

skeptiko.com

# MATERIALISM WANING AT THE PSYCHOLOGY ASSOC CONF

186. RICHARD GREGO



1  
00:00:15,190 --> 00:00:12,040  
on this episode of skeptic Oh guest host

2  
00:00:17,890 --> 00:00:15,200  
dr. rich Grego brings us interviews from

3  
00:00:20,530 --> 00:00:17,900  
the 2012 psychology Association

4  
00:00:22,390 --> 00:00:20,540  
conference in orlando okay where should

5  
00:00:24,400 --> 00:00:22,400  
we go neck probably because you said we

6  
00:00:26,380 --> 00:00:24,410  
want to keep crypt nur to the end we

7  
00:00:29,080 --> 00:00:26,390  
should probably play Robert al me to

8  
00:00:31,720 --> 00:00:29,090  
write a linear yeah ok here goes that

9  
00:00:33,850 --> 00:00:31,730  
clip Aristotle acclaimed his a

10  
00:00:37,350 --> 00:00:33,860  
philosophical that humans would distinct

11  
00:00:42,150 --> 00:00:37,360  
from animals in that humans were

12  
00:00:46,240 --> 00:00:42,160  
rational but but the animals were

13  
00:00:47,830 --> 00:00:46,250

non-rational because they didn't show an

14

00:00:50,350 --> 00:00:47,840

understanding of means to end

15

00:00:52,270 --> 00:00:50,360

relationship right and evidenced in the

16

00:00:54,220 --> 00:00:52,280

fact that they didn't use tools and Jane

17

00:00:56,200 --> 00:00:54,230

Goodall conclusively I think refuted

18

00:00:58,350 --> 00:00:56,210

that by yeah on the camera with

19

00:01:01,300 --> 00:00:58,360

everybody saw the animals using their

20

00:01:04,929 --> 00:01:01,310

their tools that they've been created I

21

00:01:06,880 --> 00:01:04,939

also love the Jane Goodall reference I

22

00:01:09,249 --> 00:01:06,890

think it really brought home this idea

23

00:01:12,039 --> 00:01:09,259

that science can't really be pinned down

24

00:01:14,260 --> 00:01:12,049

the way that scientism often does and

25

00:01:17,920 --> 00:01:14,270

his point is just obvious that jane

26  
00:01:20,380 --> 00:01:17,930  
goodall's videos changed science change

27  
00:01:22,780 --> 00:01:20,390  
the scientific consensus not in a way

28  
00:01:24,310 --> 00:01:22,790  
that we normally think of as testable or

29  
00:01:27,130 --> 00:01:24,320  
anything like that but just by making it

30  
00:01:29,920 --> 00:01:27,140  
self-evident yeah yeah absolutely um and

31  
00:01:32,590 --> 00:01:29,930  
that's again I suppose happened over and

32  
00:01:37,120 --> 00:01:32,600  
over again in in science so that they're

33  
00:01:40,570 --> 00:01:37,130  
trying to define as I make a claim

34  
00:01:44,260 --> 00:01:40,580  
somehow that the status of current

35  
00:01:46,060 --> 00:01:44,270  
science is this all-encompassing total

36  
00:01:49,060 --> 00:01:46,070  
description of weight the level of the

37  
00:01:51,370 --> 00:01:49,070  
way reality must be is if you look at

38  
00:01:54,039 --> 00:01:51,380

the history of science sort of an

39

00:02:07,740 --> 00:01:54,049

obviously unfounded claim stay with us

40

00:02:11,559 --> 00:02:09,880

welcome to skeptic oh where we explore

41

00:02:13,750 --> 00:02:11,569

controversial science with leading

42

00:02:16,300 --> 00:02:13,760

researchers bankers and their critics

43

00:02:18,190 --> 00:02:16,310

i'm your host Alex Karras and on this

44

00:02:20,530 --> 00:02:18,200

episode we have a series of very

45

00:02:22,240 --> 00:02:20,540

interesting interviews from the American

46

00:02:25,150 --> 00:02:22,250

psychology Association conference

47

00:02:27,309 --> 00:02:25,160

brought to us by dr. rich Greg oh

48

00:02:29,320 --> 00:02:27,319

there's some really great material here

49

00:02:31,809 --> 00:02:29,330

that rich has brought us and there's a

50

00:02:34,330 --> 00:02:31,819

lot of material i asked rich to condense

51  
00:02:37,300 --> 00:02:34,340  
it down but I've also asked him to come

52  
00:02:39,309 --> 00:02:37,310  
on after each clip to join me in a

53  
00:02:41,559 --> 00:02:39,319  
little bit of a discussion I think it's

54  
00:02:45,309 --> 00:02:41,569  
pretty self-explanatory let's get right

55  
00:02:47,620 --> 00:02:45,319  
to my dialogue with dr. rich Greco today

56  
00:02:49,630 --> 00:02:47,630  
we welcome dr. Richard grego back to

57  
00:02:51,460 --> 00:02:49,640  
skeptic Oh rich is a philosophy

58  
00:02:53,740 --> 00:02:51,470  
professor at Florida State College and

59  
00:02:56,620 --> 00:02:53,750  
as jumped in here as a guest host in the

60  
00:02:58,300 --> 00:02:56,630  
past here on skeptic oh he's here today

61  
00:03:00,699 --> 00:02:58,310  
to bring us some very interesting

62  
00:03:02,320 --> 00:03:00,709  
interviews he did while covering the

63  
00:03:05,410 --> 00:03:02,330

American Psychological Association

64

00:03:09,220 --> 00:03:05,420

conference in orlando florida here in

65

00:03:11,620 --> 00:03:09,230

2012 so rich welcome back to skeptic oh

66

00:03:13,690 --> 00:03:11,630

thanks for joining me Thanks act was

67

00:03:16,000 --> 00:03:13,700

great to be back well we've had this

68

00:03:18,039 --> 00:03:16,010

conversation by email on a couple of

69

00:03:20,259 --> 00:03:18,049

phone calls as you proposed this idea

70

00:03:22,599 --> 00:03:20,269

that hey I'm here and I'm interested in

71

00:03:24,880 --> 00:03:22,609

attending these conferences how about

72

00:03:26,500 --> 00:03:24,890

covering them for skeptic oh and I

73

00:03:28,720 --> 00:03:26,510

thought that was just a great idea so I

74

00:03:31,780 --> 00:03:28,730

first have to thank you very much for

75

00:03:33,699 --> 00:03:31,790

bringing us these interviews and we also

76

00:03:36,550 --> 00:03:33,709

have to tell folks that you also covered

77

00:03:39,190 --> 00:03:36,560

for us the parapsychology Association

78

00:03:40,509 --> 00:03:39,200

conference in Durham North Carolina and

79

00:03:42,970 --> 00:03:40,519

those interviews are going to be coming

80

00:03:45,310 --> 00:03:42,980

up in a future episode so again thanks

81

00:03:46,449 --> 00:03:45,320

for doing this sure I thought it was

82

00:03:48,699 --> 00:03:46,459

just the kind of thing that the

83

00:03:50,110 --> 00:03:48,709

skeptical constituency would find

84

00:03:52,300 --> 00:03:50,120

interesting and appreciates oh

85

00:03:54,340 --> 00:03:52,310

absolutely i love the way we're going to

86

00:03:57,039 --> 00:03:54,350

be able to show folks some different

87

00:03:58,240 --> 00:03:57,049

views from both within the psychology

88

00:04:00,160 --> 00:03:58,250

community but also within the

89

00:04:02,259 --> 00:04:00,170

parapsychology community so it gives us

90

00:04:04,870 --> 00:04:02,269

a good lay of the land in terms of where

91

00:04:07,330 --> 00:04:04,880

some of these ideas are going among

92

00:04:10,509 --> 00:04:07,340

intellectuals and professionals in this

93

00:04:13,949 --> 00:04:10,519

way yeah i agree and i was i was happy

94

00:04:15,699 --> 00:04:13,959

to see that they at least did have some

95

00:04:17,250 --> 00:04:15,709

presentations there this one in

96

00:04:18,840 --> 00:04:17,260

particular that address

97

00:04:21,750 --> 00:04:18,850

the sort of concerns regarding

98

00:04:23,610 --> 00:04:21,760

consciousness studies that at least the

99

00:04:25,710 --> 00:04:23,620

same sort of concerns that the

100

00:04:27,870 --> 00:04:25,720

parapsychological community is

101  
00:04:30,360 --> 00:04:27,880  
interested in as well and I thought that

102  
00:04:32,550 --> 00:04:30,370  
that's a promising development in the

103  
00:04:35,040 --> 00:04:32,560  
psychological community right so rich

104  
00:04:36,750 --> 00:04:35,050  
tell us first about the APA conference

105  
00:04:39,990 --> 00:04:36,760  
in general for folks who don't know

106  
00:04:43,740 --> 00:04:40,000  
about it what is it how big is it who is

107  
00:04:45,570 --> 00:04:43,750  
there how many you know different panels

108  
00:04:48,630 --> 00:04:45,580  
and presentations are there that kind of

109  
00:04:51,890 --> 00:04:48,640  
thing okay well it is you can imagine

110  
00:04:54,540 --> 00:04:51,900  
it's one of the it's the scholarly

111  
00:04:57,210 --> 00:04:54,550  
presentation of that community of the

112  
00:05:01,170 --> 00:04:57,220  
psychological communities on sort of

113  
00:05:03,300 --> 00:05:01,180

intellectual elite and and and are and

114

00:05:05,010 --> 00:05:03,310

you know and trends within the in

115

00:05:07,890 --> 00:05:05,020

scholarly trends within the field it's a

116

00:05:10,440 --> 00:05:07,900

huge conference on that's national and

117

00:05:13,350 --> 00:05:10,450

really international in scope and it

118

00:05:15,960 --> 00:05:13,360

takes place every year over the course

119

00:05:18,330 --> 00:05:15,970

of several days before the first one I

120

00:05:20,130 --> 00:05:18,340

attended that's not my sort of academic

121

00:05:22,320 --> 00:05:20,140

discipline in particular but I was

122

00:05:25,050 --> 00:05:22,330

interested in this presentation and a

123

00:05:27,540 --> 00:05:25,060

few others and there are thousands of

124

00:05:30,270 --> 00:05:27,550

people there on they hold at did this

125

00:05:32,400 --> 00:05:30,280

one they held at the Orlando conference

126

00:05:35,250 --> 00:05:32,410

center which is you can imagine is a

127

00:05:38,850 --> 00:05:35,260

huge conference center so it's a huge

128

00:05:42,240 --> 00:05:38,860

professional meeting that encompasses

129

00:05:44,730 --> 00:05:42,250

the you know that encompasses the

130

00:05:47,400 --> 00:05:44,740

interests and the research that the

131

00:05:49,710 --> 00:05:47,410

entire community is involved in so great

132

00:05:52,440 --> 00:05:49,720

in this particular panel that you

133

00:05:54,480 --> 00:05:52,450

focused on tell us about that yeah well

134

00:05:56,630 --> 00:05:54,490

be that the idea kind of for this

135

00:05:59,400 --> 00:05:56,640

project that you and I had discussed

136

00:06:02,040 --> 00:05:59,410

arose when a very alert former student

137

00:06:04,980 --> 00:06:02,050

of mine informed me that a panel of

138

00:06:07,230 --> 00:06:04,990

impressive scholars on the topic of and

139

00:06:10,020 --> 00:06:07,240

this is the title of the panel exploring

140

00:06:11,730 --> 00:06:10,030

the plural frontiers of the mind brain

141

00:06:14,130 --> 00:06:11,740

relationship which is also incidentally

142

00:06:16,230 --> 00:06:14,140

the title of an excellent book that has

143

00:06:19,050 --> 00:06:16,240

just come out and that was the focal

144

00:06:20,610 --> 00:06:19,060

point for this this panel on there

145

00:06:22,710 --> 00:06:20,620

although the people who presented on it

146

00:06:27,330 --> 00:06:22,720

are all contributors to this book that

147

00:06:28,770 --> 00:06:27,340

has recently come out and it's this

148

00:06:31,480 --> 00:06:28,780

topic obviously exploring the frontiers

149

00:06:34,610 --> 00:06:31,490

of the mind brain relationship is one

150

00:06:35,989 --> 00:06:34,620

is you know that we did a little one

151  
00:06:38,020 --> 00:06:35,999  
that's of concern to people that

152  
00:06:39,769 --> 00:06:38,030  
skeptical and in these scholars are

153  
00:06:41,679 --> 00:06:39,779  
conducting the kind of research that

154  
00:06:44,019 --> 00:06:41,689  
points to the possibility of

155  
00:06:46,279 --> 00:06:44,029  
particularly non-materialistic

156  
00:06:47,989 --> 00:06:46,289  
conceptions of consciousness I thought

157  
00:06:50,390 --> 00:06:47,999  
that it would be exactly the kind of

158  
00:06:52,399 --> 00:06:50,400  
thing and speaking with the people there

159  
00:06:54,649 --> 00:06:52,409  
would be exactly the kind of topic that

160  
00:06:57,769 --> 00:06:54,659  
the you know the skeptical would be

161  
00:06:59,629 --> 00:06:57,779  
interested in exploring so great so rich

162  
00:07:01,879 --> 00:06:59,639  
one at UT up the first to interview

163  
00:07:03,679 --> 00:07:01,889

which clip are we going to play first

164

00:07:06,200 --> 00:07:03,689

and by the way I should mention the

165

00:07:08,929 --> 00:07:06,210

people we rich has brought us three

166

00:07:10,640 --> 00:07:08,939

interviews each one about 11 minutes

167

00:07:11,899 --> 00:07:10,650

long so we're going to he's going to

168

00:07:14,600 --> 00:07:11,909

introduce each and then we'll have a

169

00:07:15,920 --> 00:07:14,610

very brief little discussion about it

170

00:07:17,480 --> 00:07:15,930

afterwards and then we'll get to the

171

00:07:19,879 --> 00:07:17,490

next one so which one should we do first

172

00:07:21,589 --> 00:07:19,889

rich um I mean I guess we might want to

173

00:07:24,740 --> 00:07:21,599

end with Stanley Crippler if he's the

174

00:07:27,279 --> 00:07:24,750

most controversial maybe if we start

175

00:07:30,829 --> 00:07:27,289

with the dual interview I conducted with

176

00:07:32,989 --> 00:07:30,839

dr. Alexander moreira Almeida and dr.

177

00:07:36,320 --> 00:07:32,999

Erland er haraldson and might be more

178

00:07:38,469 --> 00:07:36,330

the most appropriate okay and tell us

179

00:07:42,439 --> 00:07:38,479

real quickly about these two folks oh

180

00:07:45,769 --> 00:07:42,449

sure it well um dr. Alexander moreira

181

00:07:47,709 --> 00:07:45,779

Almeida PhD MD is a psychiatrist and

182

00:07:52,519 --> 00:07:47,719

psychologist I guess is his other field

183

00:07:54,709 --> 00:07:52,529

with the University of Brazil de flora I

184

00:07:57,920 --> 00:07:54,719

believe if my Brazilian my Portuguese is

185

00:08:00,980 --> 00:07:57,930

rusty forgive me on and he is he don't

186

00:08:04,100 --> 00:08:00,990

he's done a lot of consciousness

187

00:08:06,290 --> 00:08:04,110

consciousness research in many venues

188

00:08:08,240 --> 00:08:06,300

over the years he's widely published on

189

00:08:10,279 --> 00:08:08,250

and then of course dr. Erland ER

190

00:08:11,959 --> 00:08:10,289

haraldson is a past guest i believe on

191

00:08:14,839 --> 00:08:11,969

skeptical and i think you interview them

192

00:08:17,990 --> 00:08:14,849

on and he is a psychology professor at

193

00:08:20,450 --> 00:08:18,000

the university of iceland and they

194

00:08:24,950 --> 00:08:20,460

presented it on this panel respectively

195

00:08:28,040 --> 00:08:24,960

on the topics of sort of a history of

196

00:08:31,010 --> 00:08:28,050

mediumship in Western science on that

197

00:08:33,380 --> 00:08:31,020

was dr. moreira Almeida and then dr.

198

00:08:35,509 --> 00:08:33,390

Harrelson presented with his researches

199

00:08:38,209 --> 00:08:35,519

recent research on cases of

200

00:08:41,779 --> 00:08:38,219

reincarnation and both of them focused

201  
00:08:43,370 --> 00:08:41,789  
their discussions on the issue of how

202  
00:08:44,790 --> 00:08:43,380  
what the implications of this research

203  
00:08:47,499 --> 00:08:44,800  
is for

204  
00:08:49,420 --> 00:08:47,509  
conceptions of what consciousness is

205  
00:08:52,090 --> 00:08:49,430  
especially particularly in relation to

206  
00:08:53,619 --> 00:08:52,100  
the body in the physical great it sums

207  
00:08:55,660 --> 00:08:53,629  
it up very nicely i'm going to play that

208  
00:08:58,090 --> 00:08:55,670  
interview first I have to just mention

209  
00:09:00,400 --> 00:08:58,100  
i'm pretty sure it was Andy Poquette who

210  
00:09:02,139 --> 00:09:00,410  
interviewed also bear still very

211  
00:09:04,379 --> 00:09:02,149  
interesting let's play that interview

212  
00:09:07,629 --> 00:09:04,389  
and then we'll be back to talk about it

213  
00:09:09,309 --> 00:09:07,639

the end of materialism is a term that

214

00:09:11,319 --> 00:09:09,319

has gone beyond philosophical

215

00:09:14,379 --> 00:09:11,329

speculation to gain some evidential

216

00:09:17,230 --> 00:09:14,389

currency of weight what does the general

217

00:09:21,460 --> 00:09:17,240

trend of your research your respective

218

00:09:23,499 --> 00:09:21,470

research findings reveal about the

219

00:09:25,329 --> 00:09:23,509

relationship between the mind and the

220

00:09:27,759 --> 00:09:25,339

brain or if you want to be more abstract

221

00:09:30,910 --> 00:09:27,769

than met at the mental and physical I

222

00:09:32,439 --> 00:09:30,920

guess for for not only for first for the

223

00:09:34,269 --> 00:09:32,449

field of psychology but maybe for the

224

00:09:36,009 --> 00:09:34,279

fields of philosophy and the other

225

00:09:38,110 --> 00:09:36,019

social and behavioral sciences and maybe

226

00:09:41,199 --> 00:09:38,120

for the culture cultural paradigm in

227

00:09:44,049 --> 00:09:41,209

general um I think the actually that's

228

00:09:46,780 --> 00:09:44,059

exactly what do we are in the book as a

229

00:09:51,309 --> 00:09:46,790

whole I think that the whole evidence

230

00:09:53,470 --> 00:09:51,319

points that matter or brain cannot

231

00:09:55,059 --> 00:09:53,480

explain everything of course it's

232

00:09:58,210 --> 00:09:55,069

important to of course we need to take

233

00:10:01,780 --> 00:09:58,220

most a ratio all the studies about brain

234

00:10:03,309 --> 00:10:01,790

and things like that but I think the

235

00:10:06,460 --> 00:10:03,319

evidence points that there is something

236

00:10:08,619 --> 00:10:06,470

beyond the brain that in mind is related

237

00:10:11,619 --> 00:10:08,629

to the brain but not as I produced by

238

00:10:16,329 --> 00:10:11,629

the brain that it can in some sense act

239

00:10:18,790 --> 00:10:16,339

and survive 2222 brain exists beyond the

240

00:10:22,299 --> 00:10:18,800

brain I think this disease it has become

241

00:10:24,369 --> 00:10:22,309

very clear when we study the whole range

242

00:10:26,949 --> 00:10:24,379

of gentleman of course some people can

243

00:10:29,410 --> 00:10:26,959

accept that and people are endowed some

244

00:10:32,819 --> 00:10:29,420

people will never accept that but I

245

00:10:35,710 --> 00:10:32,829

think that this is at least a reasonable

246

00:10:39,490 --> 00:10:35,720

working hypothesis I think it should be

247

00:10:41,019 --> 00:10:39,500

allowed as I truly scientific spirit

248

00:10:44,259 --> 00:10:41,029

because I think a truly scientific

249

00:10:46,820 --> 00:10:44,269

spirit should be open-minded and rivers

250

00:10:48,860 --> 00:10:46,830

at the same time this is what makes good

251  
00:10:51,200 --> 00:10:48,870  
so in good science we should allow

252  
00:10:54,170 --> 00:10:51,210  
different better than candidates

253  
00:10:55,670 --> 00:10:54,180  
compared we should allow this I think

254  
00:10:57,800 --> 00:10:55,680  
it's okay that we have reduced in this

255  
00:11:00,110 --> 00:10:57,810  
paradigm working and try to show what

256  
00:11:01,580 --> 00:11:00,120  
they are able to explain and produce and

257  
00:11:03,920 --> 00:11:01,590  
at the same time I think it should be

258  
00:11:06,560 --> 00:11:03,930  
allowed a non-reducing is two views of

259  
00:11:08,360 --> 00:11:06,570  
mind also work present their data and

260  
00:11:10,310 --> 00:11:08,370  
engage in this good scientific

261  
00:11:14,930 --> 00:11:10,320  
discussion and I assume you'd say the

262  
00:11:19,070 --> 00:11:14,940  
implications for the receptivity to this

263  
00:11:20,570 --> 00:11:19,080

non reductionist view of mind or what

264

00:11:22,100 --> 00:11:20,580

could possibly be tremendous I'm

265

00:11:24,500 --> 00:11:22,110

thinking of your practice in general

266

00:11:26,000 --> 00:11:24,510

what you do in clinical practice I mean

267

00:11:29,980 --> 00:11:26,010

you supervise correct you were just

268

00:11:33,230 --> 00:11:29,990

telling ya psychiatry a student scrip I

269

00:11:38,030 --> 00:11:33,240

would thinking just inhale in that

270

00:11:39,800 --> 00:11:38,040

application alone the receptivity to the

271

00:11:44,330 --> 00:11:39,810

notion that consciousness is more than

272

00:11:46,520 --> 00:11:44,340

just the brain it would be huge I think

273

00:11:50,750 --> 00:11:46,530

the one of them the results that makes

274

00:11:53,090 --> 00:11:50,760

people so passionate involved in against

275

00:11:54,650 --> 00:11:53,100

and for these ideas and because I

276

00:11:57,140 --> 00:11:54,660

discussed the human nature that's the

277

00:11:58,970 --> 00:11:57,150

point is it's a very deep question we

278

00:12:01,370 --> 00:11:58,980

are is a big question we I discussion

279

00:12:07,280 --> 00:12:01,380

the human nature we are discussing who

280

00:12:11,330 --> 00:12:07,290

we are yeah so so exactly i think when

281

00:12:13,160 --> 00:12:11,340

we believe when we had evidence that we

282

00:12:15,110 --> 00:12:13,170

are just the product of our brain

283

00:12:17,660 --> 00:12:15,120

activity or that we are something beyond

284

00:12:20,300 --> 00:12:17,670

that it has huge implications for our

285

00:12:22,780 --> 00:12:20,310

understanding of ourselves for our lives

286

00:12:25,790 --> 00:12:22,790

and also for for therapeutic

287

00:12:28,990 --> 00:12:25,800

e-government self yeah any any

288

00:12:32,950 --> 00:12:29,000

philosophical reflections be wrong

289

00:12:35,800 --> 00:12:32,960

I almost forgot me oh yeah I did the

290

00:12:37,840 --> 00:12:35,810

implications of the notion that material

291

00:12:40,540 --> 00:12:37,850

the end of materialism with regard to

292

00:12:43,960 --> 00:12:40,550

consciousness or the field of psychology

293

00:12:46,510 --> 00:12:43,970

for instance I I do not see any and the

294

00:12:50,850 --> 00:12:46,520

material lesson forthcoming when you

295

00:12:55,680 --> 00:12:50,860

happy yeah because of that they sort of

296

00:13:00,460 --> 00:12:55,690

materialism hussam very strong points

297

00:13:04,440 --> 00:13:00,470

for us sure but there are some findings

298

00:13:07,330 --> 00:13:04,450

are some facts that have come through

299

00:13:11,950 --> 00:13:07,340

articulated there in the 19th century

300

00:13:16,360 --> 00:13:11,960

and also in in this century or Los

301

00:13:19,510 --> 00:13:16,370

Angeles a yeah that are not hard to not

302

00:13:22,060 --> 00:13:19,520

easy to explain in a materialistic way

303

00:13:24,520 --> 00:13:22,070

sure and then a cost another mediumistic

304

00:13:28,810 --> 00:13:24,530

phenomena but we already had in the late

305

00:13:32,800 --> 00:13:28,820

19th century then we have the phenomena

306

00:13:34,840 --> 00:13:32,810

of a very psychic phenomena like the

307

00:13:37,720 --> 00:13:34,850

happenings of the death and so on right

308

00:13:41,740 --> 00:13:37,730

then we started to study here death

309

00:13:43,129 --> 00:13:41,750

experiences or a lotta part of the last

310

00:13:46,129 --> 00:13:43,139

century and

311

00:13:49,970 --> 00:13:46,139

about that time we also started to study

312

00:13:53,259 --> 00:13:49,980

their the cases of the reincarnation

313

00:13:58,429 --> 00:13:53,269

type shoes on now there is some

314

00:14:02,929 --> 00:13:58,439

empirical facts right wits are hard to

315

00:14:06,909 --> 00:14:02,939

explain in the materialistic way and the

316

00:14:10,400 --> 00:14:06,919

soul nowadays earlier we only had rarely

317

00:14:15,499 --> 00:14:10,410

religion yeah yeah that pointed to

318

00:14:19,280 --> 00:14:15,509

something beyond the material yeah but

319

00:14:26,889 --> 00:14:19,290

now we have some some facts yeah through

320

00:14:33,140 --> 00:14:26,899

research that point to that materialism

321

00:14:39,850 --> 00:14:37,910

real for everything right and has its

322

00:14:44,139 --> 00:14:39,860

weaknesses

323

00:14:47,380 --> 00:14:44,149

and I think if we take a philosophical

324

00:14:49,690 --> 00:14:47,390

and historical perspective even if he

325

00:14:52,540 --> 00:14:49,700

mainly if you we analyzed the most

326

00:14:54,069 --> 00:14:52,550

recent studies about science and

327

00:14:57,009 --> 00:14:54,079

religion the history of science and

328

00:14:59,800 --> 00:14:57,019

religion there are very good books

329

00:15:02,110 --> 00:14:59,810

recent published on this by Harvard

330

00:15:05,769 --> 00:15:02,120

University Oxford University and

331

00:15:08,040 --> 00:15:05,779

Cambridge University and so on and most

332

00:15:12,009 --> 00:15:08,050

of these books should have shown that

333

00:15:14,800 --> 00:15:12,019

actually they met the analysis of the

334

00:15:17,130 --> 00:15:14,810

material world in addition to a

335

00:15:20,050 --> 00:15:17,140

non-material perspective of the world

336

00:15:23,019 --> 00:15:20,060

was the norm throughout human history

337

00:15:25,769 --> 00:15:23,029

and throughout history of human thinking

338

00:15:28,560 --> 00:15:25,779

yeah philosophy and science and so on a

339

00:15:31,060 --> 00:15:28,570

different from what we usually believe

340

00:15:36,310 --> 00:15:31,070

even even in the Scientific Revolution

341

00:15:38,860 --> 00:15:36,320

is 16th century 18th century most of

342

00:15:41,920 --> 00:15:38,870

scientists took for granted the

343

00:15:44,769 --> 00:15:41,930

existence of a no material person real

344

00:15:46,930 --> 00:15:44,779

men do in the universe most scientists

345

00:15:51,490 --> 00:15:46,940

like Copernicus like Kepler Galileo

346

00:15:54,100 --> 00:15:51,500

Newton Francis Bacon all of the founders

347

00:15:57,160 --> 00:15:54,110

of modern science you look for Greta the

348

00:15:58,930 --> 00:15:57,170

enormity of respect of the universe so

349

00:16:02,019 --> 00:15:58,940

if we analyze in a very broad

350

00:16:04,840 --> 00:16:02,029

perspective take the big picture this

351

00:16:07,319 --> 00:16:04,850

more edition is better list view is a

352

00:16:10,960 --> 00:16:07,329

day ology rigid it's an ideology that

353

00:16:13,569 --> 00:16:10,970

was became strong actually basically in

354

00:16:18,579 --> 00:16:13,579

the middle of 19th century here and it

355

00:16:20,949 --> 00:16:18,589

has become it has faced some problems

356

00:16:22,990 --> 00:16:20,959

nowadays so when we take the bigger

357

00:16:25,780 --> 00:16:23,000

picture actually smaller edition is the

358

00:16:28,090 --> 00:16:25,790

views of the universe predominate based

359

00:16:31,900 --> 00:16:28,100

for one century us or a bit more than

360

00:16:34,329 --> 00:16:31,910

this so so it's not natural to science

361

00:16:35,949 --> 00:16:34,339

to take a materialist reduce honest

362

00:16:38,920 --> 00:16:35,959

review of nice actually most of the

363

00:16:41,860 --> 00:16:38,930

scientists in the in the history I had

364

00:16:43,960 --> 00:16:41,870

not taken this perspective I think to to

365

00:16:45,880 --> 00:16:43,970

analyze this it's important as I told

366

00:16:48,550 --> 00:16:45,890

you as we have discussed the previously

367

00:16:49,530 --> 00:16:48,560

it is a metaphysical sumption it's okay

368

00:16:52,290 --> 00:16:49,540

to have the

369

00:16:54,660 --> 00:16:52,300

but this wrong to assume that's to be a

370

00:16:56,850 --> 00:16:54,670

good scientist you need to assume these

371

00:16:59,310 --> 00:16:56,860

are the fiercest actions because most of

372

00:17:01,829 --> 00:16:59,320

the good science that were the founders

373

00:17:05,520 --> 00:17:01,839

of the Desai's as a whole they had not

374

00:17:08,579 --> 00:17:05,530

accepted this yeah so I think we need to

375

00:17:10,140 --> 00:17:08,589

take in consideration all the things

376

00:17:13,020 --> 00:17:10,150

that we know about the material world of

377

00:17:16,110 --> 00:17:13,030

course at the social aspect and so on

378

00:17:18,929 --> 00:17:16,120

biological and so on but the idea of

379

00:17:21,600 --> 00:17:18,939

taking consideration on material aspect

380

00:17:25,319 --> 00:17:21,610

of the universe we are just try to add

381

00:17:28,710 --> 00:17:25,329

another thing to help to explain the

382

00:17:32,490 --> 00:17:28,720

whole range of things that happen in the

383

00:17:34,770 --> 00:17:32,500

universe and I asked it as a closing

384

00:17:37,799 --> 00:17:34,780

question for each of you just um to

385

00:17:40,230 --> 00:17:37,809

answer em not just the scientists or

386

00:17:44,610 --> 00:17:40,240

professionals but as whole people gut

387

00:17:46,740 --> 00:17:44,620

feeling through for something if a kid

388

00:17:48,960 --> 00:17:46,750

asks you what's going to happen to me

389

00:17:50,789 --> 00:17:48,970

when I die or with somebody as

390

00:17:52,710 --> 00:17:50,799

simple-minded as me just ask you what

391

00:17:55,440 --> 00:17:52,720

what is your gut feeling about what is

392

00:18:00,710 --> 00:17:55,450

consciousness what are we essentially

393

00:18:04,380 --> 00:18:00,720

what would your answer be you guys take

394

00:18:05,820 --> 00:18:04,390

what is after all you know the upshot of

395

00:18:07,710 --> 00:18:05,830

all the research you've done in the

396

00:18:11,070 --> 00:18:07,720

experiences you've had way like it is

397

00:18:13,710 --> 00:18:11,080

anything we are said cuz we really come

398

00:18:16,950 --> 00:18:13,720

to find that's just what we are or what

399

00:18:21,659 --> 00:18:16,960

we think we are yeah are aware that's

400

00:18:26,460 --> 00:18:21,669

done that's consciousness and but still

401

00:18:29,460 --> 00:18:26,470

it also it is a very sort of fluctuating

402

00:18:31,779 --> 00:18:29,470

thing every night we sleep for eight

403

00:18:34,149 --> 00:18:31,789

hours we don't know where we are

404

00:18:36,609 --> 00:18:34,159

we have no awareness at least when we

405

00:18:39,639 --> 00:18:36,619

wake up we have not yet yeah but maybe

406

00:18:47,919 --> 00:18:39,649

there is just our memory doesn't

407

00:18:51,700 --> 00:18:47,929

remember yes so okay no fair enough I

408

00:18:53,649 --> 00:18:51,710

don't ever answer that question I think

409

00:18:55,239 --> 00:18:53,659

that the first of all there are several

410

00:18:57,369 --> 00:18:55,249

different definition fetish

411

00:19:01,299 --> 00:18:57,379

consciousness if you define it has the

412

00:19:03,849 --> 00:19:01,309

first person perspective yeah I think

413

00:19:07,450 --> 00:19:03,859

basically that of course we need to

414

00:19:09,549 --> 00:19:07,460

learn a lot of I yet we needed to learn

415

00:19:12,099 --> 00:19:09,559

a lot to need to do much more research

416

00:19:14,409 --> 00:19:12,109

and reflection on this but at least i

417

00:19:17,219 --> 00:19:14,419

think that the empirical evidence

418

00:19:20,649 --> 00:19:17,229

available points that this first-person

419

00:19:23,769 --> 00:19:20,659

perspective is not just the product of

420

00:19:25,869 --> 00:19:23,779

the brain that it can exist beyond the

421

00:19:27,789 --> 00:19:25,879

brain i think we have reasonable

422

00:19:29,589 --> 00:19:27,799

evidence to think on this but of course

423

00:19:31,869 --> 00:19:29,599

we need to work more on these to test

424

00:19:35,349 --> 00:19:31,879

these hypotheses and to advance our

425

00:19:37,359 --> 00:19:35,359

understanding and in a very open mind

426

00:19:39,249 --> 00:19:37,369

than the rigorous way i think that's the

427

00:19:41,289 --> 00:19:39,259

point and i think this is the importance

428

00:19:43,869 --> 00:19:41,299

of discussing this in a high level

429

00:19:45,609 --> 00:19:43,879

academic environment because if you

430

00:19:47,349 --> 00:19:45,619

would not allow this to be discussed in

431

00:19:49,299 --> 00:19:47,359

higher academic environment you to be

432

00:19:51,820 --> 00:19:49,309

discussed in a low intellectual

433

00:19:54,399 --> 00:19:51,830

environment that would not make an

434

00:19:56,289 --> 00:19:54,409

advance and good advance so i think we

435

00:19:59,739 --> 00:19:56,299

need exactly discussed is to have people

436

00:20:02,320 --> 00:19:59,749

that will that would like to engage in a

437

00:20:04,749 --> 00:20:02,330

good discussion to point the limitations

438

00:20:08,379 --> 00:20:04,759

to discuss how to move the things

439

00:20:10,989 --> 00:20:08,389

forward so which I'm really glad we play

440

00:20:13,719 --> 00:20:10,999

that clip first because I think here are

441

00:20:16,539 --> 00:20:13,729

two researchers scientists you just come

442

00:20:20,019 --> 00:20:16,549

out pretty directly and say hey we need

443

00:20:23,109 --> 00:20:20,029

to get with the program and acknowledge

444

00:20:25,089 --> 00:20:23,119

that this idea of materialism doesn't

445

00:20:27,639 --> 00:20:25,099

really fit the data that was my takeaway

446

00:20:30,070 --> 00:20:27,649

from it what how about you for me there

447

00:20:32,619 --> 00:20:30,080

were three big sort of issues that they

448

00:20:34,539 --> 00:20:32,629

they examine you know really quickly and

449

00:20:36,129 --> 00:20:34,549

the first would have been that you know

450

00:20:38,710 --> 00:20:36,139

if you look at the history of

451  
00:20:40,060 --> 00:20:38,720  
reincarnation and mediumship in the west

452  
00:20:42,999 --> 00:20:40,070  
from a historical as well as a

453  
00:20:44,589 --> 00:20:43,009  
scientific perspective that attempts to

454  
00:20:45,680 --> 00:20:44,599  
account for either mediumship or

455  
00:20:47,990 --> 00:20:45,690  
consciousness in terms

456  
00:20:50,149 --> 00:20:48,000  
reductive materialist science really

457  
00:20:52,909 --> 00:20:50,159  
hasn't just hasn't succeeded in the last

458  
00:20:56,269 --> 00:20:52,919  
300 years or even made any substantial

459  
00:20:59,019 --> 00:20:56,279  
progress on other than of course beyond

460  
00:21:02,389 --> 00:20:59,029  
you know developing more sophisticated

461  
00:21:04,549 --> 00:21:02,399  
sort of technical descriptions of neural

462  
00:21:06,710 --> 00:21:04,559  
processes and things like that but in

463  
00:21:08,450 --> 00:21:06,720

terms of really explaining consciousness

464

00:21:11,659 --> 00:21:08,460

it hasn't been successful and then I

465

00:21:14,629 --> 00:21:11,669

mean secondly i'd say that the reductive

466

00:21:16,700 --> 00:21:14,639

materialist explanations for this kind

467

00:21:18,529 --> 00:21:16,710

of phenomenon in particular and for

468

00:21:22,190 --> 00:21:18,539

consciousness experiences generally are

469

00:21:26,539 --> 00:21:22,200

a historical aberration even in science

470

00:21:29,240 --> 00:21:26,549

as i think dr. moreira pointed out in

471

00:21:31,399 --> 00:21:29,250

this in this clip of pretty Abele that

472

00:21:33,919 --> 00:21:31,409

the most scientists throughout the

473

00:21:35,840 --> 00:21:33,929

history of the West haven't themselves

474

00:21:38,419 --> 00:21:35,850

can find their conception of

475

00:21:40,399 --> 00:21:38,429

consciousness to a materialist paradigm

476

00:21:46,519 --> 00:21:40,409

and then you know sort of finally an

477

00:21:48,440 --> 00:21:46,529

explanation for this kind of stuff you

478

00:21:50,930 --> 00:21:48,450

know in terms of sigh or disconnect

479

00:21:53,690 --> 00:21:50,940

spirits is really a pause plausible

480

00:21:55,759 --> 00:21:53,700

scientific hypothesis that should be

481

00:21:58,490 --> 00:21:55,769

taken seriously so that's what I took

482

00:21:59,749 --> 00:21:58,500

away from it anyway great okay where

483

00:22:01,700 --> 00:21:59,759

should we go next what should we play

484

00:22:03,619 --> 00:22:01,710

next probably because I said we want to

485

00:22:05,840 --> 00:22:03,629

keep krypter to the end because you

486

00:22:09,740 --> 00:22:05,850

gotta play Robert Almeida right I'll

487

00:22:11,210 --> 00:22:09,750

manator yeah ok here goes that clip we

488

00:22:14,049 --> 00:22:11,220

the materialist explanation for

489

00:22:17,149 --> 00:22:14,059

consciousness is that it is either a

490

00:22:19,580 --> 00:22:17,159

completely identical to brain States

491

00:22:21,710 --> 00:22:19,590

yeah that's the Lord that is yeah or

492

00:22:23,600 --> 00:22:21,720

that it's a it's in some weird sense I

493

00:22:25,940 --> 00:22:23,610

wanted to talk about with me with you a

494

00:22:28,009 --> 00:22:25,950

little bit about that

495

00:22:29,330 --> 00:22:28,019

the sort of discrepancies in this but

496

00:22:33,080 --> 00:22:29,340

the other one is that the other

497

00:22:35,240 --> 00:22:33,090

explanation would be that it's sort of

498

00:22:37,129 --> 00:22:35,250

the non reductive materialists say that

499

00:22:39,529 --> 00:22:37,139

well you can't just say that there there

500

00:22:41,450 --> 00:22:39,539

there only that the mental states are

501  
00:22:44,629 --> 00:22:41,460  
only brain States there's something else

502  
00:22:47,029 --> 00:22:44,639  
but they still supervene on physical

503  
00:22:49,180 --> 00:22:47,039  
brain states that there's something else

504  
00:22:52,820 --> 00:22:49,190  
but but they but they're they're

505  
00:22:54,769 --> 00:22:52,830  
contingent on brain States right and and

506  
00:22:58,519 --> 00:22:54,779  
and substance dualists of course or

507  
00:23:01,669 --> 00:22:58,529  
Cartesian dualists say that the mental

508  
00:23:03,889 --> 00:23:01,679  
is a property that is just non-fiscal

509  
00:23:07,669 --> 00:23:03,899  
correct and that and that is that is

510  
00:23:10,970 --> 00:23:07,679  
what you're asserting yes that there are

511  
00:23:13,850 --> 00:23:10,980  
things in the world that are not

512  
00:23:17,000 --> 00:23:13,860  
physical objects that are causal agents

513  
00:23:21,100 --> 00:23:17,010

interacting with bodies and they seem to

514

00:23:23,830 --> 00:23:21,110

be the repository of these what you mean

515

00:23:29,299 --> 00:23:23,840

certain memories that constitute the

516

00:23:31,070 --> 00:23:29,309

identity of these people and you I don't

517

00:23:34,000 --> 00:23:31,080

know what else to say that seems to be

518

00:23:37,399 --> 00:23:34,010

or they and you advance these five

519

00:23:39,740 --> 00:23:37,409

materialists objections it was a fine

520

00:23:41,450 --> 00:23:39,750

man I think a chance in the talk right

521

00:23:44,600 --> 00:23:41,460

explain so maybe I could do some of it

522

00:23:46,639 --> 00:23:44,610

yes sure first is the first is that the

523

00:23:49,159 --> 00:23:46,649

the first one you get typically from

524

00:23:54,440 --> 00:23:49,169

science is that belief in the existence

525

00:23:59,420 --> 00:23:54,450

of Cartesian immaterial substances is

526

00:24:04,700 --> 00:23:59,430

simply not testable or confirmable right

527

00:24:08,170 --> 00:24:04,710

and what they then say is yeah therefore

528

00:24:12,170 --> 00:24:08,180

belief and the ghost in the machine is

529

00:24:15,160 --> 00:24:12,180

not a scientific question it has to fall

530

00:24:18,410 --> 00:24:15,170

in the philosophy or religions are

531

00:24:22,100 --> 00:24:18,420

superstition yeah now that's interesting

532

00:24:23,480 --> 00:24:22,110

because you could say I mean I mean I

533

00:24:26,150 --> 00:24:23,490

will say in a minute you know it is

534

00:24:30,080 --> 00:24:26,160

quite testable yeah but but even if it

535

00:24:31,820 --> 00:24:30,090

weren't testable suppose the they seem

536

00:24:35,890 --> 00:24:31,830

to feel that once you put something in

537

00:24:38,300 --> 00:24:35,900

the category of philosophy or

538

00:24:41,090 --> 00:24:38,310

superstition of religion that's the kiss

539

00:24:44,150 --> 00:24:41,100

of death yeah because after all we all

540

00:24:46,250 --> 00:24:44,160

know that philosophers we all know it's

541

00:24:48,530 --> 00:24:46,260

not scientific game but it's also that

542

00:24:50,300 --> 00:24:48,540

we all know that philosophers have never

543

00:24:54,260 --> 00:24:50,310

agreed substantially so the argument

544

00:24:56,810 --> 00:24:54,270

goes yes abstention anything and argue

545

00:24:59,180 --> 00:24:56,820

that science is in the same Simons's

546

00:25:01,700 --> 00:24:59,190

well well I argue the philosopher's do

547

00:25:04,820 --> 00:25:01,710

agree more than people think we don't we

548

00:25:06,800 --> 00:25:04,830

nobody believes anymore that I could be

549

00:25:09,230 --> 00:25:06,810

the only person in the world right and

550

00:25:13,710 --> 00:25:09,240

that was refuted conclusively but it

551  
00:25:18,430 --> 00:25:16,240  
experiments of any sort that was

552  
00:25:20,770 --> 00:25:18,440  
actually it was the case there's this

553  
00:25:24,280 --> 00:25:20,780  
woman named Christine led Franklin who

554  
00:25:26,710 --> 00:25:24,290  
wrote who wrote to Bertrand Russell

555  
00:25:28,480 --> 00:25:26,720  
after Russell had actually defended this

556  
00:25:30,640 --> 00:25:28,490  
claim that he was the only person in the

557  
00:25:32,530 --> 00:25:30,650  
world yeah she wrote and said I agree

558  
00:25:34,360 --> 00:25:32,540  
with you professor Russell I think it

559  
00:25:37,240 --> 00:25:34,370  
was a wonderful fine argument and I too

560  
00:25:38,740 --> 00:25:37,250  
am I solipsist yeah Russell thought she

561  
00:25:40,330 --> 00:25:38,750  
wouldn't she made some sort of a

562  
00:25:42,310 --> 00:25:40,340  
mistake but I think she must have been a

563  
00:25:44,470 --> 00:25:42,320

very clever lady saw ops ISM of course

564

00:25:46,690 --> 00:25:44,480

being the view that I'm the only person

565

00:25:49,300 --> 00:25:46,700

I world and of course it couldn't be

566

00:25:51,430 --> 00:25:49,310

true yeah if I'm the only print the

567

00:25:55,390 --> 00:25:51,440

argument makes everybody the only person

568

00:25:57,220 --> 00:25:55,400

in the world sure so she she refuted

569

00:26:00,370 --> 00:25:57,230

that never come back I haven't seen

570

00:26:02,920 --> 00:26:00,380

anybody take it seriously yeah so

571

00:26:05,590 --> 00:26:02,930

there's a philosophical position i got

572

00:26:07,720 --> 00:26:05,600

refuted aristotle acclaimed his a

573

00:26:11,220 --> 00:26:07,730

philosophical blood humans with distinct

574

00:26:16,050 --> 00:26:11,230

from animals in that humans were

575

00:26:21,790 --> 00:26:16,060

rational but but the animals were

576

00:26:23,440 --> 00:26:21,800

non-rational because they didn't show an

577

00:26:27,610 --> 00:26:23,450

understanding of means to end

578

00:26:29,380 --> 00:26:27,620

relationship right and that they

579

00:26:32,320 --> 00:26:29,390

couldn't and evidenced in the fact that

580

00:26:33,700 --> 00:26:32,330

they didn't use tools yeah whereas they

581

00:26:35,350 --> 00:26:33,710

even said things like if you get me a

582

00:26:39,880 --> 00:26:35,360

horse that could add up a column of

583

00:26:41,800 --> 00:26:39,890

figures or so on yeah sure yeah so so

584

00:26:43,840 --> 00:26:41,810

I'm so that theory and Jane Goodall

585

00:26:46,120 --> 00:26:43,850

compulsively I think refuted that by

586

00:26:49,120 --> 00:26:46,130

yeah on the camera with everybody saw

587

00:26:53,110 --> 00:26:49,130

the animals using their the tools that

588

00:26:56,740 --> 00:26:53,120

they've created so on the whole I guess

589

00:26:59,020 --> 00:26:56,750

then the there was another argument to

590

00:27:02,109 --> 00:26:59,030

that there were a lot of them left

591

00:27:04,239 --> 00:27:02,119

blossoms agreed i'm not sure

592

00:27:06,039 --> 00:27:04,249

when Hume said there's no idea for which

593

00:27:12,909 --> 00:27:06,049

is not a corresponding impression of

594

00:27:15,429 --> 00:27:12,919

sense except one I mean people said look

595

00:27:18,489 --> 00:27:15,439

that's a counterexample to the that

596

00:27:20,139 --> 00:27:18,499

important position and nobody believes

597

00:27:22,899 --> 00:27:20,149

it anymore I mean you never get an

598

00:27:24,759 --> 00:27:22,909

impression of a chill we've gone a

599

00:27:28,119 --> 00:27:24,769

thousand sided figure but they are there

600

00:27:30,359 --> 00:27:28,129

and you know what it means and so in

601  
00:27:35,829 --> 00:27:30,369  
button fly and the scientist who they

602  
00:27:37,239 --> 00:27:35,839  
were emphasize their the successes yes

603  
00:27:39,309 --> 00:27:37,249  
they've had a lot of successes but

604  
00:27:41,859 --> 00:27:39,319  
remember you know there was Ptolemaic

605  
00:27:43,959 --> 00:27:41,869  
astronomy the view that the truth went

606  
00:27:46,749 --> 00:27:43,969  
around the Sun went around the earth

607  
00:27:52,589 --> 00:27:46,759  
there was absolute space and time there

608  
00:27:55,749 --> 00:27:52,599  
was a humid area of disease there was no

609  
00:28:00,190 --> 00:27:55,759  
geology what's the thing I want this nut

610  
00:28:05,680 --> 00:28:03,220  
good thing I'm gonna see Thur make me so

611  
00:28:07,690 --> 00:28:05,690  
just on theory Russian okay I mean these

612  
00:28:09,789 --> 00:28:07,700  
were thought of as a well pad they had

613  
00:28:12,039 --> 00:28:09,799

good predictions and then and they were

614

00:28:13,450 --> 00:28:12,049

wrong you know they're wrong and so

615

00:28:17,169 --> 00:28:13,460

science even though they can have a

616

00:28:20,100 --> 00:28:17,179

consensus can be refuted very easily if

617

00:28:23,110 --> 00:28:20,110

the consensus changes as a result of

618

00:28:24,639 --> 00:28:23,120

more in changing sorts of evidence that

619

00:28:27,310 --> 00:28:24,649

enter into the picture as we go along

620

00:28:29,710 --> 00:28:27,320

alright so so that's the way you know

621

00:28:32,919 --> 00:28:29,720

you can just set aside a first objection

622

00:28:35,799 --> 00:28:32,929

and the second second one is the argues

623

00:28:38,560 --> 00:28:35,809

that it is testable the thesis is

624

00:28:40,629 --> 00:28:38,570

testable and confirmable it said but it

625

00:28:46,269 --> 00:28:40,639

hasn't been confirmed and that was put

626  
00:28:49,930 --> 00:28:46,279  
out by Derek Parfit and his book reasons

627  
00:28:54,610 --> 00:28:49,940  
in persons and this is jair to yeah yeah

628  
00:28:57,250 --> 00:28:54,620  
yeah Derek Parfit had a section in that

629  
00:29:04,360 --> 00:28:57,260  
book that was an Oxford book in 1994 I

630  
00:29:07,149 --> 00:29:04,370  
think 80 494 not sure he had a section

631  
00:29:10,570 --> 00:29:07,159  
their number 82 which was what it would

632  
00:29:13,269 --> 00:29:10,580  
have taken to prove that there were

633  
00:29:15,269 --> 00:29:13,279  
Cartesian in material substances and

634  
00:29:17,860 --> 00:29:15,279  
this is where he starts off by saying

635  
00:29:19,750 --> 00:29:17,870  
some people think that the idea of a

636  
00:29:24,399 --> 00:29:19,760  
Cartesian and material substance is

637  
00:29:27,100 --> 00:29:24,409  
absurd that some people claim that it's

638  
00:29:29,200 --> 00:29:27,110

absurd irrational that I don't agree

639

00:29:31,720 --> 00:29:29,210

with that claim and they said because

640

00:29:34,330 --> 00:29:31,730

you could get some good evidence suppose

641

00:29:36,100 --> 00:29:34,340

that you use this lady and then he used

642

00:29:40,810 --> 00:29:36,110

the reincarnation example he said

643

00:29:44,620 --> 00:29:40,820

suppose this lady came up with a story

644

00:29:48,180 --> 00:29:44,630

about remembering that she died 2,000

645

00:29:50,950 --> 00:29:48,190

years earlier and she had a a wrist

646

00:29:53,410 --> 00:29:50,960

bracelet that had two dragons on it and

647

00:29:57,100 --> 00:29:53,420

she buried it near a monolith

648

00:29:59,470 --> 00:29:57,110

and the ground isn't and she had other

649

00:30:02,080 --> 00:29:59,480

details like that and then you went out

650

00:30:05,560 --> 00:30:02,090

and you went to the place where she said

651  
00:30:07,360 --> 00:30:05,570  
she buried it with the graphologist and

652  
00:30:11,350 --> 00:30:07,370  
not a grin you went my place and you

653  
00:30:12,730 --> 00:30:11,360  
found that in fact you the the equipment

654  
00:30:15,520 --> 00:30:12,740  
that the things were there and

655  
00:30:19,180 --> 00:30:15,530  
everything else she said was unearthed

656  
00:30:21,010 --> 00:30:19,190  
in this way that would be scientifically

657  
00:30:22,780 --> 00:30:21,020  
will be in perfect it's something that

658  
00:30:25,870 --> 00:30:22,790  
would be predicted by the theory should

659  
00:30:29,250 --> 00:30:25,880  
and if that all came up if all her

660  
00:30:31,330 --> 00:30:29,260  
memories these memories are actual

661  
00:30:33,070 --> 00:30:31,340  
predictions of how you supposed to go

662  
00:30:35,470 --> 00:30:33,080  
out and confirm them come to round them

663  
00:30:38,830 --> 00:30:35,480

for not being quasi memories buffeting

664

00:30:40,210 --> 00:30:38,840

real members so he went on and said you

665

00:30:42,310 --> 00:30:40,220

know so it would be if you got those

666

00:30:44,560 --> 00:30:42,320

kinds of cases if there were a large

667

00:30:47,860 --> 00:30:44,570

number of them right and if you couldn't

668

00:30:51,100 --> 00:30:47,870

refute the thesis by some other pieces

669

00:30:53,560 --> 00:30:51,110

had the same effect yeah he said you you

670

00:30:55,390 --> 00:30:53,570

would be obliged she said to to believe

671

00:30:56,920 --> 00:30:55,400

in reincarnation said of course but what

672

00:30:58,990 --> 00:30:56,930

that would mean is that we would have to

673

00:31:00,700 --> 00:30:59,000

think about memory quite differently it

674

00:31:02,890 --> 00:31:00,710

couldn't be identified with a particular

675

00:31:05,920 --> 00:31:02,900

brain state at any given time and I have

676  
00:31:08,770 --> 00:31:05,930  
to be something that is not associated

677  
00:31:12,220 --> 00:31:08,780  
with the brain yeah and then he goes on

678  
00:31:15,940 --> 00:31:12,230  
and says well but do we have that those

679  
00:31:18,760 --> 00:31:15,950  
data facts he said no so and his crate I

680  
00:31:20,200 --> 00:31:18,770  
babe what would satisfy that standard

681  
00:31:22,450 --> 00:31:20,210  
for him I guess you mentioned was that

682  
00:31:24,300 --> 00:31:22,460  
if most people were having these neutral

683  
00:31:27,550 --> 00:31:24,310  
you saw these things all the time right

684  
00:31:30,160 --> 00:31:27,560  
he has insisted that they have a lot of

685  
00:31:31,570 --> 00:31:30,170  
people doing it and you got something I

686  
00:31:33,550 --> 00:31:31,580  
said well I think it's too strong a

687  
00:31:35,480 --> 00:31:33,560  
requirement yeah because after all if

688  
00:31:38,510 --> 00:31:35,490

you've got ten people who are

689

00:31:40,760 --> 00:31:38,520

who have this wonderful story and you

690

00:31:42,799 --> 00:31:40,770

can't refute it why don't you just say

691

00:31:43,820 --> 00:31:42,809

in those ten cases people rien kinda I

692

00:31:46,820 --> 00:31:43,830

don't know where they will do it again

693

00:31:48,980 --> 00:31:46,830

yeah and I'd up but i have no plausible

694

00:31:51,110 --> 00:31:48,990

way to explain this thing so i'm

695

00:31:54,500 --> 00:31:51,120

thinking that the skeptical response of

696

00:31:58,040 --> 00:31:54,510

course to this would be that well surely

697

00:32:00,620 --> 00:31:58,050

you know if if this was a real

698

00:32:02,299 --> 00:32:00,630

phenomenon let's be more of it we'd yeah

699

00:32:04,310 --> 00:32:02,309

we have more at least we'd be able to

700

00:32:07,220 --> 00:32:04,320

gather through science through the

701  
00:32:09,140 --> 00:32:07,230  
empirical studies more robust evidence

702  
00:32:11,330 --> 00:32:09,150  
for it well that's what's interesting

703  
00:32:15,200 --> 00:32:11,340  
about this because you should be able to

704  
00:32:18,049 --> 00:32:15,210  
do it i propose the way in death and

705  
00:32:21,500 --> 00:32:18,059  
personal survival I just look you just

706  
00:32:24,080 --> 00:32:21,510  
get a group of people like you regress

707  
00:32:28,310 --> 00:32:24,090  
that he'll claim to have memories of a

708  
00:32:30,049 --> 00:32:28,320  
certain sort and test them see what

709  
00:32:32,620 --> 00:32:30,059  
percentage of them I mean it would test

710  
00:32:35,360 --> 00:32:32,630  
them and you know if they claim to be

711  
00:32:37,100 --> 00:32:35,370  
Napoleon Bonaparte you say will tell me

712  
00:32:39,760 --> 00:32:37,110  
something that only Napoleon would know

713  
00:32:42,770 --> 00:32:39,770

right right tell me a lot of stuff and

714

00:32:46,160 --> 00:32:42,780

so so you you could test them very

715

00:32:48,169 --> 00:32:46,170

simply or you could get peoples of the

716

00:32:50,390 --> 00:32:48,179

web memories like that yeah and then

717

00:32:52,549 --> 00:32:50,400

some of them as soon as you test them

718

00:32:54,980 --> 00:32:52,559

some will go out sure but there will be

719

00:32:56,960 --> 00:32:54,990

a smaller case that have these not only

720

00:32:59,810 --> 00:32:56,970

the memories but they'll have the

721

00:33:03,380 --> 00:32:59,820

acquired skill the language skills of

722

00:33:05,510 --> 00:33:03,390

the former person that they're talking

723

00:33:07,430 --> 00:33:05,520

about isn't that what was para what

724

00:33:09,290 --> 00:33:07,440

reincarnation researchers sort of are

725

00:33:11,600 --> 00:33:09,300

doing yeah that's right i do while

726

00:33:14,090 --> 00:33:11,610

they're still trying it's not very well

727

00:33:16,130 --> 00:33:14,100

funded but I here I think this if then

728

00:33:18,200 --> 00:33:16,140

so far there was 4,000 cases when I

729

00:33:20,690 --> 00:33:18,210

wrote that book 20 years ago in there

730

00:33:23,090 --> 00:33:20,700

more in Virginia there's another 6,000

731

00:33:26,000 --> 00:33:23,100

and you know a lot of people do work at

732

00:33:30,560 --> 00:33:26,010

it and it's accumulating fairly strongly

733

00:33:32,299 --> 00:33:30,570

the idea that you can refute it okay I I

734

00:33:34,810 --> 00:33:32,309

love al meter and but interviewed him a

735

00:33:38,540 --> 00:33:34,820

long long time ago but I think he's just

736

00:33:41,260 --> 00:33:38,550

refreshing as a philosopher he's so down

737

00:33:43,909 --> 00:33:41,270

to earth than in some ways but also very

738

00:33:45,740 --> 00:33:43,919

adroit and intellectual and you kind of

739

00:33:48,350 --> 00:33:45,750

get both sides of that so I think that's

740

00:33:49,190 --> 00:33:48,360

great what were the points you really

741

00:33:51,259 --> 00:33:49,200

that

742

00:33:55,789 --> 00:33:51,269

resonated with you from this I think

743

00:33:58,399 --> 00:33:55,799

yeah he it was a pretty sort of strictly

744

00:34:00,740 --> 00:33:58,409

philosophical approach to the topic he

745

00:34:03,710 --> 00:34:00,750

really wasn't discussing any specific

746

00:34:04,879 --> 00:34:03,720

empirical data but I think which is one

747

00:34:06,560 --> 00:34:04,889

of the things that I just reserved as a

748

00:34:09,909 --> 00:34:06,570

professional philosopher myself I kind

749

00:34:12,680 --> 00:34:09,919

of enjoyed as well and i would say again

750

00:34:15,319 --> 00:34:12,690

similar to the other speakers i think

751  
00:34:17,270 --> 00:34:15,329  
you know he on the most salient aspects

752  
00:34:19,550 --> 00:34:17,280  
of for me of what he was the sort of a

753  
00:34:22,099 --> 00:34:19,560  
point that he was making what is that if

754  
00:34:24,230 --> 00:34:22,109  
you try to conceive of consciousness or

755  
00:34:28,609 --> 00:34:24,240  
mind if you want to call it that in non

756  
00:34:30,980 --> 00:34:28,619  
physical terms you're not being any less

757  
00:34:32,540 --> 00:34:30,990  
necessarily scientific than trying to

758  
00:34:34,940 --> 00:34:32,550  
conceive of mind in physical terms

759  
00:34:37,849 --> 00:34:34,950  
because reductive materialism or

760  
00:34:39,710 --> 00:34:37,859  
physicalism is really an philosophical

761  
00:34:43,089 --> 00:34:39,720  
assumption it's not some kind of an

762  
00:34:46,129 --> 00:34:43,099  
empirically demonstrated scientific fact

763  
00:34:48,040 --> 00:34:46,139

and and and that reductive materialism

764

00:34:50,210 --> 00:34:48,050

as well really isn't necessarily

765

00:34:52,069 --> 00:34:50,220

essential to science or to the

766

00:34:55,280 --> 00:34:52,079

scientific study of consciousness even

767

00:34:59,200 --> 00:34:55,290

though I think a lot of skeptics seem to

768

00:35:01,550 --> 00:34:59,210

think that it is young and either that

769

00:35:04,280 --> 00:35:01,560

materialistic explanations of conscious

770

00:35:06,410 --> 00:35:04,290

experience are really no simpler or less

771

00:35:09,260 --> 00:35:06,420

fraught with logical difficulties and

772

00:35:12,349 --> 00:35:09,270

dualistic explanations as he defined

773

00:35:16,130 --> 00:35:12,359

them are so that for me was an important

774

00:35:18,020 --> 00:35:16,140

thing yeah great I also love the Jane

775

00:35:20,540 --> 00:35:18,030

Goodall reference I think it really

776

00:35:22,849 --> 00:35:20,550

brought home this idea that science

777

00:35:25,520 --> 00:35:22,859

can't really be pinned down the way that

778

00:35:28,450 --> 00:35:25,530

scientism often does and his point is

779

00:35:31,760 --> 00:35:28,460

just obvious that jane goodall's videos

780

00:35:33,890 --> 00:35:31,770

changed science change the scientific

781

00:35:35,870 --> 00:35:33,900

consensus not in a way that we normally

782

00:35:37,599 --> 00:35:35,880

think of as testable or anything like

783

00:35:40,700 --> 00:35:37,609

that but just by making it self-evident

784

00:35:43,370 --> 00:35:40,710

yeah yeah absolutely um and that's again

785

00:35:46,520 --> 00:35:43,380

I suppose happened over and over again

786

00:35:49,370 --> 00:35:46,530

in in science so that they're trying to

787

00:35:53,329 --> 00:35:49,380

define and trying to make the claim

788

00:35:56,470 --> 00:35:53,339

somehow on that the status of current

789

00:35:59,900 --> 00:35:56,480

science is this all-encompassing

790

00:36:02,510 --> 00:35:59,910

description of the event and total

791

00:36:03,130 --> 00:36:02,520

description of wave of the way reality

792

00:36:05,680 --> 00:36:03,140

must

793

00:36:08,680 --> 00:36:05,690

e is if you look at the history of

794

00:36:11,410 --> 00:36:08,690

science sort of an obviously unfounded

795

00:36:13,780 --> 00:36:11,420

claim right okay then finally let's get

796

00:36:15,220 --> 00:36:13,790

to Stanley critter tell us a little bit

797

00:36:17,620 --> 00:36:15,230

first for folks who don't know who

798

00:36:20,200 --> 00:36:17,630

Stanley grip nur is yeah well yes

799

00:36:22,930 --> 00:36:20,210

Stanley critter of course I think most

800

00:36:24,730 --> 00:36:22,940

people are even not you not even people

801  
00:36:27,310 --> 00:36:24,740  
within the field of psychology know is

802  
00:36:29,110 --> 00:36:27,320  
one of these sort of preeminent figures

803  
00:36:32,320 --> 00:36:29,120  
that sort of spans disciplines across

804  
00:36:35,740 --> 00:36:32,330  
disciplines in in many areas of

805  
00:36:37,990 --> 00:36:35,750  
psychology and he's just published all

806  
00:36:39,430 --> 00:36:38,000  
kinds of ground and done all those all

807  
00:36:41,350 --> 00:36:39,440  
kinds of groundbreaking work and done

808  
00:36:45,700 --> 00:36:41,360  
all kinds of groundbreaking research for

809  
00:36:48,070 --> 00:36:45,710  
four decades now and is really you know

810  
00:36:51,160 --> 00:36:48,080  
almost a celebrity figure and what he

811  
00:36:53,230 --> 00:36:51,170  
did was actually organized this this

812  
00:36:56,110 --> 00:36:53,240  
panel I believe and he chaired the panel

813  
00:36:58,120 --> 00:36:56,120

on although he did not present it

814

00:37:01,420 --> 00:36:58,130

present any papers in it but of course

815

00:37:03,430 --> 00:37:01,430

I'm since the idea for it was at least

816

00:37:06,220 --> 00:37:03,440

in part his conception I wanted to try

817

00:37:09,220 --> 00:37:06,230

to get his sort of overall general

818

00:37:11,710 --> 00:37:09,230

perspective on what he thought the whole

819

00:37:17,280 --> 00:37:11,720

session conveyed great let's play that

820

00:37:19,750 --> 00:37:17,290

clip most scientists in other words tend

821

00:37:22,150 --> 00:37:19,760

to be materialists and not and believe

822

00:37:25,450 --> 00:37:22,160

that that consciousness is biologically

823

00:37:29,590 --> 00:37:25,460

based whereas most of the wider for the

824

00:37:32,410 --> 00:37:29,600

wider public does not and you're my life

825

00:37:34,900 --> 00:37:32,420

sense from reading your work and and

826

00:37:37,990 --> 00:37:34,910

things about you as that is that your

827

00:37:40,270 --> 00:37:38,000

tone seems to be in a really responsible

828

00:37:42,789 --> 00:37:40,280

rigorous sort of sense cautiously

829

00:37:44,679 --> 00:37:42,799

optimistic regarding

830

00:37:48,519 --> 00:37:44,689

the possibility of non-physical

831

00:37:50,499 --> 00:37:48,529

consciousness is that there yes you

832

00:37:52,539 --> 00:37:50,509

don't seem like you're not willing to as

833

00:37:54,669 --> 00:37:52,549

I guess as a scientist and a critical

834

00:37:57,160 --> 00:37:54,679

thinker to make up your mind completely

835

00:37:59,799 --> 00:37:57,170

but you seem to think that the evidence

836

00:38:02,169 --> 00:37:59,809

would you say that the evidence that you

837

00:38:04,900 --> 00:38:02,179

can on the whole tends to support that

838

00:38:07,199 --> 00:38:04,910

notion I would say so although I remain

839

00:38:11,679 --> 00:38:07,209

agnostic on most of these issues

840

00:38:13,630 --> 00:38:11,689

disperse and I yes I for better or for

841

00:38:16,929 --> 00:38:13,640

worse i don't think that you could call

842

00:38:19,209 --> 00:38:16,939

me a believer a much of anything yeah so

843

00:38:24,069 --> 00:38:19,219

i believe i read that sup there a quote

844

00:38:26,799 --> 00:38:24,079

i guess from you via of that fascinating

845

00:38:28,870 --> 00:38:26,809

article in the san francisco good about

846

00:38:31,019 --> 00:38:28,880

your life that career is fascinating

847

00:38:33,549 --> 00:38:31,029

yeah i don't know how they got

848

00:38:36,370 --> 00:38:33,559

quotations from ray hyman and james r

849

00:38:38,259 --> 00:38:36,380

yeah yeah but they did a my real life

850

00:38:39,910 --> 00:38:38,269

but they had to say yeah yeah you're

851  
00:38:42,429 --> 00:38:39,920  
they're big fans apparently which which

852  
00:38:44,859 --> 00:38:42,439  
one would not necessarily expect but i

853  
00:38:46,839 --> 00:38:44,869  
guess that testifies to your your

854  
00:38:49,209 --> 00:38:46,849  
ability to command the respect as that

855  
00:38:51,939 --> 00:38:49,219  
article pointed out of both again a

856  
00:38:54,880 --> 00:38:51,949  
highly i guess it you'll excuse the

857  
00:38:57,219 --> 00:38:54,890  
term-- skeptical materialists as well as

858  
00:38:59,349 --> 00:38:57,229  
you know as well established

859  
00:39:01,569 --> 00:38:59,359  
parapsychological researchers who well

860  
00:39:03,489 --> 00:39:01,579  
even they make they make a point they

861  
00:39:07,209 --> 00:39:03,499  
make a very good point and I think that

862  
00:39:09,699 --> 00:39:07,219  
that's part of the dialogue that is that

863  
00:39:12,189 --> 00:39:09,709

that is so badly needed today yeah which

864

00:39:14,259 --> 00:39:12,199

you certainly encourage one of the

865

00:39:16,479 --> 00:39:14,269

things speaking of which we have you

866

00:39:19,419 --> 00:39:16,489

know reading about so many of your sort

867

00:39:21,669 --> 00:39:19,429

of personal experiences not necessarily

868

00:39:23,439 --> 00:39:21,679

in the laboratory or via experiments

869

00:39:25,949 --> 00:39:23,449

some of which though are really

870

00:39:28,359 --> 00:39:25,959

fascinating like the maimonides hospital

871

00:39:33,699 --> 00:39:28,369

dream lab I guess it was good

872

00:39:35,150 --> 00:39:33,709

experiments seem like like very powerful

873

00:39:37,880 --> 00:39:35,160

powerful evidence

874

00:39:40,730 --> 00:39:37,890

oh yeah for the possibility of a non

875

00:39:43,700 --> 00:39:40,740

material consciousness but some of these

876

00:39:45,410 --> 00:39:43,710

other things I was reading about where

877

00:39:48,220 --> 00:39:45,420

you were enough where you're in other

878

00:39:52,790 --> 00:39:48,230

cultures and and whether it was Brazil

879

00:39:56,660 --> 00:39:52,800

where this a medium of some sort was was

880

00:40:00,830 --> 00:39:56,670

produced teleporting stones yeah and and

881

00:40:02,930 --> 00:40:00,840

not physical objects would I mean those

882

00:40:05,990 --> 00:40:02,940

are those are what seemed to me to be

883

00:40:08,480 --> 00:40:06,000

incredible experiences to have and would

884

00:40:13,460 --> 00:40:08,490

it seems to me if I had them if I was

885

00:40:15,080 --> 00:40:13,470

you to make me I guess I don't know but

886

00:40:16,610 --> 00:40:15,090

believer is that is the right term

887

00:40:19,340 --> 00:40:16,620

because I guess you're not sure what it

888

00:40:21,110 --> 00:40:19,350

is you believe in but certainly they

889

00:40:27,470 --> 00:40:21,120

would convince me that there must be

890

00:40:30,200 --> 00:40:27,480

more to the makeup of the substance of

891

00:40:32,270 --> 00:40:30,210

reality as we as we understand it then

892

00:40:34,670 --> 00:40:32,280

the physical sciences can provide us

893

00:40:37,970 --> 00:40:34,680

with is that at the present time yeah

894

00:40:41,300 --> 00:40:37,980

yes that's that's a very good way to put

895

00:40:50,120 --> 00:40:44,990

these personal experiences indicate to

896

00:40:52,250 --> 00:40:50,130

me that there are still unfilled gaps in

897

00:40:55,250 --> 00:40:52,260

terms of our understanding of the

898

00:40:57,950 --> 00:40:55,260

universe and maybe even in terms of the

899

00:41:00,650 --> 00:40:57,960

basic assumptions we have about the

900

00:41:03,230 --> 00:41:00,660

nature of the universe and and you tend

901  
00:41:05,410 --> 00:41:03,240  
them to think that there is at least as

902  
00:41:07,970 --> 00:41:05,420  
science currently defines the term

903  
00:41:09,950 --> 00:41:07,980  
physical or material which itself is I

904  
00:41:11,780 --> 00:41:09,960  
guess problematic but any problem yeah

905  
00:41:15,610 --> 00:41:11,790  
in terms of the way science currently

906  
00:41:18,260 --> 00:41:15,620  
defines the term you would say that then

907  
00:41:20,240 --> 00:41:18,270  
that's wrong or at least it's too

908  
00:41:21,650 --> 00:41:20,250  
reductive for you to be Congress I would

909  
00:41:24,410 --> 00:41:21,660  
not use the word right or wrong good

910  
00:41:27,200 --> 00:41:24,420  
heavens I would simply say it's

911  
00:41:28,970 --> 00:41:27,210  
incomplete or too reductive and keep in

912  
00:41:32,330 --> 00:41:28,980  
mind you're using terms that I don't use

913  
00:41:35,510 --> 00:41:32,340

myself sure sure yeah I don't want to

914

00:41:39,350 --> 00:41:35,520

cheat so what are you looking to what do

915

00:41:43,420 --> 00:41:39,360

you attribute the big discrepancy

916

00:41:46,790 --> 00:41:43,430

between pretty valid you know I mean I

917

00:41:49,160 --> 00:41:46,800

that valid researchers like say a Dean

918

00:41:52,690 --> 00:41:49,170

Radin on one hand on one end of the

919

00:41:57,020 --> 00:41:52,700

spectrum who says there's clear evidence

920

00:41:58,670 --> 00:41:57,030

for a non non physical dimension of

921

00:42:01,640 --> 00:41:58,680

consciousness in the universe and the

922

00:42:03,440 --> 00:42:01,650

way it operates in its dynamics and on

923

00:42:05,390 --> 00:42:03,450

the other end of the spectrum say

924

00:42:08,000 --> 00:42:05,400

Richard Wiseman was a prominent

925

00:42:10,610 --> 00:42:08,010

researcher that his name comes to mind

926  
00:42:12,860 --> 00:42:10,620  
and is readily recognized who says

927  
00:42:14,570 --> 00:42:12,870  
there's absolutely none you know and

928  
00:42:17,150 --> 00:42:14,580  
they're both looking at the same data

929  
00:42:20,570 --> 00:42:17,160  
they have conducted right there most

930  
00:42:23,120 --> 00:42:20,580  
part alive well what what do we what we

931  
00:42:24,470 --> 00:42:23,130  
tribute that well I say this is this

932  
00:42:29,240 --> 00:42:24,480  
interesting this is an interesting

933  
00:42:31,040 --> 00:42:29,250  
dialogue at say intellectual dance and I

934  
00:42:33,500 --> 00:42:31,050  
follow up with a great interest and

935  
00:42:35,990 --> 00:42:33,510  
let's see where it leads fair enough and

936  
00:42:37,580 --> 00:42:36,000  
then on the on the spectrum yourself you

937  
00:42:42,810 --> 00:42:37,590  
had to place yourself on the spectrum

938  
00:42:45,090 --> 00:42:42,820

between mind as entirely physical

939

00:42:48,120 --> 00:42:45,100

on one end and perhaps on the other end

940

00:42:50,490 --> 00:42:48,130

idealism or mind as the fundamental

941

00:42:52,020 --> 00:42:50,500

substrate perhaps of everything where

942

00:42:54,750 --> 00:42:52,030

would you put yourself on it would you I

943

00:42:55,980 --> 00:42:54,760

acted earlier an article about that in

944

00:42:59,850 --> 00:42:55,990

the international journal of

945

00:43:03,270 --> 00:42:59,860

transpersonal studies and I don't really

946

00:43:06,720 --> 00:43:03,280

see this as amenable to a spectrum at

947

00:43:08,550 --> 00:43:06,730

all I see it more as a system I think

948

00:43:12,180 --> 00:43:08,560

that what we call mind what we call

949

00:43:16,410 --> 00:43:12,190

manner are constantly interacting and

950

00:43:18,870 --> 00:43:16,420

sometimes the interaction seems to go

951  
00:43:22,800 --> 00:43:18,880  
one way sometimes the interaction seems

952  
00:43:24,780 --> 00:43:22,810  
to go another way just like sometimes

953  
00:43:29,780 --> 00:43:24,790  
there's a wave and sometimes they're a

954  
00:43:33,930 --> 00:43:29,790  
particle and yeah sometimes there is e

955  
00:43:36,240 --> 00:43:33,940  
in the  $e m$  squared sometimes there's  $em$

956  
00:43:40,740 --> 00:43:36,250  
in the  $EMM$  square root that becomes more

957  
00:43:44,520 --> 00:43:40,750  
obvious to the odds that you mention it

958  
00:43:47,250 --> 00:43:44,530  
do you think there are promising there's

959  
00:43:51,510 --> 00:43:47,260  
promising work being done in quantum

960  
00:43:54,500 --> 00:43:51,520  
physics that might yield some positive

961  
00:43:58,080 --> 00:43:54,510  
results for explaining at least

962  
00:44:00,990 --> 00:43:58,090  
parapsychological phenomena that that

963  
00:44:03,720 --> 00:44:01,000

isn't necessary in a strictly material

964

00:44:07,800 --> 00:44:03,730

or non material well yes I think there's

965

00:44:11,040 --> 00:44:07,810

a promising work not being a physicist I

966

00:44:13,620 --> 00:44:11,050

would hesitate to in any way but make

967

00:44:16,950 --> 00:44:13,630

myself knowledgeable enough to render a

968

00:44:20,160 --> 00:44:16,960

verdict I think that too many people who

969

00:44:22,500 --> 00:44:20,170

are not physicists jump on the quantum

970

00:44:24,540 --> 00:44:22,510

physics bandwagon and say well this is

971

00:44:27,960 --> 00:44:24,550

going to be the key that unravels the

972

00:44:30,470 --> 00:44:27,970

mysteries maybe it will but I'd have to

973

00:44:34,530 --> 00:44:30,480

know a lot more about coffin physics to

974

00:44:38,040 --> 00:44:34,540

make that leap of faith well for all we

975

00:44:41,510 --> 00:44:38,050

know that will come from anthropology we

976  
00:44:44,670 --> 00:44:41,520  
might find some remote tribe that has

977  
00:44:47,280 --> 00:44:44,680  
what we call psychic abilities pretty

978  
00:44:49,780 --> 00:44:47,290  
much under control have repeated them

979  
00:44:53,770 --> 00:44:49,790  
can demonstrate them to outsiders

980  
00:44:55,810 --> 00:44:53,780  
and that might be even more convincing

981  
00:44:58,480 --> 00:44:55,820  
than anything that quantum physics comes

982  
00:45:00,670 --> 00:44:58,490  
up with yeah so you never know we're

983  
00:45:02,650 --> 00:45:00,680  
that right we're the breakthroughs and

984  
00:45:05,080 --> 00:45:02,660  
science are going to come from sure and

985  
00:45:10,950 --> 00:45:05,090  
you think science should listen to more

986  
00:45:18,070 --> 00:45:14,170  
understandings of consciousness that

987  
00:45:19,750 --> 00:45:18,080  
come to us from other traditions say

988  
00:45:20,860 --> 00:45:19,760

spiritual traditions wisdom tours or

989

00:45:22,600 --> 00:45:20,870

whatever you want to call them religious

990

00:45:24,010 --> 00:45:22,610

traditions and things like that well I

991

00:45:25,660 --> 00:45:24,020

think there's something to be learned

992

00:45:27,730 --> 00:45:25,670

from all of these traditions you

993

00:45:33,160 --> 00:45:27,740

certainly have guess that's what I think

994

00:45:36,280 --> 00:45:33,170

that I think again consciousness is a

995

00:45:38,380 --> 00:45:36,290

term I really don't like to use because

996

00:45:40,990 --> 00:45:38,390

it's overused it means different things

997

00:45:49,150 --> 00:45:41,000

to different people

998

00:45:52,000 --> 00:45:49,160

nonetheless there are Eastern concepts

999

00:45:55,290 --> 00:45:52,010

that don't have a mind Bob mind brain

1000

00:45:58,840 --> 00:45:55,300

problem yeah a remind by the problem

1001  
00:46:02,200 --> 00:45:58,850  
there even Latin American concepts that

1002  
00:46:06,970 --> 00:46:02,210  
are ultra-sophisticated their Navajo and

1003  
00:46:11,230 --> 00:46:06,980  
other Native American concepts Iroquois

1004  
00:46:13,840 --> 00:46:11,240  
concepts blacked with concepts that you

1005  
00:46:15,850 --> 00:46:13,850  
can look at a certain away and say well

1006  
00:46:19,180 --> 00:46:15,860  
this is a cotton physics is talking

1007  
00:46:21,220 --> 00:46:19,190  
about so indigenous people have been

1008  
00:46:23,410 --> 00:46:21,230  
wrestling with trying to explain the

1009  
00:46:24,700 --> 00:46:23,420  
universe some of them have come up with

1010  
00:46:29,830 --> 00:46:24,710  
ideas that are really pretty

1011  
00:46:32,680 --> 00:46:29,840  
sophisticated so you know given the time

1012  
00:46:34,480 --> 00:46:32,690  
and interest that one has available one

1013  
00:46:35,980 --> 00:46:34,490

can examine the number of different

1014

00:46:38,440 --> 00:46:35,990

traditions and see if there's anything

1015

00:46:40,840 --> 00:46:38,450

there that make sense yeah and given

1016

00:46:42,840 --> 00:46:40,850

that the panorama of the world views

1017

00:46:46,540 --> 00:46:42,850

obviously that you've been exposed to

1018

00:46:49,300 --> 00:46:46,550

throughout your career what what what

1019

00:46:52,900 --> 00:46:49,310

when when Stanley Crippler shuffles off

1020

00:46:57,310 --> 00:46:52,910

this mortal coil what do you anticipate

1021

00:46:59,770 --> 00:46:57,320

what dreams will come do you think do

1022

00:47:04,600 --> 00:46:59,780

you what do you expect will happen I

1023

00:47:06,880 --> 00:47:04,610

expect to be surprised okay and nothing

1024

00:47:11,470 --> 00:47:06,890

but but to continue or not to continual

1025

00:47:12,520 --> 00:47:11,480

Stanley clearly a surprise I invited

1026

00:47:15,330 --> 00:47:12,530

everything you've seen you're not

1027

00:47:18,160 --> 00:47:15,340

convinced of anything I think that I

1028

00:47:21,550 --> 00:47:18,170

would have to say that Stanley krypter

1029

00:47:24,280 --> 00:47:21,560

per se is a social construct and as the

1030

00:47:29,200 --> 00:47:24,290

result of a certain historical

1031

00:47:31,470 --> 00:47:29,210

confluence of of influences and one

1032

00:47:34,270 --> 00:47:31,480

would not expect that same social

1033

00:47:35,450 --> 00:47:34,280

constructor that same confluence to

1034

00:47:38,110 --> 00:47:35,460

exist

1035

00:47:41,060 --> 00:47:38,120

in another dimension in the same way

1036

00:47:43,820 --> 00:47:41,070

maybe in a different way but not in the

1037

00:47:46,430 --> 00:47:43,830

same way that makes sense so even in

1038

00:47:48,920 --> 00:47:46,440

cases of reincarnation where people sort

1039

00:47:50,600 --> 00:47:48,930

of retain memories of another unified

1040

00:47:53,510 --> 00:47:50,610

personality as they do but they don't

1041

00:47:57,260 --> 00:47:53,520

retain all of the memories they retain

1042

00:47:59,150 --> 00:47:57,270

bits and pieces and who knows that might

1043

00:48:01,430 --> 00:47:59,160

be the least important part of their

1044

00:48:05,240 --> 00:48:01,440

psyche the more important part of their

1045

00:48:10,660 --> 00:48:05,250

psyche might be off having fun going to

1046

00:48:16,400 --> 00:48:13,640

these more mundane memories remain

1047

00:48:21,710 --> 00:48:16,410

behind sort of to work themselves

1048

00:48:24,500 --> 00:48:21,720

through when the and even maybe the play

1049

00:48:28,220 --> 00:48:24,510

a joke on whatever survived yeah maybe

1050

00:48:30,890 --> 00:48:28,230

so okay this one was the hardest one for

1051  
00:48:32,450 --> 00:48:30,900  
me to listen to just an in a couple of a

1052  
00:48:35,840 --> 00:48:32,460  
couple of ways where I think that

1053  
00:48:38,990 --> 00:48:35,850  
there's just a real logical breakdown in

1054  
00:48:41,300 --> 00:48:39,000  
terms of this whole agnosticism and why

1055  
00:48:43,550 --> 00:48:41,310  
we have to be agnostic and science is

1056  
00:48:45,560 --> 00:48:43,560  
agnostic and I think that's just it's

1057  
00:48:47,300 --> 00:48:45,570  
just so obviously transparent and it's

1058  
00:48:49,550 --> 00:48:47,310  
really just playing to the status quo

1059  
00:48:51,650 --> 00:48:49,560  
and not wanting to ruffle feathers to me

1060  
00:48:53,690 --> 00:48:51,660  
it seems that science is always changing

1061  
00:48:56,600 --> 00:48:53,700  
and it's always about where we're at now

1062  
00:48:59,150 --> 00:48:56,610  
I mean this idea that where it might go

1063  
00:49:01,670 --> 00:48:59,160

or we can't go that we're always where

1064

00:49:03,470 --> 00:49:01,680

we are so we're always evaluate the best

1065

00:49:05,950 --> 00:49:03,480

data we have coming to the breast

1066

00:49:08,420 --> 00:49:05,960

conclusion we have Without Really

1067

00:49:10,490 --> 00:49:08,430

deference to what happened before or

1068

00:49:12,380 --> 00:49:10,500

what might happen in the future it seems

1069

00:49:15,290 --> 00:49:12,390

silly and for a guy as prominent as

1070

00:49:17,540 --> 00:49:15,300

crypt nur to keep kind of throwing this

1071

00:49:19,790 --> 00:49:17,550

stuff out there I mean it's no wonder

1072

00:49:23,720 --> 00:49:19,800

that ray hyman and James Randi Lapid

1073

00:49:26,290 --> 00:49:23,730

because it's a silliness yeah I noticed

1074

00:49:29,330 --> 00:49:26,300

you always seem to find Stanwyck rittner

1075

00:49:31,420 --> 00:49:29,340

sort of simultaneously provocatively

1076

00:49:34,070 --> 00:49:31,430

visionary but also frustratingly

1077

00:49:35,990 --> 00:49:34,080

non-committal I I at least I get that

1078

00:49:38,480 --> 00:49:36,000

impression from you when you when you

1079

00:49:44,120 --> 00:49:38,490

hear his stuff and maybe some other guys

1080

00:49:45,800 --> 00:49:44,130

like him I I got to admit I'm sort of at

1081

00:49:48,530 --> 00:49:45,810

least I felt that way about I'm I don't

1082

00:49:49,609 --> 00:49:48,540

know maybe I'm imputing my um sort of

1083

00:49:54,140 --> 00:49:49,619

some of my frustrate

1084

00:49:56,630 --> 00:49:54,150

on to you but I actually after listening

1085

00:49:58,460 --> 00:49:56,640

to him a lot I saw him not only at this

1086

00:50:00,230 --> 00:49:58,470

conference but then the next week at the

1087

00:50:02,839 --> 00:50:00,240

pass Psychological Association

1088

00:50:05,870 --> 00:50:02,849

conference at which they were honoring

1089

00:50:08,930 --> 00:50:05,880

his life achievements in that branch of

1090

00:50:12,380 --> 00:50:08,940

psychology and and I got to admit my

1091

00:50:14,210 --> 00:50:12,390

opinion to some extent changed I got

1092

00:50:18,170 --> 00:50:14,220

much more sympathetic I think to the

1093

00:50:20,599 --> 00:50:18,180

sort of a Stanley Crippler worldview in

1094

00:50:23,690 --> 00:50:20,609

so far as he has one I think okay so

1095

00:50:25,819 --> 00:50:23,700

maybe so so anyways I think what we have

1096

00:50:29,029 --> 00:50:25,829

here rich is a really nice cross-section

1097

00:50:31,009 --> 00:50:29,039

of some different views and obviously

1098

00:50:33,079 --> 00:50:31,019

coming from the American psychology

1099

00:50:35,089 --> 00:50:33,089

Association conference it adds an

1100

00:50:37,160 --> 00:50:35,099

interesting flavor to it doesn't it as

1101  
00:50:38,809 --> 00:50:37,170  
you mentioned at the beginning so this

1102  
00:50:40,999 --> 00:50:38,819  
has been great any final thoughts on

1103  
00:50:43,160 --> 00:50:41,009  
questions that you'd like to see us

1104  
00:50:45,739 --> 00:50:43,170  
maybe try and tackle in the forum

1105  
00:50:49,009 --> 00:50:45,749  
regarding these series of interviews I

1106  
00:50:52,609 --> 00:50:49,019  
think Stanley critters interview to some

1107  
00:50:54,950 --> 00:50:52,619  
extent maybe sort of summarized where

1108  
00:50:56,900 --> 00:50:54,960  
the other ones might be coming from or

1109  
00:50:58,249 --> 00:50:56,910  
at least it gave every gave a sort of

1110  
00:50:59,900 --> 00:50:58,259  
this broad sort of philosophical

1111  
00:51:03,470 --> 00:50:59,910  
framework maybe to put them in and I

1112  
00:51:06,470 --> 00:51:03,480  
think maybe in so far as he may have

1113  
00:51:08,239 --> 00:51:06,480

raised some objections I'm sort of in

1114

00:51:11,450 --> 00:51:08,249

your mind and other people's minds I

1115

00:51:13,579 --> 00:51:11,460

think it might be a prayer might be a

1116

00:51:16,579 --> 00:51:13,589

guy you know prudent to consider the

1117

00:51:21,039 --> 00:51:16,589

possibility that maybe a radically sort

1118

00:51:25,249 --> 00:51:21,049

of pragmatic out look like his is

1119

00:51:29,960 --> 00:51:25,259

perhaps key to keeping an open mind and

1120

00:51:31,670 --> 00:51:29,970

not not allowing ourselves to slide from

1121

00:51:34,069 --> 00:51:31,680

from the sort of the dogmatism of

1122

00:51:36,799 --> 00:51:34,079

reductive materialism to sort of another

1123

00:51:38,900 --> 00:51:36,809

at least I insofar as a rudimentary

1124

00:51:42,920 --> 00:51:38,910

intellect like myself can interpret what

1125

00:51:46,359 --> 00:51:42,930

he's where he's coming from I think you

1126  
00:51:49,640 --> 00:51:46,369  
know what he's trying to do is to avoid

1127  
00:51:52,970 --> 00:51:49,650  
obviously from the dogmatic materialist

1128  
00:51:54,890 --> 00:51:52,980  
view of consciousness and nature for

1129  
00:51:58,190 --> 00:51:54,900  
that matter but he is also

1130  
00:52:00,999 --> 00:51:58,200  
simultaneously trying to be responsible

1131  
00:52:02,810 --> 00:52:01,009  
enough not to jump to any premature

1132  
00:52:04,310 --> 00:52:02,820  
conclusions I

1133  
00:52:06,860 --> 00:52:04,320  
I don't know if that's if that makes any

1134  
00:52:08,360 --> 00:52:06,870  
sense but that's great rich and I think

1135  
00:52:10,910 --> 00:52:08,370  
that will make for a very very

1136  
00:52:13,280 --> 00:52:10,920  
interesting discussion that we can all

1137  
00:52:16,180 --> 00:52:13,290  
have so thanks again for joining us and

1138  
00:52:18,440 --> 00:52:16,190

we'll see you soon to talk about the

1139

00:52:20,180 --> 00:52:18,450

parapsychology Association conference in

1140

00:52:22,150 --> 00:52:20,190

your interviews from that so thanks rich

1141

00:52:24,680 --> 00:52:22,160

thank you we really appreciate it thanks

1142

00:52:26,630 --> 00:52:24,690

thanks again to dr. Richard Grieco for

1143

00:52:28,850 --> 00:52:26,640

joining me today on skeptic oh if you'd

1144

00:52:31,250 --> 00:52:28,860

like more information about this show or

1145

00:52:34,700 --> 00:52:31,260

any of our previous shows please visit

1146

00:52:37,760 --> 00:52:34,710

the skeptical website it's at sk-ii pti

1147

00:52:40,610 --> 00:52:37,770

k oh you'll also find there a link to

1148

00:52:42,770 --> 00:52:40,620

all our previous shows an email Facebook

1149

00:52:44,990 --> 00:52:42,780

link to me and I'll link to our forum

1150

00:52:48,080 --> 00:52:45,000

where you can join in and discuss with

1151

00:52:50,120 --> 00:52:48,090

rich and I the topics that we brought up

1152

00:52:52,130 --> 00:52:50,130

near the end of the show well that's

1153

00:52:54,110 --> 00:52:52,140

going to do it for today I have a number

1154

00:52:56,150 --> 00:52:54,120

of interesting shows coming up please

1155

00:52:59,579 --> 00:52:56,160

stay tuned for all of that and until