



skeptiko.com

**SET SCIENCE FREE
FROM DOGMA**

184. RUPERT SHELDRAKE

1
00:00:13,680 --> 00:00:11,430
on this episode of skeptic Oh Rupert

2
00:00:16,640 --> 00:00:13,690
sheldrick returns to skeptic Oh to talk

3
00:00:19,230 --> 00:00:16,650
about his latest book science set free I

4
00:00:21,630 --> 00:00:19,240
think all these questions of this

5
00:00:24,029 --> 00:00:21,640
spiritual are not very deep in these

6
00:00:26,880 --> 00:00:24,039
questions they're right there under the

7
00:00:29,280 --> 00:00:26,890
paper thins surface of it survival of

8
00:00:31,589 --> 00:00:29,290
consciousness I mean that immediately

9
00:00:33,590 --> 00:00:31,599
for any man on the street as well as any

10
00:00:36,150 --> 00:00:33,600
scientists immediately launch us into

11
00:00:38,069 --> 00:00:36,160
deep questions of the spiritual I don't

12
00:00:40,319 --> 00:00:38,079
know how you get around that although

13
00:00:43,259 --> 00:00:40,329

the science is very relevant to these

14

00:00:45,479 --> 00:00:43,269

issues it doesn't nap in such a way that

15

00:00:47,819 --> 00:00:45,489

you know to be an atheist you've got to

16

00:00:49,619 --> 00:00:47,829

be a kind of dork in style materialist

17

00:00:52,169 --> 00:00:49,629

ought to be a religious person you've

18

00:00:54,809 --> 00:00:52,179

got to be a dualist I think what we're

19

00:00:56,520 --> 00:00:54,819

heading for is in a post materialist

20

00:00:58,919 --> 00:00:56,530

worldview which is what my book is

21

00:01:00,989 --> 00:00:58,929

trying to point the way towards we could

22

00:01:03,329 --> 00:01:00,999

have a holistic way of looking at things

23

00:01:06,920 --> 00:01:03,339

a scientific investigation of things

24

00:01:20,460 --> 00:01:06,930

which leaves these bigger questions open

25

00:01:24,130 --> 00:01:22,600

welcome to skeptic aware we explore

26
00:01:26,289 --> 00:01:24,140
controversial science with leading

27
00:01:28,510 --> 00:01:26,299
researchers thinkers and their critics

28
00:01:30,550 --> 00:01:28,520
I'm your host aleksic Harrison on

29
00:01:33,100 --> 00:01:30,560
today's episode we welcome Rupert

30
00:01:35,020 --> 00:01:33,110
sheldrick back to skeptic Oh dr.

31
00:01:36,670 --> 00:01:35,030
sheldrick has a new book out as matter

32
00:01:39,700 --> 00:01:36,680
of fact I think today might be the

33
00:01:42,249 --> 00:01:39,710
launch day for it in the US it's called

34
00:01:44,830 --> 00:01:42,259
science set free and the set free is

35
00:01:46,780 --> 00:01:44,840
from materialism and he poses many

36
00:01:49,180 --> 00:01:46,790
interesting questions to the

37
00:01:52,570 --> 00:01:49,190
conventional ideas science is married to

38
00:01:55,419 --> 00:01:52,580

with regard to materialism interesting

39

00:01:58,240 --> 00:01:55,429

book from a fascinating guest here's my

40

00:02:00,760 --> 00:01:58,250

dialogue with dr. Rupert shelter today

41

00:02:03,460 --> 00:02:00,770

we welcome back to skeptic Oh biologist

42

00:02:05,109 --> 00:02:03,470

and author dr. Rupert sheldrick he's

43

00:02:07,510 --> 00:02:05,119

here to talk about his latest book the

44

00:02:10,150 --> 00:02:07,520

science delusion or if you're here in

45

00:02:13,330 --> 00:02:10,160

the US you'll find it at amazon under

46

00:02:15,490 --> 00:02:13,340

the title science set free Rupert

47

00:02:18,880 --> 00:02:15,500

welcome back and thanks for joining me

48

00:02:21,490 --> 00:02:18,890

hey good to be with you again well as

49

00:02:24,100 --> 00:02:21,500

folks who are longtime listeners of this

50

00:02:26,680 --> 00:02:24,110

show probably know you were not only the

51
00:02:28,150 --> 00:02:26,690
first guest on skeptic oh but your work

52
00:02:31,120 --> 00:02:28,160
was certainly a source of inspiration

53
00:02:33,850 --> 00:02:31,130
for the show and now all these millions

54
00:02:36,789 --> 00:02:33,860
of page views and downloads later I want

55
00:02:39,009 --> 00:02:36,799
to again thank you for helping to send

56
00:02:42,310 --> 00:02:39,019
me on this journey it's been it's been

57
00:02:44,819 --> 00:02:42,320
wonderful and I certainly appreciate the

58
00:02:47,080 --> 00:02:44,829
guidance that you've given along the way

59
00:02:48,670 --> 00:02:47,090
well I'm really impressed with what

60
00:02:51,120 --> 00:02:48,680
you've done Alex I think that you've

61
00:02:53,199 --> 00:02:51,130
moved this whole debate to a new level

62
00:02:57,190 --> 00:02:53,209
because you've been able to bring in

63
00:02:59,920 --> 00:02:57,200

people from both sides and you know open

64

00:03:02,229 --> 00:02:59,930

up these questions and before that there

65

00:03:04,360 --> 00:03:02,239

were people in warring camps and who

66

00:03:06,970 --> 00:03:04,370

didn't talk to each other I think yours

67

00:03:10,300 --> 00:03:06,980

is probably the only platform which

68

00:03:11,890 --> 00:03:10,310

gives you know free fair hearing to all

69

00:03:14,259 --> 00:03:11,900

points of view in this controversial

70

00:03:17,349 --> 00:03:14,269

area well speaking of warring sides

71

00:03:19,840 --> 00:03:17,359

that's probably a great segue into your

72

00:03:21,610 --> 00:03:19,850

latest book and I wanted to in the

73

00:03:23,470 --> 00:03:21,620

introduction their kind of highlight

74

00:03:26,320 --> 00:03:23,480

this title change because I find it

75

00:03:27,820 --> 00:03:26,330

quite curious i understand that as an

76

00:03:30,130 --> 00:03:27,830

author you can't always control the

77

00:03:31,250 --> 00:03:30,140

whims of a publisher who looks to sell

78

00:03:34,070 --> 00:03:31,260

more books but

79

00:03:36,500 --> 00:03:34,080

wow what a what a change from how the

80

00:03:39,800 --> 00:03:36,510

science delusion and everything that

81

00:03:42,800 --> 00:03:39,810

that conjures up to a big old smiley

82

00:03:46,789 --> 00:03:42,810

face science set free any thoughts on

83

00:03:48,740 --> 00:03:46,799

that well in Britain and my original

84

00:03:51,940 --> 00:03:48,750

title was to do with the dogmas of

85

00:03:57,020 --> 00:03:51,950

science and and in a liberating science

86

00:03:59,030 --> 00:03:57,030

from dogmas but my British publishers

87

00:04:00,770 --> 00:03:59,040

were very keen to call it the science

88

00:04:02,599 --> 00:04:00,780

delusion because of course that plays

89

00:04:05,839 --> 00:04:02,609

off the title of richard dawkins book

90

00:04:08,030 --> 00:04:05,849

The God Delusion and the book is not an

91

00:04:10,009 --> 00:04:08,040

answer to Dawkins and it's not I mean

92

00:04:11,330 --> 00:04:10,019

he's mentioned a few times in the book

93

00:04:14,869 --> 00:04:11,340

but it's certainly not a kind of

94

00:04:18,560 --> 00:04:14,879

polemical response but the sales and

95

00:04:20,449 --> 00:04:18,570

marketing team in Britain at my

96

00:04:22,400 --> 00:04:20,459

publishers said that the book would sell

97

00:04:25,820 --> 00:04:22,410

twice as many if it was called the

98

00:04:30,200 --> 00:04:25,830

science tribution compared with my

99

00:04:32,689 --> 00:04:30,210

original title and so they twisted my

100

00:04:36,680 --> 00:04:32,699

arm and I agreed to it and I mean I l'm

101

00:04:38,180 --> 00:04:36,690

okay with that title but in the US the

102

00:04:39,950 --> 00:04:38,190

publishers didn't want to call it the

103

00:04:41,810 --> 00:04:39,960

Science Division first of all Richard

104

00:04:43,850 --> 00:04:41,820

Dawkins and his book the contribution of

105

00:04:45,680 --> 00:04:43,860

much less well known in the US and they

106

00:04:48,080 --> 00:04:45,690

are in Britain everybody's heard of it

107

00:04:50,570 --> 00:04:48,090

in Britain in the u.s. quite loss of

108

00:04:53,600 --> 00:04:50,580

heard of it but you know even when I'm

109

00:04:57,260 --> 00:04:53,610

talking to friends of mine in the US and

110

00:04:59,270 --> 00:04:57,270

in Canada sometimes I say you know the

111

00:05:02,990 --> 00:04:59,280

god delusion by richard dawkins and they

112

00:05:04,820 --> 00:05:03,000

say Richard who and they're simply he's

113

00:05:08,480 --> 00:05:04,830

simply not as well known except in the

114

00:05:10,939 --> 00:05:08,490

kind of atheist rationalist crowd he's

115

00:05:12,379 --> 00:05:10,949

very well known there and the other

116

00:05:14,450 --> 00:05:12,389

thing is that for people who haven't

117

00:05:16,760 --> 00:05:14,460

heard of him or his book and who

118

00:05:20,390 --> 00:05:16,770

wouldn't get the allusion to the god

119

00:05:22,399 --> 00:05:20,400

delusion and they were afraid that many

120

00:05:25,060 --> 00:05:22,409

people in the US would interpret this as

121

00:05:28,219 --> 00:05:25,070

a kind of right-wing tract pro

122

00:05:30,050 --> 00:05:28,229

creationism anti-mutant climate change

123

00:05:32,000 --> 00:05:30,060

because there's a kind of anti-science

124

00:05:35,390 --> 00:05:32,010

movement in the US which doesn't really

125

00:05:37,010 --> 00:05:35,400

exist in Europe and they thought people

126

00:05:39,529 --> 00:05:37,020

would miss identify this book as a

127

00:05:41,990 --> 00:05:39,539

polemical attack on science in fact it's

128

00:05:45,670 --> 00:05:42,000

prosigns it's trying to advance science

129

00:05:48,560 --> 00:05:45,680

and the scientific agenda by

130

00:05:50,060 --> 00:05:48,570

helping to free it up from the dogmas

131

00:05:53,060 --> 00:05:50,070

that are holding it back so it's not

132

00:05:55,189 --> 00:05:53,070

anti-science it's prosigns and sunset

133

00:05:57,650 --> 00:05:55,199

free captures the meaning the intention

134

00:06:00,680 --> 00:05:57,660

of the book better actually great great

135

00:06:02,570 --> 00:06:00,690

I'm glad you think so and I think the

136

00:06:04,909 --> 00:06:02,580

book is pro science and I definitely

137

00:06:07,909 --> 00:06:04,919

want to talk about that and I guess the

138

00:06:10,279 --> 00:06:07,919

way into that is to pull apart this word

139

00:06:12,260 --> 00:06:10,289

science you've spent a good deal of time

140

00:06:14,120 --> 00:06:12,270

talking about it in the history of

141

00:06:17,120 --> 00:06:14,130

science and the philosophy of science

142

00:06:19,999 --> 00:06:17,130

but of course as soon as we get in there

143

00:06:23,420 --> 00:06:20,009

we're kind of burdened with this science

144

00:06:25,670 --> 00:06:23,430

as a position vs science as a method and

145

00:06:27,680 --> 00:06:25,680

as much as we'd like to kind of look at

146

00:06:29,990 --> 00:06:27,690

it in purist terms and say it's a

147

00:06:33,740 --> 00:06:30,000

methodology and it's really just a tool

148

00:06:36,110 --> 00:06:33,750

kit it also does represent something in

149

00:06:39,830 --> 00:06:36,120

the public discourse we have science is

150

00:06:42,219 --> 00:06:39,840

a position so how did you kind of handle

151

00:06:46,129 --> 00:06:42,229

that in in your book or what did you

152

00:06:50,180 --> 00:06:46,139

seek to do with this idea that of being

153

00:06:52,040 --> 00:06:50,190

pro science well you see I'd like to the

154

00:06:54,529 --> 00:06:52,050

science as a method approach I think

155

00:06:56,390 --> 00:06:54,539

science is the best method we have for

156

00:07:00,860 --> 00:06:56,400

looking into things and inquiring into

157

00:07:04,730 --> 00:07:00,870

things in a cumulative way and I'm but

158

00:07:06,379 --> 00:07:04,740

it's held back by dogmas and it took me

159

00:07:08,510 --> 00:07:06,389

a while to realize just what those

160

00:07:10,640 --> 00:07:08,520

dogmas are because when you're learning

161

00:07:12,649 --> 00:07:10,650

science somebody that nobody says here

162

00:07:15,589 --> 00:07:12,659

are the ten dogmas no you got to believe

163

00:07:17,270 --> 00:07:15,599

these and they're not usually spelled

164

00:07:20,600 --> 00:07:17,280

out and most people aren't even aware

165

00:07:22,640 --> 00:07:20,610

that they're dogmatic assumptions most

166

00:07:25,520 --> 00:07:22,650

people within science and outside sounds

167

00:07:28,760 --> 00:07:25,530

think that these are truths scientific

168

00:07:30,680 --> 00:07:28,770

truth and many people who believe in

169

00:07:34,370 --> 00:07:30,690

science they often say I believe in

170

00:07:37,730 --> 00:07:34,380

science and think that other people

171

00:07:39,920 --> 00:07:37,740

religious people have beliefs but by

172

00:07:42,379 --> 00:07:39,930

contrast those who believe in science or

173

00:07:47,749 --> 00:07:42,389

the scientific worldview know the truth

174

00:07:50,839 --> 00:07:47,759

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

175

00:07:54,080 --> 00:07:50,849

dogmas making the dogmas explicit first

176

00:07:55,430 --> 00:07:54,090

that was the challenge and then what I

177

00:07:58,300 --> 00:07:55,440

do in the book is turn them into

178

00:08:00,670 --> 00:07:58,310

questions so I'm not saying this dog

179

00:08:03,760 --> 00:08:00,680

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

180

00:08:06,100 --> 00:08:03,770

question not as a fact for example the

181

00:08:08,740 --> 00:08:06,110

doubler the mind is inside the brain the

182

00:08:11,610 --> 00:08:08,750

mind is the brain becomes a question is

183

00:08:14,740 --> 00:08:11,620

the mind confined to the brain the dogma

184

00:08:17,020 --> 00:08:14,750

matter is unconscious becomes is matter

185

00:08:18,850 --> 00:08:17,030

unconscious the dogma the total amount

186

00:08:20,710 --> 00:08:18,860

of matter and energy is always the same

187

00:08:23,050 --> 00:08:20,720

becomes the question is the total amount

188

00:08:26,140 --> 00:08:23,060

of natural energy always the same and

189

00:08:28,870 --> 00:08:26,150

when one turns them into questions and

190

00:08:31,330 --> 00:08:28,880

looks at the evidence the facts what

191

00:08:34,060 --> 00:08:31,340

science itself have shown it turns out

192

00:08:36,460 --> 00:08:34,070

in every case these dogmatic assumptions

193

00:08:39,330 --> 00:08:36,470

are simply assumptions they're not just

194

00:08:42,100 --> 00:08:39,340

assumptions they're actually wrong and

195

00:08:44,950 --> 00:08:42,110

yet they're the foundations of Sciences

196

00:08:46,390 --> 00:08:44,960

is currently practiced and most people

197

00:08:48,550 --> 00:08:46,400

aren't even aware they're making those

198

00:08:52,060 --> 00:08:48,560

assumptions so that's really what my

199

00:08:55,120 --> 00:08:52,070

books trying to do and when I tournament

200

00:08:57,310 --> 00:08:55,130

questions and all sorts of new kinds of

201

00:08:59,350 --> 00:08:57,320

science become possible still using

202

00:09:01,960 --> 00:08:59,360

scientific methods still using evidence

203

00:09:04,660 --> 00:09:01,970

still using scientific procedures reason

204

00:09:06,910 --> 00:09:04,670

and logic and all the rest of it and but

205

00:09:09,460 --> 00:09:06,920

not burn to this narrow framework which

206

00:09:11,440 --> 00:09:09,470

is holding everything back you know I

207

00:09:13,780 --> 00:09:11,450

want to push that just a little bit

208

00:09:16,390 --> 00:09:13,790

further because early on in the book you

209

00:09:19,150 --> 00:09:16,400

state that sciences intellectual

210

00:09:21,520 --> 00:09:19,160

prestige is almost unchallenged those

211

00:09:25,030 --> 00:09:21,530

are your words and I wonder if there

212

00:09:27,400 --> 00:09:25,040

isn't really a flip side to that at some

213

00:09:30,280 --> 00:09:27,410

level that's true and at a nother level

214

00:09:32,800 --> 00:09:30,290

it's equally true that science has been

215

00:09:35,530 --> 00:09:32,810

fundamentally discredited in recent

216

00:09:38,980 --> 00:09:35,540

years so we can look at climate gate or

217

00:09:41,500 --> 00:09:38,990

we can look at peak oil or even UFOs and

218

00:09:43,840 --> 00:09:41,510

ghosts even evolution all those are

219

00:09:45,880 --> 00:09:43,850

topics that have kind of come to the

220

00:09:48,310 --> 00:09:45,890

fore and science has had their say and

221

00:09:51,100 --> 00:09:48,320

in one way or another has come out of it

222

00:09:53,890 --> 00:09:51,110

pretty battered as a result I think the

223

00:09:57,280 --> 00:09:53,900

average person walking around certainly

224

00:09:59,500 --> 00:09:57,290

in the US will nod their head with the

225

00:10:01,270 --> 00:09:59,510

intellectual prestige of science

226
00:10:03,730 --> 00:10:01,280
nonsense but when you really speak to

227
00:10:06,280 --> 00:10:03,740
them privately that they just don't put

228
00:10:07,870 --> 00:10:06,290
a lot of stock in science I think as

229
00:10:10,930 --> 00:10:07,880
more in the u.s. than in most other

230
00:10:11,840 --> 00:10:10,940
places in China and India and in most of

231
00:10:16,220 --> 00:10:11,850
Europe they still

232
00:10:19,400 --> 00:10:16,230
do but I think that you know that what

233
00:10:22,160 --> 00:10:19,410
makes science is prestige so great is

234
00:10:24,499 --> 00:10:22,170
not so much the scientific content of

235
00:10:27,499 --> 00:10:24,509
science but the fact that we all use

236
00:10:30,829 --> 00:10:27,509
things like cellphones and computers and

237
00:10:32,329 --> 00:10:30,839
fly on jet planes and watch TV and that

238
00:10:35,090 --> 00:10:32,339

kind of thing these technological

239

00:10:37,249 --> 00:10:35,100

achievements completely transforming the

240

00:10:39,800 --> 00:10:37,259

planet and who they are but I think I

241

00:10:42,019 --> 00:10:39,810

think people are able to understand

242

00:10:43,910 --> 00:10:42,029

technology and engineering and say wow

243

00:10:45,889 --> 00:10:43,920

this is great my new iphone 5 is

244

00:10:48,230 --> 00:10:45,899

fantastic and they're able to separate

245

00:10:50,420 --> 00:10:48,240

that from the quote-unquote scientist

246

00:10:52,610 --> 00:10:50,430

who stands up there and says this or

247

00:10:55,249 --> 00:10:52,620

that about climate change or about any

248

00:10:57,530 --> 00:10:55,259

of these other topics that then turn out

249

00:10:59,300 --> 00:10:57,540

to be not only provably wrong but just

250

00:11:00,680 --> 00:10:59,310

kind of on the surface of it's silly I

251

00:11:01,910 --> 00:11:00,690

mean the idea of free will or

252

00:11:04,939 --> 00:11:01,920

consciousness or any of these things

253

00:11:07,160 --> 00:11:04,949

that wind up with your propositions just

254

00:11:10,069 --> 00:11:07,170

looking rather silly I think people have

255

00:11:12,860 --> 00:11:10,079

really internalized the extent to which

256

00:11:14,960 --> 00:11:12,870

science just doesn't have these answers

257

00:11:17,420 --> 00:11:14,970

I mean I think there's some to some

258

00:11:19,519 --> 00:11:17,430

extent that may be true but the fact is

259

00:11:22,040 --> 00:11:19,529

in many of the areas where scientific

260

00:11:23,569 --> 00:11:22,050

dogmas prevail they're not really

261

00:11:26,710 --> 00:11:23,579

challenged very much they're mostly

262

00:11:29,749 --> 00:11:26,720

challenged in areas like consciousness

263

00:11:32,980 --> 00:11:29,759

medicine and in some of the applications

264

00:11:35,509 --> 00:11:32,990

of science but some of these I mean the

265

00:11:37,280 --> 00:11:35,519

conservation of matter and energy the

266

00:11:39,410 --> 00:11:37,290

idea that memories are stored inside the

267

00:11:41,420 --> 00:11:39,420

brain the idea of the laws of nature of

268

00:11:45,740 --> 00:11:41,430

fixed quite a lot of these other dogmas

269

00:11:47,689 --> 00:11:45,750

are not very much discussed and I think

270

00:11:51,410 --> 00:11:47,699

that it's it's when one looks at the

271

00:11:53,720 --> 00:11:51,420

whole picture the broad picture I seized

272

00:11:55,730 --> 00:11:53,730

a consistent pattern a lot of the

273

00:11:57,829 --> 00:11:55,740

problems that arise from science and

274

00:12:01,970 --> 00:11:57,839

public image at the moment are because

275

00:12:03,590 --> 00:12:01,980

of its dogmatism and and also because of

276

00:12:06,230 --> 00:12:03,600

the way in which science has actually

277

00:12:08,480 --> 00:12:06,240

pursued which is not really a culture of

278

00:12:14,030 --> 00:12:08,490

open debate and discussion but a kind of

279

00:12:16,519 --> 00:12:14,040

authoritarian system so I did the book

280

00:12:18,379 --> 00:12:16,529

anyway is an attempt to look at the

281

00:12:20,269 --> 00:12:18,389

dogmas and in a way that I hope will

282

00:12:21,829 --> 00:12:20,279

help those who've already begun to

283

00:12:25,369 --> 00:12:21,839

question science and for those who

284

00:12:26,809 --> 00:12:25,379

haven't to show that things could be

285

00:12:29,329 --> 00:12:26,819

from the way they are now and

286

00:12:30,979 --> 00:12:29,339

potentially about much better you know

287

00:12:33,079 --> 00:12:30,989

if someone reads your book one of the

288

00:12:34,929 --> 00:12:33,089

propositions that you make that comes to

289

00:12:38,089 --> 00:12:34,939

the forefront pretty quickly is

290

00:12:39,409 --> 00:12:38,099

materialism this idea that your mind is

291

00:12:42,589 --> 00:12:39,419

equal to your brain you are this

292

00:12:45,469 --> 00:12:42,599

biological robot but you point out I

293

00:12:48,649 --> 00:12:45,479

think quite convincingly how flawed this

294

00:12:50,719 --> 00:12:48,659

idea really is but I'm not sure that you

295

00:12:52,909 --> 00:12:50,729

answer the next question that I seem to

296

00:12:55,969 --> 00:12:52,919

encounter most with people that I talk

297

00:12:58,579 --> 00:12:55,979

to and that's how can this be questioned

298

00:13:00,229 --> 00:12:58,589

you know so people say gee okay dude

299

00:13:02,359 --> 00:13:00,239

sounds very persuasive what you're

300

00:13:04,279 --> 00:13:02,369

saying but how can these people be so

301

00:13:06,649 --> 00:13:04,289

fundamentally wrong about such an

302

00:13:08,149 --> 00:13:06,659

important question how can these guys be

303

00:13:09,799 --> 00:13:08,159

so wrong these are the guys we look up

304

00:13:11,149 --> 00:13:09,809

to these guys we prop up this is what

305

00:13:13,219 --> 00:13:11,159

everything's built on how can it be so

306

00:13:14,929 --> 00:13:13,229

wrong well I think the simplest way of

307

00:13:18,639 --> 00:13:14,939

answering that is to look at the history

308

00:13:21,379 --> 00:13:18,649

of it and be the history of it is that

309

00:13:23,179 --> 00:13:21,389

in the 17th century the Scientific

310

00:13:25,849 --> 00:13:23,189

Revolution which gave us science as we

311

00:13:28,249 --> 00:13:25,859

know it was revolutionary precisely

312

00:13:30,619 --> 00:13:28,259

because it broke away from the earlier

313

00:13:32,299 --> 00:13:30,629

view which was that nature was organic

314

00:13:34,399 --> 00:13:32,309

the earth was like an organism the

315

00:13:36,919 --> 00:13:34,409

universe was like an organism animals

316

00:13:38,809 --> 00:13:36,929

and plants were truly living beings with

317

00:13:41,719 --> 00:13:38,819

Souls the word animal comes from the

318

00:13:44,029 --> 00:13:41,729

latin word animal for soul so the

319

00:13:47,059 --> 00:13:44,039

previous views that nature's of life and

320

00:13:49,159 --> 00:13:47,069

organic the machine theory which is what

321

00:13:51,739 --> 00:13:49,169

modern science was based on in the 17th

322

00:13:54,109 --> 00:13:51,749

century said nature's not alive and

323

00:13:57,069 --> 00:13:54,119

organic it's its mechanical and

324

00:13:59,539 --> 00:13:57,079

unconscious matters and mechanical

325

00:14:01,369 --> 00:13:59,549

animals and plants are just machines the

326

00:14:03,679 --> 00:14:01,379

Earth's a machine human body's a machine

327

00:14:06,289 --> 00:14:03,689

at the only exception in the whole

328

00:14:08,749 --> 00:14:06,299

universe that's not a machine is the

329

00:14:11,479 --> 00:14:08,759

human mind which is not material not

330

00:14:13,699 --> 00:14:11,489

physical and and God and the angels

331

00:14:15,499 --> 00:14:13,709

these are part of spiritual reality

332

00:14:17,359 --> 00:14:15,509

everything else is mechanical and

333

00:14:19,999 --> 00:14:17,369

unconscious that's caught using

334

00:14:22,789 --> 00:14:20,009

journalism and that was the dualism

335

00:14:25,759 --> 00:14:22,799

between people and nature humans and

336

00:14:27,829 --> 00:14:25,769

other animals spirit and matter which

337

00:14:31,729 --> 00:14:27,839

science was based on for two or three

338

00:14:33,559 --> 00:14:31,739

centuries and how materialism arose is

339

00:14:35,779 --> 00:14:33,569

the materialist said we don't want this

340

00:14:37,759 --> 00:14:35,789

mysterious spirit that you can't measure

341

00:14:38,740 --> 00:14:37,769

or touch and it's not in space and time

342

00:14:52,930 --> 00:14:38,750

in

343

00:14:56,350 --> 00:14:52,940

and angels don't exist anyway they're

344

00:14:58,390 --> 00:14:56,360

just figments of the imagination and so

345

00:15:01,660 --> 00:14:58,400

they collapsed the steel ism into a

346

00:15:05,440 --> 00:15:01,670

monism a single thing T realism matters

347

00:15:07,330 --> 00:15:05,450

the only reality and and that doesn't

348

00:15:09,670 --> 00:15:07,340

make much difference for engineering or

349

00:15:11,320 --> 00:15:09,680

making iPhones and things but it does

350

00:15:12,580 --> 00:15:11,330

make a lot of difference if one's trying

351

00:15:15,370 --> 00:15:12,590

to understand the nature of the human

352

00:15:16,570 --> 00:15:15,380

mind or consciousness and that's of

353

00:15:19,360 --> 00:15:16,580

course the biggest problem with

354

00:15:22,180 --> 00:15:19,370

materialism if matters unconscious how

355

00:15:23,650 --> 00:15:22,190

come that we are conscious then they

356

00:15:26,380 --> 00:15:23,660

have to say that consciousness is either

357

00:15:29,200 --> 00:15:26,390

an illusion or it doesn't actually do

358

00:15:31,120 --> 00:15:29,210

anything it's just sort of like a shadow

359

00:15:33,310 --> 00:15:31,130

around the physical activity of the

360

00:15:35,050 --> 00:15:33,320

brain and so consciousness becomes a

361

00:15:37,390 --> 00:15:35,060

huge problem an embarrassment from

362

00:15:41,050 --> 00:15:37,400

materialism it's in fact called the hard

363

00:15:43,960 --> 00:15:41,060

problem in philosophy of mind and so

364

00:15:46,480 --> 00:15:43,970

though materialists have claimed the

365

00:15:48,970 --> 00:15:46,490

prestige of all modern science and

366

00:15:51,160 --> 00:15:48,980

technology their least successful when

367

00:15:54,579 --> 00:15:51,170

dealing with the nature of human minds

368

00:15:56,770 --> 00:15:54,589

or consciousness and so it's not as if

369

00:15:58,600 --> 00:15:56,780

materialism has been very triumphant in

370

00:16:01,450 --> 00:15:58,610

that area it's been extremely untrim

371

00:16:04,300 --> 00:16:01,460

front it's problematic bogged down in

372

00:16:05,820 --> 00:16:04,310

endless debates and problems and of

373

00:16:08,290 --> 00:16:05,830

course that is the problem that

374

00:16:12,250 --> 00:16:08,300

underlies many of the themes discussed

375

00:16:14,800 --> 00:16:12,260

on skeptic 0 in the skeptic podcasts and

376

00:16:17,620 --> 00:16:14,810

on the website because if the mind is

377

00:16:19,930 --> 00:16:17,630

nothing but the brain then things like

378

00:16:22,660 --> 00:16:19,940

telepathy and other psychic phenomena or

379

00:16:24,400 --> 00:16:22,670

not to exist because they imply the

380

00:16:27,579 --> 00:16:24,410

influence of the mind at a distance

381

00:16:29,650 --> 00:16:27,589

beyond the brain and so the materialist

382

00:16:32,020 --> 00:16:29,660

assumption then leads to a dogmatic

383

00:16:34,780 --> 00:16:32,030

denial of psychic phenomena and an

384

00:16:38,260 --> 00:16:34,790

attempt at all costs to deny or rubbish

385

00:16:40,360 --> 00:16:38,270

the evidence and so a lot of the

386

00:16:43,600 --> 00:16:40,370

dogmatic attitudes we encounter among

387

00:16:46,450 --> 00:16:43,610

skeptics so-called skeptics and come

388

00:16:49,300 --> 00:16:46,460

from this belief system so in it's not

389

00:16:51,010 --> 00:16:49,310

just one particular belief it's part of

390

00:16:52,540 --> 00:16:51,020

a whole package of beliefs on the

391

00:16:55,509 --> 00:16:52,550

terrorist worldview which is

392

00:16:57,519 --> 00:16:55,519

what my book is critiquing by taking the

393

00:17:00,850 --> 00:16:57,529

pot one by one and looking at the

394

00:17:03,190 --> 00:17:00,860

evidence and I think it does a great job

395

00:17:05,829 --> 00:17:03,200

of that a very convincing job of that I

396

00:17:08,559 --> 00:17:05,839

do have to just kind of play out if we

397

00:17:11,280 --> 00:17:08,569

might have to turn the model around

398

00:17:14,410 --> 00:17:11,290

though instead of science driving this

399

00:17:16,419 --> 00:17:14,420

materialism in this materialistic belief

400

00:17:18,520 --> 00:17:16,429

system if it's not the other way around

401
00:17:22,090 --> 00:17:18,530
because certainly if we look at the

402
00:17:24,790 --> 00:17:22,100
extent to which materialism is so amesh

403
00:17:26,559 --> 00:17:24,800
in our political and economic system in

404
00:17:29,020 --> 00:17:26,569
a way that would be almost impossible to

405
00:17:30,850 --> 00:17:29,030
pull it out you just have to wonder if

406
00:17:34,120 --> 00:17:30,860
it's a chicken in the egg thing can

407
00:17:35,710 --> 00:17:34,130
science really rescue us from that if if

408
00:17:38,200 --> 00:17:35,720
we come up with a different worldview

409
00:17:41,110 --> 00:17:38,210
that suggests all the things that lie

410
00:17:42,880 --> 00:17:41,120
beyond materialism can we really get

411
00:17:44,740 --> 00:17:42,890
there with the kind of political and

412
00:17:48,070 --> 00:17:44,750
economic systems we have in place I

413
00:17:49,900 --> 00:17:48,080

don't see why not I I mean if we went

414

00:17:52,600 --> 00:17:49,910

beyond materialism in the realm of

415

00:17:54,850 --> 00:17:52,610

medicine for example and we'd have a

416

00:17:58,810 --> 00:17:54,860

medical system that was more inclusive

417

00:18:00,250 --> 00:17:58,820

and holistic and probably cheaper that

418

00:18:02,380 --> 00:18:00,260

wouldn't please the pharmaceutical

419

00:18:04,780 --> 00:18:02,390

companies but it would certainly please

420

00:18:06,610 --> 00:18:04,790

a lot of National Health Services and

421

00:18:10,630 --> 00:18:06,620

medical insurers if one could deliver

422

00:18:12,460 --> 00:18:10,640

better health care cheaper by getting

423

00:18:14,380 --> 00:18:12,470

breaking down the taboos and barriers

424

00:18:16,510 --> 00:18:14,390

that presently mean that only

425

00:18:18,669 --> 00:18:16,520

mechanistic medicine is treated

426

00:18:22,000 --> 00:18:18,679

seriously by these funding and research

427

00:18:24,130 --> 00:18:22,010

agencies and I think that's perfectly

428

00:18:26,110 --> 00:18:24,140

doable there's already plenty of people

429

00:18:29,200 --> 00:18:26,120

doing it it's just not political

430

00:18:31,000 --> 00:18:29,210

mainstream at the moment and and I don't

431

00:18:35,049 --> 00:18:31,010

think that would be a huge reform a

432

00:18:37,930 --> 00:18:35,059

difficult reform I think politically a

433

00:18:39,700 --> 00:18:37,940

non materialists answer post materialist

434

00:18:42,490 --> 00:18:39,710

science that was more organic or

435

00:18:44,820 --> 00:18:42,500

holistic and it would be much more

436

00:18:48,000 --> 00:18:44,830

compatible with people's own experience

437

00:18:49,960 --> 00:18:48,010

it would be much more compatible with a

438

00:18:52,210 --> 00:18:49,970

healthier relationship to the

439

00:18:53,740 --> 00:18:52,220

environment and I think that these

440

00:18:57,960 --> 00:18:53,750

things would probably be quite popular

441

00:19:02,610 --> 00:18:57,970

politically I don't think that this is

442

00:19:05,530 --> 00:19:02,620

materialism isn't an essential part of

443

00:19:06,070 --> 00:19:05,540

the apparatus of government state and

444

00:19:09,399 --> 00:19:06,080

industry

445

00:19:11,169 --> 00:19:09,409

it is right now but materialism only

446

00:19:14,220 --> 00:19:11,179

became the predominant view within

447

00:19:16,389 --> 00:19:14,230

science by the late 19th century and

448

00:19:20,169 --> 00:19:16,399

before that most scientists were

449

00:19:22,500 --> 00:19:20,179

journalists and found no problem those

450

00:19:25,120 --> 00:19:22,510

governments for journalists and

451

00:19:28,180 --> 00:19:25,130

journalism I'm not a juror's myself I

452

00:19:29,590 --> 00:19:28,190

think it's too limited of you but it

453

00:19:31,539 --> 00:19:29,600

meant there was more harmony between

454

00:19:34,060 --> 00:19:31,549

science and religion they lived in kind

455

00:19:36,880 --> 00:19:34,070

of separate compartments materialism

456

00:19:39,549 --> 00:19:36,890

leads to an onslaught in its more

457

00:19:41,919 --> 00:19:39,559

militant forms on any form of religious

458

00:19:43,990 --> 00:19:41,929

belief and that's deeply upsetting

459

00:19:45,820 --> 00:19:44,000

politically for a lot of people and

460

00:19:49,539 --> 00:19:45,830

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

461

00:19:51,820 --> 00:19:49,549

religious right backlash which is too

462

00:19:54,549 --> 00:19:51,830

largely confined to the US but I think

463

00:19:58,149 --> 00:19:54,559

one can only see the context for that in

464

00:20:00,659 --> 00:19:58,159

in a kind of militant materialism which

465

00:20:02,980 --> 00:20:00,669

asserts that science disproves God

466

00:20:07,090 --> 00:20:02,990

evolution shows there's no such thing as

467

00:20:09,220 --> 00:20:07,100

God and science is right therefore God

468

00:20:11,019 --> 00:20:09,230

doesn't exist and Richard Dawkins was

469

00:20:13,960 --> 00:20:11,029

professor of public understanding of

470

00:20:16,090 --> 00:20:13,970

science at Oxford and his atheist views

471

00:20:18,700 --> 00:20:16,100

in his mind has simply equated with

472

00:20:21,070 --> 00:20:18,710

science so 20 crates science with

473

00:20:22,840 --> 00:20:21,080

atheism and materialism then you're

474

00:20:25,750 --> 00:20:22,850

going to alienate a lot of people and

475

00:20:27,549 --> 00:20:25,760

caused big political backlashes and so I

476

00:20:30,610 --> 00:20:27,559

think it's done more harm than good and

477

00:20:32,560 --> 00:20:30,620

actually creates more problems far more

478

00:20:35,019 --> 00:20:32,570

problems than unnecessary I don't know

479

00:20:38,259 --> 00:20:35,029

about more harm than good but I I think

480

00:20:40,899 --> 00:20:38,269

personally it really brings the question

481

00:20:43,740 --> 00:20:40,909

more into focus more honestly and fairly

482

00:20:46,000 --> 00:20:43,750

more on the table than to otherwise

483

00:20:48,700 --> 00:20:46,010

obscure it because that's the one part i

484

00:20:51,340 --> 00:20:48,710

guess i really want to push on is at the

485

00:20:54,430 --> 00:20:51,350

end of the day the end of materialism

486

00:20:56,080 --> 00:20:54,440

means the end of atheism and that's what

487

00:20:59,200 --> 00:20:56,090

we're fighting about and i think it

488

00:21:02,560 --> 00:20:59,210

requires us to seriously consider all

489

00:21:05,379 --> 00:21:02,570

sorts of questions about the spiritual

490

00:21:08,860 --> 00:21:05,389

quote unquote and again i think that's

491

00:21:11,590 --> 00:21:08,870

what this debate the underlying fight is

492

00:21:13,690 --> 00:21:11,600

all about so don't we need to be more

493

00:21:16,710 --> 00:21:13,700

upfront about that and particularly in

494

00:21:19,450 --> 00:21:16,720

these alternative sciences like

495

00:21:19,779 --> 00:21:19,460

parapsychology don't we have to deal

496

00:21:22,060 --> 00:21:19,789

with

497

00:21:23,259 --> 00:21:22,070

fat head on let me take that one small

498

00:21:25,239 --> 00:21:23,269

step further I mean to me the

499

00:21:28,359 --> 00:21:25,249

implications are clear if consciousness

500

00:21:31,090 --> 00:21:28,369

survives death which seems to be most

501
00:21:33,519 --> 00:21:31,100
likely true then that's just as just

502
00:21:35,430 --> 00:21:33,529
about every religion throughout time has

503
00:21:37,690 --> 00:21:35,440
told us and if there is some

504
00:21:40,570 --> 00:21:37,700
hierarchical order to consciousness

505
00:21:42,879 --> 00:21:40,580
again something that seems to be

506
00:21:44,950 --> 00:21:42,889
indicated by the data we have then that

507
00:21:47,169 --> 00:21:44,960
sure sounds like something that we would

508
00:21:49,719 --> 00:21:47,179
call God most religions would call God

509
00:21:52,539 --> 00:21:49,729
so aren't these issues aren't these

510
00:21:54,669 --> 00:21:52,549
topics these spiritual topics really

511
00:21:55,839 --> 00:21:54,679
right there under the surface of that

512
00:21:57,940 --> 00:21:55,849
and isn't that what we're really

513
00:22:01,269 --> 00:21:57,950

fighting about well I guess it's as

514

00:22:03,749 --> 00:22:01,279

simple as that and because for example

515

00:22:05,549 --> 00:22:03,759

take parapsychology among

516

00:22:07,419 --> 00:22:05,559

parapsychologist sometimes

517

00:22:10,899 --> 00:22:07,429

parapsychologists and materialists and

518

00:22:12,879 --> 00:22:10,909

atheists others uh questions other the

519

00:22:14,979 --> 00:22:12,889

butt is sore inlet Rupert that's just

520

00:22:17,529 --> 00:22:14,989

because they've sold out to try and get

521

00:22:19,869 --> 00:22:17,539

some scientific legitimacy they've you

522

00:22:21,580 --> 00:22:19,879

know adopted these atheistic ideas in a

523

00:22:23,409 --> 00:22:21,590

way that I think I i I'd like you to

524

00:22:26,289 --> 00:22:23,419

point out one of them that has any kind

525

00:22:28,950 --> 00:22:26,299

of consistent theory for how atheism

526

00:22:31,180 --> 00:22:28,960

could possibly be compatible with

527

00:22:32,979 --> 00:22:31,190

survival of consciousness I mean what

528

00:22:35,139 --> 00:22:32,989

super sigh mean what we mean there are

529

00:22:37,570 --> 00:22:35,149

federal quite eminent parapsychologist

530

00:22:40,359 --> 00:22:37,580

who are atheists and dick behrman in

531

00:22:42,070 --> 00:22:40,369

holland for example Richard Branson who

532

00:22:44,430 --> 00:22:42,080

used to be at the rhine center now at

533

00:22:47,320 --> 00:22:44,440

the University of Northampton in England

534

00:22:49,599 --> 00:22:47,330

Damien Broderick whose rights popular

535

00:22:52,149 --> 00:22:49,609

books on and science fiction and it

536

00:22:53,979 --> 00:22:52,159

knows a lot about parapsychology he's an

537

00:22:57,219 --> 00:22:53,989

atheist from the materialist but does

538

00:22:59,739 --> 00:22:57,229

any of that make any sense to you well

539

00:23:02,379 --> 00:22:59,749

the thing is that it does actually I

540

00:23:03,909 --> 00:23:02,389

mean what they add may who needed the

541

00:23:05,799 --> 00:23:03,919

Stargate research he's in it

542

00:23:08,649 --> 00:23:05,809

materialists an atheist and yet an

543

00:23:10,769 --> 00:23:08,659

eminent parapsychologist so there isn't

544

00:23:13,479 --> 00:23:10,779

a simple correlation between

545

00:23:17,710 --> 00:23:13,489

parapsychology and and religious belief

546

00:23:20,379 --> 00:23:17,720

and now what they hope for and what I

547

00:23:22,330 --> 00:23:20,389

think is a real alternative is that the

548

00:23:26,879 --> 00:23:22,340

narrow dogmatic materials and we now

549

00:23:30,129 --> 00:23:26,889

have could be replaced by a kind of

550

00:23:33,039 --> 00:23:30,139

organic holistic worldview which

551
00:23:33,789 --> 00:23:33,049
wouldn't necessarily imply the existence

552
00:23:36,220 --> 00:23:33,799
of

553
00:23:38,889 --> 00:23:36,230
God it would be perhaps pantheistic or

554
00:23:41,320 --> 00:23:38,899
animistic without being theistic or bea

555
00:23:43,090 --> 00:23:41,330
stick and so I think there's an

556
00:23:46,479 --> 00:23:43,100
intermediate position which is not

557
00:23:49,450 --> 00:23:46,489
either just atheistic materialism or

558
00:23:50,979 --> 00:23:49,460
full blend religion and spirituality I

559
00:23:52,779 --> 00:23:50,989
think there is an intermediate position

560
00:23:57,820 --> 00:23:52,789
where I think it could still be possible

561
00:23:59,470 --> 00:23:57,830
to be an atheist and but not on the

562
00:24:00,820 --> 00:23:59,480
basis of this narrow dogmatic

563
00:24:03,279 --> 00:24:00,830

materialism there's on a much more

564

00:24:06,849 --> 00:24:03,289

sophisticated form of materialism you

565

00:24:08,769 --> 00:24:06,859

sound much less convincing in that

566

00:24:11,259 --> 00:24:08,779

argument in that position I don't think

567

00:24:13,210 --> 00:24:11,269

that's your position and and I just know

568

00:24:15,340 --> 00:24:13,220

it's not my position but but what I

569

00:24:17,649 --> 00:24:15,350

don't want you see I think it's really

570

00:24:19,930 --> 00:24:17,659

important to D couple arguments about

571

00:24:22,419 --> 00:24:19,940

atheism and religion which get people

572

00:24:24,700 --> 00:24:22,429

passionately involved with articles of

573

00:24:26,889 --> 00:24:24,710

personal faith and personal experience I

574

00:24:28,899 --> 00:24:26,899

think we can decouple it from religion

575

00:24:30,849 --> 00:24:28,909

but but from spirituality I think that's

576

00:24:33,460 --> 00:24:30,859

part of the problem I think all these

577

00:24:35,799 --> 00:24:33,470

questions of the spiritual are not very

578

00:24:38,259 --> 00:24:35,809

deep in these questions they're right

579

00:24:41,349 --> 00:24:38,269

there under the paper thins surface of

580

00:24:43,180 --> 00:24:41,359

it survival of consciousness if we just

581

00:24:45,249 --> 00:24:43,190

look at the data and we say well that it

582

00:24:47,590 --> 00:24:45,259

seems to suggest that yeah consciousness

583

00:24:49,899 --> 00:24:47,600

survives death I mean that immediately

584

00:24:51,899 --> 00:24:49,909

for any man on the street as well as any

585

00:24:54,430 --> 00:24:51,909

scientists immediately launch us into

586

00:24:56,200 --> 00:24:54,440

deep questions of the spiritual I don't

587

00:24:58,779 --> 00:24:56,210

know how you get around that well I mean

588

00:25:00,669 --> 00:24:58,789

survival of consciousness is you know

589

00:25:02,979 --> 00:25:00,679

one aspect of religion or spirituality

590

00:25:05,889 --> 00:25:02,989

but there have been spiritual people

591

00:25:08,470 --> 00:25:05,899

including many Jews for thousands of

592

00:25:10,359 --> 00:25:08,480

years who are religious and spiritual

593

00:25:12,460 --> 00:25:10,369

but don't believe in survival of

594

00:25:14,619 --> 00:25:12,470

consciousness so again there's not a

595

00:25:17,200 --> 00:25:14,629

hundred percent correlation between

596

00:25:19,149 --> 00:25:17,210

these points of view you know even at

597

00:25:20,919 --> 00:25:19,159

the time of Jesus one of the great

598

00:25:23,950 --> 00:25:20,929

debates going on at the time the New

599

00:25:25,710 --> 00:25:23,960

Testament was being formulated in the

600

00:25:28,840 --> 00:25:25,720

life of Jesus and then in the subsequent

601
00:25:31,119 --> 00:25:28,850
discussions was there the Sadducees the

602
00:25:33,399 --> 00:25:31,129
temple priests didn't believe in

603
00:25:36,009 --> 00:25:33,409
survival where's the Pharisees did and

604
00:25:37,720 --> 00:25:36,019
this was a really big debate and that

605
00:25:41,440 --> 00:25:37,730
debate still goes on in the in the

606
00:25:44,710 --> 00:25:41,450
Jewish community so it's it's even there

607
00:25:47,350 --> 00:25:44,720
both sides are devout religious people

608
00:25:50,740 --> 00:25:47,360
with a spiritual experience and and

609
00:25:53,740 --> 00:25:50,750
dimension so I think it's quite

610
00:25:55,960 --> 00:25:53,750
important to decouple these although

611
00:25:58,899 --> 00:25:55,970
these Sciences very relevant to these

612
00:26:01,120 --> 00:25:58,909
issues it doesn't nap in such a way that

613
00:26:03,460 --> 00:26:01,130

you know to be an atheist you've got to

614

00:26:05,289 --> 00:26:03,470

be a kind of dork in style materialist

615

00:26:09,310 --> 00:26:05,299

ought to be a religious person you've

616

00:26:11,440 --> 00:26:09,320

got to be a duelist and or I think what

617

00:26:13,539 --> 00:26:11,450

we're heading for is in a post

618

00:26:16,060 --> 00:26:13,549

materialist worldview which is what my

619

00:26:18,220 --> 00:26:16,070

book is trying to point way towards we

620

00:26:20,440 --> 00:26:18,230

could have a holistic way of looking at

621

00:26:22,840 --> 00:26:20,450

things a scientific investigation of

622

00:26:25,630 --> 00:26:22,850

things which leaves these bigger

623

00:26:27,549 --> 00:26:25,640

questions open and for example in one

624

00:26:29,110 --> 00:26:27,559

chapter of the book where I'm dealing

625

00:26:32,289 --> 00:26:29,120

with the dogma that memories are stored

626
00:26:33,909 --> 00:26:32,299
as material traces inside the brain that

627
00:26:36,490 --> 00:26:33,919
becomes the question our memory is

628
00:26:39,340 --> 00:26:36,500
stored as material traces in brains and

629
00:26:41,860 --> 00:26:39,350
I myself technique memories are stored

630
00:26:45,700 --> 00:26:41,870
in veins I think that brings more like

631
00:26:48,070 --> 00:26:45,710
tuning devices more like TV receivers

632
00:26:50,470 --> 00:26:48,080
and like video recorders now that has

633
00:26:52,720 --> 00:26:50,480
that's really a scientific question how

634
00:26:55,060 --> 00:26:52,730
his memory is stored and we can do

635
00:26:57,850 --> 00:26:55,070
experiments to try and find out how it

636
00:27:01,480 --> 00:26:57,860
is how memory works it has religious

637
00:27:02,919 --> 00:27:01,490
implications because materialism says if

638
00:27:04,840 --> 00:27:02,929

memories are stored that memories are

639

00:27:06,789 --> 00:27:04,850

stored in brains the brain decays at

640

00:27:09,789 --> 00:27:06,799

death therefore memories wiped out at

641

00:27:12,279 --> 00:27:09,799

death there's no possibility of any kind

642

00:27:15,130 --> 00:27:12,289

of survival personal survival without

643

00:27:17,230 --> 00:27:15,140

memory and so from the terrorists it's a

644

00:27:19,180 --> 00:27:17,240

simple two-step argument members are

645

00:27:21,190 --> 00:27:19,190

stored in brains the brain decays at

646

00:27:23,500 --> 00:27:21,200

death therefore members of white car to

647

00:27:26,140 --> 00:27:23,510

death therefore all fairies of survival

648

00:27:28,810 --> 00:27:26,150

reincarnation purgatory The Last

649

00:27:30,940 --> 00:27:28,820

Judgment you know all these all fairies

650

00:27:33,190 --> 00:27:30,950

are wiped out whereas if memories are

651
00:27:36,159 --> 00:27:33,200
not stored in brains if they depend on a

652
00:27:37,960 --> 00:27:36,169
resonance process then the memories

653
00:27:40,360 --> 00:27:37,970
themselves are not wiped out of death

654
00:27:42,789 --> 00:27:40,370
they're potentially accessible but that

655
00:27:44,980 --> 00:27:42,799
doesn't prove they are accessed that

656
00:27:46,960 --> 00:27:44,990
there is personal survival it just means

657
00:27:49,840 --> 00:27:46,970
that's a possibility whereas with

658
00:27:51,460 --> 00:27:49,850
materialism it's an impossibility so one

659
00:27:53,139 --> 00:27:51,470
position leaves the preservative leaves

660
00:27:56,740 --> 00:27:53,149
the question closed and the other leaves

661
00:27:58,659 --> 00:27:56,750
it open one last question dr. sheldrick

662
00:28:01,680 --> 00:27:58,669
what do you think you

663
00:28:04,299 --> 00:28:01,690

the future for academia visa V

664

00:28:06,999 --> 00:28:04,309

materialism it is again it seemed so

665

00:28:09,369 --> 00:28:07,009

imaged so institutionalized at this

666

00:28:12,609 --> 00:28:09,379

point I know that you've mentioned that

667

00:28:14,139 --> 00:28:12,619

your son is studying for his ph.d first

668

00:28:17,470 --> 00:28:14,149

of all congratulations to him on that

669

00:28:20,159 --> 00:28:17,480

but let's say he came to you and said he

670

00:28:23,529 --> 00:28:20,169

wanted to pursue a career in academia

671

00:28:27,249 --> 00:28:23,539

what advice would you give him for

672

00:28:29,859 --> 00:28:27,259

trying to one either get along with the

673

00:28:31,840 --> 00:28:29,869

system as it is or or change it in the

674

00:28:34,419 --> 00:28:31,850

direction that you'd like to see change

675

00:28:37,269 --> 00:28:34,429

happen well he's doing his PhD in

676

00:28:39,519 --> 00:28:37,279

tropical ecology in a way that's not

677

00:28:41,889 --> 00:28:39,529

particularly reductionist it's a more

678

00:28:44,560 --> 00:28:41,899

holistic kind of ecological fieldwork

679

00:28:48,820 --> 00:28:44,570

approach so he's not confronting these

680

00:28:51,519 --> 00:28:48,830

questions in a direct personal way but i

681

00:28:54,009 --> 00:28:51,529

think that there are plenty of

682

00:28:56,499 --> 00:28:54,019

people in academic science who are not

683

00:28:59,259 --> 00:28:56,509

materialists one of the points I try to

684

00:29:02,739 --> 00:28:59,269

make in my book is that a great many

685

00:29:04,840 --> 00:29:02,749

scientists nowadays are not materialists

686

00:29:06,820 --> 00:29:04,850

they're not atheists the culture of

687

00:29:09,549 --> 00:29:06,830

science and indeed of the academic world

688

00:29:12,789 --> 00:29:09,559

is generally speaking atheistic and

689

00:29:14,830 --> 00:29:12,799

materialistic and but that's the kind of

690

00:29:17,710 --> 00:29:14,840

surface culture what people pay lip

691

00:29:19,389 --> 00:29:17,720

service to in public in private there's

692

00:29:20,979 --> 00:29:19,399

a great many people with different views

693

00:29:22,389 --> 00:29:20,989

there are a large for spiritual but not

694

00:29:24,190 --> 00:29:22,399

religious there are a lot to our

695

00:29:26,320 --> 00:29:24,200

religious there are not you've had

696

00:29:29,830 --> 00:29:26,330

mystical experiences that are not to

697

00:29:32,019 --> 00:29:29,840

have psychic experiences and and there

698

00:29:34,359 --> 00:29:32,029

are lots of been to alternative

699

00:29:37,060 --> 00:29:34,369

practitioners and take seriously there

700

00:29:39,279 --> 00:29:37,070

is alternative healing methods and in

701
00:29:42,039 --> 00:29:39,289
fact at all those often I think they'd

702
00:29:44,590 --> 00:29:42,049
be the majority of people within science

703
00:29:47,349 --> 00:29:44,600
a further point is that if we look at

704
00:29:50,889 --> 00:29:47,359
young scientists today the scientists of

705
00:29:52,389 --> 00:29:50,899
the future last year India graduated two

706
00:29:55,210 --> 00:29:52,399
and a half million science and

707
00:29:56,950 --> 00:29:55,220
engineering at graduates China one and a

708
00:29:59,799 --> 00:29:56,960
half million the u.s. half a million

709
00:30:01,989 --> 00:29:59,809
Britain 100,000 but in Britain and the

710
00:30:05,049 --> 00:30:01,999
u.s. about a third of them at graduate

711
00:30:07,839 --> 00:30:05,059
level were Indians Chinese and Koreans

712
00:30:10,450 --> 00:30:07,849
so the majority of young scientists in

713
00:30:11,020 --> 00:30:10,460

the world today are not European or

714

00:30:16,150 --> 00:30:11,030

American

715

00:30:18,880 --> 00:30:16,160

more they're asian and the Chinese have

716

00:30:20,920 --> 00:30:18,890

an ambiguous attitude some materialist

717

00:30:23,620 --> 00:30:20,930

some interests and Taoism and

718

00:30:25,480 --> 00:30:23,630

traditional Chinese beliefs most Indians

719

00:30:27,160 --> 00:30:25,490

the great majority of Indian scientists

720

00:30:30,160 --> 00:30:27,170

and pretty straightforward Hindus and

721

00:30:34,810 --> 00:30:30,170

Muslims when they're off duty they're

722

00:30:37,510 --> 00:30:34,820

not materialists and atheists so most

723

00:30:38,980 --> 00:30:37,520

scientists today simply don't fit into

724

00:30:42,340 --> 00:30:38,990

that position but when they're at work

725

00:30:44,500 --> 00:30:42,350

they pretension that they pretend to go

726

00:30:46,660 --> 00:30:44,510

along with that overall you know that

727

00:30:48,850 --> 00:30:46,670

kind of what seems like a consensus

728

00:30:50,890 --> 00:30:48,860

reality as soon as they're off duty they

729

00:30:53,260 --> 00:30:50,900

revert to completely different views I

730

00:30:56,380 --> 00:30:53,270

would say the majority of scientists in

731

00:30:59,140 --> 00:30:56,390

fact have that lead a split life what

732

00:31:01,060 --> 00:30:59,150

I'm proposing is that scientists come

733

00:31:03,010 --> 00:31:01,070

out speak much more freely about their

734

00:31:04,690 --> 00:31:03,020

own experiences and interest to their

735

00:31:07,120 --> 00:31:04,700

colleagues and they'll find that a great

736

00:31:08,710 --> 00:31:07,130

many of the others share these interests

737

00:31:11,890 --> 00:31:08,720

or have things that they're they can

738

00:31:16,180 --> 00:31:11,900

talk about fruitfully that this material

739

00:31:18,610 --> 00:31:16,190

is dogmatism is a facade behind which

740

00:31:20,980 --> 00:31:18,620

there are some true believers Richard

741

00:31:22,840 --> 00:31:20,990

Dawkins is certainly one and he's done

742

00:31:24,880 --> 00:31:22,850

us all the service by making these views

743

00:31:29,130 --> 00:31:24,890

say explicit and expressing them so

744

00:31:31,720 --> 00:31:29,140

forcefully and but I think the majority

745

00:31:34,150 --> 00:31:31,730

don't have those views I think of it as

746

00:31:37,120 --> 00:31:34,160

being rather like Russia under Brezhnev

747

00:31:40,000 --> 00:31:37,130

and you know in that late communist

748

00:31:42,820 --> 00:31:40,010

phase of the Soviet Union in public

749

00:31:45,160 --> 00:31:42,830

almost everyone went along with Marxism

750

00:31:46,990 --> 00:31:45,170

and dialectical materialism a few

751

00:31:50,500 --> 00:31:47,000

dissident stood out against it in the

752

00:31:52,990 --> 00:31:50,510

sent to psychiatric institutions but and

753

00:31:54,730 --> 00:31:53,000

the majority just went along with it as

754

00:31:57,220 --> 00:31:54,740

if they believed it and now they

755

00:31:59,380 --> 00:31:57,230

dutifully except at public meetings two

756

00:32:01,090 --> 00:31:59,390

speeches by the party leaders and so

757

00:32:03,190 --> 00:32:01,100

forth but when the Soviet empire

758

00:32:05,650 --> 00:32:03,200

collapsed how many really believed it

759

00:32:07,810 --> 00:32:05,660

probably any quite a small minority I

760

00:32:11,380 --> 00:32:07,820

think it's rather like that in science

761

00:32:13,660 --> 00:32:11,390

and so I think that when few people feel

762

00:32:16,120 --> 00:32:13,670

free to come out and speak freely and

763

00:32:19,450 --> 00:32:16,130

when scientists feel they don't have to

764

00:32:21,670 --> 00:32:19,460

pay lip service to this dogma and they

765

00:32:23,860 --> 00:32:21,680

it's not as if the whole academic world

766

00:32:24,640 --> 00:32:23,870

will suddenly oppose it as one person

767

00:32:26,560 --> 00:32:24,650

they

768

00:32:28,360 --> 00:32:26,570

and a lot of people would be enormously

769

00:32:30,220 --> 00:32:28,370

relieved and I think the academic world

770

00:32:31,690 --> 00:32:30,230

would get a new lease of life through

771

00:32:33,790 --> 00:32:31,700

people being able to speak and think

772

00:32:36,370 --> 00:32:33,800

more freely that's certainly a

773

00:32:38,710 --> 00:32:36,380

wonderfully optimistic future that you

774

00:32:40,810 --> 00:32:38,720

paint and let's hope we get there Rupert

775

00:32:42,970 --> 00:32:40,820

tell folks what's coming up for you

776

00:32:46,330 --> 00:32:42,980

again the book available right now at

777

00:32:48,700 --> 00:32:46,340

amazon science set free ten paths to new

778

00:32:51,970 --> 00:32:48,710

discovery what's coming up in terms of

779

00:32:53,500 --> 00:32:51,980

your speaking lecture circuit your seems

780

00:32:54,580 --> 00:32:53,510

like we're always hearing about cheer

781

00:32:56,470 --> 00:32:54,590

and you're popping up with some new

782

00:32:58,720 --> 00:32:56,480

YouTube videos and the like which is

783

00:33:00,460 --> 00:32:58,730

great to hear what's coming up for you

784

00:33:04,860 --> 00:33:00,470

in the near future well in the near

785

00:33:06,790 --> 00:33:04,870

future in San Francisco September 7th at

786

00:33:08,920 --> 00:33:06,800

california institute of integral studies

787

00:33:11,170 --> 00:33:08,930

i'm giving a book launch lecture for

788

00:33:13,500 --> 00:33:11,180

this book which is published in the US

789

00:33:16,120 --> 00:33:13,510

and canada on September the fourth and

790

00:33:20,140 --> 00:33:16,130

sep 10 to the 8th and giving a deal

791

00:33:22,330 --> 00:33:20,150

week-long workshop on it the following

792

00:33:24,700 --> 00:33:22,340

weekend at the Esalen Institute in Big

793

00:33:27,060 --> 00:33:24,710

Sur California I'm doing a weekend

794

00:33:29,920 --> 00:33:27,070

workshop on the themes of this book and

795

00:33:32,740 --> 00:33:29,930

those are my main things in September

796

00:33:36,640 --> 00:33:32,750

then I'm going back to England and in

797

00:33:40,720 --> 00:33:36,650

Canada right now and I'm going to the US

798

00:33:42,970 --> 00:33:40,730

again in november i'm going to be doing

799

00:33:45,820 --> 00:33:42,980

some talks in New York mainly at the

800

00:33:47,680 --> 00:33:45,830

open center and not doing anything in

801
00:33:49,750 --> 00:33:47,690
between and my publisher said there's no

802
00:33:53,950 --> 00:33:49,760
point trying to do book promotion before

803
00:33:56,200 --> 00:33:53,960
a presidential election in the US so

804
00:33:58,060 --> 00:33:56,210
that so I'm not coming back to the week

805
00:34:00,220 --> 00:33:58,070
after the presidential election when

806
00:34:03,040 --> 00:34:00,230
hopefully the hanging chads will have

807
00:34:04,930 --> 00:34:03,050
been sorted out and I'll be able to and

808
00:34:08,320 --> 00:34:04,940
you know things are things should be

809
00:34:10,540 --> 00:34:08,330
getting back to normal and so that's the

810
00:34:14,560 --> 00:34:10,550
main thing and meanwhile there will be

811
00:34:17,530 --> 00:34:14,570
various YouTube's and and discussions

812
00:34:20,620 --> 00:34:17,540
about the book there's already some

813
00:34:23,409 --> 00:34:20,630

lectures online about the book from my

814

00:34:25,210 --> 00:34:23,419

presentations in England and anyone

815

00:34:30,909 --> 00:34:25,220

who's interested conceding there on my

816

00:34:32,590 --> 00:34:30,919

website www.sheldrick.org and anyone

817

00:34:35,020 --> 00:34:32,600

who's interested in knowing where i'll

818

00:34:36,970 --> 00:34:35,030

be speaking what i'll be doing can sign

819

00:34:38,280 --> 00:34:36,980

on from my can look at the website or

820

00:34:40,919 --> 00:34:38,290

sign on for my e

821

00:34:43,169 --> 00:34:40,929

is letter which I send out any every

822

00:34:45,720 --> 00:34:43,179

couple of months but it gives an update

823

00:34:48,240 --> 00:34:45,730

on my various activities for those who

824

00:34:50,640 --> 00:34:48,250

are interested great I get those emails

825

00:34:53,010 --> 00:34:50,650

and it is nice that they're on a regular

826
00:34:55,050 --> 00:34:53,020
basis but you don't overwhelm folks with

827
00:34:57,690 --> 00:34:55,060
useless information so it's very well

828
00:34:59,400 --> 00:34:57,700
done well dr. sheldrick thanks again for

829
00:35:01,770 --> 00:34:59,410
joining us today best of luck with the

830
00:35:03,510 --> 00:35:01,780
book and hopefully we'll we'll touch

831
00:35:06,510 --> 00:35:03,520
base with you again in the not too

832
00:35:08,190 --> 00:35:06,520
distant future good thanks very much and

833
00:35:11,100 --> 00:35:08,200
all the best to you and a great let you

834
00:35:13,080 --> 00:35:11,110
do thanks again to dr. shelter for

835
00:35:15,360 --> 00:35:13,090
joining me today on skeptic Oh a couple

836
00:35:18,150 --> 00:35:15,370
of questions i guess i tee up i think

837
00:35:20,400 --> 00:35:18,160
the main thrust of this book is topics

838
00:35:23,070 --> 00:35:20,410

that we've covered over and over and

839

00:35:25,080 --> 00:35:23,080

over again in terms of materialism but i

840

00:35:27,000 --> 00:35:25,090

particularly like the way that he's

841

00:35:29,520 --> 00:35:27,010

drawn out these assumptions that

842

00:35:31,710 --> 00:35:29,530

materialism is based on and turn them

843

00:35:34,350 --> 00:35:31,720

into rather provocative questions that

844

00:35:36,300 --> 00:35:34,360

even when one's first hears them you're

845

00:35:39,180 --> 00:35:36,310

kind of drawn to say yeah why would I

846

00:35:41,070 --> 00:35:39,190

assume that that's true so I think it

847

00:35:42,960 --> 00:35:41,080

might be interesting to flesh some of

848

00:35:44,760 --> 00:35:42,970

those out on the forum and discuss those

849

00:35:46,380 --> 00:35:44,770

questions if someone would like to do

850

00:35:49,020 --> 00:35:46,390

that that would be much appreciated and

851

00:35:50,550 --> 00:35:49,030

the second topic I want to discuss is

852

00:35:53,070 --> 00:35:50,560

this last one that I brought up with him

853

00:35:55,920 --> 00:35:53,080

and keeps popping up for me at least and

854

00:35:59,670 --> 00:35:55,930

that is this connection between a post

855

00:36:02,250 --> 00:35:59,680

materialism scientific world and the

856

00:36:04,950 --> 00:36:02,260

spiritual so again to me it's clear that

857

00:36:07,530 --> 00:36:04,960

as soon as we get past materialism we

858

00:36:10,560 --> 00:36:07,540

have to confront head on these questions

859

00:36:12,390 --> 00:36:10,570

of spirit are their spiritual beings

860

00:36:14,700 --> 00:36:12,400

what happens to consciousness after we

861

00:36:16,770 --> 00:36:14,710

die and i'm not advocating that we

862

00:36:18,810 --> 00:36:16,780

approach those from at all a religious

863

00:36:21,600 --> 00:36:18,820

standpoint but from a scientific

864

00:36:23,760 --> 00:36:21,610

standpoint the best way we can it just

865

00:36:26,100 --> 00:36:23,770

seems to me clear that those questions

866

00:36:29,040 --> 00:36:26,110

come to the forefront right away as soon

867

00:36:30,780 --> 00:36:29,050

as we make that step beyond materialism

868

00:36:33,510 --> 00:36:30,790

so it will be interesting to see what

869

00:36:35,820 --> 00:36:33,520

you have to say about that of course the

870

00:36:41,070 --> 00:36:35,830

place to connect is on The Skeptical

871

00:36:42,960 --> 00:36:41,080

website it's at sk-ii pti k Oh calm as I

872

00:36:45,210 --> 00:36:42,970

mentioned in a previous episode there's

873

00:36:47,520 --> 00:36:45,220

a new version of the comment section

874

00:36:50,670 --> 00:36:47,530

that makes it really handy to follow

875

00:36:52,020 --> 00:36:50,680

threaded conversations so I invite you

876

00:36:53,970 --> 00:36:52,030

to check that out in

877

00:36:55,350 --> 00:36:53,980

comment section the website and then of

878

00:36:57,510 --> 00:36:55,360

course there's the form which is a very

879

00:36:59,640 --> 00:36:57,520

popular place for folks to kind of hash

880

00:37:01,740 --> 00:36:59,650

out some of these ideas either one of

881

00:37:04,050 --> 00:37:01,750

those places are the place to go and of

882

00:37:06,450 --> 00:37:04,060

course you can always email me or

883

00:37:08,010 --> 00:37:06,460

connect with me on Facebook I try to get

884

00:37:10,500 --> 00:37:08,020

to as many of those as I can it can't

885

00:37:11,850 --> 00:37:10,510

always get to all of them but I try well

886

00:37:14,040 --> 00:37:11,860

that's going to do it for this episode i

887

00:37:16,110 --> 00:37:14,050

have several interesting shows coming up

888

00:37:18,240 --> 00:37:16,120

be sure to stay with me for all of that

889

00:37:20,040 --> 00:37:18,250

be sure to tell your friends and blog

890

00:37:21,930 --> 00:37:20,050

and write about skeptical whenever you

891

00:37:24,720 --> 00:37:21,940

can it's interesting that we've had a

892

00:37:27,660 --> 00:37:24,730

steady uptick in skeptic Oh listenership

893

00:37:29,730 --> 00:37:27,670

but especially in the last month or two

894

00:37:31,560 --> 00:37:29,740

it's really kind of kicked into gear and

895

00:37:33,390 --> 00:37:31,570

maybe that's just because I've been

896

00:37:35,040 --> 00:37:33,400

putting these out every week I don't

897

00:37:39,120 --> 00:37:35,050

know how much longer I can keep that up

898

00:37:42,390 --> 00:37:39,130

but I will try so again that's it for