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Dr. Pim van Lommel states: "Because my own research on NDEs has led me to a different position, I am dismayed to see my work used in arguments against the very philosophy to which I subscribe. "

The dismay of Dr. Van Lommel is understandable. However, this very statement reveals that he also fails to separate the results of his outstanding research (Lommel 2001) from the interpretation of these same results. And this is where the problems arise in the camps of those ascribing to dualism and materialism. In fact, careful reading of the article of Mobbs (2011), and of the really quite good book of Kevin Nelson (2011), reveals that all three actually do much the same thing. They analyze the same evidence, but come to different conclusions. Lommel (2001) finds evidence for dualism, while Mobbs (2011) and Nelson (2011) find evidence for materialism.

As Chris Carter quite correctly points out in his book *Science and the Near-Death Experience* (Carter 2010), the evidence presented for the mind-models of dualism and materialism in all these works equally adequately explains the physical experimental results and subjective experiences presented.

Carter quoted the psychologist Cyril Burt:

"The brain is not an organ that generates consciousness, but rather an instrument evolved to transmit and limit the processes of consciousness and of conscious attention so as to restrict them to those aspects of the material environment which at any moment are crucial for the terrestrial success of the individual. In that case such phenomena as telepathy and clairvoyance would be merely instances in which some of the limitations were removed."(page 18 in Carter 2010)

Unfortunately, neither Lommel who is an evident proponent of dualism, nor Mobbs and Nelson who are equally evident proponents of materialism, present conclusive arguments for either side. The experimental results as revealed and interpreted by both sides of the dualism versus materialism argument, fail to clearly differentiate between the two belief systems. The virtue of materialism above dualism is that it makes use of provable physical evidence, making it more likely to be true than dualism. But that is all. The fact that something is more likely does not automatically mean it is true. Absolute proof is different from likelihood. So dualism and materialism remain alternative mind-models until definitive proof one way or the other is provided.

Sabom mentions a young American woman who had complications during brain surgery for a cerebral aneurysm. The EEG of her cortex and brainstem had become totally flat. After the operation, which was eventually successful, this patient proved to have had a very deep NDE, including an out-of-body experience, with subsequently verified observations during the period of the flat EEG. (see page 2044 in Lommel 2001)

Reading the appropriate chapter in the book *Light & Death* by Michael Sabom (Sabom 1998) would immediately have disabused him of that notion

The discussion in Lommel (2001) seriously implied he believed consciousness was possible without any brain activity whatsoever. This same belief is stated more clearly in Lommel (2011).

Furthermore, Dr. Van Lommel states that the blood flow generated by manual external cardiac massage is also insufficient to restore electroencephalographic (EEG) activity which is another reason why consciousness never occurs during cardiac arrest and massage.

Numerous studies have shown that external cardiac massage can restore EEG activity. Woerlee's implication seems to be that the NDEs in question were perhaps the result of the neurological activity in the massaged heart. However, this does not rule out the possibility of consciousness with no brain ACTIVITY WHATSOEVER.