



HOSPICE

1
00:00:12,000 --> 00:00:09,990
on this episode of skeptic Oh the end

2
00:00:14,190 --> 00:00:12,010
result of all those experiments is just

3
00:00:16,070 --> 00:00:14,200
that this is real this really happened

4
00:00:19,410 --> 00:00:16,080
because as soon as we get past that we

5
00:00:22,440 --> 00:00:19,420
have all these you know how many angels

6
00:00:25,170 --> 00:00:22,450
fit on the head of a pin questions right

7
00:00:27,150 --> 00:00:25,180
so you can use traditional science

8
00:00:29,609 --> 00:00:27,160
materialistic science and you can use it

9
00:00:32,729 --> 00:00:29,619
really well to say whether or not this

10
00:00:35,580 --> 00:00:32,739
is observable inside of our shared

11
00:00:38,819 --> 00:00:35,590
conscious experience that we have but

12
00:00:41,569 --> 00:00:38,829
once you get beyond that is it really

13
00:00:44,729 --> 00:00:41,579

possible to say much that it is at all

14

00:00:47,880 --> 00:00:44,739

meaningful beyond that to a certain

15

00:00:51,240 --> 00:00:47,890

degree yes because what science does and

16

00:00:53,279 --> 00:00:51,250

should do is collect evidence for my

17

00:00:57,060 --> 00:00:53,289

part I always have the feeling there's

18

00:00:59,790 --> 00:00:57,070

an very large imbalance especially

19

00:01:03,890 --> 00:00:59,800

influential areas of science between

20

00:01:07,200 --> 00:01:03,900

what we can observe and what people

21

00:01:09,780 --> 00:01:07,210

expect to make out of these observations

22

00:01:13,020 --> 00:01:09,790

like they sometimes they go okay yeah

23

00:01:15,600 --> 00:01:13,030

yeah perhaps do you out of body

24

00:01:18,120 --> 00:01:15,610

experiences vertical observations from

25

00:01:20,250 --> 00:01:18,130

out boring experiences perhaps they are

26

00:01:21,210 --> 00:01:20,260

real but we don't have a theory so it

27

00:01:24,150 --> 00:01:21,220

can't be real

28

00:01:27,210 --> 00:01:24,160

so they put too much emphasis on having

29

00:01:30,150 --> 00:01:27,220

a theory or not having a theory but for

30

00:01:42,580 --> 00:01:30,160

me that's not the right approach stay

31

00:01:46,460 --> 00:01:44,840

welcome to skeptic oh where we explore

32

00:01:48,650 --> 00:01:46,470

controversial science with leading

33

00:01:50,630 --> 00:01:48,660

researchers thinkers and their critics

34

00:01:52,340 --> 00:01:50,640

I'm your host Alex acaricide on this

35

00:01:54,950 --> 00:01:52,350

episode of skeptic oh we talk about

36

00:01:57,830 --> 00:01:54,960

terminal lucidity a very interesting

37

00:02:00,440 --> 00:01:57,840

topic related to near-death experience

38

00:02:02,660 --> 00:02:00,450

science and under explored and under

39

00:02:05,240 --> 00:02:02,670

research topic and that's a situation

40

00:02:06,770 --> 00:02:05,250

that we hope to remedy a little bit by

41

00:02:09,440 --> 00:02:06,780

shedding a light on this interesting

42

00:02:11,690 --> 00:02:09,450

area with our guest dr. Michael Nam

43

00:02:13,850 --> 00:02:11,700

dr. Nam is extremely well respected in

44

00:02:15,620 --> 00:02:13,860

this field having worked with dr. Bruce

45

00:02:17,930 --> 00:02:15,630

Grayson at the University of Virginia

46

00:02:20,840 --> 00:02:17,940

and published several noteworthy papers

47

00:02:22,640 --> 00:02:20,850

he's also a guy who has some interesting

48

00:02:25,640 --> 00:02:22,650

thoughts on the Tibetan Book of the Dead

49

00:02:28,100 --> 00:02:25,650

which we get into and the future of

50

00:02:30,080 --> 00:02:28,110

near-death experience science something

51
00:02:32,360 --> 00:02:30,090
I've been talking a lot about and am

52
00:02:34,610 --> 00:02:32,370
going to talk a lot about in the future

53
00:02:36,020 --> 00:02:34,620
I have a lot of respect for dr. name

54
00:02:38,060 --> 00:02:36,030
he's got some really interesting ideas

55
00:02:40,820 --> 00:02:38,070
and it was a great pleasure talking with

56
00:02:44,870 --> 00:02:40,830
him here's my dialogue with dr. Michael

57
00:02:46,880 --> 00:02:44,880
Nam today we welcome dr. Michael Nam -

58
00:02:50,180 --> 00:02:46,890
skeptical Oh dr. Nam is the author of

59
00:02:52,960 --> 00:02:50,190
numerous of numerous scholarly papers on

60
00:02:55,310 --> 00:02:52,970
terminal lucidity parapsychology and

61
00:02:57,620 --> 00:02:55,320
near-death experience related science

62
00:02:59,630 --> 00:02:57,630
and he has a really interesting way of

63
00:03:02,960 --> 00:02:59,640

rolling that all into his background

64

00:03:05,120 --> 00:03:02,970

which is biology he's a real biologist

65

00:03:07,490 --> 00:03:05,130

and has done a lot of that work - he's a

66

00:03:09,199 --> 00:03:07,500

former colleague of Bruce Grayson at the

67

00:03:11,930 --> 00:03:09,209

University of Virginia and he's very

68

00:03:14,750 --> 00:03:11,940

well known and well respected in these

69

00:03:16,360 --> 00:03:14,760

fields dr. Nam welcome to skeptic oh

70

00:03:19,009 --> 00:03:16,370

thanks so much for joining me

71

00:03:21,080 --> 00:03:19,019

yeah things again ethics for your

72

00:03:24,680 --> 00:03:21,090

invitation it's a pleasure to be here my

73

00:03:27,050 --> 00:03:24,690

first time out there well it shouldn't

74

00:03:30,500 --> 00:03:27,060

be you know in searching you on Google

75

00:03:33,229 --> 00:03:30,510

there's a mix of a lot of German

76
00:03:34,940 --> 00:03:33,239
references because you are German and

77
00:03:38,870 --> 00:03:34,950
you have published a lot of your work in

78
00:03:40,940 --> 00:03:38,880
in German but there's not enough on the

79
00:03:43,310 --> 00:03:40,950
English side and there's not enough

80
00:03:45,620 --> 00:03:43,320
references to really some great work

81
00:03:48,680 --> 00:03:45,630
that you've done and I hope we can bring

82
00:03:53,119 --> 00:03:48,690
more people into your world and and your

83
00:03:54,080 --> 00:03:53,129
interesting take on the broader issues

84
00:03:55,640 --> 00:03:54,090
of near

85
00:03:57,440 --> 00:03:55,650
experience science because that's what

86
00:04:00,410 --> 00:03:57,450
really intrigues me is you kind of take

87
00:04:02,000 --> 00:04:00,420
it you just kind of pull back the lens a

88
00:04:04,780 --> 00:04:02,010

little bit in some really useful ways

89

00:04:07,880 --> 00:04:04,790

starting with this whole thing of

90

00:04:10,640 --> 00:04:07,890

terminal lucidity so let's jump right

91

00:04:12,559 --> 00:04:10,650

into the topics that we want to talk

92

00:04:15,800 --> 00:04:12,569

about let's talk about terminal lucidity

93

00:04:18,080 --> 00:04:15,810

what it is and then first of all and

94

00:04:21,800 --> 00:04:18,090

then why you think we need to understand

95

00:04:29,300 --> 00:04:21,810

it within the context of NDE related

96

00:04:33,320 --> 00:04:29,310

phenomena well first I terminal lucidity

97

00:04:36,409 --> 00:04:33,330

as the unexpected return of mental

98

00:04:40,550 --> 00:04:36,419

clarity perhaps even of memory

99

00:04:44,420 --> 00:04:40,560

shortly before somebody dies and this

100

00:04:48,560 --> 00:04:44,430

refers to actually any kind of person

101
00:04:50,480 --> 00:04:48,570
who dies but in my papers or in the

102
00:04:53,050 --> 00:04:50,490
papers I've co-authored with booths and

103
00:04:57,340 --> 00:04:53,060
other people we focused specifically on

104
00:05:00,650 --> 00:04:57,350
people who died and who had some

105
00:05:04,490 --> 00:05:00,660
neurologic or psychiatric disorder many

106
00:05:07,029 --> 00:05:04,500
years before they came to the point of

107
00:05:09,589 --> 00:05:07,039
dying because I think in that case is

108
00:05:12,440 --> 00:05:09,599
the terminal rigidity is most

109
00:05:15,100 --> 00:05:12,450
interesting because you really end up

110
00:05:18,200 --> 00:05:15,110
asking yourself why are those people

111
00:05:21,920 --> 00:05:18,210
clear again if they hadn't been clear

112
00:05:23,900 --> 00:05:21,930
since maybe years before and so this

113
00:05:26,659 --> 00:05:23,910

raises of course some important

114

00:05:29,690 --> 00:05:26,669

questions regarding the nature of

115

00:05:31,839 --> 00:05:29,700

consciousness its relation to the brain

116

00:05:34,909 --> 00:05:31,849

and the brain functioning brain

117

00:05:36,770 --> 00:05:34,919

biochemistry and all these things so in

118

00:05:38,960 --> 00:05:36,780

the in the papers that you've authored

119

00:05:40,790 --> 00:05:38,970

you have some really intriguing case

120

00:05:43,219 --> 00:05:40,800

studies and you've done quite a thorough

121

00:05:45,500 --> 00:05:43,229

job of scanning the literature looking

122

00:05:48,740 --> 00:05:45,510

for these case studies and interviewing

123

00:05:51,260 --> 00:05:48,750

folks in getting new case information as

124

00:05:53,510 --> 00:05:51,270

well but I mean the classic one and one

125

00:05:56,270 --> 00:05:53,520

of the ones that I really enjoyed is you

126

00:05:58,730 --> 00:05:56,280

know someone who's suffered Alzheimer's

127

00:06:01,700 --> 00:05:58,740

for a long period of time is more or

128

00:06:03,920 --> 00:06:01,710

less completely disabled this woman the

129

00:06:07,370 --> 00:06:03,930

woman I remember is this is a case in

130

00:06:07,730 --> 00:06:07,380

Iceland and she's lying in bed and all

131

00:06:11,450 --> 00:06:07,740

the

132

00:06:14,240 --> 00:06:11,460

she sits up and clearance day looks at

133

00:06:17,570 --> 00:06:14,250

her son and recites this really

134

00:06:20,420 --> 00:06:17,580

beautiful poem and recites it perfectly

135

00:06:24,580 --> 00:06:20,430

and then BOOM falls back into this state

136

00:06:28,460 --> 00:06:24,590

of whatever that locked up state is that

137

00:06:30,980 --> 00:06:28,470

severe Alzheimer's sufferers have where

138

00:06:32,870 --> 00:06:30,990

she really can't do anything so tell us

139

00:06:35,900 --> 00:06:32,880

a little bit about like that case or

140

00:06:39,980 --> 00:06:35,910

another case that just really befuddles

141

00:06:43,719 --> 00:06:39,990

the the complete idea that we have about

142

00:06:47,719 --> 00:06:43,729

how the brain works in these really

143

00:06:50,570 --> 00:06:47,729

hampered situations like Alzheimer's yes

144

00:06:53,749 --> 00:06:50,580

i perfectly agree that that's one of the

145

00:06:56,499 --> 00:06:53,759

most intriguing cases and it relates to

146

00:06:59,749 --> 00:06:56,509

an Alzheimer person and also a person

147

00:07:02,600 --> 00:06:59,759

with a long time also most disease

148

00:07:05,089 --> 00:07:02,610

history and in fact we have collected

149

00:07:07,219 --> 00:07:05,099

quite a number of these cases it seems

150

00:07:09,260 --> 00:07:07,229

that the awesomer cases are somehow very

151

00:07:11,689 --> 00:07:09,270

prominent in our case collection and

152

00:07:14,749 --> 00:07:11,699

they are particularly interesting

153

00:07:19,310 --> 00:07:14,759

because the Alzheimer disease destroys

154

00:07:21,980 --> 00:07:19,320

the brain to a very great extent so that

155

00:07:23,209 --> 00:07:21,990

in the end in the terminal stage of this

156

00:07:25,820 --> 00:07:23,219

disease people usually are

157

00:07:27,890 --> 00:07:25,830

non-responsive I cannot do anything they

158

00:07:30,379 --> 00:07:27,900

don't talk they just lie in that bed and

159

00:07:32,659 --> 00:07:30,389

this case was also one of this category

160

00:07:35,149 --> 00:07:32,669

it actually was related to me by Avenue

161

00:07:38,180 --> 00:07:35,159

Haaretz on whom you may know from his

162

00:07:41,930 --> 00:07:38,190

many publications also on near-death

163

00:07:43,820 --> 00:07:41,940

related issues so yeah he related that

164

00:07:49,129 --> 00:07:43,830

to me so I cannot tell you many more

165

00:07:53,899 --> 00:07:49,139

about it but we have many other cases in

166

00:07:57,589 --> 00:07:53,909

which people suddenly seem to surprise

167

00:07:59,779 --> 00:07:57,599

their bystanders by addressing them

168

00:08:02,629 --> 00:07:59,789

personally while they didn't know

169

00:08:07,070 --> 00:08:02,639

recognized them for years before who

170

00:08:09,770 --> 00:08:07,080

suddenly set up or seemed to have access

171

00:08:11,749 --> 00:08:09,780

to their memory and talked about their

172

00:08:14,420 --> 00:08:11,759

lives talked about their problems they

173

00:08:16,459 --> 00:08:14,430

had with let's say the church or the

174

00:08:20,540 --> 00:08:16,469

fear of death and all these things and

175

00:08:21,670 --> 00:08:20,550

then they just lean back and seemed to

176

00:08:23,770 --> 00:08:21,680

die very

177

00:08:26,050 --> 00:08:23,780

after this episode where everybody

178

00:08:27,700 --> 00:08:26,060

thinks wow she's recovering or he's

179

00:08:30,659 --> 00:08:27,710

recovering and he's coming back to life

180

00:08:33,969 --> 00:08:30,669

but quite the contrary this person is

181

00:08:37,329 --> 00:08:33,979

very often in such cases about today and

182

00:08:40,120 --> 00:08:37,339

many nurses and caretakers have actually

183

00:08:44,519 --> 00:08:40,130

confirmed that they know this phenomenon

184

00:08:47,260 --> 00:08:44,529

that if a person who's who has been

185

00:08:49,780 --> 00:08:47,270

absent for a very long time suddenly

186

00:08:52,720 --> 00:08:49,790

becomes clear they already get alert and

187

00:08:55,540 --> 00:08:52,730

think wow this person is actually going

188

00:08:58,000 --> 00:08:55,550

tonight yeah isn't that isn't that

189

00:09:00,160 --> 00:08:58,010

interesting I mean yeah I was going to

190

00:09:02,590 --> 00:09:00,170

ask you in but maybe I was gonna ask you

191

00:09:04,889 --> 00:09:02,600

what some of your colleagues who are

192

00:09:08,139 --> 00:09:04,899

kind of more skeptical of the entire

193

00:09:10,870 --> 00:09:08,149

near-death experience science field have

194

00:09:13,900 --> 00:09:10,880

to say about terminal lucidity but maybe

195

00:09:16,360 --> 00:09:13,910

in asking that I'd also ask you know why

196

00:09:19,930 --> 00:09:16,370

more people aren't open to just what

197

00:09:21,730 --> 00:09:19,940

these end-of-life care providers tell us

198

00:09:23,680 --> 00:09:21,740

because as you said it's been my

199

00:09:25,690 --> 00:09:23,690

experience that when you talk to these

200

00:09:27,730 --> 00:09:25,700

people it's it's just standard stuff

201
00:09:29,230 --> 00:09:27,740
they're like oh yeah see that all the

202
00:09:32,610 --> 00:09:29,240
time that's what that means you know

203
00:09:35,560 --> 00:09:32,620
that the person encountering spirit the

204
00:09:36,820 --> 00:09:35,570
out-of-body spirit encounters bike you

205
00:09:38,740 --> 00:09:36,830
know their loved ones and stuff like

206
00:09:41,170 --> 00:09:38,750
that oh yeah it happens all the time

207
00:09:42,940 --> 00:09:41,180
around here I mean why isn't anyone

208
00:09:45,400 --> 00:09:42,950
talking to these people they seem to

209
00:09:47,199 --> 00:09:45,410
have a wealth of information about this

210
00:09:49,990 --> 00:09:47,209
but I don't think your colleagues

211
00:09:52,480 --> 00:09:50,000
probably have been so receptive to the

212
00:09:59,320 --> 00:09:52,490
idea of terminal lucidity what do they

213
00:10:01,990 --> 00:09:59,330

say well let's say that the typical

214

00:10:06,190 --> 00:10:02,000

physician or the typical neuro

215

00:10:08,740 --> 00:10:06,200

scientists they will say well we know

216

00:10:11,980 --> 00:10:08,750

that phenomenon it's it's it's one of

217

00:10:14,440 --> 00:10:11,990

these lucid intervals that every person

218

00:10:16,810 --> 00:10:14,450

has with a neurological disease of the

219

00:10:20,500 --> 00:10:16,820

psychiatric disease every now and then

220

00:10:23,260 --> 00:10:20,510

they they they become lucid and

221

00:10:25,800 --> 00:10:23,270

sometimes it just happens that around

222

00:10:28,600 --> 00:10:25,810

the same time they also die so so that's

223

00:10:31,170 --> 00:10:28,610

they they just regard it as an accident

224

00:10:35,440 --> 00:10:31,180

so there is nothing very interesting to

225

00:10:39,520 --> 00:10:35,450

about that it's it's it's just

226

00:10:41,650 --> 00:10:39,530

one of these things but I agree that the

227

00:10:43,930 --> 00:10:41,660

the person who actually work with the

228

00:10:47,290 --> 00:10:43,940

dyeing they have often a very different

229

00:10:49,660 --> 00:10:47,300

point of view because these lucid

230

00:10:53,560 --> 00:10:49,670

intervals are so strikingly different

231

00:10:56,110 --> 00:10:53,570

from other lucid intervals they might

232

00:10:58,810 --> 00:10:56,120

have had some years before and I think

233

00:11:02,830 --> 00:10:58,820

one reason why the physician physicians

234

00:11:04,690 --> 00:11:02,840

don't engage in too much dialogues with

235

00:11:07,180 --> 00:11:04,700

the with the practically with the

236

00:11:09,940 --> 00:11:07,190

practical persons now the practitioner

237

00:11:11,910 --> 00:11:09,950

is because they also the partitions or

238

00:11:15,250 --> 00:11:11,920

those who care for the dying they are

239

00:11:18,640 --> 00:11:15,260

perhaps somehow afraid to relate that to

240

00:11:23,290 --> 00:11:18,650

the science authorities or to the boss

241

00:11:25,750 --> 00:11:23,300

of the hospital I think that if you talk

242

00:11:29,860 --> 00:11:25,760

to these people sometimes this comes

243

00:11:33,420 --> 00:11:29,870

through there is they they experience it

244

00:11:37,720 --> 00:11:33,430

a lot but they don't have real

245

00:11:40,750 --> 00:11:37,730

background or a social background or

246

00:11:42,970 --> 00:11:40,760

colleagues with whom they could talk and

247

00:11:45,340 --> 00:11:42,980

share their experience sometimes they

248

00:11:47,410 --> 00:11:45,350

they may also they like to do it more

249

00:11:50,200 --> 00:11:47,420

privately and they don't go public with

250

00:11:54,100 --> 00:11:50,210

that because it might be that they will

251

00:11:56,530 --> 00:11:54,110

face some problems right that kind of

252

00:11:58,570 --> 00:11:56,540

talk is it is just totally not

253

00:11:59,980 --> 00:11:58,580

sanctioned and I have to add you know my

254

00:12:02,650 --> 00:11:59,990

father was a long time also all-time

255

00:12:05,500 --> 00:12:02,660

suffer before he passed away and he

256

00:12:08,470 --> 00:12:05,510

passed away due to complications related

257

00:12:10,570 --> 00:12:08,480

to Alzheimer's I have to tell you from

258

00:12:12,540 --> 00:12:10,580

my experience and I think in seeing

259

00:12:15,850 --> 00:12:12,550

other people who suffered similarly

260

00:12:19,420 --> 00:12:15,860

there might be some of these brief

261

00:12:21,940 --> 00:12:19,430

moments of lucidity that do come along

262

00:12:24,700 --> 00:12:21,950

in the later stages of Alzheimer's but

263

00:12:27,100 --> 00:12:24,710

nothing like what you're reporting I

264

00:12:28,900 --> 00:12:27,110

mean the lucidity I think that that

265

00:12:31,060 --> 00:12:28,910

people will say they see in Alzheimer's

266

00:12:33,460 --> 00:12:31,070

patients is you know one day they will

267

00:12:36,640 --> 00:12:33,470

remember for a few seconds who you are

268

00:12:38,740 --> 00:12:36,650

or they will remember a memory but the

269

00:12:40,930 --> 00:12:38,750

kind of lucidity moments of lucidity

270

00:12:44,440 --> 00:12:40,940

that you report in these cases are so

271

00:12:46,660 --> 00:12:44,450

dramatic you know I just I just don't

272

00:12:48,640 --> 00:12:46,670

believe that I've ever seen or heard

273

00:12:50,470 --> 00:12:48,650

about anything like that in

274

00:12:53,980 --> 00:12:50,480

situation other than these kind of

275

00:12:56,620 --> 00:12:53,990

extreme terminal lucidity things which

276

00:12:58,150 --> 00:12:56,630

well so with that let me kind of shift

277

00:12:59,740 --> 00:12:58,160

the focus a little bit because one of

278

00:13:02,170 --> 00:12:59,750

the things that you've done and it may

279

00:13:04,780 --> 00:13:02,180

seem obvious to some people but it

280

00:13:06,610 --> 00:13:04,790

certainly hasn't been as pronounced in

281

00:13:08,650 --> 00:13:06,620

the in the literature and in the science

282

00:13:11,380 --> 00:13:08,660

as you've made it is you've made this

283

00:13:13,180 --> 00:13:11,390

step and said okay we need to understand

284

00:13:17,320 --> 00:13:13,190

and think about terminal lucidity

285

00:13:20,320 --> 00:13:17,330

in terms of its relationship to this

286

00:13:22,500 --> 00:13:20,330

dying process and all the strangeness

287

00:13:24,580 --> 00:13:22,510

that we see around the dying process

288

00:13:27,580 --> 00:13:24,590

including near-death experience

289

00:13:30,070 --> 00:13:27,590

including mediumship including all these

290

00:13:33,160 --> 00:13:30,080

other things that if we really step back

291

00:13:35,860 --> 00:13:33,170

there seems to be some kind of weird

292

00:13:38,650 --> 00:13:35,870

thing going on with the dying process

293

00:13:42,330 --> 00:13:38,660

tell us a little bit about how you go

294

00:13:46,140 --> 00:13:42,340

about trying to piece that together well

295

00:13:55,300 --> 00:13:46,150

good question because it's such a

296

00:13:57,340 --> 00:13:55,310

multi-faceted area of of potential

297

00:14:01,090 --> 00:13:57,350

research that one could address in these

298

00:14:05,260 --> 00:14:01,100

in the near-death states well first of

299

00:14:11,110 --> 00:14:05,270

all I think that terminal lucidity needs

300

00:14:13,780 --> 00:14:11,120

to be lifted beyond the present stage

301

00:14:14,650 --> 00:14:13,790

which in which it consists mainly of

302

00:14:20,230 --> 00:14:14,660

anecdotes

303

00:14:22,150 --> 00:14:20,240

so one focus of my papers is to get to

304

00:14:24,760 --> 00:14:22,160

ventilate the idea of terminal lucidity

305

00:14:27,040 --> 00:14:24,770

and to get researchers look at it and

306

00:14:30,580 --> 00:14:27,050

perform studies like you can perform

307

00:14:34,300 --> 00:14:30,590

studies into terminal lucidity or into

308

00:14:36,700 --> 00:14:34,310

lucid intervals in for example your

309

00:14:38,230 --> 00:14:36,710

document was it intervals how do they

310

00:14:40,480 --> 00:14:38,240

occur what's the depth

311

00:14:43,240 --> 00:14:40,490

what's the clarity you could develop

312

00:14:45,760 --> 00:14:43,250

scales to assess the depth or the the

313

00:14:49,000 --> 00:14:45,770

degree of memory recovery and all these

314

00:14:51,670 --> 00:14:49,010

things and put that on a time scale and

315

00:14:53,560 --> 00:14:51,680

do throughout the years that a person is

316

00:14:56,380 --> 00:14:53,570

suffering from a particular disease and

317

00:15:00,580 --> 00:14:56,390

they are scales like this that we which

318

00:15:01,840 --> 00:15:00,590

are applied in also in Alzheimer's

319

00:15:05,040 --> 00:15:01,850

disease

320

00:15:08,050 --> 00:15:05,050

search also like we have the near-death

321

00:15:11,800 --> 00:15:08,060

experiencer the scale of Bruce Grayson

322

00:15:16,120 --> 00:15:11,810

one could adopt these types of scales or

323

00:15:18,670 --> 00:15:16,130

research to terminal acidity to foster

324

00:15:20,860 --> 00:15:18,680

the research into that phenomena so that

325

00:15:24,340 --> 00:15:20,870

it leaves a little bit the the and

326

00:15:27,939 --> 00:15:24,350

purely anecdotal level and I think so

327

00:15:30,069 --> 00:15:27,949

far this has not been the case so that's

328

00:15:31,210 --> 00:15:30,079

let me just double check that I

329

00:15:33,069 --> 00:15:31,220

understand that because it's kind of

330

00:15:36,550 --> 00:15:33,079

intriguing so your your I think

331

00:15:38,439 --> 00:15:36,560

suggesting that just like the what's

332

00:15:40,900 --> 00:15:38,449

used to be called the Grayson scale is

333

00:15:44,319 --> 00:15:40,910

now called I think just the NDE scale

334

00:15:46,449 --> 00:15:44,329

which measures the the depth and some

335

00:15:48,519 --> 00:15:46,459

associated factors related to a

336

00:15:50,949 --> 00:15:48,529

near-death experience just as that's

337

00:15:52,930 --> 00:15:50,959

become somewhat of a standard used by

338

00:15:56,710 --> 00:15:52,940

many near-death experience researchers

339

00:15:59,199 --> 00:15:56,720

and a way to kind of compare research

340

00:16:01,840 --> 00:15:59,209

among different researchers in different

341

00:16:03,550 --> 00:16:01,850

places you're suggesting that you could

342

00:16:05,139 --> 00:16:03,560

do the same thing with the terminal

343

00:16:06,999 --> 00:16:05,149

lucidity and and it sounds like you're

344

00:16:09,249 --> 00:16:07,009

even saying that it it might be even a

345

00:16:12,550 --> 00:16:09,259

little bit easier now because we're

346

00:16:14,530 --> 00:16:12,560

already tracking some of this kind of

347

00:16:16,439 --> 00:16:14,540

behavior already with Alzheimer's

348

00:16:18,579 --> 00:16:16,449

patients because we're interested in

349

00:16:20,139 --> 00:16:18,589

hearing what they what they are

350

00:16:22,420 --> 00:16:20,149

experiencing in these moments of

351
00:16:24,639 --> 00:16:22,430
lucidity are interesting to us anyway so

352
00:16:27,040 --> 00:16:24,649
just an extension of that we could kind

353
00:16:31,120 --> 00:16:27,050
of gather some interesting data around

354
00:16:33,519 --> 00:16:31,130
this dying process yes I think so and

355
00:16:37,749 --> 00:16:33,529
also not only around this dying process

356
00:16:41,199 --> 00:16:37,759
but also before doing the development of

357
00:16:45,220 --> 00:16:41,209
the disease for example there are scales

358
00:16:47,590 --> 00:16:45,230
that assess the daily fluctuations of

359
00:16:50,590 --> 00:16:47,600
mental clarity in let's say arsenic

360
00:16:52,900 --> 00:16:50,600
persons or there are scales that are

361
00:16:58,030 --> 00:16:52,910
already applied in the medical context

362
00:17:00,819 --> 00:16:58,040
that address the the capabilities of a

363
00:17:03,340 --> 00:17:00,829

patient what can I do what what is he

364

00:17:05,799 --> 00:17:03,350

not anymore able to do and all these

365

00:17:08,620 --> 00:17:05,809

things and one could just modify these

366

00:17:12,490 --> 00:17:08,630

already existing scales and a drop

367

00:17:14,829 --> 00:17:12,500

they're used to documenting the

368

00:17:15,670 --> 00:17:14,839

development of lucid intervals and also

369

00:17:18,220 --> 00:17:15,680

of course

370

00:17:22,660 --> 00:17:18,230

terminal lucidity and I think if you

371

00:17:24,430 --> 00:17:22,670

would do that then you could nicely see

372

00:17:27,550 --> 00:17:24,440

in the end well I am that's my

373

00:17:29,290 --> 00:17:27,560

hypothesis that the terminal lucidity is

374

00:17:30,070 --> 00:17:29,300

quite different from what we talked

375

00:17:32,680 --> 00:17:30,080

about earlier

376

00:17:36,820 --> 00:17:32,690

the earlier intervals of the CDT so that

377

00:17:39,820 --> 00:17:36,830

we could compile aerial data set that

378

00:17:41,710 --> 00:17:39,830

that highlights the speciality of this

379

00:17:44,260 --> 00:17:41,720

moment so that the typical standard

380

00:17:47,500 --> 00:17:44,270

answer well it's just one of these

381

00:17:49,450 --> 00:17:47,510

typical lucid intervals and it only

382

00:17:53,190 --> 00:17:49,460

happens to occur around the time

383

00:17:56,950 --> 00:17:53,200

somebody dies that can be countered if

384

00:17:58,960 --> 00:17:56,960

that documentation would be successful

385

00:18:01,210 --> 00:17:58,970

but I think it could be people could do

386

00:18:04,500 --> 00:18:01,220

that but of course first I need to know

387

00:18:08,440 --> 00:18:04,510

about all this and this is what I try to

388

00:18:10,750 --> 00:18:08,450

reach with publicizing that issue of

389

00:18:14,440 --> 00:18:10,760

terminal or CDT right that's excellent

390

00:18:17,470 --> 00:18:14,450

and one more point of course a little

391

00:18:19,150 --> 00:18:17,480

point but perhaps one could even find

392

00:18:21,160 --> 00:18:19,160

some new ways of therapies I think

393

00:18:24,070 --> 00:18:21,170

that's also an interesting thing to

394

00:18:26,530 --> 00:18:24,080

think about because if the memory or the

395

00:18:30,910 --> 00:18:26,540

personality of an arts I'm a patient is

396

00:18:33,940 --> 00:18:30,920

still somewhere hidden behind this usual

397

00:18:38,410 --> 00:18:33,950

behavior or non behavior then perhaps we

398

00:18:41,290 --> 00:18:38,420

could find ways to elicit lucid

399

00:18:44,860 --> 00:18:41,300

intervals already earlier or the two to

400

00:18:48,640 --> 00:18:44,870

help the patient get a better access to

401
00:18:51,430 --> 00:18:48,650
memories to get to to communication and

402
00:18:53,920 --> 00:18:51,440
not wait until let's say the last few

403
00:18:55,420 --> 00:18:53,930
minutes before death or so yeah way to

404
00:18:56,980 --> 00:18:55,430
toss a bone to the traditional

405
00:19:01,090 --> 00:18:56,990
materialist and traditional

406
00:19:03,820 --> 00:19:01,100
neuroscientists oh yeah that's great you

407
00:19:06,100 --> 00:19:03,830
know so in addition to the work you've

408
00:19:07,480 --> 00:19:06,110
done on terminal lucidity if someone

409
00:19:09,250 --> 00:19:07,490
goes to your website which we have

410
00:19:10,690 --> 00:19:09,260
linked up in the show notes here they're

411
00:19:13,570 --> 00:19:10,700
gonna find a bunch of other really

412
00:19:15,610 --> 00:19:13,580
interesting work that you've published

413
00:19:17,260 --> 00:19:15,620

and you've explored because you seem to

414

00:19:20,740 --> 00:19:17,270

be just this kind of inquisitive guy

415

00:19:23,050 --> 00:19:20,750

that whose mind and background takes you

416

00:19:25,810 --> 00:19:23,060

in a number of places and one of those

417

00:19:28,150 --> 00:19:25,820

that I want to talk about today was the

418

00:19:30,100 --> 00:19:28,160

very interesting article you sent me on

419

00:19:33,280 --> 00:19:30,110

the Tibetan Book of

420

00:19:36,970 --> 00:19:33,290

the dead and I think what you explore in

421

00:19:40,210 --> 00:19:36,980

that is how maybe we sometimes misuse

422

00:19:43,600 --> 00:19:40,220

and misunderstand what that document it

423

00:19:44,980 --> 00:19:43,610

really is and what it really means so I

424

00:19:47,440 --> 00:19:44,990

was hoping we could spend a few minutes

425

00:19:50,289 --> 00:19:47,450

talking about the Tibetan Book of the

426

00:19:53,289 --> 00:19:50,299

Dead and what you discovered yes yes of

427

00:19:56,350 --> 00:19:53,299

course yeah basically what you've said

428

00:19:59,490 --> 00:19:56,360

already the sketches nicely what I

429

00:20:01,480 --> 00:19:59,500

wanted to say with this paper because

430

00:20:06,310 --> 00:20:01,490

let's put it this way

431

00:20:08,049 --> 00:20:06,320

I actually I I became motivated to write

432

00:20:10,870 --> 00:20:08,059

about the Tibetan Book of the Dead

433

00:20:15,340 --> 00:20:10,880

because of personal experiences I had

434

00:20:17,680 --> 00:20:15,350

with adherents of the Tibetan traditions

435

00:20:20,490 --> 00:20:17,690

and when I talked about near-death

436

00:20:23,500 --> 00:20:20,500

experiences what the people experienced

437

00:20:25,990 --> 00:20:23,510

typical stages of it's a pleasurable

438

00:20:28,600 --> 00:20:26,000

Western and E's they were just the one

439

00:20:31,120 --> 00:20:28,610

ecijano come on that's that's not

440

00:20:33,669 --> 00:20:31,130

related to dying when you want to know

441

00:20:36,039 --> 00:20:33,679

what people experience when they really

442

00:20:36,430 --> 00:20:36,049

die you have to read the Tibetan Book of

443

00:20:38,890 --> 00:20:36,440

the Dead

444

00:20:41,770 --> 00:20:38,900

right the ultimate authority this is

445

00:20:44,650 --> 00:20:41,780

2,000 years or 5,000 years whatever they

446

00:20:46,810 --> 00:20:44,660

say right yeah and this is what really

447

00:20:49,390 --> 00:20:46,820

people said to me I said no look guys I

448

00:20:51,760 --> 00:20:49,400

have some good literature about

449

00:20:54,159 --> 00:20:51,770

near-death experiences why don't you

450

00:20:56,950 --> 00:20:54,169

just go and read that no no no because

451

00:20:58,659 --> 00:20:56,960

you don't know but mahabhava has written

452

00:21:02,680 --> 00:20:58,669

that 2,000 years ago and things like

453

00:21:06,820 --> 00:21:02,690

that and so I felt compelled to let's

454

00:21:11,080 --> 00:21:06,830

say clear things up and to compile or to

455

00:21:14,020 --> 00:21:11,090

show for first time it seems how the

456

00:21:17,020 --> 00:21:14,030

Tibetan Book of the Dead was developed

457

00:21:21,010 --> 00:21:17,030

in a very very specific Tibetan

458

00:21:23,770 --> 00:21:21,020

spiritual tradition over the course of

459

00:21:27,730 --> 00:21:23,780

many many centuries by different

460

00:21:31,090 --> 00:21:27,740

individuals who are in part even known

461

00:21:34,659 --> 00:21:31,100

as a person oh it's it's not that some

462

00:21:36,760 --> 00:21:34,669

2,000 or whatever years ago some God

463

00:21:38,799 --> 00:21:36,770

appeared and said now write this down

464

00:21:40,720 --> 00:21:38,809

and this is what happens and now go and

465

00:21:43,930 --> 00:21:40,730

meditate and you can verify it in a

466

00:21:47,529 --> 00:21:43,940

scientific way it's just that what it is

467

00:21:50,200 --> 00:21:47,539

and even in in Tibet in the different

468

00:21:53,369 --> 00:21:50,210

traditions that exists one existed there

469

00:21:56,889 --> 00:21:53,379

you find many different approaches to

470

00:21:59,649 --> 00:21:56,899

describe what happens to a person dying

471

00:22:02,590 --> 00:21:59,659

and so yeah and there are even

472

00:22:06,070 --> 00:22:02,600

contradictions to current and EE

473

00:22:08,740 --> 00:22:06,080

research to other cultures concepts of

474

00:22:10,389 --> 00:22:08,750

what happens to people when they die so

475

00:22:13,360 --> 00:22:10,399

I think we really need to put that

476

00:22:15,519 --> 00:22:13,370

document in the proper context and this

477

00:22:18,159 --> 00:22:15,529

is what I try to do right and I think

478

00:22:21,159 --> 00:22:18,169

you do very nicely and very convincingly

479

00:22:23,950 --> 00:22:21,169

and as you just outlined I see you kind

480

00:22:27,399 --> 00:22:23,960

of pulling apart two problems with how

481

00:22:30,220 --> 00:22:27,409

we use the Tibetan Book of the Dead and

482

00:22:32,440 --> 00:22:30,230

the first is as you just said there's

483

00:22:34,210 --> 00:22:32,450

this history that's completely

484

00:22:37,570 --> 00:22:34,220

intertwined with a religious tradition

485

00:22:40,840 --> 00:22:37,580

and a cultural tradition that has

486

00:22:43,720 --> 00:22:40,850

certain as we as we know they do has

487

00:22:46,509 --> 00:22:43,730

certain biases in certain motivations

488

00:22:49,659 --> 00:22:46,519

that aren't generally associated with

489

00:22:51,490 --> 00:22:49,669

kind of pure science or pure telling of

490

00:22:54,009 --> 00:22:51,500

human experience I mean it gets into

491

00:22:56,259 --> 00:22:54,019

very much kind of spiritual salesmanship

492

00:22:57,909 --> 00:22:56,269

to a certain extent because it can't do

493

00:23:00,039 --> 00:22:57,919

otherwise and it's not putting it down

494

00:23:01,720 --> 00:23:00,049

it's just hey that's the way things work

495

00:23:04,600 --> 00:23:01,730

if you look at the history of any

496

00:23:07,210 --> 00:23:04,610

religious tradition it does get into at

497

00:23:09,369 --> 00:23:07,220

some point the idea of promoting and

498

00:23:11,440 --> 00:23:09,379

perpetuating the tradition because it

499

00:23:14,789 --> 00:23:11,450

has to to survive but then the other

500

00:23:17,289 --> 00:23:14,799

thing you pull apart is the also

501
00:23:19,869 --> 00:23:17,299
complicating factor that as we've

502
00:23:22,799 --> 00:23:19,879
absorbed it into the West we've applied

503
00:23:26,259 --> 00:23:22,809
our own filters on it that oh this is a

504
00:23:28,779 --> 00:23:26,269
psychological text about transformation

505
00:23:31,840 --> 00:23:28,789
or no it's a very scientific approach to

506
00:23:34,480 --> 00:23:31,850
it it's purely scientific or even it's a

507
00:23:36,060 --> 00:23:34,490
humanistic approach it's about really

508
00:23:38,740 --> 00:23:36,070
about people it's not even about

509
00:23:41,680 --> 00:23:38,750
spirituality so much so maybe you can

510
00:23:43,180 --> 00:23:41,690
speak to to both of those I mean you've

511
00:23:44,740 --> 00:23:43,190
kind of spoken to one but if there's

512
00:23:48,129 --> 00:23:44,750
anything you want to add to how the

513
00:23:51,159 --> 00:23:48,139

cultural influences of Tibetan Buddhism

514

00:23:53,409 --> 00:23:51,169

and the religious influences might have

515

00:23:55,570 --> 00:23:53,419

distorted what we got through the

516

00:23:57,789 --> 00:23:55,580

original experiences and then how we in

517

00:24:00,399 --> 00:23:57,799

the West have kind of added this layer

518

00:24:01,600 --> 00:24:00,409

of disinformation or misinformation

519

00:24:03,519 --> 00:24:01,610

really because I don't think they were

520

00:24:05,229 --> 00:24:03,529

intentionally trying to misinformed

521

00:24:08,680 --> 00:24:05,239

people but how that's been lured on top

522

00:24:11,799 --> 00:24:08,690

of it yeah well I can talk a little

523

00:24:15,580 --> 00:24:11,809

about that but basically the the real

524

00:24:18,159 --> 00:24:15,590

person to talk about this would be Brian

525

00:24:20,590 --> 00:24:18,169

Cuevas there were the one who unearthed

526

00:24:23,499 --> 00:24:20,600

all this and who described all this in

527

00:24:25,330 --> 00:24:23,509

the book that I mainly draw from in my

528

00:24:27,430 --> 00:24:25,340

Tibetan texts he's the one who showed

529

00:24:29,710 --> 00:24:27,440

how the psychological there's scientific

530

00:24:33,609 --> 00:24:29,720

and also the humanistic approach was

531

00:24:35,919 --> 00:24:33,619

adopted and promoted by Westerners so

532

00:24:39,840 --> 00:24:35,929

I've just recapitulate at that part in

533

00:24:44,799 --> 00:24:39,850

my paper but yeah I think he's true and

534

00:24:48,369 --> 00:24:44,809

we also have to put that book and its

535

00:24:50,649 --> 00:24:48,379

earliest translation in in English and

536

00:24:53,229 --> 00:24:50,659

Western language into the context of

537

00:24:56,919 --> 00:24:53,239

when it appeared and it appeared much

538

00:24:59,349 --> 00:24:56,929

earlier than the book of let's say

539

00:25:03,580 --> 00:24:59,359

Raymond Murray who popularized in the

540

00:25:04,090 --> 00:25:03,590

erie search in the 70s of the last

541

00:25:07,450 --> 00:25:04,100

century

542

00:25:10,090 --> 00:25:07,460

so the Tibetan Book was much earlier and

543

00:25:12,820 --> 00:25:10,100

so it had a greater impact because the

544

00:25:15,129 --> 00:25:12,830

desire of the people to know what's

545

00:25:17,859 --> 00:25:15,139

going on when people died was still

546

00:25:22,029 --> 00:25:17,869

there but there are not many sources to

547

00:25:25,419 --> 00:25:22,039

consult is except from very obscure

548

00:25:29,200 --> 00:25:25,429

parapsychological books and studies or

549

00:25:30,639 --> 00:25:29,210

psychical research but people just many

550

00:25:32,560 --> 00:25:30,649

people don't know about this and that's

551

00:25:35,259 --> 00:25:32,570

excellent work but anyway this is

552

00:25:39,220 --> 00:25:35,269

Tibetan Book of the Dead inherited it

553

00:25:42,099 --> 00:25:39,230

radiated the huge attraction at these

554

00:25:44,109 --> 00:25:42,109

times and so it fill the gap and it was

555

00:25:49,749 --> 00:25:44,119

easy to utilize it for any kind of

556

00:25:53,859 --> 00:25:49,759

fashionable concepts and of psychology

557

00:25:56,080 --> 00:25:53,869

and religion and so on so finally the

558

00:25:59,320 --> 00:25:56,090

the Westerners with quite limited

559

00:26:01,989 --> 00:25:59,330

spirituality at that time they had the

560

00:26:04,090 --> 00:26:01,999

solution well let's look look at that

561

00:26:06,159 --> 00:26:04,100

was old guys they also they work it out

562

00:26:07,810 --> 00:26:06,169

that's how it is and so he came is a

563

00:26:10,610 --> 00:26:07,820

great believe and I think that's one of

564

00:26:14,060 --> 00:26:10,620

the reasons why it became so successful

565

00:26:17,090 --> 00:26:14,070

right so so what would be your kind of

566

00:26:19,370 --> 00:26:17,100

final where do you come down at the end

567

00:26:22,039 --> 00:26:19,380

of it in terms of how you think we

568

00:26:24,169 --> 00:26:22,049

should approach looking at the Tibetan

569

00:26:27,380 --> 00:26:24,179

Book of the Dead and in particular how

570

00:26:29,750 --> 00:26:27,390

we should understand it in light of more

571

00:26:34,909 --> 00:26:29,760

contemporary near-death experience

572

00:26:38,630 --> 00:26:34,919

science but I think it is one out of

573

00:26:41,710 --> 00:26:38,640

many different ways to describe what

574

00:26:45,039 --> 00:26:41,720

happens around the time that people died

575

00:26:48,580 --> 00:26:45,049

but I'm not so sure

576

00:26:52,250 --> 00:26:48,590

Westerners can really do much with it I

577

00:26:55,730 --> 00:26:52,260

showed that there are aspects or stages

578

00:26:59,419 --> 00:26:55,740

of the drying process that mirrored by

579

00:27:02,930 --> 00:26:59,429

what is known from our recent research

580

00:27:07,029 --> 00:27:02,940

like the out-of-body experience there's

581

00:27:09,529 --> 00:27:07,039

some type of life revenue there's

582

00:27:11,720 --> 00:27:09,539

there's a mother similarities apart from

583

00:27:14,029 --> 00:27:11,730

also the differences that they exist so

584

00:27:16,970 --> 00:27:14,039

it shows there is a common phase a

585

00:27:20,450 --> 00:27:16,980

common foundation and all that but with

586

00:27:22,669 --> 00:27:20,460

regard to all the the specialities and

587

00:27:26,120 --> 00:27:22,679

is specifics that this book contains I

588

00:27:30,289 --> 00:27:26,130

think we can look at it in two ways

589

00:27:32,360 --> 00:27:30,299

first from a purely cultural perspective

590

00:27:35,000 --> 00:27:32,370

from the cultural context to see how it

591

00:27:36,889 --> 00:27:35,010

developed and also what people of a

592

00:27:41,029 --> 00:27:36,899

specific context experienced when they

593

00:27:45,649 --> 00:27:41,039

meditate and the other thing is that I

594

00:27:49,310 --> 00:27:45,659

think we perhaps have an opportunity to

595

00:27:52,130 --> 00:27:49,320

get a glimpse of the factors that shape

596

00:27:54,470 --> 00:27:52,140

actual and yet that experiences if we

597

00:27:57,019 --> 00:27:54,480

would be able to document near-death

598

00:28:02,840 --> 00:27:57,029

experiences for example from advanced

599

00:28:04,940 --> 00:28:02,850

Tibetan Lamas or gurus who experienced

600

00:28:09,190 --> 00:28:04,950

tremendous amounts of stress and life

601
00:28:14,330 --> 00:28:09,200
danger threatening and all kinds of

602
00:28:16,669 --> 00:28:14,340
danger when they had to escape from the

603
00:28:19,370 --> 00:28:16,679
Chinese oppression so maybe we could

604
00:28:22,669 --> 00:28:19,380
find people who suffered and E's from

605
00:28:24,169 --> 00:28:22,679
the Tibetan context and who were are

606
00:28:25,609 --> 00:28:24,179
knowledgeable in the

607
00:28:27,830 --> 00:28:25,619
beaten Book of the Dead and I'd be

608
00:28:31,070 --> 00:28:27,840
really interested in what they report

609
00:28:34,549 --> 00:28:31,080
from their spontaneous near-death

610
00:28:36,799 --> 00:28:34,559
experiences to what net match the

611
00:28:38,869 --> 00:28:36,809
description of the Tibetan Book of the

612
00:28:41,330 --> 00:28:38,879
Dead or would that rather match the

613
00:28:43,220 --> 00:28:41,340

typical near-death experience as it is

614

00:28:45,200 --> 00:28:43,230

described in the Tibetan dealloc

615

00:28:47,570 --> 00:28:45,210

accounts or in other traditional

616

00:28:49,669 --> 00:28:47,580

cultures of Asia and Southeast Asia

617

00:28:51,739 --> 00:28:49,679

which are known and which are known to

618

00:28:52,789 --> 00:28:51,749

differ in certain respects from the

619

00:28:57,830 --> 00:28:52,799

Tibetan Book of the Dead

620

00:29:00,529 --> 00:28:57,840

so if advanced lamas with the practice

621

00:29:02,570 --> 00:29:00,539

of meditation in the context of the

622

00:29:05,570 --> 00:29:02,580

debate and book of the Dead would

623

00:29:09,039 --> 00:29:05,580

experience precisely what is written in

624

00:29:12,049 --> 00:29:09,049

that book I think that would have a

625

00:29:14,899 --> 00:29:12,059

certain impact on our understanding of

626
00:29:17,859 --> 00:29:14,909
and ease and other factors that shape and

627
00:29:20,389 --> 00:29:17,869
the ease and hope even your personal

628
00:29:22,789 --> 00:29:20,399
attitudes and your personal training

629
00:29:25,669 --> 00:29:22,799
could shape what you experienced during

630
00:29:27,259 --> 00:29:25,679
an NDE or I don't know perhaps even in

631
00:29:29,779 --> 00:29:27,269
an afterlife so that's an interesting

632
00:29:32,029 --> 00:29:29,789
topic I'd like to know more about but if

633
00:29:35,509 --> 00:29:32,039
at all it certainly will be very

634
00:29:38,090 --> 00:29:35,519
difficult to retrieve reports of such

635
00:29:39,529 --> 00:29:38,100
persons well you know and as you're

636
00:29:43,279 --> 00:29:39,539
saying that I was thinking you know that

637
00:29:46,879 --> 00:29:43,289
gets to the larger question of where can

638
00:29:49,909 --> 00:29:46,889

we really go with near-death experience

639

00:29:52,820 --> 00:29:49,919

research if you will or science and it

640

00:29:54,950 --> 00:29:52,830

seems to me that we have this huge wall

641

00:29:57,950 --> 00:29:54,960

and it's kind of the you know that the

642

00:29:59,450 --> 00:29:57,960

evidential wall is is we've we've leaped

643

00:30:01,100 --> 00:29:59,460

over it even though there's a lot of

644

00:30:03,200 --> 00:30:01,110

people who don't want to leap over it

645

00:30:05,539 --> 00:30:03,210

with us you know it's like hey this is

646

00:30:09,320 --> 00:30:05,549

real this happens this seems to

647

00:30:12,289 --> 00:30:09,330

completely undermine this dorky idea

648

00:30:13,970 --> 00:30:12,299

we've had of how the mind is holy a

649

00:30:18,799 --> 00:30:13,980

product of the brain that seems to be

650

00:30:21,440 --> 00:30:18,809

cast aside by this research but I'm just

651
00:30:23,810 --> 00:30:21,450
not sure what we can do beyond that you

652
00:30:25,820 --> 00:30:23,820
know and I remember interviewing Raymond

653
00:30:27,560 --> 00:30:25,830
Moody who can be sometimes very

654
00:30:32,149 --> 00:30:27,570
difficult to listen to he kind of talks

655
00:30:34,279 --> 00:30:32,159
in in rhymes and sometimes as some kind

656
00:30:36,349 --> 00:30:34,289
of weird associations that he makes but

657
00:30:37,490 --> 00:30:36,359
one thing he kind of was really

658
00:30:38,600 --> 00:30:37,500
insistent on and it

659
00:30:41,210 --> 00:30:38,610
is kind of stuck with me and I don't

660
00:30:42,800 --> 00:30:41,220
know if it's true or not but he said

661
00:30:43,970 --> 00:30:42,810
that you know really when it comes to

662
00:30:47,690 --> 00:30:43,980
NDEs

663
00:30:50,600 --> 00:30:47,700

we need a completely different system of

664

00:30:53,150 --> 00:30:50,610

logic and I would extend that and say a

665

00:30:55,220 --> 00:30:53,160

system of language before we can ever

666

00:30:57,920 --> 00:30:55,230

really talk about this stuff

667

00:31:00,500 --> 00:30:57,930

scientifically so I wonder if this whole

668

00:31:03,710 --> 00:31:00,510

field just brings us up to the point of

669

00:31:06,740 --> 00:31:03,720

saying okay something very strange is

670

00:31:09,140 --> 00:31:06,750

going on but then I'm always a little

671

00:31:12,820 --> 00:31:09,150

leery when we extend beyond that and say

672

00:31:15,440 --> 00:31:12,830

oh well okay this is a completely new

673

00:31:18,170 --> 00:31:15,450

realm that we've discovered but we can

674

00:31:19,670 --> 00:31:18,180

use all our same tools we can just pack

675

00:31:21,740 --> 00:31:19,680

them on our back and bring them with us

676
00:31:26,900 --> 00:31:21,750
as we investigate this I don't know that

677
00:31:31,130 --> 00:31:26,910
we can but I think we can of course go

678
00:31:36,260 --> 00:31:31,140
there and use our methods that we use in

679
00:31:40,790 --> 00:31:36,270
other science decide disciplines for one

680
00:31:45,190 --> 00:31:40,800
I always would prefer an experimental

681
00:31:47,810 --> 00:31:45,200
approach like out-of-body experiences

682
00:31:50,180 --> 00:31:47,820
why not try to investigate them

683
00:31:51,860 --> 00:31:50,190
experimentally like Charles Todd has for

684
00:31:53,720 --> 00:31:51,870
example done it or some other people

685
00:31:55,910 --> 00:31:53,730
earlier great I'm with you and all that

686
00:31:58,310 --> 00:31:55,920
Michael but but the end result of all

687
00:32:00,080 --> 00:31:58,320
those experiments is just that this is

688
00:32:02,030 --> 00:32:00,090

real this really happens I don't know

689

00:32:05,030 --> 00:32:02,040

how because as soon as we get past that

690

00:32:07,340 --> 00:32:05,040

we have all these you know how many

691

00:32:10,040 --> 00:32:07,350

angels fit on the head of a pin

692

00:32:12,350 --> 00:32:10,050

questions right so you can use

693

00:32:13,940 --> 00:32:12,360

traditional science materialistic

694

00:32:16,760 --> 00:32:13,950

science and you can use it really well

695

00:32:19,700 --> 00:32:16,770

to say whether or not this is observable

696

00:32:22,340 --> 00:32:19,710

inside of our shared conscious

697

00:32:26,090 --> 00:32:22,350

experience that we have but once you get

698

00:32:28,790 --> 00:32:26,100

beyond that is it really possible to say

699

00:32:31,520 --> 00:32:28,800

much that that is at all meaningful

700

00:32:34,640 --> 00:32:31,530

beyond that to a certain degree yes

701
00:32:38,650 --> 00:32:34,650
because I think that what science does

702
00:32:41,690 --> 00:32:38,660
and should do is collect evidence that

703
00:32:44,930 --> 00:32:41,700
in the first case is proof of course

704
00:32:47,780 --> 00:32:44,940
that's difficult and I for my part I

705
00:32:51,410 --> 00:32:47,790
always have the feeling there's an very

706
00:32:54,830 --> 00:32:51,420
large imbalance especially in front area

707
00:32:59,510 --> 00:32:54,840
science between what we can observe and

708
00:33:02,390 --> 00:32:59,520
what people expect to make out of these

709
00:33:04,190 --> 00:33:02,400
observations like they sometimes they go

710
00:33:07,160 --> 00:33:04,200
okay yeah yeah

711
00:33:09,530 --> 00:33:07,170
perhaps you out-of-body experiences

712
00:33:12,230 --> 00:33:09,540
vertical observations from out boring

713
00:33:14,210 --> 00:33:12,240

experiences perhaps they are real but we

714

00:33:17,360 --> 00:33:14,220

don't have a theory so it can't be real

715

00:33:20,420 --> 00:33:17,370

so they put too much emphasis on having

716

00:33:24,830 --> 00:33:20,430

a theory or not having a theory but for

717

00:33:28,460 --> 00:33:24,840

me that's not the right approach and so

718

00:33:30,710 --> 00:33:28,470

I think if we have the facts and I think

719

00:33:33,680 --> 00:33:30,720

or if we have already quite good facts

720

00:33:36,230 --> 00:33:33,690

we can go on to moving about thinking

721

00:33:40,040 --> 00:33:36,240

what does that all mean but we should

722

00:33:43,780 --> 00:33:40,050

not expect to come up with a sound and

723

00:33:46,430 --> 00:33:43,790

water proof theory or perhaps with

724

00:33:47,960 --> 00:33:46,440

explanations and predictions what can

725

00:33:51,740 --> 00:33:47,970

you make out of there and all that I

726

00:33:53,930 --> 00:33:51,750

think it would be nice if it would be

727

00:33:56,600 --> 00:33:53,940

the case but I always have the

728

00:34:01,960 --> 00:33:56,610

impression that reality or even

729

00:34:08,300 --> 00:34:05,960

penetrate with my human logic and I

730

00:34:12,169 --> 00:34:08,310

think if you go into the realm of

731

00:34:13,850 --> 00:34:12,179

quantum physics or even in the theories

732

00:34:17,180 --> 00:34:13,860

of relativity and all the physicians

733

00:34:20,300 --> 00:34:17,190

trying to get together and find a theory

734

00:34:22,850 --> 00:34:20,310

of everything and I don't think that

735

00:34:26,480 --> 00:34:22,860

they will succeed because I think that

736

00:34:29,060 --> 00:34:26,490

we will not be able to penetrate the

737

00:34:31,700 --> 00:34:29,070

foundations of nature the foundations of

738

00:34:34,580 --> 00:34:31,710

existence with bottom-up causality and

739

00:34:37,790 --> 00:34:34,590

logic I think that's that's taking too

740

00:34:40,250 --> 00:34:37,800

much of nature and when we talk about

741

00:34:43,760 --> 00:34:40,260

fancy areas of science and near-death

742

00:34:47,600 --> 00:34:43,770

experiences I also don't think that our

743

00:34:50,330 --> 00:34:47,610

logic will help us to fully understand

744

00:34:54,260 --> 00:34:50,340

that but it's enough to understand the

745

00:34:57,140 --> 00:34:54,270

basics and right that's you know even

746

00:35:00,170 --> 00:34:57,150

without having a sound theory about how

747

00:35:02,180 --> 00:35:00,180

how does dualism work how do how does

748

00:35:03,770 --> 00:35:02,190

the mind the brain interact I don't know

749

00:35:04,790 --> 00:35:03,780

if we will ever understand that fully

750

00:35:07,580 --> 00:35:04,800

but that

751

00:35:09,980 --> 00:35:07,590

doesn't mean that I rejected it because

752

00:35:12,980 --> 00:35:09,990

the theory is lacking if some people

753

00:35:16,280 --> 00:35:12,990

seem to do yep I was think of the famous

754

00:35:18,440 --> 00:35:16,290

quote from quantum physicist Richard

755

00:35:20,150 --> 00:35:18,450

Fineman who said that anyone who claims

756

00:35:24,290 --> 00:35:20,160

that they understand quantum physics is

757

00:35:26,420 --> 00:35:24,300

either a fool or a liar you might say

758

00:35:28,790 --> 00:35:26,430

the same thing with extended

759

00:35:31,220 --> 00:35:28,800

consciousness and near-death experience

760

00:35:35,260 --> 00:35:31,230

research you know but I agree with you

761

00:35:38,930 --> 00:35:35,270

completely that I think the process of

762

00:35:41,150 --> 00:35:38,940

tiptoeing up to the chasm is where a

763

00:35:44,390 --> 00:35:41,160

tremendous amount of growth can come in

764

00:35:47,630 --> 00:35:44,400

terms of expanding our understanding of

765

00:35:48,950 --> 00:35:47,640

who we are and how we might fit in so we

766

00:35:51,350 --> 00:35:48,960

don't have to have all the answers to

767

00:35:54,860 --> 00:35:51,360

kind of make a difference I can say that

768

00:35:56,570 --> 00:35:54,870

personally I think the data that so many

769

00:35:59,950 --> 00:35:56,580

brave researchers like you and others

770

00:36:02,270 --> 00:35:59,960

have brought forward has really been

771

00:36:05,300 --> 00:36:02,280

transformational because I think it

772

00:36:07,010 --> 00:36:05,310

gives us a different worldview that it

773

00:36:10,070 --> 00:36:07,020

does allow us to kind of see the world

774

00:36:14,860 --> 00:36:10,080

differently so what else should we talk

775

00:36:18,110 --> 00:36:14,870

about well one thing I might add is that

776

00:36:22,670 --> 00:36:18,120

the interest in terminal lucidity is in

777

00:36:26,570 --> 00:36:22,680

fact growing which is great and I just

778

00:36:28,640 --> 00:36:26,580

like to add that there is one study in

779

00:36:32,500 --> 00:36:28,650

particular which is conducted by

780

00:36:35,440 --> 00:36:32,510

Professor Pat Gianni in Vienna at the

781

00:36:39,290 --> 00:36:35,450

University of Vienna he is at present

782

00:36:42,620 --> 00:36:39,300

conducting what he calls European

783

00:36:45,740 --> 00:36:42,630

terminal lucidity study and he's aiming

784

00:36:49,280 --> 00:36:45,750

at sending out questionnaires to many

785

00:36:52,280 --> 00:36:49,290

thousands of practitioners in the health

786

00:36:55,090 --> 00:36:52,290

business Hospital seen specifically

787

00:36:57,800 --> 00:36:55,100

asking for reports of terminal lucidity

788

00:36:59,150 --> 00:36:57,810

and I'm I know he's doing quite well and

789

00:37:02,330 --> 00:36:59,160

he's received some very interesting

790

00:37:05,510 --> 00:37:02,340

feedback and reports especially again

791

00:37:09,860 --> 00:37:05,520

out of the arts and of context so that's

792

00:37:13,220 --> 00:37:09,870

good to see I think he will really do

793

00:37:16,610 --> 00:37:13,230

his part in promoting the need to

794

00:37:18,680 --> 00:37:16,620

perform research into that business

795

00:37:22,130 --> 00:37:18,690

and also in Switzerland there is a study

796

00:37:25,490 --> 00:37:22,140

that is at present performed in two end

797

00:37:28,580 --> 00:37:25,500

of life experiences including terminal

798

00:37:30,880 --> 00:37:28,590

lucidity and I think there is a growing

799

00:37:32,420 --> 00:37:30,890

awareness regarding that topic and

800

00:37:35,060 --> 00:37:32,430

that's good to see

801
00:37:37,610 --> 00:37:35,070
that's why I write these things and I'm

802
00:37:41,450 --> 00:37:37,620
glad if people pick it up and take up

803
00:37:45,590 --> 00:37:41,460
their own initiatives and go on and

804
00:37:49,130 --> 00:37:45,600
start to investigate that thing and I

805
00:37:52,250 --> 00:37:49,140
think I'm looking into the future with

806
00:37:55,040 --> 00:37:52,260
an optimistic ill perspective yeah so

807
00:37:56,630 --> 00:37:55,050
that in let's say 10 20 years maybe you

808
00:37:57,110 --> 00:37:56,640
know much more about then what we know

809
00:38:00,110 --> 00:37:57,120
today

810
00:38:02,060 --> 00:38:00,120
dr. Nam you've been at the forefront of

811
00:38:04,220 --> 00:38:02,070
doing a lot of this work in near-death

812
00:38:06,200 --> 00:38:04,230
experience science what are you up to

813
00:38:07,670 --> 00:38:06,210

lately what are you doing now and what

814

00:38:12,260 --> 00:38:07,680

can we expect to see from you in the

815

00:38:25,040 --> 00:38:18,700

at present I'm compiling material on the

816

00:38:27,650 --> 00:38:25,050

question in how hydrocephalic people and

817

00:38:31,940 --> 00:38:27,660

all generally people with a very reduced

818

00:38:34,490 --> 00:38:31,950

or unusual brain mass in their heads can

819

00:38:37,220 --> 00:38:34,500

behave normally it that focuses on the

820

00:38:40,220 --> 00:38:37,230

work of John Laura you may have heard of

821

00:38:42,620 --> 00:38:40,230

him who had performed this large series

822

00:38:46,430 --> 00:38:42,630

of hydrocephalic patients and he found

823

00:38:49,850 --> 00:38:46,440

that limited number of them although

824

00:38:52,730 --> 00:38:49,860

they seem to have greatly reduced brain

825

00:38:54,920 --> 00:38:52,740

volumes and brain tissue brain

826

00:38:57,350 --> 00:38:54,930

structures that differed greatly from

827

00:39:01,550 --> 00:38:57,360

the typical unusual brain structures

828

00:39:06,140 --> 00:39:01,560

still performed very good and have even

829

00:39:10,030 --> 00:39:06,150

had IQs of power above 100 so it's I'm

830

00:39:14,000 --> 00:39:10,040

trying to elaborate more aspects of

831

00:39:15,850 --> 00:39:14,010

potential discrepancies of brain

832

00:39:19,570 --> 00:39:15,860

structure brain functioning and the

833

00:39:22,640 --> 00:39:19,580

intelligence associated with this we are

834

00:39:25,070 --> 00:39:22,650

miss constructed brains and so to say

835

00:39:28,280 --> 00:39:25,080

that's it's one of my present

836

00:39:29,690 --> 00:39:28,290

occupations great great and again if

837

00:39:30,200 --> 00:39:29,700

folks want to check out your website

838

00:39:34,700 --> 00:39:30,210

will

839

00:39:36,890 --> 00:39:34,710

get up but it's Michael Nam Kham that's

840

00:39:38,030 --> 00:39:36,900

and and it's just spelled will have the

841

00:39:39,170 --> 00:39:38,040

spelling I'm not going to spell it for

842

00:39:41,570 --> 00:39:39,180

people over the air that's always a

843

00:39:43,520 --> 00:39:41,580

little bit annoying but it's it's great

844

00:39:45,950 --> 00:39:43,530

work it's very interesting work it's

845

00:39:46,990 --> 00:39:45,960

been great having you on thanks again so

846

00:39:50,630 --> 00:39:47,000

much for joining me

847

00:39:52,040 --> 00:39:50,640

yeah thanks again for inviting me thanks

848

00:39:54,560 --> 00:39:52,050

again to Michael Lam for joining me

849

00:39:56,870 --> 00:39:54,570

today on skeptic oh one question I tee

850

00:39:59,420 --> 00:39:56,880

up from this interview came at the end

851
00:40:03,260 --> 00:39:59,430
when Doctrine M and I talked about the

852
00:40:05,660 --> 00:40:03,270
limits of collecting more data if you

853
00:40:09,890 --> 00:40:05,670
will about near-death experience and

854
00:40:12,589 --> 00:40:09,900
related accounts does the data get us

855
00:40:15,680 --> 00:40:12,599
anywhere once we've established that

856
00:40:17,920 --> 00:40:15,690
there's a reality to this phenomena can

857
00:40:20,780 --> 00:40:17,930
we do much more with our basically

858
00:40:23,240 --> 00:40:20,790
materialistic based scientific tools of

859
00:40:26,870 --> 00:40:23,250
investigation when we're talking about

860
00:40:29,120 --> 00:40:26,880
this realm of extended consciousness I

861
00:40:31,640 --> 00:40:29,130
think he had a great answer by the way

862
00:40:34,820 --> 00:40:31,650
but I still want to throw that out there

863
00:40:36,530 --> 00:40:34,830

for all of you to discuss with me and

864

00:40:39,140 --> 00:40:36,540

maybe dr. Nam if he joins us in the

865

00:40:41,240 --> 00:40:39,150

forum so to get to the skeptical forum

866

00:40:45,109 --> 00:40:41,250

or to leave a message on the sceptical

867

00:40:48,829 --> 00:40:45,119

website go to skeptic Oh calm at ske p

868

00:40:52,370 --> 00:40:48,839

tik Oh calm there you can find links to

869

00:40:54,260 --> 00:40:52,380

all of our previous shows over 275 of

870

00:40:56,570 --> 00:40:54,270

them available for free download from

871

00:40:58,460 --> 00:40:56,580

there on the site or through iTunes you

872

00:41:00,710 --> 00:40:58,470

can get most of them but you can get all

873

00:41:03,200 --> 00:41:00,720

of them from the website for free mp3

874

00:41:05,060 --> 00:41:03,210

downloads we're also uploading more and

875

00:41:09,140 --> 00:41:05,070

more of them on YouTube and hope to get

876

00:41:12,650 --> 00:41:09,150

them all up there as well I have some

877

00:41:15,410 --> 00:41:12,660

really good shows coming up including a

878

00:41:18,170 --> 00:41:15,420

couple of pretty hardcore near-death

879

00:41:20,180 --> 00:41:18,180

experience debates one with University

880

00:41:22,970 --> 00:41:20,190

of British Columbia professor event

881

00:41:26,060 --> 00:41:22,980

Thompson and one with award-winning

882

00:41:29,329 --> 00:41:26,070

science writer John Hogan I like both of

883

00:41:32,060 --> 00:41:29,339

those guys a lot but I did enjoy kind of

884

00:41:32,570 --> 00:41:32,070

hammering out some in de science issues

885

00:41:34,550 --> 00:41:32,580

with them

886

00:41:36,500 --> 00:41:34,560

those are coming up in the next few

887

00:41:39,560 --> 00:41:36,510

weeks also be some other really good

888

00:41:41,359 --> 00:41:39,570

interviews thrown in there as well those

889

00:41:42,500 --> 00:41:41,369

are just the two that come to top of

890

00:41:44,240 --> 00:41:42,510

mind

891

00:41:46,220 --> 00:41:44,250

as I'm speaking here but I have some

892

00:41:48,860 --> 00:41:46,230

other linkages as well that I that

893

00:41:51,470 --> 00:41:48,870

you'll see in the coming week so do stay