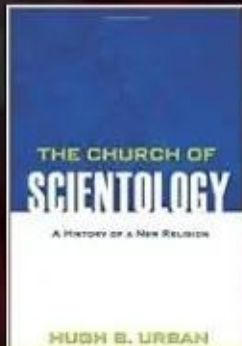


Dr. Hugh Urban

skeptiko #437



Soft on Scientology Cult?

Skeptiko Topics:

Consciousness Science
Parapsychology
Near-Death Experience
Spirituality
Skeptics/Skepticism
Psi
Psychics & Mediums
Atheism
UFO
Neuroscience
Conspiracy Theories
Contactee Experience
OBE

1
00:00:03,470 --> 00:00:01,699
I have an interview coming up in a

2
00:00:06,260 --> 00:00:03,480
minute with a very excellent doctors you

3
00:00:10,190 --> 00:00:06,270
urban professor of comparative religions

4
00:00:11,720 --> 00:00:10,200
at Ohio State University and a guy nice

5
00:00:15,560 --> 00:00:11,730
enough to put up with my shenanigans

6
00:00:18,109 --> 00:00:15,570
here some eclipses the part that

7
00:00:21,380 --> 00:00:18,119
concerns me is we have reason to believe

8
00:00:24,500 --> 00:00:21,390
that chaos and men who stare at goats I

9
00:00:27,470 --> 00:00:24,510
mean all this stuff is going on and so

10
00:00:30,460 --> 00:00:27,480
I'm just not sure that we can bracket

11
00:00:32,959 --> 00:00:30,470
that back into oh you know those

12
00:00:35,930 --> 00:00:32,969
Scientologists they were kind of playing

13
00:00:38,450 --> 00:00:35,940

off of the Cold War jitters then we'll

14

00:00:42,470 --> 00:00:38,460

have but I guess I would say that I

15

00:00:44,540 --> 00:00:42,480

can't know as a historian a religion

16

00:00:45,830 --> 00:00:44,550

whether there's a reality with what

17

00:00:47,750 --> 00:00:45,840

they're talking about but I can say that

18

00:00:48,889 --> 00:00:47,760

they certainly believed there was and

19

00:00:52,040 --> 00:00:48,899

took it very seriously

20

00:00:54,680 --> 00:00:52,050

you can also point to examples within

21

00:00:57,500 --> 00:00:54,690

Christianity where the leadership was

22

00:00:59,630 --> 00:00:57,510

incredibly corrupt I mean the Middle

23

00:01:02,420 --> 00:00:59,640

Ages are filled with bad Pope's right

24

00:01:05,179 --> 00:01:02,430

bad Pope's having bad Cardinals that

25

00:01:07,550 --> 00:01:05,189

doesn't mean that the entire Catholic

26
00:01:09,590 --> 00:01:07,560
Church from top to bottom is a corrupt

27
00:01:13,250 --> 00:01:09,600
organization wait hold on

28
00:01:15,710 --> 00:01:13,260
full stop we don't know that that's I

29
00:01:18,710 --> 00:01:15,720
guess the part the part that I I want to

30
00:01:22,039 --> 00:01:18,720
say we're not doing our job if we don't

31
00:01:24,859 --> 00:01:22,049
ask that question beyond the record

32
00:01:27,350 --> 00:01:24,869
Oprah Winfrey new-age thing that most

33
00:01:30,460 --> 00:01:27,360
people get what he's saying about

34
00:01:33,969 --> 00:01:30,470
science the science of consciousness is

35
00:01:36,499 --> 00:01:33,979
much much closer to what leading

36
00:01:38,679 --> 00:01:36,509
researchers are saying so I guess

37
00:01:42,620 --> 00:01:38,689
returning to kind of this earlier point

38
00:01:45,679 --> 00:01:42,630

if you can't get consciousness right if

39

00:01:48,740 --> 00:01:45,689

you're playing with consciousness is an

40

00:01:50,810 --> 00:01:48,750

illusion as your atheist colleague no

41

00:01:52,969 --> 00:01:50,820

doubt believes you're not even in the

42

00:01:54,889 --> 00:01:52,979

game yeah that's interesting point and I

43

00:01:58,580 --> 00:01:54,899

guess I would say that well this couple

44

00:02:00,649 --> 00:01:58,590

answers to that question that there is a

45

00:02:02,990 --> 00:02:00,659

movement in religious studies and other

46

00:02:04,580 --> 00:02:03,000

fields that is extremely interested in

47

00:02:07,039 --> 00:02:04,590

consciousness from different

48

00:02:10,010 --> 00:02:07,049

perspectives but in my own work I mean

49

00:02:12,380 --> 00:02:10,020

I'm a historian and so I look at what

50

00:02:12,950 --> 00:02:12,390

people do and the texts they leave

51
00:02:16,580 --> 00:02:12,960
behind

52
00:02:18,680 --> 00:02:16,590
and what we can sort of see

53
00:02:20,710 --> 00:02:18,690
welcome to skeptical where we explore

54
00:02:23,600 --> 00:02:20,720
controversial science and spirituality

55
00:02:24,560 --> 00:02:23,610
with leading researchers thinkers and

56
00:02:26,690 --> 00:02:24,570
their critics

57
00:02:30,020 --> 00:02:26,700
I'm your host Alex Karras and today

58
00:02:32,870 --> 00:02:30,030
we're joined by dr. Hugh Urban from The

59
00:02:35,000 --> 00:02:32,880
Ohio State University I'm going to have

60
00:02:37,970 --> 00:02:35,010
to ask you why so many people from Ohio

61
00:02:40,930 --> 00:02:37,980
State insist that you say the Ohio State

62
00:02:44,630 --> 00:02:40,940
but I guess we'll look into that maybe

63
00:02:46,880 --> 00:02:44,640

anyways he is a top-notch scholar in

64

00:02:49,700 --> 00:02:46,890

religious studies he's written some

65

00:02:51,310 --> 00:02:49,710

terrific books including a couple we're

66

00:02:55,720 --> 00:02:51,320

going to talk about today when I saw

67

00:02:57,920 --> 00:02:55,730

Scientology or non Osho and maybe even

68

00:03:00,350 --> 00:02:57,930

talk a little bit about his work in

69

00:03:03,110 --> 00:03:00,360

Tantra he has developed quite a

70

00:03:06,050 --> 00:03:03,120

reputation within his field the net-net

71

00:03:08,990 --> 00:03:06,060

is we have a really smart guy with us

72

00:03:11,120 --> 00:03:09,000

today dr. urban thanks for joining me on

73

00:03:14,420 --> 00:03:11,130

sceptical thank you so much for having

74

00:03:16,940 --> 00:03:14,430

me it's my pleasure well as I was saying

75

00:03:19,340 --> 00:03:16,950

and singing your praises I think you've

76
00:03:23,810 --> 00:03:19,350
done some great work and I'm surprised

77
00:03:26,870 --> 00:03:23,820
that there isn't more out there on what

78
00:03:29,990 --> 00:03:26,880
you do but we're gonna fix that a little

79
00:03:32,870 --> 00:03:30,000
bit right now you're as I said a

80
00:03:35,480 --> 00:03:32,880
professor of Religious Studies and you

81
00:03:38,420 --> 00:03:35,490
have some really pretty cool interest

82
00:03:42,280 --> 00:03:38,430
areas that I want to highlight for

83
00:03:44,900 --> 00:03:42,290
people so you are interested in secrecy

84
00:03:47,320 --> 00:03:44,910
religion and a lot of these questions

85
00:03:49,310 --> 00:03:47,330
that kind of are skeptical related

86
00:03:52,700 --> 00:03:49,320
secrecy what some people would call

87
00:03:54,530 --> 00:03:52,710
conspiracies but also you're about the

88
00:03:56,570 --> 00:03:54,540

relationship between religion and

89

00:03:58,670 --> 00:03:56,580

culture and power and stuff like that

90

00:04:02,000 --> 00:03:58,680

but at the same time you're scratching

91

00:04:05,750 --> 00:04:02,010

around in this spiritual big picture who

92

00:04:08,390 --> 00:04:05,760

are we why are we here maybe you want to

93

00:04:10,450 --> 00:04:08,400

fine-tune that a little bit and tell us

94

00:04:13,340 --> 00:04:10,460

who you really are

95

00:04:16,250 --> 00:04:13,350

Ohio State well you're assuming I know

96

00:04:17,720 --> 00:04:16,260

who I really am but yeah as you said I'm

97

00:04:19,760 --> 00:04:17,730

professor of Religious Studies at Ohio

98

00:04:22,880 --> 00:04:19,770

State I got my PhD from University of

99

00:04:25,490 --> 00:04:22,890

Chicago and I teach in the areas of

100

00:04:26,140 --> 00:04:25,500

South Asian religions and also new

101

00:04:28,719 --> 00:04:26,150

religious

102

00:04:31,360 --> 00:04:28,729

in the united states and sort of the big

103

00:04:33,790 --> 00:04:31,370

large question I'm interested in is

104

00:04:35,500 --> 00:04:33,800

secrecy and religion that is the

105

00:04:36,850 --> 00:04:35,510

question of why some groups choose to

106

00:04:39,310 --> 00:04:36,860

keep aspects of their beliefs and

107

00:04:42,580 --> 00:04:39,320

practices closed to outsiders and then

108

00:04:44,770 --> 00:04:42,590

what are the larger you know social

109

00:04:46,900 --> 00:04:44,780

political historical implications of

110

00:04:50,640 --> 00:04:46,910

that secrecy and then within that sort

111

00:04:53,379 --> 00:04:50,650

of large question area I'm interested in

112

00:04:55,540 --> 00:04:53,389

religions of India one area I work on

113

00:04:58,060 --> 00:04:55,550

particularly Hinduism in northeast India

114

00:04:59,290 --> 00:04:58,070

and then new religions in the United

115

00:05:02,020 --> 00:04:59,300

States which is what led me to

116

00:05:03,370 --> 00:05:02,030

Scientology and then the Osho book you

117

00:05:05,650 --> 00:05:03,380

mentioned sort of bridges those two

118

00:05:07,090 --> 00:05:05,660

areas by looking at a new movement that

119

00:05:08,650 --> 00:05:07,100

begins in India and then comes to the

120

00:05:11,469 --> 00:05:08,660

United States in like 80s and then

121

00:05:14,560 --> 00:05:11,479

spreads globally from there so there's a

122

00:05:16,090 --> 00:05:14,570

there's a lot really to deconstruct here

123

00:05:19,629 --> 00:05:16,100

and we're gonna try and do our best

124

00:05:23,710 --> 00:05:19,639

because when people jump into I think

125

00:05:26,500 --> 00:05:23,720

people normal people jump into religious

126

00:05:28,990 --> 00:05:26,510

studies a lot of times it winds up

127

00:05:31,900 --> 00:05:29,000

sounding a lot different than what they

128

00:05:35,170 --> 00:05:31,910

expected we've had Jeff [h__h] on the

129

00:05:39,250 --> 00:05:35,180

show a couple times great guy good

130

00:05:42,010 --> 00:05:39,260

friend of mine Louis Basilica not really

131

00:05:44,260 --> 00:05:42,020

in your field but a number of folks and

132

00:05:47,980 --> 00:05:44,270

I always feel like there's a certain

133

00:05:50,409 --> 00:05:47,990

tension in terms of where you go in

134

00:05:55,050 --> 00:05:50,419

comparative studies at a university

135

00:05:57,730 --> 00:05:55,060

level and this kind of deeper spiritual

136

00:05:58,839 --> 00:05:57,740

understanding or attempt at a spiritual

137

00:06:01,570 --> 00:05:58,849

understanding even when you were

138

00:06:03,129 --> 00:06:01,580

equipping about you know it presupposes

139

00:06:06,070 --> 00:06:03,139

that you know who you are which is

140

00:06:08,020 --> 00:06:06,080

really got a very deep question well

141

00:06:11,320 --> 00:06:08,030

those two worlds what else can you tell

142

00:06:14,050 --> 00:06:11,330

us about who you are beyond the

143

00:06:16,960 --> 00:06:14,060

professor thing and maybe getting at

144

00:06:18,490 --> 00:06:16,970

this spiritual stuff because you're

145

00:06:20,110 --> 00:06:18,500

obviously interested in some of that

146

00:06:22,600 --> 00:06:20,120

you're interested in religion but you're

147

00:06:26,110 --> 00:06:22,610

also interested in sure as Tunes that

148

00:06:27,670 --> 00:06:26,120

religion proposes to answer yeah I hope

149

00:06:29,890 --> 00:06:27,680

you have some time because it's a long

150

00:06:31,689 --> 00:06:29,900

set of questions but I've always been

151

00:06:33,930 --> 00:06:31,699

interested in religion and spirituality

152

00:06:37,330 --> 00:06:33,940

I grew up in a pretty religious

153

00:06:39,760 --> 00:06:37,340

Episcopalian family my grandfather and

154

00:06:41,230 --> 00:06:39,770

uncle and great-grandfather all priests

155

00:06:43,210 --> 00:06:41,240

old church and my own father was a

156

00:06:45,309 --> 00:06:43,220

pretty religious guy and I was an

157

00:06:47,469 --> 00:06:45,319

acolyte and did all that stuff growing

158

00:06:48,730 --> 00:06:47,479

up and then when I was in college I

159

00:06:51,279 --> 00:06:48,740

started taking courses on world

160

00:06:53,950 --> 00:06:51,289

religions and I got really interested in

161

00:06:56,649 --> 00:06:53,960

India and in Hinduism and Buddhism so I

162

00:06:58,390 --> 00:06:56,659

did a semester in Bodhgaya which is

163

00:06:59,469 --> 00:06:58,400

where the Buddha became enlightened when

164

00:07:00,990 --> 00:06:59,479

I was a college student

165

00:07:03,520 --> 00:07:01,000

and that sort of got me hooked on

166

00:07:05,619 --> 00:07:03,530

Eastern religions although I've always

167

00:07:11,110 --> 00:07:05,629

maintained an interest in Christianity

168

00:07:13,659 --> 00:07:11,120

as well and so I kind of in my own life

169

00:07:15,790 --> 00:07:13,669

and thinking sort of separate the

170

00:07:19,120 --> 00:07:15,800

personal from the academic to a certain

171

00:07:20,620 --> 00:07:19,130

degree because I think in the academic

172

00:07:23,020 --> 00:07:20,630

study of religion we're looking at the

173

00:07:25,360 --> 00:07:23,030

role of religion in history and in

174

00:07:28,600 --> 00:07:25,370

society and in culture and in things we

175

00:07:32,439 --> 00:07:28,610

can see and measure and text that we can

176

00:07:37,120 --> 00:07:32,449

read whereas at least personally I think

177

00:07:38,950 --> 00:07:37,130

I try to keep my own spiritual beliefs

178

00:07:40,209 --> 00:07:38,960

out of the academic work that I can do

179

00:07:43,510 --> 00:07:40,219

although there are other people such as

180

00:07:45,399 --> 00:07:43,520

Jeff kipo who integrate those two more

181

00:07:46,659 --> 00:07:45,409

than I would Jeff's a good friend of

182

00:07:48,939 --> 00:07:46,669

mine and we disagree on a lot of things

183

00:07:51,999 --> 00:07:48,949

but I think there are different ways you

184

00:07:56,709 --> 00:07:52,009

can navigate between your own beliefs

185

00:07:58,330 --> 00:07:56,719

and but you did even there kind of

186

00:08:00,189 --> 00:07:58,340

talked about the integration problem

187

00:08:02,019 --> 00:08:00,199

right I love that you kind of spell it

188

00:08:04,180 --> 00:08:02,029

out that kind of Jeff is kind of out

189

00:08:06,600 --> 00:08:04,190

there saying yeah you know and you're

190

00:08:10,800 --> 00:08:06,610

kind of kind of more holding back to the

191

00:08:14,649 --> 00:08:10,810

academic line what is what is about that

192

00:08:16,180 --> 00:08:14,659

tension if you will within religious

193

00:08:17,769 --> 00:08:16,190

studies well your hundred percent right

194

00:08:19,360 --> 00:08:17,779

that's the central tension at the heart

195

00:08:22,870 --> 00:08:19,370

of the field of Religious Studies from

196

00:08:24,790 --> 00:08:22,880

the very beginning because religious

197

00:08:27,159 --> 00:08:24,800

studies in many ways grows out of

198

00:08:29,950 --> 00:08:27,169

theology programs and there prior to the

199

00:08:31,719 --> 00:08:29,960

1960's you didn't really have religious

200

00:08:33,370 --> 00:08:31,729

studies or world religions programs you

201
00:08:35,260 --> 00:08:33,380
had theology programs when you had

202
00:08:38,110 --> 00:08:35,270
religious studies in sociology or

203
00:08:40,269 --> 00:08:38,120
anthropology or psychology and it's

204
00:08:41,409 --> 00:08:40,279
really in the 1960s that the field of

205
00:08:43,029 --> 00:08:41,419
aloof Studies in the United States

206
00:08:44,860 --> 00:08:43,039
begins to develop me and now have

207
00:08:49,750 --> 00:08:44,870
departments of religions that teach

208
00:08:52,890 --> 00:08:49,760
world religions in a non-denominational

209
00:08:56,080 --> 00:08:52,900
non theological way but

210
00:08:57,250 --> 00:08:56,090
many people come to the field of

211
00:08:59,350 --> 00:08:57,260
religious studies because they are

212
00:09:00,760 --> 00:08:59,360
wrestling with religious questions of

213
00:09:02,320 --> 00:09:00,770

their own and that's how I came to it

214

00:09:03,280 --> 00:09:02,330

for example I was coming from a

215

00:09:04,840 --> 00:09:03,290

Christian background I was very

216

00:09:06,100 --> 00:09:04,850

interested in Eastern religions when I

217

00:09:08,380 --> 00:09:06,110

was trying to figure all that out

218

00:09:09,730 --> 00:09:08,390

so everyone who comes to the field has

219

00:09:12,310 --> 00:09:09,740

to kind of work through those questions

220

00:09:15,790 --> 00:09:12,320

in some way and sort of figure out how

221

00:09:19,660 --> 00:09:15,800

they navigate to academic and historical

222

00:09:20,890 --> 00:09:19,670

study and whatever spiritual questions

223

00:09:23,380 --> 00:09:20,900

of their own they may be wrestling with

224

00:09:26,170 --> 00:09:23,390

and so in the field of studies you see

225

00:09:28,840 --> 00:09:26,180

some like Jeff who are much more upfront

226

00:09:30,130 --> 00:09:28,850

about his beliefs and then you have

227

00:09:32,320 --> 00:09:30,140

others like one of my professors is

228

00:09:35,170 --> 00:09:32,330

Bruce Lincoln there's you know clearly

229

00:09:36,730 --> 00:09:35,180

an atheist and a Marxist and really

230

00:09:38,470 --> 00:09:36,740

wants to and critically interrogate

231

00:09:40,300 --> 00:09:38,480

religious claims and so there's a whole

232

00:09:42,070 --> 00:09:40,310

spectrum and everyone has to sort of

233

00:09:45,700 --> 00:09:42,080

figure out where they fit on that

234

00:09:47,530 --> 00:09:45,710

spectrum and and it leaf in my case it's

235

00:09:48,670 --> 00:09:47,540

a question I have continued to think

236

00:09:53,020 --> 00:09:48,680

about in my own position has shifted

237

00:09:56,410 --> 00:09:53,030

over the years quite a bit awesome I

238

00:09:57,910 --> 00:09:56,420

think that's a great lead-in to two of

239

00:10:00,880 --> 00:09:57,920

the books that we are going to talk

240

00:10:04,060 --> 00:10:00,890

about today let's start with the

241

00:10:07,510 --> 00:10:04,070

Scientology book it's been out for a few

242

00:10:09,280 --> 00:10:07,520

years now but it's certainly an

243

00:10:12,100 --> 00:10:09,290

important book in the field was

244

00:10:15,910 --> 00:10:12,110

published in 2013 the title is the

245

00:10:18,460 --> 00:10:15,920

Church of Scientology a history of a new

246

00:10:20,980 --> 00:10:18,470

religion and our friend Jeff has written

247

00:10:22,990 --> 00:10:20,990

a very outstanding blurb so I'll go

248

00:10:26,070 --> 00:10:23,000

ahead and read that until now there was

249

00:10:28,690 --> 00:10:26,080

no extensive scholarship on Scientology

250

00:10:31,740 --> 00:10:28,700

with Urban's powerful and provocative

251

00:10:34,870 --> 00:10:31,750

new book we are without question on

252

00:10:39,430 --> 00:10:34,880

radically new historical and theoretical

253

00:10:41,380 --> 00:10:39,440

ground this is a major achievement how

254

00:10:45,820 --> 00:10:41,390

nice and how true a lot of people say

255

00:10:48,700 --> 00:10:45,830

the same thing so maybe everybody knows

256

00:10:52,480 --> 00:10:48,710

or thinks they know until they read your

257

00:10:54,310 --> 00:10:52,490

book the story of Scientology but maybe

258

00:10:57,910 --> 00:10:54,320

you can start with just the kind of

259

00:10:59,620 --> 00:10:57,920

basics who what where when why is a long

260

00:11:03,090 --> 00:10:59,630

one so we won't get into that but the

261

00:11:05,130 --> 00:11:03,100

basics of the book and Scientology

262

00:11:07,200 --> 00:11:05,140

okay so the book actually grew out of my

263

00:11:08,910 --> 00:11:07,210

own teaching here at Ohio State because

264

00:11:11,250 --> 00:11:08,920

I teach a regular course on world

265

00:11:12,270 --> 00:11:11,260

religions and I like to start out the

266

00:11:14,690 --> 00:11:12,280

course were the question of what is

267

00:11:17,010 --> 00:11:14,700

religion and what isn't religion and how

268

00:11:18,270 --> 00:11:17,020

how that question gets answered and

269

00:11:21,030 --> 00:11:18,280

what's at stake and calling something a

270

00:11:23,160 --> 00:11:21,040

religion or a business or cult and so I

271

00:11:24,720 --> 00:11:23,170

start out with a controversial test case

272

00:11:27,300 --> 00:11:24,730

and then get the students to debate it

273

00:11:29,190 --> 00:11:27,310

and I had been using Scientology as my

274

00:11:31,260 --> 00:11:29,200

controversial test case because it's a

275

00:11:34,020 --> 00:11:31,270

brilliant example for that question

276

00:11:36,330 --> 00:11:34,030

because it fought a 25-year war with the

277

00:11:39,240 --> 00:11:36,340

IRS over its tax-exempt status as a

278

00:11:40,770 --> 00:11:39,250

different charitable organization it's

279

00:11:42,060 --> 00:11:40,780

now recognized in the US but it's not

280

00:11:45,180 --> 00:11:42,070

recognized in other countries such as

281

00:11:46,950 --> 00:11:45,190

France it's widely attacked as a cult in

282

00:11:48,450 --> 00:11:46,960

the media so it's a really good test

283

00:11:52,200 --> 00:11:48,460

case for thinking about that question

284

00:11:55,890 --> 00:11:52,210

and so that sort of led me to developing

285

00:11:57,660 --> 00:11:55,900

that whole set of issues into the book

286

00:11:59,820 --> 00:11:57,670

and what I tried to do is just trace the

287

00:12:02,040 --> 00:11:59,830

history of Scientology and really

288

00:12:03,980 --> 00:12:02,050

interrogate the question of how it

289

00:12:06,150 --> 00:12:03,990

developed what its relation to

290

00:12:08,400 --> 00:12:06,160

surrounding American society from the

291

00:12:09,930 --> 00:12:08,410

50s to the present has been and then

292

00:12:13,050 --> 00:12:09,940

this larger question of how it became

293

00:12:15,210 --> 00:12:13,060

recognized as a religion in the US and

294

00:12:16,620 --> 00:12:15,220

what sort of at stake and calling

295

00:12:19,800 --> 00:12:16,630

something religion rather than something

296

00:12:23,280 --> 00:12:19,810

else so there's a lot of history there

297

00:12:25,320 --> 00:12:23,290

that you do a great job of just digging

298

00:12:27,810 --> 00:12:25,330

in and again that's why people are kind

299

00:12:29,310 --> 00:12:27,820

of praising the scholarship is you're

300

00:12:31,440 --> 00:12:29,320

not just shooting from the hip here

301
00:12:32,940 --> 00:12:31,450
you're thousands of doc you can't

302
00:12:35,250 --> 00:12:32,950
imagine how many thousands of pages you

303
00:12:37,440 --> 00:12:35,260
read to to put this together but the

304
00:12:42,480 --> 00:12:37,450
story you're telling at the end of the

305
00:12:44,130 --> 00:12:42,490
day does kind of challenge us with some

306
00:12:47,580 --> 00:12:44,140
of the ideas that we think we know about

307
00:12:50,970 --> 00:12:47,590
Scientology that you've just alluded to

308
00:12:54,720 --> 00:12:50,980
so most people dismiss Scientology as a

309
00:12:56,430 --> 00:12:54,730
cult a profit oriented cult and I'm not

310
00:12:58,320 --> 00:12:56,440
sure that that that isn't my position

311
00:13:01,170 --> 00:12:58,330
that is my position let me go one step

312
00:13:04,080 --> 00:13:01,180
further but what would you what is

313
00:13:07,140 --> 00:13:04,090

important that you need to add to that

314

00:13:10,080 --> 00:13:07,150

conversation why is why is it important

315

00:13:13,560 --> 00:13:10,090

to as you say kind of test the

316

00:13:15,450 --> 00:13:13,570

boundaries of what this movement means

317

00:13:16,190 --> 00:13:15,460

in terms of our understanding of

318

00:13:17,540 --> 00:13:16,200

religion

319

00:13:19,460 --> 00:13:17,550

why is that important well a number of

320

00:13:21,769 --> 00:13:19,470

things a number of things one is it

321

00:13:23,269 --> 00:13:21,779

raises central and profound questions of

322

00:13:25,190 --> 00:13:23,279

religious freedom that have been with us

323

00:13:26,990 --> 00:13:25,200

from the very beginning and you can

324

00:13:28,639 --> 00:13:27,000

think of any number of other examples of

325

00:13:31,970 --> 00:13:28,649

controversial movements that were at one

326

00:13:34,189 --> 00:13:31,980

time considered weird or dangerous cults

327

00:13:36,590 --> 00:13:34,199

and are now recognized as quite

328

00:13:37,939 --> 00:13:36,600

mainstream their most obvious example is

329

00:13:39,710 --> 00:13:37,949

the Church of Jesus Christ of latter-day

330

00:13:42,110 --> 00:13:39,720

saints or the Mormons when they appear

331

00:13:44,420 --> 00:13:42,120

on the scene in America and the mid 19th

332

00:13:47,090 --> 00:13:44,430

century they're also seen as weird and

333

00:13:50,060 --> 00:13:47,100

dangerous and cult they're chased

334

00:13:51,620 --> 00:13:50,070

halfway across the country but now

335

00:13:54,680 --> 00:13:51,630

they're one of the largest denominations

336

00:13:57,170 --> 00:13:54,690

in the world and maybe some people still

337

00:13:58,819 --> 00:13:57,180

considered them a weird cult but for the

338

00:14:01,639 --> 00:13:58,829

most part they're like recognizes quite

339

00:14:03,170 --> 00:14:01,649

mainstream let's let's dive into that

340

00:14:04,340 --> 00:14:03,180

for a minute I have a lot of thoughts on

341

00:14:07,939 --> 00:14:04,350

that but I don't want to kind of cloud

342

00:14:09,949 --> 00:14:07,949

that right now that movement what is

343

00:14:12,019 --> 00:14:09,959

that that's what you're really exploring

344

00:14:12,379 --> 00:14:12,029

and a couple of levels that movement

345

00:14:16,569 --> 00:14:12,389

from

346

00:14:19,069 --> 00:14:16,579

fringy cultish ignore those weirdos to

347

00:14:20,000 --> 00:14:19,079

mainstream run for president of the

348

00:14:23,689 --> 00:14:20,010

United States

349

00:14:27,530 --> 00:14:23,699

as a cultural phenomenon as a cultural

350

00:14:30,680 --> 00:14:27,540

movement is interesting but does that

351

00:14:32,780 --> 00:14:30,690

really get to the other part the other

352

00:14:37,670 --> 00:14:32,790

tension point that we were talking about

353

00:14:40,040 --> 00:14:37,680

in terms of the religious / spiritual

354

00:14:43,630 --> 00:14:40,050

part yeah I mean fake is still fake

355

00:14:45,590 --> 00:14:43,640

right that's a legitimate question but

356

00:14:49,939 --> 00:14:45,600

the United States from the very

357

00:14:54,050 --> 00:14:49,949

beginning has made freedom of expression

358

00:14:56,660 --> 00:14:54,060

one of its founding principles and so

359

00:14:59,000 --> 00:14:56,670

and the courts historically have tend to

360

00:15:00,470 --> 00:14:59,010

have a very hands-off attitude about

361

00:15:03,920 --> 00:15:00,480

religious belief so for example in the

362

00:15:05,870 --> 00:15:03,930

case of Mormonism the courts basically

363

00:15:07,340 --> 00:15:05,880

said you can believe whatever you want

364

00:15:09,170 --> 00:15:07,350

because we have freedom of religious

365

00:15:11,059 --> 00:15:09,180

expression you just can't do whatever

366

00:15:13,400 --> 00:15:11,069

you want so in the case of polygamy and

367

00:15:15,439 --> 00:15:13,410

Mormonism said basically you know

368

00:15:18,290 --> 00:15:15,449

believe whatever you want that's fine

369

00:15:22,879 --> 00:15:18,300

but you can't do things that are against

370

00:15:25,340 --> 00:15:22,889

existing laws right so I think respect

371

00:15:27,170 --> 00:15:25,350

for freedom of expression is so deeply

372

00:15:30,220 --> 00:15:27,180

ingrained into the fabric of US history

373

00:15:32,750 --> 00:15:30,230

and law and interpretations of the

374

00:15:34,910 --> 00:15:32,760

Constitution and the Bill of Rights that

375

00:15:37,070 --> 00:15:34,920

it comes up again and again and again

376

00:15:39,770 --> 00:15:37,080

when you have these fringe groups that

377

00:15:41,240 --> 00:15:39,780

sort of push the boundaries and test the

378

00:15:42,800 --> 00:15:41,250

limits of what we mean by freedom of

379

00:15:44,960 --> 00:15:42,810

religious expression that's why I find

380

00:15:47,060 --> 00:15:44,970

groups like Scientology so interesting

381

00:15:48,980 --> 00:15:47,070

for thinking about that but so what is

382

00:15:50,870 --> 00:15:48,990

religious free to mean how far can we

383

00:15:52,100 --> 00:15:50,880

push it because there are some cases

384

00:15:54,740 --> 00:15:52,110

where actually court that said no you

385

00:15:57,050 --> 00:15:54,750

can't push it that far and Scientology

386

00:15:59,930 --> 00:15:57,060

is really right on the edge of that

387

00:16:01,790 --> 00:15:59,940

debate but it's really right on the edge

388

00:16:03,530 --> 00:16:01,800

of that debate because it's pushing not

389

00:16:06,080 --> 00:16:03,540

just the courts in the legal system it's

390

00:16:07,910 --> 00:16:06,090

pushing our buttons it's pushing all our

391

00:16:09,740 --> 00:16:07,920

sensibilities about what we think is

392

00:16:13,040 --> 00:16:09,750

right what we threat is wrong at the

393

00:16:15,980 --> 00:16:13,050

kind of moral level and then when we see

394

00:16:19,760 --> 00:16:15,990

you know these groups carrying on in a

395

00:16:22,610 --> 00:16:19,770

way that we judge as amoral along with

396

00:16:24,560 --> 00:16:22,620

not being religious as we've come to

397

00:16:27,740 --> 00:16:24,570

understand it that's where the friction

398

00:16:29,360 --> 00:16:27,750

is and I love that you can can step back

399

00:16:31,220 --> 00:16:29,370

and analyze that and I think that brings

400

00:16:33,500 --> 00:16:31,230

a lot to the to the table I mean that's

401

00:16:36,080 --> 00:16:33,510

what that's what the scholarship is

402

00:16:38,060 --> 00:16:36,090

really about and is it is fantastic but

403

00:16:39,770 --> 00:16:38,070

at the same time I mean let's get down

404

00:16:42,650 --> 00:16:39,780

to it where most people sit and most

405

00:16:46,580 --> 00:16:42,660

people live now talk about like here's

406

00:16:49,430 --> 00:16:46,590

an example from the book you cite the

407

00:16:52,940 --> 00:16:49,440

money angle and it'll ron Hubbard the

408

00:16:54,590 --> 00:16:52,950

founder of this religious movement which

409

00:16:56,510 --> 00:16:54,600

when he founded it it wasn't even a

410

00:16:59,210 --> 00:16:56,520

religious movement it was about the

411

00:17:01,040 --> 00:16:59,220

money man and he says over and over get

412

00:17:02,990 --> 00:17:01,050

the money it's about the money

413

00:17:06,500 --> 00:17:03,000

if you forget it's about the money refer

414

00:17:09,199 --> 00:17:06,510

to rule 1 it's about money and so here's

415

00:17:10,880 --> 00:17:09,209

here's how here's how dr. Hugh Irvin

416

00:17:13,970 --> 00:17:10,890

spins that I think it's really important

417

00:17:16,100 --> 00:17:13,980

the way you did it you say okay yeah

418

00:17:18,980 --> 00:17:16,110

that looks like a cult

419

00:17:21,050 --> 00:17:18,990

to a lot of us because that's what we're

420

00:17:22,670 --> 00:17:21,060

conditioned to think that's the sure

421

00:17:25,069 --> 00:17:22,680

sign of a cult they're just out of money

422

00:17:27,380 --> 00:17:25,079

he says but you know this is really

423

00:17:30,650 --> 00:17:27,390

consistent with this guy's theology

424

00:17:32,390 --> 00:17:30,660

throughout so can we really separate the

425

00:17:33,830 --> 00:17:32,400

two and so if I'm getting that right

426

00:17:36,640 --> 00:17:33,840

maybe you get where I'm going - maybe

427

00:17:38,960 --> 00:17:36,650

you want to expound on where this ya

428

00:17:40,640 --> 00:17:38,970

know you're right and that's one of the

429

00:17:42,230 --> 00:17:40,650

main reasons that there's been so much

430

00:17:42,660 --> 00:17:42,240

criticism of Scientology and I the main

431

00:17:44,670 --> 00:17:42,670

reasons

432

00:17:48,810 --> 00:17:44,680

been called a cult of greed as Time

433

00:17:51,300 --> 00:17:48,820

magazine put it as that making money is

434

00:17:53,580 --> 00:17:51,310

explicitly stated by I ron Hubbard as

435

00:17:55,380 --> 00:17:53,590

one of the goals and the auditing

436

00:17:56,490 --> 00:17:55,390

becomes quite expensive especially when

437

00:17:59,190 --> 00:17:56,500

you get into the upper more esoteric

438

00:18:01,050 --> 00:17:59,200

levels so that's definitely their eye

439

00:18:03,870 --> 00:18:01,060

but I would say a couple things

440

00:18:05,760 --> 00:18:03,880

there's nowhere as far as I know in the

441

00:18:08,970 --> 00:18:05,770

Constitution or any US law that says

442

00:18:11,220 --> 00:18:08,980

religions can't also bring in a lot of

443

00:18:13,500 --> 00:18:11,230

revenue I mean look at any televangelist

444

00:18:15,780 --> 00:18:13,510

look at Joel Osteen or Pat Robertson

445

00:18:18,390 --> 00:18:15,790

they actually make Scientology look like

446

00:18:20,190 --> 00:18:18,400

chicken feed by comparison so you can

447

00:18:21,780 --> 00:18:20,200

think of lots of examples of prominent

448

00:18:23,070 --> 00:18:21,790

religious figures who also bring

449

00:18:24,900 --> 00:18:23,080

intruments not a revenue there's a guy

450

00:18:27,600 --> 00:18:24,910

here in Columbus rod parsley world

451

00:18:31,470 --> 00:18:27,610

Harvest Church also brings in tons of

452

00:18:35,340 --> 00:18:31,480

money every Sunday so I think we assume

453

00:18:38,160 --> 00:18:35,350

that religions can't make money but

454

00:18:41,250 --> 00:18:38,170

there's no actual reason that's

455

00:18:44,430 --> 00:18:41,260

necessarily the case I mean to be tax

456

00:18:46,200 --> 00:18:44,440

exempt they have to be not-for-profit

457

00:18:48,600 --> 00:18:46,210

but that doesn't mean they can't ask for

458

00:18:50,420 --> 00:18:48,610

donations or bring in revenue and all

459

00:18:52,770 --> 00:18:50,430

sorts of other ways so it may be

460

00:18:55,140 --> 00:18:52,780

distasteful to most of us including

461

00:18:57,330 --> 00:18:55,150

myself but I'm not sure that inherently

462

00:18:59,010 --> 00:18:57,340

disqualifies something from being called

463

00:19:01,740 --> 00:18:59,020

their religion does that make sense oh

464

00:19:04,800 --> 00:19:01,750

it totally makes sense and again it

465

00:19:06,540 --> 00:19:04,810

squares up the the problem that you're

466

00:19:08,130 --> 00:19:06,550

kind of bringing into focus and I don't

467

00:19:10,020 --> 00:19:08,140

want to make it sound like you're an

468

00:19:12,300 --> 00:19:10,030

apologist for Scientology because you're

469

00:19:15,270 --> 00:19:12,310

clearly not and you try and present a

470

00:19:17,310 --> 00:19:15,280

very balanced picture you have in there

471

00:19:20,130 --> 00:19:17,320

the account of Gerald Armstrong maybe

472

00:19:23,340 --> 00:19:20,140

you want to talk about somebody who you

473

00:19:26,700 --> 00:19:23,350

know can can speak to the criminality of

474

00:19:28,350 --> 00:19:26,710

right go ahead well yeah I mean that's

475

00:19:31,050 --> 00:19:28,360

the important point but we should

476

00:19:33,000 --> 00:19:31,060

probably highlight is that my whole

477

00:19:35,040 --> 00:19:33,010

approach in that book and and everything

478

00:19:38,250 --> 00:19:35,050

I've written is to try to maintain a

479

00:19:41,250 --> 00:19:38,260

balance between an attitude of respect

480

00:19:44,310 --> 00:19:41,260

and attitude of critical interrogation

481

00:19:45,930 --> 00:19:44,320

so by respect I mean that we should try

482

00:19:47,460 --> 00:19:45,940

to understand these movements as well we

483

00:19:49,380 --> 00:19:47,470

can try to understand why anyone would

484

00:19:51,510 --> 00:19:49,390

want to become a Scientologist in the

485

00:19:54,200 --> 00:19:51,520

first place try to understand the belief

486

00:19:56,310 --> 00:19:54,210

system and the practices and as

487

00:19:58,259 --> 00:19:56,320

sympathetically as possible

488

00:20:00,419 --> 00:19:58,269

at the same time we should also be ready

489

00:20:03,060 --> 00:20:00,429

to ask really serious critical questions

490

00:20:05,460 --> 00:20:03,070

like where does where does this money go

491

00:20:07,200 --> 00:20:05,470

for example is it really a nonprofit

492

00:20:09,629 --> 00:20:07,210

organization or does it begin to look

493

00:20:12,779 --> 00:20:09,639

more like a for-profit business so yeah

494

00:20:15,120 --> 00:20:12,789

I think I you're upset right I'm not an

495

00:20:17,850 --> 00:20:15,130

apologist but I'm also not a Scientology

496

00:20:19,620 --> 00:20:17,860

basher either I want to strike a balance

497

00:20:21,810 --> 00:20:19,630

it allows us to understand the movement

498

00:20:24,680 --> 00:20:21,820

and its history and its belief system

499

00:20:29,039 --> 00:20:24,690

and practices but it also look hard at

500

00:20:31,919 --> 00:20:29,049

it's very problematic history - okay

501
00:20:34,110 --> 00:20:31,929
then let's talk about the other book I

502
00:20:37,169 --> 00:20:34,120
wanted to highlight in this interview

503
00:20:39,600 --> 00:20:37,179
and it's the book on Osho great stuff

504
00:20:41,249 --> 00:20:39,610
another really interesting book it's a

505
00:20:45,299 --> 00:20:41,259
couple years old at this point

506
00:20:46,830 --> 00:20:45,309
written in 2015 the title is Zorba the

507
00:20:49,080 --> 00:20:46,840
Buddha which is going to be an

508
00:20:51,299 --> 00:20:49,090
interesting title right there to talk

509
00:20:53,899 --> 00:20:51,309
about and the subtitle is sex

510
00:20:58,499 --> 00:20:53,909
spirituality and capitalism in the

511
00:21:01,110 --> 00:20:58,509
global Osho movement I'm not gonna read

512
00:21:03,389 --> 00:21:01,120
Jeff's excellent blurb but trust me this

513
00:21:05,549 --> 00:21:03,399

is another book that was extremely well

514

00:21:08,100 --> 00:21:05,559

received you're good at this stuff

515

00:21:10,970 --> 00:21:08,110

aren't you quite the writer well I've

516

00:21:13,740 --> 00:21:10,980

got Jeff Crapo as my number one fan here

517

00:21:16,820 --> 00:21:13,750

yeah I did full I did some full - blurbs

518

00:21:21,720 --> 00:21:16,830

there's a lot other really good blue

519

00:21:24,869 --> 00:21:21,730

maybe again just a quick sketch of what

520

00:21:27,509 --> 00:21:24,879

this book is about so really the book

521

00:21:29,669 --> 00:21:27,519

traces the development of one movement

522

00:21:32,159 --> 00:21:29,679

that centers around the controversial

523

00:21:34,350 --> 00:21:32,169

Indian guru who is known in his youth as

524

00:21:37,320 --> 00:21:34,360

Bhagwan Shree Rajneesh and his later

525

00:21:39,269 --> 00:21:37,330

years as Osho he starts out in India

526

00:21:42,749 --> 00:21:39,279

gathers the following in the 1960s and

527

00:21:45,840 --> 00:21:42,759

70s becomes really popular among Western

528

00:21:47,909 --> 00:21:45,850

young people in the 60s and 70s in India

529

00:21:51,240 --> 00:21:47,919

and then comes to United States in the

530

00:21:53,970 --> 00:21:51,250

1980s and establishes a large and

531

00:21:56,970 --> 00:21:53,980

briefly very successful utopian

532

00:22:02,490 --> 00:21:56,980

community center Oregon which quickly

533

00:22:04,889 --> 00:22:02,500

also went off the rails and ended in the

534

00:22:07,379 --> 00:22:04,899

worst bioterror attack on US soil and

535

00:22:09,960 --> 00:22:07,389

led to many people being arrested and

536

00:22:11,910 --> 00:22:09,970

the Guru being deported this was

537

00:22:13,740 --> 00:22:11,920

focus of the Netflix series wild wild

538

00:22:15,330 --> 00:22:13,750

country if people had seen that what did

539

00:22:19,500 --> 00:22:15,340

you how did you think of that of that

540

00:22:22,500 --> 00:22:19,510

dock how how accurate any major bones to

541

00:22:24,270 --> 00:22:22,510

pick with those folks I thought in many

542

00:22:26,400 --> 00:22:24,280

ways it was really well done they had

543

00:22:28,920 --> 00:22:26,410

excellent vintage footage a lot of stuff

544

00:22:31,380 --> 00:22:28,930

I hadn't seen before so just in terms of

545

00:22:32,580 --> 00:22:31,390

like an archival document it was really

546

00:22:34,050 --> 00:22:32,590

valuable to have all that stuff and they

547

00:22:37,380 --> 00:22:34,060

had good interviews with people who were

548

00:22:38,910 --> 00:22:37,390

there my criticism is really that it

549

00:22:41,610 --> 00:22:38,920

didn't do a very good job of explaining

550

00:22:43,860 --> 00:22:41,620

the prehistory of the movement before it

551
00:22:44,960 --> 00:22:43,870
came to Oregon and then it also didn't

552
00:22:47,790 --> 00:22:44,970
really do a very good job of explaining

553
00:22:50,550 --> 00:22:47,800
the belief system behind it it wasn't

554
00:22:52,170 --> 00:22:50,560
clear I think why anyone would join this

555
00:22:54,090 --> 00:22:52,180
group it seems like it's just this

556
00:22:55,710 --> 00:22:54,100
oddball thing that popped up in the

557
00:22:57,870 --> 00:22:55,720
middle of Oregon and the Reagan era

558
00:22:59,790 --> 00:22:57,880
without explaining that philosophy

559
00:23:02,280 --> 00:22:59,800
behind it that led so many people to be

560
00:23:04,770 --> 00:23:02,290
attracted to this guy great point so

561
00:23:06,720 --> 00:23:04,780
touch on that for a minute from the

562
00:23:09,470 --> 00:23:06,730
beginning from your book I'm pulling

563
00:23:12,870 --> 00:23:09,480

this stuff radical a kind of classed

564

00:23:14,850 --> 00:23:12,880

dangerous yeah and eclectic very

565

00:23:18,720 --> 00:23:14,860

eclectic which is something that is a

566

00:23:20,730 --> 00:23:18,730

true innovation in yes little religion

567

00:23:24,270 --> 00:23:20,740

cult whatever you want to call it speak

568

00:23:26,250 --> 00:23:24,280

to that because yeah so so Osho Okan

569

00:23:29,160 --> 00:23:26,260

Osho Rajneesh because he's known by both

570

00:23:31,890 --> 00:23:29,170

names social and Russians so he was an

571

00:23:33,600 --> 00:23:31,900

explicitly iconoclastic sort of guru

572

00:23:37,380 --> 00:23:33,610

unlike really any other guru that had

573

00:23:41,780 --> 00:23:37,390

come along before him he loved to attack

574

00:23:44,430 --> 00:23:41,790

and make fun of iconic figures so he

575

00:23:47,940 --> 00:23:44,440

made fun of Mahatma Gandhi and mother

576

00:23:49,800 --> 00:23:47,950

Teresa and was really pitching what he

577

00:23:52,830 --> 00:23:49,810

called the religion list religion that

578

00:23:54,210 --> 00:23:52,840

would do away with all the dogma and

579

00:23:57,420 --> 00:23:54,220

institutional trappings of mainstream

580

00:23:59,760 --> 00:23:57,430

religions and really be a spirituality

581

00:24:01,890 --> 00:23:59,770

that was all about liberating the

582

00:24:03,810 --> 00:24:01,900

divinity of each individual so from

583

00:24:06,060 --> 00:24:03,820

Rajesh's perspective we're all

584

00:24:09,600 --> 00:24:06,070

inherently already Buddha's were already

585

00:24:11,850 --> 00:24:09,610

enlightened but we're covered over by so

586

00:24:13,560 --> 00:24:11,860

many layers of socialization from

587

00:24:16,650 --> 00:24:13,570

schools and politics and those

588

00:24:17,780 --> 00:24:16,660

institutions that we don't realize our

589

00:24:20,580 --> 00:24:17,790

true divinity were sort of like

590

00:24:23,400 --> 00:24:20,590

sleepwalkers and so his techniques were

591

00:24:26,340 --> 00:24:23,410

often deliberately

592

00:24:28,500 --> 00:24:26,350

radical kind of shock techniques he used

593

00:24:30,390 --> 00:24:28,510

very active and dynamic forms of

594

00:24:32,310 --> 00:24:30,400

meditation that we can talk about that

595

00:24:34,080 --> 00:24:32,320

were really intended to sort of jolt us

596

00:24:37,320 --> 00:24:34,090

into awakening or sort of sudden

597

00:24:39,450 --> 00:24:37,330

realization of our own divinity and at

598

00:24:43,440 --> 00:24:39,460

some point he's court incorporating in

599

00:24:47,820 --> 00:24:43,450

some very Western kind of esslyn kind of

600

00:24:51,000 --> 00:24:47,830

Gestalt dish and post psychoanalytic

601
00:24:53,160 --> 00:24:51,010
kind I mean so he's again he's eclectic

602
00:24:55,980 --> 00:24:53,170
where is that coming from and is it just

603
00:24:57,450 --> 00:24:55,990
to further I don't know how do you how

604
00:25:00,450 --> 00:24:57,460
do you sort that out is it to further

605
00:25:02,700 --> 00:25:00,460
develop people or to further you know

606
00:25:04,650 --> 00:25:02,710
control them or well I mean well he was

607
00:25:07,200 --> 00:25:04,660
trained in philosophy so he was already

608
00:25:08,460 --> 00:25:07,210
widely read in Western philosophy and he

609
00:25:10,560 --> 00:25:08,470
knew the works of Freud and

610
00:25:13,440 --> 00:25:10,570
post-freudian it's like bill helm Reich

611
00:25:15,720 --> 00:25:13,450
really well and then in the 60s and 70s

612
00:25:18,630 --> 00:25:15,730
as he's starting to attract more and

613
00:25:20,370 --> 00:25:18,640

more Westerners he starts bringing in

614

00:25:22,710 --> 00:25:20,380

people who had been trained in places

615

00:25:25,440 --> 00:25:22,720

like eskalene suit in California and so

616

00:25:29,430 --> 00:25:25,450

they start bringing in like encounter

617

00:25:32,490 --> 00:25:29,440

groups and asked and reichian therapy

618

00:25:35,060 --> 00:25:32,500

and so he begins really this very

619

00:25:37,440 --> 00:25:35,070

original blend of more traditional

620

00:25:41,670 --> 00:25:37,450

Indian style techniques drawn from

621

00:25:43,470 --> 00:25:41,680

Buddhism Hinduism also draws on Taoism

622

00:25:46,070 --> 00:25:43,480

in Chinese traditions but then he blends

623

00:25:48,330 --> 00:25:46,080

these with post Freudian psychoanalysis

624

00:25:50,190 --> 00:25:48,340

with a lot of the New Age ideas that

625

00:25:53,670 --> 00:25:50,200

were spread in California in the 60s and

626
00:25:56,510 --> 00:25:53,680
70s and he begins to forge an explicitly

627
00:25:59,000 --> 00:25:56,520
kind of global spirituality that would

628
00:26:02,340 --> 00:25:59,010
transcend the limits of traditional

629
00:26:03,990 --> 00:26:02,350
Eastern or Western practices and I think

630
00:26:05,880 --> 00:26:04,000
this was one of the reasons the movement

631
00:26:07,920 --> 00:26:05,890
took off so well is because it came

632
00:26:09,170 --> 00:26:07,930
along at just the right time and place

633
00:26:11,280 --> 00:26:09,180
when he had all these young people

634
00:26:16,220 --> 00:26:11,290
flocking to India you know in the wake

635
00:26:19,950 --> 00:26:16,230
of the Beatles going to India 1960s and

636
00:26:23,370 --> 00:26:19,960
more and more stuff coming from India to

637
00:26:25,950 --> 00:26:23,380
the US so it was just the cusp of a lot

638
00:26:28,950 --> 00:26:25,960

of this global circulation between India

639

00:26:33,150 --> 00:26:28,960

in the US and he tapped right into that

640

00:26:36,840 --> 00:26:33,160

in a in a very original way and he were

641

00:26:40,380 --> 00:26:36,850

you going explain to people the Zorba

642

00:26:42,630 --> 00:26:40,390

the Buddha thing so Zorba the Buddha was

643

00:26:45,480 --> 00:26:42,640

his phrase and it refers to the

644

00:26:47,250 --> 00:26:45,490

enlightened individual the perfect fully

645

00:26:49,530 --> 00:26:47,260

realized human being who would combine

646

00:26:51,420 --> 00:26:49,540

the spirituality of the Buddha with the

647

00:26:53,610 --> 00:26:51,430

materialism and sensuality of Zorba the

648

00:26:55,320 --> 00:26:53,620

Greek and so his whole explain for

649

00:26:57,900 --> 00:26:55,330

people who don't remember desorb of the

650

00:27:01,050 --> 00:26:57,910

Greek so it's a novel that was then made

651
00:27:04,440 --> 00:27:01,060
into a film and Zorba sort of embodiment

652
00:27:07,470 --> 00:27:04,450
the individual who was full of lust for

653
00:27:09,720 --> 00:27:07,480
life and enjoys the pleasures of this

654
00:27:11,640 --> 00:27:09,730
world right and so that's the Rajesh's

655
00:27:15,900 --> 00:27:11,650
ideal is a spiritually realized person

656
00:27:17,970 --> 00:27:15,910
isn't just you know a skinny holy man

657
00:27:20,550 --> 00:27:17,980
meditating up in the mountains but

658
00:27:22,650 --> 00:27:20,560
rather someone who combines spirituality

659
00:27:25,320 --> 00:27:22,660
with a full embrace of life and all its

660
00:27:29,850 --> 00:27:25,330
pleasures so dancing is a big part of

661
00:27:31,620 --> 00:27:29,860
their practice sexuality is a big part

662
00:27:33,840 --> 00:27:31,630
of their practice so you don't need to

663
00:27:36,300 --> 00:27:33,850

deny the body and the senses in order to

664

00:27:38,400 --> 00:27:36,310

have a spiritual life in fact the true

665

00:27:40,230 --> 00:27:38,410

realized person would would combine the

666

00:27:42,330 --> 00:27:40,240

materialism absorber with the

667

00:27:43,710 --> 00:27:42,340

spirituality of the Buddha and what do

668

00:27:45,540 --> 00:27:43,720

you think about that you're kind of

669

00:27:47,580 --> 00:27:45,550

interested in the Tantra and the neo

670

00:27:48,990 --> 00:27:47,590

Tantra stuff which is kind of a

671

00:27:51,180 --> 00:27:49,000

fascinating thing we could get into

672

00:27:53,310 --> 00:27:51,190

because you're really suggesting and you

673

00:27:55,620 --> 00:27:53,320

have some ayah from what I understand

674

00:28:00,090 --> 00:27:55,630

some ethnographic work going on to kind

675

00:28:02,910 --> 00:28:00,100

of tease out how we understand Tantra to

676

00:28:05,820 --> 00:28:02,920

be basically what oshio is talking about

677

00:28:07,710 --> 00:28:05,830

but maybe the roots don't go back there

678

00:28:09,360 --> 00:28:07,720

or but again I don't want to bury the

679

00:28:12,960 --> 00:28:09,370

first question what do you think about

680

00:28:15,960 --> 00:28:12,970

his spin on that that's really good

681

00:28:18,570 --> 00:28:15,970

questions um let's see I have two

682

00:28:22,290 --> 00:28:18,580

answers that one sort of in a historical

683

00:28:24,480 --> 00:28:22,300

sense I think it was brilliant insofar

684

00:28:27,390 --> 00:28:24,490

as it came along at just the right time

685

00:28:31,160 --> 00:28:27,400

in place again in the wake of the sexual

686

00:28:33,840 --> 00:28:31,170

revolution and a counterculture and it

687

00:28:36,770 --> 00:28:33,850

catered brilliantly to a generation of

688

00:28:39,480 --> 00:28:36,780

young people who wanted to pursue

689

00:28:42,030 --> 00:28:39,490

liberated ideas of sexuality but also

690

00:28:43,440 --> 00:28:42,040

wanted a spiritual life and this this

691

00:28:47,280 --> 00:28:43,450

movement was perfect for that

692

00:28:50,730 --> 00:28:47,290

so historically I think it worked really

693

00:28:53,669 --> 00:28:50,740

well with that kind of moment in time

694

00:28:56,490 --> 00:28:53,679

from a scholarly perspective what he did

695

00:28:58,590 --> 00:28:56,500

was also quite a change in our

696

00:29:00,750 --> 00:28:58,600

understanding of Tantra because

697

00:29:03,389 --> 00:29:00,760

historically Tantra does use the body

698

00:29:05,760 --> 00:29:03,399

and it does use the senses in spiritual

699

00:29:08,639 --> 00:29:05,770

practice and in some cases there are

700

00:29:12,120 --> 00:29:08,649

sexual practices too although they're

701
00:29:13,529 --> 00:29:12,130
much more limited than what we what we

702
00:29:14,399 --> 00:29:13,539
see on the shelves of like Barnes &

703
00:29:16,529 --> 00:29:14,409
Noble and like the Complete Idiot's

704
00:29:18,899 --> 00:29:16,539
Guide of the kontrick six and and

705
00:29:21,000 --> 00:29:18,909
Rajneesh was really the key figure and

706
00:29:25,350 --> 00:29:21,010
redefining Tantra to be mostly about sex

707
00:29:27,990 --> 00:29:25,360
right so previously sex was a limited

708
00:29:30,120 --> 00:29:28,000
small part of the Contra practice but

709
00:29:32,970 --> 00:29:30,130
from the 60s onward it's mostly

710
00:29:35,340 --> 00:29:32,980
redefined entirely in terms of sex I

711
00:29:37,590 --> 00:29:35,350
thought that cosmopolitan did a an issue

712
00:29:41,190 --> 00:29:37,600
on Tantra and they called it

713
00:29:43,080 --> 00:29:41,200

nuki Nirvana right so via Terry and I

714

00:29:44,720 --> 00:29:43,090

think Osho Rajneesh is probably the most

715

00:29:48,539 --> 00:29:44,730

important figure in that transformation

716

00:29:51,960 --> 00:29:48,549

yeah but but also they're kind of

717

00:29:55,590 --> 00:29:51,970

completely spinning it I mean isn't the

718

00:29:59,730 --> 00:29:55,600

original core understanding of contra is

719

00:30:01,710 --> 00:29:59,740

a means to transcend your barriers so if

720

00:30:04,529 --> 00:30:01,720

that's your barrier is this attachment

721

00:30:07,080 --> 00:30:04,539

to these material things including your

722

00:30:09,180 --> 00:30:07,090

sexuality then let's find a way to

723

00:30:11,600 --> 00:30:09,190

transcend that and that seems out the

724

00:30:13,440 --> 00:30:11,610

door here that's like not really

725

00:30:17,250 --> 00:30:13,450

anything to worry about the

726

00:30:20,789 --> 00:30:17,260

transcendence let's get it off yeah I

727

00:30:22,529 --> 00:30:20,799

mean I don't want to caricature Rajesh's

728

00:30:25,830 --> 00:30:22,539

understanding of Tantra but I do think

729

00:30:29,029 --> 00:30:25,840

he really shifted the emphasis from what

730

00:30:32,490 --> 00:30:29,039

was originally a fairly esoteric path

731

00:30:33,810 --> 00:30:32,500

aimed at awakening and harnessing the

732

00:30:35,430 --> 00:30:33,820

divine energy that flows through the

733

00:30:38,610 --> 00:30:35,440

cosmos and the body that's kind of how I

734

00:30:40,409 --> 00:30:38,620

would define Tantra to understanding

735

00:30:43,529 --> 00:30:40,419

Tantra largely in terms of sex and also

736

00:30:45,919 --> 00:30:43,539

largely in terms of sexuality understood

737

00:30:48,090 --> 00:30:45,929

through the lens of post-freudian

738

00:30:49,860 --> 00:30:48,100

therapists like Bill Hemmer Icke in

739

00:30:53,519 --> 00:30:49,870

particular of whom he was a great

740

00:30:55,799 --> 00:30:53,529

admirer so you do an awesome job in this

741

00:30:59,100 --> 00:30:55,809

book again of trying to sort this stuff

742

00:31:01,680 --> 00:30:59,110

out and people will come to appreciate

743

00:31:03,060 --> 00:31:01,690

that when they read the book but maybe

744

00:31:04,169 --> 00:31:03,070

you want to just because I think this is

745

00:31:07,820 --> 00:31:04,179

kind of an interest

746

00:31:11,159 --> 00:31:07,830

point you know how you dealt with

747

00:31:14,789 --> 00:31:11,169

followers versus ex followers the

748

00:31:17,159 --> 00:31:14,799

stories and accounts it is interesting

749

00:31:19,279 --> 00:31:17,169

because again from the way this stuff's

750

00:31:21,869 --> 00:31:19,289

it's in our culture and doesn't sit well

751

00:31:23,639 --> 00:31:21,879

you know as a scholar how do you how do

752

00:31:24,930 --> 00:31:23,649

you deal with some of that stuff yeah

753

00:31:26,609 --> 00:31:24,940

that's a good question that's a question

754

00:31:29,460 --> 00:31:26,619

I wrestled with in both the Scientology

755

00:31:31,350 --> 00:31:29,470

book and this one how do you balance

756

00:31:33,659 --> 00:31:31,360

accounts between current members of a

757

00:31:35,700 --> 00:31:33,669

movement versus ex members and for a

758

00:31:38,940 --> 00:31:35,710

long time people who worked on new

759

00:31:41,639 --> 00:31:38,950

religions didn't want to listen to the

760

00:31:43,799 --> 00:31:41,649

accounts of ex members because they were

761

00:31:45,440 --> 00:31:43,809

seen to be too biased and had too much

762

00:31:48,989 --> 00:31:45,450

of an agenda or axe to grind to be

763

00:31:50,609 --> 00:31:48,999

credible informants know they're gonna

764

00:31:53,220 --> 00:31:50,619

be that's going to be really surprising

765

00:31:55,440 --> 00:31:53,230

to people again cuz when people come

766

00:31:57,359 --> 00:31:55,450

into the religious studies they kind of

767

00:31:59,129 --> 00:31:57,369

I don't know they think a whole bunch of

768

00:32:01,230 --> 00:31:59,139

things that turn out not to be true but

769

00:32:04,019 --> 00:32:01,240

that right there is is kind of startling

770

00:32:06,060 --> 00:32:04,029

because from a kind of public media

771

00:32:07,919 --> 00:32:06,070

standpoint it's almost reversed right we

772

00:32:10,259 --> 00:32:07,929

would hear about are the people who feel

773

00:32:12,299 --> 00:32:10,269

that they're most damaged and injured by

774

00:32:14,369 --> 00:32:12,309

these cults and bring them forward let

775

00:32:16,950 --> 00:32:14,379

them have their time you're saying that

776

00:32:19,560 --> 00:32:16,960

it's almost the reverse yeah and the

777

00:32:21,090 --> 00:32:19,570

reason the one reason for that is many

778

00:32:24,450 --> 00:32:21,100

scholars for a long time I'd say up

779

00:32:26,639 --> 00:32:24,460

until the 90s maybe we're really working

780

00:32:28,259 --> 00:32:26,649

very hard to undo the media media

781

00:32:31,259 --> 00:32:28,269

stereotypes or groups like Scientology

782

00:32:32,700 --> 00:32:31,269

all right so the media stereotype is

783

00:32:36,149 --> 00:32:32,710

that these are brainwashing dangerous

784

00:32:37,409 --> 00:32:36,159

cults and and therefore we want to

785

00:32:39,330 --> 00:32:37,419

listen to all the ex members who are

786

00:32:41,039 --> 00:32:39,340

bashing them and scholars kind of went

787

00:32:42,989 --> 00:32:41,049

the other direction by saying no no no

788

00:32:45,119 --> 00:32:42,999

need to take them seriously as religious

789

00:32:47,039 --> 00:32:45,129

movements and therefore we should pay

790

00:32:49,379 --> 00:32:47,049

most attention to what what

791

00:32:52,320 --> 00:32:49,389

spokespersons who are existing members

792

00:32:53,999 --> 00:32:52,330

of the church say and my perspective is

793

00:32:55,680 --> 00:32:54,009

really need to gather as much

794

00:32:58,109 --> 00:32:55,690

information as possible and so you need

795

00:33:00,899 --> 00:32:58,119

to listen to everybody in order to get a

796

00:33:03,359 --> 00:33:00,909

full picture of any group so so I in

797

00:33:05,570 --> 00:33:03,369

both books I talked to current members

798

00:33:08,159 --> 00:33:05,580

and I talked to ex members and I try to

799

00:33:11,940 --> 00:33:08,169

balance both perspectives as well as

800

00:33:15,690 --> 00:33:11,950

possible and you do an awesome job of

801

00:33:17,400 --> 00:33:15,700

that and the books are highly

802

00:33:19,350 --> 00:33:17,410

recommended by everyone who's

803

00:33:22,440 --> 00:33:19,360

Retta man they're on these bestseller

804

00:33:24,240 --> 00:33:22,450

lists inside of Amazon and that really

805

00:33:26,670 --> 00:33:24,250

need to check them out but one extra

806

00:33:29,310 --> 00:33:26,680

point on that is that it also means that

807

00:33:32,100 --> 00:33:29,320

you piss off people on both sides so in

808

00:33:33,480 --> 00:33:32,110

both cases I mean both books have

809

00:33:36,180 --> 00:33:33,490

largely been well-received but in both

810

00:33:39,030 --> 00:33:36,190

cases I've also been criticized by some

811

00:33:41,070 --> 00:33:39,040

for being too nice to Scientology and

812

00:33:42,420 --> 00:33:41,080

the Osho movement and I've been

813

00:33:44,910 --> 00:33:42,430

criticized by others for being too

814

00:33:46,170 --> 00:33:44,920

critical so you if you try to strike it

815

00:33:49,350 --> 00:33:46,180

out so you can't win is kind of what I'm

816

00:33:53,430 --> 00:33:49,360

saying you can't win anyway and you

817

00:33:56,210 --> 00:33:53,440

can't win on sceptic oh okay because I'm

818

00:33:59,400 --> 00:33:56,220

gonna pull you into some other questions

819

00:34:01,320 --> 00:33:59,410

because you are at this kind of friction

820

00:34:04,980 --> 00:34:01,330

point this junction point and you're

821

00:34:07,410 --> 00:34:04,990

kind of pushing some some buttons as

822

00:34:10,140 --> 00:34:07,420

term in terms of how these religions

823

00:34:12,450 --> 00:34:10,150

slash cults interface with culture

824

00:34:15,240 --> 00:34:12,460

interface with spirituality interface

825

00:34:16,830 --> 00:34:15,250

with religion so this is the kind of

826

00:34:19,980 --> 00:34:16,840

stuff I'm really interested in and I've

827

00:34:22,860 --> 00:34:19,990

interviewed so many people about these

828

00:34:25,590 --> 00:34:22,870

issues of including people in academia

829

00:34:28,440 --> 00:34:25,600

who do anthropology work and para

830

00:34:30,300 --> 00:34:28,450

anthropology work with you know shamanic

831

00:34:33,450 --> 00:34:30,310

people and how does that fit in but

832

00:34:35,970 --> 00:34:33,460

here's let me start with this and this

833

00:34:38,340 --> 00:34:35,980

would be kind of fun take you outside of

834

00:34:39,750 --> 00:34:38,350

your comfort zone in terms of stuff that

835

00:34:44,220 --> 00:34:39,760

you probably talked about before in

836

00:34:47,720 --> 00:34:44,230

these books but let me talk about this

837

00:34:50,850 --> 00:34:47,730

excellent clip that I got from an

838

00:34:53,040 --> 00:34:50,860

interview you did with you haven't done

839

00:34:55,260 --> 00:34:53,050

a lot of podcast interviews there need

840

00:34:57,030 --> 00:34:55,270

to be more of them out there but this is

841

00:35:00,180 --> 00:34:57,040

from an interview you did a few years

842

00:35:02,790 --> 00:35:00,190

back on a show called the edge and this

843

00:35:04,620 --> 00:35:02,800

is just fascinating stuff let me play

844

00:35:06,630 --> 00:35:04,630

this for people and then we'll talk

845

00:35:09,840 --> 00:35:06,640

about it this is from this about your

846

00:35:12,720 --> 00:35:09,850

book the Church of Scientology and about

847

00:35:14,940 --> 00:35:12,730

I ron Hubbard and Jack Parsons and

848

00:35:17,430 --> 00:35:14,950

Aleister Crowley I think a lot of people

849

00:35:20,700 --> 00:35:17,440

know this history but not as well as you

850

00:35:22,500 --> 00:35:20,710

do because there's no doubt really that

851
00:35:25,080 --> 00:35:22,510
Hubbard was involved in some kind of

852
00:35:26,820 --> 00:35:25,090
occult practices in the late 1940s the

853
00:35:29,640 --> 00:35:26,830
Church of Scientology even admits that

854
00:35:30,300 --> 00:35:29,650
then after world war ii after he gets

855
00:35:32,880 --> 00:35:30,310
out of the Navy

856
00:35:34,770 --> 00:35:32,890
he goes to Pasadena California and

857
00:35:38,010 --> 00:35:34,780
encounters an individual named John

858
00:35:40,560 --> 00:35:38,020
Whiteside or Jack Parsons Parsons was a

859
00:35:43,620 --> 00:35:40,570
rocket scientist quite a prominent one

860
00:35:46,710 --> 00:35:43,630
who was also extremely involved in magic

861
00:35:48,990 --> 00:35:46,720
and occultism and was part of a group

862
00:35:51,150 --> 00:35:49,000
called the Ordo Templi Orientis whose

863
00:35:52,560 --> 00:35:51,160

most famous member was Aleister Crowley

864

00:35:55,410 --> 00:35:52,570

who was probably the most important

865

00:35:58,050 --> 00:35:55,420

occultist of the 20th century Hubbard

866

00:35:59,880 --> 00:35:58,060

and Parsons became friends and began to

867

00:36:01,650 --> 00:35:59,890

engage in a series of rituals the most

868

00:36:04,140 --> 00:36:01,660

important was called the babylon working

869

00:36:06,210 --> 00:36:04,150

which was a right based on Crowley's

870

00:36:09,060 --> 00:36:06,220

work that was intended to help identify

871

00:36:11,550 --> 00:36:09,070

a female partner who would serve as the

872

00:36:14,340 --> 00:36:11,560

[h__h] of Babylon and then to a series of

873

00:36:16,620 --> 00:36:14,350

sex magical operations they would

874

00:36:19,200 --> 00:36:16,630

conceive a being who would become

875

00:36:21,270 --> 00:36:19,210

effectively the Antichrist they would

876

00:36:24,450 --> 00:36:21,280

then control that being and unleash

877

00:36:27,810 --> 00:36:24,460

tremendous power first thing is you're

878

00:36:30,330 --> 00:36:27,820

pretty damn calm about all that most

879

00:36:32,820 --> 00:36:30,340

people would be shocked and then they'd

880

00:36:36,300 --> 00:36:32,830

immediately want to jump to the well is

881

00:36:38,640 --> 00:36:36,310

this true kind of standpoint and you

882

00:36:42,480 --> 00:36:38,650

know how did you how do you kind of

883

00:36:44,480 --> 00:36:42,490

process that oh well you know I've been

884

00:36:46,590 --> 00:36:44,490

teaching for twenty years and

885

00:36:48,840 --> 00:36:46,600

researching for longer than that and

886

00:36:51,150 --> 00:36:48,850

I've seen a lot of weird stuff and so

887

00:36:54,270 --> 00:36:51,160

very little phases me at this point and

888

00:36:56,880 --> 00:36:54,280

so and my attitude and all the work I do

889

00:37:00,990 --> 00:36:56,890

is kind of what I call radical

890

00:37:03,210 --> 00:37:01,000

agnosticism so I try to just be as

891

00:37:05,700 --> 00:37:03,220

open-minded about anything that I look

892

00:37:08,070 --> 00:37:05,710

at and try to understand it without

893

00:37:10,320 --> 00:37:08,080

immediately passing judgment on it no

894

00:37:12,720 --> 00:37:10,330

matter how bizarre it might seem at

895

00:37:16,770 --> 00:37:12,730

first glance the part that concerns me

896

00:37:20,160 --> 00:37:16,780

is we have reason to believe that this

897

00:37:23,190 --> 00:37:20,170

stuff really did happen and like the

898

00:37:26,160 --> 00:37:23,200

Jack Parsons and Aleister Crowley thing

899

00:37:29,880 --> 00:37:26,170

has direct connections to the MKULTRA

900

00:37:31,740 --> 00:37:29,890

program in the 50s right it has direct

901
00:37:33,570 --> 00:37:31,750
connections to the secret spying for

902
00:37:35,790 --> 00:37:33,580
Iran but now there's tens of thousands

903
00:37:37,440 --> 00:37:35,800
of documents released and there's this

904
00:37:40,050 --> 00:37:37,450
guy have up on the screen Sidney

905
00:37:43,259 --> 00:37:40,060
Gottlieb who a lot of people refer to as

906
00:37:47,249 --> 00:37:43,269
the US is Jose

907
00:37:49,679 --> 00:37:47,259
from angle a so it's it's not so much

908
00:37:51,149 --> 00:37:49,689
that I would judge these practices but I

909
00:37:53,729 --> 00:37:51,159
would want to drive a stake in the

910
00:37:57,029 --> 00:37:53,739
ground and say the best we can know

911
00:37:59,099 --> 00:37:57,039
there is a reality to this extended

912
00:38:00,989 --> 00:37:59,109
consciousness realm that they're trying

913
00:38:02,939 --> 00:38:00,999

to get to and the reason I say there's a

914

00:38:04,889 --> 00:38:02,949

reality to it because it looks like our

915

00:38:07,769 --> 00:38:04,899

government was trying to do the same

916

00:38:10,199 --> 00:38:07,779

thing yeah m'kay often men stare at

917

00:38:13,489 --> 00:38:10,209

goats I mean all this stuff is going on

918

00:38:17,479 --> 00:38:13,499

and so I'm just not sure that we can

919

00:38:19,949 --> 00:38:17,489

bracket that back into oh you know those

920

00:38:22,919 --> 00:38:19,959

Scientists they were kind of playing

921

00:38:25,289 --> 00:38:22,929

off of the Cold War jitters they will

922

00:38:28,679 --> 00:38:25,299

have I mean there seems to be a reality

923

00:38:33,209 --> 00:38:28,689

to this yeah I'm definitely not saying

924

00:38:34,829 --> 00:38:33,219

that it's merely an odd byproduct of you

925

00:38:37,169 --> 00:38:34,839

know the odd stuff that was happening

926

00:38:39,599 --> 00:38:37,179

and during the Cold War and the only

927

00:38:41,669 --> 00:38:39,609

reason that movements like these gained

928

00:38:43,679 --> 00:38:41,679

any traction is because people do take

929

00:38:46,559 --> 00:38:43,689

them very seriously and do believe

930

00:38:49,620 --> 00:38:46,569

there's they're there right and in the

931

00:38:53,759 --> 00:38:49,630

but I guess I would say that I can't

932

00:38:55,409 --> 00:38:53,769

know as a historian a religion whether

933

00:38:56,909 --> 00:38:55,419

there's a reality with what they're

934

00:38:58,739 --> 00:38:56,919

talking about but I can say that they

935

00:39:00,749 --> 00:38:58,749

certainly believed there was and took it

936

00:39:03,779 --> 00:39:00,759

very seriously and so that alone I think

937

00:39:05,509 --> 00:39:03,789

is worthy of study whether whether the

938

00:39:08,759 --> 00:39:05,519

psychic research they were doing was

939

00:39:10,259 --> 00:39:08,769

real or not I can't say but I can't say

940

00:39:11,370 --> 00:39:10,269

that they certainly took it very

941

00:39:14,669 --> 00:39:11,380

seriously and your hundred-percent right

942

00:39:16,019 --> 00:39:14,679

the US government did too in the chapter

943

00:39:17,249 --> 00:39:16,029

on the Cold War in the Scientology book

944

00:39:18,599 --> 00:39:17,259

I talked about the research that was

945

00:39:22,739 --> 00:39:18,609

going on but the Stanford Research

946

00:39:25,139 --> 00:39:22,749

Institute in the early 1970s there were

947

00:39:27,269 --> 00:39:25,149

least three Scientologists were involved

948

00:39:28,889 --> 00:39:27,279

in that they were doing this remote

949

00:39:33,089 --> 00:39:28,899

viewing research for they're trying to

950

00:39:34,829 --> 00:39:33,099

spy on Russia remotely so and I've

951
00:39:37,889 --> 00:39:34,839
interviewed several of those folks and

952
00:39:40,319 --> 00:39:37,899
they they genuinely believed that they

953
00:39:42,899 --> 00:39:40,329
were doing remote viewing and that this

954
00:39:45,779 --> 00:39:42,909
was a real thing whether it was real I

955
00:39:47,819 --> 00:39:45,789
don't know but I mean that I guess is

956
00:39:50,009 --> 00:39:47,829
the point first off you're right Pat

957
00:39:52,139 --> 00:39:50,019
price is a Scientologist

958
00:39:54,719 --> 00:39:52,149
Russell tarkir helped put off one or

959
00:39:55,760 --> 00:39:54,729
both of our parent I'll just Herald put

960
00:39:57,740 --> 00:39:55,770
off and Ingo

961
00:40:01,190 --> 00:39:57,750
one other word the three and then Targ

962
00:40:04,250 --> 00:40:01,200
was not but he was close with them and

963
00:40:05,720 --> 00:40:04,260

then they say they left the religion

964

00:40:07,850 --> 00:40:05,730

which is fine I mean we can't you know

965

00:40:09,590 --> 00:40:07,860

you're not guilty because you go to a

966

00:40:11,060 --> 00:40:09,600

couple of meetings read a couple books

967

00:40:13,580 --> 00:40:11,070

or notice that you're not kind of

968

00:40:16,100 --> 00:40:13,590

scarred for life but I do my children's

969

00:40:18,290 --> 00:40:16,110

not idea of well we can't know that I

970

00:40:20,990 --> 00:40:18,300

mean I guess that's that's kind of one

971

00:40:24,020 --> 00:40:21,000

of my problems with religious studies

972

00:40:27,020 --> 00:40:24,030

kind of angle it's like well we can know

973

00:40:29,180 --> 00:40:27,030

this over here we can understand how it

974

00:40:31,490 --> 00:40:29,190

impacts culture and how we look but we

975

00:40:33,080 --> 00:40:31,500

can't know this well we can come a lot

976

00:40:35,900 --> 00:40:33,090

closer to knowing it I'm like I say

977

00:40:38,990 --> 00:40:35,910

they've released tens of thousands of

978

00:40:40,820 --> 00:40:39,000

pages of documents we have proof you

979

00:40:43,100 --> 00:40:40,830

know Jessica Utz goes and does

980

00:40:45,350 --> 00:40:43,110

statistical the Jimmy Carter announces

981

00:40:46,760 --> 00:40:45,360

that remote viewing works and that they

982

00:40:50,690 --> 00:40:46,770

found a plane that way

983

00:40:52,730 --> 00:40:50,700

so did we really have to then come back

984

00:40:55,130 --> 00:40:52,740

and say wait a minute we're not really

985

00:40:57,970 --> 00:40:55,140

sure we know if any of that's true it

986

00:41:00,110 --> 00:40:57,980

just sounds like the same old you know

987

00:41:01,910 --> 00:41:00,120

biological robot meaningless universe

988

00:41:04,610 --> 00:41:01,920

we're not sure that consciousness is

989

00:41:07,040 --> 00:41:04,620

real or maybe it's just an illusion kind

990

00:41:09,020 --> 00:41:07,050

of thing I think that's so limiting I

991

00:41:11,060 --> 00:41:09,030

don't think we can really get to the

992

00:41:13,400 --> 00:41:11,070

heart of any of this stuff from that

993

00:41:14,930 --> 00:41:13,410

standpoint no I'm not saying that it

994

00:41:17,720 --> 00:41:14,940

goes back to the distinction I made

995

00:41:19,640 --> 00:41:17,730

earlier when you asked me about my my

996

00:41:22,360 --> 00:41:19,650

background and my beliefs for and how

997

00:41:26,750 --> 00:41:22,370

that wasted my scholarship so I think as

998

00:41:28,640 --> 00:41:26,760

an individual you might believe that or

999

00:41:30,590 --> 00:41:28,650

know that and that's fine

1000

00:41:34,430 --> 00:41:30,600

but in terms of what I would write about

1001
00:41:36,680 --> 00:41:34,440
in an academic book I'm going to I think

1002
00:41:39,740 --> 00:41:36,690
bracket that belief and talk about what

1003
00:41:42,800 --> 00:41:39,750
can be kind of verified and empirically

1004
00:41:46,010 --> 00:41:42,810
right and so and that's my that's why

1005
00:41:47,180 --> 00:41:46,020
you sent me to see that's my view and if

1006
00:41:49,670 --> 00:41:47,190
you ask jeff kraebel he would give you a

1007
00:41:50,630 --> 00:41:49,680
different answer right I don't think so

1008
00:41:51,950 --> 00:41:50,640
because I've asked him a couple times

1009
00:41:54,890 --> 00:41:51,960
and he basically gives the same answer

1010
00:41:56,630 --> 00:41:54,900
and my pushback on that is but but wait

1011
00:41:59,600 --> 00:41:56,640
we're both playing what if we both agree

1012
00:42:01,250 --> 00:41:59,610
to play by the same rules so science you

1013
00:42:03,770 --> 00:42:01,260

know let's just agree to play by the

1014

00:42:05,570 --> 00:42:03,780

science rules and we look at scientific

1015

00:42:06,870 --> 00:42:05,580

studies peer-reviewed scientific studies

1016

00:42:09,030 --> 00:42:06,880

and remote viewing

1017

00:42:10,860 --> 00:42:09,040

establishes that it's true right you

1018

00:42:12,990 --> 00:42:10,870

look at the physics behind it and the

1019

00:42:15,750 --> 00:42:13,000

quantum physics behind it that suggests

1020

00:42:17,490 --> 00:42:15,760

that it's at least a possibility and

1021

00:42:19,410 --> 00:42:17,500

then we look at when they do controlled

1022

00:42:22,050 --> 00:42:19,420

experiments with remote viewing and labs

1023

00:42:22,680 --> 00:42:22,060

and again blinded and controlled and

1024

00:42:26,310 --> 00:42:22,690

stuff like that

1025

00:42:28,350 --> 00:42:26,320

so it's a reality so then why why do we

1026

00:42:30,720 --> 00:42:28,360

have to kind of treat it as a you know

1027

00:42:33,870 --> 00:42:30,730

well it's outside of kind of the

1028

00:42:36,860 --> 00:42:33,880

standard dogma of the social sciences

1029

00:42:39,810 --> 00:42:36,870

College at Ohio State so it's not really

1030

00:42:43,710 --> 00:42:39,820

you know what I'm saying well there's a

1031

00:42:45,060 --> 00:42:43,720

couple answers to that one is that maybe

1032

00:42:47,670 --> 00:42:45,070

remote viewing is real I've never

1033

00:42:49,200 --> 00:42:47,680

experienced it myself so I don't have

1034

00:42:51,630 --> 00:42:49,210

first-hand knowledge into that second

1035

00:42:52,890 --> 00:42:51,640

your point about scientific studies I

1036

00:42:54,260 --> 00:42:52,900

mean you could also cite a lot of

1037

00:42:58,230 --> 00:42:54,270

literature that would debunk it as

1038

00:42:59,880 --> 00:42:58,240

pseudoscience right and then third I

1039

00:43:01,800 --> 00:42:59,890

think everything is like that right I

1040

00:43:03,480 --> 00:43:01,810

mean everything we have to sort out all

1041

00:43:05,960 --> 00:43:03,490

that stuff I mean you didn't you haven't

1042

00:43:08,610 --> 00:43:05,970

had direct experience with Osho's

1043

00:43:10,230 --> 00:43:08,620

meditation techniques and you're you're

1044

00:43:12,450 --> 00:43:10,240

writing on them and you're talking to

1045

00:43:14,460 --> 00:43:12,460

folks I mean it's not all about direct

1046

00:43:16,140 --> 00:43:14,470

experience right well actually I have I

1047

00:43:17,730 --> 00:43:16,150

do have direct experience of isn't

1048

00:43:21,060 --> 00:43:17,740

meditation techniques they're really

1049

00:43:22,440 --> 00:43:21,070

tiring by the way but the third point is

1050

00:43:27,600 --> 00:43:22,450

gonna make it maybe the most practical

1051

00:43:30,390 --> 00:43:27,610

one is that in the system of academic

1052

00:43:33,330 --> 00:43:30,400

publishing which is governed by peer

1053

00:43:37,740 --> 00:43:33,340

review and kind of academic consensus if

1054

00:43:40,080 --> 00:43:37,750

you wrote something that stated you 100%

1055

00:43:41,880 --> 00:43:40,090

believed in remote viewing you would

1056

00:43:44,390 --> 00:43:41,890

most likely not be published by an

1057

00:43:47,400 --> 00:43:44,400

academic press you could be published by

1058

00:43:50,520 --> 00:43:47,410

other kinds of presses but it's you know

1059

00:43:53,820 --> 00:43:50,530

it's just the way the rules of academia

1060

00:43:56,400 --> 00:43:53,830

work some people push up against that a

1061

00:43:58,500 --> 00:43:56,410

little bit but for the most part you

1062

00:44:00,390 --> 00:43:58,510

would probably be dismissed I think in

1063

00:44:02,670 --> 00:44:00,400

academic publishing circles though not

1064

00:44:04,740 --> 00:44:02,680

other circles oh I totally get that but

1065

00:44:06,630 --> 00:44:04,750

then that's a religious issue isn't it

1066

00:44:09,960 --> 00:44:06,640

really I mean that just becomes a

1067

00:44:12,030 --> 00:44:09,970

certain dogma you know that it has to be

1068

00:44:15,210 --> 00:44:12,040

followed and I get that over and over

1069

00:44:17,460 --> 00:44:15,220

again talk to many scholars you know no

1070

00:44:19,260 --> 00:44:17,470

matter how they do it CrossFit just

1071

00:44:20,620 --> 00:44:19,270

talked to a brilliant guy did

1072

00:44:23,800 --> 00:44:20,630

cross-cultural and now

1073

00:44:25,510 --> 00:44:23,810

this of near-death experience but still

1074

00:44:28,270 --> 00:44:25,520

you know you talk to him and he has to

1075

00:44:30,310 --> 00:44:28,280

talk this double-talk like well I can't

1076

00:44:32,380 --> 00:44:30,320

really say one way or another all my

1077

00:44:34,000 --> 00:44:32,390

data points in one direction but I don't

1078

00:44:35,920 --> 00:44:34,010

know that I can really come to any

1079

00:44:38,500 --> 00:44:35,930

conclusion I think for a lot of us

1080

00:44:42,550 --> 00:44:38,510

sitting on the outside we just lose

1081

00:44:44,350 --> 00:44:42,560

trust in academia in general in the

1082

00:44:46,180 --> 00:44:44,360

scholarship in general so it's teasing

1083

00:44:48,280 --> 00:44:46,190

out you know what we want to keep and

1084

00:44:49,870 --> 00:44:48,290

what we want to leave out but if I have

1085

00:44:51,760 --> 00:44:49,880

a feeling that you're having to operate

1086

00:44:54,220 --> 00:44:51,770

with one arm tied behind your back I

1087

00:44:56,560 --> 00:44:54,230

mean that really does slant how I kind

1088

00:44:58,180 --> 00:44:56,570

of view this stuff I don't I don't say

1089

00:44:58,420 --> 00:44:58,190

this operating one hand tied behind my

1090

00:45:01,000 --> 00:44:58,430

back

1091

00:45:02,980 --> 00:45:01,010

I just think that there are different

1092

00:45:06,220 --> 00:45:02,990

there are different spheres of discourse

1093

00:45:09,010 --> 00:45:06,230

and which the rules like the rules of a

1094

00:45:12,130 --> 00:45:09,020

language are different and so there are

1095

00:45:13,360 --> 00:45:12,140

many publishing venues where writing

1096

00:45:15,100 --> 00:45:13,370

openly about your belief and remote

1097

00:45:17,020 --> 00:45:15,110

viewing would be fine and there are

1098

00:45:21,070 --> 00:45:17,030

others where they would meet with a lot

1099

00:45:22,990 --> 00:45:21,080

of intense skepticism and so you just

1100

00:45:25,660 --> 00:45:23,000

have to learn how to speak the language

1101
00:45:26,200 --> 00:45:25,670
of a particular sphere of discourse is

1102
00:45:29,260 --> 00:45:26,210
all I'm saying

1103
00:45:30,790 --> 00:45:29,270
yeah I got a push that just the tiny bit

1104
00:45:32,560 --> 00:45:30,800
further because I deal with this stuff

1105
00:45:35,080 --> 00:45:32,570
all the time but to me it'd be like

1106
00:45:36,640 --> 00:45:35,090
saying well you know the Flat Earth

1107
00:45:39,310 --> 00:45:36,650
so there's a certain group of people

1108
00:45:41,140 --> 00:45:39,320
that believe in Flat Earth and we cannot

1109
00:45:44,050 --> 00:45:41,150
offend those people so we have to be

1110
00:45:47,500 --> 00:45:44,060
spherically neutral you know or if the

1111
00:45:50,770 --> 00:45:47,510
Ohio State University Department of Arts

1112
00:45:54,430 --> 00:45:50,780
and Sciences decided that Flat Earth was

1113
00:45:56,290 --> 00:45:54,440

the prevailing kind of wisdom of the day

1114

00:45:57,970 --> 00:45:56,300

then everyone would have to conform to

1115

00:45:59,200 --> 00:45:57,980

that no I mean I think the way it's

1116

00:46:02,620 --> 00:45:59,210

supposed to work is we're supposed to

1117

00:46:05,530 --> 00:46:02,630

lean on science and the larger body of

1118

00:46:08,830 --> 00:46:05,540

knowledge to define what reality is and

1119

00:46:10,870 --> 00:46:08,840

then move our set of beliefs to that so

1120

00:46:12,730 --> 00:46:10,880

when we don't see that movement and when

1121

00:46:15,070 --> 00:46:12,740

we see our so stuck in kind of this

1122

00:46:17,740 --> 00:46:15,080

dogma that doesn't allow us to kind of

1123

00:46:20,830 --> 00:46:17,750

fully understand I mean these people are

1124

00:46:23,560 --> 00:46:20,840

talking about summoning creating a

1125

00:46:25,630 --> 00:46:23,570

spirit in summoning that spirit and

1126

00:46:27,820 --> 00:46:25,640

marshaling it to do their work the

1127

00:46:30,220 --> 00:46:27,830

Antichrist and then we have the United

1128

00:46:32,620 --> 00:46:30,230

States government who is doing the exact

1129

00:46:34,450 --> 00:46:32,630

same thing and we understand why they're

1130

00:46:37,450 --> 00:46:34,460

doing it too because they're saying hey

1131

00:46:39,160 --> 00:46:37,460

if that can be done it weren't in charge

1132

00:46:40,480 --> 00:46:39,170

of defending you then we better do it

1133

00:46:42,339 --> 00:46:40,490

first we better do it before those

1134

00:46:44,589 --> 00:46:42,349

Russians do it that's the rationale and

1135

00:46:47,890 --> 00:46:44,599

that's the path we're going down don't

1136

00:46:50,920 --> 00:46:47,900

we have to kind of get a little bit more

1137

00:46:53,380 --> 00:46:50,930

inside the game there and at least try

1138

00:46:56,170 --> 00:46:53,390

and understand what the implications are

1139

00:47:00,520 --> 00:46:56,180

if there is a reality to that extended

1140

00:47:02,170 --> 00:47:00,530

consciousness room sure but an academic

1141

00:47:04,839 --> 00:47:02,180

text might not be the best place to do

1142

00:47:06,960 --> 00:47:04,849

that and so you can you can do both at

1143

00:47:11,099 --> 00:47:06,970

the same time you can pursue your own

1144

00:47:13,720 --> 00:47:11,109

interests and beliefs on one hand and

1145

00:47:15,640 --> 00:47:13,730

play the academic game on the other you

1146

00:47:18,099 --> 00:47:15,650

you know you don't have to do one or the

1147

00:47:20,710 --> 00:47:18,109

other fair enough you know I'm just

1148

00:47:23,230 --> 00:47:20,720

playing around here there's a there's a

1149

00:47:25,270 --> 00:47:23,240

lot of great stuff in what you've done

1150

00:47:29,050 --> 00:47:25,280

and the scholarship is important folks

1151
00:47:31,900 --> 00:47:29,060
cuz who else is doing this the way that

1152
00:47:33,760 --> 00:47:31,910
dr. urban and his colleagues are doing

1153
00:47:36,370 --> 00:47:33,770
it at least they're raising these issues

1154
00:47:38,560 --> 00:47:36,380
up in a way that we can kind of take a

1155
00:47:41,170 --> 00:47:38,570
step back from the usual knee-jerk

1156
00:47:45,400 --> 00:47:41,180
reaction and look at those but I'm going

1157
00:47:49,240 --> 00:47:45,410
to persist with my poking okay next I

1158
00:47:52,420 --> 00:47:49,250
guess would be looking at religious

1159
00:47:53,620 --> 00:47:52,430
studies from a religious context you

1160
00:47:55,990 --> 00:47:53,630
know I just had the opportunity to

1161
00:48:00,359 --> 00:47:56,000
interview this guy really an impressive

1162
00:48:03,579 --> 00:48:00,369
guy to me his name is Kevin in it and

1163
00:48:07,079 --> 00:48:03,589

talk about someone who's lived the

1164

00:48:09,760 --> 00:48:07,089

reality of the sometimes sordid

1165

00:48:14,260 --> 00:48:09,770

relationship between church and state

1166

00:48:18,160 --> 00:48:14,270

and really cults in places that we don't

1167

00:48:20,760 --> 00:48:18,170

normally associate with being cultish so

1168

00:48:25,750 --> 00:48:20,770

Kevin's history just really quickly is

1169

00:48:28,780 --> 00:48:25,760

former minister in the church in Canada

1170

00:48:31,480 --> 00:48:28,790

who became a whistleblower after he

1171

00:48:33,250 --> 00:48:31,490

revealed these really horrific crimes

1172

00:48:37,210 --> 00:48:33,260

against children carried out by the

1173

00:48:39,460 --> 00:48:37,220

state and really by the church in kind

1174

00:48:41,470 --> 00:48:39,470

of conspiratorial relationship with the

1175

00:48:44,609 --> 00:48:41,480

state and let me just interject this

1176

00:48:47,770 --> 00:48:44,619

stuff is proven now this is admitted by

1177

00:48:52,060 --> 00:48:47,780

Canada they've apologized they've

1178

00:48:54,310 --> 00:48:52,070

documents it's true it's again proven

1179

00:48:56,710 --> 00:48:54,320

but that is kind of the beginning of

1180

00:48:59,350 --> 00:48:56,720

Kevin's work he's since doing that

1181

00:49:03,100 --> 00:48:59,360

almost 20 years ago he's continued to

1182

00:49:06,550 --> 00:49:03,110

look at kind of the nefarious activities

1183

00:49:08,380 --> 00:49:06,560

inside what we would call old religions

1184

00:49:09,850 --> 00:49:08,390

but I think if we're gonna look at new

1185

00:49:12,430 --> 00:49:09,860

religions we have to look at all the

1186

00:49:16,510 --> 00:49:12,440

religions - he actually went to Brussels

1187

00:49:18,640 --> 00:49:16,520

and he organized the International

1188

00:49:20,770 --> 00:49:18,650

common law Court of Justice which some

1189

00:49:22,960 --> 00:49:20,780

people don't think much of but they did

1190

00:49:25,390 --> 00:49:22,970

get a ruling against protein spoke

1191

00:49:27,760 --> 00:49:25,400

Francis found him guilty of rape torture

1192

00:49:31,030 --> 00:49:27,770

murder this was widely reported in the

1193

00:49:34,120 --> 00:49:31,040

media they brought eyewitnesses forward

1194

00:49:36,370 --> 00:49:34,130

who not only talked about their personal

1195

00:49:37,660 --> 00:49:36,380

experience with that which again is all

1196

00:49:40,500 --> 00:49:37,670

over the news that's not like super

1197

00:49:43,540 --> 00:49:40,510

controversial now because so many of the

1198

00:49:45,160 --> 00:49:43,550

people at the highest level even right

1199

00:49:47,560 --> 00:49:45,170

below the Pope but all the way around

1200

00:49:50,440 --> 00:49:47,570

the world are in jail for these same

1201
00:49:53,620 --> 00:49:50,450
kind of crimes but in this hearing you

1202
00:49:56,170 --> 00:49:53,630
know they had 48 eyewitness accounts

1203
00:49:59,710 --> 00:49:56,180
about activities including satanic

1204
00:50:03,630 --> 00:49:59,720
ritual abuse so my question for you

1205
00:50:06,280 --> 00:50:03,640
though is not whether Kevin Annette is

1206
00:50:07,750 --> 00:50:06,290
telling the truth or whether any of this

1207
00:50:10,690 --> 00:50:07,760
stuff is true because we can't possibly

1208
00:50:14,290 --> 00:50:10,700
expect you to sort through that the

1209
00:50:16,920 --> 00:50:14,300
question really is is that even

1210
00:50:19,420 --> 00:50:16,930
something that needs to be considered

1211
00:50:22,060 --> 00:50:19,430
considered religious studies I mean this

1212
00:50:24,850 --> 00:50:22,070
is a criminal organization cult

1213
00:50:28,870 --> 00:50:24,860

organization do we need to have that

1214

00:50:30,940 --> 00:50:28,880

square on the table yeah in fact I argue

1215

00:50:35,770 --> 00:50:30,950

that point in the Scientology book and

1216

00:50:37,600 --> 00:50:35,780

also the book there are cases where new

1217

00:50:40,140 --> 00:50:37,610

liberties movements and mainstreaming

1218

00:50:44,020 --> 00:50:40,150

religious movements do horrible things

1219

00:50:46,210 --> 00:50:44,030

covering up priests sex abuse or in the

1220

00:50:48,660 --> 00:50:46,220

case of Scientology breaking into IRS

1221

00:50:51,580 --> 00:50:48,670

offices and stealing documents or their

1222

00:50:54,010 --> 00:50:51,590

rehabilitation project force program

1223

00:50:57,190 --> 00:50:54,020

which has been accused of human rights

1224

00:50:58,480 --> 00:50:57,200

violations so I think there's a lot of

1225

00:51:00,750 --> 00:50:58,490

evidence in the case of Scientology that

1226

00:51:03,480 --> 00:51:00,760

that's stuff has happened

1227

00:51:05,670 --> 00:51:03,490

probably continues to happen so the

1228

00:51:07,140 --> 00:51:05,680

attitude of respect that I was talking

1229

00:51:10,100 --> 00:51:07,150

about doesn't mean that we shouldn't

1230

00:51:12,390 --> 00:51:10,110

also look really critically at the

1231

00:51:15,600 --> 00:51:12,400

really problematic things that religious

1232

00:51:18,180 --> 00:51:15,610

groups often do as well so I think it

1233

00:51:21,000 --> 00:51:18,190

can be generally respectful of the

1234

00:51:23,460 --> 00:51:21,010

movement then but then also you know

1235

00:51:25,080 --> 00:51:23,470

look very carefully at things that

1236

00:51:27,240 --> 00:51:25,090

they've done that might be unethical or

1237

00:51:31,320 --> 00:51:27,250

illegal I don't think those are mutually

1238

00:51:33,480 --> 00:51:31,330

exclusive well I think maybe they are I

1239

00:51:35,550 --> 00:51:33,490

mean at some point the respect thing has

1240

00:51:39,060 --> 00:51:35,560

to fall away and I think this is where

1241

00:51:41,400 --> 00:51:39,070

most people sit they say wait at some

1242

00:51:45,020 --> 00:51:41,410

point we're talking about an

1243

00:51:49,560 --> 00:51:45,030

organization whose primary function is

1244

00:51:53,340 --> 00:51:49,570

criminality and I guess my question and

1245

00:51:55,530 --> 00:51:53,350

concern is can we get there from here in

1246

00:51:57,720 --> 00:51:55,540

terms of answering that question because

1247

00:52:00,180 --> 00:51:57,730

if that's the case we do have a

1248

00:52:02,250 --> 00:52:00,190

different situation

1249

00:52:03,960 --> 00:52:02,260

I like how at the beginning you said hey

1250

00:52:06,090 --> 00:52:03,970

well we have a tradition in the

1251
00:52:09,480 --> 00:52:06,100
Constitution and we have a legal kind of

1252
00:52:12,090 --> 00:52:09,490
thing but most people are kind of that's

1253
00:52:15,510 --> 00:52:12,100
part of their reality but the reality

1254
00:52:19,080 --> 00:52:15,520
where they sit is to say Jesus get these

1255
00:52:22,140 --> 00:52:19,090
guys throw them in jail throw away the

1256
00:52:24,720 --> 00:52:22,150
key and we need to look at changing the

1257
00:52:27,090 --> 00:52:24,730
laws not you know don't recite to me the

1258
00:52:30,000 --> 00:52:27,100
code and the law and all that stuff

1259
00:52:32,400 --> 00:52:30,010
something is fundamentally messed up

1260
00:52:34,470 --> 00:52:32,410
here and we need to fix it how do you

1261
00:52:37,290 --> 00:52:34,480
just find it bad I would say if you have

1262
00:52:38,610 --> 00:52:37,300
a priest who's molesting children put

1263
00:52:41,640 --> 00:52:38,620

him in jail and throw away the key as

1264

00:52:43,560 --> 00:52:41,650

far as I'm concerned if you have yeah

1265

00:52:45,720 --> 00:52:43,570

but I'm talking about the what if the

1266

00:52:46,980 --> 00:52:45,730

whole thing is basically a traumatic

1267

00:52:48,780 --> 00:52:46,990

organization well that's a different

1268

00:52:51,750 --> 00:52:48,790

question and that's where Scientology is

1269

00:52:54,240 --> 00:52:51,760

a complicated case because in decay in

1270

00:52:55,740 --> 00:52:54,250

Scientology for example the operation

1271

00:52:58,200 --> 00:52:55,750

Snow White that was launched to

1272

00:52:59,880 --> 00:52:58,210

infiltrate the IRS offices it does seem

1273

00:53:02,370 --> 00:52:59,890

that that came from the top right it

1274

00:53:04,320 --> 00:53:02,380

seems that that was instigated by Mary

1275

00:53:06,750 --> 00:53:04,330

Sue Hubbard Hubbard's wife and he was

1276

00:53:09,780 --> 00:53:06,760

probably directly involved and a bunch

1277

00:53:12,210 --> 00:53:09,790

of top-level Scientologists to jail but

1278

00:53:13,870 --> 00:53:12,220

but does that mean that Scientology from

1279

00:53:16,090 --> 00:53:13,880

top to bottom

1280

00:53:17,470 --> 00:53:16,100

is a criminal organization I think

1281

00:53:19,720 --> 00:53:17,480

that's them becomes more complicated

1282

00:53:21,550 --> 00:53:19,730

because you still have many many

1283

00:53:23,380 --> 00:53:21,560

run-of-the-mill Scientologists who had

1284

00:53:24,990 --> 00:53:23,390

nothing to do with criminal activities

1285

00:53:27,610 --> 00:53:25,000

and still take it very seriously so

1286

00:53:31,920 --> 00:53:27,620

they're I mean that's a hard question do

1287

00:53:34,480 --> 00:53:31,930

you have to throw the whole movement out

1288

00:53:37,120 --> 00:53:34,490

if leadership is involved in criminal

1289

00:53:39,250 --> 00:53:37,130

activities or where can you still say

1290

00:53:41,110 --> 00:53:39,260

well it's still meaningful to the

1291

00:53:44,140 --> 00:53:41,120

majority of people involved despite the

1292

00:53:46,270 --> 00:53:44,150

fact that those at the top are engaged

1293

00:53:49,180 --> 00:53:46,280

in really problematic activities and and

1294

00:53:51,040 --> 00:53:49,190

so I I kind of leave that up to the

1295

00:53:54,610 --> 00:53:51,050

reader to make up their own minds on

1296

00:53:58,840 --> 00:53:54,620

that I have my views but in my book

1297

00:54:02,890 --> 00:53:58,850

abuse my views there's a hard question

1298

00:54:04,780 --> 00:54:02,900

but I I tend to value freedom of

1299

00:54:06,850 --> 00:54:04,790

religious expression and the First

1300

00:54:09,460 --> 00:54:06,860

Amendment and all of that so I think on

1301

00:54:11,350 --> 00:54:09,470

the whole it's probably better to err on

1302

00:54:13,740 --> 00:54:11,360

the side of giving movements the benefit

1303

00:54:16,780 --> 00:54:13,750

of the doubt even if that means that

1304

00:54:21,190 --> 00:54:16,790

sometimes we let slip through some of

1305

00:54:22,600 --> 00:54:21,200

the problematic groups and and you know

1306

00:54:24,160 --> 00:54:22,610

there are a lot of people who have

1307

00:54:29,290 --> 00:54:24,170

argued that what Scientology needs is

1308

00:54:32,680 --> 00:54:29,300

some kind of reformation right that that

1309

00:54:34,720 --> 00:54:32,690

there's enough there that is valuable

1310

00:54:36,970 --> 00:54:34,730

that you could salvage that while

1311

00:54:38,410 --> 00:54:36,980

acknowledging that Hubbard and others

1312

00:54:41,530 --> 00:54:38,420

did really problematic things so there

1313

00:54:44,530 --> 00:54:41,540

actually is a wing that wants to reform

1314

00:54:48,070 --> 00:54:44,540

Scientology while still salvaging the

1315

00:54:51,880 --> 00:54:48,080

valuable parts of it okay let's probe

1316

00:54:54,090 --> 00:54:51,890

that with one kind of final point let's

1317

00:54:57,400 --> 00:54:54,100

make one other quick point absolutely

1318

00:55:00,040 --> 00:54:57,410

you can also point to examples within

1319

00:55:02,890 --> 00:55:00,050

Christianity where the leadership was

1320

00:55:04,990 --> 00:55:02,900

incredibly corrupt I mean the Middle

1321

00:55:07,810 --> 00:55:05,000

Ages are filled with bad Pope's right

1322

00:55:10,540 --> 00:55:07,820

bad Pope's having bad Cardinals that

1323

00:55:12,910 --> 00:55:10,550

doesn't mean that the entire Catholic

1324

00:55:14,950 --> 00:55:12,920

Church from top to bottom is a corrupt

1325

00:55:18,610 --> 00:55:14,960

organization wait hold on

1326

00:55:20,830 --> 00:55:18,620

we'll stop we don't know that that's I

1327

00:55:23,740 --> 00:55:20,840

guess the part the part that Illi want

1328

00:55:26,440 --> 00:55:23,750

to say we're not doing our job if we

1329

00:55:27,400 --> 00:55:26,450

don't ask that question because that

1330

00:55:30,309 --> 00:55:27,410

would be

1331

00:55:32,079 --> 00:55:30,319

one very straightforward read of this

1332

00:55:34,000 --> 00:55:32,089

situation you know I always point to

1333

00:55:36,240 --> 00:55:34,010

when when I first got out of college I

1334

00:55:41,260 --> 00:55:36,250

went to work for a consultant a

1335

00:55:42,730 --> 00:55:41,270

consulting firm a big CPA firm and the

1336

00:55:44,859 --> 00:55:42,740

largest at that time was a company

1337

00:55:46,690 --> 00:55:44,869

called Arthur Andersen the company

1338

00:55:50,680 --> 00:55:46,700

doesn't exist anymore it was the largest

1339

00:55:52,839 --> 00:55:50,690

accounting firm in the world Enron which

1340

00:55:55,960 --> 00:55:52,849

a lot of people I'm older as I remember

1341

00:55:58,299 --> 00:55:55,970

but when Enron collapsed they went to

1342

00:56:01,000 --> 00:55:58,309

the people who were auditing Enron which

1343

00:56:04,059 --> 00:56:01,010

was Arthur Andersen and they said you

1344

00:56:06,819 --> 00:56:04,069

know what you have so violated your

1345

00:56:10,059 --> 00:56:06,829

fiduciary your fiduciary responsibility

1346

00:56:12,370 --> 00:56:10,069

to the public that you don't need to

1347

00:56:14,760 --> 00:56:12,380

exist anymore now I know for a fact

1348

00:56:17,170 --> 00:56:14,770

there are a lot of really good people

1349

00:56:19,809 --> 00:56:17,180

working it on it are three understand

1350

00:56:21,880 --> 00:56:19,819

honest people hard-working people people

1351
00:56:25,079 --> 00:56:21,890
who work their whole life and saved in

1352
00:56:28,809 --> 00:56:25,089
their 401k and all then built a career

1353
00:56:31,299 --> 00:56:28,819
gone out on the streets that's the way

1354
00:56:34,390 --> 00:56:31,309
we're supposed to function why do we

1355
00:56:37,569 --> 00:56:34,400
have this kind of craziness about

1356
00:56:39,190 --> 00:56:37,579
religion where we can't say hey maybe it

1357
00:56:41,980 --> 00:56:39,200
really is a criminally corrupt

1358
00:56:44,890 --> 00:56:41,990
organization maybe it's always been

1359
00:56:47,920 --> 00:56:44,900
about control more than it's been about

1360
00:56:50,500 --> 00:56:47,930
this spirituality and however we are to

1361
00:56:53,230 --> 00:56:50,510
understand that spirituality it would

1362
00:56:55,510 --> 00:56:53,240
seem to be from your work and a larger

1363
00:56:58,960 --> 00:56:55,520

body of work and religious studies is

1364

00:57:01,359 --> 00:56:58,970

that spiritual impulse seems to be able

1365

00:57:02,769 --> 00:57:01,369

to sprout anywhere it doesn't need one

1366

00:57:05,710 --> 00:57:02,779

particular form or another

1367

00:57:07,390 --> 00:57:05,720

why not question that no that's a little

1368

00:57:09,279 --> 00:57:07,400

bit question and it's something that I

1369

00:57:11,380 --> 00:57:09,289

do deal with in the Scientology book is

1370

00:57:15,250 --> 00:57:11,390

that I think particularly the United

1371

00:57:17,529 --> 00:57:15,260

States the designation religion tends to

1372

00:57:19,269 --> 00:57:17,539

give groups a special kind of protection

1373

00:57:21,690 --> 00:57:19,279

and immunity and I think that's one

1374

00:57:24,849 --> 00:57:21,700

reason that Scientology has not been

1375

00:57:27,430 --> 00:57:24,859

investigated more critically by law

1376

00:57:29,410 --> 00:57:27,440

enforcement is that because of its

1377

00:57:31,900 --> 00:57:29,420

religious status that could this be more

1378

00:57:34,299 --> 00:57:31,910

of a hands-off sort of approach with

1379

00:57:38,380 --> 00:57:34,309

with them and other religious groups

1380

00:57:40,180 --> 00:57:38,390

because of the long history of

1381

00:57:40,480 --> 00:57:40,190

protections for religious groups and you

1382

00:57:41,859 --> 00:57:40,490

know

1383

00:57:43,380 --> 00:57:41,869

the State Department issues an annual

1384

00:57:45,760 --> 00:57:43,390

report and religious freedom and and

1385

00:57:46,960 --> 00:57:45,770

defends groups like Scientology and the

1386

00:57:49,800 --> 00:57:46,970

way they're being treated in other

1387

00:57:53,020 --> 00:57:49,810

countries like Germany so I think

1388

00:57:55,089 --> 00:57:53,030

because of the history of religion and

1389

00:57:56,829 --> 00:57:55,099

the First Amendment in the u.s. we have

1390

00:57:59,470 --> 00:57:56,839

tended to give religious groups a

1391

00:58:04,960 --> 00:57:59,480

special protection and I think you could

1392

00:58:06,370 --> 00:58:04,970

argue that that that is problematic you

1393

00:58:08,170 --> 00:58:06,380

had more to your question that I am

1394

00:58:10,930 --> 00:58:08,180

forgetting now can you cut it we know

1395

00:58:13,870 --> 00:58:10,940

you're you're generous to answer all

1396

00:58:15,640 --> 00:58:13,880

these kind of oddball questions and I

1397

00:58:18,430 --> 00:58:15,650

appreciate you a lot it's not I mean

1398

00:58:19,960 --> 00:58:18,440

that last question is a central one

1399

00:58:21,880 --> 00:58:19,970

don't thinking about not to Scientology

1400

00:58:26,680 --> 00:58:21,890

but the whole history of religion in the

1401

00:58:31,180 --> 00:58:26,690

u.s. well you feel that way because I

1402

00:58:34,240 --> 00:58:31,190

feel like this is oh I know what I was

1403

00:58:36,400 --> 00:58:34,250

gonna say next is that and one might

1404

00:58:39,609 --> 00:58:36,410

well conclude as you're suggesting that

1405

00:58:42,400 --> 00:58:39,619

that a group like the Catholic Church is

1406

00:58:43,690 --> 00:58:42,410

corrupt from top to bottom and that

1407

00:58:46,180 --> 00:58:43,700

might be the conclusion that you reach

1408

00:58:47,950 --> 00:58:46,190

but I don't see the Catholic Church or

1409

00:58:50,320 --> 00:58:47,960

Scientology for that matter going away

1410

00:58:53,680 --> 00:58:50,330

anytime soon so therefore they're still

1411

00:58:57,940 --> 00:58:53,690

in need of study and scholarship and

1412

00:59:00,490 --> 00:58:57,950

analysis totally agree no and that's why

1413

00:59:05,349 --> 00:59:00,500

I think that no matter how one feels

1414

00:59:08,290 --> 00:59:05,359

about the kind of academic approach

1415

00:59:09,420 --> 00:59:08,300

which is this kind of tension that we

1416

00:59:12,640 --> 00:59:09,430

talking about from the very beginning

1417

00:59:14,020 --> 00:59:12,650

there's value there and there's value in

1418

00:59:15,970 --> 00:59:14,030

the scholarship that you bring and

1419

00:59:17,859 --> 00:59:15,980

that's why folks within this community

1420

00:59:20,290 --> 00:59:17,869

are praising this work and saying hey

1421

00:59:21,490 --> 00:59:20,300

here's a guy who's you know as you

1422

00:59:23,650 --> 00:59:21,500

alluded to a lot of people aren't going

1423

00:59:25,450 --> 00:59:23,660

to like you it's like the old pioneer

1424

00:59:27,250 --> 00:59:25,460

story you know that you're as the guy

1425

00:59:30,430 --> 00:59:27,260

who gets arrows in the front way in the

1426

00:59:33,400 --> 00:59:30,440

back right yeah it does aggravating

1427

00:59:35,650 --> 00:59:33,410

because they want they want the scholar

1428

00:59:37,960 --> 00:59:35,660

to take a stand and say no Scientology

1429

00:59:41,650 --> 00:59:37,970

is bad Scientology is a dangerous cult

1430

00:59:43,270 --> 00:59:41,660

and least I resist that sort of judgment

1431

00:59:48,070 --> 00:59:43,280

and this came up actually I was giving a

1432

00:59:50,079 --> 00:59:48,080

talk at Princeton on Osho and there was

1433

00:59:52,710 --> 00:59:50,089

a pro Osho guy who had flown all the way

1434

00:59:54,279 --> 00:59:52,720

from California to come and see the talk

1435

00:59:55,839 --> 00:59:54,289

space effectively

1436

00:59:59,559 --> 00:59:55,849

forty minute little presentation and

1437

01:00:02,189 --> 00:59:59,569

then there was a Osho hater who had been

1438

01:00:05,999 --> 01:00:02,199

raped by a no-show member in Hawaii and

1439

01:00:08,979 --> 01:00:06,009

thought oh sure was condoning rape and

1440

01:00:12,429 --> 01:00:08,989

so it led to a lively discussion sure I

1441

01:00:14,019 --> 01:00:12,439

always say and they were both kind of

1442

01:00:16,209 --> 01:00:14,029

unhappy that I was being either too

1443

01:00:18,370 --> 01:00:16,219

critical or too generous and I was

1444

01:00:20,199 --> 01:00:18,380

explaining that the whole point is to

1445

01:00:21,370 --> 01:00:20,209

try to be balanced and to get a full

1446

01:00:23,620 --> 01:00:21,380

picture of the movement that would

1447

01:00:26,169 --> 01:00:23,630

acknowledge problematic aspects but also

1448

01:00:28,509 --> 01:00:26,179

try to understand why anyone would find

1449

01:00:30,939 --> 01:00:28,519

this persuasive or valuable in the first

1450

01:00:33,669 --> 01:00:30,949

place so again you're gonna piss off

1451

01:00:35,349 --> 01:00:33,679

someone on either side but I think it

1452

01:00:37,390 --> 01:00:35,359

allows you to get a fuller picture of

1453

01:00:40,209 --> 01:00:37,400

the rublon fair enough I'll tell you in

1454

01:00:42,269 --> 01:00:40,219

the final point that kind of I would

1455

01:00:44,799 --> 01:00:42,279

draw out in terms of this

1456

01:00:46,329 --> 01:00:44,809

contextualizing religious studies you

1457

01:00:49,209 --> 01:00:46,339

know the different context that we kind

1458

01:00:51,069 --> 01:00:49,219

of put it in I'm still scratching at

1459

01:00:53,709 --> 01:00:51,079

this thing that I talked about from the

1460

01:00:58,479 --> 01:00:53,719

beginning hue and that is the spiritual

1461

01:01:03,549 --> 01:00:58,489

part of it because I'm a little just a

1462

01:01:06,399 --> 01:01:03,559

little quick cloak from Eckhart totally

1463

01:01:09,729 --> 01:01:06,409

and he says and when I say normal I mean

1464

01:01:12,729 --> 01:01:09,739

insane so but the larger quote is he's

1465

01:01:14,589 --> 01:01:12,739

talking about you know the from an

1466

01:01:15,939 --> 01:01:14,599

Eastern perspective you totally

1467

01:01:19,059 --> 01:01:15,949

understand where he's coming from in

1468

01:01:20,799 --> 01:01:19,069

terms of a non dual in terms of the mind

1469

01:01:23,079 --> 01:01:20,809

the voice inside our head that we all

1470

01:01:25,089 --> 01:01:23,089

recognize as our consciousness and then

1471

01:01:29,019 --> 01:01:25,099

when he really breaks that down he says

1472

01:01:32,380 --> 01:01:29,029

but of course it's rather insane to kind

1473

01:01:34,899 --> 01:01:32,390

of believe that that really is who we

1474

01:01:39,039 --> 01:01:34,909

are so let me play this clip and then

1475

01:01:41,739 --> 01:01:39,049

let's talk about maybe what my

1476

01:01:45,909 --> 01:01:41,749

understanding of what spirituality is

1477

01:01:49,479 --> 01:01:45,919

and why I'm kind of upset here that I

1478

01:01:51,669 --> 01:01:49,489

don't see religious studies really

1479

01:01:55,509 --> 01:01:51,679

trying to get to the meat of the issue

1480

01:01:59,039 --> 01:01:55,519

let me play a cart for you so you give

1481

01:02:03,779 --> 01:01:59,049

up on knowing the accumulated knowledge

1482

01:02:07,030 --> 01:02:03,789

the mind made itself that consists of

1483

01:02:11,650 --> 01:02:07,040

accumulated thought forms

1484

01:02:16,290 --> 01:02:11,660

so as we sit here we are dying little

1485

01:02:20,620 --> 01:02:16,300

death and realize that nothing real

1486

01:02:26,380 --> 01:02:20,630

actually died only the illusion of a

1487

01:02:32,230 --> 01:02:26,390

false self what remains is consciousness

1488

01:02:34,750 --> 01:02:32,240

a very bare fact that you are so in this

1489

01:02:38,230 --> 01:02:34,760

moment is the opportunity of sensing

1490

01:02:41,740 --> 01:02:38,240

something much more fundamental than the

1491

01:02:45,120 --> 01:02:41,750

history of who you think you are in the

1492

01:02:49,000 --> 01:02:45,130

mind you know let me just say that

1493

01:02:51,640 --> 01:02:49,010

beyond the kind of Eckhart Tolle Oprah

1494

01:02:54,160 --> 01:02:51,650

Winfrey kind of New Age thing that most

1495

01:02:57,240 --> 01:02:54,170

people get what he's saying about

1496

01:03:00,750 --> 01:02:57,250

science the science of consciousness is

1497

01:03:03,310 --> 01:03:00,760

much much closer to what leading

1498

01:03:04,870 --> 01:03:03,320

researchers are saying you know I just

1499

01:03:07,480 --> 01:03:04,880

had an interview with dr. Don Hoffman

1500

01:03:10,480 --> 01:03:07,490

who was really one of the top physicists

1501

01:03:14,830 --> 01:03:10,490

in the world and he will tell you that

1502

01:03:17,100 --> 01:03:14,840

every experiment we do on quantum

1503

01:03:19,450 --> 01:03:17,110

mechanics and on the quantum field

1504

01:03:22,780 --> 01:03:19,460

brings us to the conclusion that

1505

01:03:25,120 --> 01:03:22,790

consciousness is fundamental which is

1506

01:03:28,030 --> 01:03:25,130

the same thing that physicists were

1507

01:03:29,770 --> 01:03:28,040

saying 100 years ago and even Einstein

1508

01:03:31,360 --> 01:03:29,780

says at the end of his life after

1509

01:03:33,220 --> 01:03:31,370

battling it for so long

1510

01:03:36,280 --> 01:03:33,230

so I guess returning to kind of this

1511

01:03:39,220 --> 01:03:36,290

earlier point if you can't get

1512

01:03:42,280 --> 01:03:39,230

consciousness right if you're playing

1513

01:03:44,500 --> 01:03:42,290

with consciousness is an illusion

1514

01:03:47,890 --> 01:03:44,510

we're biological robots in a meaningless

1515

01:03:50,380 --> 01:03:47,900

universe as your atheist friend their

1516

01:03:52,150 --> 01:03:50,390

colleague no doubt believes you're not

1517

01:03:53,950 --> 01:03:52,160

even in the game you're not in the game

1518

01:03:56,620 --> 01:03:53,960

science wise I mean you're just you're

1519

01:03:59,890 --> 01:03:56,630

flattered thing it you know so Eckhart

1520

01:04:02,440 --> 01:03:59,900

Tolle isn't just saying Oprah Winfrey

1521

01:04:07,330 --> 01:04:02,450

New Age stuff he's talking about

1522

01:04:09,790 --> 01:04:07,340

cutting-edge science so that's my pitch

1523

01:04:12,250 --> 01:04:09,800

what say you yeah that's interesting

1524

01:04:14,440 --> 01:04:12,260

point and I guess I would say that well

1525

01:04:17,680 --> 01:04:14,450

this couple answers to that question

1526

01:04:19,180 --> 01:04:17,690

that there is a movement in religious

1527

01:04:21,009 --> 01:04:19,190

studies and other fields that is

1528

01:04:23,109 --> 01:04:21,019

extremely interested in

1529

01:04:25,149 --> 01:04:23,119

justice from different perspectives one

1530

01:04:27,209 --> 01:04:25,159

there's a lot of work being done in

1531

01:04:29,559 --> 01:04:27,219

neuroscience and cognitive science

1532

01:04:32,679 --> 01:04:29,569

looking at for example what happens

1533

01:04:35,979 --> 01:04:32,689

during meditation or prayer that's a

1534

01:04:38,609 --> 01:04:35,989

whole emerging field and then there's

1535

01:04:40,359 --> 01:04:38,619

also a whole body of scholarship on

1536

01:04:42,489 --> 01:04:40,369

understandings of consciousness for

1537

01:04:45,370 --> 01:04:42,499

example when I was in graduate school I

1538

01:04:47,049 --> 01:04:45,380

did a lot of work on yoga chara Buddhism

1539

01:04:49,749 --> 01:04:47,059

which is all about mind and

1540

01:04:52,149 --> 01:04:49,759

consciousness and understanding reality

1541

01:04:55,449 --> 01:04:52,159

itself as a product of mind like so

1542

01:04:56,699 --> 01:04:55,459

there's work being done and sort of from

1543

01:04:58,899 --> 01:04:56,709

a neurological perspective there's

1544

01:05:00,669 --> 01:04:58,909

philosophical research on consciousness

1545

01:05:02,139 --> 01:05:00,679

so it's not as though people who studies

1546

01:05:05,229 --> 01:05:02,149

aren't interested in the question of

1547

01:05:08,199 --> 01:05:05,239

consciousness but in my own work I mean

1548

01:05:10,569 --> 01:05:08,209

I'm a historian and so I look at what

1549

01:05:14,739 --> 01:05:10,579

people do and the texts they leave

1550

01:05:17,559 --> 01:05:14,749

behind and what we can sort of see and

1551
01:05:19,509 --> 01:05:17,569
so I'm not uninterested in questions of

1552
01:05:21,429 --> 01:05:19,519
consciousness but that's not really what

1553
01:05:22,779 --> 01:05:21,439
I write about in my academic work even

1554
01:05:25,349 --> 01:05:22,789
though I recognize its importance for

1555
01:05:28,319 --> 01:05:25,359
the people that I'm writing about

1556
01:05:31,299 --> 01:05:28,329
there's nothing I've already bashed the

1557
01:05:33,429 --> 01:05:31,309
ivory tower is still typing academia

1558
01:05:36,909 --> 01:05:33,439
thinks I won't I won't push that any

1559
01:05:40,239 --> 01:05:36,919
further but I will maybe end with the

1560
01:05:43,989 --> 01:05:40,249
question that I kind of began with is so

1561
01:05:47,469 --> 01:05:43,999
how does all that sit though with your

1562
01:05:49,329 --> 01:05:47,479
personal spirituality whether whatever

1563
01:05:52,719 --> 01:05:49,339

that is whether it's a you know more of

1564

01:05:54,189 --> 01:05:52,729

an atheistic materialistic worldview or

1565

01:05:55,719 --> 01:05:54,199

whether it's kind of more of an

1566

01:05:57,429 --> 01:05:55,729

expansive I know you've done a lot of

1567

01:06:00,029 --> 01:05:57,439

work in the East and you just said a lot

1568

01:06:03,309 --> 01:06:00,039

of meditation work how do you square

1569

01:06:05,949 --> 01:06:03,319

beyond your role as an academic who has

1570

01:06:08,649 --> 01:06:05,959

to kind of publish where do you sit with

1571

01:06:10,659 --> 01:06:08,659

some of that yeah well we don't have

1572

01:06:16,539 --> 01:06:10,669

that much time so I'll give you a short

1573

01:06:17,859 --> 01:06:16,549

answer first I to go back to the point I

1574

01:06:20,829 --> 01:06:17,869

made earlier about being kind of a

1575

01:06:26,109 --> 01:06:20,839

radical agnostic so I haven't seen God

1576

01:06:27,609 --> 01:06:26,119

myself and so I seem that if there is

1577

01:06:30,219 --> 01:06:27,619

something beyond this life I'll find

1578

01:06:33,219 --> 01:06:30,229

that out when I die but in my own sort

1579

01:06:34,930 --> 01:06:33,229

of personal life I I think of myself

1580

01:06:36,550 --> 01:06:34,940

more as a nature mystic

1581

01:06:38,890 --> 01:06:36,560

most profound experiences I've had have

1582

01:06:40,660 --> 01:06:38,900

been in the out-of-doors I'm an amateur

1583

01:06:44,050 --> 01:06:40,670

mycologist I'm really fascinated by the

1584

01:06:45,790 --> 01:06:44,060

interconnections between for example the

1585

01:06:48,670 --> 01:06:45,800

world of fungi in the world of plants

1586

01:06:50,200 --> 01:06:48,680

and trees and so that's where I find the

1587

01:06:52,780 --> 01:06:50,210

most meaningful kinds of spiritual

1588

01:06:55,960 --> 01:06:52,790

experiences and the greatest sense of

1589

01:06:57,609 --> 01:06:55,970

something beyond my ego or the most

1590

01:07:00,130 --> 01:06:57,619

profound experience of us sort of loss

1591

01:07:04,359 --> 01:07:00,140

of ego in the natural environment so

1592

01:07:07,270 --> 01:07:04,369

that's kind of my personal spirituality

1593

01:07:09,520 --> 01:07:07,280

I guess you could say philosophically

1594

01:07:12,609 --> 01:07:09,530

the the worldview that makes most sense

1595

01:07:15,880 --> 01:07:12,619

to me is Buddhism and Buddhist ideas

1596

01:07:17,770 --> 01:07:15,890

such as emptiness and no self that that

1597

01:07:18,880 --> 01:07:17,780

sort of makes the most sense to me when

1598

01:07:21,960 --> 01:07:18,890

I look at the world around me and it

1599

01:07:24,880 --> 01:07:21,970

fits with the way I understand nature -

1600

01:07:27,250 --> 01:07:24,890

ok I love that although you know I've

1601

01:07:28,930 --> 01:07:27,260

done a bunch of interviews on Buddhism

1602

01:07:30,339 --> 01:07:28,940

and particularly the you know it's

1603

01:07:35,079 --> 01:07:30,349

another interesting phenomenon that kind

1604

01:07:36,730 --> 01:07:35,089

of American atheistic Buddhism which is

1605

01:07:39,420 --> 01:07:36,740

really kind of a roll-your-own I mean

1606

01:07:41,559 --> 01:07:39,430

there's really no traditional

1607

01:07:44,589 --> 01:07:41,569

understanding of that and you know

1608

01:07:48,700 --> 01:07:44,599

Buddhism is a mesh in a culture that

1609

01:07:50,410 --> 01:07:48,710

completely believes in the survival of

1610

01:07:53,020 --> 01:07:50,420

consciousness after death completely

1611

01:07:54,849 --> 01:07:53,030

believes in reincarnation completely

1612

01:07:56,370 --> 01:07:54,859

believes in the extended consciousness

1613

01:07:59,620 --> 01:07:56,380

realm that we're talking about with

1614

01:08:02,109 --> 01:07:59,630

Aleister Crowley and all that stuff so I

1615

01:08:05,290 --> 01:08:02,119

mean where are you with that stuff in

1616

01:08:07,870 --> 01:08:05,300

terms of your Buddhist kind of the

1617

01:08:10,319 --> 01:08:07,880

leanings yeah I don't consider myself a

1618

01:08:12,040 --> 01:08:10,329

practicing Buddhist I simply meant that

1619

01:08:14,559 --> 01:08:12,050

particular strands of Buddhist

1620

01:08:16,240 --> 01:08:14,569

philosophy makes sense to me in terms of

1621

01:08:18,760 --> 01:08:16,250

how I look at the world and they sort of

1622

01:08:21,519 --> 01:08:18,770

fit with the world that I see around me

1623

01:08:24,370 --> 01:08:21,529

and Buddhism is a vast complicated set

1624

01:08:26,709 --> 01:08:24,380

of traditions and the one that makes

1625

01:08:30,280 --> 01:08:26,719

most sense to me is sort of early Indian

1626

01:08:32,050 --> 01:08:30,290

Buddhism that develops and first few

1627

01:08:33,459 --> 01:08:32,060

hundred years after the death of Roberta

1628

01:08:36,280 --> 01:08:33,469

so what we would now call tera vaada

1629

01:08:38,019 --> 01:08:36,290

Buddhism I think you're you're

1630

01:08:40,749 --> 01:08:38,029

describing at least what you're alluding

1631

01:08:42,309 --> 01:08:40,759

to I think fits more with later Mahayana

1632

01:08:44,499 --> 01:08:42,319

and Vajrayana forms of Buddhism which

1633

01:08:45,939 --> 01:08:44,509

are interesting too but I have more

1634

01:08:47,120 --> 01:08:45,949

affinity with the earlier Buddhism I

1635

01:08:49,190 --> 01:08:47,130

guess

1636

01:08:50,870 --> 01:08:49,200

you're a mystic I get it you just want

1637

01:08:56,260 --> 01:08:50,880

to kind of keep it under keep it under

1638

01:09:01,250 --> 01:08:56,270

your hat that's cool I'm a mystic but um

1639

01:09:04,280 --> 01:09:01,260

but I certainly don't rule out spiritual

1640

01:09:06,620 --> 01:09:04,290

experiences so our guests again has been

1641

01:09:07,970 --> 01:09:06,630

dr. Hugh Urban we talked about a couple

1642

01:09:09,830 --> 01:09:07,980

of books on this show that you're going

1643

01:09:13,070 --> 01:09:09,840

to want to check out the church of

1644

01:09:15,410 --> 01:09:13,080

scientology and Zorba the Buddha you're

1645

01:09:17,720 --> 01:09:15,420

working I know on a bunch of other

1646

01:09:19,190 --> 01:09:17,730

interesting stuff you are such a great

1647

01:09:22,490 --> 01:09:19,200

and accomplished writer

1648

01:09:24,920 --> 01:09:22,500

tell folks more about what's coming up

1649

01:09:27,620 --> 01:09:24,930

and in general how they can follow your

1650

01:09:29,360 --> 01:09:27,630

work well I just finished a book that

1651
01:09:34,160 --> 01:09:29,370
has been accepted by University of

1652
01:09:35,540 --> 01:09:34,170
Chicago Press called secrecy that's the

1653
01:09:38,150 --> 01:09:35,550
main title we haven't settled on a

1654
01:09:39,740 --> 01:09:38,160
subtitle there's something like silence

1655
01:09:42,470 --> 01:09:39,750
power and religion or something like

1656
01:09:45,890 --> 01:09:42,480
that and it's a look at six different

1657
01:09:47,060 --> 01:09:45,900
forms ability to secrecy that developed

1658
01:09:49,310 --> 01:09:47,070
from the mid 19th century to the present

1659
01:09:51,470 --> 01:09:49,320
so I have a chapter on Scientology a

1660
01:09:55,460 --> 01:09:51,480
chapter on Freemasonry I have a chapter

1661
01:09:56,780 --> 01:09:55,470
on theosophy I have a chapter on the

1662
01:09:59,690 --> 01:09:56,790
five percenters which are an offshoot

1663
01:10:02,330 --> 01:09:59,700

Nation of Islam and I have a chapter on

1664

01:10:04,700 --> 01:10:02,340

sex magic so that's been a lot of fun to

1665

01:10:06,170 --> 01:10:04,710

work on so it looks at sort of six

1666

01:10:11,450 --> 01:10:06,180

different modalities of religious

1667

01:10:12,920 --> 01:10:11,460

secrecy that range from sort of social

1668

01:10:14,600 --> 01:10:12,930

resistance and protection of religious

1669

01:10:17,270 --> 01:10:14,610

groups to the other in spectrum I look

1670

01:10:18,530 --> 01:10:17,280

at Lucy's terrorism - so that's one

1671

01:10:21,080 --> 01:10:18,540

project and then the other is an

1672

01:10:22,400 --> 01:10:21,090

ethnographic project on Tantra in

1673

01:10:24,650 --> 01:10:22,410

northeast India that would look at

1674

01:10:26,690 --> 01:10:24,660

living forms of Tantra as it's practiced

1675

01:10:29,930 --> 01:10:26,700

on the ground today in northeast India

1676

01:10:32,840 --> 01:10:29,940

I'm really interested in that can you

1677

01:10:35,840 --> 01:10:32,850

kind of offer up any little tidbits on

1678

01:10:38,270 --> 01:10:35,850

what you've understood maybe are some

1679

01:10:40,490 --> 01:10:38,280

misunderstandings we have or anything

1680

01:10:44,360 --> 01:10:40,500

about the Tantra as it's really

1681

01:10:45,920 --> 01:10:44,370

practiced yeah so Tantra and the

1682

01:10:47,210 --> 01:10:45,930

American popular imagination as we've

1683

01:10:49,940 --> 01:10:47,220

talked about is usually identified with

1684

01:10:52,310 --> 01:10:49,950

sex or nookie nirvana and in Indian

1685

01:10:54,470 --> 01:10:52,320

popular imagination today Tantra as you

1686

01:10:56,990 --> 01:10:54,480

see like in Bollywood film is almost

1687

01:11:00,440 --> 01:10:57,000

always all about black magic not so much

1688

01:11:04,010 --> 01:11:00,450

about sex but about sorcery and

1689

01:11:05,930 --> 01:11:04,020

corpses and stuff like that but there is

1690

01:11:09,050 --> 01:11:05,940

still a living tradition of tantric

1691

01:11:10,520 --> 01:11:09,060

practice in the region of Assam which is

1692

01:11:12,470 --> 01:11:10,530

northeast India it's a little bit of

1693

01:11:14,600 --> 01:11:12,480

India that sticks up on the other side

1694

01:11:16,640 --> 01:11:14,610

from Bangladesh and then the Northeast

1695

01:11:18,620 --> 01:11:16,650

they're still a very old and living

1696

01:11:22,490 --> 01:11:18,630

tradition of tantric practice that this

1697

01:11:24,740 --> 01:11:22,500

is not as authentic as you can get these

1698

01:11:26,240 --> 01:11:24,750

days so I'm looking at that and there

1699

01:11:28,250 --> 01:11:26,250

are elements of sexuality in there

1700

01:11:29,540 --> 01:11:28,260

elements of black magic but there's lots

1701

01:11:31,060 --> 01:11:29,550

of other stuff going on there too that's

1702

01:11:33,440 --> 01:11:31,070

really fascinating

1703

01:11:38,210 --> 01:11:33,450

so this there's spirit possession for

1704

01:11:41,690 --> 01:11:38,220

example that's one aspect of it but

1705

01:11:43,850 --> 01:11:41,700

they're also fudge with rituals that I

1706

01:11:46,850 --> 01:11:43,860

really didn't really really old

1707

01:11:49,190 --> 01:11:46,860

traditions and so I've been working on

1708

01:11:52,400 --> 01:11:49,200

that off and on since about 2000 I hope

1709

01:11:54,050 --> 01:11:52,410

to finally finish a project on that so

1710

01:11:56,240 --> 01:11:54,060

you're right in the suit man and I'm

1711

01:11:57,710 --> 01:11:56,250

pushing you get on all this stuff but

1712

01:12:00,260 --> 01:11:57,720

but you're writing soupy right in the

1713

01:12:02,120 --> 01:12:00,270

middle of it so how do you I guess

1714

01:12:05,270 --> 01:12:02,130

there's a final kind of question because

1715

01:12:08,480 --> 01:12:05,280

I'm curious how do you approach that

1716

01:12:09,890 --> 01:12:08,490

without kind of jumping all the way in

1717

01:12:11,990 --> 01:12:09,900

because you know one of the guys I

1718

01:12:14,990 --> 01:12:12,000

really enjoyed on this show is an

1719

01:12:16,910 --> 01:12:15,000

anthropologist er he has a German called

1720

01:12:18,920 --> 01:12:16,920

the para anthropology Journal because

1721

01:12:21,380 --> 01:12:18,930

because dr. Jack Connor I don't know if

1722

01:12:23,780 --> 01:12:21,390

you familiar with him he's in the UK but

1723

01:12:26,510 --> 01:12:23,790

his kind of thing is like hey from an

1724

01:12:30,290 --> 01:12:26,520

apricot an anthropological standpoint at

1725

01:12:34,250 --> 01:12:30,300

some point you can't be totally outside

1726

01:12:36,140 --> 01:12:34,260

of this thing because of all the things

1727

01:12:38,270 --> 01:12:36,150

by observing it we're affecting it

1728

01:12:42,290 --> 01:12:38,280

anyway maybe we need to understand more

1729

01:12:44,750 --> 01:12:42,300

deeply and accept their their reality of

1730

01:12:46,490 --> 01:12:44,760

this extended consciousness realm even

1731

01:12:48,380 --> 01:12:46,500

though it doesn't fit within kind of

1732

01:12:49,880 --> 01:12:48,390

this narrow confines that we have and

1733

01:12:51,590 --> 01:12:49,890

yeah I guess you're bumping up against

1734

01:12:54,290 --> 01:12:51,600

that in your own way what do you think

1735

01:12:55,730 --> 01:12:54,300

well I wrestled with that question for a

1736

01:12:58,520 --> 01:12:55,740

long time really since I was a graduate

1737

01:12:59,990 --> 01:12:58,530

student was my first book which was my

1738

01:13:01,160 --> 01:13:00,000

dissertation was really grappling with

1739

01:13:02,630 --> 01:13:01,170

the question of how you study an

1740

01:13:04,460 --> 01:13:02,640

esoteric tradition like contra do you

1741

01:13:07,460 --> 01:13:04,470

become an initiate you remain kind of a

1742

01:13:10,370 --> 01:13:07,470

distant outsider and what I've sort of

1743

01:13:12,470 --> 01:13:10,380

come to over the years is that it's

1744

01:13:13,990 --> 01:13:12,480

always much messier than just insider

1745

01:13:15,760 --> 01:13:14,000

versus outsider and

1746

01:13:18,250 --> 01:13:15,770

the deeper you go the more you become

1747

01:13:20,230 --> 01:13:18,260

the term I would use is entangled with

1748

01:13:22,840 --> 01:13:20,240

it because you make friends they have

1749

01:13:24,730 --> 01:13:22,850

you over to their house for dinner you

1750

01:13:26,560 --> 01:13:24,740

get to know their children more and more

1751

01:13:29,920 --> 01:13:26,570

even if you're even if you're not a full

1752

01:13:31,210 --> 01:13:29,930

initiate you become enmeshed and

1753

01:13:33,660 --> 01:13:31,220

entangled with the tradition and

1754

01:13:37,660 --> 01:13:33,670

complicated ways and that means becoming

1755

01:13:39,670 --> 01:13:37,670

just been in ritual practices and and so

1756

01:13:41,740 --> 01:13:39,680

it then it becomes question how far you

1757

01:13:44,290 --> 01:13:41,750

feel comfortable going or how far you

1758

01:13:47,170 --> 01:13:44,300

can go because you're still culturally

1759

01:13:49,870 --> 01:13:47,180

an outsider right so and that's that's

1760

01:13:52,510 --> 01:13:49,880

where every researcher has to navigate

1761

01:13:54,730 --> 01:13:52,520

where they fit in that to relationship

1762

01:13:57,940 --> 01:13:54,740

so I'm still working through that myself

1763

01:13:59,830 --> 01:13:57,950

now awesome man I love how you keep a

1764

01:14:02,380 --> 01:13:59,840

very cool demeanor about all that stuff

1765

01:14:04,240 --> 01:14:02,390

but I think there's a depth there that

1766

01:14:05,980 --> 01:14:04,250

is really gonna fascinate a lot of

1767

01:14:08,200 --> 01:14:05,990

people again it's been absolutely

1768

01:14:10,510 --> 01:14:08,210

fantastic having you on the show thanks

1769

01:14:12,310 --> 01:14:10,520

for allowing me to come into some other

1770

01:14:13,900 --> 01:14:12,320

areas and it's great I hope people

1771

01:14:17,260 --> 01:14:13,910

really check out your work we need more

1772

01:14:19,750 --> 01:14:17,270

of your stuff ok thank you is a fun

1773

01:14:21,820 --> 01:14:19,760

conversation thanks again to dr. Hugh

1774

01:14:25,720 --> 01:14:21,830

Urban for joining me today on skeptic oh

1775

01:14:29,250 --> 01:14:25,730

the one question I'd guess IT up canned

1776

01:14:33,190 --> 01:14:29,260

religious studies remain agnostic about

1777

01:14:35,440 --> 01:14:33,200

consciousness oh I went on and on about

1778

01:14:39,250 --> 01:14:35,450

this so I won't add anything more but I

1779

01:14:41,320 --> 01:14:39,260

would be very interested see what you

1780

01:14:43,450 --> 01:14:41,330

think here what you have to say of

1781

01:14:46,080 --> 01:14:43,460

course the easiest place to do that is

1782

01:14:48,220 --> 01:14:46,090

to reach me through this get to go forum

1783

01:14:51,400 --> 01:14:48,230

you can connect with other people who

1784

01:14:54,070 --> 01:14:51,410

enjoy the show kick around some ideas to

1785

01:14:57,250 --> 01:14:54,080

all that good stuff you can also jump

1786

01:15:00,910 --> 01:14:57,260

over to the sceptical website ske PT lko

1787

01:15:03,700 --> 01:15:00,920

com you'll find all the shows there many

1788

01:15:06,790 --> 01:15:03,710

many over 400 of them available for free

1789

01:15:11,380 --> 01:15:06,800

download mp3 no firewall no ads no

1790

01:15:13,690 --> 01:15:11,390

anything and while you're there and

1791

01:15:16,440 --> 01:15:13,700

while you're thinking about this think

1792

01:15:20,500 --> 01:15:16,450

about if there's anyone who you think

1793

01:15:22,720 --> 01:15:20,510

needs to hear this particular show share

1794

01:15:24,250 --> 01:15:22,730

with them and tell me why you're sharing

1795

01:15:27,100 --> 01:15:24,260

it with them and who you think needs to

1796

01:15:27,660 --> 01:15:27,110

hear this stuff we'd love to hear more

1797

01:15:30,750 --> 01:15:27,670

from

1798

01:15:33,720 --> 01:15:30,760

I have plenty of more stuff coming up

1799

01:15:38,310 --> 01:15:33,730

down the pike stay with me for all of

1800

01:15:40,230 --> 01:15:38,320

that until next time take care and bye

