

184. Dr. Rupert Sheldrake
Science Set Free From Dogma

1
00:00:12,830 --> 00:00:10,549
on this episode of skeptic Oh Rupert

2
00:00:15,790 --> 00:00:12,840
sheldrick returns to skeptic Oh to talk

3
00:00:18,349 --> 00:00:15,800
about his latest book science set free I

4
00:00:20,779 --> 00:00:18,359
think all these questions of the

5
00:00:23,179 --> 00:00:20,789
spiritual are not very deep in these

6
00:00:26,029 --> 00:00:23,189
questions they're right there under the

7
00:00:28,429 --> 00:00:26,039
paper thins surface of it survival of

8
00:00:30,740 --> 00:00:28,439
consciousness I mean that immediately

9
00:00:32,780 --> 00:00:30,750
for any man on the street as well as any

10
00:00:35,270 --> 00:00:32,790
scientists immediately launch us into

11
00:00:37,220 --> 00:00:35,280
deep questions of the spiritual I don't

12
00:00:39,440 --> 00:00:37,230
know how you get around that although

13
00:00:42,410 --> 00:00:39,450

the science is very relevant to these

14

00:00:44,630 --> 00:00:42,420

issues it doesn't nap in such a way that

15

00:00:46,970 --> 00:00:44,640

you know to be an atheist you've got to

16

00:00:48,770 --> 00:00:46,980

be a kind of dork in style materialist

17

00:00:51,319 --> 00:00:48,780

ought to be a religious person you've

18

00:00:53,959 --> 00:00:51,329

got to be a dualist I think what we're

19

00:00:55,760 --> 00:00:53,969

heading for us in a post materialist

20

00:00:58,040 --> 00:00:55,770

worldview which is what my book is

21

00:01:00,110 --> 00:00:58,050

trying to point way towards we could

22

00:01:02,479 --> 00:01:00,120

have a holistic way of looking at things

23

00:01:06,039 --> 00:01:02,489

a scientific investigation of things

24

00:01:19,610 --> 00:01:06,049

which leaves these bigger questions open

25

00:01:23,280 --> 00:01:21,750

welcome to skeptic aware we explore

26

00:01:25,440 --> 00:01:23,290

controversial science with leading

27

00:01:27,660 --> 00:01:25,450

researchers thinkers and their critics

28

00:01:29,700 --> 00:01:27,670

I'm your host aleksic Harrison on

29

00:01:32,250 --> 00:01:29,710

today's episode we welcome Rupert

30

00:01:34,170 --> 00:01:32,260

Sheldrake back to skeptic Oh dr.

31

00:01:35,790 --> 00:01:34,180

sheldrick has a new book out as a matter

32

00:01:38,850 --> 00:01:35,800

of fact I think today might be the

33

00:01:41,400 --> 00:01:38,860

launch day for it in the US it's called

34

00:01:43,950 --> 00:01:41,410

science set free and the set free is

35

00:01:45,930 --> 00:01:43,960

from materialism and he poses many

36

00:01:48,330 --> 00:01:45,940

interesting questions to the

37

00:01:51,720 --> 00:01:48,340

conventional ideas science is married to

38

00:01:54,570 --> 00:01:51,730

with regard to materialism interesting

39

00:01:57,450 --> 00:01:54,580

book from a fascinating guest here's my

40

00:01:59,880 --> 00:01:57,460

dialogue with dr. Rupert children today

41

00:02:02,610 --> 00:01:59,890

we welcome back to skeptic Oh biologist

42

00:02:04,260 --> 00:02:02,620

and author dr. Rupert sheldrick he's

43

00:02:06,660 --> 00:02:04,270

here to talk about his latest book the

44

00:02:09,300 --> 00:02:06,670

science delusion or if you're here in

45

00:02:12,480 --> 00:02:09,310

the US you'll find it at amazon under

46

00:02:14,600 --> 00:02:12,490

the title science set free Rupert

47

00:02:18,030 --> 00:02:14,610

welcome back and thanks for joining me

48

00:02:20,640 --> 00:02:18,040

hey good to be with you again well as

49

00:02:23,250 --> 00:02:20,650

folks who are longtime listeners of this

50

00:02:25,800 --> 00:02:23,260

show probably know you were not only the

51
00:02:27,300 --> 00:02:25,810
first guest on skeptic oh but your work

52
00:02:30,270 --> 00:02:27,310
was certainly a source of inspiration

53
00:02:33,060 --> 00:02:30,280
for the show and now all these millions

54
00:02:35,940 --> 00:02:33,070
of page views and downloads later I want

55
00:02:38,160 --> 00:02:35,950
to again thank you for helping to send

56
00:02:41,460 --> 00:02:38,170
me on this journey it's been it's been

57
00:02:43,970 --> 00:02:41,470
wonderful and I certainly appreciate the

58
00:02:46,229 --> 00:02:43,980
guidance that you've given along the way

59
00:02:47,820 --> 00:02:46,239
well I'm really impressed with what

60
00:02:50,270 --> 00:02:47,830
you've done Alex I think that you've

61
00:02:52,320 --> 00:02:50,280
moved this whole debate to a new level

62
00:02:56,340 --> 00:02:52,330
because you've been able to bring in

63
00:02:59,070 --> 00:02:56,350

people from both sides and you know open

64

00:03:01,380 --> 00:02:59,080

up these questions and before that there

65

00:03:03,509 --> 00:03:01,390

were people in warring camps and who

66

00:03:06,090 --> 00:03:03,519

didn't talk to each other I think yours

67

00:03:09,449 --> 00:03:06,100

is probably the only platform which

68

00:03:11,040 --> 00:03:09,459

gives you know free fair hearing to all

69

00:03:13,410 --> 00:03:11,050

points of view in this controversial

70

00:03:16,470 --> 00:03:13,420

area well speaking of warring sides

71

00:03:18,840 --> 00:03:16,480

that's probably a great segue into your

72

00:03:20,759 --> 00:03:18,850

latest book and I wanted to in the

73

00:03:22,590 --> 00:03:20,769

introduction their kind of highlight

74

00:03:25,470 --> 00:03:22,600

this title change because I find it

75

00:03:26,970 --> 00:03:25,480

quite curious i understand that as an

76

00:03:29,250 --> 00:03:26,980

author you can't always control the

77

00:03:30,270 --> 00:03:29,260

whims of a publisher who looks to sell

78

00:03:33,330 --> 00:03:30,280

more books but

79

00:03:35,640 --> 00:03:33,340

wow what a what a change from the

80

00:03:38,970 --> 00:03:35,650

science delusion and everything that

81

00:03:41,940 --> 00:03:38,980

that conjures up to a big old smiley

82

00:03:45,930 --> 00:03:41,950

face science set free any thoughts on

83

00:03:47,880 --> 00:03:45,940

that well in Britain and my original

84

00:03:51,080 --> 00:03:47,890

title was to do with the dogmas of

85

00:03:56,160 --> 00:03:51,090

science and and in a liberating science

86

00:03:58,170 --> 00:03:56,170

from dogmas but my British publishers

87

00:03:59,910 --> 00:03:58,180

were very keen to call it the science

88

00:04:01,740 --> 00:03:59,920

delusion because of course that plays

89

00:04:05,009 --> 00:04:01,750

off the title of richard dawkins book

90

00:04:07,170 --> 00:04:05,019

The God Delusion and the book is not an

91

00:04:09,180 --> 00:04:07,180

answer to Dawkins and it's not I mean

92

00:04:10,470 --> 00:04:09,190

he's mentioned a few times in the book

93

00:04:14,009 --> 00:04:10,480

but it's certainly not a kind of

94

00:04:18,300 --> 00:04:14,019

polemical response but the sales and

95

00:04:19,890 --> 00:04:18,310

marketing team in Britain my publishers

96

00:04:21,960 --> 00:04:19,900

said that the book would sell twice as

97

00:04:25,080 --> 00:04:21,970

many if it was called the science

98

00:04:29,850 --> 00:04:25,090

tribution compared with my original

99

00:04:32,430 --> 00:04:29,860

title and so they twisted my arm and I

100

00:04:36,420 --> 00:04:32,440

agreed to it and I mean I I'm okay with

101
00:04:37,710 --> 00:04:36,430
that title but in the US the publishers

102
00:04:39,300 --> 00:04:37,720
didn't want to call it the Science

103
00:04:41,130 --> 00:04:39,310
Division first of all Richard Dawkins

104
00:04:43,140 --> 00:04:41,140
and his book the contribution of much

105
00:04:44,969 --> 00:04:43,150
less well known in the US and they are

106
00:04:47,400 --> 00:04:44,979
in Britain everybody's heard of it in

107
00:04:50,070 --> 00:04:47,410
Britain in the u.s. quite loss of heard

108
00:04:52,890 --> 00:04:50,080
of it but you know even when I'm talking

109
00:04:56,610 --> 00:04:52,900
to friends of mine in the US and in

110
00:04:58,650 --> 00:04:56,620
Canada sometimes I say you know the god

111
00:05:02,130 --> 00:04:58,660
delusion by richard dawkins and they say

112
00:05:03,960 --> 00:05:02,140
Richard who and they're simply he's

113
00:05:07,620 --> 00:05:03,970

simply not as well known except in the

114

00:05:10,200 --> 00:05:07,630

kind of atheist rationalist crowd he's

115

00:05:11,520 --> 00:05:10,210

very well known there and the other

116

00:05:13,590 --> 00:05:11,530

thing is that the people who haven't

117

00:05:15,900 --> 00:05:13,600

heard of him or his book and who

118

00:05:19,529 --> 00:05:15,910

wouldn't get the allusion to the god

119

00:05:21,360 --> 00:05:19,539

delusion and they were afraid that many

120

00:05:24,210 --> 00:05:21,370

people in the US would interpret this as

121

00:05:27,390 --> 00:05:24,220

a kind of right-wing cracked pro

122

00:05:29,190 --> 00:05:27,400

creationism anti-mutant climate change

123

00:05:31,200 --> 00:05:29,200

because there's a kind of anti-science

124

00:05:34,529 --> 00:05:31,210

movement in the US which doesn't really

125

00:05:36,180 --> 00:05:34,539

exist in Europe and they thought people

126

00:05:38,670 --> 00:05:36,190

would miss identify this book as a

127

00:05:41,130 --> 00:05:38,680

polemical attack on science in fact it's

128

00:05:44,799 --> 00:05:41,140

prosigns it's trying to advance science

129

00:05:47,719 --> 00:05:44,809

and scientific agenda by

130

00:05:49,189 --> 00:05:47,729

helping to free it up from the dogmas

131

00:05:52,489 --> 00:05:49,199

that are holding it back so it's not

132

00:05:54,409 --> 00:05:52,499

anti-science its presence and sunset pre

133

00:05:56,959 --> 00:05:54,419

captures the meaning the intention of

134

00:05:59,989 --> 00:05:56,969

the book better actually great great I'm

135

00:06:02,029 --> 00:05:59,999

glad you think so and I think the book

136

00:06:04,759 --> 00:06:02,039

is pro science and I definitely want to

137

00:06:07,489 --> 00:06:04,769

talk about that and I guess the way into

138

00:06:09,709 --> 00:06:07,499

that is to pull apart this word science

139

00:06:11,959 --> 00:06:09,719

you've spent a good deal of time talking

140

00:06:14,269 --> 00:06:11,969

about it in the history of science and

141

00:06:16,909 --> 00:06:14,279

the philosophy of science but of course

142

00:06:20,509 --> 00:06:16,919

as soon as we get in there were kind of

143

00:06:23,029 --> 00:06:20,519

burdened with this science as a position

144

00:06:25,100 --> 00:06:23,039

vs science as a method and as much as

145

00:06:27,709 --> 00:06:25,110

we'd like to kind of look at it in

146

00:06:30,499 --> 00:06:27,719

purist terms and say it's a methodology

147

00:06:33,709 --> 00:06:30,509

and it's really just a tool kit it also

148

00:06:36,049 --> 00:06:33,719

does represent something in the public

149

00:06:39,949 --> 00:06:36,059

discourse we have science is a position

150

00:06:42,889 --> 00:06:39,959

so how did you kind of handle that in in

151
00:06:46,419 --> 00:06:42,899
your book or what did you seek to do

152
00:06:49,699 --> 00:06:46,429
with this idea that of being pro science

153
00:06:51,739 --> 00:06:49,709
well you see I'd like three the science

154
00:06:54,199 --> 00:06:51,749
as a method approach i think scientist

155
00:06:56,659 --> 00:06:54,209
the best method we have for looking into

156
00:07:01,999 --> 00:06:56,669
things and inquiring into things in a

157
00:07:04,189 --> 00:07:02,009
cumulative way in a but it's held back

158
00:07:06,199 --> 00:07:04,199
by dogmas and it took me a while to

159
00:07:08,239 --> 00:07:06,209
realize just what those dogmas are

160
00:07:09,980 --> 00:07:08,249
because when you're learning science

161
00:07:11,809 --> 00:07:09,990
somebody that nobody says here are the

162
00:07:14,719 --> 00:07:11,819
ten dogmas know you've got to believe

163
00:07:16,399 --> 00:07:14,729

these and they're not usually spelled

164

00:07:19,730 --> 00:07:16,409

out and most people aren't even aware

165

00:07:21,799 --> 00:07:19,740

that they're dogmatic assumptions most

166

00:07:24,679 --> 00:07:21,809

people within science and outside sounds

167

00:07:27,919 --> 00:07:24,689

think that these are truths scientific

168

00:07:29,809 --> 00:07:27,929

truth and many people who believe in

169

00:07:33,499 --> 00:07:29,819

science they often say I believe in

170

00:07:36,889 --> 00:07:33,509

science and think that other people

171

00:07:39,079 --> 00:07:36,899

religious people have beliefs but by

172

00:07:41,540 --> 00:07:39,089

contrast those who believe in science or

173

00:07:46,879 --> 00:07:41,550

the scientific worldview know the truth

174

00:07:49,999 --> 00:07:46,889

and so that's a problem and it's the

175

00:07:53,329 --> 00:07:50,009

dogmas making the dogmas explicit first

176

00:07:54,559 --> 00:07:53,339

that was the challenge and then what I

177

00:07:57,490 --> 00:07:54,569

do in the book is turn them into

178

00:07:59,830 --> 00:07:57,500

questions so I'm not saying this dog

179

00:08:02,890 --> 00:07:59,840

is wrong I'm saying let's take it as a

180

00:08:05,260 --> 00:08:02,900

question not as a fact for example the

181

00:08:07,900 --> 00:08:05,270

doubler the mind is inside the brain the

182

00:08:10,770 --> 00:08:07,910

mind is the brain becomes a question is

183

00:08:14,050 --> 00:08:10,780

the mind confined to the brain the dogma

184

00:08:16,150 --> 00:08:14,060

matter is unconscious becomes is natural

185

00:08:18,010 --> 00:08:16,160

unconscious the dogma the total amount

186

00:08:19,840 --> 00:08:18,020

of matter and energy is always the same

187

00:08:22,180 --> 00:08:19,850

becomes the question is the total amount

188

00:08:25,270 --> 00:08:22,190

of natural energy always the same and

189

00:08:28,030 --> 00:08:25,280

when one turns them into questions and

190

00:08:30,700 --> 00:08:28,040

looks at the evidence the facts what

191

00:08:33,219 --> 00:08:30,710

science itself has shown it turns out in

192

00:08:35,409 --> 00:08:33,229

every case these dogmatic assumptions

193

00:08:37,350 --> 00:08:35,419

are simply assumptions and they're not

194

00:08:40,659 --> 00:08:37,360

just assumptions they're actually wrong

195

00:08:42,610 --> 00:08:40,669

and yet they're the foundations of

196

00:08:44,800 --> 00:08:42,620

science as it's currently practiced and

197

00:08:46,450 --> 00:08:44,810

and most people aren't even aware

198

00:08:48,550 --> 00:08:46,460

they're making those assumptions so

199

00:08:53,050 --> 00:08:48,560

that's really what my books trying to do

200

00:08:54,970 --> 00:08:53,060

and when I tournament questions and all

201
00:08:56,740 --> 00:08:54,980
sorts of new kinds of science become

202
00:08:59,200 --> 00:08:56,750
possible still using the scientific

203
00:09:01,390 --> 00:08:59,210
method still using evidence still using

204
00:09:04,630 --> 00:09:01,400
scientific procedures reason and logic

205
00:09:06,579 --> 00:09:04,640
and all the rest of it but not banned to

206
00:09:09,610 --> 00:09:06,589
this narrow framework which is holding

207
00:09:11,140 --> 00:09:09,620
anything back you know I want to push

208
00:09:13,650 --> 00:09:11,150
that just a little bit further because

209
00:09:16,930 --> 00:09:13,660
early on in the book you state that

210
00:09:19,900 --> 00:09:16,940
Sciences intellectual prestige is almost

211
00:09:22,150 --> 00:09:19,910
unchallenged those are your words and I

212
00:09:25,270 --> 00:09:22,160
wonder if there isn't really a flip side

213
00:09:27,960 --> 00:09:25,280

to that at some level that's true and at

214

00:09:30,340 --> 00:09:27,970

a nother level it's equally true that

215

00:09:33,310 --> 00:09:30,350

science has been fundamentally

216

00:09:35,200 --> 00:09:33,320

discredited in recent years so we can

217

00:09:38,800 --> 00:09:35,210

look at climate gate or we can look at

218

00:09:41,770 --> 00:09:38,810

peak oil or even UFOs and ghosts even

219

00:09:44,140 --> 00:09:41,780

evolution all those are topics that have

220

00:09:46,240 --> 00:09:44,150

kind of come to the fore and science has

221

00:09:49,000 --> 00:09:46,250

had their say and in one way or another

222

00:09:51,430 --> 00:09:49,010

has come out of it pretty battered as a

223

00:09:54,460 --> 00:09:51,440

result I think the average person

224

00:09:57,250 --> 00:09:54,470

walking around certainly in the US will

225

00:09:59,710 --> 00:09:57,260

nod their head with the intellectual

226

00:10:01,840 --> 00:09:59,720

prestige of science nonsense but when

227

00:10:03,640 --> 00:10:01,850

you really speak to them privately that

228

00:10:06,250 --> 00:10:03,650

they just don't put a lot of stock in

229

00:10:08,829 --> 00:10:06,260

science I think that's more in the u.s.

230

00:10:09,890 --> 00:10:08,839

than in most other places in China and

231

00:10:13,840 --> 00:10:09,900

India and in

232

00:10:17,000 --> 00:10:13,850

to Europe they still do but I think that

233

00:10:19,910 --> 00:10:17,010

you know that what makes science is

234

00:10:22,520 --> 00:10:19,920

prestige so great is not so much the

235

00:10:24,350 --> 00:10:22,530

scientific content of science but the

236

00:10:27,320 --> 00:10:24,360

fact that we all use things like

237

00:10:30,290 --> 00:10:27,330

cellphones and computers and fly on jet

238

00:10:32,450 --> 00:10:30,300

planes and watch TV and that kind of

239

00:10:34,910 --> 00:10:32,460

thing these technological achievements

240

00:10:36,980 --> 00:10:34,920

completely transforming the planet and

241

00:10:39,860 --> 00:10:36,990

who they are but I think I think people

242

00:10:41,900 --> 00:10:39,870

are able to understand technology and

243

00:10:44,330 --> 00:10:41,910

engineering and say wow this is great my

244

00:10:45,800 --> 00:10:44,340

new iphone 5 is fantastic and they're

245

00:10:48,080 --> 00:10:45,810

able to separate that from the

246

00:10:49,790 --> 00:10:48,090

quote-unquote scientist who stands up

247

00:10:52,280 --> 00:10:49,800

there and says this or that about

248

00:10:54,710 --> 00:10:52,290

climate change or about any of these

249

00:10:56,930 --> 00:10:54,720

other topics that then turn out to be

250

00:10:58,820 --> 00:10:56,940

not only provably wrong but just kind of

251

00:11:00,500 --> 00:10:58,830

on the surface of it's silly I mean the

252

00:11:02,420 --> 00:11:00,510

idea of free will or consciousness or

253

00:11:04,670 --> 00:11:02,430

any of these things that wind up with

254

00:11:07,000 --> 00:11:04,680

your propositions just looking rather

255

00:11:10,160 --> 00:11:07,010

silly I think people have really

256

00:11:13,130 --> 00:11:10,170

internalized the extent to which science

257

00:11:14,600 --> 00:11:13,140

just doesn't have these answers I mean I

258

00:11:17,150 --> 00:11:14,610

think there's some to some extent that

259

00:11:19,220 --> 00:11:17,160

may be true but the fact is in many of

260

00:11:21,710 --> 00:11:19,230

the areas where scientific dogmas

261

00:11:23,540 --> 00:11:21,720

prevail they're not really challenged

262

00:11:27,920 --> 00:11:23,550

very much they're mostly challenged in

263

00:11:30,380 --> 00:11:27,930

areas like consciousness medicine and in

264

00:11:33,200 --> 00:11:30,390

some of the applications of science but

265

00:11:35,450 --> 00:11:33,210

some of these I mean the conservation of

266

00:11:37,610 --> 00:11:35,460

matter and energy the idea that memories

267

00:11:39,680 --> 00:11:37,620

are stored inside the brain the idea of

268

00:11:41,210 --> 00:11:39,690

the laws of nature of fixed quite a lot

269

00:11:46,250 --> 00:11:41,220

of these other dogmas are not very much

270

00:11:48,080 --> 00:11:46,260

discussed and I think that it's it's when

271

00:11:52,460 --> 00:11:48,090

one looks at the whole picture the broad

272

00:11:54,230 --> 00:11:52,470

picture 1 seized a consistent pattern a

273

00:11:55,760 --> 00:11:54,240

lot of the problems that arise from

274

00:11:58,160 --> 00:11:55,770

science and its public image at the

275

00:12:01,910 --> 00:11:58,170

moment are because of its dogmatism and

276

00:12:03,770 --> 00:12:01,920

and also because of the way in which

277

00:12:06,350 --> 00:12:03,780

science has actually pursued which is

278

00:12:08,480 --> 00:12:06,360

not really a culture of open debate and

279

00:12:14,000 --> 00:12:08,490

discussion but a kind of authoritarian

280

00:12:16,760 --> 00:12:14,010

system so I did the book anyway is an

281

00:12:18,440 --> 00:12:16,770

attempt to look at the dogmas and in a

282

00:12:20,540 --> 00:12:18,450

way that I hope will help those who've

283

00:12:22,880 --> 00:12:20,550

already begun to question science and

284

00:12:23,449 --> 00:12:22,890

for those who haven't to show that

285

00:12:25,220 --> 00:12:23,459

things could

286

00:12:27,369 --> 00:12:25,230

be very different from the way they are

287

00:12:29,960 --> 00:12:27,379

now and potentially about much better

288

00:12:31,910 --> 00:12:29,970

you know if someone reads your book one

289

00:12:34,059 --> 00:12:31,920

of the propositions that you make that

290

00:12:37,249 --> 00:12:34,069

comes to the forefront pretty quickly is

291

00:12:38,540 --> 00:12:37,259

materialism this idea that your mind is

292

00:12:41,720 --> 00:12:38,550

equal to your brain you are this

293

00:12:44,629 --> 00:12:41,730

biological robot but you point out I

294

00:12:47,780 --> 00:12:44,639

think quite convincingly how flawed this

295

00:12:49,850 --> 00:12:47,790

idea really is but I'm not sure that you

296

00:12:52,069 --> 00:12:49,860

answer the next question that I seem to

297

00:12:55,129 --> 00:12:52,079

encounter most with people that I talk

298

00:12:58,189 --> 00:12:55,139

to and that's how can this be questioned

299

00:12:59,689 --> 00:12:58,199

you know so people say gee okay sounds

300

00:13:02,329 --> 00:12:59,699

very persuasive what you're saying but

301
00:13:04,369 --> 00:13:02,339
how can these people be so fundamentally

302
00:13:06,619 --> 00:13:04,379
wrong about such an important question

303
00:13:08,509 --> 00:13:06,629
how can these guys be so wrong these the

304
00:13:09,919 --> 00:13:08,519
guys we look up to these guys we prop up

305
00:13:11,720 --> 00:13:09,929
this is what everything's built on how

306
00:13:13,400 --> 00:13:11,730
can it be so wrong well I think the

307
00:13:16,519 --> 00:13:13,410
simplest way of answering that is to

308
00:13:19,429 --> 00:13:16,529
look at the history of it and the the

309
00:13:21,290 --> 00:13:19,439
history of it is that in the 17th

310
00:13:23,600 --> 00:13:21,300
century the Scientific Revolution which

311
00:13:26,359 --> 00:13:23,610
gave us science as we know it was

312
00:13:28,460 --> 00:13:26,369
revolutionary precisely because it broke

313
00:13:30,379 --> 00:13:28,470

away from the earlier view which was

314

00:13:32,299 --> 00:13:30,389

that nature was organic the earth was

315

00:13:34,819 --> 00:13:32,309

like an organism the universe was like

316

00:13:36,949 --> 00:13:34,829

an organism animals and plants were

317

00:13:38,419 --> 00:13:36,959

truly living beings with Souls where'd

318

00:13:41,840 --> 00:13:38,429

animal comes from the national word

319

00:13:44,329 --> 00:13:41,850

animal for soul so the previous view is

320

00:13:46,579 --> 00:13:44,339

that nature's of live and organic the

321

00:13:48,439 --> 00:13:46,589

machine theory which is what modern

322

00:13:51,650 --> 00:13:48,449

science was based on in the 17th century

323

00:13:54,650 --> 00:13:51,660

said nature's not alive and organic it's

324

00:13:57,650 --> 00:13:54,660

its mechanical and unconscious matter

325

00:13:59,090 --> 00:13:57,660

sunk in mechanical animals and plants

326

00:14:01,579 --> 00:13:59,100

are just machines the Earth's and

327

00:14:03,109 --> 00:14:01,589

machine human bodies and machine at the

328

00:14:06,049 --> 00:14:03,119

only exception in the whole universe

329

00:14:08,769 --> 00:14:06,059

that's not a machine is the human mind

330

00:14:11,749 --> 00:14:08,779

which is not material not physical and

331

00:14:13,819 --> 00:14:11,759

and God and the angels views a part of

332

00:14:15,980 --> 00:14:13,829

spiritual reality everything else is

333

00:14:18,259 --> 00:14:15,990

mechanical and unconscious that's

334

00:14:21,739 --> 00:14:18,269

Cartesian dualism and that was the

335

00:14:24,139 --> 00:14:21,749

dualism between people and nature humans

336

00:14:26,929 --> 00:14:24,149

and other animals spirit and matter

337

00:14:30,019 --> 00:14:26,939

which science was based on for two or

338

00:14:32,269 --> 00:14:30,029

three centuries and how materialism

339

00:14:34,400 --> 00:14:32,279

arose is the materialist said we don't

340

00:14:36,319 --> 00:14:34,410

want this mysterious spirit that you

341

00:14:37,340 --> 00:14:36,329

can't measure or touch and it's not in

342

00:14:39,650 --> 00:14:37,350

space and time

343

00:14:42,320 --> 00:14:39,660

instead of two things matter and spirit

344

00:14:45,020 --> 00:14:42,330

or body and mind does any one thing

345

00:14:47,930 --> 00:14:45,030

matter unconscious matter already

346

00:14:49,670 --> 00:14:47,940

defined as unconscious mind doesn't

347

00:14:51,830 --> 00:14:49,680

exist as something separate from nature

348

00:14:53,860 --> 00:14:51,840

and gods and angels don't exist anyway

349

00:14:57,500 --> 00:14:53,870

they're just figments of the imagination

350

00:14:59,800 --> 00:14:57,510

and so they collapsed the steel ism into

351

00:15:04,250 --> 00:14:59,810

the monism a single thing materialism

352

00:15:05,660 --> 00:15:04,260

matters the only reality and and that

353

00:15:07,880 --> 00:15:05,670

doesn't make much difference for

354

00:15:09,980 --> 00:15:07,890

engineering or making iPhones and things

355

00:15:11,540 --> 00:15:09,990

but it does make a lot of difference if

356

00:15:13,340 --> 00:15:11,550

one's trying to understand the nature of

357

00:15:15,590 --> 00:15:13,350

the human mind or consciousness and

358

00:15:18,260 --> 00:15:15,600

that's of course the biggest problem

359

00:15:21,320 --> 00:15:18,270

with materialism it matters unconscious

360

00:15:22,790 --> 00:15:21,330

how come that we are conscious and they

361

00:15:25,520 --> 00:15:22,800

have to say that consciousness is either

362

00:15:27,980 --> 00:15:25,530

an illusion or it doesn't actually do

363

00:15:30,140 --> 00:15:27,990

anything it's just a sort of like a

364

00:15:32,450 --> 00:15:30,150

shadow around their physical activity of

365

00:15:34,190 --> 00:15:32,460

the brain and so consciousness becomes a

366

00:15:36,530 --> 00:15:34,200

huge problem and embarrassment from

367

00:15:40,640 --> 00:15:36,540

materialism it's in fact called the hard

368

00:15:43,100 --> 00:15:40,650

problem in philosophy of mind and so are

369

00:15:45,620 --> 00:15:43,110

they materialists have claimed the

370

00:15:48,140 --> 00:15:45,630

prestige of all modern science and

371

00:15:50,720 --> 00:15:48,150

technology their least successful when

372

00:15:53,720 --> 00:15:50,730

dealing with an actual human minds or

373

00:15:55,910 --> 00:15:53,730

consciousness and so it's not as if

374

00:15:57,740 --> 00:15:55,920

material isms been very triumphant in

375

00:16:00,590 --> 00:15:57,750

that area it's been extremely untrim

376

00:16:03,440 --> 00:16:00,600

front it's a problematic bogged down in

377

00:16:05,000 --> 00:16:03,450

endless debates and problems and of

378

00:16:07,430 --> 00:16:05,010

course that is the problem that

379

00:16:11,390 --> 00:16:07,440

underlies many of the themes discussed

380

00:16:13,940 --> 00:16:11,400

on skeptic 0 in the skeptic podcasts and

381

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

on the website because if the mind is

382

00:16:19,070 --> 00:16:16,770

nothing but the brain then things like

383

00:16:21,800 --> 00:16:19,080

telepathy and other psychic phenomena or

384

00:16:23,540 --> 00:16:21,810

not to exist because they imply the

385

00:16:26,720 --> 00:16:23,550

influence of the mind at a distance

386

00:16:28,790 --> 00:16:26,730

beyond the brain and so the materialist

387

00:16:31,160 --> 00:16:28,800

assumption then leads to a dogmatic

388

00:16:33,920 --> 00:16:31,170

denial of psychic phenomena and an

389

00:16:37,400 --> 00:16:33,930

attempt at all costs to deny or rubbish

390

00:16:39,470 --> 00:16:37,410

the evidence and so a lot of the

391

00:16:42,740 --> 00:16:39,480

dogmatic attitudes we encounter among

392

00:16:45,590 --> 00:16:42,750

skeptics so-called skeptics and come

393

00:16:48,470 --> 00:16:45,600

from this belief system so in it's not

394

00:16:50,150 --> 00:16:48,480

just one particular belief it's part of

395

00:16:51,230 --> 00:16:50,160

a whole package of beliefs on the

396

00:16:53,780 --> 00:16:51,240

terrorist worldview

397

00:16:56,210 --> 00:16:53,790

which is what my book is critiquing by

398

00:16:59,960 --> 00:16:56,220

taking the pot one by one and looking at

399

00:17:02,000 --> 00:16:59,970

the evidence and I think it does a great

400

00:17:04,040 --> 00:17:02,010

job of that a very convincing job of

401
00:17:07,280 --> 00:17:04,050
that I do have to just kind of play out

402
00:17:10,010 --> 00:17:07,290
if we might have to turn the model

403
00:17:12,890 --> 00:17:10,020
around though instead of science driving

404
00:17:15,530 --> 00:17:12,900
this materialism in this materialistic

405
00:17:17,270 --> 00:17:15,540
belief system if it's not the other way

406
00:17:20,689 --> 00:17:17,280
around because certainly if we look at

407
00:17:23,449 --> 00:17:20,699
the extent to which materialism is so

408
00:17:24,829 --> 00:17:23,459
amash in our political and economic

409
00:17:27,650 --> 00:17:24,839
system in a way that would be almost

410
00:17:29,030 --> 00:17:27,660
impossible to pull it out you just have

411
00:17:32,120 --> 00:17:29,040
to wonder if it's a chicken in the egg

412
00:17:34,340 --> 00:17:32,130
thing can science really rescue us from

413
00:17:36,890 --> 00:17:34,350

that if we come up with a different

414

00:17:39,680 --> 00:17:36,900

worldview that suggests all the things

415

00:17:41,240 --> 00:17:39,690

that lie beyond materialism can we

416

00:17:43,100 --> 00:17:41,250

really get there with the kind of

417

00:17:46,880 --> 00:17:43,110

political and economic systems we have

418

00:17:48,950 --> 00:17:46,890

in place I don't see why not I I mean if

419

00:17:51,740 --> 00:17:48,960

we went beyond materialism in the realm

420

00:17:54,020 --> 00:17:51,750

of medicine for example and we'd have a

421

00:17:57,950 --> 00:17:54,030

medical system that was more inclusive

422

00:17:59,390 --> 00:17:57,960

and holistic and probably cheaper that

423

00:18:01,520 --> 00:17:59,400

wouldn't please the pharmaceutical

424

00:18:03,950 --> 00:18:01,530

companies but it would certainly please

425

00:18:05,750 --> 00:18:03,960

a lot of National Health Services and

426

00:18:09,770 --> 00:18:05,760

medical insurers if one could deliver

427

00:18:11,630 --> 00:18:09,780

better health care cheaper by getting

428

00:18:13,549 --> 00:18:11,640

breaking down the taboos and barriers

429

00:18:15,650 --> 00:18:13,559

that presently mean that only

430

00:18:17,870 --> 00:18:15,660

mechanistic medicine is treated

431

00:18:21,140 --> 00:18:17,880

seriously by these funding in the search

432

00:18:23,270 --> 00:18:21,150

agencies and I think that's perfectly

433

00:18:25,280 --> 00:18:23,280

doable there's already plenty of people

434

00:18:28,520 --> 00:18:25,290

doing it it's just not political

435

00:18:30,440 --> 00:18:28,530

mainstream at the moment and I get think

436

00:18:34,820 --> 00:18:30,450

that would be a huge reform a difficult

437

00:18:37,070 --> 00:18:34,830

reform I think politically a non

438

00:18:38,840 --> 00:18:37,080

materialists answer post materialist

439

00:18:41,630 --> 00:18:38,850

science that was more organic or

440

00:18:43,990 --> 00:18:41,640

holistic and would be much more

441

00:18:47,140 --> 00:18:44,000

compatible with people's own experience

442

00:18:49,100 --> 00:18:47,150

it would be much more compatible with a

443

00:18:51,350 --> 00:18:49,110

healthier relationship to the

444

00:18:52,880 --> 00:18:51,360

environment and I think that these

445

00:18:56,540 --> 00:18:52,890

things would probably be quite popular

446

00:19:00,409 --> 00:18:56,550

politically and I don't think that this

447

00:19:04,669 --> 00:19:00,419

is materialism isn't an essential part

448

00:19:05,060 --> 00:19:04,679

of the apparatus of government stationed

449

00:19:08,180 --> 00:19:05,070

in two

450

00:19:10,340 --> 00:19:08,190

tree it is right now but materialism

451
00:19:13,149 --> 00:19:10,350
only became the predominant view within

452
00:19:15,560 --> 00:19:13,159
science by the late 19th century and

453
00:19:19,310 --> 00:19:15,570
before that most scientists were

454
00:19:21,639 --> 00:19:19,320
journalists and found no problem those

455
00:19:24,259 --> 00:19:21,649
governments for journalists and

456
00:19:27,320 --> 00:19:24,269
journalism I'm not a jurist myself I

457
00:19:28,730 --> 00:19:27,330
think it's too limited of you but it

458
00:19:30,680 --> 00:19:28,740
meant there was more harmony between

459
00:19:33,200 --> 00:19:30,690
science and religion they lived in kind

460
00:19:36,019 --> 00:19:33,210
of separate compartments materialism

461
00:19:38,690 --> 00:19:36,029
leads to an onslaught in its more

462
00:19:41,060 --> 00:19:38,700
militant forms on any form of religious

463
00:19:43,159 --> 00:19:41,070

belief and that's deeply upsetting

464

00:19:44,960 --> 00:19:43,169

politically for a lot of people and

465

00:19:48,279 --> 00:19:44,970

that's why in the u.s. does this kind of

466

00:19:50,960 --> 00:19:48,289

religious right backlash which is

467

00:19:53,720 --> 00:19:50,970

largely confined to the US but I think

468

00:19:57,289 --> 00:19:53,730

one can only see the context for that in

469

00:19:59,799 --> 00:19:57,299

in a kind of militant materialism which

470

00:20:02,119 --> 00:19:59,809

asserts that science disproves God

471

00:20:06,230 --> 00:20:02,129

evolution shows there's no such thing as

472

00:20:08,360 --> 00:20:06,240

God and science is right therefore God

473

00:20:10,159 --> 00:20:08,370

doesn't exist and Richard Dawkins was

474

00:20:13,100 --> 00:20:10,169

professor of public understanding of

475

00:20:15,259 --> 00:20:13,110

science at Oxford and his atheist views

476

00:20:17,840 --> 00:20:15,269

in his mind has simply equated with

477

00:20:20,210 --> 00:20:17,850

science so 20 crates science with

478

00:20:22,009 --> 00:20:20,220

atheism and materialism then you're

479

00:20:24,889 --> 00:20:22,019

going to alienate a lot of people and

480

00:20:26,690 --> 00:20:24,899

caused big political backlashes and so I

481

00:20:29,749 --> 00:20:26,700

think it's done more harm than good and

482

00:20:31,700 --> 00:20:29,759

actually creates more problems far more

483

00:20:34,159 --> 00:20:31,710

problems than unnecessary I don't know

484

00:20:37,399 --> 00:20:34,169

about more harm than good but I I think

485

00:20:40,070 --> 00:20:37,409

personally it really brings the question

486

00:20:42,909 --> 00:20:40,080

more into focus more honestly and fairly

487

00:20:45,139 --> 00:20:42,919

more on the table than to otherwise

488

00:20:47,840 --> 00:20:45,149

obscure it because that's the one part I

489

00:20:50,480 --> 00:20:47,850

guess I really want to push on is at the

490

00:20:53,570 --> 00:20:50,490

end of the day the end of materialism

491

00:20:55,220 --> 00:20:53,580

means the end of atheism and that's what

492

00:20:58,340 --> 00:20:55,230

we're fighting about and I think it

493

00:21:01,700 --> 00:20:58,350

requires us to seriously consider all

494

00:21:04,519 --> 00:21:01,710

sorts of questions about the spiritual

495

00:21:07,999 --> 00:21:04,529

quote unquote and again I think that's

496

00:21:10,730 --> 00:21:08,009

what this debate the underlying fight is

497

00:21:13,009 --> 00:21:10,740

all about so don't we need to be more

498

00:21:15,850 --> 00:21:13,019

upfront about that and particularly in

499

00:21:18,500 --> 00:21:15,860

these alternative sciences like

500

00:21:20,660 --> 00:21:18,510

parapsychology don't we have to

501
00:21:22,430 --> 00:21:20,670
deal with that head on let me take that

502
00:21:24,410 --> 00:21:22,440
one small step further I mean to me the

503
00:21:27,500 --> 00:21:24,420
implications are clear if consciousness

504
00:21:30,230 --> 00:21:27,510
survives death which seems to be most

505
00:21:32,660 --> 00:21:30,240
likely true then that's just as just

506
00:21:34,570 --> 00:21:32,670
about every religion throughout time has

507
00:21:36,830 --> 00:21:34,580
told us and if there is some

508
00:21:39,710 --> 00:21:36,840
hierarchical order to consciousness

509
00:21:42,020 --> 00:21:39,720
again something that seems to be

510
00:21:44,090 --> 00:21:42,030
indicated by the data we have then that

511
00:21:46,310 --> 00:21:44,100
sure sounds like something that we would

512
00:21:48,860 --> 00:21:46,320
call God most religions would call God

513
00:21:51,680 --> 00:21:48,870

so aren't these issues aren't these

514

00:21:53,810 --> 00:21:51,690

topics these spiritual topics really

515

00:21:54,980 --> 00:21:53,820

right there under the surface of that

516

00:21:57,080 --> 00:21:54,990

and isn't that what we're really

517

00:22:00,410 --> 00:21:57,090

fighting about well I guess it's as

518

00:22:02,890 --> 00:22:00,420

simple as that and because for example

519

00:22:04,690 --> 00:22:02,900

take parapsychology among

520

00:22:06,560 --> 00:22:04,700

parapsychologist sometimes

521

00:22:10,010 --> 00:22:06,570

parapsychologists and materialists and

522

00:22:12,020 --> 00:22:10,020

atheists others are questions other than

523

00:22:14,150 --> 00:22:12,030

but is sorting but Rupert that's just

524

00:22:16,670 --> 00:22:14,160

because they've sold out to try and get

525

00:22:19,010 --> 00:22:16,680

some scientific legitimacy they've you

526
00:22:20,720 --> 00:22:19,020
know adopted these atheistic ideas in a

527
00:22:22,580 --> 00:22:20,730
way that I think I i I'd like you to

528
00:22:25,430 --> 00:22:22,590
point out one of them that has any kind

529
00:22:28,090 --> 00:22:25,440
of consistent theory for how atheism

530
00:22:30,320 --> 00:22:28,100
could possibly be compatible with

531
00:22:32,120 --> 00:22:30,330
survival of consciousness I mean what

532
00:22:34,280 --> 00:22:32,130
supersize I mean what we mean there are

533
00:22:36,710 --> 00:22:34,290
several quite eminent parapsychologist

534
00:22:39,500 --> 00:22:36,720
who are atheists and Dick Behrman in

535
00:22:41,210 --> 00:22:39,510
Holland for example Richard brauchen who

536
00:22:43,570 --> 00:22:41,220
used to be at the Rhine center now at

537
00:22:46,460 --> 00:22:43,580
the University of Northampton in England

538
00:22:48,770 --> 00:22:46,470

Damien Broderick whose rights popular

539

00:22:51,140 --> 00:22:48,780

books on and science fiction and it

540

00:22:53,120 --> 00:22:51,150

there's a lot about parapsychology he's

541

00:22:56,360 --> 00:22:53,130

an atheist to the materialist but does

542

00:22:58,880 --> 00:22:56,370

any of that make any sense to you well

543

00:23:01,520 --> 00:22:58,890

the thing is that it does actually I

544

00:23:03,050 --> 00:23:01,530

mean what they add may who needed the

545

00:23:04,940 --> 00:23:03,060

Stargate research he's in it

546

00:23:07,790 --> 00:23:04,950

materialists an atheist and yet an

547

00:23:09,940 --> 00:23:07,800

eminent parapsychologist so there isn't

548

00:23:12,620 --> 00:23:09,950

a simple correlation between

549

00:23:16,850 --> 00:23:12,630

parapsychology and and religious belief

550

00:23:19,520 --> 00:23:16,860

and now what they hope for and what I

551

00:23:21,800 --> 00:23:19,530

think is a real alternative is that the

552

00:23:27,020 --> 00:23:21,810

narrow dogmatic materialism we now have

553

00:23:29,960 --> 00:23:27,030

could be replaced by a kind of organic

554

00:23:32,029 --> 00:23:29,970

holistic worldview which wouldn't

555

00:23:34,159 --> 00:23:32,039

necessarily imply

556

00:23:36,710 --> 00:23:34,169

the existence of God it would be perhaps

557

00:23:40,129 --> 00:23:36,720

pantheistic or animistic without being

558

00:23:41,810 --> 00:23:40,139

theistic or bea stick and so I think

559

00:23:45,379 --> 00:23:41,820

there's an intermediate position which

560

00:23:47,690 --> 00:23:45,389

is not either just atheistic materialism

561

00:23:49,789 --> 00:23:47,700

or full blend religion and spirituality

562

00:23:51,649 --> 00:23:49,799

I think there is an intermediate

563

00:23:56,659 --> 00:23:51,659

position where I think it could still be

564

00:23:58,609 --> 00:23:56,669

possible to be an atheist and but not on

565

00:23:59,960 --> 00:23:58,619

the basis of this narrow dogmatic

566

00:24:02,419 --> 00:23:59,970

materialism there's on a much more

567

00:24:05,989 --> 00:24:02,429

sophisticated form of materialism you

568

00:24:07,909 --> 00:24:05,999

sound much less convincing in that

569

00:24:10,639 --> 00:24:07,919

argument in that position I don't think

570

00:24:12,950 --> 00:24:10,649

that's your position and I just is not

571

00:24:15,019 --> 00:24:12,960

my position but but what I don't want

572

00:24:17,749 --> 00:24:15,029

you see I think it's really important to

573

00:24:19,609 --> 00:24:17,759

D couple arguments about atheism and

574

00:24:22,279 --> 00:24:19,619

religion which get people passionately

575

00:24:24,769 --> 00:24:22,289

involved with articles of personal faith

576

00:24:26,659 --> 00:24:24,779

and personal experience I think we can

577

00:24:28,430 --> 00:24:26,669

decouple it from religion but but from

578

00:24:30,769 --> 00:24:28,440

spirituality I think that's part of the

579

00:24:33,229 --> 00:24:30,779

problem I think all these questions of

580

00:24:35,330 --> 00:24:33,239

this spiritual are not very deep in

581

00:24:37,549 --> 00:24:35,340

these questions they're right there

582

00:24:40,700 --> 00:24:37,559

under the paper thins surface of it

583

00:24:42,080 --> 00:24:40,710

survival of consciousness if we just

584

00:24:44,419 --> 00:24:42,090

look at the data and we say well that

585

00:24:46,729 --> 00:24:44,429

seems to suggest that yeah consciousness

586

00:24:49,039 --> 00:24:46,739

survives death I mean that immediately

587

00:24:51,349 --> 00:24:49,049

for any man on the street as well as any

588

00:24:53,599 --> 00:24:51,359

scientists immediately launches into

589

00:24:55,339 --> 00:24:53,609

deep questions of the spiritual I don't

590

00:24:57,919 --> 00:24:55,349

know how you get around that well I mean

591

00:24:59,810 --> 00:24:57,929

survival of consciousness is you know

592

00:25:02,119 --> 00:24:59,820

one aspect of religion or spirituality

593

00:25:05,060 --> 00:25:02,129

but there have been spiritual people

594

00:25:07,609 --> 00:25:05,070

including many Jews for thousands of

595

00:25:09,529 --> 00:25:07,619

years who are religious and spiritual

596

00:25:11,599 --> 00:25:09,539

but don't believe in survival of

597

00:25:13,789 --> 00:25:11,609

consciousness so again there's not a

598

00:25:16,339 --> 00:25:13,799

hundred percent correlation between

599

00:25:18,289 --> 00:25:16,349

these points of view you know even at

600

00:25:20,060 --> 00:25:18,299

the time of Jesus one of the great

601
00:25:23,299 --> 00:25:20,070
debates going on at the time the New

602
00:25:24,859 --> 00:25:23,309
Testament was being formulated in life

603
00:25:27,589 --> 00:25:24,869
of Jesus and then in the subsequent

604
00:25:30,259 --> 00:25:27,599
discussions was there the Sadducees the

605
00:25:32,539 --> 00:25:30,269
temple priests didn't believe in

606
00:25:35,149 --> 00:25:32,549
survived all those the Pharisees did and

607
00:25:36,859 --> 00:25:35,159
this was a really big debate and that

608
00:25:40,580 --> 00:25:36,869
debate still goes on in the in the

609
00:25:44,080 --> 00:25:40,590
Jewish community so it's it's even there

610
00:25:47,320 --> 00:25:44,090
both sides are devout religious people

611
00:25:50,760 --> 00:25:47,330
a spiritual experience and and dimension

612
00:25:54,100 --> 00:25:50,770
so I think it's quite important to

613
00:25:56,620 --> 00:25:54,110

decouple these although the science is

614

00:25:59,380 --> 00:25:56,630

very relevant to these issues it doesn't

615

00:26:01,390 --> 00:25:59,390

nap in such a way that you know to be an

616

00:26:03,430 --> 00:26:01,400

atheist you've got to be a kind of dork

617

00:26:05,140 --> 00:26:03,440

in style materialist ought to be a

618

00:26:08,620 --> 00:26:05,150

religious person you've got to be a

619

00:26:11,260 --> 00:26:08,630

duelist and or I think what we're

620

00:26:12,970 --> 00:26:11,270

heading for is in a post materialist

621

00:26:15,370 --> 00:26:12,980

worldview which is what my book is

622

00:26:17,620 --> 00:26:15,380

trying to point way towards we could

623

00:26:19,799 --> 00:26:17,630

have a holistic way of looking at things

624

00:26:22,930 --> 00:26:19,809

a scientific investigation of things

625

00:26:25,389 --> 00:26:22,940

which leaves these bigger questions open

626

00:26:27,310 --> 00:26:25,399

and for example in one chapter of the

627

00:26:29,019 --> 00:26:27,320

book where I'm dealing with the dogma

628

00:26:31,870 --> 00:26:29,029

that memories are stored as material

629

00:26:34,210 --> 00:26:31,880

traces inside the brain that becomes the

630

00:26:37,450 --> 00:26:34,220

question our memories stored as material

631

00:26:40,029 --> 00:26:37,460

traces in brains and I myself don't

632

00:26:42,389 --> 00:26:40,039

memories are stored in veins I think

633

00:26:45,639 --> 00:26:42,399

that brains and more like tuning devices

634

00:26:48,519 --> 00:26:45,649

no more like TV receivers and like video

635

00:26:50,200 --> 00:26:48,529

recorders now that has that's really a

636

00:26:52,750 --> 00:26:50,210

scientific question how his memory is

637

00:26:55,480 --> 00:26:52,760

stored and we can do experiments to try

638

00:26:58,269 --> 00:26:55,490

and find out hi it is how memory works

639

00:27:01,389 --> 00:26:58,279

it has religious implications because

640

00:27:03,190 --> 00:27:01,399

materialism says if memories are stored

641

00:27:05,200 --> 00:27:03,200

that memories are stored in brains the

642

00:27:07,000 --> 00:27:05,210

brain decays at death therefore memories

643

00:27:09,700 --> 00:27:07,010

wiped out at death there's no

644

00:27:13,029 --> 00:27:09,710

possibility of any kind of survival

645

00:27:14,919 --> 00:27:13,039

personal survival without memory and so

646

00:27:17,080 --> 00:27:14,929

from materialists it's a simple two-step

647

00:27:19,090 --> 00:27:17,090

argument memories are stored in brains

648

00:27:21,340 --> 00:27:19,100

the brain decays at death therefore

649

00:27:23,519 --> 00:27:21,350

memories wiped out of death therefore

650

00:27:26,440 --> 00:27:23,529

all fairies of survival reincarnation

651
00:27:28,720 --> 00:27:26,450
purgatory the last tranche meant you

652
00:27:30,700 --> 00:27:28,730
know all these all fairies are wiped out

653
00:27:32,860 --> 00:27:30,710
whereas if memories are not stored in

654
00:27:36,070 --> 00:27:32,870
brains if they depend on the resonance

655
00:27:37,690 --> 00:27:36,080
process then the memories themselves are

656
00:27:39,760 --> 00:27:37,700
not wiped out of death they're

657
00:27:42,250 --> 00:27:39,770
potentially accessible that doesn't

658
00:27:44,680 --> 00:27:42,260
prove they are accessed that there is

659
00:27:46,840 --> 00:27:44,690
personal survival it just means that's a

660
00:27:49,480 --> 00:27:46,850
possibility whereas with materialism

661
00:27:50,799 --> 00:27:49,490
it's an impossibility so one position

662
00:27:52,480 --> 00:27:50,809
leaves the preservative leaves the

663
00:27:55,870 --> 00:27:52,490

question closed and the other leaves it

664

00:27:57,820 --> 00:27:55,880

open one last question dr. sheldrick

665

00:28:00,840 --> 00:27:57,830

what do you think

666

00:28:03,430 --> 00:28:00,850

the future for academia visa V

667

00:28:06,399 --> 00:28:03,440

materialism it is again it seemed so

668

00:28:08,980 --> 00:28:06,409

image so institutionalized at this point

669

00:28:11,860 --> 00:28:08,990

I know that you've mentioned that your

670

00:28:14,110 --> 00:28:11,870

son is studying for his ph.d first of

671

00:28:16,630 --> 00:28:14,120

all congratulations to him on that but

672

00:28:19,320 --> 00:28:16,640

let's say he came to you and said he

673

00:28:22,810 --> 00:28:19,330

wanted to pursue a career in academia

674

00:28:26,409 --> 00:28:22,820

what advice would you give him for

675

00:28:28,990 --> 00:28:26,419

trying to one either get along with the

676

00:28:31,000 --> 00:28:29,000

system as it is or or change it in the

677

00:28:34,180 --> 00:28:31,010

direction that you'd like to see change

678

00:28:37,110 --> 00:28:34,190

happen well he's doing his PhD in profit

679

00:28:39,519 --> 00:28:37,120

ecology in a way that's not particularly

680

00:28:42,759 --> 00:28:39,529

reductionist it's a more holistic kind

681

00:28:44,919 --> 00:28:42,769

of ecological fieldwork approach so he's

682

00:28:49,139 --> 00:28:44,929

not confronting these questions in a

683

00:28:51,970 --> 00:28:49,149

direct personal way but i think that the

684

00:28:54,820 --> 00:28:51,980

there are plenty of people in academic

685

00:28:56,680 --> 00:28:54,830

science who are not materialists one of

686

00:29:00,210 --> 00:28:56,690

the points I try to make in my book is

687

00:29:02,799 --> 00:29:00,220

that a great many scientists nowadays a

688

00:29:05,440 --> 00:29:02,809

not materialists they're not atheists

689

00:29:07,409 --> 00:29:05,450

the culture of science and indeed of the

690

00:29:10,990 --> 00:29:07,419

academic world is generally speaking

691

00:29:13,180 --> 00:29:11,000

atheistic and materialistic and but

692

00:29:15,399 --> 00:29:13,190

that's the kind of surface culture what

693

00:29:17,919 --> 00:29:15,409

people pay lip service to in public in

694

00:29:19,299 --> 00:29:17,929

private there's a great many people with

695

00:29:21,159 --> 00:29:19,309

different views there are a lot for

696

00:29:22,899 --> 00:29:21,169

spiritual but not religious there are a

697

00:29:25,060 --> 00:29:22,909

lot to our religions there are lot

698

00:29:27,990 --> 00:29:25,070

you've had mystical experiences that are

699

00:29:31,180 --> 00:29:28,000

not to have psychic experiences and

700

00:29:33,669 --> 00:29:31,190

there are lot to been to alternative

701
00:29:36,669 --> 00:29:33,679
practitioners and take seriously various

702
00:29:38,950 --> 00:29:36,679
alternative healing methods and in fact

703
00:29:41,799 --> 00:29:38,960
at all those up and I think they'd be

704
00:29:43,720 --> 00:29:41,809
the majority of people within science a

705
00:29:46,450 --> 00:29:43,730
further point is that if we look at

706
00:29:50,019 --> 00:29:46,460
young scientists today the scientists of

707
00:29:51,519 --> 00:29:50,029
the future last year India graduated two

708
00:29:54,340 --> 00:29:51,529
and a half million science and

709
00:29:56,110 --> 00:29:54,350
engineering at graduates China one and a

710
00:29:58,930 --> 00:29:56,120
half million the u.s. half a million

711
00:30:01,149 --> 00:29:58,940
Britain 100,000 but in Britain and the

712
00:30:04,180 --> 00:30:01,159
u.s. about a third of them at graduate

713
00:30:07,000 --> 00:30:04,190

level were Indians Chinese and Koreans

714

00:30:09,610 --> 00:30:07,010

so the majority of young scientists in

715

00:30:11,580 --> 00:30:09,620

the world today are not European or

716

00:30:15,999 --> 00:30:11,590

American more there

717

00:30:18,269 --> 00:30:16,009

asian and the Chinese have an ambiguous

718

00:30:20,619 --> 00:30:18,279

attitude some a materialist some

719

00:30:23,109 --> 00:30:20,629

interests and does and traditional

720

00:30:25,149 --> 00:30:23,119

Chinese beliefs most Indians the great

721

00:30:26,979 --> 00:30:25,159

majority of Indian scientists and pretty

722

00:30:30,989 --> 00:30:26,989

straightforward Hindus and Muslims when

723

00:30:33,969 --> 00:30:30,999

they're off duty they're not

724

00:30:36,639 --> 00:30:33,979

materialists and atheists so most

725

00:30:38,139 --> 00:30:36,649

scientists today simply don't fit into

726

00:30:40,239 --> 00:30:38,149

that position but when they're at work

727

00:30:42,639 --> 00:30:40,249

they put they don't mention that they

728

00:30:45,039 --> 00:30:42,649

pretend to go along with that overall

729

00:30:47,440 --> 00:30:45,049

you know that kind of what seems like a

730

00:30:49,450 --> 00:30:47,450

consensus reality as soon as they're off

731

00:30:51,669 --> 00:30:49,460

duty they revert to completely different

732

00:30:54,039 --> 00:30:51,679

views I would say the majority of

733

00:30:56,589 --> 00:30:54,049

scientists in fact have that lead a

734

00:30:59,379 --> 00:30:56,599

split life what I'm proposing is that

735

00:31:01,269 --> 00:30:59,389

and scientists come out speak much more

736

00:31:03,070 --> 00:31:01,279

freely about their own experiences and

737

00:31:04,570 --> 00:31:03,080

interest to their colleagues and they'll

738

00:31:06,580 --> 00:31:04,580

find that a great many of the others

739

00:31:08,200 --> 00:31:06,590

share these interests or have things

740

00:31:11,169 --> 00:31:08,210

that they're they can talk about

741

00:31:16,180 --> 00:31:11,179

fruitfully that this materialist

742

00:31:17,950 --> 00:31:16,190

dogmatism is a facade behind which there

743

00:31:20,379 --> 00:31:17,960

are some true believers Richard Dawkins

744

00:31:22,210 --> 00:31:20,389

is certainly one and he's done us all

745

00:31:24,009 --> 00:31:22,220

the service by making these views so

746

00:31:28,229 --> 00:31:24,019

explicit and expressing them so

747

00:31:30,879 --> 00:31:28,239

forcefully and but I think the majority

748

00:31:33,539 --> 00:31:30,889

don't have those views I think of it as

749

00:31:36,909 --> 00:31:33,549

being rather like Russia under Brezhnev

750

00:31:40,119 --> 00:31:36,919

you know in that late communist phase of

751
00:31:42,219 --> 00:31:40,129
the Soviet Union in public almost

752
00:31:44,889 --> 00:31:42,229
everyone went along with Marxism and

753
00:31:47,009 --> 00:31:44,899
dialectical materialism a few dissidents

754
00:31:50,529 --> 00:31:47,019
stood out against it and were sent to

755
00:31:52,299 --> 00:31:50,539
psychiatric institutions but and the

756
00:31:54,129 --> 00:31:52,309
majority just went along with this as if

757
00:31:57,310 --> 00:31:54,139
they believed it and they dutifully

758
00:31:59,529 --> 00:31:57,320
claps at public meetings to speeches by

759
00:32:01,419 --> 00:31:59,539
the party leaders and so forth but when

760
00:32:03,639 --> 00:32:01,429
the Soviet empire collapsed how many

761
00:32:06,009 --> 00:32:03,649
really believed it probably any quite a

762
00:32:09,129 --> 00:32:06,019
small minority and I think it's rather

763
00:32:11,469 --> 00:32:09,139

like that in science and so I think that

764

00:32:13,810 --> 00:32:11,479

when people feel free to come out

765

00:32:15,669 --> 00:32:13,820

and speak freely and when scientists

766

00:32:19,659 --> 00:32:15,679

feel they don't have to pay lip service

767

00:32:21,310 --> 00:32:19,669

to this dogma and they it's not as if

768

00:32:24,580 --> 00:32:21,320

the whole academic world will suddenly

769

00:32:25,480 --> 00:32:24,590

oppose it as one person they went a lot

770

00:32:26,980 --> 00:32:25,490

of people being

771

00:32:28,570 --> 00:32:26,990

obviously relieved and I think the

772

00:32:30,549 --> 00:32:28,580

academic world would get a new lease of

773

00:32:32,950 --> 00:32:30,559

life through people being able to speak

774

00:32:35,500 --> 00:32:32,960

and think more freely that's certainly a

775

00:32:37,840 --> 00:32:35,510

wonderfully optimistic future that you

776

00:32:39,970 --> 00:32:37,850

paint and let's hope we get there Rupert

777

00:32:42,130 --> 00:32:39,980

tell folks what's coming up for you

778

00:32:45,490 --> 00:32:42,140

again the book available right now at

779

00:32:47,830 --> 00:32:45,500

amazon science set free ten paths to new

780

00:32:51,130 --> 00:32:47,840

discovery what's coming up in terms of

781

00:32:52,630 --> 00:32:51,140

your speaking lecture circuit your seems

782

00:32:53,710 --> 00:32:52,640

like we're always hearing about cheer

783

00:32:55,600 --> 00:32:53,720

and you're popping up with some new

784

00:32:57,880 --> 00:32:55,610

YouTube videos and the like which is

785

00:32:59,590 --> 00:32:57,890

great to hear what's coming up for you

786

00:33:03,160 --> 00:32:59,600

in the near future well in the near

787

00:33:05,740 --> 00:33:03,170

future in San Francisco September the

788

00:33:07,900 --> 00:33:05,750

7th at california institute of integral

789

00:33:10,060 --> 00:33:07,910

studies i'm giving a book launch lecture

790

00:33:12,190 --> 00:33:10,070

for this book which is published in the

791

00:33:14,919 --> 00:33:12,200

US and canada on September the fourth

792

00:33:19,090 --> 00:33:14,929

and sep 10 to the 8 i'm giving a

793

00:33:21,460 --> 00:33:19,100

week-long workshop on it the following

794

00:33:23,830 --> 00:33:21,470

weekend at the Esalen Institute in Big

795

00:33:26,220 --> 00:33:23,840

Sur California I'm doing a weekend

796

00:33:29,049 --> 00:33:26,230

workshop on the themes of this book and

797

00:33:31,900 --> 00:33:29,059

those are my main things in September

798

00:33:35,770 --> 00:33:31,910

then I'm going back to England and in

799

00:33:39,700 --> 00:33:35,780

Canada right now and I'm going to the US

800

00:33:41,919 --> 00:33:39,710

again in november and i'm going to be

801
00:33:44,710 --> 00:33:41,929
doing some talks in New York mainly at

802
00:33:46,720 --> 00:33:44,720
the open center I'm not doing anything

803
00:33:48,340 --> 00:33:46,730
in between and my publisher said there's

804
00:33:52,080 --> 00:33:48,350
no point trying to do book promotion

805
00:33:55,150 --> 00:33:52,090
before a presidential election in the US

806
00:33:56,620 --> 00:33:55,160
so that so I'm not coming back to the

807
00:33:59,260 --> 00:33:56,630
week after the presidential election

808
00:34:01,810 --> 00:33:59,270
when hopefully the hanging chads will

809
00:34:04,090 --> 00:34:01,820
have been sorted out and I'll be able to

810
00:34:07,450 --> 00:34:04,100
you know things are things should be

811
00:34:09,700 --> 00:34:07,460
getting back to normal and so that's the

812
00:34:13,720 --> 00:34:09,710
main thing and meanwhile there will be

813
00:34:16,690 --> 00:34:13,730

various youtubes and and discussions

814

00:34:19,750 --> 00:34:16,700

about the book there's already some

815

00:34:22,540 --> 00:34:19,760

lectures online about the book from my

816

00:34:24,190 --> 00:34:22,550

presentations in England and anyone

817

00:34:30,070 --> 00:34:24,200

who's interested can see them there on

818

00:34:31,720 --> 00:34:30,080

my website www.sheldrick.org and anyone

819

00:34:34,149 --> 00:34:31,730

who's interested in knowing where i'll

820

00:34:36,129 --> 00:34:34,159

be speaking what i'll be doing can sign

821

00:34:39,340 --> 00:34:36,139

on from by can look at the website or

822

00:34:39,640 --> 00:34:39,350

sign on for my e-newsletter which I send

823

00:34:41,950 --> 00:34:39,650

out

824

00:34:44,560 --> 00:34:41,960

every couple of months but it gives an

825

00:34:46,780 --> 00:34:44,570

update on my various activities for

826

00:34:49,450 --> 00:34:46,790

those who are interested great I get

827

00:34:50,800 --> 00:34:49,460

those emails and it is nice that they're

828

00:34:52,810 --> 00:34:50,810

on a regular basis but you don't

829

00:34:55,600 --> 00:34:52,820

overwhelm folks with useless information

830

00:34:57,280 --> 00:34:55,610

so it's very well done well dr.

831

00:34:59,080 --> 00:34:57,290

sheldrick thanks again for joining us

832

00:35:01,420 --> 00:34:59,090

today best of luck with the book and

833

00:35:03,660 --> 00:35:01,430

hopefully we'll we'll touch base with

834

00:35:06,040 --> 00:35:03,670

you again in the not too distant future

835

00:35:09,070 --> 00:35:06,050

good thanks very much and all the best

836

00:35:10,660 --> 00:35:09,080

to you and a great work you do thanks

837

00:35:12,430 --> 00:35:10,670

again to dr. shelter for joining me

838

00:35:14,740 --> 00:35:12,440

today on skeptic Oh a couple of

839

00:35:17,500 --> 00:35:14,750

questions i guess i tee up I think the

840

00:35:19,630 --> 00:35:17,510

main thrust of this book is topics that

841

00:35:22,210 --> 00:35:19,640

we've covered over and over and over

842

00:35:24,220 --> 00:35:22,220

again in terms of materialism but I

843

00:35:26,140 --> 00:35:24,230

particularly like the way that he's

844

00:35:28,660 --> 00:35:26,150

drawn out these assumptions that

845

00:35:30,850 --> 00:35:28,670

materialism is based on and turn them

846

00:35:33,490 --> 00:35:30,860

into rather provocative questions that

847

00:35:35,440 --> 00:35:33,500

even when one's first hears them you're

848

00:35:38,320 --> 00:35:35,450

kind of drawn to say yeah why would I

849

00:35:40,210 --> 00:35:38,330

assume that that's true so I think it

850

00:35:42,100 --> 00:35:40,220

might be interesting to flesh some of

851
00:35:43,900 --> 00:35:42,110
those out on the forum and discuss those

852
00:35:45,910 --> 00:35:43,910
questions if someone would like to do

853
00:35:48,370 --> 00:35:45,920
that that'd be much appreciated and the

854
00:35:49,810 --> 00:35:48,380
second topic I want to discuss is this

855
00:35:52,210 --> 00:35:49,820
last one that I brought up with him and

856
00:35:55,060 --> 00:35:52,220
keeps popping up for me at least and

857
00:35:58,810 --> 00:35:55,070
that is this connection between a post

858
00:36:01,420 --> 00:35:58,820
materialism scientific world and the

859
00:36:04,090 --> 00:36:01,430
spiritual so again to me it's clear that

860
00:36:06,670 --> 00:36:04,100
as soon as we get past materialism we

861
00:36:09,700 --> 00:36:06,680
have to confront head on these questions

862
00:36:11,530 --> 00:36:09,710
of spirit are their spiritual beings

863
00:36:13,840 --> 00:36:11,540

what happens to consciousness after we

864

00:36:15,910 --> 00:36:13,850

die and i'm not advocating that we

865

00:36:17,980 --> 00:36:15,920

approach those from at all a religious

866

00:36:20,740 --> 00:36:17,990

standpoint but from a scientific

867

00:36:22,900 --> 00:36:20,750

standpoint the best way we can it just

868

00:36:25,240 --> 00:36:22,910

seems to me clear that those questions

869

00:36:28,180 --> 00:36:25,250

come to the forefront right away as soon

870

00:36:29,920 --> 00:36:28,190

as we make that step beyond materialism

871

00:36:32,650 --> 00:36:29,930

so it will be interesting to see what

872

00:36:34,960 --> 00:36:32,660

you have to say about that of course the

873

00:36:40,210 --> 00:36:34,970

place to connect is on The Skeptical

874

00:36:42,100 --> 00:36:40,220

website it's at sk EP tik Oh calm as I

875

00:36:44,350 --> 00:36:42,110

mentioned in a previous episode there's

876

00:36:46,660 --> 00:36:44,360

a new version of the comment section

877

00:36:49,810 --> 00:36:46,670

that makes it really handy to follow

878

00:36:51,940 --> 00:36:49,820

threaded conversations so I invite you

879

00:36:53,080 --> 00:36:51,950

to check that out in the comment section

880

00:36:54,490 --> 00:36:53,090

on the website and then

881

00:36:56,650 --> 00:36:54,500

of course there's the form which is very

882

00:36:58,780 --> 00:36:56,660

popular place for folks to kind of hash

883

00:37:00,910 --> 00:36:58,790

out some of these ideas either one of

884

00:37:03,190 --> 00:37:00,920

those places are the place to go and of

885

00:37:05,560 --> 00:37:03,200

course you can always email me or

886

00:37:07,180 --> 00:37:05,570

connect with me on Facebook I try to get

887

00:37:09,640 --> 00:37:07,190

to as many of those as I can it can't

888

00:37:10,990 --> 00:37:09,650

always get to all of them but I try well

889

00:37:13,180 --> 00:37:11,000

that's going to do it for this episode i

890

00:37:15,100 --> 00:37:13,190

have several interesting shows coming up

891

00:37:17,380 --> 00:37:15,110

be sure to stay with me for all of that

892

00:37:19,510 --> 00:37:17,390

be sure to tell your friends and blog

893

00:37:21,430 --> 00:37:19,520

right about skeptical whenever you can

894

00:37:24,790 --> 00:37:21,440

it's interesting that we've had a steady

895

00:37:27,130 --> 00:37:24,800

uptick in skeptic Oh listenership but

896

00:37:28,870 --> 00:37:27,140

especially in the last month or two it's

897

00:37:30,700 --> 00:37:28,880

really kind of kicked into gear and

898

00:37:32,560 --> 00:37:30,710

maybe that's just because I've been

899

00:37:34,210 --> 00:37:32,570

putting these out every week I don't

900

00:37:38,050 --> 00:37:34,220

know how much longer I can keep that up

901

00:37:41,530 --> 00:37:38,060

but I will try so again that's it for