I was in North Carolina, a spiritual friend who knew what had happened to me gave me a magazine article, "Sur-

living the Near-Death Experience," by P. M. H. Atwater (1989). Finally I learned of kindred spirits who had reactions like mine to their exclusive moments in eternity. I found out that it was not unusual for experiencers to develop an almost irrational need for classical music. I discovered why animals now come to me, including cats, which in my "former life" I had distrusted and disliked; one of my favorite photos is of a wild white dove perched on my shoulder as if tame. I also learned not to be alarmed at suddenly "remembering" the future, not to care about money, except for enough to get by and some to give away, and not to be surprised if I sometimes feel or see the gist of what people really think when that differs from what they say. The list of quirks normal for near-death survivors is lengthy.

Inspired by Atwater's writings, I launched my Appalachian Odyssey, a random series of wanderings by car that became a 12,000-mile, six-month journey throughout a dozen states from New York to Georgia and from Indiana to Virginia. During this period I sampled life in ashrams, communes, farms, retreat centers, and private homes, although mostly in motels.

Lacking a "how-to" manual on proper wandering, I simply sought out new places, new people, and new experiences. I touched the lives of those who did not know where their next meal was coming from, and sampled a variety of religions in my need to observe how others worshipped their God. My inner guidance, as it turned out, rendered any how-to manual quite unnecessary. Each day's travels would begin when I gave my car its rein, sometimes almost literally. There were times when my idea to reach one destination, for example, would quickly change because I missed a critical turn-off, so my car would simply continue on to another destination, where I would find myself giving assistance, perhaps by gardening or helping people move their households.

Many times these detours guided me to meet people uncertain of their spiritual nature. I'd simply listen to their eager thoughts, then hear them say, "I've never told anyone this before," or "I don't know why I'm telling you all this," or the ultimate, "Thank God you came along!" Hobbit creator J. R. R. Tolkien wrote:

All that is gold does not glitter,
Not all those who wander are lost. (1965, p. 231)

Indeed, I never felt lost, no matter where I wound up. Rather, my life seemed strangely "on schedule."

I gave many of my new friends a copy of the Peace Pilgrim pamphlet

I carry in quantities. Peace Pilgrim (her assumed name) walked 25,000 miles across the United States for the cause of peace, especially inner peace. Although she eventually became a celebrity, she chose to continue walking, alone and penniless, until her death in 1981. Her Earth presence continues via the book of her writings and in my daily life.

These journeys were magical to me, as if a radio station in the sky were broadcasting my presence. People everywhere, even other wanderers, spontaneously recognized my needs and responded to them, and I to theirs. A typical example of this was the time I drove into a Virginia city the day before university graduation, and discovered all the motel rooms filled. By whatever guidance, my car stopped at a muffler shop, an unlikely place to ask for lodging. Yet despite being busy, the manager, two employees, and two customers were soon competing to find me a room. It didn't take long before I had what I needed.

To cite another example, unfurnished apartments are unlikely places for me to stay, traveling as I do with only what I can pack into my car. Yet twice I have signed leases for unfurnished apartments. In South Carolina, an apartment manager generously brought in nearly as much furniture as he provided in his furnished units. In New Mexico, other tenants loaned me a bed, blankets, desk, chairs, tables, lamps, bookcases, and more. While these examples may not be spiritually powerful, daily repetition of such events seemed to reflect divine guidance.

Despite all this kindness, however, there were unexpected problems, learning experiences, that I came to appreciate like the thorns that come with roses. Generosity from others, I learned, resulted only when there was a "mission" or a job I could perform for them. If I put my own needs ahead of service, things would go wrong. Never perfect in my "former" life, I am keenly aware of being less so in this stage of my life.

It seems as if Peace Pilgrim were writing just for me when she wrote (1982, p. 59):

The purpose of problems is to push you toward obedience to God's Laws, which are exact and cannot be changed. We have the free will to obey them or disobey them. Obedience will bring harmony, disobedience will bring you more problems.

Aside from this, however, were the numerous times when "spirit" took over and I would have an opportunity to learn a special lesson. Once, in the mountains of West Virginia, my car raced out of control at a sharp downhill curve with no guardrails. With so distressingly limited a future at hand, I turned to God; we pray so beautifully in such

moments, do we not? With my hands off the steering wheel, I yielded to the Infinite and watched in stunned fascination as the car sailed slightly out over a ravine then neatly turned back on track.

Utah's lonely highways set the stage for a similar situation when I foolishly began reading a map while cruising at top speed. Suddenly a superphysical force struck my wrist, knocking my driving hand from the steering wheel. Looking up, I panicked to see I was on a collision course with a concrete bridge rail. Once again there was divine intervention and my car reacted on its own, swinging back on course so sharply no human could have made the maneuver without rolling the car. There have been so many "car saves" to compensate for my distracted driving that I am convinced one day my transition will come while I am in a car.

Car situations were not my only encounters with spirit. Honolulu was the scene of another sort of dramatic protection. This incident took place in pre-dawn darkness at my unattended back-alley hotel, neither the time nor place to be alone, especially after a gang had gathered across the alley. I needed to walk past them to reach the curb on the other side or miss my limousine ride to the airport. Opening my Peace Pilgrim book with shaking hands, I read:

If you have a loving attitude toward your fellow human beings, you will not fear them: "*Perfect love casteth out fear.*" An obedient attitude toward God will bring you into the constant awareness of God's presence, and then fear is gone. When you know that you are only wearing the body, which can be destroyed—that you are the reality which activates the body and cannot be destroyed—how can you be afraid? (1982, pp. 160-161)

From my first introduction to her life only months earlier, I felt an immediate rapport with the Peace Pilgrim spirit. Now comforted, although still apprehensive, I walked hand in hand with her spirit to the curb where we sat down to wait. Nothing happened; the gang, only twenty feet away, ignored me, without even a glance. It was as though I were invisible. When the driver arrived, a hulking bruiser, I welcomed his presence as if he were the Archangel Michael. (And who can say that he wasn't?) Even so, at the airport he admitted having been concerned about picking up a passenger in the isolated darkness of that chancy place.

The Edgar Cayce Center at the Association for Research and Enlightenment (A.R.E.) in Virginia Beach was where I fittingly closed out my Appalachian Odyssey in the fall of 1989. This was Mecca for one like myself who so totally accepts the late psychic's description of how

to live a spiritual life; his spirit seems to prevail there, decades after his death. This is also the place where a special friend introduced me to the works of Peace Pilgrim, and where a series of consecutive trance dreams illuminated much of my 1985 near-death vision.

These dreams identified the Biblical figure in my near-death experience as the Archangel Michael. Although his existence was not a prominent part of my religious background, I now will not go to sleep without first invoking his protective presence, a practice that has thankfully made rare the screaming nightmares that at times used to haunt my sleep. Through this dream process, I also remembered multiple near-death visions that had occurred during the first day I was hospitalized back in 1985, when I had drifted in and out of consciousness. Few of the details were revealed, but I was given the understanding that one day all of it will be released into my conscious mind.

Some facets of my 1985 near-death vision did become clear. As one example, during the public lectures I began to deliver from 1990 on, I referred to my original vision as being entirely in black and white, even though my life review was in "three-dimensional living color." At some level I always knew of the color, yet it had been impossible for me to recall this simple truth consciously. This selective inhibition of details of my near-death vision resembled that of a posthypnotic suggestion. While talking to a UFO group in Utah the following year, however, someone asked a related question and, as though a door to my mind's inner sanctum had suddenly opened, I could now see the living color of my life review so obviously that the earlier restraint had become incomprehensible.

This process of subconscious release continues, wherein bits and pieces of new information are regularly revealed to my conscious mind, usually when least expected, sometimes via writing when my mind is pressured to yield another of its secrets. And always, the sensation is much the same as reading a telegram for the second time: that is, an acknowledgement of what I had already known. I have no other words to explain this phenomenon, nor do I understand it any better now than I did that day in Utah. This mechanism brought to my mind an image from my near-death vision of myself as a young man clad in a toga from the Phoenician period of about 4000 B.C., kneeling on my left knee. My next day's research at the A.R.E. library turned up a drawing from the Phoenician culture of a toga-clad youth kneeling on his left knee, a Phoenician mark of respect toward an elder.

During these visions, I had ongoing discussions with the Archangel Michael. Cradled in one of my arms was a loving object which, although I clearly knew its spectacular identity, I was unable to ac-

knowledge until now. My dreams revealed that it was a lamb, the exquisitely magnificent presence of Jesus made manifest as the Lamb of God. Though it is impossible for me to speak of this without tears, it is my fond desire to face one day a group of caring souls who will press me with question after question about the Lamb until the pressure helps me to release the hidden message behind that symbol.

My visions also included levitation; the healing of children; instant transport to any destination, whether terrestrial, extraterrestrial, or otherworldly; and an escorted tour of the universe in which all knowledge was freely made mine. At the end, I suggested three times that it would be wise for these powers to be blocked from memory before my return. Only after my third request did the other beings react. I don't know why they seemed intent upon returning me in full possession of such supernatural graces; perhaps they were testing my self-centered ego, to see if I would pass the test.

I was also able to recall two tall, thin figures who stood mutely behind Archangel Michael in my original vision, neither of whom ever moved or spoke. These were twin souls, presumably myself and another, both frozen in action by virtue of our spirits being locked in the Earthplane. How puzzling that "I," my ego, was observing "me," a Phoenician youth, who was in turn looking beyond Archangel Michael to my "self" in a third form.

These dreams also clarified that the woman promised me was my twin soul, and to find her was my new mission. She fairly exploded into my life January 27, 1990, but not in three dimensional form. Her visit came at the above-mentioned hotel in tourist-jammed Honolulu. Arriving after a long, sleepless flight from Western Australia, discouraged and exhausted, I struggled into my room, flung my luggage on the floor, and went directly to the bedroom where I literally collapsed. Instantly I entered a deep sleep or trance. She immediately appeared, not as an apparition but of the same substance I was at the moment, radiantly joyful that our Earth presences were geographically closer. Our spectacular joining that day often serves as an anchor to help me ground myself, proof to my doubting-Thomas mind that she really does exist here on Earth, likely in the United States.

We shared much, and then she abruptly left. Awakening with her lingering presence powerfully filling my senses, I foolishly ran out the door calling for her, but she was gone. Perhaps in consolation, perhaps in confirmation of our oneness, we met in ethereal form several more times over the next thirteen months. Despite these meetings, few of her physical features remain in my mind except for her calming eyes.

Since then I have seen women with similar eyes several times, and each time I find myself asking in spirit, "Are you the one?" There was the vitally dynamic woman in Colorado in March, 1991, who repeatedly said, "Welcome home," but then refused further contact. And there was the petite woman from Maryland named Cindi. We were guided to meet at a Route 40 roadside tourism office in New Mexico, where we talked perhaps 15 minutes. Sadly, I uncharacteristically stumbled over everything I said to her, stunned as I was by my sudden recognition of her, a recognition she did not reciprocate. When she left for Albuquerque, I had neither her name nor her address. Was she really the one? and if not, what was I supposed to learn from this?

What, if anything, have I gained from my wandering? I now have a keen acceptance of our need to share with each other and help each other whenever we can. Giving is how we manifest love, God's greatest law: "As you did it to one of the least of these my brethren, you did it to me" (Matthew 25:40). Although not everyone needs to volunteer to serve with Mother Teresa (and why not?), there are thousands of wanderers—not drifters but seekers—of all ages, means, and talents throughout the world who serve wherever they are needed, taking nothing in return except perhaps food and a sheltered bed.

Those who are materially comfortable might ask themselves whether so many possessions are theirs to own or God's to loan. We all need to "put some back" while there is time. We should be giving willingly and eagerly from our very needs, not just from our surplus, which long ago should have been given away: "He who has two coats, let him share with him who has none" (Luke 3:11). Furthermore, what we give with no one knowing about it except God counts the most at our inevitable life review at death. And finally, giving also has a corollary in receiving, in not protesting when offered help. Virtue also extends to allowing others their opportunity to acquire grace by serving you.

What was the elusive goal I was propelled back into life to fulfill? Peace Pilgrim had written (1982, p. 8): "When the God-centered nature takes over, you have found inner peace. Until that time, a partial control can be gained through discipline." And there's the rub, the disciplinary struggle within for control of the ego. This is what Archangel Michael meant would be so difficult the second time through.

Times and people have changed. Although my wanderings continue, the stopovers now measure months rather than days, in California, Texas, Florida, South Carolina, Colorado, Montana, and New Mexico. Nor are the spiritual contacts as frequent or as daring or exciting as

before. Instead, a tiredness has set in, not so much a physical one—I eat only natural foods, take supplements and exercise—nor a spiritual one, not after having so often experienced God as a friend.

No, it is more a mental fatigue from remaining balanced on a lifelong tightrope stretched between two lives and two worlds. I feel stalled, too far along to turn back to the old ways of my self-centered ego, yet unable to relinquish the past fully in order to achieve Nirvana, the God-centered goal of the opposite shore. I pray now more than ever, yet my prayers seem only to trigger responses of "Stride on; everything ever needed or desired is straight ahead." Peace Pilgrim wrote (1982, p. 8): "During the spiritual growing up period the inner conflict can be more or less stormy."

Offsetting the self-centered ego's sensory gratifications, which trapped us into the Earth cycle to begin with, is the inner illuminating beacon most simply called "Mind Within." Cayce, from his otherworld vantage, often referred to mind as "the builder"; researchers have said that near-death experiences are "all in the mind." Both may be right. Imagine a near-death scenario in which the mind, the governing center of all we are, becomes alert to the threat of death but aware that this will not truly be the final exit. In order to avert an unscheduled transition, the mind creates a near-death vision as a diversionary tactic, enabling the physical self to continue idling until medical assistance arrives.

Atwater has written knowingly (1988, p. 174): "The near-death experience is a teaser, an introduction to what lies 'beyond' and a second chance at life. . . . *It is an opportunity!*" Although all near-death survivors are called to serve, few respond. Perhaps for those who, as a result of their near-death experiences, are later motivated to serve, the mind had generated a mystical encounter whose power is proportional to the immediacy of the threat of death. That is, the greater the possibility of death, the more powerful the vision and the more intimately bound one forever becomes to its hold.

Melvin Morse and Paul Perry (1990) described the work of neurosurgeon Wilder Penfield, who had established an area of the brain along the Sylvian fissure that, when electrically stimulated, caused some patients to experience visions of God, to hear heavenly music, to see dead relatives, and to have a life review. Yet we who have enjoyed our own unique moment in eternity will defend to the final breath our absolute conviction that our visions were very real.

Can we have it both ways? Can the vision be real and yet all in the mind? It can if we accept that our minds can create our reality. That is, you who now read my writings are resident in my universe, and I who

wrote these words am resident in your universe. Your universe and mine are uniquely separate yet emphatically one and the same. "The human mind is the extension of God-Mind. In fact, there is but one Mind," wrote Philip White (1991, p. 64). "Nor will they say, 'Lo, here it is!' or 'There!' for behold, the kingdom of God is in the midst of you" (Luke 17:21).

When next the bell tolls for me, I will likely review my second-life's wanderings with much the same logic as before, though perhaps anticipating a more deserving grade on my report card. Heaven forbid, literally, that I should ask for another try. Until then,

All my thoughts to heaven are turning,
 For the world I have no yearning.
 Though I wander hither, yonder,
 Evermore I ask me now:
 Man, ah Man! Where goest thou?

(Johann Sebastian Bach, Cantata No. 166)

References

- Atwater, P.M.H. (1988). *Coming back to life: The after-effects of the near-death experience*. New York, NY: Dodd, Mead.
- Atwater, P.M.H. (1989, January/February). Surviving the near-death experience. *New Realities*, 9(3), 14-19 & 48-51.
- Morse, M., and Perry, P. (1990). *Closer to the light: Learning from the near-death experiences of children*. New York, NY: Villard.
- Peace Pilgrim [Norman, M.]. (1982). *Peace Pilgrim: Her life and work in her own words*. Santa Fe, NM: Ocean Tree Books.
- Rhodes, L.S. (1990). The near-death experience: Public or private? *Journal of Near-Death Studies*, 9, 71-75.
- Tolkien, J.R.R. (1965). *The lord of the rings. Part I: The fellowship of the ring*. New York, NY: Ballantine.
- White, P. (1991, December). Editorial. *Unity Magazine*, p. 64.

Extrasomatic Emotions

Emilio Tiberi

University of Verona

ABSTRACT: I describe an investigation carried out in Italy on 54 subjects, half of whom had out-of-body experiences (OBEs) in good health, and half of whom had OBEs in a coma or in a state of presumed death. The focus of this research was the emotions subjects reported having felt during their OBEs. Results suggest that both in-the-body (somatic) and out-of-the-body (extrasomatic) emotions can be viewed on a continuum that shows them to be analogous or identical in both their nature and function. In light of recent theories of emotions, both the enhanced mental functioning and the subsequent existential changes connected with OBEs can be attributed to extraordinary positive emotions, theoretically triggered by the metaphysical perception of being during the OBE.

Considerable research has established the validity of the so-called out-of-body experience, or OBE, as a real and objective event, albeit not quite completely explained. Surveys of OBEs have been carried out by Celia Green (1968), John Palmer (1979), Susan Blackmore (1982), Paola Giovetti (1983), and Erlendur Haraldsson (1985); Robert Monroe's book (1977) relating his journeys outside the body is well known; and Herbert Greenhouse (1975) and Scott Rogo (1978) have published books describing their laboratory experiments on OBEs.

Most of this research has reported cases of OBEs, often undertaken voluntarily, of people in excellent health. Other studies, however, have reported OBEs of people who were either clinically dead or considered so, or in a state of deep coma or cardiac arrest (Owens, Cook, and

Emilio Tiberi is Professor at the Institute of Psychology at the University of Verona. In selecting emotions and affects to be included in this study, he conducted a quantitative analysis of emotions and affects mentioned by previous near-death researchers. Requests for the results of that content analysis and for reprints of this article should be addressed to Prof. Tiberi at the Istituto di Psicologia, Facoltà di Lettere e Filosofia, Università di Verona, Vicolo cieco dietro San Francesco, 37129 Verona, Italy.

Stevenson, 1990). This type of OBE I will call the near-death out-of-body experience, or ND OBE, after Janice Holden (1988).

I must point out that, while most OBEs do not take place within the context of other extraordinary phenomena, the ND OBE takes place inside a wider phenomenon, called by Raymond Moody (1975) the near-death experience (NDE). However, Kenneth Ring underlined that almost every element of what he called the "core [NDE] experience" took place within the ND OBE:

[T]he feelings associated with stage I of the core experience are dependent on being out of body. They are, in fact, . . . the affective concomitants of the out-of-body condition. . . . I will argue that the entire range of core experiences actually represents an *extended* out-of-body experience. (1980, p. 221)

For this reason, in the present paper I will sometimes consider the ND OBE and the NDE interchangeable.

Some authors already considered classic scholars in near-death studies have taken for granted the reality of the ND OBE. Michael Sabom (1982) reported that he found 32 subjects who had had "autoscopic" NDEs, in which they viewed their bodies as if from an out-of-body perspective. Sabom objectively verified the out-of-body perceptions of six of those subjects, which he maintained demonstrated the reality of the ND OBE. Ring (1984) recognized the authority of Sabom's research, and wrote that his own cases confirmed it. Elsewhere, he wrote:

I believe that what happens when an individual is near the point of apparent death is a *real*, and not just a subjective, *separation* of "something"—to be specified shortly—from the physical body. . . . For me, it is sufficient to postulate that a separation can take place. Just *how* it occurs is a problem I must leave to scientists more imaginative and daring than I. (1980, pp. 221, 233)

Melvin Morse is one imaginative and daring scientist who accepted Ring's challenge. He wrote:

I believe that by looking carefully at the work of neuroscientists one can conclude that there is within the human brain an area that is genetically coded for out-of-body experiences, tunnel experiences, and much of what we know as the near-death experience. (Morse and Perry, 1990, p. 102)

Morse and Paul Perry specifically identified an area in the right temporal lobe along the Sylvian fissure, just above the ear. Both they

and Moody and Perry (1989) demonstrated differences between ND OBEs and autoscopic hallucinations, phenomena well known to psychiatrists.

This paper reports research I carried out in Italy in 1990 on the emotions subjects reported having had during ND OBEs and during other OBEs. There are three main theoretical approaches to the relation between emotions and other personality features and between emotions and behavior. Carroll Izard (1977) claimed that emotion serves a primarily motivational function in relation to both mental activities and behavior. Gordon Bower and P. R. Cohen (1982) and Stephen Gilligan and Bower (1984) recognized the influence of emotions on memory and on cognitive systems in general. For these reasons some authors (Izard, 1984; Zajonc, 1984; Tiberi, 1988) attributed primacy to affects over cognitive systems, whereas other authors (Lazarus, 1984; Mandler, 1975) consider cognitive systems primary. Robert Plutchik (1985) recognized the validity of these two alternative viewpoints, but wondered whether this problem of which system, emotional or cognitive, gives rise to the other isn't the same as the vicious circle of the chicken and the egg.

My position is nearer to Izard's, and through the data collected in this study I sought to verify his hypothesis. Do out-of-body emotions behave the same way as do in-the-body emotions? To what extent are the affects and emotions felt in OBEs responsible for other elements of out-of-body phenomena; or to what extent do they affect other elements? In particular, which kinds of enhanced functioning of mind and behavior do extrasomatic emotions favor, both during the OBE and afterwards in daily life?

The main hypothesis I intended to test was that extrasomatic or out-of-the-body emotions were analogous or identical, both in nature and function, to somatic or in-the-body emotions. I am aware that the terms somatic and extrasomatic are rather reductionistic. Emotions, whether they occur while the individual is out of the body or not, are not characterized *only* by their relation to the body; in either case, emotions are also mental, subjective, phenomenologic, and cognitive phenomena.

With that understanding, I used the terms somatic and extrasomatic to define the two types of emotions: those taking place in a normal state of consciousness, and those taking place in the extraordinary state of consciousness when it exists by itself, outside the body. The hypothesis to be tested in this study was that these two types of emotion must be on a single continuum for the OBE to appear a natural and immanent, albeit exceptional, phenomenon.

Method

I recruited subjects for this research through the mass media, including the major Italian newspaper *Corriere della Sera* and the major Italian television network RAI. I conducted this research by means of a self-report questionnaire sent to subjects and returned by mail. I derived the questionnaire from the current OBE and NDE literature, and grounded this work in Izard's (1977) theory of differential emotions and Kenneth Strongman's (1978) evaluation of that theory; elsewhere (Tiberi, 1988) I have justified my reasons for choosing that theory.

The questionnaire addressed eight areas: (1) the nature of the OBE, to insure that the subject really had one; (2) thoughts during the OBE; (3) memory during and after the OBE; (4) imagery during the OBE; (5) perception during the OBE; (6) drives, such as pain, sex, hunger, and thirst, during the OBE; (7) 10 differential emotions and 14 affects and their nature, function, antecedents, motivational aspect, control, and meaning in the OBE; and (8) aftereffects, including existential changes in lifestyle after the OBE.

The questions on cognitive systems and drives were included to address the interaction between emotions and personality systems (Izard, 1977), which better defines the actual nature and function of emotion. The 10 differential emotions included (1) curiosity/interest, (2) joy, (3) sadness, (4) anger, (5) fear, (6) shame, (7) surprise, (8) disgust, (9) contempt, and (10) guilt. These are Izard's (1977) 10 fundamental emotions, although other authors have proposed variable lists of basic emotions (Plutchik, 1980). The 14 affects were (1) serenity/tranquility, (2) peace, (3) relaxation, (4) love/sweetness, (5) anxiety, (6) worry/preoccupation, (7) embarrassment, (8) boredom, (9) stress, (10) hate, (11) frustration, (12) depression, (13) crying, and (14) smiling.

I selected these differential emotions and affects not only because they have been proposed *a priori* as primary constructs, but also because most of them have been reported as the emotions and affects experienced by subjects during OBEs. I included those not found in the OBE literature, such as disgust, contempt, hate, stress, and boredom, in order to determine whether my subjects, faced with these unusual questions, would reveal information not mentioned in previous studies.

Data from the questionnaires were tabulated, and inferences drawn from chi-squared and Fisher's exact probability tests. When chi-squared tests were used, the chi-squared value is given along with the probability estimate; when the probability estimate alone is given, Fisher's exact test was used. As my subjects were self-selected recruits

and not a randomly selected sample, my results and conclusions must be considered only suggestive. For the sake of brevity, I have generally not listed missing data and equivocal answers to each question in this report, and percentages were calculated based on those subjects who could answer each question.

Results

Subjects

I received valid questionnaires from 54 subjects. Of that number, 28 (52%) were male and 26 (48%) female. Their ages ranged from 20 to 80 years. Thirty-one subjects (57%) were married, 12 (22%) single, 9 (17%) divorced or separated, and 2 (4%) of undetermined marital status. Four subjects (7%) had attended only elementary school, 34 (63%) were diploma holders, 11 (20%) had graduated, and 5 (9%) had undetermined educational status. Twenty-nine subjects (54%) were of the lower social class, 11 (20%) middle class, 11 (20%) upper class, and 3 (6%) of undetermined social class. Twenty-eight subjects (52%) lived in an urban area, 20 (37%) in a rural area, 2 (4%) outside the country, and 4 (7%) in an undetermined residence.

Description of OBE

Of the 54 subjects, 27 (50%) described OBEs occurring at the point of death, and 27 (50%) described OBEs occurring, either spontaneously or voluntarily, while they were in good health.

Twenty subjects (37%) claimed to have been out of the body once only; 33 (61%) several times. The claim of multiple OBEs was less common among NDErs (50%) than among subjects who had OBEs in other circumstances (73%).

Only 30 subjects (56%) claimed to have observed their bodies from a point outside the body. Twenty-four subjects (44%) claimed to have met other people during the OBE, while 22 (41%) claimed to have met deceased people.

The number of subjects who found themselves, during the OBE, in a world different from the everyday one was significantly greater among NDErs than among those who had OBEs in other circumstances (chi-squared = 7.83, $p < .01$).

Forty subjects (74%), including 20 in each group, differentiated their OBEs from dreams they had had; and 34 subjects (63%), including 17 from each group, differentiated their OBEs from hallucinations they had had.

Thoughts During the OBE

Thoughts were described as clear by 44 subjects (82%), and as hazy by 4 subjects (7%). Clear thoughts were reported by 20 NDErs (90%) and by 24 subjects who had OBEs in other circumstances (96%), a nonsignificant difference.

Twenty-eight subjects (39%) stated that thoughts during the OBE motivated and energized their movements. Twenty-four subjects (44%) stated that information and learning acquired prior to the OBE were used during the OBE.

Gaining new and deep insight was mentioned more frequently by NDErs than by subjects who had other OBEs (chi-squared = 7.37, $p < .02$).

Memory During and After the OBE

Memories of what they experienced during the OBE were reported by 50 subjects (93%), including 25 in each group. Forty-five subjects (83%) claimed to remember all the details of the OBE, including 25 NDErs (93%) and 20 subjects who had other OBEs (74%), a nonsignificant difference.

Imagery During the OBE

Thirty-eight subjects (70%), including 19 from each group, described images during the OBE as vivid. Thirty-two subjects (59%) described images as shining or brilliant, including 15 NDErs (56%) and 17 who reported other OBEs (63%). Only 7 subjects (13%) described images as faded; 12 NDErs (44%) and 16 subjects with other OBEs (59%) unequivocally denied any fading. Only 2 subjects (4%) described images as obscure; 14 NDErs (52%) and 16 subjects who had OBEs in other situations (59%) clearly denied obscure images.

Perception During the OBE

Color perception was reported as brilliant by 25 subjects (46%), including 15 NDErs (56%) and 10 who had other OBEs (37%); as splendid by 26 subjects (48%), including 14 NDErs (52%) and 12 subjects who had other OBEs (44%); as normal by 22 subjects (41%); and as faded by 8 subjects (15%). Though NDErs showed a tendency to report more brilliant and splendid colors than did subjects with OBEs in other circumstances, these differences approached but did not reach significance.

Seventeen subjects (31%) reported having perceived new colors during the OBE, including 12 NDErs (54%) and 5 who reported other OBEs (20%), a significant difference (chi-squared = 7.26, $p < .02$).

Twenty-nine subjects (54%) claimed to have been able to see in the dark, including 12 NDErs (50%) and 17 subjects with other OBEs (68%), a statistically comparable ratio.

Eighteen subjects (33%) reported having heard extraordinary music and 20 (54%) reported normal sounds. Extraordinary music was described by 13 NDErs (57%) but by only 5 subjects who had other OBEs (23%); that difference bordered on significance (chi-squared = 5.36, $p < .06$).

Drives During the OBE

Only 4 subjects (7%) reported having felt pain during the OBE, which was clearly described as painless by 21 NDErs (88%) and by 20 subjects who had other OBEs (87%). However, while the two groups were similar in describing the OBE as painless, the 23 subjects (43%) who reported that bodily pain ceased when the OBE began included 18 NDErs (82%) and only 5 subjects who had OBEs in other situations (22%), a significant difference (chi-squared = 17.0, $p < .0002$).

Six subjects (11%) reported feeling sexual attraction during the OBE; 24 ND OBErs (92%) and 20 other OBErs (80%) denied sexual feelings during the OBE. Four subjects (7%) reported having had sexual intercourse while out of the body; 23 ND OBErs (96%) and 21 other OBErs (88%) denied having had intercourse during the OBE. The two groups of OBErs were comparable in their reports of sexual drives and activities during the OBE.

Sensations of hunger, thirst, heat, and cold, or reports of having eaten or drunk while out of the body, were reported by between 1 and 8

subjects (between 2 and 15%). Among ND OBEs, 24 (96%) denied hunger and the same number denied thirst, while 23 (89%) denied having eaten and the same number denied having drunk during the OBE. Among subjects who had OBEs in other circumstances, 25 (100%) denied hunger and 24 (96%) denied thirst, while 22 (88%) denied having eaten and 20 (80%) denied having drunk during the OBE. The two groups of OBEs were statistically indistinguishable in their reports of sexual, hunger, and thirst drives and activities during the OBE.

Emotions and Affects During the OBE

Of the 10 differential emotions studied, joy was reported by 30 subjects (56%); curiosity by 27 (50%); surprise by 20 (37%); and fear by 18 (33%). Sadness, shame, guilt, and anger were each reported by between 1 and 8 subjects (between 2 and 15%), while no subjects mentioned disgust or contempt.

The two groups of OBEs showed comparable rates of reporting 9 of these 10 emotions; only fear was differentially reported, being described by only 5 ND OBEs (20%) but by 13 subjects (52%) who had other OBEs (chi-squared = 7.93, $p < .04$).

Of the 14 affects studied, serenity/tranquility was reported by 39 subjects (72%); peace by 36 (67%); relaxation by 35 (65%); love by 25 (46%); smiling and worry each by 20 (37%); and anxiety by 18 (33%). Boredom, stress, hate, depression, crying, embarrassment, and frustration were each reported by between 1 and 7 subjects (between 2 and 13%).

A few of these pleasant affects were reported significantly more often by NDEs than by subjects who had OBEs in other circumstances: serenity/tranquility was described by 23 ND OBEs (92%) but only 16 other OBEs (64%) (chi-squared = 8.85, $p < .03$); peace by 22 NDEs (88%) but only 14 other OBEs (56%) (chi-squared = 8.69, $p < .03$); and relaxation by 22 NDEs (88%) but only 13 other OBEs (52%) (chi-squared = 13.77, $p < .003$). On the other hand, anxiety was described by only 5 NDEs (20%) but by 13 other OBEs (52%) (chi-squared = 7.93, $p < .04$). Reporting rates for the other 10 affects were similar for the two groups.

Regarding the cause of emotions during the OBE, they were described as being triggered by the out-of-body environment according to 26 subjects (48%), including 13 in each group; by people encountered during the OBE according to 19 subjects (35%), including 10 NDEs

and 9 other OBErs; by thoughts according to 16 subjects (30%), including 8 in each group; and by the abandoned body by 14 subjects (26%), again evenly divided between the two groups.

Regarding the function served by emotions during the OBE, this was described as motivational by 19 subjects (35%), and as adaptational by 17 subjects (32%). Nineteen subjects (35%) stated that emotions were the main feature of the OBE; 29 (54%) reported that the OBE made them happy, 4 (7%) reported that it made them unhappy, and 13 (24%) reported that it made them sometimes happy and sometimes unhappy. Though the two groups did not differ significantly in their assessment of the function of emotions in the OBE, the ND OBErs tended to say more often that the OBE made them happy and that emotions were the most important feature of the experience.

To pursue an old controversy about whether emotions are functional or dysfunctional (Leeper, 1948), I asked subjects whether emotions during the OBE were a disturbance or a problem or whether they handicapped behavior. Seven subjects (13%) felt emotions were a disturbance in the OBE, while 32 (59%) did not; 4 subjects (7%) felt emotions were a problem in the OBE, whereas 27 (50%) did not; and 3 subjects (6%) felt emotions handicapped behavior in the OBE, while 29 (54%) did not. Again, while the two groups did not differ statistically, fewer ND OBErs tended to regard emotions as a disturbance (2 versus 5 other OBErs) and to regard emotions as a handicap (none versus 3 other OBErs). For the most part, the two groups agreed that emotions were adaptive, motivational, and positive.

I also tried to ascertain the role of the physical body in controlling overwhelming affects during the OBE. Fourteen subjects reported that when emotions became noxious, they went back into the body, while 16 subjects denied that; the remaining 24 subjects were perplexed by the question. Twelve subjects regarded the body as a refuge from extrasomatic emotions, while 17 subjects did not; the remaining 25 subjects could not answer this question. While differences between the two groups were not statistically significant, fewer ND OBErs reported returning to the body when emotions became noxious (5 versus 9 other OBErs) and regarded the body as a refuge from extrasomatic emotions (3 versus 9 other OBErs).

Finally, I tried to inquire about the emotions of other people the subjects had met during the OBE. Many subjects did not know how to answer such questions, and gave very uncertain answers. Nevertheless, the two groups agreed in reporting only happy and self-assured people in the OBE, and having met no sad people.

Existential Changes After the OBE

Certainty of survival after death was reported by 34 subjects (63%), as was a belief that death does not interrupt life. While differences between the two groups were not statistically significant, more ND OBErs endorsed both these attitudes (for certainty of survival, 20 versus 14 other OBErs, and for life uninterrupted by death, 21 versus 13 other OBErs).

In regard to new views of life, 31 (57%) believed that a better appreciation of death had given them a better appreciation of life; 36 subjects (67%) reported that they felt more detached, serene, and peaceful about life events after the OBE; 20 subjects (37%) reported they felt more like a "pilgrim" on earth, seeing everything in the light of an afterlife; 26 subjects (48%) felt less engaged in business; 27 subjects (50%) reported a decreased interest in wealth; 31 subjects (57%) reported being able to perform their jobs with a more serene and detached disposition; and only 4 subjects (7%) reported they now preferred their lives to be shortened. While NDErs tended to give more positive responses to these questions, those differences never reached statistical significance.

In regard to morality and interpersonal relationships, 27 subjects (50%) felt like being more observant and more moral after the OBE; 29 subjects (54%) described their relationships with others as more peaceful and harmonious; 24 subjects (44%) claimed to have become more tolerant, amiable, and understanding; and 28 subjects (52%) claimed to have become more attached to their families. The two groups were statistically comparable in reporting these aftereffects.

In regard to mood, 23 subjects (43%) reported being happy regardless of circumstances now; only 10 subjects (19%) reported getting as bored as they had before the OBE, while 33 subjects (61%) claimed they did not get as bored as they used to; 17 subjects (32%) felt they were just as afraid of pain as they had been before the OBE; and 33 subjects (61%) believed they were better off than people who had not had OBEs, because of their new knowledge, self-assurance, and happiness. Nineteen (70%) of the NDErs believed that reaching the threshold of death in their OBEs was an extremely positive experience.

In regard to religious and philosophical beliefs, 25 subjects (46%) became more interested in religious beliefs after their OBEs; 22 subjects (41%) felt religious beliefs had been strengthened or verified by their OBEs; 31 subjects (57%) claimed their OBE had affected their philosophical conceptions of life; and 38 subjects (70%) became more interested in knowledge and science after their OBEs. The two groups

were statistically indistinguishable in reporting these changes. Thirty subjects (57%) felt wiser, more mature, and more balanced since the OBE, including 17 NDErs (71%) and 13 other OBErs (57%). This difference was significant, with NDErs reporting a greater sense of wisdom, maturity, and balance and fewer "can't answer" responses (chi-squared = 10.48, $p < .005$).

In regard to health, 2 subjects (4%) described their health as worsened since the OBE, while 42 subjects (78%) denied a decline in health; 1 subject (not an NDEr) acknowledged suffering from physical illnesses since the OBE, while 46 subjects (85%) denied subsequent illness; and 4 subjects (7%) reported feeling more unbalanced and conflictual, while 39 subjects (72%) denied those feelings. These few subjects who acknowledged health problems subsequent to their OBEs were evenly distributed between the two groups.

Influence of Emotions and Affects on Thoughts in the OBE

Subjects who experienced positive emotions and affects were more likely to claim that they grasped new and deeper insight during the OBE than were those who did not report positive emotions and affects. This was true for the emotion of joy (chi-squared = 4.90, $p < .02$) and approached significance for curiosity (chi-squared = 3.28, $p < .06$); and it was true for the affects of serenity (chi-squared = 9.11, $p < .002$), peace (chi-squared = 7.35, $p < .006$), relaxation (chi-squared = 4.56, $p < .03$), and love (chi-squared = 3.38, $p < .04$). On the other hand, subjects who experienced anxiety were also more likely to report new insight during the NDE than those who did not experience anxiety (chi-squared = 5.41, $p < .02$).

Subjects who experienced positive emotions and affects were also more likely to feel that thoughts during the OBE were useful to explore than were subjects who did not report positive emotions and affects. This was true for the emotions of joy (chi-squared = 4.42, $p < .03$) and curiosity (chi-squared = 4.74, $p < .02$), and for the affects of serenity (chi-squared = 4.17, $p < .04$), peace (chi-squared = 4.73, $p < .02$), and relaxation (chi-squared = 5.10, $p < .02$).

The conviction that thoughts during the OBE provided energy and motivation in moving about was more often reported by those who experienced curiosity than by those who didn't (chi-squared = 5.54, $p < .01$), and marginally less often reported by those who experienced worry than by those who didn't (chi-squared = 3.44, $p < .06$). NDErs and other OBErs differed in what emotions had this effect. Among

NDErs, this conviction was more prevalent among those who felt fear ($p < .05$), while among other OBErs, it was more prevalent among those who experienced joy ($p < .01$), peace ($p < .01$), and relaxation ($p < .03$).

Thoughts guiding movements while out of the body were reported more often by those who had feelings of curiosity than by those who didn't (chi-squared = 8.92, $p < .002$). Among NDErs, this effect was associated with the emotion of fear ($p < .004$), while among other OBErs it was associated with joy ($p < .02$) and serenity ($p < .03$). The ability to move about just by thinking about it was also reported more often by those who felt curiosity (chi-squared = 3.77, $p < .05$); again, among non ND OBErs this experience was associated with joy ($p < .01$).

The ability to read other people's minds was reported less often by those who felt worry (chi-squared = 5.59, $p < .01$). Thoughts were described as hazy more often by those who felt worry (chi-squared = 3.70, $p < .05$) and fear (chi-squared = 4.70, $p < .03$).

Influence of Emotions and Affects on Memory and Imagery

Positive emotions and affects also seem to enhance memory and imagery. Serenity tended to prevent forgetting the OBE (chi-squared = 3.88, $p < .04$), and to enhance imagery of other dimensions (chi-squared = 9.47, $p < .002$), as did joy (chi-squared = 5.41, $p < .02$), peace (chi-squared = 6.12, $p < .01$), and relaxation (chi-squared = 4.38, $p < .03$). Feeling love was associated with neatness of images perceived in the OBE (chi-squared = 4.83, $p < .02$).

Influence of Emotions and Affects on Perception

Subjects who experienced positive emotions and affects tended also to perceive new colors in the OBE. This was true for the emotion of joy (chi-squared = 4.50, $p < .03$) and the affects of serenity (chi-squared = 5.23, $p < .02$), peace (chi-squared = 5.28, $p < .02$), love (chi-squared = 4.80, $p < .02$), and relaxation (chi-squared = 10.80, $p < .001$). Conversely, new colors tended not to be perceived by those who felt anxiety in the OBE (chi-squared = 3.97, $p < .04$). The usual colors, on the other hand, tended not to be reported by those who felt serenity (chi-squared = 3.75, $p < .05$), peace (chi-squared = 3.60, $p < .05$), love (chi-squared = 5.49, $p < .01$), and absence of anxiety (chi-squared = 4.59, $p < .03$).

Seeing brilliant colors was also associated with the positive affects of

serenity (chi-squared = 7.01, $p < .008$), peace (chi-squared = 4.77, $p < .02$), love (chi-squared = 13.00, $p < .0003$), and smiling (chi-squared = 4.61, $p < .03$). Likewise, seeing splendid colors was associated with serenity (chi-squared = 5.48, $p < .01$), relaxation (chi-squared = 4.26, $p < .03$), love (chi-squared = 4.18, $p < .04$), and with the absence of anxiety (chi-squared = 4.26, $p < .03$) or worry (chi-squared = 4.18, $p < .04$). On the other hand, seeing normal colors tended not to be reported by those who felt joy (chi-squared = 3.72, $p < .05$), serenity (chi-squared = 4.87, $p < .02$), peace (chi-squared = 6.23, $p < .01$), and relaxation (chi-squared = 6.10, $p < .01$). The ability to see in the dark during the OBE was significantly associated only with the emotion of curiosity (chi-squared = 3.52, $p < .05$).

Hearing extraordinary music was also associated with the positive emotion of joy (chi-squared = 5.97, $p < .01$) and the positive affects of serenity (chi-squared = 4.41, $p < .03$), peace (chi-squared = 6.36, $p < .01$), and relaxation (chi-squared = 4.60, $p < .03$).

Influence of Emotions on Other Emotions in the OBE

Those who experienced fear during the OBE were more likely to agree that extrasomatic emotions are helpful in motivating, guiding, or energizing behavior (chi-squared = 4.43, $p < .03$), that extrasomatic emotions help in adapting to new situations (chi-squared = 4.90, $p < .02$), that extrasomatic emotions sustain the mind in reaching goals (chi-squared = 3.75, $p < .05$), and that extrasomatic emotions make people unhappy (chi-squared = 3.66, $p < .05$).

On the other hand, those who experienced serenity were more likely to agree that extrasomatic emotions make people happy (chi-squared = 3.64, $p < .05$). Extrasomatic emotions were regarded as a problem less often by those who experienced joy (chi-squared = 4.94, $p < .02$), peace (chi-squared = 5.11, $p < .02$), and absence of fear (chi-squared = 5.77, $p < .01$). Similarly, extrasomatic emotions were regarded as a disturbance less often by those who experienced joy (chi-squared = 15.89, $p < .0001$), serenity (chi-squared = 5.32, $p < .02$), and peace (chi-squared = 6.09, $p < .01$); and extrasomatic emotions were regarded as a handicap less often by those who experienced serenity (chi-squared = 5.92, $p < .01$) and peace (chi-squared = 3.87, $p < .04$).

Retreating back into the body when extrasomatic emotions became noxious or too intense was reported more often by those who experienced fear (chi-squared = 9.04, $p < .002$). Regarding the body as a refuge from extrasomatic emotions was also reported more often by those who felt fear (chi-squared = 5.54, $p < .01$), but less often by those

who experienced joy (chi-squared = 3.69, $p < .05$) and peace (chi-squared = 4.25, $p < .03$).

The assertion that emotions and affects are the most important feature of OBEs was significantly associated only with the affect of love (chi-squared = 3.75, $p < .01$).

Finally, cessation of pain that existed prior to the OBE was associated with a feeling of peace (chi-squared = 3.85, $p < .04$). In ND OBEs, pain during the experience was associated with fear (chi-squared = 4.77, $p < .02$). Every NDEr who denied feeling fear also denied feeling pain, and only one NDEr who felt peace and joy reported feeling pain during the experience.

Influence of Emotions and Affects on Aftereffects

Subjects who did not feel fear during the OBE were more likely than those who did to report subsequently that their greater appreciation for death gave them a greater appreciation for life (chi-squared = 4.01, $p < .04$), and that they no longer feared pain (chi-squared = 4.28, $p < .03$).

The OBE was regarded as a privilege that gives experiencers an advantage because of their consequent new knowledge, self-assurance, and happiness more often by those who felt joy (chi-squared = 3.99, $p < .04$), serenity (chi-squared = 4.50, $p < .03$), peace (chi-squared = 5.05, $p < .02$), and relaxation (chi-squared = 3.97, $p < .04$).

Subjects who felt relaxed during the OBE were more likely than others to feel detachment, serenity, and peace afterward (chi-squared = 4.33, $p < .03$), to be able to perform their jobs in serenity and detachment (chi-squared = 4.20, $p < .04$), and to feel less bored than they had before the OBE (chi-squared = 3.84, $p < .04$).

Subjects who experienced love during the OBE were more likely than others to espouse and observe moral principles afterward (chi-squared = 4.83, $p < .02$), to feel stronger attachment to family (chi-squared = 4.28, $p < .03$), and to have increased interest in religious beliefs (chi-squared = 4.22, $p < .03$).

Discussion

The finding that repeated OBEs were less common among NDErs than among those who had OBEs in other circumstances was expected, as some of the latter were voluntarily induced.

NDErs and other OBErs gave similar descriptions of viewing their bodies from an extrasomatic perspective, of meeting other people while out of the body, and of being able to differentiate their OBEs from dreams and hallucinations; but NDErs reported having gone to a nonordinary dimension of existence more often than did other OBErs.

The two groups gave statistically comparable descriptions of thoughts during the OBE, though NDErs reported gaining new deep insight more often than did other OBErs. Likewise, the two groups described their out-of-body memory, imagery, and perceptions in similar terms, although NDErs reported brilliant colors, new colors, and extraordinary music more often than did other OBErs. Both groups described the OBE as essentially painless; the greater proportion of NDErs than other OBErs who described a cessation of bodily pain was expected, as many NDErs entered the OBE while in pain while the other OBErs were in good health and primarily free of pain prior to the OBE.

Bodily drives, including sexual attraction, hunger, thirst, heat, and cold, and associated activities were extremely rare among both groups of OBErs, though not entirely absent, supporting Monroe's report (1977) that some individuals do describe eating, drinking, and sexual intercourse while out of the body.

The two groups described comparable frequencies of pleasant emotions, but fear was less common in NDEs than in OBEs occurring under other circumstances. NDErs reported pleasant affects more often than did other OBErs, while other OBErs reported more anxiety than did NDErs. However, unpleasant emotions and affects were generally rare among both groups.

The two groups agreed on the precipitants and functions of extrasomatic emotions, although NDErs were more likely to say that emotions were the most important part of the experience and that the experience made them happy, while other OBErs were more likely to describe extrasomatic emotions as a disturbance or handicap. In general both groups regarded emotions in the OBE as adaptive, motivational, positive, and controllable by will; this contradicts Rogo's finding (1978) that extrasomatic emotions may be overwhelming.

While few significant differences emerged between the two groups in terms of emotions and affects, NDErs seemed to be more detached from their bodies, as though they felt their emotional centers were no longer inside the body and that a point of no return to the body was near.

Both groups claimed to have made numerous and remarkable psychological and behavioral changes following their OBEs. Differences between the two groups in aftereffects were seldom significant, but there was a persistent tendency for NDErs to emphasize more positive and powerful effects than did other OBErs.

Neither group acknowledged significant physical or emotional problems subsequent to the OBE. These data present a more optimistic picture than did Moody and Perry (1989), who reported that many NDErs experience difficulty and need psychiatric support in readapting to their environment after the profound changes precipitated by their experiences.

Both groups reported enjoying life more than before the OBE, and being less afraid of death but not of pain. Likewise, both groups reported increased interest since the OBE in religion, philosophy, and science. Ring (1984) described a heightened enthusiasm for knowledge as a characteristic aftereffect of the NDE; these data suggest that any OBE even in the absence of proximity to death can stimulate this tendency.

In fact, many of the behavioral changes often described as consequences of an NDE (Lorimer, 1990; Moody, 1975; Moody and Perry, 1989; Noyes, 1982; Ring, 1980, 1984; Sabom, 1982) may be attributable to the out-of-body experience, which leads the individual to believe that he or she is coming into contact with metaphysical realities. Subjects in this study who were in excellent health at the time of their OBEs and underwent those experiences voluntarily reported existential changes similar to those of the NDErs. NDErs do tend to report these changes with greater frequency and to regard them as more profound than do other OBErs. I suggest, however, that these differences between NDEs and OBEs occurring under other circumstances can be explained by contagion within the NDEr's mind between effects attributable to the OBE and those possibly attributable to other features of the NDE.

In regard to the effect of emotions and affects on thought, positive emotions and affects seemed conducive to insight during the OBE. The finding that anxiety was also associated with new insight may be attributed to the close association of the affect of anxiety with the emotion of curiosity (Izard, 1977). Positive emotions and affects seemed also to enhance memory, imagery, and perception during the OBE; curiosity seemed a particular potent factor.

The theory of differential emotions maintains that emotion interacts with all six personality systems, one of which is emotion itself. Thus an emotion may contribute to the amplification or diminution of another emotional arousal, or to the evaluation of its function (Izard, 1977). In this sample there were complex effects both of positive emotions and affects and of fear on the experience and appreciation of other emotions.

In regard to the influence of emotions and affects on the aftereffects

of the OBE, the data showed a consistent pattern. Again and again the positive emotions and affects such as joy, serenity, peace, relaxation, and love were repeatedly associated with aftereffects related to belief in survival, attitude toward death, a new appreciation for life, enhanced moral commitment, interpersonal relationships, moods, states of mind, religious beliefs, philosophical ideas, and physical and mental health. This pattern was most pronounced following ND OBEs, while for OBEs occurring in other circumstances these effects were associated primarily with serenity and peace and occasionally with the absence of fear.

Thus the changes following an OBE are mainly attributed to a few emotions and affects, especially feelings of serenity, peace, and relaxation, elements that were more commonly experienced in NDEs than in OBEs occurring under other circumstances. On the one hand, these data confirm the findings of previous studies, while on the other they suggest a new field of investigation: the role of extrasomatic emotions on other elements of the OBE and its aftereffects.

Previous researchers' findings supported by these data include corroboration of the basic phenomena experienced in OBEs; the dichotomization of OBEs into those related to a near-death crisis and those occurring in a state of health, including those voluntarily induced; and enhancement of mental functions, both cognitive and affective, even in the face of impaired brain physiology in ND OBEs. Furthermore, this study corroborated claims of mental and behavioral changes following OBEs, attributable, according to the subjects, to experiences outside the body. The agreement between the data presented here and those collected by previous authors supports the validity of these changes and lends credence to my investigation of the association between these changes and extrasomatic emotions.

The consistent correlation of enhanced mental functions in OBEs to the experience of positive emotions and affects leads me to attribute these effects to extrasomatic emotions, although I am aware that correlation does not necessarily imply causality. Similar conclusions could be drawn about internal existential and behavior aftereffects of OBEs: they are consistently correlated to the same positive emotions and affects, and can therefore be attributed to them. The same cannot be said about unpleasant emotions such as fear, which yielded no consistent pattern of associations across ND OBEs and other OBEs. These associations do not seem causal, as they may be attributed to correlations of fear and aftereffects with different intervening variables in different circumstances.

The presence of negative emotions, especially fear and anxiety, indi-

cates that risks and dangers are perceived in the out-of-body realm, perhaps because subjects are aware of having reached a dimension that seems unnatural and inexplicable at the time. A woman interviewed by Paola Giovetti reported experiencing fear in her OBE "because what was happening to me was so unexplainable that it frightened me very much" (1983, p. 62). David Lorimer (1990) explained the presence of negative emotions in ND OBEs as conflictual hesitations of the subjects, who seek to return to their bodies to escape the "cosmic discord" they feel in the out-of-body condition. Sabom (1982) reported a man who felt sad in his NDE because he could see his wife crying, and a woman who felt extrasomatic anxiety, fear, anger, and fright at the thought of her physical body being abandoned and perhaps endangered.

We tend spontaneously to attribute aftereffects of the OBE directly to the metaphysical perception of existence. But such an attribution is only partly correct, as it ignores the influence of emotion on the metaphysical perception of existence. These data suggest that a more accurate attribution is that the metaphysical perception *indirectly* and its emotional evaluation *directly* give rise to a motivational need eventually expressed as behavioral change. In other words, the motivational explanation connecting the stimulus situation to the aftereffect is inadequate without considering its mediation through the emotional circuit. All radical changes require hard internal sacrifice that can be nourished and sustained only by exceptional affective impulses, which are both motivating and rewarding. Thus considering the natural role of emotion in change we can understand the connection between extrasomatic emotions and the extraordinary aftereffects of OBEs. The object of this study was to explore the relation of aftereffects to motivation and emotional gratification; but beyond the purposes of this study, the extraordinary power of out-of-body emotions signals the objective reality of the OBE, as no mere dream could stimulate such radical and lasting changes.

These data seem to confirm the primary working hypothesis of this study, that extrasomatic or out-of-body emotions are similar in nature and function to emotions experienced in the body. Starting with the nature of emotions, subjects used the same words to describe both somatic and extrasomatic emotions, implying that labels such as fear, joy, anger, peace, love, and serenity, borrowed from bodily experience, also apply to out-of-body experience.

Some authors (Izard, 1977) use these labels to refer to complete emotions, as contrasted to their component levels of emotion, such as the neurophysiological-electrochemical level, the neuromuscular-

motoric level, and the phenomenological-consciousness level. Other authors (Plutchik, 1980) use these labels to denote a complete chain of events, including the antecedents, the three component levels implied by Izard, the motivational urge, and the subsequent behavioral realization that restores homeostatic status to the body.

It is likely, however, that subjects reporting extrasomatic emotions use these labels in the sense of popular language rather than the scientific definition. "Fear" might mean to them simply the subjective feeling, its phenomenological or consciousness level. The subjects I interviewed never mentioned the physiological aspects of their emotions or their facial expression, although future studies might perhaps ask specifically about different levels of emotion. Charles Tart's researches (1967, 1968) on electroencephalographic alphoid activity during OBEs represented a pioneering attempt but did not yield any relevant information about emotional components.

On the other hand, the questionnaire I used asked explicit questions about antecedents, but subjects' responses were few and insufficient. The general trend of my interviewees' answers was to locate the antecedents of emotions in the out-of-body environment. Their awareness of existing outside the body in a metaphysical dimension of being, which was generally an amiable environment, stimulated the extraordinary emotions and affects, almost all of which were pleasant. Some authors (Giovetti, 1989; Lorimer, 1990) compared this metaphysical existence during the OBE to that experienced by mystics. Furthermore, the awareness that the intensity of extrasomatic emotion exceeds anything previously experienced becomes itself an antecedent for more extraordinary emotions, thus starting a circular reaction.

In regard to the functions of extrasomatic emotions, these data generally support a motivational influence on out-of-body phenomena and aftereffects, as predicted by many theories of somatic emotions. Extrasomatic emotions also seem to serve informative and representative, or evaluative, functions (Cichetti and Hesse, 1982; Dahl, 1979; Leventhal, 1982; Scherer, 1982, 1983). In fact, starting with extrasomatic emotions and affects, which together with the aftereffects are the most salient aspects of the OBE, it is possible to construct an adequate representation of the major phenomena of metaphysical experience. That is, the emotions and affects not only provide information about the OBE, but also give it a very positive and stimulating quality beyond words (Ring, 1980); the tremendous emotional reaction of OBEs as they relate their metaphysical experiences allows the listener to imagine the phenomenon to some extent, but not to obtain a representative image of it, which remains ineffable.

The study of extrasomatic emotions raises the question of how emotions can exist independently of the body, or more generally, how mind can exist with all its affective and cognitive functions outside the body, how consciousness and self can exist independently of the brain. The current answer of neuroscience and psychology is that no affective or cognitive mental operation is possible without the mediation of the brain and its complex neurochemical and physiological interactions. In other words, these sciences deny the possibility of consciousness without the body.

Nevertheless, the OBE is without doubt an objective fact. We cannot close our eyes to the evidence just because we cannot explain it. Fortunately, a breach seems to have opened even among scientists. Sabom (1982) quoted neurophysiologist Charles Sherrington as saying

That our being should consist of two fundamental elements [mind and brain] offers, I suppose, no greater inherent improbability than that it should rest on one only [brain]. (Sabom, 1982, p. 181)

He further quoted neurosurgeon Wilder Penfield as saying

For myself, after a professional lifetime spent in trying to discover how the brain accounts for the mind, it comes as a surprise now to discover, during this final examination of the evidence, that the dualist hypothesis [separation of mind and brain] seems the more reasonable of the two possible explanations. (Sabom, 1982, p. 183)

As for Sabom himself, he wrote that he could find some clues to the independence of the mind from the body in the ability of the mind voluntarily to control the highest functions of the human brain, as when subjects through biofeedback can control their own blood pressure, temperature, pain threshold, and even brainwave characteristics.

The mystery remains. One day neuroscience may be able to reconcile these two positions; irreconcilable as they now seem, they are not necessarily contradictory. It is not contradictory to imagine that the neurochemical and physiological *mediation* of the brain is necessary for the mind (or self), already existing independently of the brain, to act through the body on the physical world. That is, brain *mediating* mind does not necessarily imply brain *causing* or giving rise to mind.

This study tested and found data supporting the hypothesis that out-of-body emotions are similar to bodily emotions in nature and function. Why was that hypothesis so important that it was given a central place around which this study was organized? The answer lies in the impor-

tance of demonstrating continuity between the two kinds of emotion, and therefore by implication between the two kinds of experience, bodily and out-of-body, and between the two worlds.

Continuity and oneness of existence explain all the extraordinary phenomena of the OBE as well as the positive nuances of the NDE. While the two worlds participate in the same existence, the NDE implies a deeper participation on the ontological continuum connecting the two worlds. That explains the greater enhancement of mental (and emotional) functions in ND OBEs as compared to other OBEs. But this ontological explanation involves metaphysics. Perhaps it is time to remove the prefix "para-" from that branch of psychology. The world of human experience is wider than that of current experimental science, and psychology may have to return to its philosophical roots in order to provide ultimate explanations of phenomena.

References

- Blackmore, S.J. (1982). *Beyond the body: An investigation of out-of-the-body experiences*. London, England: Heinemann.
- Bower, G.H., and Cohen, P.R. (1982). Emotional influences in memory and thinking: Data and theory. In Clark, M., and Fiske, S. (Eds.), *Affect and cognition*. Hillsdale, NJ: Lawrence Erlbaum.
- Cicchetti, D., and Hesse, P. (1982). Perspectives on an integrated theory of emotional development. *New Directions in Child Development*, 16, 3-48.
- Dahl, H. (1979). The appetite hypothesis of emotion: A new psychoanalytic model of motivation. In Izard, C. (Ed.), *Emotions in personality and psychopathology* (pp. 201-225). New York, NY: Plenum.
- Gilligan, S.G., and Bower, G.H. (1984). Cognitive consequences of emotional arousal. In Izard, C.E., Kagan, J., and Zajonc, R.B. (Eds.), *Emotion, cognition, and behavior* (pp. 547-588). New York, NY: Academic Press.
- Giovetti, P. (1983). *Viaggi senza corpo [Journeys without the body]*. Milan, Italy: Armenia.
- Giovetti, P. (1989). *Viaggi dell'anima [Journeys of the spirit]*. Milan, Italy: Armenia.
- Green, C.E. (1968). *Out-of-the-body experiences*. London, England: Hamish Hamilton.
- Greenhouse, H.B. (1975). *The astral journey*. Garden City, NY: Doubleday.
- Haraldsson, E. (1985). Representative national surveys of psychic phenomena: Iceland, Great Britain, Sweden, USA and Gallup's multinational survey. *Journal of the Society for Psychical Research*, 53, 145-158.
- Holden, J.M. (1988). Rationale and considerations for proposed near-death research in the hospital setting. *Journal of Near-Death Studies*, 7, 19-31.
- Izard, C.E. (1977). *Human emotions*. New York, NY: Plenum.
- Izard, C.E. (1984). The primacy of emotions in emotion-cognition relationships and human development. In Izard, C.E., Kagan, J., and Zajonc, R. (Eds.), *Emotion, cognition, and behavior*. New York, NY: Academic Press.
- Lazarus, R.S. (1984). On the primacy of cognition. *American Psychologist*, 39, 124-129.
- Leeper, R.W. (1948). A motivational theory of emotion to replace "emotion as disorganized response." *Psychological Review*, 55, 5-21.
- Leventhal, H. (1982). The integration of emotion and cognition: A view from the

- perceptual-motor theory of emotion. In Clark, M.S., and Fiske, S.T. (Eds.), *Affect and cognition*. Hillsdale, NY: Erlbaum.
- Lorimer, D. (1990). *Whole in one: The near-death experience and the ethic of interconnect- edness*. London, England: Arkana.
- Mandler, G. (1975). *Mind and emotion*. Chichester, NY: John Wiley.
- Monroe, R.A. (1977). *Journeys out of the body*. New York, NY: Anchor Doubleday.
- Moody, R.A., Jr. (1975). *Life after life*. Covington, GA: Mockingbird Books.
- Moody, R.A., Jr., and Perry, P. (1989). *The light beyond*. New York, NY: Bantam.
- Morse, M.L., and Perry, P. (1990). *Closer to the light: Learning from the near-death experiences of children*. New York, NY: Villard.
- Noyes, R., Jr. (1982). The human experience of death or, what can we learn from near- death experiences? *Omega*, 13, 251-259.
- Owens, J.E., Cook, E.W., and Stevenson, I. (1990). Features of "near-death experience" in relation to whether or not patients were near death. *Lancet*, 336, 1175-1177.
- Palmer, J. (1979). A community mail survey of psychic experiences. *Journal of the American Society for Psychical Research*, 73, 221-251.
- Plutchik, R. (1980). A general psychoevolutionary theory of emotion. In R. Plutchik and H. Kellerman (Eds.), *Emotion: Theory, research, and experience*. Vol. 1. *Theories of emotion* (pp. 3-33). New York, NY: Academic Press.
- Plutchik, R. (1985). On emotion: The chicken-and-egg problem revisited. *Motivation and Emotion*, 9, 197-200.
- Ring, K. (1980). *Life at death: A scientific investigation of the near-death experience*. New York, NY: Coward, McCann and Geoghegan.
- Ring, K. (1984). *Heading toward omega: In search of the meaning of the near-death experience*. New York, NY: William Morrow.
- Rogo, D.S. (1978). *Mind beyond the body*. New York, NY: Penguin Books.
- Sabom, M.B. (1982). *Recollections of death: A medical investigation*. New York, NY: Harper and Row.
- Scherer, K.R. (1982). Emotion as a process: Function, origin and regulation. *Social Science Information*, 21, 555-570.
- Scherer, K.R. (1983). La comunicazione non verbale delle emozioni [Non Verbal commu- nication of emotions]. In Attili, G., and Ricci Bitti, P.E. (Eds.), *Comunicare senza parole*. Rome, Italy: Bulzoni.
- Strongman, K.T. (1978). *The psychology of emotion*. New York, NY: John Wiley.
- Tart, C. (1967). A second psychophysiological study of out-of-the-body experiences in a gifted subject. *International Journal of Parapsychology*, 9, 251-258.
- Tart, C. (1968). A psychophysiological study of out-of-the-body experiences in a gifted subject. *Journal of the American Society for Psychical Research*, 62, 3-27.
- Tiberi, E. (1988). *Il primato delle emozioni [The primacy of emotions]*. Milan, Italy: Giuffrè.
- Zajonc, R.B. (1984). On the primacy of affect. *American Psychologist*, 39, 117-123.

Otherworld Personal Future Revelations in Near-Death Experiences

Craig R. Lundahl, Ph.D.
Western New Mexico University

ABSTRACT: Kenneth Ring (1982) described two kinds of precognitive visions in the near-death experience (NDE): the personal flashforward and the prophetic vision. I describe a third category, the otherworld personal future revelation (OPFR). The OPFR resembles the personal flashforward in that it previews the experiencer's personal future, but differs from the personal flashforward in that it is delivered to the experiencer by another personage in the otherworld rather than appearing in the visual imagery of a life review. The OPFR differs from the prophetic vision in having a personal rather than planetary focus. I cite four historic accounts to illustrate major features of the OPFR: entrance into the otherworld, encounter with others who foretell the experiencer's future, and later occurrence of the foretold events.

Kenneth Ring (1980) labelled the apparent preview of an individual's future during the life review portion of his or her near-death experience (NDE) as "flashforwards." The life review is one of the common elements of the NDE, in which the experiencer sees an extremely vivid, real, and extraordinarily rapid visual display depicting various events of his or her life often extending back into very early childhood. Ring wrote that "it is as though the individual is lifted out of the ongoing daily stream of mundane life and, for one moment outside of time, sees something like a life trajectory, extending in either direction from the present" (1988, p. 5).

Craig R. Lundahl, Ph.D., is Professor of Sociology and Business Administration and Chair of the Department of Social Sciences at Western New Mexico University. This research was supported by a sabbatical leave granted by the Sabbatical Leave Committee of Western New Mexico University.

Ring called a life review that goes from the present to the past a "flashback" (1980, p. 67). A life review that goes from the present to the future he called a "flashforwards," as illustrated by the following case of a woman who had an NDE while recovering from surgery:

At one point during her NDE, she found herself facing what she described as an "enormous television screen." On the screen she was shown—in vivid color—various scenes from her life in a very rapid sequence of realistic images. Following that display, the screen disappeared but was followed by a second screen. That one, however, was dark and the images—in black and white this time—were much murkier and more difficult to discern. Nevertheless, she remembers being shown, among other events, the deaths of two members of her family (who were not ill at the time of this woman's NDE) and told that she would play a special role in caring for these persons during their terminal illnesses. This NDEr averred to me that these events, apparently disclosed during her flashforwards, did indeed come to pass. (Ring, 1988, p. 5)

In George Gallup's nationwide survey on beliefs and attitudes toward the afterlife with a special focus on those who had had NDEs, he found about 2 percent, or approximately a half million adult Americans, experienced during an NDE a premonition about some future event or events. Gallup further elaborated this point by saying that "there is occasionally a tendency for the person's thought patterns to be jarred out of the present altogether. In those cases, a flash of insight into some future event may be the result" (Gallup and Proctor, 1982, p. 32). For example, some of the people in the Gallup poll reported "that during near-death encounters or other related experiences, they learned of events that were in the process of happening at some distance or would happen in the future" (Gallup and Proctor, 1982, p. 54).

Ring (1982) described two types of precognitive near-death visions: the personal flashforward and the prophetic vision. The first type pertains solely to the personal future of the individual experiencer, while the prophetic vision has a planetary focus and pertains to a picture of the earth's future. Prophetic visions have been reported by a number of researchers, including John Audette (1982), Margot Grey (1985), Raymond Moody (Moody and Perry, 1988), and Melvin Morse (Morse and Perry, 1992), and we now know that they are usually reported to occur during or immediately following an NDE and are apparently disclosed only in a relatively small proportion of cases involving deep NDEs. Prophetic visions take the form of a distinct vision and tend to follow a single common scenario, reproduced by Ring as follows:

There is, first of all, a sense of having total knowledge, but specifically one is aware of seeing the entirety of the earth's evolution and history,

from the beginning to the end of time. The future scenario, however, is usually of short duration, seldom extending much beyond the beginning of the twenty-first century. The individual reports that in this decade there will be an increasing incidence of earthquakes, volcanic activity and generally massive geophysical changes. There will be resultant disturbances in weather patterns and food supplies. The world economic system will collapse, and the possibility of nuclear war or accident is very great (respondents are not agreed on *whether* a nuclear catastrophe will occur). All of these events are transitional rather than ultimate, however, and they will be followed by a new era in human history, marked by human brotherhood, universal love, and world peace. Though many will die, the earth will live. While agreeing that the dates for these events are not fixed, most individuals feel that they are likely to take place during the 1980s. (Ring, 1982, pp. 55-56)

Otherworld Personal Future Revelations

Ring's classification of precognitive near-death visions, accepted by most near-death researchers, does not recognize a third category of flashforwards, which I call "otherworld personal future revelations" (OPFRs). OPFRs resemble Ring's personal flashforwards in that they preview a personal event or events in the individual experiencer's future life on earth. However, OPFRs differ from personal flashforwards in three major respects. First, OPFRs do not occur during the life review feature of the NDE. Second, the future events in the OPFR are revealed to the experiencer during a visit to the otherworld, or during what Ring (1980) called Stage 5, "entering the light." Third, the NDEr is told of a future personal event or events by deceased relatives or friends or by an otherworld escort.

OPFRs also bear some resemblance to prophetic visions in that they preview the future, but they differ in their focus. Prophetic visions have a planetary focus, whereas OPFRs do not.

Ring stated that "flashforwards do seem to represent a genuine precognitive aspect of NDEs and merit further study" (1988, p. 6). I suggest that OPFRs merit study for essentially the same reason: they exist as a part of the NDE even though they may be relatively rare. This article presents an initial description of the OPFR.

Historical Accounts of Otherworld Personal Future Revelations

To illustrate OPFRs, I will recount the cases of four historical NDEs from the period between 1909 and 1923. The first NDE is that of a Kree

Indian chief from Canada, who described the following account in 1909:

The year before our company came here first, I was taken very sick, and was told by some of my Indian friends who had been dead many years, that I would soon be better, but I would get sick again some day, and that when I did again, I would die, but my friends should not think I was dead and bury me for I was not to be buried till my body was cold all over. When I woke up I called my family together and also the council of five chiefs, of which I was a member, for our tribe now lived in Manitoba, and I told them of my dream, and they laughed at me and didn't believe me, but I was afraid. Time went on and one day some time afterward, I was taken very sick, and I at once feared my dream would come true, so I warned my family not to be in a hurry to bury me even if I died, till they were sure I was cold all over. So I got weaker and weaker till I left my body, and I went away among a lot of Indians that I knew were dead; some I knew and some I didn't, as they had been dead so long, but they were not dead at all, and they told me to die was only to leave the body for your folks to take care of, and I would be where they were, but as for me, I had to go back and use my body again for several years. They said I was to go among the white people till I found a book that told of the history of these dead Indians who were not dead. I asked them how I would know the people who had the book, and they gave me five keys by which I would know the people who had the book that would tell my live Indian friends all about who they were and about their dead relatives, as follows:

- 1st: They will let you camp on their own lands, and trap and hunt.
- 2nd: They will treat you like one of them in business with them.
- 3rd: They will invite you in their meetings and ask you to speak.
- 4th: They will invite you to sit with them at their tables to eat.
- 5th: They will visit you in your camp and their men will not bother your women nor molest any of you.

When you find this kind of people, have them meet in your council, and tell you what they believe, and they will tell you about this book.

I then woke up and found my wife and my friends had about decided to bury me as I had been dead several days and was cold all over except for a small place over my heart, but when I came back to life and told them where I had been and that our Indian relatives were not dead at all, they wondered at me and when I told them I would pick about 20 families and would travel till I found the book, they again wondered, but as they all believed in a God, they would follow me, so in due time, we made up our company and started and made many camps, and traveled many seasons, but it was hard to find a people who answered the five keys till we landed among you, as we find not many people who are true friends of the Indian. (Crowther, 1967, pp. 142-143)

In this NDE account, the experiencer found himself in the other-world, where he was told by many deceased Indians to find and identify

a people with a book that contained a history of his people; and eventually those future events occurred.

A second NDE that contains an OPFR is that of a Canadian woman, in the following account related by her granddaughter:

As they moved, the family continued to grow, until by 1913, while living in Alberta, Canada, Bertha had given birth to 13 children. After much deliberation, she decided that life was just too difficult for her to bring any more children into the world.

It wasn't long afterwards that Bertha became seriously ill. I don't remember the nature of the illness, only that it was sufficiently serious that a nurse whom Bertha called Sister Edwards came to the home to care for her. In those days, in remote rural communities, going to hospitals was usually out of the question.

With Sister Edwards sitting beside her bed, Bertha suddenly realized she was rising in the air above her bed, the pain and discomfort of a few moments earlier was suddenly gone. As she looked down at her bed, she could see Sister Edwards sitting beside the bed.

Thinking Bertha had died, Sister Edwards later said she wanted to call the others into the house, but was prompted to do nothing. She had a peaceful feeling that everything would be all right if she just waited a few minutes.

Bertha felt relieved. The pain was gone. She was so full of peace, that she had no particular desire to return to her body.

She was greeted by a woman who escorted her into a large room where she was greeted by many of her departed friends. One was a young man she had befriended and encouraged to develop his artistic talents. He was sitting in front of an easel, painting. Though he was very happy to see Bertha, he quickly returned to his work as though his time was very precious.

Bertha was then taken into another room where there were many children. On the far side of the room she saw two little girls, whom she did not know. They were so beautiful she could not look away from them.

"Do you want them?" the guide asked.

"Yes. Oh, yes," she responded quickly. "Can I return to earth life and have them?"

"Yes," said the escort. "That is the purpose of this visit, to let you see them. Now we must return." Bertha returned to her body, much to the relief of Sister Edwards. After recovering from the illness, Bertha told Jonathan [her husband] she wanted more children.

A year later, after moving to Oakley, Idaho, Bertha gave birth to a new little girl whom she named Alberta. Two years later she delivered another little girl, LaVirle. For the remainder of her life, Bertha insisted these were the two little girls she had seen in the large room. (Nelson, 1988, pp. 37-39)

As in the previous NDE account, the experiencer in this case was told by her escort in the otherworld that she could have as her earthly children the two little girls she saw in that otherworld; and those foretold events later occurred.

A third illustration of an OPFR is that of a man who had an NDE in 1920. He wrote:

On Aug. 7, 1920, I was moving in a hay derrick under a live electric wire, the derrick pole caught on the wire and consequence was I received a shock that threw me in the air, then I fell under the derrick frame and the boys that were with me seeing the situation urged the horses up a few feet which left me pinned under the frame, until they received help.

The boys who were with me were Henry Merchant, a hired man, LeGrande Stirland, a brother-in-law, and my two boys Lyman and Ray. They all said I was dead. LeGrande took my boys away from the terrible scene while the Merchant boy went to the nearest house to telephone for a Doctor and for help. I lay there about an hour before the Doctors Eliason and Wallace Budge came. They at once lifted me out from under the derrick and took me to the Utah Idaho Hospital. . . .

While my body was under the derrick and they thought me dead, I had an experience in the spirit world which I wish to relate.

My spirit left the body and I could see it lying under the derrick and at that moment my guardian angel, my mother and my sister Ann were beside me. My mother died Jan. 31, 1918 and my sister at the age of four years. I saw that her spirit was full grown in stature, and also seemed very intelligent. (Crowther, 1967, p. 5)

This NDEr was told by his deceased mother that his brother John

who has been somewhat careless in a religious way would someday take a turn in regard to him and his family. Also at the death of my father, my brother William would have the privilege of being in charge of the records. (Crowther, 1967, p. 111)

In addition, this NDEr was told by his deceased mother that his father would receive another large record of their dead relatives, and another guide in the otherworld told him that another earthly acquaintance would receive a similar record (Crowther, 1967). These future events later came to pass as previewed in this NDE (L. Zollinger, personal communication, April 11, 1992).

A final illustration of an OPFR is that of a man who was apparently in the otherworld for only a few moments in 1923 and then returned to mortality. He gave this account of his NDE:

One evening just before Christmas while addressing an audience at the old Farmers' Ward chapel on South State Street, I was stricken with intense pain from a strangulated hernia. That night I underwent an abdominal operation. My condition was so serious and my chances of living so slight that the doctors did not remove the afflicted section. They

simply sewed up the wound, feeling that it was only a matter of a few hours at most before I would die.

Next morning when I awoke my family and others were kneeling about my bed and Bishop LeGrand Richards of the Sugarhouse Ward was praying for my recovery.

At midnight I was fully awake. I heard the Christmas chimes and felt the nurse taking my pulse and temperature. Suddenly, a coldness attacked my feet and hands. It moved up my limbs and up my arms towards my body. I felt it reach my heart. There was a slight murmur. I gasped for breath and lapsed into unconsciousness, so far as things mortal.

As I turned my head in the direction I intended to go, I saw my little daughter, Elna, who had died twenty-one years before. She was more mature than when she passed away, and was most beautiful to my eyes, so full of life, intelligence, and sweetness. As she came towards me she raised her right hand and said, "Go back, Papa, I want Richard first. Then Grandma must come, and then Mama is coming, before you."

The next thing I knew was my body gasping for breath. I felt my heart action start and was conscious of the coldness leaving my body. All numbness left me and the natural warmth returned. I felt the nurse shaking me and heard her say, "Mr. Monson, you must not let yourself slip like that again." . . .

For five weeks I remained in the hospital, gaining a little strength each day. . . . Mrs. Monson visited me every day with my son Richard. She was told by the doctor, C.F. Wilcox, that there was no hope for my recovery, and of course, her visits were attended with deep emotion.

Many times little Richard, for he was barely six years old, took my hand and pressed it affectionately against his cheek. "Daddy," he would say anxiously, "you're not going to die, are you?" I could not control my emotions, try as I would, but I managed to say, "No, Dick, it is not my turn."

Four weeks after I returned home, my boy, Richard passed away. During the last hours of his life he sat up in bed, opened his big blue eyes and looked toward the door with intense interest. "Come in, Elna," he said, "there's only papa and mama here."

I asked him whom he could see and he answered, "Elna is there. It's funny you can't see her. And there are a whole lot of people with her who want me to come."

He called his mother to the bed and put his arms around her neck. "Can I go with Elna?" he asked.

"Yes, my dear," she answered, "you have suffered enough."

"Then I'll go. And I'll be happy if you will promise not to cry once for me," he pleaded.

Mrs. Monson gave him the promise he wished and left the room.

"Daddy," he said to me, "come here. I guess mama has gone out to cry."

He paused a moment, then turned and looked in the direction of the door and listened intently at something he evidently heard.

"Dear old daddy," he went on at length, "so you promised at the hospital I could go. Now I know why you cried when I said, 'You are not going to die, are you, daddy?'"

Three hours later his eyes closed in eternal sleep.

How he knew that I wept because I had been told by Elna that he was to go first and that my coming back was equivalent to a promise that he might precede me to the great beyond, can only be explained through knowledge given him from Elna herself, for he knew nothing of the circumstance of what I saw and heard while my spirit was separated from my body at the hospital.

Three weeks after his passing, I visited my mother, Ellen Monson, at Preston, Idaho. Mother had been a sufferer for many years, but her constitution was strong and the doctor had told her that she had every chance of living for ten or fifteen years. She lamented the fact that she was spared, while my boy was taken. She said she had desired to die for twenty-two years. Without realizing what I said, I made her this promise: "Mother, you haven't twenty-two days to suffer."

Nineteen days from that time, mother left us. And six years from the time of mother's death, Mrs. Monson passed away. (Crowther, 1967, pp. 145-146)

Just these few illustrations reveal a general pattern of the OPFR, whose major features might be described as follows: A person who is near death as a result of being ill, seriously injured, or some similar circumstance finds him- or herself outside the physical body, whereupon that person enters into the otherworld and encounters others who foretell a future event or events in the experiencer's life that eventually occur in his or her lifetime.

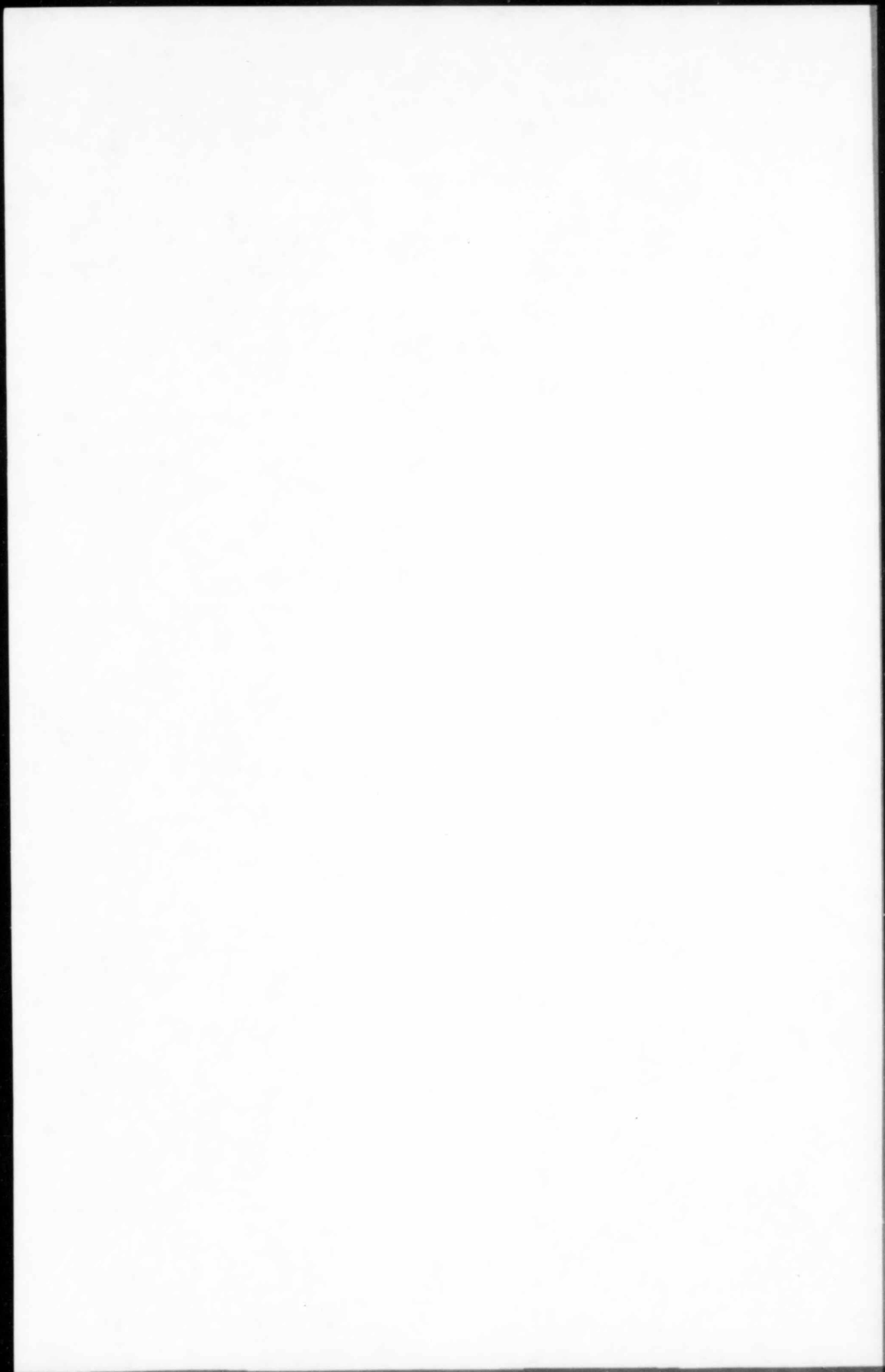
Conclusion

Moody and Paul Perry wrote that even "as science struggles to get a handle on near-death experiences, it cannot even begin to grasp flash-forwards during NDEs" (1988, p. 25). Ring attempted to explain the personal flashforwards and offered a variety of interpretations of prophetic visions. But I suggest that this kind of conjecture is not required for the OPFR, where a personal future revelation is given to the NDEr while in the otherworld and is later fulfilled after the return to this world. It is, I suggest, simple and straightforward, nothing more nor less than an otherworld personal future revelation. These OPFRs should be recognized by near-death researchers as a third category in the classification of near-death precognitive visions.

References

- Audette, J.R. (1982). Visions of knowledge in NDEs. *Vital Signs*, 1(4), 5-6.
 Crowther, D.S. (1967). *Life everlasting*. Salt Lake City, UT: Bookcraft.
 Gallup, G., Jr., and Proctor, William. (1982). *Adventures in immortality: A look beyond the threshold of death*. New York, NY: McGraw-Hill.

- Grey, M. (1985). *Return from death: An exploration of the near-death experience*. London, England: Arkana.
- Moody, R.A., Jr., and Perry, P. (1988). *The light beyond*. New York, NY: Bantam.
- Morse, M. and Perry, P. (1992). *Transformed by the Light*. New York, NY: Bantam.
- Nelson, L. (1988). *Beyond the veil. Volume I*. Orem, UT: Cedar Fort.
- Ring, K. (1980). *Life at death: A scientific investigation of the near-death experience*. New York, NY: Coward, McCann and Geoghegan.
- Ring, K. (1982). Precognitive and prophetic visions in near-death experiences. *Anabiosis: The Journal of Near-Death Studies*, 2, 47-74.
- Ring, K. (1988). Prophetic visions in 1988: A critical reappraisal. *Journal of Near-Death Studies*, 7, 4-18.



BOOK REVIEW

W. Stephen Sabom, S.T.D.
Houston, TX

Life After Death, by Tom Harpur. Toronto, Ontario: McClelland and Stewart, 1991, 295 pp, Can. \$27.95 (Distributed in the U.S. by Firefly Books, U.S. \$19.95 hb, \$14.99 pb)

A country parson asked an affluent member to fund a fence for their church cemetery, as the crumbling tombstones had become a spooky eyesore and scapegoat for the shrinking membership. At first the man listened. Then he stared, gaped, and howled like a catamount.

"Reverend, you and some other pious idiots may think these old gravestones are scaring off the newly-wed and nearly-dead, that hiding 'em behind some barrier is money well spent. Well, to me, putting a fence around a cemetery is 'bout as smart as bringing a chicken to Sunday School."

The pastor was stunned. He managed a quivering, "Why?"

"You mean you can't figure it out?" the old man barked. "It's simple. No graveyard on earth needs a fence, 'cause the people in there can't get out and the ones outside don't wanna get in!"

But, with *Life After Life* in hand, Tom Harpur might well reply: "Not necessarily sooooo . . ." This is indicated by the book's three agenda: Harpur's religious perspective, his comparison of diverse attitudes toward postmortem survival, and the use of his reflections on the near-death experience (NDE) to knit everything together. His narrative implies that both contemporary science and religion suffer a kind of institutional glaucoma, a woolgathering recognized by the playing to galleries, the blessing of mischievous generalizations, and the tailor-

Dr. Sabom is a psychotherapist in private practice. Reprint requests should be addressed to Dr. Sabom at 1200 Blalock, Suite #116, Houston, TX 77055.

ing of concept and practice to prevailing political winds. A caveat floats like a descant over these afterlife propositions: beware of gurus bearing gifts, whether spectral or material . . . and hold on to your wallet.

For the most part, Harpur has little stake in squabbling with either Jacobean debunkers or the honk-if-you've-found-it crowd. He wants a "rational foundation" for afterlife beliefs, one based on sensible "trust" and not "blind faith." So, in his closing chapter, one finds neither haloed harpist nor post-Darwinian nothingness:

8 million North Americans who have experienced an NDE have experienced the threshold of another mode of being . . . [which] suggests very strongly that the glimpses and hints of an afterlife in the great religious literature of the world may well be based not upon flights of fancy but upon a kind of knowledge we are only now beginning to understand. (pp. 256-257)

Following an evangelical childhood and a decade of Classics and Ancient History at Oxford University, Harpur entered the parish ministry, taught New Testament, translated Scripture, and wrote books. In the early 1980s, he began a syndicated Sunday religion column, traveled worldwide, and became the host of a controversial Toronto TV talk show. His reputation grew as a sweaty, outspoken foe of any fundamentalist deodorant from Biblicism to scientism, from pyramidology to windy math. His critiques splashed opinions against an Anglican theological grid of tradition, Scripture, and reason. Any argument, including his own, *must make sense*, and must balance the subjective with the real.

Accordingly, evidence of belief is not synonymous with evidence of reality. Nor does such evidence equal scientific proof. But since humanity has both divine and human dimensions, the discounting of one for the other violates our distinctively human creatureliness.

Increasingly troubled by gullible Western appetites for noncorporeal transcendence, Harpur began arguing like the late Arthur Koestler that "one should either write ruthlessly what one believes or shut up." He informed, engaged, and provoked followers; confronted the new densities of the post-1960s; and insisted that tabloid spectacles posed thorny challenges to anyone presumptuous enough to claim to have tamed reality. He read *Life After Life* (Moody, 1975). He learned from an Andrew Greeley survey that 35 to 40 percent of NDErs had been clinically dead; that 75 percent of Americans believe in an afterlife, while their churches lose members; that a third of the *nonbelievers* claim contact with the dead; and 40 percent of his fellow Canadians

also believe in such contact. Indeed, 38 million Americans actively believe in reincarnation and make life decisions on such bases.

Intrigued by contradictions between belief and experience, Harpur polled his readers to get a live (not scientific) sense of this arresting array of spiritual commotion. By 1987, he disclaimed objectivity, personal paranormal experience, certainty, and simply queried:

Do you believe in life beyond death? Have you ever experienced anything that amounts to solid evidence for this as far as you are concerned? Please write briefly . . . (p. 25; Harpur's emphasis)

Of 200 respondents, 40 reported an NDE. Further research, interviews, and reflection led the author to affirm the NDE's validity and the public authority given to unusual, mystical realities; which led to: how did these findings relate to an afterlife? and how did they jibe with the declarations of scientific and secular testaments, major religious creeds, and his own Christian tenets? This book gives Harpur's answers.

A sample of his reader reports is offered as a prelude to his NDE accounts. He observes the NDE's culture-specific aspects, the woolly medical-ethical definitions of death, and the NDE's common core experience regardless of time or locale. Here, he uses Zaleski's (1987) work as his conceptual guide, and takes a passing shot at Carl Sagan's militant scientism as, itself, patently unscientific.

However, nowhere is Harpur's polemic more intense than in his assault on New Age channelers. With barely-bridled scorn, he exposes the mediumistic industry as a commercial rip-off, saturated with "downright nonsense" (p. 68) and "unmitigated pomposities" (p. 69). Allowing that some channelers are sincere and fulfill a need, he determines that their evidence for contact with the dead is unconvincing. This chapter is short. And while my witch-hunting self was left begging for more, dues-paying disciples of Shirley MacLaine may wish to skip this part.

With Ian Stevenson he agrees that past life accounts of children include causation possibilities other than reincarnation, such as cryptoaesthesia: "DNA impressions, especially in our youth, can flash into consciousness much as do the images of dreams" (p. 81). Too, Harpur concedes that, despite his objections, a Christian case for the transmigration of souls is unassailable.

But, as with channeling, so with reincarnation: Harpur is left dissatisfied. For instance, karmic logic dictates a linear human spiritual progress. But if former personalities and memories are necessarily

forgotten, then how, asks Harpur, do successive lives rectify leftover sins? Given modern global disasters, one could easily make a case for the accumulation of bad karma. One's grocer could be Hitler reborn, and not even know it!

With closer scrutiny, Harpur examines the death-dream interpretations of Jungian analyst Marie-Louise von Franz and the mind-body neurology of Wilder Penfield, and then presents the book's *pièce de résistance*: the Christian witness to afterlife. It is here that Harpur's scholarship beams: Old and New Testament evidence for soul immortality (there is none!); the controversial resurrection of the body; eternal life; Hell as place (only figuratively); the Apocalypse; Purgatory; and reincarnation (nowhere to be found unless by reader predetermination).

Persuasively, he demonstrates how modern Biblical literalism stunts the salvific challenge that lies at the heart of Scripture. This discussion becomes the roadbed for Harpur's later conclusion that NDErs "have experienced the threshold of another mode of being" (p. 256), one that is consistent with plausible religious and scientific evidence.

The afterlife doctrines of Adventist, Jehovah's Witness, and Christian Scientist sects are followed by perhaps the book's weakest presentation: summaries of seven major world religious teachings on death, soul, and the afterlife, a feat attempted in 75 pages. While admirable in effort, one wonders if the author settled for brevity after opening the Pandora's box of this undertaking. Encapsulating 2500 years of Buddhist doctrine in eight pages is ambitious to say the least; Hindu complexity is covered in six pages. Yet to his credit the author sustains narrative continuity here without being antiquarian, pedantic, or showy; and he brings forth highlights from these traditions (for example, *The Tibetan Book of the Dead*) that link with other configurations later. One learns, for example, that religiosity varies because people aren't experiencing the same world.

Harpur's conclusions in Part Five connect spiritual traditions of death and dying with NDE features, most prominently the Being of Light. Since Harpur is a Universalist, or one who accepts eternal life as a theological given for all, religious canons on postmortem judgment are, for him, compatible with the NDE life review and reported reunions with predeceased loved ones. Insubstantial evidence exists for both Hell and hellish NDEs. So while postmortem life reviews may be trying and ineffable, they will also be replete with love, mercy, and forgiveness—for everyone.

Finally, we are trapped, warns Harpur, in linear time-space-linguistic categories that impair our capacity to correlate religious

belief with NDEs and afterlife. Cynosure by example is the NDErs' awareness of a "body like a cloud of light." Taught that corpses decay, we either believe bodily resurrection as a faith statement or relegate it to pre-Copernican superstition.

Harpur insists that while historical time ends at death, corporeal uniqueness survives in some modified form. Put simply, we live, die, and survive as creatures of form and function. Interestingly, the denial of such creatureliness not only lies at the center of some of our most epidemic psychogenic disorders, but constitutes nothing short of a rank Christian heresy (Sabom, 1987). Again, a narrow view of immanence and carnality hampers our structuring of a thoughtful view of post-mortem existence.

As Harpur reminds us, Genesis "says plainly that Adam (which means simply human beings) *became* a living soul. People don't have souls in the same way they have arms and noses. We *are* souls. We are living centres of energy, thought, and personality" (p. 270, Harpur's emphasis). And it is this tie-in with the consistency of NDE accounts of "bodily" perpetuity, including that of animals, that may prove to be the book's most enduring contribution to our religio-spiritual engagement with NDEs.

So in the spirit of Harpur's conclusions and his yeoman efforts, which have yielded one of the best theological afterlife-NDE inquiries in print today, go ahead and take your chicken to Sunday School. And while you're at it, think twice about those fences around graveyards.

References

- Moody, R.A., Jr. (1975). *Life after life*. Covington, GA: Mockingbird.
- Sabom, W.S. (1987). The Gnostic world of anorexia nervosa. *Journal of Psychology and Theology*, 13, 243-254.
- Zaleski, C. (1987). *Otherworld journeys: Accounts of near-death experience in medieval and modern times*. New York, NY: Oxford University Press.



BOOK REVIEW

Peter Michael Cook
San Francisco, CA

The Near-Death Experience, by Calvert Roszell. Hudson, NY: Anthroposophic Press, 1992, 91pp, \$10.95.

Calvert Roszell's 91-page book *The Near-Death Experience* can easily serve as an in-depth introduction for anyone seeking a better understanding of both the physical and spiritual realities underlying near-death experiences (NDEs). It presents an easily readable and culpable synthesis of present day scientific information now available about NDEs. Even referring to the founding meeting of the International Association for Near-Death Studies organized by Raymond Moody in 1977, this book clearly and simply explores the relevance to NDEs of concepts such as temporal lobe seizures, the Sylvian fissure, hypoxia, hypercarbia, endorphins, enkephalins, ischemia, and autoscopia.

However, the true value of this brief book does not lie in its simple explanations of contemporary scientific research. Such explanations are at best intermediary to the student of near-death studies who asks the question of "why?" and not just "how?" Since traditional science can at best explore the material "how?" question of NDEs, Roszell's book turns to the works of Rudolf Steiner and others for an explanation of the spiritual "why?"

Though Steiner wrote a mere dozen or so books, he delivered a series of 6,000 lectures that were recorded and translated into many languages. It is with a thorough understanding of Steiner's books and lectures that Roszell explains the 9-minute near-death journey of

Peter Michael Cook is an Anthroposophist who prefers to be labelled as "no one of notable significance." Reprint requests can be addressed to Mr. Cook at 491 Dewey Boulevard, San Francisco, CA 94116.

George Ritchie. Much of what Steiner wrote and lectured upon at the turn of the century is brought to life and made clearer by Roszell's explanation of Ritchie's NDE: the "life review" or "etheric tableau," the "guardian of the threshold," "kamaloca," "devachan," and other such experiences discussed by Steiner are validated by Roszell's commentary on Ritchie's experience. Ritchie's NDE was in fact so consistent with Steiner's teachings that Roszell felt compelled to document that "In a personal letter to me, Ritchie confirmed that he had never before heard of Rudolf Steiner" (p. 69).

So what is an NDE to Roszell? As experienced by Ritchie, it is simply a separation of the four aspects of every human being: the physical, the etheric, the astral, and the ego. When the physical aspect is removed from the other three by death or a near-death experience, devachan occurs. It lasts two to three days, the length of time a person might normally be able to stay awake, or the same period of time considered proper by most cultures prior to burial or cremation of the body. Then separation of the astral aspect follows, which is sometimes called purgatory or kamaloca and lasts about one-third of that person's life, the relative period of time most persons spend in sleep. Roszell discusses these explanations but does not attempt to prove them, because "as Rudolf Steiner explained, spiritual truths cannot be proven once and for all; they can only be experienced" (p. 70).

In addition to drawing upon Steiner's teachings, Roszell also draws upon well known contemporaries in the growing field of near-death studies, such as Melvin Morse, Kenneth Ring, Michael Sabom, Moody, and of course Ritchie. Roszell also draws meaningfully from such other notables as Johann Wolfgang von Goethe, Carl Jung, Swami Prabhavananda, Albert Einstein, Carl Sagan, Isaac Newton, Plato, and Galileo. Thus Roszell's short 91 pages reflect breadth and depth of both research and thought.

The Near-Death Experience specifically addresses not only the question of "why?" but also the question of "why not?" Many people return from an apparent death and do not recall any aspect of an NDE. The question arises whether they experienced an NDE and simply failed to recall it, or whether they will experience a life after permanent physical death. Roszell writes that, unlike those fortunate to have an NDE or other transformative experience, "others never wake up" (p. 73). Finally, what of those reported NDEs resulting from real fright of death but where there were no physical or mental pathological conditions? Roszell addresses these tangential questions in a fashion that makes his book required reading for anyone seriously interested in the study of NDEs.

Letter to the Editor

Near-Death Accounts as Therapy: Part 2

To the Editor:

Several months ago, I wrote a Letter to the Editor describing how very much reading and studying near-death accounts had helped me through the fear associated with an occurrence of breast cancer (Drumm, 1992). One of my statements was: "If cancer should be found [again], I would still be initially shaken; but I think my adjustment would be much easier. That paralyzing fear that haunted me the first six months of this year I do not believe will ever come again" (p. 68).

Recently, that statement was put to the test. I was diagnosed with recurrent breast cancer in my right lung, classified by my doctors as Stage IV, incurable, and told I might live six months or 15 years, depending on my response to treatment.

I am writing to tell you that my previous statement *does* hold true. There was an initial shock, about three weeks of depression. But after that the emotional turmoil began to subside. I have been able to sleep in the dark, watch television, laugh, and enjoy food—things that depression made difficult for six months after my first occurrence. The most important factor in my psychological recovery, once again, has been the regular reading of near-death experiences (NDEs) from the works of Kenneth Ring, Raymond Moody, Melvin Morse, and others. I keep these books by my bed. For the six weeks after news of my recurrence, not a single day went by that I did not read or reread some of the accounts. Still, when I begin to feel fear or sink into depression, reviewing these accounts is my first line of defense.

In fact, the description of God in these accounts, as a Being who totally accepts us but notices and appreciates our humble efforts to help, is one reason I continue trying to contribute in any way possible, including writing this letter. The idea that our efforts matter to "someone in the great somewhere" has inspired me to get out of bed, exercise, and begin to socialize again after my most recent surgery.

In short, believing the content of NDEs has kept me functional. It has allowed me to feel that there is purpose in everything, including my illness, and that I can somehow find and profit from the meaning in

that illness. After all, if NDEs are to be believed, there is value to every experience and a loving God (or Presence) watches and guides us through every experience.

I wish that all seriously ill persons could have the chance to study NDEs. For various reasons, some might not want to continue their study very long. But I am convinced that many would be greatly comforted.

In the Appendix to *Life at Death* (1980), Ring proposed a Center for the Dying Person. He stated that this would be a place where the "principal aim would be to prepare the terminally ill to die aware of what death really is: a passage into another dimension of life" (p. 280). The Center would address alleviation of pain, working through fears about death, and preparation for the death experience by talking with those who have had NDEs and by encouraging study of near-death research. This Center would be designed to be a place of joy and camaraderie at a time when, for so many, there is fear, grief, loneliness, and isolation. It would be an oasis of help and hope in the midst of the long, worried faces of relatives and friends. It would, in fact, encourage and uplift those loved ones with evidence that death is peaceful and beautiful rather than dark and bleak, and more significantly, that the individual consciousness and personality continues after the body has expired.

As a patient who, although not yet terminal, has been forced to face the prospect of imminent death, I can tell you that this is the type of atmosphere in which I would like to spend the last few months of my life, learning and growing in hope. Of course some provisions should be made to provide regular diversion from thoughts of death, even death presented as a beautiful transition. All any human has consciously known throughout his or her lifetime are the mundane pleasantries of living: walking in the sun, playing with animals, eating, watching a movie. There are times during an illness when the only way to cope is to try to forget about the illness and the element of the unknown in transition by indulging in the normal, known things of life. Therefore, it may be advised to have an atmosphere as warm and homelike as possible with animals, plants, walking trails, and other means of diversion.

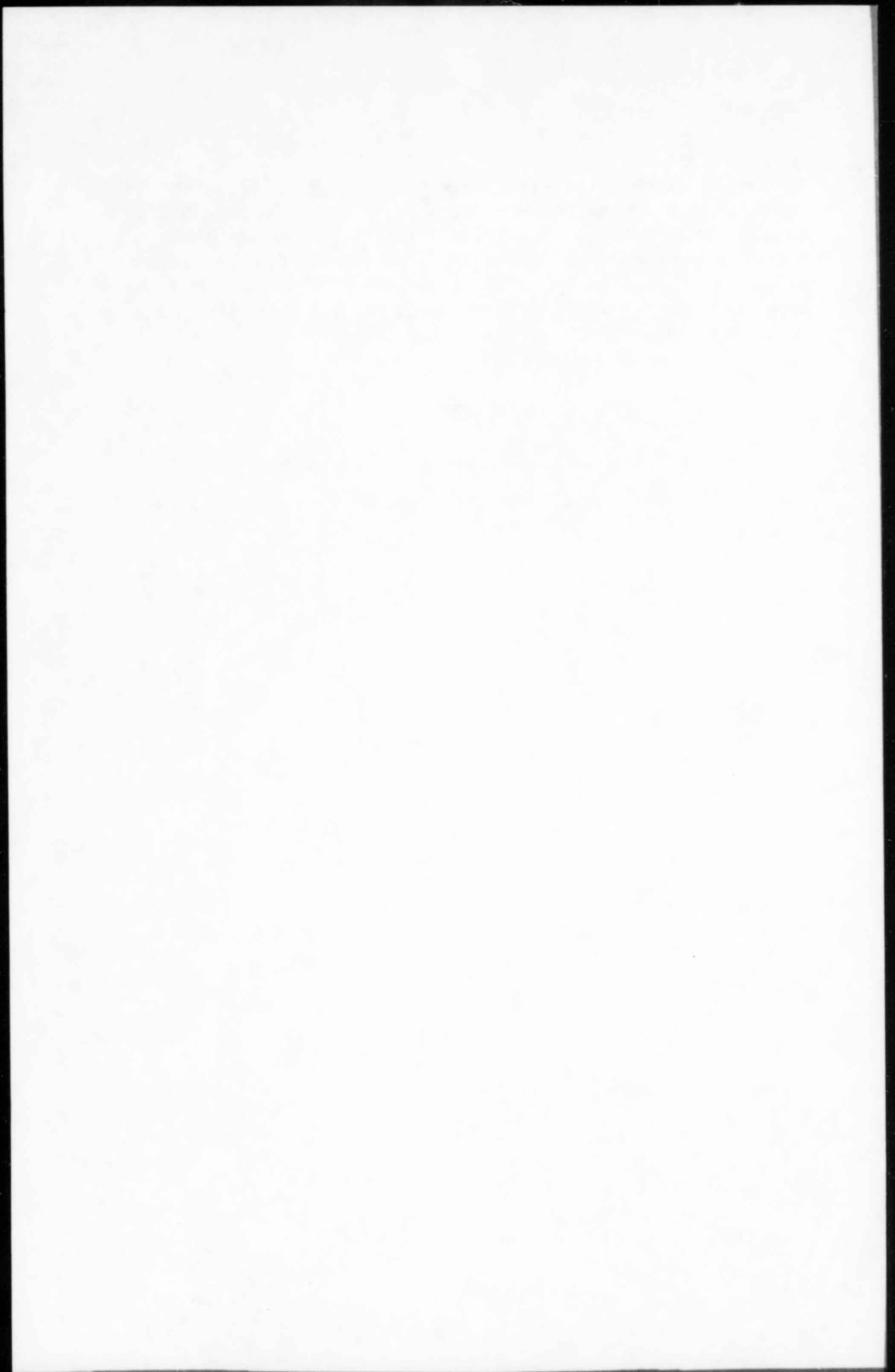
However, the basic idea of a Center for the Dying Person is excellent: humane, meaningful, and inspiring. It could not only comfort and encourage many people but, by encouraging ongoing studies of case histories and promoting moment-of-death research, could also serve as a step to raise general consciousness concerning the possibility of an other-dimensional reality. A start might be to share and read NDE

accounts to persons in ordinary hospice settings, with the consent of the patients, of course. Responses could be monitored through before-and-after interviews that would rate levels of hope and/or depression. A great deal could be learned through such a project. Perhaps a better way to die and new concepts of true humanity could be found. It is my hope that someone will take Ring's beautiful concept seriously and implement a trial Center or begin research toward it.

References

- Drumm, D.L. (1992). Near-death accounts as therapy [Letter]. *Journal of Near-Death Studies*, 11, 67-70.
- Ring, K. (1980). *Life at death: A scientific exploration of the near-death experience*. New York, NY: Coward, McCann, and Geoghegan.

Deborah L. Drumm, R.N.
713 Richfield Drive
Nashville, TN 37205



Announcement

IANDS Small Grants Program Awards

As announced in the Winter 1992 issue of the *Journal*, The International Association for Near-Death Studies (IANDS) has established a program of small grants available to graduate students and academic researchers in the field of near-death studies. This small grants program provides awards generally of a few hundred dollars each to research projects needing support for supplies, postage, travel, and other basic research costs. These grants, the first offered by IANDS, are intended to encourage research by graduate students doing their theses or dissertations and faculty researchers who might otherwise be unable to undertake modest projects. We are pleased to announce the award of the first two grants under this program.

Stephanie L. Weiss, M.A., a graduate student at the California School of Professional Psychology, has been awarded a grant for the completion of her doctoral dissertation, "A Nationwide Survey of Psychologists' Attitudes Toward Near-Death Experiences and the Predictors of Their Attitudes." This questionnaire study of a random national sample of clinical psychologists will explore the influence of a number of professional and personal variables on psychologists' attitudes toward near-death experiences (NDEs) and their clinical and scientific importance.

Juan S. Gomez-Jeria, Lic.Q., an Associate Professor of Chemistry at the University of Chile, has been awarded a grant for a study of "Ontogenetic and Phylogenetic Aspects of Near-Death Experiences and Related Phenomena." This theoretical integration of cross-cultural findings in near-death studies will elaborate a neurobiological model of NDEs and related phenomena that encompasses various parts of the NDE, circumstances of its occurrence, the relationship of NDEs to language and culture, and their comparison with other states of consciousness.

The IANDS Board of Directors anticipates that this small grants program will be renewed annually, and that the number of grants awarded will increase as funding becomes available. Interested per-

sons may write to Bruce Greyson, M.D., IANDS' Director of Research, for grant applications and guidelines, at the following address:

Bruce Greyson, M.D.
Department of Psychiatry
University of Connecticut Health Center
Farmington, CT 06030-2103

A PROVEN SOLUTION TO YOUR COPYRIGHT

The Copyright Clearance Center has been providing publishers and users of copyrighted material with solutions to their copyright problems since 1978, when the revised U.S. Copyright Act went into effect. The non-profit CCC is the only service of its kind in the U.S., helping photocopy users to comply with the copyright law.

Through CCC you may copy lawfully from 1,000,000 registered journals, books, magazines, and newsletters. Participation in CCC assures you of legal photocopying at the moment of need.

Minimal record-keeping, decreased administrative expense, and reduced risk of litigation benefit users of CCC. Through the Annual Authorizations Service, a state-of-the-art, comprehensive licensing program, CCC provides the corporate user with a single source for copy authorizations as well as royalty fee remittances. CCC's Transactional Reporting Service provides similar authorizations to document suppliers, libraries, colleges and universities, government agencies, and others.

To obtain more information about the service best for you, contact:
Copyright Clearance Center, Inc.
27 Congress Street, Salem, MA 01970; 508/744-3350.



Copyright Clearance Center, Inc.
27 Congress Street
Salem, Massachusetts 01970
(508) 744-3350

NAME		TITLE	
ORGANIZATION			
ADDRESS			
CITY		STATE	ZIP
COUNTRY		TELEPHONE	

PROBLEMS

CHANGING YOUR ADDRESS?

In order to receive your journal without interruption, please complete this Change of Address notice and forward to the Publisher, 60 days in advance, if possible.

Old Address: (PLEASE PRINT)

Name _____

Street _____

City _____

State (or Country) _____

Zip Code _____

New Address: (PLEASE PRINT)

Name _____

Street _____

City _____

State (or Country) _____

Zip Code _____

Date New Address Effective: _____

Name of Journal: _____

HUMAN SCIENCES PRESS, INC.

Subscription Dept.

233 Spring Street

New York, New York 10013-1578

INSTRUCTIONS TO AUTHORS

THE JOURNAL OF NEAR-DEATH STUDIES encourages submission of articles in the following categories: research reports; theoretical or conceptual statements; papers expressing a particular scientific, philosophic, religious, or historical perspective on the study of near-death experiences; cross cultural studies; individual case histories with instructive unusual features; and personal accounts of near-death experiences or related phenomena.

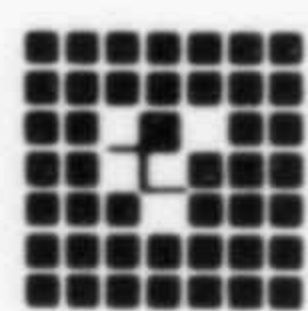
GENERAL REQUIREMENTS: Logical organization is essential. While headings help to structure the content, titles and headings within the manuscript should be as short as possible. Do not use the generic masculine pronoun or other sexist terminology.

MANUSCRIPTS should be submitted in triplicate, typed on one side of the page only, and double spaced throughout. A margin of at least one inch should be left on all four edges. Except under unusual circumstances, manuscripts should not exceed 20, 8 ½ x 11" white pages. Send manuscripts to: Bruce Greyson, M.D., Department of Psychiatry, University of Connecticut Health Center, Farmington, CT 06032.

TITLE PAGE should contain the names of the authors, as well as their academic degrees, affiliations, and phone number of senior author. A name and address for reprint requests should be included. A footnote may contain simple statements of affiliation, credit, and research support. Except for an introductory footnote, footnotes are discouraged.

REFERENCES should be listed on a separate page and referred to in the text by author(s) and year of publication in accordance with the style described in the Publication Manual of the American Psychological Association, 3rd Edition, 1983. Only items cited in manuscripts should be listed as references. Page numbers must be provided for direct quotations.

ILLUSTRATIONS should be self-explanatory and used sparingly. Tables and figures must be in camera-ready condition and include captions.



HUMAN SCIENCES PRESS, INC.

233 Spring Street, New York, New York 10013-1578