

Theologian and Philosopher Dr. David Bentley Hart has little patience for sloppy thinking atheists. Looks to consciousness and spirituality.



photo by: André Batista

1
00:00:09,830 --> 00:00:08,390
hi everyone alex karras here from

2
00:00:12,080 --> 00:00:09,840
skeptic oh just wanted to give you a

3
00:00:15,079 --> 00:00:12,090
little youtube introduction to this

4
00:00:18,590 --> 00:00:15,089
interview that i recently published with

5
00:00:21,529 --> 00:00:18,600
dr. David Bentley Hart and here it is

6
00:00:22,849 --> 00:00:21,539
episode 298 really really interesting

7
00:00:25,429 --> 00:00:22,859
guy was really looking forward to

8
00:00:29,060 --> 00:00:25,439
talking to him if you are looking for

9
00:00:32,060 --> 00:00:29,070
someone to give just stunningly

10
00:00:35,889 --> 00:00:32,070
brilliant complete philosophical

11
00:00:39,819 --> 00:00:35,899
dismantling of atheism and this crazy

12
00:00:42,139 --> 00:00:39,829
materialism that is so much a part of

13
00:00:45,200 --> 00:00:42,149

science then you're gonna find nobody

14

00:00:47,000 --> 00:00:45,210

better than dr. David Bentley Hart and I

15

00:00:51,160 --> 00:00:47,010

in it and I enjoy talking to him about

16

00:00:54,650 --> 00:00:51,170

that of course he is also a Christian

17

00:00:57,229 --> 00:00:54,660

which I think poses some problems given

18

00:01:00,110 --> 00:00:57,239

the craziness of the baby Jesus

19

00:01:02,380 --> 00:01:00,120

hypothesis and the rest of that but we

20

00:01:08,210 --> 00:01:02,390

talked a little bit about that

21

00:01:11,090 --> 00:01:08,220

here is dr. dr. Hart again really bright

22

00:01:12,109 --> 00:01:11,100

guy interesting guy to talk to so you

23

00:01:16,100 --> 00:01:12,119

know one of the things we talked about

24

00:01:18,200 --> 00:01:16,110

was this idea of atheism and it reminded

25

00:01:20,749 --> 00:01:18,210

me of this energy I did with atheist

26

00:01:23,899 --> 00:01:20,759

John Loftus a while back you know where

27

00:01:26,780 --> 00:01:23,909

you kind of push the philosophical part

28

00:01:29,929 --> 00:01:26,790

of the atheist position with these folks

29

00:01:33,109 --> 00:01:29,939

and they just kind of yeah I'm a

30

00:01:36,200 --> 00:01:33,119

biological robot and a meaningless if

31

00:01:39,260 --> 00:01:36,210

that makes any sense but you know then

32

00:01:41,920 --> 00:01:39,270

the other thing I came back to dr. Hart

33

00:01:44,420 --> 00:01:41,930

with that I think is interesting is that

34

00:01:45,109 --> 00:01:44,430

you know if you really pull that apart I

35

00:01:49,609 --> 00:01:45,119

mean sure

36

00:01:51,920 --> 00:01:49,619

atheism is dumb philosophically but it

37

00:01:56,450 --> 00:01:51,930

is somewhat of a reactionary position to

38

00:01:59,649 --> 00:01:56,460

to the craziness of evangelical

39

00:02:03,950 --> 00:01:59,659

Christianity and the crazy you know

40

00:02:06,859 --> 00:02:03,960

books left behind books apocalyptic

41

00:02:08,540 --> 00:02:06,869

nonsense and case for Christ and all

42

00:02:10,699 --> 00:02:08,550

that stuff this really doesn't hold up

43

00:02:13,100 --> 00:02:10,709

to scholarship either so you know we

44

00:02:13,910 --> 00:02:13,110

talked about that we talked about is

45

00:02:15,860 --> 00:02:13,920

this

46

00:02:20,540 --> 00:02:15,870

reactionary position and should we have

47

00:02:21,680 --> 00:02:20,550

some compassion for the atheists given

48

00:02:26,530 --> 00:02:21,690

that you know a lot of people have been

49

00:02:29,960 --> 00:02:26,540

wounded badly by Christianity and you

50

00:02:32,210 --> 00:02:29,970

know what would you do if if you were

51
00:02:34,280 --> 00:02:32,220
one of those people that were or

52
00:02:36,830 --> 00:02:34,290
somebody in your family was molested by

53
00:02:40,100 --> 00:02:36,840
a Catholic priest or something like that

54
00:02:42,350 --> 00:02:40,110
I think you'd go running to atheists or

55
00:02:44,330 --> 00:02:42,360
someone who would kind of have a

56
00:02:45,650 --> 00:02:44,340
different point of view no the other

57
00:02:49,130 --> 00:02:45,660
thing that we talked about in this

58
00:02:51,350 --> 00:02:49,140
interview is kind of along this idea of

59
00:02:53,180 --> 00:02:51,360
you know is Christianity worth saving

60
00:02:57,890 --> 00:02:53,190
kind of thing something that I talked

61
00:03:00,830 --> 00:02:57,900
with mark Vernon about so I think you'll

62
00:03:04,520 --> 00:03:00,840
enjoy this I hope you will if you like

63
00:03:07,580 --> 00:03:04,530

these kind of topics I do a lot of

64

00:03:10,789 --> 00:03:07,590

skeptical listeners do not this one only

65

00:03:14,300 --> 00:03:10,799

got eighty to shears but I think the

66

00:03:16,699 --> 00:03:14,310

issues of spirituality are central to

67

00:03:20,810 --> 00:03:16,709

consciousness science because of course

68

00:03:22,310 --> 00:03:20,820

once you understand that the best

69

00:03:25,180 --> 00:03:22,320

scientific evidence we have suggests

70

00:03:28,009 --> 00:03:25,190

that consciousness is not limited to our

71

00:03:29,449 --> 00:03:28,019

brains it's not a brain based thing it's

72

00:03:31,849 --> 00:03:29,459

somehow extends beyond it's not

73

00:03:33,890 --> 00:03:31,859

somewhere extends beyond death then I

74

00:03:37,250 --> 00:03:33,900

think you get into all these issues of

75

00:03:39,620 --> 00:03:37,260

spirituality and I enjoyed talking about

76

00:03:43,569 --> 00:03:39,630

some of those with dr. David Bentley

77

00:03:46,099 --> 00:03:43,579

Hart I hope you like this interview on

78

00:03:48,640 --> 00:03:46,109

this episode of skeptic Oh

79

00:03:50,990 --> 00:03:48,650

so I think when your confidence in

80

00:03:53,539 --> 00:03:51,000

materialism wanes a little bit

81

00:03:54,380 --> 00:03:53,549

I think that's an opening for what

82

00:03:58,039 --> 00:03:54,390

you're talking about

83

00:03:59,809 --> 00:03:58,049

no you may be right but again let me put

84

00:04:03,530 --> 00:03:59,819

it this way there's a certain sort of

85

00:04:04,910 --> 00:04:03,540

psychology involved here that can erect

86

00:04:06,800 --> 00:04:04,920

defenses against that

87

00:04:10,370 --> 00:04:06,810

yeah if you can amass if you can

88

00:04:11,840 --> 00:04:10,380

accumulate sufficient evidence you know

89

00:04:14,449 --> 00:04:11,850

that they should call into question

90

00:04:17,229 --> 00:04:14,459

these easy and materialist assumptions

91

00:04:20,840 --> 00:04:17,239

yes sure that was a clarifying effect

92

00:04:23,630 --> 00:04:20,850

still again my interests are in in the

93

00:04:26,900 --> 00:04:23,640

whole activity set of logical

94

00:04:30,410 --> 00:04:26,910

assumptions underlying naturalism that

95

00:04:33,100 --> 00:04:30,420

accord with any experience at all not

96

00:04:48,280 --> 00:04:33,110

just extraordinary experiences

97

00:04:52,130 --> 00:04:50,480

welcome to skeptic Oh where we explore

98

00:04:54,440 --> 00:04:52,140

controversial science with leading

99

00:04:56,660 --> 00:04:54,450

researchers thinkers and their critics

100

00:04:59,300 --> 00:04:56,670

I'm your host Aleksic harris and on this

101
00:05:01,460 --> 00:04:59,310
episode and episode i've been looking

102
00:05:03,260 --> 00:05:01,470
forward to bringing to you for a while

103
00:05:05,930 --> 00:05:03,270
it's one that I really had to prepare

104
00:05:07,820 --> 00:05:05,940
for a lot you suggested dr. David

105
00:05:10,880 --> 00:05:07,830
Bentley Hart and I'm really glad you did

106
00:05:13,310 --> 00:05:10,890
but if you dig into his work one of the

107
00:05:16,250 --> 00:05:13,320
things you realize is that this is a

108
00:05:17,690 --> 00:05:16,260
very smart guy someone you want to be on

109
00:05:21,020 --> 00:05:17,700
your toes for when you're talking to

110
00:05:24,020 --> 00:05:21,030
them and if you doubt me then go check

111
00:05:27,080 --> 00:05:24,030
out some of the debates slash dialogues

112
00:05:30,080 --> 00:05:27,090
he's had with various atheist secular

113
00:05:32,990 --> 00:05:30,090

materialist types out there they are

114

00:05:35,060 --> 00:05:33,000

cringe worthy if you know what I mean

115

00:05:36,860 --> 00:05:35,070

so I prepared quite a bit for this

116

00:05:40,840 --> 00:05:36,870

interview and the other reason I did is

117

00:05:42,590 --> 00:05:40,850

because dr. Hart and I share a similar

118

00:05:45,470 --> 00:05:42,600

religious background

119

00:05:47,660 --> 00:05:45,480

he's Eastern Orthodox and I grew up in a

120

00:05:49,760 --> 00:05:47,670

Greek Orthodox Church in wil Manila Noi

121

00:05:52,060 --> 00:05:49,770

outside of Chicago where my brother and

122

00:05:55,190 --> 00:05:52,070

I would squirm around in the

123

00:05:58,190 --> 00:05:55,200

unbelievably uncomfortable wooden pews

124

00:05:59,840 --> 00:05:58,200

that they had until my very Greek very

125

00:06:01,190 --> 00:05:59,850

religious grandmother would be so

126
00:06:03,650 --> 00:06:01,200
frustrated that she would reach over

127
00:06:05,600 --> 00:06:03,660
with the just the tip of a straight pin

128
00:06:07,490 --> 00:06:05,610
and stick it in her and although that

129
00:06:11,180 --> 00:06:07,500
sounds really cruel it worked we didn't

130
00:06:13,100 --> 00:06:11,190
squirm a lot after that so that was my

131
00:06:14,570 --> 00:06:13,110
religious background as a kid and even

132
00:06:17,210 --> 00:06:14,580
though I'm not a Christian anymore

133
00:06:20,780 --> 00:06:17,220
one thing that's lingered from that

134
00:06:23,480 --> 00:06:20,790
whole experience is the question of what

135
00:06:25,460 --> 00:06:23,490
was really going on me

136
00:06:26,840 --> 00:06:25,470
why were these smart otherwise

137
00:06:28,370 --> 00:06:26,850
intelligent people and I know they are

138
00:06:31,010 --> 00:06:28,380

because I knew them outside of church

139

00:06:33,320 --> 00:06:31,020

why were they sitting there watching

140

00:06:36,230 --> 00:06:33,330

these grown men walk around with these

141

00:06:38,510 --> 00:06:36,240

huge icons and gold encrusted robes

142

00:06:41,120 --> 00:06:38,520

while they're swinging all this incense

143

00:06:43,520 --> 00:06:41,130

I mean why are they sitting through all

144

00:06:46,190 --> 00:06:43,530

this nonsense and why I may not have

145

00:06:48,560 --> 00:06:46,200

gotten a direct answer to that question

146

00:06:50,270 --> 00:06:48,570

during this dialogue with dr. David

147

00:06:53,510 --> 00:06:50,280

Bentley Hart I did get a pretty

148

00:06:57,950 --> 00:06:53,520

satisfying one because dr. Hart is the

149

00:07:00,080 --> 00:06:57,960

embodiment of the intellectual spiritual

150

00:07:02,659 --> 00:07:00,090

religious seeker now you're not gonna

151
00:07:05,540 --> 00:07:02,669
hear engaged in silly apologetics about

152
00:07:07,820 --> 00:07:05,550
empty tombs and baby Jesus and all the

153
00:07:10,129 --> 00:07:07,830
rest of that nonsense but what you will

154
00:07:13,760 --> 00:07:10,139
hear is someone who's thought deeply

155
00:07:16,790 --> 00:07:13,770
about the big big questions who are we

156
00:07:19,580 --> 00:07:16,800
why are we here and how do we relate to

157
00:07:22,010 --> 00:07:19,590
that ever-present little voice inside of

158
00:07:24,020 --> 00:07:22,020
our head these the questions I care

159
00:07:26,240 --> 00:07:24,030
about these are the questions I sought

160
00:07:28,580 --> 00:07:26,250
to answer with skeptical from the very

161
00:07:32,659 --> 00:07:28,590
beginning and these are the questions I

162
00:07:34,279 --> 00:07:32,669
think dr. Hart is after is well so I

163
00:07:36,770 --> 00:07:34,289

really enjoyed this dialogue we talked

164

00:07:38,900 --> 00:07:36,780

about a number of topics including the

165

00:07:41,600 --> 00:07:38,910

wacky metaphysics of no metaphysics that

166

00:07:44,120 --> 00:07:41,610

is atheism and has embedded itself in

167

00:07:46,159 --> 00:07:44,130

the secular / atheistic science that we

168

00:07:48,140 --> 00:07:46,169

encounter but we also look behind that

169

00:07:50,689 --> 00:07:48,150

and talk about what might really be

170

00:07:52,879 --> 00:07:50,699

going on with atheism and with

171

00:07:54,890 --> 00:07:52,889

Christianity and then finally under the

172

00:07:58,070 --> 00:07:54,900

end we get to some really good stuff

173

00:08:00,740 --> 00:07:58,080

consciousness bliss and what all this

174

00:08:03,320 --> 00:08:00,750

stuff might really be about it's a

175

00:08:05,300 --> 00:08:03,330

dialogue I really enjoyed having and one

176

00:08:21,410 --> 00:08:05,310

that I hope you like too here's dr.

177

00:08:26,510 --> 00:08:23,880

today we welcome theologian philosopher

178

00:08:29,340 --> 00:08:26,520

author and I got it add the label

179

00:08:31,710 --> 00:08:29,350

intellectual in there because dr. David

180

00:08:34,920 --> 00:08:31,720

Bentley Hart certainly does remind us of

181

00:08:37,740 --> 00:08:34,930

what it means to be a true intellectual

182

00:08:40,320 --> 00:08:37,750

dr. Hart is the author of several books

183

00:08:42,120 --> 00:08:40,330

including atheist delusions a book that

184

00:08:45,360 --> 00:08:42,130

was awarded the michael ramsey prize in

185

00:08:49,680 --> 00:08:45,370

theology and his latest the experience

186

00:08:52,170 --> 00:08:49,690

of God being consciousness bliss

187

00:08:53,240 --> 00:08:52,180

David welcomed a skeptic oh thanks so

188

00:08:56,010 --> 00:08:53,250

much for joining me

189

00:08:58,680 --> 00:08:56,020

thanks for inviting me first off I have

190

00:09:01,170 --> 00:08:58,690

to tell you I have had a great time

191

00:09:03,660 --> 00:09:01,180

digging into your work and I have to

192

00:09:05,430 --> 00:09:03,670

thank first off a couple of skeptical

193

00:09:07,650 --> 00:09:05,440

listeners in particular marker reached

194

00:09:10,740 --> 00:09:07,660

out and set up this interview it's been

195

00:09:13,050 --> 00:09:10,750

great for me I'm still I think trying to

196

00:09:15,810 --> 00:09:13,060

get my arms around everything you do so

197

00:09:17,700 --> 00:09:15,820

forgive me your writing is extraordinary

198

00:09:20,430 --> 00:09:17,710

it's a little dense I found myself

199

00:09:22,740 --> 00:09:20,440

jumping over to the dictionary more than

200

00:09:24,990 --> 00:09:22,750

a time or two but that's fun that's

201
00:09:27,510 --> 00:09:25,000
great and anyone will find well you know

202
00:09:33,030 --> 00:09:27,520
Goethe said it's a poor writer within

203
00:09:35,880 --> 00:09:33,040
the lexicon can keep pace love it well

204
00:09:37,680 --> 00:09:35,890
as an introduction to where you're

205
00:09:39,720 --> 00:09:37,690
coming from for my audience for the

206
00:09:41,340 --> 00:09:39,730
skeptical audience one of the things

207
00:09:44,810 --> 00:09:41,350
that comes through loud and clear is

208
00:09:48,570 --> 00:09:44,820
this most complete and eloquent

209
00:09:51,240 --> 00:09:48,580
dismantling of this crazy scientific

210
00:09:54,290 --> 00:09:51,250
materialism we talk so much about you

211
00:09:57,660 --> 00:09:54,300
right and let me read this for folks

212
00:09:59,280 --> 00:09:57,670
naturalism that is this idea also called

213
00:10:00,720 --> 00:09:59,290

materialism that we're all biological

214

00:10:03,330 --> 00:10:00,730

robots in a meaningless universe

215

00:10:05,820 --> 00:10:03,340

basically what naturalism means is a

216

00:10:08,310 --> 00:10:05,830

picture of the whole of reality that

217

00:10:11,100 --> 00:10:08,320

cannot according to its own intrinsic

218

00:10:13,320 --> 00:10:11,110

premises address the being of the whole

219

00:10:15,240 --> 00:10:13,330

and I love this next one it's a

220

00:10:18,030 --> 00:10:15,250

metaphysics of the rejection of

221

00:10:20,670 --> 00:10:18,040

metaphysics a transcendental certainty

222

00:10:24,000 --> 00:10:20,680

of the impossibility of transcendental

223

00:10:26,970 --> 00:10:24,010

truth and so requires an act of so pure

224

00:10:29,639 --> 00:10:26,980

credence logically immune from any

225

00:10:31,889 --> 00:10:29,649

verification brilliant stuff

226

00:10:37,139 --> 00:10:31,899

can you elaborate just a little bit on

227

00:10:41,129 --> 00:10:37,149

that I suppose I could yeah well I mean

228

00:10:45,509 --> 00:10:41,139

naturalism is in a sense its own

229

00:10:50,040 --> 00:10:45,519

worst enemy because it's especially in

230

00:10:55,739 --> 00:10:50,050

the Anglophone world generally advanced

231

00:10:58,439 --> 00:10:55,749

as as a concurrent philosophy of the

232

00:11:04,499 --> 00:10:58,449

causal closure of the physical of the

233

00:11:08,699 --> 00:11:04,509

impossibility of thought reaching beyond

234

00:11:10,799 --> 00:11:08,709

the boundaries of natural cause Asian as

235

00:11:12,600 --> 00:11:10,809

we you know as we understand that

236

00:11:17,699 --> 00:11:12,610

Charlie the modern world we tend to

237

00:11:19,590 --> 00:11:17,709

think of nature as a result of of ideas

238

00:11:23,569 --> 00:11:19,600

that go back to the 17th century as

239

00:11:27,389 --> 00:11:23,579

meaning unguided mechanistic in

240

00:11:31,109 --> 00:11:27,399

processes that that yield as the residue

241

00:11:33,169 --> 00:11:31,119

of interactions and nutrition's and so

242

00:11:37,079 --> 00:11:33,179

forth they an ordered poem

243

00:11:40,049 --> 00:11:37,089

the problem is with naturalism is that

244

00:11:41,939 --> 00:11:40,059

it rules out of course all the Vantage's

245

00:11:49,619 --> 00:11:41,949

that it requires in order to certify

246

00:11:52,110 --> 00:11:49,629

itself that is it tells us that it tells

247

00:11:54,210 --> 00:11:52,120

us what we can't know but can only do so

248

00:11:55,889 --> 00:11:54,220

from the position beyond the totality of

249

00:11:58,769 --> 00:11:55,899

nature which is precisely the position

250

00:12:00,720 --> 00:11:58,779

it claims we can never occupy it so I

251

00:12:02,249 --> 00:12:00,730

think that's what that you'd have to

252

00:12:04,769 --> 00:12:02,259

remind me of the whole context of that

253

00:12:06,210 --> 00:12:04,779

sentence incidentally because when you

254

00:12:09,480 --> 00:12:06,220

write a lot you tend to forget what

255

00:12:11,280 --> 00:12:09,490

you've written where and when no I think

256

00:12:15,119 --> 00:12:11,290

you've I think you've captured it quite

257

00:12:18,689 --> 00:12:15,129

well both in that sentence or two and in

258

00:12:20,669 --> 00:12:18,699

your explanation of it I love the the

259

00:12:23,549 --> 00:12:20,679

metaphysics of the rejection of

260

00:12:26,069 --> 00:12:23,559

metaphysics because I think you know in

261

00:12:29,549 --> 00:12:26,079

in typical kind of new atheist fashion

262

00:12:32,850 --> 00:12:29,559

when you mention that their logical

263

00:12:34,499 --> 00:12:32,860

argument rests on metaphysics they often

264

00:12:36,900 --> 00:12:34,509

have this kinda curious look on their

265

00:12:38,789 --> 00:12:36,910

face like no no no no we're not into

266

00:12:41,819 --> 00:12:38,799

metaphysics you're into metaphysics it's

267

00:12:44,699 --> 00:12:41,829

like well no that's a metaphysical claim

268

00:12:46,139 --> 00:12:44,709

that you're making so I'll think you do a

269

00:12:48,569 --> 00:12:46,149

wonderful job of that not well it's

270

00:12:51,809 --> 00:12:48,579

inevitably so isn't it and it's not just

271

00:12:53,610 --> 00:12:51,819

the luck that their logic and quite and

272

00:12:56,610 --> 00:12:53,620

that's a rather generous term to use

273

00:13:00,030 --> 00:12:56,620

quite often but but just that the

274

00:13:02,189 --> 00:13:00,040

picture of reality itself is is a

275

00:13:05,549 --> 00:13:02,199

metaphysical dogma not a metaphysical

276

00:13:09,179 --> 00:13:05,559

system even right it's an assertion that

277

00:13:10,909 --> 00:13:09,189

yeah you know so I tell you what I what

278

00:13:15,600 --> 00:13:10,919

I'd like to do I actually have five

279

00:13:17,909 --> 00:13:15,610

questions for you and they're a little

280

00:13:20,759 --> 00:13:17,919

bit ok but don't ask anything about the

281

00:13:23,039 --> 00:13:20,769

my my experiences in Malaysia I'd like

282

00:13:27,749 --> 00:13:23,049

to keep that veiled in obscurity ok I

283

00:13:29,819 --> 00:13:27,759

have six questions so we're gonna kind

284

00:13:31,470 --> 00:13:29,829

of bounce around I'll try and frame each

285

00:13:33,059 --> 00:13:31,480

one and then you know maybe we'll

286

00:13:36,259 --> 00:13:33,069

publish each one of them separately I

287

00:13:40,169 --> 00:13:36,269

don't know but the first has to do with

288

00:13:42,389 --> 00:13:40,179

atheist reactionary ISM if you will I

289

00:13:45,360 --> 00:13:42,399

don't not sure that's a word but you

290

00:13:47,639 --> 00:13:45,370

know you provide this searing attack of

291

00:13:51,299 --> 00:13:47,649

atheists that anyone who Tunes into in

292

00:13:53,129 --> 00:13:51,309

your videos on YouTube it's just it's

293

00:13:55,590 --> 00:13:53,139

just delightful stuff to listen to it's

294

00:13:57,329 --> 00:13:55,600

so fun to listen to and it's also packed

295

00:14:05,780 --> 00:13:57,339

with a lot of good points let me play

296

00:14:08,819 --> 00:14:05,790

folks here a clip they put it very

297

00:14:11,519 --> 00:14:08,829

simply and I think with absolute

298

00:14:15,840 --> 00:14:11,529

objectivity their books are

299

00:14:18,960 --> 00:14:15,850

excruciatingly lately and when I first

300

00:14:22,889 --> 00:14:18,970

read them I have to admit that I was

301

00:14:24,960 --> 00:14:22,899

just astonished that any excitement

302

00:14:28,049 --> 00:14:24,970

could be generated by books that were so

303

00:14:32,360 --> 00:14:28,059

incoherent and that that were had such

304

00:14:35,280 --> 00:14:32,370

an evidence of historical ignorance

305

00:14:36,480 --> 00:14:35,290

philosophical clumsiness sanctimony

306

00:14:43,319 --> 00:14:36,490

viciousness

307

00:14:46,139 --> 00:14:43,329

constant through all of them and and but

308

00:14:47,570 --> 00:14:46,149

ultimately inanity the these were vated

309

00:14:51,030 --> 00:14:47,580

books they were they were

310

00:14:52,320 --> 00:14:51,040

faulty books or books that are the don't

311

00:14:53,850 --> 00:14:52,330

rise above the level of light

312

00:14:57,300 --> 00:14:53,860

entertainment for people who get a

313

00:14:59,090 --> 00:14:57,310

thrill from being insulting and that was

314

00:15:02,120 --> 00:14:59,100
from an interview you gave after

315

00:15:04,800 --> 00:15:02,130
publishing your book atheist delusions

316

00:15:07,950 --> 00:15:04,810
with it's not my title I always have to

317

00:15:09,480 --> 00:15:07,960
stick that in my title going that you

318

00:15:13,170 --> 00:15:09,490
have to live with it don't you

319

00:15:15,720 --> 00:15:13,180
so here I guess is my question it's hard

320

00:15:19,050 --> 00:15:15,730
for me to argue with the main thrust of

321

00:15:21,420 --> 00:15:19,060
what you're saying and I've done

322

00:15:23,370 --> 00:15:21,430
probably two dozen shows on atheism and

323

00:15:26,220 --> 00:15:23,380
interviewed so many of the prominent

324

00:15:28,080 --> 00:15:26,230
members of the Atheist community that I

325

00:15:31,440 --> 00:15:28,090
get where you're coming from but I also

326

00:15:33,900 --> 00:15:31,450

feel like my position visa v the Atheist

327

00:15:36,690 --> 00:15:33,910

has softened a little bit i mean first

328

00:15:39,750 --> 00:15:36,700

off isn't this new a theism nonsense

329

00:15:41,160 --> 00:15:39,760

really a reactionary position so you

330

00:15:43,320 --> 00:15:41,170

know they might not have your

331

00:15:45,300 --> 00:15:43,330

intellectual muscle David and they might

332

00:15:47,340 --> 00:15:45,310

not and they might be somewhat of knit

333

00:15:51,410 --> 00:15:47,350

wits about philosophy like you point out

334

00:15:55,610 --> 00:15:51,420

but they're reacting to the day-to-day

335

00:15:58,470 --> 00:15:55,620

idiocy we get from some of the American

336

00:16:00,990 --> 00:15:58,480

evangelical community I mean just throw

337

00:16:03,840 --> 00:16:01,000

stroll through the bestseller list of

338

00:16:06,450 --> 00:16:03,850

Christian books on Amazon you know the

339

00:16:09,930 --> 00:16:06,460

apocalyptic left behind books and the

340

00:16:12,660 --> 00:16:09,940

simple-minded apologetics of what's that

341

00:16:16,110 --> 00:16:12,670

book a case for Christ I mean these are

342

00:16:18,420 --> 00:16:16,120

not exactly everything but I can

343

00:16:21,390 --> 00:16:18,430

probably guess what it's like um like

344

00:16:24,300 --> 00:16:21,400

these are not towering tombs Ernest I

345

00:16:27,960 --> 00:16:24,310

think if you've read any of that before

346

00:16:31,260 --> 00:16:27,970

I think you you can say fairly I'm just

347

00:16:33,810 --> 00:16:31,270

as hard on on those people even if

348

00:16:36,360 --> 00:16:33,820

they're not the object of what I'm

349

00:16:38,910 --> 00:16:36,370

writing about I so what about the

350

00:16:40,800 --> 00:16:38,920

atheist as a reaction to that can't we

351

00:16:43,740 --> 00:16:40,810

kind of understand where they're coming

352

00:16:47,820 --> 00:16:43,750

from oh well it depends I mean it

353

00:16:49,710 --> 00:16:47,830

depends on whom you're talking about and

354

00:16:54,450 --> 00:16:49,720

don't leave out the other thing they're

355

00:16:58,230 --> 00:16:54,460

reacting again like against is the rise

356

00:16:58,750 --> 00:16:58,240

in in violence perpetrated in the name

357

00:17:11,079 --> 00:16:58,760

of

358

00:17:13,390 --> 00:17:11,089

specifically as long as well so you know

359

00:17:15,429 --> 00:17:13,400

there are all sorts of reactions and

360

00:17:17,590 --> 00:17:15,439

reactionary currencies but but you have

361

00:17:20,049 --> 00:17:17,600

to treat it author by author in the case

362

00:17:22,590 --> 00:17:20,059

of Richard Dawkins I think you could be

363

00:17:26,079 --> 00:17:22,600

overly generous there it's true that

364

00:17:28,539 --> 00:17:26,089

that he's frustrated by six-day

365

00:17:30,580 --> 00:17:28,549

creationists but then again he goes out

366

00:17:34,650 --> 00:17:30,590

of his way to seek them out and refuses

367

00:17:37,570 --> 00:17:34,660

to engage an argument with persons of

368

00:17:39,640 --> 00:17:37,580

more sophisticated philosophical or

369

00:17:43,060 --> 00:17:39,650

theological or historical training and

370

00:17:45,510 --> 00:17:43,070

at that point he looks you given that

371

00:17:49,900 --> 00:17:45,520

there's something opportunistic in his

372

00:17:52,120 --> 00:17:49,910

reactions right he could if he wanted

373

00:17:54,039 --> 00:17:52,130

and he brags about this a talks you know

374

00:17:57,100 --> 00:17:54,049

if he thinks he's going to the belly of

375

00:18:01,169 --> 00:17:57,110

the beast when in fact he's dealing with

376

00:18:04,270 --> 00:18:01,179

a very specific socio-economic cultural

377

00:18:07,720 --> 00:18:04,280

reality situated largely in the United

378

00:18:10,570 --> 00:18:07,730

States if not exclusively and he is

379

00:18:13,270 --> 00:18:10,580

clever enough to know that he's not

380

00:18:14,440 --> 00:18:13,280

really astute enough philosophically or

381

00:18:17,350 --> 00:18:14,450

good enough on his feet

382

00:18:20,680 --> 00:18:17,360

that he could enter into debate publicly

383

00:18:22,630 --> 00:18:20,690

with serious interlocutors and come out

384

00:18:25,150 --> 00:18:22,640

looking good and the few times he has

385

00:18:28,200 --> 00:18:25,160

done that he has you know he's not like

386

00:18:31,270 --> 00:18:28,210

Jerry Coyne sort of his American

387

00:18:33,039 --> 00:18:31,280

derivative lesser lesser derivative but

388

00:18:34,600 --> 00:18:33,049

ok you know what was the problem with

389

00:18:35,980 --> 00:18:34,610

point is he doesn't really he he

390

00:18:38,409 --> 00:18:35,990

actually doesn't know what he doesn't

391

00:18:40,900 --> 00:18:38,419

know and so he does weighed in and he

392

00:18:42,430 --> 00:18:40,910

does make a fool of himself and the good

393

00:18:45,010 --> 00:18:42,440

and the good thing about that is he's

394

00:18:47,230 --> 00:18:45,020

just stepped back and let him go but

395

00:18:49,120 --> 00:18:47,240

Dawkins I don't know if Dawkins is

396

00:18:50,380 --> 00:18:49,130

reactionary in the same way Christopher

397

00:18:56,020 --> 00:18:50,390

Hitchens

398

00:18:58,570 --> 00:18:56,030

alas departed was a real moralist I mean

399

00:19:01,240 --> 00:18:58,580

that this is true and though he didn't

400

00:19:04,390 --> 00:19:01,250

have any great speculative gifts I mean

401
00:19:06,520 --> 00:19:04,400
basically he was a journalist and when

402
00:19:08,560 --> 00:19:06,530
he touched on philosophical or

403
00:19:11,020 --> 00:19:08,570
speculative issues he it was clear that

404
00:19:11,350 --> 00:19:11,030
he was very much out of his depth and he

405
00:19:13,150 --> 00:19:11,360
was

406
00:19:16,330 --> 00:19:13,160
to rush by them as quickly as possible

407
00:19:18,430 --> 00:19:16,340
but of them all he was the most

408
00:19:22,390 --> 00:19:18,440
respectable because there was a sort of

409
00:19:25,720 --> 00:19:22,400
intense moral seriousness there that

410
00:19:27,640 --> 00:19:25,730
sometimes got veiled behind the the

411
00:19:30,940 --> 00:19:27,650
character he created for himself in

412
00:19:33,880 --> 00:19:30,950
public and in fact there was supposed to

413
00:19:35,260 --> 00:19:33,890

be a debate between him and me I think

414

00:19:37,390 --> 00:19:35,270

it was gonna be a Columbia I don't

415

00:19:40,210 --> 00:19:37,400

remember the details and and that was

416

00:19:41,830 --> 00:19:40,220

being set up just at the time his you

417

00:19:43,990 --> 00:19:41,840

know he felt very ill and his cancer

418

00:19:49,539 --> 00:19:44,000

misdiagnosed and I would have enjoyed

419

00:19:51,370 --> 00:19:49,549

that debate for one thing it would have

420

00:19:54,220 --> 00:19:51,380

given me a chance to see if the Jack

421

00:19:56,919 --> 00:19:54,230

Daniels and in the coffee cup was this

422

00:20:01,930 --> 00:19:56,929

true or urban legend but the other thing

423

00:20:05,919 --> 00:20:01,940

is that even even if you you know there

424

00:20:07,570 --> 00:20:05,929

were things he was reacting against of a

425

00:20:11,770 --> 00:20:07,580

different not necessarily the ones

426

00:20:12,909 --> 00:20:11,780

you're thinking of he actually but there

427

00:20:17,669 --> 00:20:12,919

were there was a certain moral

428

00:20:20,049 --> 00:20:17,679

seriousness there I again it depends on

429

00:20:22,120 --> 00:20:20,059

which New Atheists are talking about

430

00:20:23,830 --> 00:20:22,130

Dennett Daniel Dennett is for a long

431

00:20:26,289 --> 00:20:23,840

time than engaged in a philosophical

432

00:20:29,230 --> 00:20:26,299

project of his own that I I think is

433

00:20:32,590 --> 00:20:29,240

fundamentally incoherent right but what

434

00:20:35,680 --> 00:20:32,600

is he reacting against I don't know his

435

00:20:38,020 --> 00:20:35,690

his concern his his passions seem to be

436

00:20:41,289 --> 00:20:38,030

rooted much more deeply than them sort

437

00:20:43,120 --> 00:20:41,299

of frustration I think they are rooted

438

00:20:46,060 --> 00:20:43,130

deeply and I think that that kind of

439

00:20:47,770 --> 00:20:46,070

leads into my second question is is it

440

00:20:50,799 --> 00:20:47,780

what really is at play for a lot of

441

00:20:53,110 --> 00:20:50,809

these folks is a deep wounding that's

442

00:20:55,450 --> 00:20:53,120

been done by Christianity that's never

443

00:20:57,130 --> 00:20:55,460

kind of brought to the surface so again

444

00:20:59,380 --> 00:20:57,140

you know we can call the logic

445

00:21:01,870 --> 00:20:59,390

incoherent and they're crappy

446

00:21:03,730 --> 00:21:01,880

metaphysics but if you have a family

447

00:21:07,000 --> 00:21:03,740

member who's been sexually abused by a

448

00:21:09,190 --> 00:21:07,010

Catholic priest you don't know how

449

00:21:11,380 --> 00:21:09,200

necessarily to express that or if you're

450

00:21:14,260 --> 00:21:11,390

gay or lesbian you told you know God

451
00:21:16,539 --> 00:21:14,270
hates or whatever the however

452
00:21:18,850 --> 00:21:16,549
you're told that message you know you

453
00:21:21,549 --> 00:21:18,860
have a deep pain there and then these

454
00:21:24,370 --> 00:21:21,559
guys come along and they say wow here's

455
00:21:25,180 --> 00:21:24,380
someone articulating what I what I feel

456
00:21:26,920 --> 00:21:25,190
but can't

457
00:21:30,070 --> 00:21:26,930
and they sound so smart I mean isn't

458
00:21:32,710 --> 00:21:30,080
that the the lure a lot of times for and

459
00:21:35,260 --> 00:21:32,720
I mean I'm willing to give if we're

460
00:21:37,600 --> 00:21:35,270
just talking in general about people who

461
00:21:40,060 --> 00:21:37,610
reject faith or reject Christianity and

462
00:21:41,410 --> 00:21:40,070
I'm willing to give the more credit

463
00:21:47,340 --> 00:21:41,420

either than that it may not just be

464

00:21:50,310 --> 00:21:47,350

personal aggrieved personal grievances

465

00:21:53,160 --> 00:21:50,320

we we live in a reality in which

466

00:21:56,650 --> 00:21:53,170

children die of incurable diseases

467

00:21:58,390 --> 00:21:56,660

chance disaster destroys innocent people

468

00:22:03,330 --> 00:21:58,400

and innocent lives pain as ubiquitous

469

00:22:07,480 --> 00:22:03,340

death is inevitable so there are serious

470

00:22:09,910 --> 00:22:07,490

moral spiritual existential reasons to

471

00:22:11,920 --> 00:22:09,920

rebel against the frame of reality I'm

472

00:22:15,520 --> 00:22:11,930

no problem with that and if it's

473

00:22:20,260 --> 00:22:15,530

conducted in that register with that

474

00:22:20,500 --> 00:22:20,270

intonation a serious atheism is a is you

475

00:22:22,990 --> 00:22:20,510

know

476
00:22:24,970 --> 00:22:23,000
one of the great accomplishments of 19th

477
00:22:28,210 --> 00:22:24,980
and 20th century especially serious

478
00:22:31,780 --> 00:22:28,220
thought and I'm and I and I admire it I

479
00:22:34,840 --> 00:22:31,790
revere it the new atheist so I'm not

480
00:22:37,090 --> 00:22:34,850
willing to put in the company of a canoe

481
00:22:39,430 --> 00:22:37,100
or a Nietzsche

482
00:22:42,250 --> 00:22:39,440
or a seriously reflective atheist

483
00:22:45,700 --> 00:22:42,260
because of the what they have produced

484
00:22:48,760 --> 00:22:45,710
does not merit comparison with the works

485
00:22:50,800 --> 00:22:48,770
of those those thinkers and so I would

486
00:22:53,890 --> 00:22:50,810
want to make a distinction there but I

487
00:22:57,670 --> 00:22:53,900
have nothing against atheism as such it

488
00:23:00,190 --> 00:22:57,680

is specifically this sort of willfully

489

00:23:04,050 --> 00:23:00,200

historically ignorant inadvertently

490

00:23:08,530 --> 00:23:04,060

philosophically incompetent and and

491

00:23:10,810 --> 00:23:08,540

rhetorically vicious atheism that has

492

00:23:12,100 --> 00:23:10,820

seized you know popular attention

493

00:23:14,230 --> 00:23:12,110

although it seems to be a bit on the

494

00:23:17,500 --> 00:23:14,240

wane now an influence to be honest I

495

00:23:21,330 --> 00:23:17,510

mean 2006 was the annus mirabilis of the

496

00:23:24,490 --> 00:23:21,340

movement and and it did it was you know

497

00:23:30,040 --> 00:23:24,500

it enjoyed a certain buoyancy in the

498

00:23:32,200 --> 00:23:30,050

aftermath of 9/11 and so on but of late

499

00:23:34,000 --> 00:23:32,210

if for instance in England whenever I'm

500

00:23:38,470 --> 00:23:34,010

back in England I can't help but notice

501
00:23:41,409 --> 00:23:38,480
now Richard Dawkins has ceased to be you

502
00:23:45,100 --> 00:23:41,419
Ursula revered in media I mean now the

503
00:23:47,500 --> 00:23:45,110
BBC and in the newspapers I tend to

504
00:23:51,010 --> 00:23:47,510
treat him with somewhat more aloofness

505
00:23:54,070 --> 00:23:51,020
and sometimes ridicule and in part

506
00:23:56,530 --> 00:23:54,080
that's because his public % personality

507
00:23:57,940 --> 00:23:56,540
boarded merchants the less tolerant it

508
00:23:59,500 --> 00:23:57,950
seems and then of course

509
00:24:02,110 --> 00:23:59,510
apparently he discovered Twitter

510
00:24:04,090 --> 00:24:02,120
recently that was it stayed I don't know

511
00:24:06,010 --> 00:24:04,100
I don't follow social media very close

512
00:24:08,320 --> 00:24:06,020
social so anyway I'm sorry that was

513
00:24:11,200 --> 00:24:08,330

longer but I do want to make a serious

514

00:24:15,070 --> 00:24:11,210

moral and and intellectually coherent

515

00:24:17,650 --> 00:24:15,080

rejection of of the the tenets of faith

516

00:24:19,480 --> 00:24:17,660

of the possibility of a good God all

517

00:24:21,340 --> 00:24:19,490

that I've no I'm no issues with that

518

00:24:24,549 --> 00:24:21,350

whatsoever but I don't think in our

519

00:24:26,799 --> 00:24:24,559

present cultural moment that those are

520

00:24:29,530 --> 00:24:26,809

the people who are making the biggest

521

00:24:30,940 --> 00:24:29,540

splash well I would agree with you and

522

00:24:33,789 --> 00:24:30,950

that kind of leads into my third

523

00:24:36,370 --> 00:24:33,799

question that is this new atheist kind

524

00:24:41,080 --> 00:24:36,380

of flag-waving thing maybe has waned but

525

00:24:43,810 --> 00:24:41,090

hasn't it really real or been recast as

526

00:24:46,360 --> 00:24:43,820

this what I think is a phony culture war

527

00:24:49,570 --> 00:24:46,370

debate between science and religion that

528

00:24:52,630 --> 00:24:49,580

we keep being told is kind of central to

529

00:24:55,030 --> 00:24:52,640

our culture and what's going on and to

530

00:24:58,090 --> 00:24:55,040

me it's so and I think you point this

531

00:24:59,770 --> 00:24:58,100

out in a number of ways it's so funny

532

00:25:02,230 --> 00:24:59,780

because what's being passed off as

533

00:25:03,610 --> 00:25:02,240

science is again this awkward

534

00:25:05,289 --> 00:25:03,620

metaphysics that you're talking about

535

00:25:08,590 --> 00:25:05,299

that comes to the conclusion that life

536

00:25:10,840 --> 00:25:08,600

is meaningless and yeah a proposition

537

00:25:12,580 --> 00:25:10,850

that any kind of man on the street if

538

00:25:14,860 --> 00:25:12,590

you will would just laugh and someone's

539

00:25:16,960 --> 00:25:14,870

faced him I'm a biological robot my life

540

00:25:18,760 --> 00:25:16,970

is meaningless the love I share with my

541

00:25:21,060 --> 00:25:18,770

family and you know that doesn't mean

542

00:25:24,220 --> 00:25:21,070

anything ridiculous no it buys into that

543

00:25:26,080 --> 00:25:24,230

well you can convince people to buy into

544

00:25:27,850 --> 00:25:26,090

a great deal though I mean they're I

545

00:25:31,150 --> 00:25:27,860

will disagree with you in the sense that

546

00:25:32,950 --> 00:25:31,160

people can't live that way but the

547

00:25:35,950 --> 00:25:32,960

doubleness of consciousness is always

548

00:25:38,020 --> 00:25:35,960

possible it's amazing to me since the

549

00:25:40,330 --> 00:25:38,030

publication of The Selfish Gene for

550

00:25:42,520 --> 00:25:40,340

instance and I mean I answer your bigger

551
00:25:45,460 --> 00:25:42,530
question at a moment if I remember after

552
00:25:46,240 --> 00:25:45,470
I go on in Mormon law but uh The Selfish

553
00:25:48,909 --> 00:25:46,250
Gene

554
00:25:50,760 --> 00:25:48,919
was a bad book as a work of science

555
00:25:54,330 --> 00:25:50,770
right

556
00:25:56,280 --> 00:25:54,340
from its its its social provocations no

557
00:25:58,950 --> 00:25:56,290
one I mean even even at the time it

558
00:26:01,920 --> 00:25:58,960
appeared it was a sort of a debt issue I

559
00:26:04,680 --> 00:26:01,930
mean no one no serious molecular

560
00:26:07,260 --> 00:26:04,690
biologist thinks of the gene in terms of

561
00:26:10,200 --> 00:26:07,270
a master code that inexorably unfolds

562
00:26:12,660 --> 00:26:10,210
into three-dimensional structures and

563
00:26:14,280 --> 00:26:12,670

hence therefore the complete code of

564

00:26:18,290 --> 00:26:14,290

life and and at the same time in some

565

00:26:23,460 --> 00:26:18,300

mysterious sense the dynamism of of

566

00:26:26,010 --> 00:26:23,470

expression in biological even complex

567

00:26:29,240 --> 00:26:26,020

organic systems I mean if you look at

568

00:26:31,950 --> 00:26:29,250

the state of molecular biology now a

569

00:26:33,540 --> 00:26:31,960

whole variety of causalities are

570

00:26:35,520 --> 00:26:33,550

considered all the different ways in

571

00:26:38,520 --> 00:26:35,530

which gene expression is controlled the

572

00:26:40,380 --> 00:26:38,530

actual paucity to be honest of coding

573

00:26:42,360 --> 00:26:40,390

where you expected in the genomic

574

00:26:44,880 --> 00:26:42,370

sequence has been one of the surprises

575

00:26:46,800 --> 00:26:44,890

of the human genome C but the funny

576

00:26:49,130 --> 00:26:46,810

thing is is that was already pretty well

577

00:26:51,240 --> 00:26:49,140

known at the time that book appeared

578

00:26:53,280 --> 00:26:51,250

absolutely but that's the real that's

579

00:26:54,930 --> 00:26:53,290

the real schizophrenia that we live and

580

00:26:56,760 --> 00:26:54,940

that's the emperor has no clothes so

581

00:26:58,710 --> 00:26:56,770

right so you can read you can read

582

00:26:59,940 --> 00:26:58,720

Dawkins if you're a molecular biologist

583

00:27:02,250 --> 00:26:59,950

but you have to hold your mouth and

584

00:27:05,130 --> 00:27:02,260

chuckle I mean you can't do it out loud

585

00:27:08,370 --> 00:27:05,140

don't miss the the crucial point which

586

00:27:11,220 --> 00:27:08,380

is that the metaphor of genetic

587

00:27:13,050 --> 00:27:11,230

selfishness and the persistence of this

588

00:27:16,170 --> 00:27:13,060

if you think of this quasi nah see this

589

00:27:17,970 --> 00:27:16,180

is absolutely silly and and logically

590

00:27:20,790 --> 00:27:17,980

incoherent notion that the real reason

591

00:27:22,920 --> 00:27:20,800

what we do things is actually this thing

592

00:27:26,370 --> 00:27:22,930

this genetic selfishness which is

593

00:27:28,500 --> 00:27:26,380

already and and in apt metaphor how

594

00:27:30,510 --> 00:27:28,510

pervasive that's become we'll just see

595

00:27:31,860 --> 00:27:30,520

it on television ear the radio read it

596

00:27:34,260 --> 00:27:31,870

in the press the point where people

597

00:27:37,110 --> 00:27:34,270

repeat it is just a given as a sense oh

598

00:27:39,090 --> 00:27:37,120

it's not a scientific view it's true

599

00:27:41,790 --> 00:27:39,100

let's see David that's my point I think

600

00:27:45,240 --> 00:27:41,800

that is a constructed phony debate

601
00:27:47,670 --> 00:27:45,250
because you know that fits so well into

602
00:27:49,290 --> 00:27:47,680
our if you I hate the term secular

603
00:27:52,040 --> 00:27:49,300
culture but in terms of our

604
00:27:54,780 --> 00:27:52,050
consumeristic materialistic soul

605
00:27:56,610 --> 00:27:54,790
eliminated culture that we like to put

606
00:27:58,650 --> 00:27:56,620
that and then we'd like to put that up

607
00:28:00,480 --> 00:27:58,660
against oh because if you don't buy into

608
00:28:02,790 --> 00:28:00,490
that then you're going to be buy into

609
00:28:04,259 --> 00:28:02,800
this wacky religion over here that is

610
00:28:06,389 --> 00:28:04,269
going to make you

611
00:28:07,739 --> 00:28:06,399
there's blind obedience to this dogma

612
00:28:09,869 --> 00:28:07,749
and all the rest I think it's a

613
00:28:11,789 --> 00:28:09,879

constructed debate because it's the

614

00:28:14,070 --> 00:28:11,799

debate that allows our culture to move

615

00:28:17,009 --> 00:28:14,080

forward in the way that you know

616

00:28:21,029 --> 00:28:17,019

promotes this consumeristic society that

617

00:28:23,699 --> 00:28:21,039

we have again if you've read enough

618

00:28:23,969 --> 00:28:23,709

myself obviously you know I agree with

619

00:28:29,639 --> 00:28:23,979

that

620

00:28:31,919 --> 00:28:29,649

this notion of the great war between

621

00:28:35,099 --> 00:28:31,929

science and religion or reason and faith

622

00:28:36,959 --> 00:28:35,109

is something in a sense it's born in the

623

00:28:38,849 --> 00:28:36,969

18th century but really it's at the end

624

00:28:41,279 --> 00:28:38,859

of the 19th century and people like

625

00:28:44,129 --> 00:28:41,289

Andrew Dixon white writing fake

626

00:28:49,289 --> 00:28:44,139

histories of the history of the story of

627

00:28:51,799 --> 00:28:49,299

the West that created created it's so

628

00:28:55,560 --> 00:28:51,809

funny I mean can you imagine telling

629

00:29:01,199 --> 00:28:55,570

Evans shredding shredding or Neil's bar

630

00:29:03,569 --> 00:29:01,209

that their commitment to of the

631

00:29:07,339 --> 00:29:03,579

Copenhagen interpretation of quantum

632

00:29:12,749 --> 00:29:07,349

physics or so quantum indeterminacy

633

00:29:16,169 --> 00:29:12,759

somehow it was in odds with their their

634

00:29:18,089 --> 00:29:16,179

rather deep religious intuitions and

635

00:29:22,139 --> 00:29:18,099

beliefs of directions which they saw as

636

00:29:24,869 --> 00:29:22,149

being rationally inevitable in some

637

00:29:26,819 --> 00:29:24,879

sense things they discover no I mean

638

00:29:28,619 --> 00:29:26,829

obviously it's it's a fake dichotomy you

639

00:29:30,569 --> 00:29:28,629

find it more in biology than anywhere

640

00:29:33,019 --> 00:29:30,579

else curiously enough in the realm of

641

00:29:35,430 --> 00:29:33,029

physics even the people who run

642

00:29:38,459 --> 00:29:35,440

associated academic associations of

643

00:29:41,099 --> 00:29:38,469

physics may may be quite often

644

00:29:44,369 --> 00:29:41,109

unthinking materialists as a rule among

645

00:29:49,829 --> 00:29:44,379

physicists and mathematicians and people

646

00:29:52,680 --> 00:29:49,839

outside biology the the percentage of

647

00:29:56,940 --> 00:29:52,690

those who consider themselves strict

648

00:29:59,849 --> 00:29:56,950

materialists isn't conspicuously larger

649

00:30:02,119 --> 00:29:59,859

than in the educated class at large in

650

00:30:04,979 --> 00:30:02,129

in America so you know it's not really

651
00:30:07,909 --> 00:30:04,989
but in look in biology there there's an

652
00:30:11,159 --> 00:30:07,919
ideological war still being fought and

653
00:30:13,379 --> 00:30:11,169
neo-darwinian isn't being via the model

654
00:30:14,250 --> 00:30:13,389
of biology that is triumphant at the

655
00:30:18,000 --> 00:30:14,260
moment and

656
00:30:25,380 --> 00:30:18,010
that you know decades ago displaced

657
00:30:28,710 --> 00:30:25,390
other understandings more you know other

658
00:30:31,110 --> 00:30:28,720
ways of approaching biology the sort of

659
00:30:33,510 --> 00:30:31,120
the classical Victorian semi

660
00:30:36,360 --> 00:30:33,520
Aristotelian approach to complex

661
00:30:39,060 --> 00:30:36,370
organisms has been displaced by a

662
00:30:41,730 --> 00:30:39,070
specific kind of neo-darwinian Ginetta

663
00:30:43,860 --> 00:30:41,740

centric biology and there there is a

664

00:30:47,070 --> 00:30:43,870

there is a working metaphysics that's

665

00:30:48,900 --> 00:30:47,080

not just tacit but that is part of the

666

00:30:51,930 --> 00:30:48,910

whole project I mean it is the

667

00:30:53,880 --> 00:30:51,940

mechanization of nature and and that's

668

00:30:57,270 --> 00:30:53,890

where you really find this mythology

669

00:30:59,640 --> 00:30:57,280

promoted with the most vigor let's talk

670

00:31:02,940 --> 00:30:59,650

about something more important let's

671

00:31:04,410 --> 00:31:02,950

talk about transcendence one of the

672

00:31:07,200 --> 00:31:04,420

things I really like about your book the

673

00:31:10,500 --> 00:31:07,210

experience of God being consciousness

674

00:31:12,750 --> 00:31:10,510

bliss is that as with all your writing

675

00:31:15,360 --> 00:31:12,760

it's it's poetic and at the same time

676

00:31:18,810 --> 00:31:15,370

it's intellectually rigorous and I think

677

00:31:21,150 --> 00:31:18,820

that in and of itself embodies this

678

00:31:23,970 --> 00:31:21,160

coming together of the head and the

679

00:31:26,910 --> 00:31:23,980

heart that I think is central to what

680

00:31:29,730 --> 00:31:26,920

you're trying to bring to us in terms of

681

00:31:32,070 --> 00:31:29,740

how we can understand spiritually

682

00:31:35,370 --> 00:31:32,080

transformative experiences and this

683

00:31:37,860 --> 00:31:35,380

awakening that I think I observe seems

684

00:31:40,080 --> 00:31:37,870

to be happening to a larger and larger

685

00:31:41,820 --> 00:31:40,090

number of people you know one of those

686

00:31:43,230 --> 00:31:41,830

shows out there that I really like and

687

00:31:48,750 --> 00:31:43,240

this guy's been on my show several times

688

00:31:54,570 --> 00:31:51,840

so each week Rick Archer interviews

689

00:31:57,150 --> 00:31:54,580

folks who seem to be going through these

690

00:31:58,800 --> 00:31:57,160

profound spiritual awakenings as

691

00:32:01,740 --> 00:31:58,810

transcendence and sometimes it's you

692

00:32:04,110 --> 00:32:01,750

know it's a very prominently guys been

693

00:32:06,480 --> 00:32:04,120

on several times a Christian monk living

694

00:32:09,720 --> 00:32:06,490

in a monastery for 15 years he's praying

695

00:32:11,760 --> 00:32:09,730

and boom he has what the Hindus would

696

00:32:13,290 --> 00:32:11,770

call a Kundalini experience but

697

00:32:15,660 --> 00:32:13,300

sometimes it's ordinary people who have

698

00:32:18,090 --> 00:32:15,670

had a near-death it probably more like a

699

00:32:20,220 --> 00:32:18,100

Toria experienced but I'm just guessing

700

00:32:22,590 --> 00:32:20,230

anyway go on as I've heard and as is

701

00:32:25,740 --> 00:32:22,600

reflected in the very title of this book

702

00:32:27,810 --> 00:32:25,750

being consciousness bliss but but you

703

00:32:29,640 --> 00:32:27,820

can you can may be exhausting

704

00:32:32,880 --> 00:32:29,650

speed entry there for no good reason so

705

00:32:35,880 --> 00:32:32,890

just go the point is or the question is

706

00:32:39,320 --> 00:32:35,890

you know what's going on here what is

707

00:32:41,490 --> 00:32:39,330

happening with this deep transformative

708

00:32:44,520 --> 00:32:41,500

experience of God to borrow the title

709

00:32:46,530 --> 00:32:44,530

from your book is is there something at

710

00:32:49,770 --> 00:32:46,540

play is there something in the air

711

00:32:52,170 --> 00:32:49,780

that's causing more people to achieve

712

00:32:54,030 --> 00:32:52,180

this state that we you know when I was a

713

00:32:57,150 --> 00:32:54,040

kid I mean this was the kind of thing

714

00:32:59,940 --> 00:32:57,160

you thought a few Saints and mystics

715

00:33:01,830 --> 00:32:59,950

maybe achieved you know a couple times

716

00:33:03,360 --> 00:33:01,840

on the planet but now it seems to be

717

00:33:05,220 --> 00:33:03,370

happening more regularly do you see that

718

00:33:07,200 --> 00:33:05,230

do you believe that or are you inclined

719

00:33:08,640 --> 00:33:07,210

to think of it maybe that's kind of

720

00:33:11,520 --> 00:33:08,650

internet hype I don't know

721

00:33:14,610 --> 00:33:11,530

yeah I'm unaware of it if it's true to

722

00:33:16,590 --> 00:33:14,620

be honest but it doesn't it wouldn't

723

00:33:19,880 --> 00:33:16,600

surprise me one way or the other but my

724

00:33:22,290 --> 00:33:19,890

real my claim my answer to that would be

725

00:33:26,880 --> 00:33:22,300

that it's always been more common than

726

00:33:31,500 --> 00:33:26,890

we imagined and I don't as a rule even

727

00:33:34,790 --> 00:33:31,510

though my interest in in mysticism or

728

00:33:37,860 --> 00:33:34,800

all the great traditions goes very deep

729

00:33:39,510 --> 00:33:37,870

when I write about consciousness I I

730

00:33:41,700 --> 00:33:39,520

write about the experience of the

731

00:33:43,650 --> 00:33:41,710

transcendent right within the midst of

732

00:33:47,220 --> 00:33:43,660

the ordinary that every ordinary act of

733

00:33:49,710 --> 00:33:47,230

consciousness is already saturated with

734

00:33:51,840 --> 00:33:49,720

with a with a sort of primordial

735

00:33:54,660 --> 00:33:51,850

knowledge of transcendence so if there

736

00:33:55,920 --> 00:33:54,670

is I don't know I mean it's something

737

00:34:00,060 --> 00:33:55,930

that I think it would be talked about

738

00:34:06,900 --> 00:34:00,070

more the more oppressively mechanistic

739

00:34:10,110 --> 00:34:06,910

the the tacit orthodoxy becomes the more

740

00:34:13,320 --> 00:34:10,120

striking and in some sense urgent the

741

00:34:15,810 --> 00:34:13,330

expressions of experiences that don't

742

00:34:17,880 --> 00:34:15,820

fit into that picture are likely to be

743

00:34:20,220 --> 00:34:17,890

whether it's actually happening more

744

00:34:22,170 --> 00:34:20,230

frequently at this moment then and up at

745

00:34:24,570 --> 00:34:22,180

other times I I don't know I mean really

746

00:34:26,370 --> 00:34:24,580

I don't know how to quantify it and

747

00:34:29,940 --> 00:34:26,380

you're actually erasing a question

748

00:34:33,650 --> 00:34:29,950

that's new to me I I'm not aware of that

749

00:34:37,890 --> 00:34:33,660

but it wouldn't surprise me

750

00:34:41,100 --> 00:34:37,900

mostly because I think that what we tend

751
00:34:44,100 --> 00:34:41,110
to think of as an unusual

752
00:34:47,250 --> 00:34:44,110
a mystical experience is in many ways

753
00:34:49,520 --> 00:34:47,260
the intensification of something that's

754
00:34:53,010 --> 00:34:49,530
already present to us in our ordinary

755
00:34:55,500 --> 00:34:53,020
experience when we attend to it right

756
00:34:57,270 --> 00:34:55,510
and all the great spiritual traditions I

757
00:34:58,980 --> 00:34:57,280
mean you mentioned I don't know what

758
00:35:01,080 --> 00:34:58,990
Buddha at the gas pump means really but

759
00:35:03,450 --> 00:35:01,090
I mean you know there is you know how

760
00:35:05,490 --> 00:35:03,460
many of these traditions were there you

761
00:35:07,710 --> 00:35:05,500
know the Christian writings of Evagrius

762
00:35:12,660 --> 00:35:07,720
potica stand and Maximus the Confessor

763
00:35:15,420 --> 00:35:12,670

or yogacara chedda mantra texts and

764

00:35:18,360 --> 00:35:15,430

Buddhism or a burrito or hashish and

765

00:35:20,730 --> 00:35:18,370

fy'y to fatten to text the attention to

766

00:35:24,900 --> 00:35:20,740

ordinary states of consciousness that

767

00:35:29,010 --> 00:35:24,910

discovers already the degree to which

768

00:35:31,860 --> 00:35:29,020

they at the very ground of human

769

00:35:35,700 --> 00:35:31,870

awareness is is what is irreducibly

770

00:35:37,020 --> 00:35:35,710

transcendent of finite causes right the

771

00:35:39,780 --> 00:35:37,030

buddha ting didn't go through and

772

00:35:41,970 --> 00:35:39,790

awakening the buddha realized he was

773

00:35:44,010 --> 00:35:41,980

already in that state right isn't that

774

00:35:46,080 --> 00:35:44,020

the the essence of the Buddhist teaching

775

00:35:49,140 --> 00:35:46,090

is that well it depends on which school

776

00:35:50,100 --> 00:35:49,150

you're talking right for you know I mean

777

00:35:52,080 --> 00:35:50,110

there there's some very radical

778

00:35:54,750 --> 00:35:52,090

statements like that and saying Hong

779

00:35:56,880 --> 00:35:54,760

Kong Khushi so Buddhism in Japan others

780

00:35:59,970 --> 00:35:56,890

it depends I mean let me just say there

781

00:36:03,150 --> 00:35:59,980

Buddhism is as every bit as various and

782

00:36:06,300 --> 00:36:03,160

in its expressions as Christianity or

783

00:36:11,370 --> 00:36:06,310

any other long tradition we thought with

784

00:36:14,010 --> 00:36:11,380

a large speculative history but yes I

785

00:36:15,720 --> 00:36:14,020

mean it's it's not an awakening in the

786

00:36:18,090 --> 00:36:15,730

say it's not it's not as if he was

787

00:36:21,480 --> 00:36:18,100

transformed into something else it's

788

00:36:27,390 --> 00:36:21,490

that he touched the ground of the

789

00:36:30,450 --> 00:36:27,400

reality that was always there and you

790

00:36:31,890 --> 00:36:30,460

know my conviction and the way I

791

00:36:34,670 --> 00:36:31,900

approach these things because of course

792

00:36:37,250 --> 00:36:34,680

I'm also working within a

793

00:36:40,800 --> 00:36:37,260

phenomenological tradition in philosophy

794

00:36:42,510 --> 00:36:40,810

is that if you examine the act of

795

00:36:47,550 --> 00:36:42,520

consciousness in which you are engaged

796

00:36:50,359 --> 00:36:47,560

when you're you know choosing a tie you

797

00:36:53,670 --> 00:36:50,369

already find

798

00:36:56,240 --> 00:36:53,680

dynamism that exceed the possibilities

799

00:36:59,549 --> 00:36:56,250

of the naturalist picture of reality

800

00:37:02,309 --> 00:36:59,559

okay last question and has to do with

801
00:37:04,079 --> 00:37:02,319
the future of Christianity in your book

802
00:37:05,460 --> 00:37:04,089
atheist delusions which again you didn't

803
00:37:07,079 --> 00:37:05,470
pick that part of the title you pick the

804
00:37:07,589 --> 00:37:07,089
subtitle but I think you got to live

805
00:37:09,529 --> 00:37:07,599
with it

806
00:37:11,640 --> 00:37:09,539
alright hey I think it's sold some books

807
00:37:13,950 --> 00:37:11,650
yeah they know what they're doing in

808
00:37:16,140 --> 00:37:13,960
that regard don't they and also in this

809
00:37:17,640 --> 00:37:16,150
in this latest book experience of God

810
00:37:21,380 --> 00:37:17,650
you know you do

811
00:37:24,809 --> 00:37:21,390
really a masterful job of reclaiming

812
00:37:28,049 --> 00:37:24,819
Christian history from the sloppy

813
00:37:30,749 --> 00:37:28,059

rewriting it's gotten from atheistic

814

00:37:32,069 --> 00:37:30,759

academia over the years but here's the

815

00:37:34,710 --> 00:37:32,079

hard question you know what are we

816

00:37:37,799 --> 00:37:34,720

really trying to preserve and protect I

817

00:37:39,870 --> 00:37:37,809

mean you're an inspiring guy I can grab

818

00:37:42,210 --> 00:37:39,880

a couple yearbooks maybe a couple others

819

00:37:44,309 --> 00:37:42,220

get a group of friends together and I'm

820

00:37:46,859 --> 00:37:44,319

good right I mean unless there's a

821

00:37:49,200 --> 00:37:46,869

funeral or her wedding going on down at

822

00:37:51,839 --> 00:37:49,210

the church what do I need to go down

823

00:37:54,109 --> 00:37:51,849

there for I mean well the counter

824

00:37:56,549 --> 00:37:54,119

hypothesis I think to Christian

825

00:37:58,920 --> 00:37:56,559

Christianity is one that I think you're

826

00:38:02,249 --> 00:37:58,930

talking all about and that's that gnosis

827

00:38:03,059 --> 00:38:02,259

shows up you know if I'm there if I'm

828

00:38:06,799 --> 00:38:03,069

open

829

00:38:09,690 --> 00:38:06,809

gnosis shows up why do I need this

830

00:38:13,200 --> 00:38:09,700

institution for well of course that

831

00:38:14,549 --> 00:38:13,210

question is going to we have different

832

00:38:16,769 --> 00:38:14,559

inflections according to which

833

00:38:20,009 --> 00:38:16,779

institution in which experience you have

834

00:38:24,240 --> 00:38:20,019

it you take it were raised Greek

835

00:38:28,859 --> 00:38:24,250

Orthodox right yes I was yes well I am

836

00:38:30,450 --> 00:38:28,869

Eastern Orthodox myself so it but that I

837

00:38:36,210 --> 00:38:30,460

wasn't raised though it was raised high

838

00:38:39,990 --> 00:38:36,220

Anglican yeah I mean if gnosis is what

839

00:38:42,870 --> 00:38:40,000

you're after it's it's it's true that

840

00:38:46,650 --> 00:38:42,880

you're not constrained to finding it

841

00:38:48,839 --> 00:38:46,660

only and in fact if you're subjected to

842

00:38:51,329 --> 00:38:48,849

a certain kind of sermon which is which

843

00:38:54,990 --> 00:38:51,339

is all too common you're likely to find

844

00:38:58,140 --> 00:38:55,000

it an impediment that's it but the

845

00:39:01,140 --> 00:38:58,150

spiritual life is a spiritual life of

846

00:39:02,859 --> 00:39:01,150

community for one thing within Christian

847

00:39:07,599 --> 00:39:02,869

thoughts specifically

848

00:39:11,319 --> 00:39:07,609

it is it is to be become part of a body

849

00:39:14,259 --> 00:39:11,329

of love and knowledge if you know in

850

00:39:16,689 --> 00:39:14,269

your this this is an old question after

851

00:39:21,729 --> 00:39:16,699

all in every tradition you don't have to

852

00:39:25,779 --> 00:39:21,739

just address Christianity one of the

853

00:39:28,449 --> 00:39:25,789

great differences between the Mahayana

854

00:39:30,429 --> 00:39:28,459

tradition and Buddhism and traditions I

855

00:39:32,259 --> 00:39:30,439

should say and what they call Hinayana

856

00:39:34,359 --> 00:39:32,269

unless serve it well let's do it's just

857

00:39:37,329 --> 00:39:34,369

to call it a be Dharma Buddhism say yes

858

00:39:40,449 --> 00:39:37,339

is this great assault on the ethos of

859

00:39:43,179 --> 00:39:40,459

the practica Buddha who strives only for

860

00:39:46,269 --> 00:39:43,189

his own lighten meant and and it's not

861

00:39:49,539 --> 00:39:46,279

moved by the greater compassion the maha

862

00:39:52,599 --> 00:39:49,549

Karuna that's described by say something

863

00:39:54,759 --> 00:39:52,609

like shanti devi in and when you dwell

864

00:39:57,789 --> 00:39:54,769

in that compassion the compassion of the

865

00:40:01,509 --> 00:39:57,799

bodhisattva who for goes as an entrance

866

00:40:04,120 --> 00:40:01,519

into nirvana in order to strive for the

867

00:40:07,089 --> 00:40:04,130

salvation of all you find that that

868

00:40:08,949 --> 00:40:07,099

compassion that love itself is the

869

00:40:11,709 --> 00:40:08,959

enlightenment to which every other

870

00:40:15,279 --> 00:40:11,719

enlightenment is only a foreshadowing

871

00:40:19,059 --> 00:40:15,289

and and so the body selford discovers

872

00:40:21,219 --> 00:40:19,069

that in samsara and Nirvana or one well

873

00:40:24,429 --> 00:40:21,229

in Christian thought you know especially

874

00:40:28,809 --> 00:40:24,439

this this is this is you know the body

875

00:40:30,849 --> 00:40:28,819

of love of the God who pours himself out

876

00:40:32,949 --> 00:40:30,859

into nothingness you know the great

877

00:40:38,199 --> 00:40:32,959

Philippians him in order to unite

878

00:40:43,390 --> 00:40:38,209

creatures to himself is is a experience

879

00:40:45,279 --> 00:40:43,400

that is as much charity as gnosis you

880

00:40:48,759 --> 00:40:45,289

talked about uniting head and heart well

881

00:40:50,769 --> 00:40:48,769

the heart doesn't really do well in its

882

00:40:54,669 --> 00:40:50,779

you know in its own living room by

883

00:40:57,519 --> 00:40:54,679

itself but what do you need it for

884

00:40:59,589 --> 00:40:57,529

well I mean again if you if we get into

885

00:41:03,999 --> 00:40:59,599

doctrinal issues that becomes a boring

886

00:41:06,729 --> 00:41:04,009

conversation but if if you do I believe

887

00:41:13,120 --> 00:41:06,739

that gnosis is enough if gnosis doesn't

888

00:41:16,100 --> 00:41:13,130

mean life in continuity with a community

889

00:41:19,340 --> 00:41:16,110

devoted to the same trends

890

00:41:21,080 --> 00:41:19,350

horizon of love and knowledge no I'd say

891

00:41:25,520 --> 00:41:21,090

that's not I mean that's not a real

892

00:41:26,990 --> 00:41:25,530

awakening yet that's no that's a kind of

893

00:41:29,450 --> 00:41:27,000

enlightenment but it's not yet a

894

00:41:30,770 --> 00:41:29,460

transformation of the self right but as

895

00:41:35,660 --> 00:41:30,780

you alluded to I mean I think that

896

00:41:38,480 --> 00:41:35,670

gnosis leads to no matter no matter what

897

00:41:40,790 --> 00:41:38,490

the on-ramp we take we're gonna be on

898

00:41:42,470 --> 00:41:40,800

that highway of love and compassion

899

00:41:44,630 --> 00:41:42,480

because there's only one you know

900

00:41:47,330 --> 00:41:44,640

there's only one highway together I mean

901
00:41:51,140 --> 00:41:47,340
occasionally I have discovered destroy

902
00:41:52,790 --> 00:41:51,150
you know sometimes for instance I've

903
00:41:55,000 --> 00:41:52,800
talked to people who considered

904
00:41:57,500 --> 00:41:55,010
themselves perennial lists and

905
00:42:00,410 --> 00:41:57,510
specifically within what they understand

906
00:42:03,620 --> 00:42:00,420
to be the Advaita Vedanta tradition has

907
00:42:05,630 --> 00:42:03,630
translated 3xu on and on who seem to

908
00:42:08,240 --> 00:42:05,640
miss this out I mean they give mouth

909
00:42:11,780 --> 00:42:08,250
service to people like Ramakrishna who

910
00:42:15,200 --> 00:42:11,790
believed deeply in charity and love

911
00:42:18,500 --> 00:42:15,210
towards all but but who talk sometimes

912
00:42:19,580 --> 00:42:18,510
in a depressingly almost a go vistacal

913
00:42:23,690 --> 00:42:19,590

way even though they think they've

914

00:42:26,630 --> 00:42:23,700

transcended ego so about you know those

915

00:42:28,340 --> 00:42:26,640

who are not enlightened you know just a

916

00:42:30,710 --> 00:42:28,350

very dismissive and if they don't speak

917

00:42:32,990 --> 00:42:30,720

of their own enlightenment as something

918

00:42:35,630 --> 00:42:33,000

so interior that it doesn't have a

919

00:42:37,310 --> 00:42:35,640

communal dimension it can happen I can

920

00:42:40,940 --> 00:42:37,320

happen in any tradition I'm just picking

921

00:42:42,980 --> 00:42:40,950

them out because that's because that's

922

00:42:45,890 --> 00:42:42,990

just one school of thought that puts

923

00:42:50,440 --> 00:42:45,900

such an emphasis on gnosis that is often

924

00:42:53,540 --> 00:42:50,450

forgets that gnosis is also a gothy or

925

00:42:56,240 --> 00:42:53,550

charity David what are you working on

926

00:42:58,520 --> 00:42:56,250

now and and how can folks stay in

927

00:43:02,870 --> 00:42:58,530

contact with your work on an ongoing

928

00:43:04,730 --> 00:43:02,880

basis well the project I'm involved in

929

00:43:06,860 --> 00:43:04,740

at the moment I call it a project

930

00:43:09,410 --> 00:43:06,870

because it's endowed for this year at

931

00:43:12,700 --> 00:43:09,420

Notre Dame the book out writing is a

932

00:43:19,160 --> 00:43:12,710

deeper exploration of consciousness that

933

00:43:20,990 --> 00:43:19,170

in a more deliberate and maybe in a more

934

00:43:24,200 --> 00:43:21,000

ambitious way deals with the themes that

935

00:43:26,120 --> 00:43:24,210

are raised in the course of the argument

936

00:43:28,470 --> 00:43:26,130

in the fourth chapter of my last book

937

00:43:32,550 --> 00:43:28,480

and it's

938

00:43:36,510 --> 00:43:32,560

uh you know it's it's it starts with

939

00:43:39,150 --> 00:43:36,520

again a philosophical examination of

940

00:43:41,070 --> 00:43:39,160

natural ins and the naturalist models of

941

00:43:44,520 --> 00:43:41,080

consciousness but it moves an extra way

942

00:43:47,570 --> 00:43:44,530

towards a metaphysical series a

943

00:43:51,210 --> 00:43:47,580

metaphysical and religious claims it's

944

00:43:52,950 --> 00:43:51,220

it's a large project it's on the salt

945

00:43:55,560 --> 00:43:52,960

let's put it that way on consciousness

946

00:43:58,770 --> 00:43:55,570

and the soul great and how do you try

947

00:44:00,540 --> 00:43:58,780

and incorporate any science in their

948

00:44:02,790 --> 00:44:00,550

consciousness science that's leading us

949

00:44:04,859 --> 00:44:02,800

towards a deeper realization of this

950

00:44:06,960 --> 00:44:04,869

extended consciousness we spend a lot of

951
00:44:09,390 --> 00:44:06,970
time on this show looking at the science

952
00:44:11,190 --> 00:44:09,400
of near-death experience the science of

953
00:44:13,650 --> 00:44:11,200
extended consciousness all over the

954
00:44:16,620 --> 00:44:13,660
place because I think it both completely

955
00:44:19,770 --> 00:44:16,630
falsifies this materialism that we're

956
00:44:22,290 --> 00:44:19,780
talking about and I think it's that gets

957
00:44:24,750 --> 00:44:22,300
us to the entry point or the the gateway

958
00:44:28,170 --> 00:44:24,760
of trying to being able to really

959
00:44:30,030 --> 00:44:28,180
consider seriously some of that stuff so

960
00:44:33,690 --> 00:44:30,040
do you delve into the science of it or

961
00:44:35,460 --> 00:44:33,700
not so much or not so much depends what

962
00:44:37,080 --> 00:44:35,470
you mean by the sign sometimes for

963
00:44:40,020 --> 00:44:37,090

example near-death experience I think

964

00:44:42,150 --> 00:44:40,030

directly though in fact I may disappoint

965

00:44:46,470 --> 00:44:42,160

you but I go out of my way to avoid that

966

00:44:48,030 --> 00:44:46,480

because I once again you know of course

967

00:44:50,580 --> 00:44:48,040

it was never an issue with me since I

968

00:44:52,170 --> 00:44:50,590

don't believe in the mechanistic picture

969

00:44:54,690 --> 00:44:52,180

of the soul so near-death experience has

970

00:44:56,670 --> 00:44:54,700

just seemed you know not surprising to

971

00:44:59,160 --> 00:44:56,680

me although the accounts you read of

972

00:45:02,010 --> 00:44:59,170

them can be disappointing every but

973

00:45:05,310 --> 00:45:02,020

right and I've had encounters with

974

00:45:07,680 --> 00:45:05,320

booths grace and I was at UVA you know

975

00:45:09,660 --> 00:45:07,690

so I did my doctorate and I taught there

976
00:45:12,359 --> 00:45:09,670
for a while and I corresponded with them

977
00:45:18,150 --> 00:45:12,369
briefly but that's actually I mean again

978
00:45:20,250 --> 00:45:18,160
I'm what fascinates me or not the way in

979
00:45:22,530 --> 00:45:20,260
which extraordinary experiences which

980
00:45:24,359 --> 00:45:22,540
may be contentious and contended you

981
00:45:26,070 --> 00:45:24,369
cannot I mean you're not going to be

982
00:45:29,190 --> 00:45:26,080
able to hammer that home with great

983
00:45:32,460 --> 00:45:29,200
success to convinced materialists no

984
00:45:36,480 --> 00:45:32,470
matter how much evidence you think you

985
00:45:38,099 --> 00:45:36,490
amass there he's going to deny it he's

986
00:45:41,410 --> 00:45:38,109
going to dismiss a great deal of it in

987
00:45:44,620 --> 00:45:41,420
sanik doable or due to a fairly you know

988
00:45:47,200 --> 00:45:44,630

the limits of our ability to measure

989

00:45:49,450 --> 00:45:47,210

deep electrical processes in the

990

00:45:52,660 --> 00:45:49,460

cerebral cortex and all the while that's

991

00:45:55,090 --> 00:45:52,670

going on he's going to be missing such

992

00:45:57,820 --> 00:45:55,100

fundamental issues that again as I say

993

00:45:59,890 --> 00:45:57,830

too would be available to him or her I

994

00:46:04,150 --> 00:45:59,900

guess I Patricia Churchland I must leave

995

00:46:06,030 --> 00:46:04,160

out of this or anyone like that just

996

00:46:08,620 --> 00:46:06,040

from ordinary from the ordinary

997

00:46:11,260 --> 00:46:08,630

phenomenology of consciousness and every

998

00:46:13,810 --> 00:46:11,270

moment of life however however ordinary

999

00:46:15,730 --> 00:46:13,820

the acts of consciousness see that

1000

00:46:19,810 --> 00:46:15,740

remains fascinating assuming because

1001
00:46:22,060 --> 00:46:19,820
once if you can get someone to see but

1002
00:46:24,540 --> 00:46:22,070
there's a fundamental irreducibility of

1003
00:46:28,290 --> 00:46:24,550
these of the structure of consciousness

1004
00:46:31,690 --> 00:46:28,300
to mechanistic materialism then the rest

1005
00:46:34,570 --> 00:46:31,700
becomes plausible follows it opens the

1006
00:46:37,720 --> 00:46:34,580
mind but if you can't if you cannot if

1007
00:46:40,840 --> 00:46:37,730
you can't get this through then no

1008
00:46:42,820 --> 00:46:40,850
amount of merely quantitative evidence

1009
00:46:44,620 --> 00:46:42,830
of other people's experiences that you

1010
00:46:47,470 --> 00:46:44,630
present them with will convince them of

1011
00:46:49,510 --> 00:46:47,480
atoms they kind of agree with you I do

1012
00:46:52,420 --> 00:46:49,520
think there's a path in there that that

1013
00:46:53,950 --> 00:46:52,430

I feel comfortable with and that is the

1014

00:46:56,730 --> 00:46:53,960

science if you will of near-death

1015

00:47:00,040 --> 00:46:56,740

experience and it is a science we have

1016

00:47:03,520 --> 00:47:00,050

100 or 200 peer-reviewed papers on that

1017

00:47:06,330 --> 00:47:03,530

and we have science of of after death

1018

00:47:10,110 --> 00:47:06,340

communication all over the place but I

1019

00:47:13,960 --> 00:47:10,120

think if we focus on that as a

1020

00:47:16,810 --> 00:47:13,970

falsification of materialism I think

1021

00:47:19,270 --> 00:47:16,820

what it really brings forward is the

1022

00:47:22,210 --> 00:47:19,280

metaphysics of materialism right because

1023

00:47:24,220 --> 00:47:22,220

if it's if it's argued correctly it says

1024

00:47:26,170 --> 00:47:24,230

okay what's really at stake here guys

1025

00:47:28,570 --> 00:47:26,180

we're calling into question if you will

1026

00:47:30,910 --> 00:47:28,580

materialism and in the process let's

1027

00:47:31,990 --> 00:47:30,920

re-examine what they're really trying to

1028

00:47:34,660 --> 00:47:32,000

sell you here folks

1029

00:47:36,190 --> 00:47:34,670

because you are not a biological robot

1030

00:47:37,900 --> 00:47:36,200

in a meaningless universe and you never

1031

00:47:39,670 --> 00:47:37,910

thought you were but you kind of went

1032

00:47:42,790 --> 00:47:39,680

along with it so I think when your

1033

00:47:45,640 --> 00:47:42,800

confidence in materialism wanes a little

1034

00:47:47,740 --> 00:47:45,650

bit I think that's an opening for what

1035

00:47:51,010 --> 00:47:47,750

you're talking about no you may be right

1036

00:47:53,350 --> 00:47:51,020

but again I mean let me put it this way

1037

00:47:54,710 --> 00:47:53,360

there's a certain sort of psychology

1038

00:47:57,620 --> 00:47:54,720

involved here

1039

00:47:59,839 --> 00:47:57,630

that can erect defenses against them but

1040

00:48:02,780 --> 00:47:59,849

let's let's hath ology I think you call

1041

00:48:05,089 --> 00:48:02,790

it quite correctly well sure but yes so

1042

00:48:09,349 --> 00:48:05,099

yeah if you can amass if you can

1043

00:48:10,820 --> 00:48:09,359

accumulate sufficient evidence you know

1044

00:48:13,430 --> 00:48:10,830

that this should call into question

1045

00:48:16,210 --> 00:48:13,440

these easy and materialist assumptions

1046

00:48:19,820 --> 00:48:16,220

yeah sure that has a clarifying effect

1047

00:48:22,280 --> 00:48:19,830

still again my interests are in in the

1048

00:48:25,640 --> 00:48:22,290

whole how can I put a set of logical

1049

00:48:29,030 --> 00:48:25,650

assumptions underlying naturalism they

1050

00:48:31,220 --> 00:48:29,040

don't accord with any experience at all

1051
00:48:33,140 --> 00:48:31,230
not just extraordinary experiences and

1052
00:48:35,000 --> 00:48:33,150
they'd perfect you know good any

1053
00:48:37,310 --> 00:48:35,010
experience in all sitting the person

1054
00:48:40,310 --> 00:48:37,320
reading it may never have heard of an

1055
00:48:42,050 --> 00:48:40,320
ende may never have had an intuition of

1056
00:48:43,640 --> 00:48:42,060
something happening at a distance or

1057
00:48:44,690 --> 00:48:43,650
something dreamt something before it

1058
00:48:47,089 --> 00:48:44,700
happened I mean these are all common

1059
00:48:48,950 --> 00:48:47,099
experiences and they're attested to but

1060
00:48:51,320 --> 00:48:48,960
they're tested to from the first person

1061
00:48:53,839 --> 00:48:51,330
stance but if the person who has no

1062
00:48:58,000 --> 00:48:53,849
experience of this sitting alone in a

1063
00:49:01,700 --> 00:48:58,010

room reading an argument can from that

1064

00:49:03,950 --> 00:49:01,710

examine his or her own states of

1065

00:49:07,790 --> 00:49:03,960

consciousness and recognize the problem

1066

00:49:10,460 --> 00:49:07,800

then it's much harder simply to ignore

1067

00:49:13,940 --> 00:49:10,470

what becomes you know insistently

1068

00:49:15,890 --> 00:49:13,950

obvious day to day that is my interest I

1069

00:49:17,780 --> 00:49:15,900

mean it is I you know I am interested in

1070

00:49:20,030 --> 00:49:17,790

that's great sort of immigrant sighted

1071

00:49:22,640 --> 00:49:20,040

in a philosophical account the structure

1072

00:49:25,790 --> 00:49:22,650

of consciousness in the way that it not

1073

00:49:28,370 --> 00:49:25,800

only leaves us without a naturalistic

1074

00:49:30,650 --> 00:49:28,380

Amitha self but it actually moves

1075

00:49:34,780 --> 00:49:30,660

towards statements about the

1076
00:49:38,089 --> 00:49:34,790
transcendent reality of consciousness

1077
00:49:40,760 --> 00:49:38,099
what's the best way for people to follow

1078
00:49:42,320 --> 00:49:40,770
what you're doing well christmas is

1079
00:49:45,970 --> 00:49:42,330
coming up I got lots of books out there

1080
00:49:50,859 --> 00:49:45,980
on the market and I I just I don't know

1081
00:49:53,930 --> 00:49:50,869
Ill and person who prefers to publish I

1082
00:49:55,730 --> 00:49:53,940
don't and for health reasons of late

1083
00:49:58,030 --> 00:49:55,740
anyway I don't do as much public

1084
00:50:02,480 --> 00:49:58,040
speaking but but I keep up a fairly

1085
00:50:04,609 --> 00:50:02,490
continuous flow of publication you know

1086
00:50:08,089 --> 00:50:04,619
you're I say that and we will have links

1087
00:50:08,810 --> 00:50:08,099
folks in the show notes you you do write

1088
00:50:11,210 --> 00:50:08,820

frequent

1089

00:50:12,620 --> 00:50:11,220

the both articles in in the longer form

1090

00:50:15,980 --> 00:50:12,630

of books there's lots of videos that

1091

00:50:18,050 --> 00:50:15,990

people can find on on YouTube so you are

1092

00:50:21,500 --> 00:50:18,060

out there and I have to admit I'm not

1093

00:50:23,540 --> 00:50:21,510

very good media savvy so I don't really

1094

00:50:25,550 --> 00:50:23,550

know what things are on YouTube or not

1095

00:50:27,860 --> 00:50:25,560

but might you know I'm told by my

1096

00:50:30,950 --> 00:50:27,870

students that that's it's an easy thing

1097

00:50:35,390 --> 00:50:30,960

to find oh yeah oh yeah you're out there

1098

00:50:37,430 --> 00:50:35,400

and and there's I I don't do you know

1099

00:50:40,100 --> 00:50:37,440

blogging or anything of that sort I

1100

00:50:42,410 --> 00:50:40,110

really find computers kind of depressing

1101
00:50:45,050 --> 00:50:42,420
and and the cyber world kind of dull and

1102
00:50:46,970 --> 00:50:45,060
I prefer I'm just I mean I think I'm

1103
00:50:49,730 --> 00:50:46,980
just a few years too old to have the

1104
00:50:52,930 --> 00:50:49,740
right kind of enthusiasm for that so I'm

1105
00:50:56,600 --> 00:50:52,940
afraid the publication rather than daily

1106
00:50:58,580 --> 00:50:56,610
articles well it's a but it's been

1107
00:51:00,470 --> 00:50:58,590
absolutely great talking to you and

1108
00:51:03,230 --> 00:51:00,480
digging into your work I'm super excited

1109
00:51:05,270 --> 00:51:03,240
to hear about your book on consciousness

1110
00:51:07,340 --> 00:51:05,280
and the further exploration of the

1111
00:51:09,350 --> 00:51:07,350
philosophical underpinnings of it so

1112
00:51:11,360 --> 00:51:09,360
we'll keep an eye out for that and if

1113
00:51:14,570 --> 00:51:11,370

you're up for it would love to have you

1114

00:51:40,380 --> 00:51:14,580

back on to talk about that one too okay

1115

00:51:45,670 --> 00:51:43,120

thanks again to dr. David Bentley Hart

1116

00:51:47,519 --> 00:51:45,680

for joining me today on skeptic oh I'd T

1117

00:51:50,799 --> 00:51:47,529

up one question from this interview

1118

00:51:53,890 --> 00:51:50,809

extraordinary for ordinary dr. Hart says

1119

00:51:56,620 --> 00:51:53,900

that he's explicitly drawn his attention

1120

00:51:58,900 --> 00:51:56,630

away from extraordinary human

1121

00:52:00,400 --> 00:51:58,910

consciousness and E's medium

1122

00:52:01,539 --> 00:52:00,410

communication out-of-body travel

1123

00:52:04,029 --> 00:52:01,549

whatever ever you want to go with that

1124

00:52:07,420 --> 00:52:04,039

he said instead we should look at our

1125

00:52:10,089 --> 00:52:07,430

ordinary experiences with everyday

1126

00:52:13,390 --> 00:52:10,099

consciousness and the extraordinariness

1127

00:52:15,430 --> 00:52:13,400

of that ordinary consciousness it's an

1128

00:52:17,769 --> 00:52:15,440

interesting idea especially given the

1129

00:52:19,269 --> 00:52:17,779

topics we cover here on skeptic oh so

1130

00:52:22,480 --> 00:52:19,279

I'd like to hear what you think about

1131

00:52:24,039 --> 00:52:22,490

that extraordinary or ordinary of course

1132

00:52:25,569 --> 00:52:24,049

the place to let me know what you're

1133

00:52:30,999 --> 00:52:25,579

thinking is through this skeptical

1134

00:52:32,470 --> 00:52:31,009

website at ske PTI koat.com from there

1135

00:52:34,990 --> 00:52:32,480

you can bounce on over the forum and

1136

00:52:37,480 --> 00:52:35,000

join us in the dialogue there or send me

1137

00:52:39,339 --> 00:52:37,490

an email send me a facebook however you

1138

00:52:41,349 --> 00:52:39,349

want to connect with me I'll try and

1139

00:52:42,970 --> 00:52:41,359

respond of course while you're at the

1140

00:52:45,430 --> 00:52:42,980

web site you can check out all the

1141

00:52:47,319 --> 00:52:45,440

previous almost 300 shows a skeptic oh

1142

00:52:49,329 --> 00:52:47,329

you can download them subscribe to them

1143

00:52:50,890 --> 00:52:49,339

I hope you do all that stuff you can

1144

00:52:52,630 --> 00:52:50,900

subscribe to the newsletter where we'll

1145

00:52:54,549 --> 00:52:52,640

keep you up to date and when a new

1146

00:52:56,019 --> 00:52:54,559

episode comes out so that might be

1147

00:52:58,029 --> 00:52:56,029

something you want to check out as well

1148

00:53:00,220 --> 00:52:58,039

I do have some great shows coming up

1149

00:53:02,289 --> 00:53:00,230

many of them have been suggested to me

1150

00:53:04,990 --> 00:53:02,299

by you and by the way if you have a

1151
00:53:06,880 --> 00:53:05,000
suggestion for a guest email me let me

1152
00:53:09,849 --> 00:53:06,890
know I can't guarantee that we'll always

1153
00:53:11,049 --> 00:53:09,859
do the show you suggest and you might

1154
00:53:13,150 --> 00:53:11,059
have to sell me a little bit on that

1155
00:53:15,430 --> 00:53:13,160
along the way but that's a fun part of

1156
00:53:18,400 --> 00:53:15,440
the process as well the main thing is to

1157
00:53:20,230 --> 00:53:18,410
stay in touch stay connected take this

1158
00:53:23,370 --> 00:53:20,240
little skeptical experiment where you

1159
00:53:26,019 --> 00:53:23,380
want it to go by getting involved or

1160
00:53:27,849 --> 00:53:26,029
don't get involved and just stick around

1161
00:53:30,309 --> 00:53:27,859
because we did have some good shows

1162
00:53:32,410 --> 00:53:30,319
coming up as I just mentioned well

1163
00:53:35,259 --> 00:53:32,420

that's gonna do it for this Christmas

1164

00:53:36,090 --> 00:53:35,269

episode of skeptic oh it is just a few

1165

00:53:39,000 --> 00:53:36,100

days

1166

00:53:40,710 --> 00:53:39,010

for Christmas as I record this so Merry

1167

00:53:43,650 --> 00:53:40,720

Christmas Happy Holidays all that stuff

1168

00:53:46,410 --> 00:53:43,660

the main thing is enjoy the break and

1169

00:54:05,420 --> 00:53:46,420

until next time take care and bye for