

## Media Talking Points for 'God 4.0'

Can you tell us how this book 'God 4.0' came to be?  
(pp. xv-xxvii)

Tell us a little bit about your late husband, Robert Ornstein.

Can you clarify what is meant by the terms God 1.0, God 2.0, God 3.0, and God 4.0? (p. 26)

Throughout the book, you and Robert challenge beliefs, dogma, and the misinterpretation of major religions and religious leaders. Are you saying that modern religions and rituals are not what the original sages throughout history had intended? (pp. 77-79, 255-258, 286-287)

In the book, it states our ordinary consciousness is a "virtual reality" and that we can develop a "second system of cognition." Can you discuss the importance of these two modes of cognition? (pp. 17-26, 123-131, 143-155, 263-271)

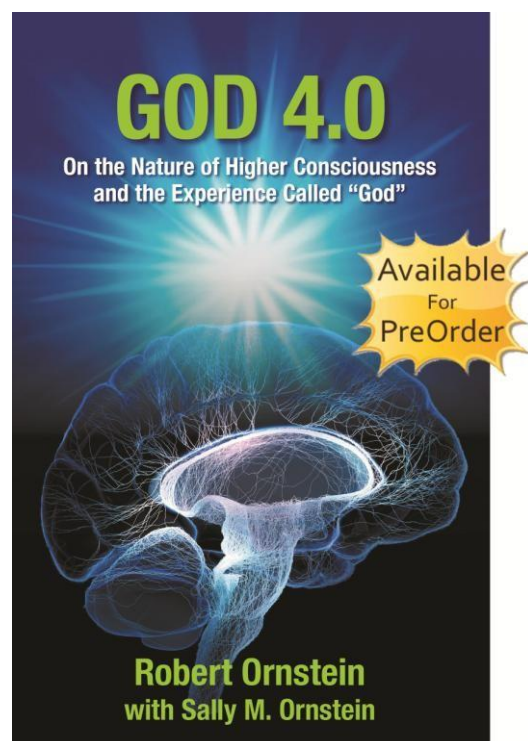
Although the book clearly states there is not a specific God center or area of the brain that produces transcendence, it highlights a special role of one area: the right parietal lobe (RLP). Why is this important? (pp. 150-155)

You indicate that the brain has a system called the Default Mode Network that operates like a reflex when we are doing nothing and prompts us to think about ourselves and our social world. Can you say more about this network? (pp. 155-159)

However, this same network also inhibits mystical experiences. What happens to the brain when the default network is diminished with psychedelics or awe experiences, or other practices? (pp. 155-159, pp. 180-184).

How has the search for transcendence influenced changes in human society and cooperation? (pp. 15-17, 21, 283-290)

Why do those seeking transcendence employ rituals, such as abstinence, fasting, purification rituals, isolation, dancing, drug use, etc.? (pp. 47, 283—286)



Are you saying that God is not an external force or being but rather the activation of certain brain processes? (pp. 3-7, 26-27, 263-264)

You wrote that the word “spiritual” - which originally referred to an *alternate awareness* or *perceptive capacity* - has become misused to convey simply a “deep feeling.” Why is it important to go beyond emotion, faith, and belief in the experience of transcendence? (pp. xxiv, 19-22, 286-287)

You argue against *literalism*, *doctrine*, and *fundamentalism*, whether it be religious or scientific. Why? (pp. 238-249, 253-254)

Aren't religious beliefs necessary for humans to behave morally? (pp. 213-223)

How does *service* and practicing universal virtues like *humility*, *gratitude*, and *patience* change the brain function to transcend ordinary perception? (pp. 275-280)

You indicate that some people, due to genetics and upbringing, are people with “thin barriers” who are more open to new experiences, while others have “thick barriers.” Does this prevent them from experiencing transcendence? (pp. 226-231)

A concept in the book that may be new to most readers is that of the teaching story. Can you give us some background on what teaching stories are, where they come from, and how they differ from ordinary stories? (pp. 184-186, 291-300)

Can you describe the challenges and process of working on completing the book and how the collaboration of a brain scientist and an artist enriched the book and is reflected in the themes of the book? (pp. xii-xxi)

What changes would you like to see because of this work? (pp. 288-290)

Can you talk a little more about the practical steps we can make individually, and those you'd like to see made in our communities and more globally?