



1
00:00:12,049 --> 00:00:09,259
today we welcome back to skeptic Oh

2
00:00:12,919 --> 00:00:12,059
one of your favorite guests and one of

3
00:00:15,799 --> 00:00:12,929
mine as well

4
00:00:18,620 --> 00:00:15,809
philosopher author blogger dr. Bernardo

5
00:00:21,260 --> 00:00:18,630
Kastrup is here he's got a new book a

6
00:00:24,560 --> 00:00:21,270
fascinating new book called more than

7
00:00:25,480 --> 00:00:24,570
allegory on religious myth truth and

8
00:00:30,500 --> 00:00:25,490
belief

9
00:00:34,190 --> 00:00:30,510
so dr. Bernardo Kastrup is warming up to

10
00:00:36,950 --> 00:00:34,200
religion I bet you didn't expect to hear

11
00:00:39,200 --> 00:00:36,960
that but we will hear it we will hear it

12
00:00:40,940 --> 00:00:39,210
here on skeptic Co Bernardo it's great

13
00:00:42,860 --> 00:00:40,950

having you back and thanks so much for

14

00:00:45,529 --> 00:00:42,870

joining me it's great to be here again

15

00:00:48,560 --> 00:00:45,539

Alex thanks for having me so this is

16

00:00:50,150 --> 00:00:48,570

quite a fascinating book and as we were

17

00:00:52,369 --> 00:00:50,160

just chatting about a minute ago and

18

00:00:54,439 --> 00:00:52,379

we've talked about it actually is

19

00:00:58,279 --> 00:00:54,449

another Skype conversation that we

20

00:01:00,380 --> 00:00:58,289

didn't record there's so many points

21

00:01:02,299 --> 00:01:00,390

that intersect with the work that you've

22

00:01:04,340 --> 00:01:02,309

done for a long time and some of the

23

00:01:07,010 --> 00:01:04,350

work that that I've done here on skeptic

24

00:01:08,660 --> 00:01:07,020

oh this is such an important and

25

00:01:10,520 --> 00:01:08,670

interesting topic I know we're gonna

26

00:01:13,130 --> 00:01:10,530

have a lot of fun with it and I hope

27

00:01:15,830 --> 00:01:13,140

listeners enjoy this dialogue as much as

28

00:01:18,499 --> 00:01:15,840

I think that I will so let's dive right

29

00:01:21,440 --> 00:01:18,509

into it tell us about this book and the

30

00:01:23,469 --> 00:01:21,450

basic premise behind it it's an

31

00:01:26,990 --> 00:01:23,479

exploration of religion and what value

32

00:01:29,179 --> 00:01:27,000

it may have for us individually and for

33

00:01:30,770 --> 00:01:29,189

society at large and one of the key

34

00:01:33,770 --> 00:01:30,780

questions that I look into in the book

35

00:01:35,270 --> 00:01:33,780

is is there any truth value to religion

36

00:01:37,399 --> 00:01:35,280

is there any way in which religion

37

00:01:39,800 --> 00:01:37,409

expresses truth at some level in some

38

00:01:42,289 --> 00:01:39,810

form because if there isn't then there

39

00:01:45,050 --> 00:01:42,299

is no point anyway I think there is and

40

00:01:46,870 --> 00:01:45,060

that's one of the things I love to to

41

00:01:50,899 --> 00:01:46,880

explore in the book

42

00:01:54,740 --> 00:01:50,909

okay so explore that further because I

43

00:01:58,880 --> 00:01:54,750

think we can hear in there the implied

44

00:02:02,270 --> 00:01:58,890

assumption that religion isn't being

45

00:02:07,150 --> 00:02:02,280

taken seriously and needs to be from a

46

00:02:09,859 --> 00:02:07,160

philosophical or a reason based

47

00:02:11,210 --> 00:02:09,869

standpoint be propped up a little bit I

48

00:02:13,860 --> 00:02:11,220

mean that's kind of what I'm hearing

49

00:02:17,059 --> 00:02:13,870

there you do talk you do frame this

50

00:02:19,500 --> 00:02:17,069

in terms of a cultural issue don't you

51
00:02:23,850 --> 00:02:19,510
yeah I mean religion has been with us

52
00:02:26,670 --> 00:02:23,860
since very early times in the evolution

53
00:02:29,690 --> 00:02:26,680
of our species since we began to think

54
00:02:32,970 --> 00:02:29,700
symbolically religion has been with us

55
00:02:35,400 --> 00:02:32,980
thousands and thousands of years to deny

56
00:02:38,670 --> 00:02:35,410
religion at least as a very strong

57
00:02:41,490 --> 00:02:38,680
psychosocial phenomenon is naive and to

58
00:02:43,850 --> 00:02:41,500
say that this this amazing phenomenon is

59
00:02:46,350 --> 00:02:43,860
purely delusion I think there is a

60
00:02:49,350 --> 00:02:46,360
Eurail very easy way out

61
00:02:51,420 --> 00:02:49,360
it's a glances over all the important

62
00:02:53,640 --> 00:02:51,430
issues here and I think it's time that

63
00:02:56,160 --> 00:02:53,650

we reviewed it and and and looked more

64

00:02:57,449 --> 00:02:56,170

seriously into it and legitimized it in

65

00:02:59,789 --> 00:02:57,459

a way okay

66

00:03:03,600 --> 00:02:59,799

and I grant you that let me start by

67

00:03:07,319 --> 00:03:03,610

asking you this do you think that this

68

00:03:11,910 --> 00:03:07,329

culture war issue regarding religion is

69

00:03:14,520 --> 00:03:11,920

I don't know where it was ten years ago

70

00:03:17,449 --> 00:03:14,530

I mean I push this sometimes and people

71

00:03:20,160 --> 00:03:17,459

push back and I've started to hear maybe

72

00:03:20,819 --> 00:03:20,170

the truth in their pushback and saying

73

00:03:23,759 --> 00:03:20,829

you know what

74

00:03:26,390 --> 00:03:23,769

that's we've moved on you know Richard

75

00:03:30,330 --> 00:03:26,400

Dawkins isn't a hot topic anymore

76
00:03:34,140 --> 00:03:30,340
atheists seem more and more silly - more

77
00:03:36,809 --> 00:03:34,150
and more people do we need to move on

78
00:03:39,979 --> 00:03:36,819
have we moved on as a society as a

79
00:03:43,710 --> 00:03:39,989
culture a little bit past this Oh

80
00:03:46,140 --> 00:03:43,720
religion is stupid kind of thing I think

81
00:03:47,909 --> 00:03:46,150
there are fashions and maybe the fashion

82
00:03:50,699 --> 00:03:47,919
has changed and maybe it's no longer

83
00:03:53,159 --> 00:03:50,709
fashion to bash religion like Richard

84
00:03:55,020 --> 00:03:53,169
Dawkins and others used to do and still

85
00:03:57,120 --> 00:03:55,030
do by the way but maybe they are not

86
00:04:00,330 --> 00:03:57,130
taken anymore as seriously as they were

87
00:04:04,110 --> 00:04:00,340
taken before but the question is aside

88
00:04:06,900 --> 00:04:04,120

from the fashion aside from the the

89

00:04:09,750 --> 00:04:06,910

outspoken militant cultural dialogue

90

00:04:12,569 --> 00:04:09,760

what about our personal relationship

91

00:04:15,690 --> 00:04:12,579

with religion I think that has not been

92

00:04:18,800 --> 00:04:15,700

reviewed sufficiently I think there is a

93

00:04:22,040 --> 00:04:18,810

much faster much broader advancement of

94

00:04:25,350 --> 00:04:22,050

of a kind of aloofness towards religion

95

00:04:27,170 --> 00:04:25,360

than the advancement of fundamentalism I

96

00:04:29,240 --> 00:04:27,180

think people are becoming more

97

00:04:31,700 --> 00:04:29,250

more disconnected from these primordial

98

00:04:34,189 --> 00:04:31,710

religious impulse that belongs in a

99

00:04:35,900 --> 00:04:34,199

human race and and I think that is much

100

00:04:39,650 --> 00:04:35,910

more worrying than whatever fashion

101
00:04:42,020 --> 00:04:39,660
whatever cultural militant debate there

102
00:04:43,760 --> 00:04:42,030
might be or not be going on right now

103
00:04:45,680 --> 00:04:43,770
it's about our in their lives at the end

104
00:04:48,590 --> 00:04:45,690
of the day and what I see is that people

105
00:04:50,990 --> 00:04:48,600
are losing more and more their sense of

106
00:04:53,480 --> 00:04:51,000
meaning and transcendence and these are

107
00:04:55,219 --> 00:04:53,490
the things we get from a healthy

108
00:05:01,629 --> 00:04:55,229
relationship with religious myths

109
00:05:04,640 --> 00:05:01,639
I keep hearing though a little bit of

110
00:05:07,040 --> 00:05:04,650
condescending tone it's like yes let's

111
00:05:08,950 --> 00:05:07,050
examine it of course it's not real of

112
00:05:11,810 --> 00:05:08,960
course it's not true of course it's a

113
00:05:15,350 --> 00:05:11,820

psychosocial Philon phenomena that

114

00:05:21,260 --> 00:05:15,360

comforts you at night but what but but

115

00:05:24,830 --> 00:05:21,270

but but who really is interested in that

116

00:05:26,960 --> 00:05:24,840

kind of re-examination of religion

117

00:05:30,920 --> 00:05:26,970

religious people aren't religious people

118

00:05:32,570 --> 00:05:30,930

are I'm fine this belief nurtures me in

119

00:05:35,029 --> 00:05:32,580

a way that's much deeper than what

120

00:05:37,820 --> 00:05:35,039

you're talking about and non-religious

121

00:05:41,719 --> 00:05:37,830

people other than just being nice

122

00:05:43,700 --> 00:05:41,729

politically correct socially kind what

123

00:05:46,820 --> 00:05:43,710

interest do they have in a deeper

124

00:05:49,670 --> 00:05:46,830

re-examination of that I think you just

125

00:05:51,980 --> 00:05:49,680

touched on a key point I think nobody

126

00:05:54,170 --> 00:05:51,990

should be interested in religion just

127

00:05:55,939 --> 00:05:54,180

because it comforts us at night because

128

00:05:57,379 --> 00:05:55,949

the moment you're interested in religion

129

00:05:58,969 --> 00:05:57,389

for that reason alone it no longer

130

00:06:01,189 --> 00:05:58,979

comforts you because it isn't true

131

00:06:03,920 --> 00:06:01,199

anymore it becomes a matter of of

132

00:06:06,290 --> 00:06:03,930

convenience as sort of a little tale we

133

00:06:09,170 --> 00:06:06,300

tell ourselves in order to reach a

134

00:06:11,589 --> 00:06:09,180

comfort level that's not what I'm saying

135

00:06:15,439 --> 00:06:11,599

what I'm putting forward is that

136

00:06:21,529 --> 00:06:15,449

authentic religious myths legitimized by

137

00:06:25,790 --> 00:06:21,539

time and history point to something that

138

00:06:29,120 --> 00:06:25,800

is true not only comforting but true to

139

00:06:32,560 --> 00:06:29,130

truth about reality about nature about

140

00:06:34,550 --> 00:06:32,570

our condition in nature that cannot be

141

00:06:38,209 --> 00:06:34,560

literally explained

142

00:06:40,119 --> 00:06:38,219

according to linear logic in a linear

143

00:06:41,589 --> 00:06:40,129

rational way

144

00:06:44,199 --> 00:06:41,599

there is no reason to believe that the

145

00:06:46,779 --> 00:06:44,209

human intellect has evolved to grasp

146

00:06:49,659 --> 00:06:46,789

linearly all relevant truths about

147

00:06:52,149 --> 00:06:49,669

reality yet we have a part of our minds

148

00:06:53,889 --> 00:06:52,159

which that psychologist would call the

149

00:06:56,919 --> 00:06:53,899

unconscious mind I prefer to call the

150

00:06:59,049 --> 00:06:56,929

obfuscated mind which is not constrained

151

00:07:02,109 --> 00:06:59,059

by the linear constraints of the

152

00:07:03,850 --> 00:07:02,119

intellect and history shows us that this

153

00:07:06,369 --> 00:07:03,860

part of our minds has been in contact

154

00:07:08,139 --> 00:07:06,379

with primordial truths about reality

155

00:07:10,929 --> 00:07:08,149

ineffable truths that cannot be put in

156

00:07:13,089 --> 00:07:10,939

words that cannot be made sense of sense

157

00:07:15,790 --> 00:07:13,099

of according to linear logic and which

158

00:07:17,919 --> 00:07:15,800

nonetheless are true in our essential

159

00:07:19,809 --> 00:07:17,929

aspects of nature and I think that is

160

00:07:23,589 --> 00:07:19,819

the value of religion it's a symbolic

161

00:07:25,989 --> 00:07:23,599

way of pointing at these actual truths

162

00:07:29,799 --> 00:07:25,999

not only comforting fairy tales but

163

00:07:31,749 --> 00:07:29,809

actual truths they are not literal they

164

00:07:34,839 --> 00:07:31,759

a lot they are not linear but they are

165

00:07:37,449 --> 00:07:34,849

true and our ability to relate to

166

00:07:39,669 --> 00:07:37,459

religious myths at an emotional non

167

00:07:41,439 --> 00:07:39,679

intellectual level that's what we've

168

00:07:43,749 --> 00:07:41,449

been losing we think that they intellect

169

00:07:45,879 --> 00:07:43,759

either can understand it or it isn't

170

00:07:47,769 --> 00:07:45,889

true hey there is something there's a

171

00:07:49,779 --> 00:07:47,779

lot out there that is true and cannot be

172

00:07:51,609 --> 00:07:49,789

made sense of intellectually and by

173

00:07:53,319 --> 00:07:51,619

discarding that we are losing our

174

00:07:56,019 --> 00:07:53,329

connection with transcendence and

175

00:07:59,379 --> 00:07:56,029

meaning gives an example because again

176

00:08:01,569 --> 00:07:59,389

there is this contradiction it's kind of

177

00:08:03,459 --> 00:08:01,579

wrapped in there it's true it's true

178

00:08:05,290 --> 00:08:03,469

it's true I hear you saying and then I

179

00:08:07,989 --> 00:08:05,300

hear you slipping in saying it's not

180

00:08:09,699 --> 00:08:07,999

literally true I think a lot of people

181

00:08:12,069 --> 00:08:09,709

are gonna have have a hard time with

182

00:08:14,199 --> 00:08:12,079

that and even I have a hard time with

183

00:08:16,929 --> 00:08:14,209

that but before I pull it apart I want

184

00:08:19,119 --> 00:08:16,939

you to give me a better example of where

185

00:08:21,189 --> 00:08:19,129

you think that can really come to a head

186

00:08:23,769 --> 00:08:21,199

an example that people can really get

187

00:08:25,119 --> 00:08:23,779

their arms down I'll give you I've tried

188

00:08:27,879 --> 00:08:25,129

to give you an example before I do that

189

00:08:30,779 --> 00:08:27,889

let let me just make a disclaimer if I

190

00:08:34,990 --> 00:08:30,789

could translate religious symbolism

191

00:08:37,769 --> 00:08:35,000

fairly into a linear literal narrative

192

00:08:40,689 --> 00:08:37,779

then we wouldn't need religion anymore

193

00:08:43,269 --> 00:08:40,699

we would just go for the linear a

194

00:08:46,780 --> 00:08:43,279

literal narrative which is much more

195

00:08:48,699 --> 00:08:46,790

straightforward to communicate so what

196

00:08:51,400 --> 00:08:48,709

I'm saying is precisely that what

197

00:08:53,310 --> 00:08:51,410

religious myths the authentic ones the

198

00:08:54,840 --> 00:08:53,320

history proven ones what

199

00:08:57,870 --> 00:08:54,850

what blink what hold on because we keep

200

00:09:01,320 --> 00:08:57,880

going past this give us an example of an

201
00:09:03,540 --> 00:09:01,330
authentic one a history proven one you

202
00:09:05,340 --> 00:09:03,550
just look at the myth that that have

203
00:09:06,900 --> 00:09:05,350
been with us for thousands of years and

204
00:09:09,180 --> 00:09:06,910
whose elements are common to various

205
00:09:11,010 --> 00:09:09,190
religions for instance the Christian

206
00:09:13,380 --> 00:09:11,020
myth of the Trinity you can see that in

207
00:09:14,880 --> 00:09:13,390
Hinduism in Christian Trinity you have

208
00:09:18,780 --> 00:09:14,890
the Father the Son and the Holy Spirit

209
00:09:22,610 --> 00:09:18,790
in Hinduism you have Brahma Vishnu and

210
00:09:25,320 --> 00:09:22,620
Shiva you have that in Jewish Kabbalah

211
00:09:29,520 --> 00:09:25,330
it's everywhere the idea of the Trinity

212
00:09:32,310 --> 00:09:29,530
you see that in some Aboriginal creation

213
00:09:33,870 --> 00:09:32,320

myths so that's an example that's a

214

00:09:36,770 --> 00:09:33,880

symbol the Trinity is a symbol it's

215

00:09:39,390 --> 00:09:36,780

pointing at something if we could

216

00:09:42,180 --> 00:09:39,400

communicate that something in literal

217

00:09:44,490 --> 00:09:42,190

linear logical terms we wouldn't need

218

00:09:46,980 --> 00:09:44,500

the religious symbolism we could get rid

219

00:09:49,470 --> 00:09:46,990

of religion so that's precisely what I'm

220

00:09:52,470 --> 00:09:49,480

saying these myths are pointing at

221

00:09:55,800 --> 00:09:52,480

things that cannot be said in other ways

222

00:09:58,170 --> 00:09:55,810

that's their value that said I can try

223

00:09:59,850 --> 00:09:58,180

to give you a quick example of course I

224

00:10:01,500 --> 00:09:59,860

will destroy the symbol isn't the moment

225

00:10:05,040 --> 00:10:01,510

I translate it but at least it gives

226

00:10:08,640 --> 00:10:05,050

people a taste if you like let's stick

227

00:10:13,470 --> 00:10:08,650

with the Trinity with the Trinity I'm

228

00:10:18,030 --> 00:10:13,480

not sure what is the underlying truth

229

00:10:19,350 --> 00:10:18,040

that that really comes through to me I

230

00:10:23,990 --> 00:10:19,360

don't I don't understand that I

231

00:10:26,610 --> 00:10:24,000

understand it inside of the myth as an

232

00:10:29,610 --> 00:10:26,620

allegory but not as more than an

233

00:10:31,920 --> 00:10:29,620

allegory uh so but take me a little bit

234

00:10:34,950 --> 00:10:31,930

further there and that take that example

235

00:10:40,410 --> 00:10:34,960

why there's an underlying deeper truth

236

00:10:43,710 --> 00:10:40,420

in in that you're asking me to translate

237

00:10:47,040 --> 00:10:43,720

it into linear direct explicit literal

238

00:10:49,790 --> 00:10:47,050

terms in order to make sense of it we

239

00:10:53,250 --> 00:10:49,800

can sort of as Jung called it we can

240

00:10:55,770 --> 00:10:53,260

circumambulate it we can go around it

241

00:10:58,410 --> 00:10:55,780

and show different perspectives of it to

242

00:11:01,710 --> 00:10:58,420

suggest the deeper meaning but the

243

00:11:05,760 --> 00:11:01,720

deeper meaning can't be explained

244

00:11:07,150 --> 00:11:05,770

directly Trinity we can amplify that and

245

00:11:12,639 --> 00:11:07,160

talk about

246

00:11:14,680 --> 00:11:12,649

requiring two polarities in order to

247

00:11:16,600 --> 00:11:14,690

manifest so the two polarities being two

248

00:11:19,119 --> 00:11:16,610

points and the third the manifestation

249

00:11:21,610 --> 00:11:19,129

being the third one you can talk about

250

00:11:24,340 --> 00:11:21,620

like in the Kabbalah division of a unit

251
00:11:26,679 --> 00:11:24,350
into two different polarities so these

252
00:11:30,369 --> 00:11:26,689
are a ways to go around what this thing

253
00:11:33,160 --> 00:11:30,379
is pointing at but if we restrict our

254
00:11:36,639 --> 00:11:33,170
understanding of the symbolism to these

255
00:11:38,470 --> 00:11:36,649
literal translations we basically kill

256
00:11:39,610 --> 00:11:38,480
the myth we wouldn't need it if that

257
00:11:42,850 --> 00:11:39,620
weren't enough I can give you another

258
00:11:44,379 --> 00:11:42,860
example there is a great example let me

259
00:11:46,030 --> 00:11:44,389
throw an example on the table because I

260
00:11:48,160 --> 00:11:46,040
think it might take us in a different

261
00:11:52,210 --> 00:11:48,170
direction consider the the flood myth

262
00:11:55,360 --> 00:11:52,220
right the flood myth a continuation of

263
00:11:59,860 --> 00:11:55,370

society by a brave few or a brave

264

00:12:02,559 --> 00:11:59,870

individual who right so but now take the

265

00:12:05,499 --> 00:12:02,569

flood myth and maybe consider you know

266

00:12:08,889 --> 00:12:05,509

cram Hancock's latest book which is a

267

00:12:12,639 --> 00:12:08,899

redo of his past book and say oh maybe

268

00:12:13,540 --> 00:12:12,649

there isn't an allegorical connection to

269

00:12:19,949 --> 00:12:13,550

the flood myth

270

00:12:22,840 --> 00:12:19,959

maybe there's a real a real catastrophic

271

00:12:27,249 --> 00:12:22,850

environmental event connected to that

272

00:12:29,590 --> 00:12:27,259

flood myth so can we really say that

273

00:12:31,929 --> 00:12:29,600

about religious myths can we really

274

00:12:33,790 --> 00:12:31,939

paint them with such a broad brush and

275

00:12:35,889 --> 00:12:33,800

don't we need really kind of tear them

276

00:12:38,259 --> 00:12:35,899

apart one by one and look at them of

277

00:12:40,269 --> 00:12:38,269

course when I talk about religious myths

278

00:12:42,429 --> 00:12:40,279

I'm not talking about the entire corpus

279

00:12:44,290 --> 00:12:42,439

the entire Canon of a particular

280

00:12:47,530 --> 00:12:44,300

religion which consists of many books

281

00:12:49,509 --> 00:12:47,540

many stories many tales yeah I'm

282

00:12:50,769 --> 00:12:49,519

completely open to the idea that the

283

00:12:54,670 --> 00:12:50,779

myth of the flood which you see

284

00:12:56,590 --> 00:12:54,680

everywhere is an echo of a far distant

285

00:12:58,900 --> 00:12:56,600

historical events at the end of the last

286

00:13:00,999 --> 00:12:58,910

ice age I'm completely open to that

287

00:13:03,429 --> 00:13:01,009

actually I will go further I would say

288

00:13:05,889 --> 00:13:03,439

that I think that's the best explanation

289

00:13:08,079 --> 00:13:05,899

for the consistency with which we see

290

00:13:10,509 --> 00:13:08,089

this particular story reflected in the

291

00:13:12,189 --> 00:13:10,519

world's cultures when I talk about

292

00:13:15,429 --> 00:13:12,199

religious myths I'm talking about the

293

00:13:17,259 --> 00:13:15,439

symbolic core an essence which usually

294

00:13:21,040 --> 00:13:17,269

can be captured in that in a couple of

295

00:13:23,079 --> 00:13:21,050

pages in in Aboriginal

296

00:13:25,090 --> 00:13:23,089

creation myths the entire myth can be

297

00:13:29,170 --> 00:13:25,100

summarized in a cup of pages and it has

298

00:13:30,699 --> 00:13:29,180

also many key symbolic elements these

299

00:13:31,960 --> 00:13:30,709

are the things that are referred to in

300

00:13:34,930 --> 00:13:31,970

the Christian myth that would be the

301

00:13:37,300 --> 00:13:34,940

Trinity that would be the idea of the

302

00:13:39,519 --> 00:13:37,310

incarnation of God in the world the

303

00:13:45,210 --> 00:13:39,529

crucifixion the symbol of the cross and

304

00:13:48,900 --> 00:13:45,220

the resurrection okay so let's take that

305

00:13:52,269 --> 00:13:48,910

those Christian aspects to it and then

306

00:13:54,610 --> 00:13:52,279

here's where here's the part I guess I

307

00:13:56,730 --> 00:13:54,620

keep pushing against you know I'll give

308

00:14:00,730 --> 00:13:56,740

you an example we just did a show on

309

00:14:04,480 --> 00:14:00,740

sceptical about cults in near-death

310

00:14:06,310 --> 00:14:04,490

experience science and it was we really

311

00:14:09,000 --> 00:14:06,320

focused on this one particular cult that

312

00:14:11,319 --> 00:14:09,010

seems to have made inroads into this one

313

00:14:14,259 --> 00:14:11,329

near-death experience research

314

00:14:17,139 --> 00:14:14,269

organization and the the funny thing

315

00:14:19,810 --> 00:14:17,149

about it is it really kind of sent me to

316

00:14:23,680 --> 00:14:19,820

looking at cults in general and the

317

00:14:26,380 --> 00:14:23,690

appeal of cults and it really raises a

318

00:14:30,460 --> 00:14:26,390

lot of questions on a lot of different

319

00:14:32,019 --> 00:14:30,470

levels because as as people have pointed

320

00:14:33,639 --> 00:14:32,029

out and people pointed out in the

321

00:14:35,199 --> 00:14:33,649

sceptical form and it's undeniable as

322

00:14:37,389 --> 00:14:35,209

soon as you look into it almost every

323

00:14:41,800 --> 00:14:37,399

religion religious tradition you can

324

00:14:45,430 --> 00:14:41,810

look at has a strong cult ish element to

325

00:14:48,250 --> 00:14:45,440

it I mean the Christian cult the the

326

00:14:51,699 --> 00:14:48,260

Mormon called all these cults but does

327

00:14:54,310 --> 00:14:51,709

that mean that in the extended

328

00:14:55,900 --> 00:14:54,320

consciousness realm that is where the

329

00:14:57,880 --> 00:14:55,910

where I think the rubber meets the road

330

00:14:59,590 --> 00:14:57,890

here when we get to extended

331

00:15:01,780 --> 00:14:59,600

consciousness when we get to people

332

00:15:03,910 --> 00:15:01,790

seeing Christ consciousness when they

333

00:15:06,250 --> 00:15:03,920

have a near-death experience and they

334

00:15:08,380 --> 00:15:06,260

want to know is that real or is that not

335

00:15:11,019 --> 00:15:08,390

real that's where I think people are

336

00:15:14,530 --> 00:15:11,029

connecting with their religious myths

337

00:15:17,019 --> 00:15:14,540

and that becomes a really difficult

338

00:15:19,750 --> 00:15:17,029

thing to tear apart because sometimes

339

00:15:22,110 --> 00:15:19,760

who and what they're connecting with in

340

00:15:25,720 --> 00:15:22,120

these extended consciousness realms

341

00:15:30,069 --> 00:15:25,730

don't line up with history so we have

342

00:15:33,130 --> 00:15:30,079

kind of another tangled web here when

343

00:15:34,300 --> 00:15:33,140

we're trying to balance a historical

344

00:15:38,980 --> 00:15:34,310

timeline

345

00:15:41,319 --> 00:15:38,990

with what's happening with I think these

346

00:15:43,540 --> 00:15:41,329

transcendent experiences that most

347

00:15:45,939 --> 00:15:43,550

people are saying are at the core of

348

00:15:48,429 --> 00:15:45,949

these religious experiences that was a

349

00:15:49,960 --> 00:15:48,439

terribly phrased question but there's

350

00:15:54,989 --> 00:15:49,970

two parts of that let me try and pull

351

00:15:59,019 --> 00:15:54,999

apart one is how do we incorporate in

352

00:16:02,379 --> 00:15:59,029

the transcendent spiritual experience

353

00:16:05,019 --> 00:16:02,389

that you and I probably would at least

354

00:16:07,600 --> 00:16:05,029

agree has to be looked at in this

355

00:16:08,889 --> 00:16:07,610

extended consciousness realm not from

356

00:16:11,079 --> 00:16:08,899

the realm that you and I are talking

357

00:16:12,970 --> 00:16:11,089

about but there's some realm beyond that

358

00:16:15,790 --> 00:16:12,980

where these things seem to be happening

359

00:16:17,379 --> 00:16:15,800

so that's part number one and then part

360

00:16:21,699 --> 00:16:17,389

number two is how do we tie that back to

361

00:16:25,509 --> 00:16:21,709

our history well there's a lot to

362

00:16:28,869 --> 00:16:25,519

comment on there I don't think that

363

00:16:32,019 --> 00:16:28,879

every religious myth originated from a

364

00:16:33,910 --> 00:16:32,029

particular individual remarkable

365

00:16:34,629 --> 00:16:33,920

transcendent experience of extended

366

00:16:37,150 --> 00:16:34,639

consciousness

367

00:16:40,119 --> 00:16:37,160

I think religious myths then also to

368

00:16:44,110 --> 00:16:40,129

percolate from the obfuscated mind up

369

00:16:46,090 --> 00:16:44,120

into our self reflective awareness in

370

00:16:48,129 --> 00:16:46,100

the same way that intuitions percolate

371

00:16:49,869 --> 00:16:48,139

up in the same way that you dream at

372

00:16:51,280 --> 00:16:49,879

night and remain with a certain feeling

373

00:16:54,220 --> 00:16:51,290

a certain impression of that and

374

00:16:57,009 --> 00:16:54,230

throughout the day when that happens at

375

00:16:58,780 --> 00:16:57,019

a large social scale you may end up with

376

00:17:00,879 --> 00:16:58,790

the religious myth I mean we are

377

00:17:03,249 --> 00:17:00,889

constantly connected with the obfuscated

378

00:17:05,319 --> 00:17:03,259

mining very subtle ways so it I don't

379

00:17:08,500 --> 00:17:05,329

think it's necessarily the case that one

380

00:17:11,260 --> 00:17:08,510

person has a mind-blowing trance-like

381

00:17:15,220 --> 00:17:11,270

experience to generate a religious myth

382

00:17:18,370 --> 00:17:15,230

now even if that does happen as in the

383

00:17:20,439 --> 00:17:18,380

case of near-death experiences I think a

384

00:17:25,449 --> 00:17:20,449

mistake that most people tend to make is

385

00:17:27,220 --> 00:17:25,459

to project onto the realm if we want to

386

00:17:29,710 --> 00:17:27,230

use that word the realm of death

387

00:17:33,279 --> 00:17:29,720

transcendent experience to find the same

388

00:17:35,620 --> 00:17:33,289

characteristics of our current seemingly

389

00:17:37,120 --> 00:17:35,630

objective world in other words we tend

390

00:17:39,639 --> 00:17:37,130

to interpret what people experience

391

00:17:41,950 --> 00:17:39,649

there as literally true so if somebody

392

00:17:43,570 --> 00:17:41,960

saw Jesus then it must be Jesus is

393

00:17:46,840 --> 00:17:43,580

somebody else saw the Buddha because he

394

00:17:48,190 --> 00:17:46,850

had a different cultural background then

395

00:17:49,570 --> 00:17:48,200

there is a conflict there is a

396

00:17:51,669 --> 00:17:49,580

prediction it's either Jesus or the

397

00:17:54,310 --> 00:17:51,679

Buddha I submit to you that what people

398

00:17:56,680 --> 00:17:54,320

experience there are symbols of a deeper

399

00:17:58,720 --> 00:17:56,690

truth which are translated into ways

400

00:18:00,789 --> 00:17:58,730

that they can make sense of symbolically

401
00:18:04,210 --> 00:18:00,799
according to their own background so

402
00:18:06,340 --> 00:18:04,220
there is something there is that is that

403
00:18:08,590 --> 00:18:06,350
everybody experiences but each person

404
00:18:11,230 --> 00:18:08,600
experiences according to the clothing to

405
00:18:14,110 --> 00:18:11,240
the masks of his or her own cultural

406
00:18:16,240 --> 00:18:14,120
background in the form of symbols and

407
00:18:19,389 --> 00:18:16,250
the last comment I'd like to make on

408
00:18:22,210 --> 00:18:19,399
what you just said every everything

409
00:18:25,899 --> 00:18:22,220
human beings do can be turned into an

410
00:18:28,060 --> 00:18:25,909
ideology and then abused religion is no

411
00:18:31,500 --> 00:18:28,070
exception to that economics is no

412
00:18:33,789 --> 00:18:31,510
exception to death politics social

413
00:18:36,399 --> 00:18:33,799

dogmas and so on everything can be

414

00:18:39,669 --> 00:18:36,409

abused and institutions can also be use

415

00:18:42,009 --> 00:18:39,679

of everything so in defending the value

416

00:18:44,259 --> 00:18:42,019

of primordial religious mythology

417

00:18:47,289 --> 00:18:44,269

through religious mythology I'm not

418

00:18:53,200 --> 00:18:47,299

necessarily defending cult institutions

419

00:18:56,289 --> 00:18:53,210

priest who another clergy who may find

420

00:18:59,320 --> 00:18:56,299

themselves using this primordial

421

00:19:01,690 --> 00:18:59,330

primordial religious impulse for self

422

00:19:03,190 --> 00:19:01,700

benefit for power for economic gain or

423

00:19:07,029 --> 00:19:03,200

for whatever I'm not defending any of

424

00:19:11,980 --> 00:19:07,039

that I'm defending simply the idea that

425

00:19:15,490 --> 00:19:11,990

we should not generalize this primordial

426

00:19:17,860 --> 00:19:15,500

religious impulse with all the negative

427

00:19:19,720 --> 00:19:17,870

aspects of institutionalized religion we

428

00:19:21,940 --> 00:19:19,730

shouldn't throw away the baby with the

429

00:19:23,289 --> 00:19:21,950

bathwater yes there is much negative to

430

00:19:25,539 --> 00:19:23,299

be said about religion in the world

431

00:19:27,700 --> 00:19:25,549

today and historically as well perhaps

432

00:19:30,700 --> 00:19:27,710

even much more than today if we go back

433

00:19:34,210 --> 00:19:30,710

in time but that doesn't mean that there

434

00:19:36,549 --> 00:19:34,220

that there is no value to that primary

435

00:19:39,009 --> 00:19:36,559

sense to that primary intuition of

436

00:19:43,060 --> 00:19:39,019

transcendence and meaning we are crazy

437

00:19:44,789 --> 00:19:43,070

to throw that one away okay but I'm

438

00:19:49,389 --> 00:19:44,799

gonna pull this back to the near-death

439

00:19:52,090 --> 00:19:49,399

experience science again because there's

440

00:19:54,789 --> 00:19:52,100

some points that we can grab on to

441

00:19:57,129 --> 00:19:54,799

there's some islands in the ocean of all

442

00:19:59,769 --> 00:19:57,139

these abstractions that we can kind of

443

00:20:01,460 --> 00:19:59,779

at least have the illusion of having

444

00:20:04,820 --> 00:20:01,470

real data we can grab onto

445

00:20:08,419 --> 00:20:04,830

so the near-death experience you're

446

00:20:11,690 --> 00:20:08,429

saying that the experience with Christ

447

00:20:14,360 --> 00:20:11,700

consciousness isn't really Christ

448

00:20:18,549 --> 00:20:14,370

consciousness it's the percolating up of

449

00:20:23,090 --> 00:20:18,559

some deep-seated kind of me more

450

00:20:25,730 --> 00:20:23,100

psychological common shared idea of what

451

00:20:29,600 --> 00:20:25,740

that is okay let's put that over there

452

00:20:32,029 --> 00:20:29,610

as a possible hypothesis do you say the

453

00:20:34,850 --> 00:20:32,039

same thing about someone's connection

454

00:20:37,190 --> 00:20:34,860

with friends and family that is a common

455

00:20:39,649 --> 00:20:37,200

feature of a near-death experience is

456

00:20:42,980 --> 00:20:39,659

that they meet people who have been

457

00:20:45,440 --> 00:20:42,990

deceased we can even get really concrete

458

00:20:47,600 --> 00:20:45,450

with it and say they seem to only meet

459

00:20:49,909 --> 00:20:47,610

people who have been deceased there have

460

00:20:51,950 --> 00:20:49,919

been many reports of people who meet

461

00:20:54,529 --> 00:20:51,960

people that they didn't even know were

462

00:20:57,980 --> 00:20:54,539

deceased and then later found out that

463

00:20:59,749 --> 00:20:57,990

they were deceased so in its let me add

464

00:21:01,639 --> 00:20:59,759

one other part that's just a little bit

465

00:21:05,720 --> 00:21:01,649

beyond the near-death experience but we

466

00:21:07,430 --> 00:21:05,730

have many many other examples in after

467

00:21:10,970 --> 00:21:07,440

death communication much of which has

468

00:21:13,070 --> 00:21:10,980

been studied pretty scientifically for a

469

00:21:15,980 --> 00:21:13,080

long time that suggests there's a

470

00:21:18,350 --> 00:21:15,990

reality to it this extended

471

00:21:21,710 --> 00:21:18,360

consciousness realm that connects us

472

00:21:24,860 --> 00:21:21,720

with our dearly departed deceased loved

473

00:21:26,899 --> 00:21:24,870

ones so would we say the same thing

474

00:21:28,730 --> 00:21:26,909

about that it's as part of the

475

00:21:29,990 --> 00:21:28,740

near-death experience and as a part of

476
00:21:32,659 --> 00:21:30,000
after death communication in general

477
00:21:34,190 --> 00:21:32,669
that hey that's not real it's just a

478
00:21:35,720 --> 00:21:34,200
cultural interpretation it's

479
00:21:41,529 --> 00:21:35,730
wish-fulfillment it's all the rest of

480
00:21:43,909 --> 00:21:41,539
that I didn't say it was not real no I

481
00:21:47,330 --> 00:21:43,919
want your opinion I didn't say that yeah

482
00:21:49,669 --> 00:21:47,340
say it I mean I think it is real but it

483
00:21:54,590 --> 00:21:49,679
may not necessarily be real in a naive

484
00:21:58,460 --> 00:21:54,600
literal linear way I'll share an opinion

485
00:22:01,610 --> 00:21:58,470
with you in your audience I think a lot

486
00:22:03,950 --> 00:22:01,620
of the psychological motivation behind

487
00:22:08,990 --> 00:22:03,960
the interest in near-death experiences

488
00:22:11,600 --> 00:22:09,000

is the search for confirmation that our

489

00:22:14,529 --> 00:22:11,610

personal identity and deer's beyond

490

00:22:18,479 --> 00:22:14,539

physical death that's an E

491

00:22:20,469 --> 00:22:18,489

survival impulse I am an idea idealist

492

00:22:22,659 --> 00:22:20,479

philosophical idealist as you know I

493

00:22:24,519 --> 00:22:22,669

think that reality is in in a

494

00:22:26,289 --> 00:22:24,529

transpersonal form of consciousness and

495

00:22:28,269 --> 00:22:26,299

that what we call individualized

496

00:22:31,299 --> 00:22:28,279

consciousness or individual human beings

497

00:22:34,389 --> 00:22:31,309

individual animals are just split off

498

00:22:36,639 --> 00:22:34,399

dissociated complexes of a universal

499

00:22:39,279 --> 00:22:36,649

consciousness dissociated alters there

500

00:22:41,709 --> 00:22:39,289

is no intrinsic reality to individuality

501
00:22:44,439 --> 00:22:41,719
there is only one thing going on one

502
00:22:48,069 --> 00:22:44,449
sense one pure sense of I which is the

503
00:22:48,729 --> 00:22:48,079
eye of nature as a whole so to me it

504
00:22:51,989 --> 00:22:48,739
isn't

505
00:22:54,159 --> 00:22:51,999
important whether personalized

506
00:22:57,099 --> 00:22:54,169
dissociated consciousness and years

507
00:23:00,219 --> 00:22:57,109
beyond physical death it may there seems

508
00:23:03,849 --> 00:23:00,229
to be very suggestive evidence that it

509
00:23:06,189 --> 00:23:03,859
does but it doesn't really turns me on

510
00:23:08,379 --> 00:23:06,199
to going to the question of when people

511
00:23:12,009 --> 00:23:08,389
see deceased relatives and loved ones

512
00:23:14,009 --> 00:23:12,019
are they symbols or are they still were

513
00:23:16,209 --> 00:23:14,019

posed of consciousness are they still

514

00:23:18,279 --> 00:23:16,219

dissociated outers of universal

515

00:23:20,589 --> 00:23:18,289

consciousness much more than just

516

00:23:23,199 --> 00:23:20,599

whether it interests you or motivates

517

00:23:24,969 --> 00:23:23,209

you it seems to be core to this central

518

00:23:27,689 --> 00:23:24,979

to this to this question that we're

519

00:23:30,430 --> 00:23:27,699

talking about because if consciousness

520

00:23:33,129 --> 00:23:30,440

individuated consciousness survives in

521

00:23:35,559 --> 00:23:33,139

some way similar to what they're talking

522

00:23:39,219 --> 00:23:35,569

about then we're really talking about a

523

00:23:41,789 --> 00:23:39,229

whole different okay okay so let's let's

524

00:23:44,439 --> 00:23:41,799

take a very well-known case let's take I

525

00:23:47,409 --> 00:23:44,449

need two more journeys if I remember her

526

00:23:49,509 --> 00:23:47,419

name correctly sure if you go through

527

00:23:53,019 --> 00:23:49,519

her report which is I think one of the

528

00:23:55,749 --> 00:23:53,029

most cogent and the e reports I've read

529

00:24:00,279 --> 00:23:55,759

and seems to me to be a very honest

530

00:24:02,019 --> 00:24:00,289

report he talks she talks very openly

531

00:24:03,849 --> 00:24:02,029

about not only meaty and diseased

532

00:24:06,849 --> 00:24:03,859

relative like I think it was her father

533

00:24:09,899 --> 00:24:06,859

but becoming that dizzy is relative so

534

00:24:15,399 --> 00:24:09,909

she she talks about becoming her father

535

00:24:16,629 --> 00:24:15,409

now what does it mean then to ask the

536

00:24:18,879 --> 00:24:16,639

question is her father

537

00:24:20,649 --> 00:24:18,889

our symbol or is it really her father as

538

00:24:22,959 --> 00:24:20,659

a separate entity and there is something

539

00:24:26,559 --> 00:24:22,969

it is like to be her father she just

540

00:24:28,090 --> 00:24:26,569

became her father she just felt what it

541

00:24:33,129 --> 00:24:28,100

is to be her father

542

00:24:35,710 --> 00:24:33,139

and it is her father a symbol let me put

543

00:24:38,529 --> 00:24:35,720

it this way it may be that the answer to

544

00:24:41,769 --> 00:24:38,539

the question is yes for both it is a

545

00:24:43,450 --> 00:24:41,779

symbol and it is a dissociated outer of

546

00:24:46,269 --> 00:24:43,460

universal consciousness still

547

00:24:48,849 --> 00:24:46,279

dissociated after physical death because

548

00:24:52,869 --> 00:24:48,859

people right now alive maybe nothing but

549

00:24:55,389 --> 00:24:52,879

symbols as well we are operating under

550

00:24:57,609 --> 00:24:55,399

this assumption that this world is not

551
00:24:59,889 --> 00:24:57,619
symbolic and that the afterlife whatever

552
00:25:02,289 --> 00:24:59,899
it made me maybe is different it is

553
00:25:02,589 --> 00:25:02,299
symbolic maybe this world is symbolic as

554
00:25:04,479 --> 00:25:02,599
well

555
00:25:08,710 --> 00:25:04,489
maybe we are living in a world of

556
00:25:10,899 --> 00:25:08,720
symbols and metaphors right now right

557
00:25:13,060 --> 00:25:10,909
but I think we got a problem if we say

558
00:25:14,859 --> 00:25:13,070
when we when we start trying to

559
00:25:16,560 --> 00:25:14,869
understand our world and the way that

560
00:25:18,719 --> 00:25:16,570
you're trying to understand it which is

561
00:25:21,849 --> 00:25:18,729
necessary we all want to play this

562
00:25:24,639 --> 00:25:21,859
consensus reality game I see you you see

563
00:25:25,930 --> 00:25:24,649

me I touch my computer that's a reality

564

00:25:27,639 --> 00:25:25,940

we all want to play that game and

565

00:25:29,649 --> 00:25:27,649

pretend that that's real because it's

566

00:25:30,339 --> 00:25:29,659

the only way we can kind of make things

567

00:25:32,950 --> 00:25:30,349

make sense

568

00:25:35,109 --> 00:25:32,960

so we play that consensus reality game

569

00:25:38,739 --> 00:25:35,119

and then you say things like these

570

00:25:41,499 --> 00:25:38,749

things aren't literally true but then I

571

00:25:43,539 --> 00:25:41,509

play the same consensus reality game and

572

00:25:45,789 --> 00:25:43,549

I look at after death communication and

573

00:25:48,190 --> 00:25:45,799

I say no but every means we have of

574

00:25:50,889 --> 00:25:48,200

measuring it the best we can come up

575

00:25:54,129 --> 00:25:50,899

with is consciousness seems to survive

576

00:25:57,099 --> 00:25:54,139

bodily death in the way that it's been

577

00:25:59,969 --> 00:25:57,109

described throughout time throughout

578

00:26:03,820 --> 00:25:59,979

cultures and that's that your deceased

579

00:26:06,279 --> 00:26:03,830

grandfather really is there and really

580

00:26:10,869 --> 00:26:06,289

does see what you're doing now whether

581

00:26:14,919 --> 00:26:10,879

he is a broken-off sliver of an infinite

582

00:26:18,609 --> 00:26:14,929

number of other aspects of consciousness

583

00:26:20,979 --> 00:26:18,619

or not I don't know you don't know I

584

00:26:23,019 --> 00:26:20,989

don't think we can come close to but in

585

00:26:26,259 --> 00:26:23,029

terms of the experience that we have

586

00:26:28,930 --> 00:26:26,269

again look at the numbers you know 60%

587

00:26:33,999 --> 00:26:28,940

of people who have a longtime partner

588

00:26:37,479 --> 00:26:34,009

who is deceased has communication with

589

00:26:39,220 --> 00:26:37,489

that partner now then you can pull that

590

00:26:41,149 --> 00:26:39,230

apart go oh it's a delusional or

591

00:26:44,389 --> 00:26:41,159

whatever so then go study at science

592

00:26:47,389 --> 00:26:44,399

study after death communication study it

593

00:26:49,339 --> 00:26:47,399

you know in every way that you can and

594

00:26:51,109 --> 00:26:49,349

then a you know spontaneous after death

595

00:26:55,729 --> 00:26:51,119

communication controlled after death

596

00:26:57,529 --> 00:26:55,739

communication uh minoo in induced after

597

00:27:00,229 --> 00:26:57,539

death communication in every way you can

598

00:27:03,109 --> 00:27:00,239

do it the same data comes back there

599

00:27:05,210 --> 00:27:03,119

there your ancestors are there and

600

00:27:07,249 --> 00:27:05,220

that's why every culture has said that

601
00:27:09,469 --> 00:27:07,259
because there's a certain reality to it

602
00:27:11,899 --> 00:27:09,479
again if we're gonna play the consensus

603
00:27:13,940 --> 00:27:11,909
reality game so I'm just not willing to

604
00:27:17,229 --> 00:27:13,950
give up on that point because I don't

605
00:27:20,930 --> 00:27:17,239
know how we can leave it behind to to

606
00:27:23,299 --> 00:27:20,940
fit into something else I think it is

607
00:27:25,700 --> 00:27:23,309
valid you know me I have been playing

608
00:27:27,589 --> 00:27:25,710
the consensus reality game for for

609
00:27:29,570 --> 00:27:27,599
awhile I don't give up on that either I

610
00:27:31,310 --> 00:27:29,580
think within the constraints of that

611
00:27:33,889 --> 00:27:31,320
consensus reality game we can have a

612
00:27:36,710 --> 00:27:33,899
much better cultural narrative than than

613
00:27:38,479 --> 00:27:36,720

silly physicalism but I'm willing to

614

00:27:40,489 --> 00:27:38,489

play the consensus reality game as well

615

00:27:43,399 --> 00:27:40,499

and what does it mean to play that game

616

00:27:46,909 --> 00:27:43,409

it means to apply linear logic

617

00:27:48,159 --> 00:27:46,919

rationality the axioms of Aristotelian

618

00:27:51,049 --> 00:27:48,169

logic if you will

619

00:27:53,570 --> 00:27:51,059

empirical honesty to what we can verify

620

00:27:55,339 --> 00:27:53,580

empirically that's what it means to play

621

00:27:58,489 --> 00:27:55,349

that game and I think it's valid to play

622

00:28:01,279 --> 00:27:58,499

that even for studies of NDEs and

623

00:28:04,700 --> 00:28:01,289

whatever the after afterlife may or may

624

00:28:07,869 --> 00:28:04,710

not be my point however and that's the

625

00:28:09,669 --> 00:28:07,879

core of the thing is that I think

626

00:28:15,489 --> 00:28:09,679

religious myths

627

00:28:17,839 --> 00:28:15,499

beyond the constraints of this game

628

00:28:19,969 --> 00:28:17,849

that's what they are pointing to they

629

00:28:23,629 --> 00:28:19,979

are pointing at something beyond linear

630

00:28:26,479 --> 00:28:23,639

logic beyond space and time beyond the

631

00:28:29,029 --> 00:28:26,489

constraints that we willingly adopt in

632

00:28:30,799 --> 00:28:29,039

order in in our ordinary relationship

633

00:28:34,419 --> 00:28:30,809

with reality we shouldn't give those

634

00:28:38,539 --> 00:28:34,429

constraints up but I think we shouldn't

635

00:28:40,909 --> 00:28:38,549

lose willingly our only umbilical

636

00:28:43,549 --> 00:28:40,919

connection to something that goes beyond

637

00:28:45,950 --> 00:28:43,559

that either and and that's what those

638

00:28:49,310 --> 00:28:45,960

myths are pointing to and I think it

639

00:28:51,560 --> 00:28:49,320

would be a pity to to for us to start

640

00:28:53,570 --> 00:28:51,570

believing that the only game there is

641

00:28:54,560 --> 00:28:53,580

that all reality can be captured in

642

00:28:56,749 --> 00:28:54,570

space

643

00:29:01,549 --> 00:28:56,759

and I'm thinking and linear logic that

644

00:29:04,039 --> 00:29:01,559

would be a pity for you personally how

645

00:29:09,730 --> 00:29:04,049

does how do you connect with that idea

646

00:29:13,340 --> 00:29:09,740

of the transcendence of religious myths

647

00:29:17,480 --> 00:29:13,350

I've lost like for many years in my life

648

00:29:19,549 --> 00:29:17,490

I lost contact with that as a kid I had

649

00:29:22,070 --> 00:29:19,559

a basically a scientific liberal and

650

00:29:24,440 --> 00:29:22,080

education I was exposed to religious

651
00:29:25,789 --> 00:29:24,450
liturgy from the side of my mother but I

652
00:29:27,950 --> 00:29:25,799
lost contact with that I went to

653
00:29:30,379 --> 00:29:27,960
university at 17 and I dismissed that

654
00:29:34,600 --> 00:29:30,389
even before that and from many as I lost

655
00:29:41,570 --> 00:29:34,610
it only my mid-thirties it sort of a a

656
00:29:44,149 --> 00:29:41,580
new sensitivity in me a sensitivity to

657
00:29:49,340 --> 00:29:44,159
things beyond just the straitjacket of

658
00:29:52,549 --> 00:29:49,350
of rationality of linear thinking and I

659
00:29:55,240 --> 00:29:52,559
recovered some of that I had some some

660
00:29:58,519 --> 00:29:55,250
intuitive experiences while I was

661
00:30:01,789 --> 00:29:58,529
visiting medieval cathedrals in Europe

662
00:30:03,470 --> 00:30:01,799
which I was doing at least that was my

663
00:30:07,639 --> 00:30:03,480

own narrative because I was interested

664

00:30:10,310 --> 00:30:07,649

in in the architecture you tell yourself

665

00:30:13,249 --> 00:30:10,320

you're telling yourself at at some level

666

00:30:15,230 --> 00:30:13,259

that a logical rational level oh I like

667

00:30:17,119 --> 00:30:15,240

the architecture I like the music I like

668

00:30:18,799 --> 00:30:17,129

the glass the way the light comes in

669

00:30:21,680 --> 00:30:18,809

through the glass and you're drawn to

670

00:30:23,090 --> 00:30:21,690

these places and you feel that at a

671

00:30:23,930 --> 00:30:23,100

deeper level maybe you were drawn there

672

00:30:28,090 --> 00:30:23,940

for another reason

673

00:30:30,950 --> 00:30:28,100

yes so that gave me some exposure which

674

00:30:33,769 --> 00:30:30,960

was helpful another thing that happened

675

00:30:36,440 --> 00:30:33,779

is that in articulating my philosophy my

676
00:30:39,169 --> 00:30:36,450
ontology in a very linear very rational

677
00:30:41,840 --> 00:30:39,179
and perfectly consistent way I started

678
00:30:44,779 --> 00:30:41,850
realizing that it resonated a lot with

679
00:30:47,110 --> 00:30:44,789
the with the very odd religious myths

680
00:30:50,149 --> 00:30:47,120
and I described them in the book I do a

681
00:30:52,700 --> 00:30:50,159
review of creation myths and religious

682
00:30:54,980 --> 00:30:52,710
myths that basically rrt to symbolic

683
00:30:56,389 --> 00:30:54,990
articulations of of idealism of this

684
00:30:58,519 --> 00:30:56,399
idea that all reality is in a

685
00:31:01,009 --> 00:30:58,529
transpersonal form of consciousness and

686
00:31:03,590 --> 00:31:01,019
that also triggered me and started

687
00:31:07,410 --> 00:31:03,600
thinking hey if if if this is the case

688
00:31:11,250 --> 00:31:07,420

what else are these myths pointing to it

689

00:31:15,600 --> 00:31:11,260

me a sense of it allowed me to give some

690

00:31:18,720 --> 00:31:15,610

credibility to these myths and then

691

00:31:21,630 --> 00:31:18,730

personal experiences happened that gave

692

00:31:23,460 --> 00:31:21,640

me a taste of what the myths are

693

00:31:26,130 --> 00:31:23,470

actually pointing to these this

694

00:31:28,050 --> 00:31:26,140

transcendent aspects of reality that

695

00:31:30,690 --> 00:31:28,060

these myths are pointing to and it which

696

00:31:32,580 --> 00:31:30,700

cannot be put in words in a way that

697

00:31:34,260 --> 00:31:32,590

does justice to them it's something that

698

00:31:38,430 --> 00:31:34,270

you have to experience yourself the

699

00:31:39,960 --> 00:31:38,440

myths enable that that personal jump to

700

00:31:42,090 --> 00:31:39,970

a different cognitive space to a

701
00:31:45,180 --> 00:31:42,100
transcendent cognitive space by pointing

702
00:31:48,570 --> 00:31:45,190
and and by fomenting a kind of openness

703
00:31:50,580 --> 00:31:48,580
to that possibility and these are key

704
00:31:53,670 --> 00:31:50,590
conditions I think for anybody who who

705
00:31:57,300 --> 00:31:53,680
who hopes to have these experiences

706
00:32:01,050 --> 00:31:57,310
themselves has that transcendence led

707
00:32:03,390 --> 00:32:01,060
you towards a concept of God I think

708
00:32:05,580 --> 00:32:03,400
that is really the question that a lot

709
00:32:07,170 --> 00:32:05,590
of people have in their life they boil

710
00:32:09,120 --> 00:32:07,180
it down to that kind of simple is there

711
00:32:11,520 --> 00:32:09,130
God is there not a God and I've always

712
00:32:15,060 --> 00:32:11,530
wondered about that in your writing you

713
00:32:18,030 --> 00:32:15,070

seem to kind of be very careful with

714

00:32:21,330 --> 00:32:18,040

talking about the hierarchical nature of

715

00:32:24,360 --> 00:32:21,340

consciousness to me it seems inevitable

716

00:32:27,270 --> 00:32:24,370

that when we start going down the lines

717

00:32:29,850 --> 00:32:27,280

that you're going down we arrive at some

718

00:32:32,880 --> 00:32:29,860

concept that starts looking here it

719

00:32:35,520 --> 00:32:32,890

starts sounding a lot like what a lot of

720

00:32:38,490 --> 00:32:35,530

people have a long time called God I'm

721

00:32:40,250 --> 00:32:38,500

much more open to that then than I was

722

00:32:44,460 --> 00:32:40,260

when we talked for the first time I'm

723

00:32:48,720 --> 00:32:44,470

skeptical a few years ago I'm open to

724

00:32:51,510 --> 00:32:48,730

using the GU word now if you look at if

725

00:32:56,450 --> 00:32:51,520

I can just give you a couple of examples

726

00:32:59,430 --> 00:32:56,460

a basic Hindu myth is the idea that

727

00:33:01,440 --> 00:32:59,440

Brahman creates the framework of the

728

00:33:05,400 --> 00:33:01,450

world in the form of primordial waters

729

00:33:08,340 --> 00:33:05,410

and then he creates a primordial egg in

730

00:33:11,400 --> 00:33:08,350

that world and then Brahman himself is

731

00:33:14,160 --> 00:33:11,410

born hatches from the primordial egg

732

00:33:16,890 --> 00:33:14,170

within the world of his creation and if

733

00:33:19,590 --> 00:33:16,900

you look at the Christian myth God is

734

00:33:22,310 --> 00:33:19,600

born within his own creation in the form

735

00:33:26,430 --> 00:33:22,320

of the Christ

736

00:33:30,000 --> 00:33:26,440

through through a human woman so these

737

00:33:32,610 --> 00:33:30,010

things are pointing somewhere in there

738

00:33:36,810 --> 00:33:32,620

is an Aboriginal myth in which karora

739

00:33:39,210 --> 00:33:36,820

the the creator deity dreams the world

740

00:33:41,880 --> 00:33:39,220

up into existence and then wakes up

741

00:33:44,340 --> 00:33:41,890

within his own dream so you have this

742

00:33:47,490 --> 00:33:44,350

theme again and again and again in so

743

00:33:49,260 --> 00:33:47,500

many different places of the idea that

744

00:33:49,710 --> 00:33:49,270

the world is a mental creation of a

745

00:33:52,710 --> 00:33:49,720

deity

746

00:33:54,600 --> 00:33:52,720

which then enters his own creation

747

00:33:56,340 --> 00:33:54,610

by waking up in the dream or hatching

748

00:34:00,390 --> 00:33:56,350

from an egg that he puts within his

749

00:34:04,830 --> 00:34:00,400

creation or by by being born as Jesus

750

00:34:07,410 --> 00:34:04,840

the Christ this is pointing not only at

751

00:34:12,540 --> 00:34:07,420

what the idea of the deity means but

752

00:34:14,640 --> 00:34:12,550

it's also pointing in a very rich way to

753

00:34:18,150 --> 00:34:14,650

the relationship between us people and

754

00:34:20,280 --> 00:34:18,160

that deity you know Bernard are one of

755

00:34:23,190 --> 00:34:20,290

the things that I think people really

756

00:34:27,230 --> 00:34:23,200

like and connect with about your work is

757

00:34:32,010 --> 00:34:27,240

that you really do hold to a

758

00:34:34,950 --> 00:34:32,020

philosophical rigour in your analysis of

759

00:34:38,760 --> 00:34:34,960

some of these very hard topics how do

760

00:34:41,720 --> 00:34:38,770

you reconcile that with what you've

761

00:34:47,000 --> 00:34:41,730

discovered in this transcendent

762

00:34:52,910 --> 00:34:47,010

experience of religious myths okay I

763

00:34:55,260 --> 00:34:52,920

think we can articulate a very rigorous

764

00:34:57,510 --> 00:34:55,270

very logically consistent and

765

00:35:00,420 --> 00:34:57,520

empirically honest cultural narrative

766

00:35:02,700 --> 00:35:00,430

today and ontology if you will to make

767

00:35:05,490 --> 00:35:02,710

sense of the nature of reality one that

768

00:35:08,610 --> 00:35:05,500

is much superior to physicalism /

769

00:35:12,330 --> 00:35:08,620

materialism in terms of parsimony and in

770

00:35:14,370 --> 00:35:12,340

terms of explanatory power okay so this

771

00:35:16,950 --> 00:35:14,380

is the Bernardo we know that kind of

772

00:35:20,090 --> 00:35:16,960

ashes the material is straight on and

773

00:35:22,790 --> 00:35:20,100

says look it it just doesn't make sense

774

00:35:25,140 --> 00:35:22,800

logically we can break it down

775

00:35:27,450 --> 00:35:25,150

materialism physicalism has been

776

00:35:29,850 --> 00:35:27,460

falsified and you do an extraordinary

777

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

job of that and actually just sent me a

778

00:35:34,089 --> 00:35:31,870

new paper on that that I think is the

779

00:35:36,489 --> 00:35:34,099

clearest example yet and I'll provide

780

00:35:39,219 --> 00:35:36,499

a link in the notes as well so that's

781

00:35:43,089 --> 00:35:39,229

one part we get that so yeah where do

782

00:35:44,920 --> 00:35:43,099

you go from there okay so and that is

783

00:35:46,809 --> 00:35:44,930

sufficient to change the cultural

784

00:35:48,940 --> 00:35:46,819

narrative today we should change our

785

00:35:50,979 --> 00:35:48,950

cultural narrative today because on the

786

00:35:52,930 --> 00:35:50,989

basis of logic and Verico honesty and

787

00:35:55,509 --> 00:35:52,940

parsimony and explanatory power there is

788

00:35:59,410 --> 00:35:55,519

no reason to stick to the nonsense of

789

00:36:01,839 --> 00:35:59,420

physicalism now the alternative cultural

790

00:36:04,029 --> 00:36:01,849

narrative which one might call idealism

791

00:36:06,039 --> 00:36:04,039

or non-dual consciousness whatever name

792

00:36:10,029 --> 00:36:06,049

we give to it

793

00:36:13,269 --> 00:36:10,039

that in my view is a subset of what is

794

00:36:17,140 --> 00:36:13,279

really really going on and it is a

795

00:36:20,469 --> 00:36:17,150

subset that we can grasp and package

796

00:36:22,870 --> 00:36:20,479

within we can Corral within the

797

00:36:26,410 --> 00:36:22,880

constraints of language linear thinking

798

00:36:28,210 --> 00:36:26,420

logic rationality it's a subset it's a

799

00:36:31,029 --> 00:36:28,220

subset explain that a little bit further

800

00:36:32,799 --> 00:36:31,039

I think that's such a cool idea but but

801
00:36:35,289 --> 00:36:32,809
give us an example that really drives

802
00:36:38,309 --> 00:36:35,299
that home where is an example of that

803
00:36:40,329 --> 00:36:38,319
where maybe that thinking could be

804
00:36:41,680 --> 00:36:40,339
grounded for someone they'd understand

805
00:36:44,370 --> 00:36:41,690
they could point to that person to go oh

806
00:36:47,410 --> 00:36:44,380
so you're saying that person thinks this

807
00:36:49,630 --> 00:36:47,420
my articulation of idealism entails the

808
00:36:52,269 --> 00:36:49,640
existence of space-time because I talk

809
00:36:54,489 --> 00:36:52,279
about where Poe's dissociative processes

810
00:36:54,969 --> 00:36:54,499
I talk about dynamics that unfold in

811
00:36:59,259 --> 00:36:54,979
time

812
00:37:01,630 --> 00:36:59,269
exist I think they are myths that we

813
00:37:03,609 --> 00:37:01,640

create ourselves because nobody has ever

814

00:37:05,979 --> 00:37:03,619

experienced time we only experience one

815

00:37:08,079 --> 00:37:05,989

thing called the now in the past and the

816

00:37:10,209 --> 00:37:08,089

future stories we tell ourselves in the

817

00:37:11,589 --> 00:37:10,219

now now that is something that you

818

00:37:14,529 --> 00:37:11,599

cannot put in language because language

819

00:37:17,440 --> 00:37:14,539

are already entails the existence of

820

00:37:19,989 --> 00:37:17,450

space-time in in the different tenses in

821

00:37:22,329 --> 00:37:19,999

in which we conjugate verbs for instance

822

00:37:24,430 --> 00:37:22,339

language already entails the separation

823

00:37:27,130 --> 00:37:24,440

between subject and object it's built

824

00:37:29,410 --> 00:37:27,140

into language and language also has the

825

00:37:31,690 --> 00:37:29,420

constraints of logic built into it in

826

00:37:34,180 --> 00:37:31,700

the form of a grammar so would you say

827

00:37:36,219 --> 00:37:34,190

the same thing about non dual thinking

828

00:37:38,890 --> 00:37:36,229

in the same way is constrained in a way

829

00:37:41,140 --> 00:37:38,900

that it tries to kind of get outside of

830

00:37:45,400 --> 00:37:41,150

itself but it can't because it's in the

831

00:37:47,799 --> 00:37:45,410

same so well well it can't to the extent

832

00:37:49,750 --> 00:37:47,809

that you wants to communicate it

833

00:37:51,250 --> 00:37:49,760

one you see when you talk about the

834

00:37:53,049 --> 00:37:51,260

cultural narrative we are talking about

835

00:37:54,520 --> 00:37:53,059

something that needs to be communicated

836

00:37:55,720 --> 00:37:54,530

in language because that's the way we

837

00:37:58,270 --> 00:37:55,730

can share things in a straightforward

838

00:37:59,829 --> 00:37:58,280

way and the moment you need to

839

00:38:01,539 --> 00:37:59,839

communicate you're already talking about

840

00:38:03,520 --> 00:38:01,549

a subset we can have a much better

841

00:38:07,059 --> 00:38:03,530

subset than the delusions we are living

842

00:38:09,069 --> 00:38:07,069

under today but that new better subset

843

00:38:10,599 --> 00:38:09,079

is still not the whole game because

844

00:38:12,160 --> 00:38:10,609

there is a lot about this game that we

845

00:38:13,720 --> 00:38:12,170

cannot put in language and cannot

846

00:38:16,780 --> 00:38:13,730

communicate we have to experience it

847

00:38:19,510 --> 00:38:16,790

ourselves and that's where I think

848

00:38:22,120 --> 00:38:19,520

religious myths come in they bring us

849

00:38:25,150 --> 00:38:22,130

beyond the best cultural narrative which

850

00:38:27,400 --> 00:38:25,160

which we could come up today by pointing

851
00:38:29,620 --> 00:38:27,410
at something creating the conditions for

852
00:38:32,410 --> 00:38:29,630
a personal experience of something

853
00:38:34,569 --> 00:38:32,420
beyond space-time and linear logic and

854
00:38:37,660 --> 00:38:34,579
that's where we can find meaning and

855
00:38:41,500 --> 00:38:37,670
transcendence and that's where we can

856
00:38:44,289 --> 00:38:41,510
find meaning and transcendence great

857
00:38:46,900 --> 00:38:44,299
point I love the idea and I love the the

858
00:38:48,849 --> 00:38:46,910
concept behind it where do you want to

859
00:38:51,069 --> 00:38:48,859
where do you see yourself going with

860
00:38:54,309 --> 00:38:51,079
this book immediately where is it

861
00:38:58,299 --> 00:38:54,319
already leading you in terms of future

862
00:39:02,470 --> 00:38:58,309
jumping-off points for your work that's

863
00:39:05,410 --> 00:39:02,480

difficult to say right now I finished

864

00:39:08,520 --> 00:39:05,420

this book last year several months ago

865

00:39:11,680 --> 00:39:08,530

it's been in production for a while I

866

00:39:15,120 --> 00:39:11,690

think going forward I will focus more

867

00:39:18,490 --> 00:39:15,130

again on establishing a rock solid

868

00:39:20,620 --> 00:39:18,500

robust intellectual alternative to

869

00:39:23,680 --> 00:39:20,630

physicalism I've been working with some

870

00:39:25,030 --> 00:39:23,690

professional philosophers now and going

871

00:39:27,069 --> 00:39:25,040

more in that direction maybe even

872

00:39:32,140 --> 00:39:27,079

closing up more to to academia than I

873

00:39:33,880 --> 00:39:32,150

was before this book doesn't that

874

00:39:38,829 --> 00:39:33,890

doesn't that stand a little bit in

875

00:39:42,339 --> 00:39:38,839

contrast with the trends Nate yes it

876

00:39:44,140 --> 00:39:42,349

does it's I think I'm I'm looking for

877

00:39:46,059 --> 00:39:44,150

balance in my own mind and my work

878

00:39:48,309 --> 00:39:46,069

reflects my search for balance

879

00:39:50,589 --> 00:39:48,319

so I'm oscillating between two things

880

00:39:52,630 --> 00:39:50,599

because I think it's very important that

881

00:39:55,859 --> 00:39:52,640

we don't throw the baby of transcendence

882

00:39:58,660 --> 00:39:55,869

and meaning together with the bathwater

883

00:40:01,270 --> 00:39:58,670

and at the same time I think we should

884

00:40:02,740 --> 00:40:01,280

really really reform our code

885

00:40:04,960 --> 00:40:02,750

your narrative because the one we have

886

00:40:07,240 --> 00:40:04,970

now is a complete disaster

887

00:40:08,650 --> 00:40:07,250

not only because it's depressive there

888

00:40:12,550 --> 00:40:08,660

are more depressive things because it's

889

00:40:15,250 --> 00:40:12,560

just wrong and and and and provably so

890

00:40:16,870 --> 00:40:15,260

it's just a bad cultural narrative so

891

00:40:19,090 --> 00:40:16,880

I'm I'm oscillating between these two

892

00:40:22,000 --> 00:40:19,100

things it's possible that my personal

893

00:40:23,500 --> 00:40:22,010

development independent of my work well

894

00:40:26,080 --> 00:40:23,510

it's not only possible that's what's

895

00:40:27,670 --> 00:40:26,090

happening Alex let me be very clear with

896

00:40:30,400 --> 00:40:27,680

you at the same time that I'm working on

897

00:40:31,750 --> 00:40:30,410

a rock solid robust intellect or

898

00:40:34,180 --> 00:40:31,760

articulation of a different cultural

899

00:40:37,560 --> 00:40:34,190

narrative at the same time my own

900

00:40:40,330 --> 00:40:37,570

personal life my own emotional life is

901
00:40:44,140 --> 00:40:40,340
bringing me to two very serious

902
00:40:46,810 --> 00:40:44,150
crossroads to a point and I even posted

903
00:40:48,430 --> 00:40:46,820
it on Facebook the other day and I think

904
00:40:51,580 --> 00:40:48,440
a lot of people found it cryptic

905
00:40:52,750 --> 00:40:51,590
a point where I think it's either a

906
00:40:56,800 --> 00:40:52,760
breakdown or a breakthrough

907
00:41:00,310 --> 00:40:56,810
yeah if you know what I mean you know I

908
00:41:01,960 --> 00:41:00,320
I can I can relate to you in what you're

909
00:41:03,220 --> 00:41:01,970
saying and I feel kind of the same way

910
00:41:06,280 --> 00:41:03,230
and I haven't said any of this about

911
00:41:08,260 --> 00:41:06,290
sceptical but I feel kind of the same

912
00:41:12,490 --> 00:41:08,270
way and I come back and I keep seeing

913
00:41:16,060 --> 00:41:12,500

value in pursuing this path of logic and

914

00:41:18,040 --> 00:41:16,070

reason but I've been trying to connect

915

00:41:20,950 --> 00:41:18,050

with more and more of a devotional side

916

00:41:22,870 --> 00:41:20,960

and a spiritual side of me and one way

917

00:41:25,360 --> 00:41:22,880

I've done that is through music and

918

00:41:27,790 --> 00:41:25,370

through kirtan and there's this one

919

00:41:29,770 --> 00:41:27,800

singer I really like Krishna Dawson I

920

00:41:34,930 --> 00:41:29,780

have a special spiritual connection with

921

00:41:36,220 --> 00:41:34,940

his deceased master neem Karoli Baba for

922

00:41:38,830 --> 00:41:36,230

whatever that means and he has this

923

00:41:39,850 --> 00:41:38,840

beautiful song and and he was Preston

924

00:41:41,920 --> 00:41:39,860

said you know where did you come up with

925

00:41:48,330 --> 00:41:41,930

that song and he says well there's this

926

00:41:51,130 --> 00:41:48,340

ancient Indian myth of this man who is

927

00:41:54,700 --> 00:41:51,140

devotional and is singing and is

928

00:41:57,820 --> 00:41:54,710

praising Krishna and he comes across an

929

00:42:00,070 --> 00:41:57,830

old man who is sitting there and he's

930

00:42:02,410 --> 00:42:00,080

teaching Sanskrit to children and he's

931

00:42:04,900 --> 00:42:02,420

very intent on a he's very logic based

932

00:42:06,820 --> 00:42:04,910

and he's very learned and he's highly

933

00:42:11,050 --> 00:42:06,830

respected because he knows this ancient

934

00:42:14,800 --> 00:42:11,060

language and he says hey old man you're

935

00:42:17,530 --> 00:42:14,810

you figured it out now you know enough

936

00:42:20,320 --> 00:42:17,540

up come on devote yourself devote

937

00:42:24,070 --> 00:42:20,330

yourself to God devote yourself to this

938

00:42:26,410 --> 00:42:24,080

greater consciousness and I always I

939

00:42:28,180 --> 00:42:26,420

think about that lately and I think

940

00:42:30,400 --> 00:42:28,190

about I don't want to be that old man I

941

00:42:32,620 --> 00:42:30,410

don't want to be that old man on my

942

00:42:35,530 --> 00:42:32,630

knees teaching Sanskrit when I know it's

943

00:42:38,380 --> 00:42:35,540

not really about the Sanskrit

944

00:42:41,130 --> 00:42:38,390

you know what I mean yeah it's

945

00:42:45,340 --> 00:42:41,140

ultimately it's not about any narrative

946

00:42:47,260 --> 00:42:45,350

ultimately it's about a realization that

947

00:42:49,570 --> 00:42:47,270

isn't automated ultimately it's not

948

00:42:51,520 --> 00:42:49,580

about explaining anything it arrived in

949

00:42:53,560 --> 00:42:51,530

at an explanation is arriving at a

950

00:42:55,810 --> 00:42:53,570

narrative and the thing we are talking

951
00:42:58,420 --> 00:42:55,820
about here isn't a narrative it's

952
00:43:02,410 --> 00:42:58,430
something that you experience it's it's

953
00:43:04,210 --> 00:43:02,420
a form of being at the same time and to

954
00:43:05,560 --> 00:43:04,220
link that back to the fight on the

955
00:43:07,720 --> 00:43:05,570
cultural narrative because otherwise we

956
00:43:09,490 --> 00:43:07,730
might conclude why fight a cultural

957
00:43:10,840 --> 00:43:09,500
battle forget the cultural narrative

958
00:43:13,540 --> 00:43:10,850
it's all about your own experience

959
00:43:16,290 --> 00:43:13,550
anyway and I think the cultural

960
00:43:18,760 --> 00:43:16,300
narrative can be either conducive or

961
00:43:20,410 --> 00:43:18,770
disruptive to the direct personal

962
00:43:23,530 --> 00:43:20,420
experience and the one we have right now

963
00:43:25,090 --> 00:43:23,540

is extraordinarily disruptive to the

964

00:43:27,520 --> 00:43:25,100

point that it renders it nearly

965

00:43:29,650 --> 00:43:27,530

impossible for anyone educated under

966

00:43:32,710 --> 00:43:29,660

this cultural narrative to have the

967

00:43:35,260 --> 00:43:32,720

openness there is a precondition for the

968

00:43:36,790 --> 00:43:35,270

experience a precondition for that form

969

00:43:38,920 --> 00:43:36,800

of being so I think there's tremendous

970

00:43:40,960 --> 00:43:38,930

value in fighting the good fight and

971

00:43:43,390 --> 00:43:40,970

changing the cultural narrative but it

972

00:43:45,630 --> 00:43:43,400

isn't the ultimate goal it's just a

973

00:43:48,670 --> 00:43:45,640

precondition and my personal life

974

00:43:49,780 --> 00:43:48,680

because you see I no longer at least I

975

00:43:52,690 --> 00:43:49,790

have something positive to say about

976

00:43:55,090 --> 00:43:52,700

myself I I'm a neurotic mess but at

977

00:43:56,650 --> 00:43:55,100

least I no longer suffer from the

978

00:43:58,240 --> 00:43:56,660

limitations of the cultural narrative

979

00:44:01,390 --> 00:43:58,250

because in my mind it's a don't deal I

980

00:44:03,430 --> 00:44:01,400

mean this is ridiculous and and I'm I'm

981

00:44:05,590 --> 00:44:03,440

fighting a cultural battle but I'm not

982

00:44:10,120 --> 00:44:05,600

trying to convince myself anymore in my

983

00:44:14,290 --> 00:44:10,130

mind it's a done deal and I think my my

984

00:44:15,970 --> 00:44:14,300

personal emotional development now going

985

00:44:17,230 --> 00:44:15,980

forward it's not something that is under

986

00:44:18,970 --> 00:44:17,240

the control of the ego it's not

987

00:44:20,440 --> 00:44:18,980

something you choose to be like this or

988

00:44:22,810 --> 00:44:20,450

that it just happens to you

989

00:44:24,730 --> 00:44:22,820

life leaves itself through you you are

990

00:44:27,040 --> 00:44:24,740

being leaved by something by a power

991

00:44:27,970 --> 00:44:27,050

beyond your ego and that is bringing me

992

00:44:30,849 --> 00:44:27,980

in a direction that

993

00:44:33,310 --> 00:44:30,859

is beyond every narrative and I don't

994

00:44:35,620 --> 00:44:33,320

know whether that will be ever reflected

995

00:44:37,510 --> 00:44:35,630

in my work and in parallel I'm doing

996

00:44:38,859 --> 00:44:37,520

work there would be a book after this

997

00:44:41,980 --> 00:44:38,869

one for sure there will be many things

998

00:44:44,410 --> 00:44:41,990

after this book but whether the core of

999

00:44:47,740 --> 00:44:44,420

my personal experience right now is ever

1000

00:44:49,960 --> 00:44:47,750

going to make it to written word I don't

1001
00:44:53,080 --> 00:44:49,970
know it's possibility to never be the

1002
00:44:55,420 --> 00:44:53,090
case well I I doubt that because I think

1003
00:44:57,910 --> 00:44:55,430
you've already done a beautiful job

1004
00:45:01,870 --> 00:44:57,920
just right there and in this book more

1005
00:45:04,510 --> 00:45:01,880
than allegory of not just talking the

1006
00:45:08,290 --> 00:45:04,520
talk but really walking the walk about

1007
00:45:11,230 --> 00:45:08,300
what it means to look beyond and to

1008
00:45:14,380 --> 00:45:11,240
consider the larger and the greater

1009
00:45:18,070 --> 00:45:14,390
which is I think what this book is all

1010
00:45:21,910 --> 00:45:18,080
about and yet staying anchored with what

1011
00:45:24,940 --> 00:45:21,920
we what we know to be true as well about

1012
00:45:27,280 --> 00:45:24,950
our consensus reality so I think it's

1013
00:45:29,770 --> 00:45:27,290

just terrific I'm always super inspired

1014

00:45:33,010 --> 00:45:29,780

by talking to you Bernardo in the brave

1015

00:45:35,200 --> 00:45:33,020

way that you tackle these topics this

1016

00:45:36,820 --> 00:45:35,210

book is sure sure to be one that you're

1017

00:45:38,859 --> 00:45:36,830

going to want to pick up more than

1018

00:45:40,540 --> 00:45:38,869

allegory it should be out right about

1019

00:45:42,550 --> 00:45:40,550

the time when you're listening to this

1020

00:45:44,500 --> 00:45:42,560

show so check it out

1021

00:45:46,330 --> 00:45:44,510

more than allegory on religious myth

1022

00:45:49,060 --> 00:45:46,340

truth and belief

1023

00:45:49,630 --> 00:45:49,070

dr. Bernardo Kastrup thanks so much for

1024

00:45:56,510 --> 00:45:49,640

joining me

1025

00:46:01,440 --> 00:45:58,800

no and I say and you said a really

1026
00:46:03,540 --> 00:46:01,450
really good and important point and I

1027
00:46:08,390 --> 00:46:03,550
hope this gets emphasized in the show

1028
00:46:11,190 --> 00:46:08,400
too and that you know kind of uh

1029
00:46:13,800 --> 00:46:11,200
consolidating our victories is is good

1030
00:46:15,840 --> 00:46:13,810
too you know and for you to say you know

1031
00:46:19,080 --> 00:46:15,850
what the falsification of materialism

1032
00:46:23,130 --> 00:46:19,090
that we can own and say you know what

1033
00:46:25,860 --> 00:46:23,140
that has propelled me forward that has

1034
00:46:28,680 --> 00:46:25,870
allowed me to kind of take a step

1035
00:46:31,230 --> 00:46:28,690
through the fog and kind of clear a path

1036
00:46:34,920 --> 00:46:31,240
ya know where that path leads but it is

1037
00:46:36,990 --> 00:46:34,930
a step and it sure as absolution it

1038
00:46:39,600 --> 00:46:37,000

opens the gate it opens the doors it

1039

00:46:43,350 --> 00:46:39,610

opens so many possibilities that we

1040

00:46:45,480 --> 00:46:43,360

assume are not there and I think that is

1041

00:46:47,490 --> 00:46:45,490

that is the critical thing about getting

1042

00:46:49,230 --> 00:46:47,500

rid of materialism and having a cultural

1043

00:46:52,440 --> 00:46:49,240

narrative that we can defend very

1044

00:46:54,900 --> 00:46:52,450

robustly empirically logically that

1045

00:46:56,670 --> 00:46:54,910

keeps those doors open for me personally

1046

00:46:59,640 --> 00:46:56,680

in my own journey

1047

00:47:05,040 --> 00:46:59,650

Alex I could only make the steps I've

1048

00:47:07,740 --> 00:47:05,050

made after this self created barrier

1049

00:47:10,080 --> 00:47:07,750

this this notion at physicalism is the

1050

00:47:13,140 --> 00:47:10,090

only game in town after I took down that

1051
00:47:16,200 --> 00:47:13,150
barrier from me personally only then I

1052
00:47:19,050 --> 00:47:16,210
could go forward and whole universes

1053
00:47:21,180 --> 00:47:19,060
opened up right after that not narrative

1054
00:47:24,030 --> 00:47:21,190
universes only but really concrete

1055
00:47:25,980 --> 00:47:24,040
experiential universes and that that has

1056
00:47:29,430 --> 00:47:25,990
been critical and I think we we own it

1057
00:47:31,710 --> 00:47:29,440
to the culture to our culture to fight

1058
00:47:34,740 --> 00:47:31,720
this and and and consolidate this gang

1059
00:47:37,380 --> 00:47:34,750
and then as you put it and and the rest

1060
00:47:39,390 --> 00:47:37,390
is the unfolding of nature the rest will

1061
00:47:41,460 --> 00:47:39,400
happen by itself because it isn't a

1062
00:47:43,950 --> 00:47:41,470
narrative that puts a brake on us it's

1063
00:47:46,080 --> 00:47:43,960

putting a brake on nature if you remove

1064

00:47:48,060 --> 00:47:46,090

that with a better narrative the rest

1065

00:47:50,370 --> 00:47:48,070

unfolds by itself it's it's the flow of

1066

00:47:52,500 --> 00:47:50,380

nature you can't stop it it isn't

1067

00:47:54,810 --> 00:47:52,510

Pleasant it can be very hard for me it

1068

00:47:57,780 --> 00:47:54,820

it's horrible sometimes there are days I

1069

00:48:00,290 --> 00:47:57,790

think I've had I I would prefer to

1070

00:48:02,970 --> 00:48:00,300

go back in time and Dean the illusion