



1
00:00:00,480 --> 00:00:09,520

[Music]

2
00:00:14,270 --> 00:00:12,440

hi my talk is the subject science of

3
00:00:19,249 --> 00:00:14,280

subjectivity key to understanding the

4
00:00:21,320 --> 00:00:19,259

nature of reality our scientists can

5
00:00:23,179 --> 00:00:21,330

easily become involved in timid projects

6
00:00:25,550 --> 00:00:23,189

which always succeed but never advance

7
00:00:27,470 --> 00:00:25,560

the best part of science derives from

8
00:00:29,060 --> 00:00:27,480

the imagination and creativity which

9
00:00:31,279 --> 00:00:29,070

contribute to it no less than to the

10
00:00:32,900 --> 00:00:31,289

arts certainly we'll have no new

11
00:00:35,259 --> 00:00:32,910

knowledge at all unless we continue to

12
00:00:37,670 --> 00:00:35,269

foster ideas which shake present beliefs

13
00:00:39,110 --> 00:00:37,680

Dewey told us that every great advance

14

00:00:41,960 --> 00:00:39,120

of science has issued from a new

15

00:00:43,640 --> 00:00:41,970

audacity of imagination these quotes are

16

00:00:46,340 --> 00:00:43,650

from dr. Ian Stevenson a revered

17

00:00:48,170 --> 00:00:46,350

co-founder of SSE who himself had the

18

00:00:49,340 --> 00:00:48,180

audacity to study phenomena such as

19

00:00:51,890 --> 00:00:49,350

reincarnation

20

00:00:54,079 --> 00:00:51,900

the first quote speaks to what might be

21

00:00:56,450 --> 00:00:54,089

called ordinary science which typically

22

00:00:59,359 --> 00:00:56,460

fosters an objective only approach to

23

00:01:01,100 --> 00:00:59,369

the scientific quest for knowledge the

24

00:01:04,100 --> 00:01:01,110

second and third quotes represent those

25

00:01:05,450 --> 00:01:04,110

I'm Stein type genius aha moments that

26

00:01:07,160 --> 00:01:05,460

are the hallmark and basis of

27

00:01:09,289 --> 00:01:07,170

breakthrough science the kind that

28

00:01:11,719 --> 00:01:09,299

shakes present beliefs and can result in

29

00:01:13,730 --> 00:01:11,729

new knowledge this type of science since

30

00:01:16,459 --> 00:01:13,740

it depends on imagination and creativity

31

00:01:18,349 --> 00:01:16,469

is rooted in insight and intuition the

32

00:01:20,630 --> 00:01:18,359

basis of which is well a kind of

33

00:01:22,279 --> 00:01:20,640

high-level subjectivity about which

34

00:01:25,429 --> 00:01:22,289

relatively little is known in Western

35

00:01:28,270 --> 00:01:25,439

science such genius aha moments are seen

36

00:01:30,499 --> 00:01:28,280

as rare unpredictable and uncontrollable

37

00:01:32,870 --> 00:01:30,509

occurrences of some brain function

38

00:01:35,090 --> 00:01:32,880

that's simply not yet understood what's

39

00:01:36,950 --> 00:01:35,100

the scientists to do to help to clear

40

00:01:41,959 --> 00:01:36,960

the way for more great advances in

41

00:01:43,340 --> 00:01:41,969

science objectivity and subjectivity are

42

00:01:44,929 --> 00:01:43,350

in separate from the perception of

43

00:01:47,510 --> 00:01:44,939

reality as is obvious in their

44

00:01:49,010 --> 00:01:47,520

definitions objective being something

45

00:01:51,230 --> 00:01:49,020

that's in the realm of sensible

46

00:01:53,709 --> 00:01:51,240

experience independent of individual

47

00:01:55,999 --> 00:01:53,719

thought perceptible to all observers and

48

00:01:58,010 --> 00:01:56,009

subjective a characteristic belonging to

49

00:02:03,139 --> 00:01:58,020

reality as perceived rather than as

50

00:02:05,449 --> 00:02:03,149

independent of mine how much of visual

51
00:02:07,520 --> 00:02:05,459
perception is about what's outside your

52
00:02:09,770 --> 00:02:07,530
head and how much is about what's inside

53
00:02:11,720 --> 00:02:09,780
your head contemporary neuroscience

54
00:02:13,820 --> 00:02:11,730
researchers reflecting on about a

55
00:02:15,860 --> 00:02:13,830
half-century of an enormous amount of

56
00:02:17,960 --> 00:02:15,870
investigation into visual perception

57
00:02:20,450 --> 00:02:17,970
can't understand why so relatively

58
00:02:23,090 --> 00:02:20,460
little progress has been made some such

59
00:02:24,950 --> 00:02:23,100
as Bruno Olhausen of UC Berkeley

60
00:02:26,900 --> 00:02:24,960
concluded that the model emphasizing the

61
00:02:29,930 --> 00:02:26,910
study of the external visual stimulus

62
00:02:31,460 --> 00:02:29,940
solely or primarily is problematic and

63
00:02:34,010 --> 00:02:31,470

that's something more than was ever

64

00:02:36,290 --> 00:02:34,020

suspected must be coming from inside the

65

00:02:37,730 --> 00:02:36,300

person in the form of not only memory

66

00:02:41,570 --> 00:02:37,740

but if some seemingly learned

67

00:02:42,830 --> 00:02:41,580

pre-existing information but from where

68

00:02:44,570 --> 00:02:42,840

inside the subject

69

00:02:46,280 --> 00:02:44,580

many contemporary neuroscientists

70

00:02:48,560 --> 00:02:46,290

believe that there's a need not so much

71

00:02:50,450 --> 00:02:48,570

for more data in this case in this study

72

00:02:52,430 --> 00:02:50,460

of pattern analysis but for better

73

00:02:54,980 --> 00:02:52,440

theories that might help advanced visual

74

00:02:56,240 --> 00:02:54,990

perception research to this and oles

75

00:02:58,940 --> 00:02:56,250

housen and his colleagues have

76
00:03:01,340 --> 00:02:58,950
hypothesized that the cortex essentially

77
00:03:03,080 --> 00:03:01,350
contains a probabilistic causal model of

78
00:03:04,460 --> 00:03:03,090
the environment and that sensory

79
00:03:07,430 --> 00:03:04,470
information is interpreted and

80
00:03:08,240 --> 00:03:07,440
represented in terms of this model on

81
00:03:10,250 --> 00:03:08,250
rn6

82
00:03:12,710 --> 00:03:10,260
research is in areas such as spatial

83
00:03:15,140 --> 00:03:12,720
perception and visual attention and in a

84
00:03:17,720 --> 00:03:15,150
recent interview in New Scientist rn6

85
00:03:19,700 --> 00:03:17,730
states in sensory perception especially

86
00:03:21,530 --> 00:03:19,710
vision what you're experiencing is

87
00:03:23,840 --> 00:03:21,540
largely the product of what's inside

88
00:03:25,460 --> 00:03:23,850

your head it's informed by what comes in

89

00:03:27,800 --> 00:03:25,470

through your eyes but it's not directly

90

00:03:29,450 --> 00:03:27,810

reflecting it Graham Lawton the author

91

00:03:31,580 --> 00:03:29,460

of the new scientists article states

92

00:03:34,630 --> 00:03:31,590

given the basic features of your visual

93

00:03:37,130 --> 00:03:34,640

system it couldn't be any other way

94

00:03:38,990 --> 00:03:37,140

between blinking about every five

95

00:03:40,820 --> 00:03:39,000

seconds and the rapid eye movements or

96

00:03:42,680 --> 00:03:40,830

cicadas that go on in the waking state

97

00:03:45,530 --> 00:03:42,690

to compose images of our external

98

00:03:47,990 --> 00:03:45,540

objective reality we don't actually see

99

00:03:49,730 --> 00:03:48,000

anything for about four hours a day our

100

00:03:51,830 --> 00:03:49,740

conscious attention is not focused

101
00:03:53,930 --> 00:03:51,840
externally we don't visually perceive

102
00:03:55,610 --> 00:03:53,940
anything for hours in our normal normal

103
00:03:58,730 --> 00:03:55,620
waking state and we don't even notice

104
00:04:01,370 --> 00:03:58,740
that so where are we during that time we

105
00:04:04,640 --> 00:04:01,380
as physical brain are still there but

106
00:04:07,550 --> 00:04:04,650
what if subjective we what are we as the

107
00:04:09,560 --> 00:04:07,560
conscious being doing then considering I

108
00:04:11,930 --> 00:04:09,570
blink alone closing the eye produces

109
00:04:13,400 --> 00:04:11,940
changes in brain wave state and some

110
00:04:14,930 --> 00:04:13,410
evidence exists that the greater the

111
00:04:16,220 --> 00:04:14,940
number of eye blinks the higher the

112
00:04:19,370 --> 00:04:16,230
dopamine level and the higher the

113
00:04:22,300 --> 00:04:19,380

dopamine level in turn corresponds to

114

00:04:24,980 --> 00:04:22,310

higher states of consciousness

115

00:04:27,470 --> 00:04:24,990

Melchior and Colby state that a basic

116

00:04:29,510 --> 00:04:27,480

question in cognition is now how visual

117

00:04:31,940 --> 00:04:29,520

information obtained in separate glances

118

00:04:34,100 --> 00:04:31,950

can produce a stable continuous percept

119

00:04:36,440 --> 00:04:34,110

among the explanations are that

120

00:04:36,850 --> 00:04:36,450

perception begins anew with each visual

121

00:04:40,510 --> 00:04:36,860

fix

122

00:04:42,160 --> 00:04:40,520

after a saccade while it's not known how

123

00:04:43,960 --> 00:04:42,170

the brain takes these millions of

124

00:04:46,510 --> 00:04:43,970

fragmentary bits of visual information

125

00:04:48,910 --> 00:04:46,520

and produces a seamless movie out of

126
00:04:51,010 --> 00:04:48,920
them a leading theory is that the brain

127
00:04:52,960 --> 00:04:51,020
makes a prediction and then the eyes

128
00:04:55,780 --> 00:04:52,970
psychotic movements are being made in

129
00:04:57,610 --> 00:04:55,790
order to verify it Ren sync notes we

130
00:04:58,960 --> 00:04:57,620
create something internally and then we

131
00:05:01,030 --> 00:04:58,970
check check check

132
00:05:03,370 --> 00:05:01,040
essentially we experience the brains

133
00:05:05,800 --> 00:05:03,380
best guess about what's happening now so

134
00:05:07,510 --> 00:05:05,810
we are subject to limitations in

135
00:05:09,550 --> 00:05:07,520
perception even though we pretty much

136
00:05:12,100 --> 00:05:09,560
believe that we see everything that

137
00:05:14,050 --> 00:05:12,110
there is to be seen out there and that

138
00:05:15,790 --> 00:05:14,060

if we just look out there carefully

139

00:05:18,550 --> 00:05:15,800

enough we'll see our objective world

140

00:05:21,130 --> 00:05:18,560

clearly accurately reproducibly every

141

00:05:22,990 --> 00:05:21,140

time or so states the definition of

142

00:05:24,700 --> 00:05:23,000

objectivity but contemporary

143

00:05:28,180 --> 00:05:24,710

neuroscience seems to be revealing

144

00:05:29,830 --> 00:05:28,190

something else so what is perception and

145

00:05:32,230 --> 00:05:29,840

how does perception work

146

00:05:33,940 --> 00:05:32,240

Lawton states in an overview sensory

147

00:05:36,760 --> 00:05:33,950

perception especially vision is a

148

00:05:39,160 --> 00:05:36,770

figment of your imagination it seems

149

00:05:41,230 --> 00:05:39,170

then after all that the external visual

150

00:05:43,000 --> 00:05:41,240

stimulus doesn't simply interact with

151
00:05:45,190 --> 00:05:43,010
light and register its image in our

152
00:05:47,560 --> 00:05:45,200
brain even though we do think this is

153
00:05:49,510 --> 00:05:47,570
how we're doing it we create according

154
00:05:51,460 --> 00:05:49,520
to neuroscientist so much internally

155
00:05:53,560 --> 00:05:51,470
simply to construct a picture or

156
00:05:55,270 --> 00:05:53,570
representation of the world we

157
00:05:57,880 --> 00:05:55,280
participate in on a moment-to-moment

158
00:05:59,980 --> 00:05:57,890
basis while awake essentially

159
00:06:02,050 --> 00:05:59,990
manifesting it for ourselves to

160
00:06:05,770 --> 00:06:02,060
ourselves even though we don't think

161
00:06:07,480 --> 00:06:05,780
this is how we're doing it given a lot

162
00:06:10,060 --> 00:06:07,490
in summary of the neuroscience research

163
00:06:12,760 --> 00:06:10,070

we're in a state or realm of imagination

164

00:06:14,200 --> 00:06:12,770

creativity or intuition when it comes to

165

00:06:16,720 --> 00:06:14,210

visual perception but we're certainly

166

00:06:19,300 --> 00:06:16,730

not aware of it so we're in the state

167

00:06:21,550 --> 00:06:19,310

where the aha moments originate are not

168

00:06:23,050 --> 00:06:21,560

conscious of it and yet are using this

169

00:06:25,720 --> 00:06:23,060

state to help build a picture of our

170

00:06:27,550 --> 00:06:25,730

world for ourselves furthermore it's the

171

00:06:29,710 --> 00:06:27,560

same state ones in when having the

172

00:06:32,080 --> 00:06:29,720

inspiration or intuition that results in

173

00:06:34,270 --> 00:06:32,090

breakthrough scientific discoveries but

174

00:06:36,430 --> 00:06:34,280

in that case we are aware of it and the

175

00:06:39,040 --> 00:06:36,440

specialness and greatness of so rare of

176

00:06:41,740 --> 00:06:39,050

such a discovery so being in the aha

177

00:06:44,230 --> 00:06:41,750

state isn't what's rare it's the

178

00:06:47,320 --> 00:06:44,240

awareness of it that's rare in short

179

00:06:49,210 --> 00:06:47,330

we're not aware that we're not here due

180

00:06:49,730 --> 00:06:49,220

to I blink cicadas and probably other

181

00:06:52,970 --> 00:06:49,740

things

182

00:06:55,790 --> 00:06:52,980

in the physical perceived world mundane

183

00:06:58,850 --> 00:06:55,800

state because we believe that we're here

184

00:07:01,550 --> 00:06:58,860

and we're also not aware that we are

185

00:07:03,710 --> 00:07:01,560

there during those eye blinks and others

186

00:07:05,660 --> 00:07:03,720

in the AHA state because we believe we

187

00:07:07,550 --> 00:07:05,670

aren't there and probably could never be

188

00:07:10,190 --> 00:07:07,560

because after all it's supposed to be so

189

00:07:12,380 --> 00:07:10,200

rare sounds like we're sort of wired

190

00:07:14,720 --> 00:07:12,390

backwards when it comes to the reality

191

00:07:17,030 --> 00:07:14,730

of where we are and perhaps what we are

192

00:07:21,110 --> 00:07:17,040

capable of and therefore what kind of

193

00:07:23,180 --> 00:07:21,120

being the who or what we really are to

194

00:07:25,280 --> 00:07:23,190

shed some light no pun intended on the

195

00:07:27,080 --> 00:07:25,290

visual perception dilemma and the

196

00:07:29,030 --> 00:07:27,090

possible states involved from a

197

00:07:31,220 --> 00:07:29,040

different perspective let's look briefly

198

00:07:32,840 --> 00:07:31,230

at a particularly elegant Eastern

199

00:07:35,140 --> 00:07:32,850

science tradition from around the 9th

200

00:07:37,700 --> 00:07:35,150

century called Kashmir Shaivism

201
00:07:39,890 --> 00:07:37,710
Kashmir Shaivism is rich in theory about

202
00:07:41,930 --> 00:07:39,900
the nature of ultimate reality and is

203
00:07:44,570 --> 00:07:41,940
also known as a psychology of absolute

204
00:07:46,880 --> 00:07:44,580
consciousness a brief overview would

205
00:07:49,550 --> 00:07:46,890
include its model of manifestation of

206
00:07:52,220 --> 00:07:49,560
the universe and a human being the model

207
00:07:54,320 --> 00:07:52,230
is identical for both and is considered

208
00:07:57,410 --> 00:07:54,330
to be the Gateway to Kashmir Shaivism

209
00:08:00,680 --> 00:07:57,420
in terms of human being here at the

210
00:08:03,290 --> 00:08:00,690
bottom the physical world is the brain

211
00:08:07,070 --> 00:08:03,300
is manifesting the next higher is the

212
00:08:08,990 --> 00:08:07,080
mental realm and the realm of the

213
00:08:11,240 --> 00:08:09,000

limited individual perceiver here the

214

00:08:13,430 --> 00:08:11,250

mind is located and from here down to

215

00:08:16,460 --> 00:08:13,440

the physical is where most of us live

216

00:08:18,980 --> 00:08:16,470

consciously most of the time next at the

217

00:08:21,160 --> 00:08:18,990

top box in the top box is described and

218

00:08:24,050 --> 00:08:21,170

even higher or more internal realm

219

00:08:26,510 --> 00:08:24,060

discovered by its sages repeatedly and

220

00:08:29,030 --> 00:08:26,520

independently over millennia here we

221

00:08:31,430 --> 00:08:29,040

find at the top of the box the source of

222

00:08:33,380 --> 00:08:31,440

manifestation or the imminent aspect of

223

00:08:37,340 --> 00:08:33,390

absolute consciousness or ultimate

224

00:08:40,130 --> 00:08:37,350

reality just above it are just above

225

00:08:42,560 --> 00:08:40,140

what's next the manifested higher states

226

00:08:46,250 --> 00:08:42,570

of consciousness and being including the

227

00:08:48,770 --> 00:08:46,260

state of aha moments and the place we go

228

00:08:51,260 --> 00:08:48,780

or the state we instantaneously enter

229

00:08:53,090 --> 00:08:51,270

with every perception but most of us

230

00:08:55,760 --> 00:08:53,100

most of the time are not usually aware

231

00:08:58,190 --> 00:08:55,770

of this it's in this stage or state of

232

00:09:02,240 --> 00:08:58,200

reality where manifestation begins in

233

00:09:07,550 --> 00:09:04,880

every perception in a sense manifests

234

00:09:10,010 --> 00:09:07,560

our world for us as we rest contentedly

235

00:09:13,070 --> 00:09:10,020

in our most natural state which is

236

00:09:15,290 --> 00:09:13,080

located here in the word the source of

237

00:09:16,850 --> 00:09:15,300

manifestation with it immediately

238

00:09:19,580 --> 00:09:16,860

precedes the first level of

239

00:09:22,010 --> 00:09:19,590

manifestation an initial impulse occurs

240

00:09:23,660 --> 00:09:22,020

to perceive something in our world to

241

00:09:27,560 --> 00:09:23,670

create that representation of what we

242

00:09:29,630 --> 00:09:27,570

want to look at for example the first

243

00:09:32,330 --> 00:09:29,640

moment is the most important in terms of

244

00:09:33,890 --> 00:09:32,340

fostering human development the first is

245

00:09:36,560 --> 00:09:33,900

squarely in the realm of direct

246

00:09:38,450 --> 00:09:36,570

perception of one's true nature for

247

00:09:41,320 --> 00:09:38,460

purposes of this talk generally I'm

248

00:09:43,580 --> 00:09:41,330

calling it the state of a ha moments

249

00:09:45,770 --> 00:09:43,590

perception continues through the rest of

250

00:09:48,170 --> 00:09:45,780

whatever the necessary processes are in

251
00:09:50,540 --> 00:09:48,180
its cycle until that perception is

252
00:09:53,150 --> 00:09:50,550
complete and we are once again at rest

253
00:09:55,970 --> 00:09:53,160
at the same place we were at rest before

254
00:09:57,980 --> 00:09:55,980
the impulse to perceive occurred at the

255
00:10:00,440 --> 00:09:57,990
level of the absolute in its imminent

256
00:10:03,410 --> 00:10:00,450
aspect which was the top part of that

257
00:10:05,780 --> 00:10:03,420
box in the last slide but that rest

258
00:10:07,520 --> 00:10:05,790
period is typically of extremely short

259
00:10:09,710 --> 00:10:07,530
duration because we're once again

260
00:10:13,070 --> 00:10:09,720
wanting to we're needing to have another

261
00:10:14,360 --> 00:10:13,080
perception or thought so we can continue

262
00:10:16,040 --> 00:10:14,370
on with life in this state of

263
00:10:21,470 --> 00:10:16,050

consciousness called waking and the

264

00:10:23,210 --> 00:10:21,480

apparent place which is our world just

265

00:10:25,820 --> 00:10:23,220

above and before that stage where

266

00:10:28,520 --> 00:10:25,830

manifestation begins and yes perception

267

00:10:30,710 --> 00:10:28,530

is considered a manifestation is the

268

00:10:33,770 --> 00:10:30,720

imminent aspect of ultimate reality or

269

00:10:36,080 --> 00:10:33,780

supreme subjectivity or the absolute it

270

00:10:39,200 --> 00:10:36,090

contains all that is ever likely to be

271

00:10:41,210 --> 00:10:39,210

in potential form while it is itself at

272

00:10:44,330 --> 00:10:41,220

the same time formless and all pervasive

273

00:10:47,090 --> 00:10:44,340

a text of Kashmir Shaivism describes it

274

00:10:49,460 --> 00:10:47,100

like this there is an unbounded potency

275

00:10:52,310 --> 00:10:49,470

or a basic continuum of power which is

276

00:10:54,380 --> 00:10:52,320

known as nada or unstruck sound this

277

00:10:57,860 --> 00:10:54,390

potency condenses itself into a dynamic

278

00:10:59,900 --> 00:10:57,870

point the condensation is not a process

279

00:11:02,960 --> 00:10:59,910

in time or space it is the source of all

280

00:11:05,150 --> 00:11:02,970

manifestation manifestation is not a

281

00:11:07,580 --> 00:11:05,160

one-time creation but instead an ongoing

282

00:11:10,010 --> 00:11:07,590

rolling out of the absolute as the

283

00:11:12,680 --> 00:11:10,020

universe the absolute becomes the

284

00:11:13,940 --> 00:11:12,690

universe yet remains transcendent so

285

00:11:16,009 --> 00:11:13,950

everything is consciousness and

286

00:11:17,869 --> 00:11:16,019

ultimately subjectivity

287

00:11:22,460 --> 00:11:17,879

Kashmir Shaivism could also be called a

288

00:11:25,850 --> 00:11:22,470

science of subjectivity yet higher in

289

00:11:29,679 --> 00:11:25,860

the in the scheme of Kashmir Shaivism is

290

00:11:34,429 --> 00:11:29,689

the transcendent aspect of the absolute

291

00:11:37,280 --> 00:11:34,439

this supreme subject is both

292

00:11:40,369 --> 00:11:37,290

transcendent and imminent at the same

293

00:11:42,919 --> 00:11:40,379

time the description of ultimate reality

294

00:11:44,960 --> 00:11:42,929

at the imminent level just before the

295

00:11:47,269 --> 00:11:44,970

process of manifestation begins sounds

296

00:11:49,249 --> 00:11:47,279

somewhat familiar like the description

297

00:11:51,739 --> 00:11:49,259

of the ultimate cosmic singularity that

298

00:11:53,720 --> 00:11:51,749

gave rise to the Big Bang according to

299

00:11:55,519 --> 00:11:53,730

general relativity the initial state of

300

00:11:58,910 --> 00:11:55,529

the universe at the beginning of the Big

301
00:12:00,979 --> 00:11:58,920
Bang was a singularity here matters of

302
00:12:03,829 --> 00:12:00,989
an infinite density all forces are

303
00:12:06,049 --> 00:12:03,839
united and infinite time space and

304
00:12:07,549 --> 00:12:06,059
natural laws do not exist the

305
00:12:09,530 --> 00:12:07,559
implications are rather mind-boggling

306
00:12:11,929 --> 00:12:09,540
giving new meaning to the phrase human

307
00:12:14,419 --> 00:12:11,939
potential and a powerful slant on the

308
00:12:16,220 --> 00:12:14,429
goal of human evolution comparing the

309
00:12:18,470 --> 00:12:16,230
definitions of Kashmir Shaivism in

310
00:12:20,419 --> 00:12:18,480
Western science both the universe and

311
00:12:22,579 --> 00:12:20,429
human beings are in their essential

312
00:12:25,579 --> 00:12:22,589
nature cosmic singularities but

313
00:12:27,859 --> 00:12:25,589

conscious one's hearing is also all

314

00:12:30,379 --> 00:12:27,869

knowledge all power and we are there a

315

00:12:33,530 --> 00:12:30,389

lot of the time this is the real source

316

00:12:35,840 --> 00:12:33,540

of the aha moments Kashmir Shaivism

317

00:12:38,150 --> 00:12:35,850

seems to suggest a profound answer to

318

00:12:40,369 --> 00:12:38,160

the scientists question of what else is

319

00:12:42,769 --> 00:12:40,379

in there in your head contributing to

320

00:12:46,879 --> 00:12:42,779

visual perception none other than a

321

00:12:49,639 --> 00:12:46,889

cosmic singularity the Kashmir Shaivism

322

00:12:51,710 --> 00:12:49,649

scholar dr. bian pandit states and

323

00:12:53,449 --> 00:12:51,720

experienced at that first moment of

324

00:12:56,449 --> 00:12:53,459

perception is just a simple reflection

325

00:12:58,639 --> 00:12:56,459

of an object as it is in itself it is

326

00:13:02,389 --> 00:12:58,649

not at all touched by any mental idea or

327

00:13:05,179 --> 00:13:02,399

any word image it's the mind of an

328

00:13:08,449 --> 00:13:05,189

experiencer that imposes on it the ideas

329

00:13:10,669 --> 00:13:08,459

of name and form in the next moment this

330

00:13:13,280 --> 00:13:10,679

experience is a knowing accompanied by

331

00:13:16,280 --> 00:13:13,290

the ideas of a definite name and form

332

00:13:18,079 --> 00:13:16,290

and pandered further notes the ordinary

333

00:13:20,840 --> 00:13:18,089

mental calculations of a person are

334

00:13:22,400 --> 00:13:20,850

based on past impressions and constitute

335

00:13:24,889 --> 00:13:22,410

mmm excuse me

336

00:13:27,019 --> 00:13:24,899

people are not ordinarily aware of the

337

00:13:28,669 --> 00:13:27,029

absolute unity of the self existing at

338

00:13:31,960 --> 00:13:28,679

the moment of the beginning of a direct

339

00:13:36,350 --> 00:13:34,490

for most of us our conscious awareness

340

00:13:38,960 --> 00:13:36,360

is typically in the realm of the mind

341

00:13:41,510 --> 00:13:38,970

and on down and the individual limited

342

00:13:43,490 --> 00:13:41,520

perceiver the objective world including

343

00:13:46,460 --> 00:13:43,500

thoughts as objects is what we're aware

344

00:13:48,590 --> 00:13:46,470

of most of the time it's said that one

345

00:13:51,110 --> 00:13:48,600

of the many ways to eventually realize

346

00:13:53,900 --> 00:13:51,120

the aha state within ourselves is

347

00:13:56,090 --> 00:13:53,910

through simple perception catching hold

348

00:13:58,580 --> 00:13:56,100

of the first moment of any perception

349

00:14:01,040 --> 00:13:58,590

staying there and following that impulse

350

00:14:03,650 --> 00:14:01,050

that creates the perception back to its

351
00:14:06,140 --> 00:14:03,660
source remaining in a thought free state

352
00:14:08,960 --> 00:14:06,150
while experiencing a simple perception

353
00:14:10,970 --> 00:14:08,970
direct perception that's one way to

354
00:14:13,550 --> 00:14:10,980
develop conscious awareness of the state

355
00:14:15,320 --> 00:14:13,560
said to be our birthright a renowned

356
00:14:17,060 --> 00:14:15,330
change of another Eastern tradition

357
00:14:19,520 --> 00:14:17,070
vedanta said that eventually all of

358
00:14:22,040 --> 00:14:19,530
humanity will live in this state but we

359
00:14:24,040 --> 00:14:22,050
can get there now through yoga practices

360
00:14:26,300 --> 00:14:24,050
and he didn't just mean the physical

361
00:14:29,510 --> 00:14:26,310
exercises that we have all these studios

362
00:14:31,940 --> 00:14:29,520
for in the West this that source is

363
00:14:33,350 --> 00:14:31,950

actually a natural place to be when you

364

00:14:35,570 --> 00:14:33,360

write talks or books and you feel

365

00:14:38,300 --> 00:14:35,580

yourself reaching up inside somewhere

366

00:14:40,250 --> 00:14:38,310

for that next piece or idea that's just

367

00:14:42,410 --> 00:14:40,260

out of reach chances are that's where

368

00:14:44,780 --> 00:14:42,420

you're reaching then after you get the

369

00:14:47,210 --> 00:14:44,790

insight that direct perception in an

370

00:14:48,920 --> 00:14:47,220

instant it can take you an hour to hang

371

00:14:50,840 --> 00:14:48,930

on to it and write it out before you

372

00:14:53,180 --> 00:14:50,850

fall back out of it anybody ever have

373

00:14:56,330 --> 00:14:53,190

that happen usually by some distraction

374

00:14:59,570 --> 00:14:56,340

some random irrelevant intrusive thought

375

00:15:02,240 --> 00:14:59,580

or by objects in the environment like a

376

00:15:04,130 --> 00:15:02,250

growling stomach or a hungry pet sports

377

00:15:06,140 --> 00:15:04,140

practitioners are there when they're in

378

00:15:10,100 --> 00:15:06,150

the zone and there are other examples

379

00:15:12,800 --> 00:15:10,110

so in conclusion ironically one way to

380

00:15:15,020 --> 00:15:12,810

move objective science forward is to

381

00:15:17,450 --> 00:15:15,030

study in a profoundly subjective science

382

00:15:19,460 --> 00:15:17,460

and develop an awareness that is in the

383

00:15:21,680 --> 00:15:19,470

states of intuition and creativity a

384

00:15:24,100 --> 00:15:21,690

Western scientist and a Great Eastern

385

00:15:26,510 --> 00:15:24,110

sage once had this conversation

386

00:15:28,310 --> 00:15:26,520

scientist the Western scientific notion

387

00:15:30,020 --> 00:15:28,320

is that the scientists must never let

388

00:15:32,390 --> 00:15:30,030

his feelings be a part of the experiment

389

00:15:34,490 --> 00:15:32,400

because of this the scientists never

390

00:15:37,520 --> 00:15:34,500

permits himself to seek an experience of

391

00:15:40,400 --> 00:15:37,530

his own mind his unconsciousness Eastern

392

00:15:42,020 --> 00:15:40,410

sage it is necessary for scientists to

393

00:15:43,010 --> 00:15:42,030

experience their own reality through

394

00:15:45,650 --> 00:15:43,020

meditation

395

00:15:47,420 --> 00:15:45,660

and other spiritual practices once we

396

00:15:49,310 --> 00:15:47,430

experience inner truth directly through

397

00:15:50,990 --> 00:15:49,320

meditation it becomes easy for us to

398

00:15:53,930 --> 00:15:51,000

perceive the truth in the outer world

399

00:15:56,540 --> 00:15:53,940

and to understand nature's secrets and

400

00:15:58,310 --> 00:15:56,550

mysteries perhaps then with such an

401
00:16:00,470 --> 00:15:58,320
understanding will experience an

402
00:16:02,000 --> 00:16:00,480
increase in the audacity of imagination

403
00:16:04,850 --> 00:16:02,010
that will lead to a more vigorous

404
00:16:07,100 --> 00:16:04,860
shaking of present beliefs and produce

405
00:16:17,210 --> 00:16:07,110
volumes of that new knowledge so highly

406
00:16:28,100 --> 00:16:17,220
valued by dr. Ian Stevenson thank you we

407
00:16:33,260 --> 00:16:31,579
thank you Mary oh that was terrific as

408
00:16:34,550 --> 00:16:33,270
you were speaking I was reminded of

409
00:16:37,449 --> 00:16:34,560
something I've been reading about lately

410
00:16:40,579 --> 00:16:37,459
which is the practice of William James

411
00:16:43,090 --> 00:16:40,589
that in the 19th century he and his and

412
00:16:46,370 --> 00:16:43,100
a few of his colleagues would regularly

413
00:16:49,340 --> 00:16:46,380

anesthetize themselves go deep into a

414

00:16:52,670 --> 00:16:49,350

state of etherized unconsciousness and

415

00:16:54,710 --> 00:16:52,680

then experience as they came out of that

416

00:16:56,990 --> 00:16:54,720

unconsciousness exactly what you're

417

00:16:59,960 --> 00:16:57,000

describing that first perception that

418

00:17:03,050 --> 00:16:59,970

brand-new that whole that oneness and

419

00:17:05,210 --> 00:17:03,060

his enthusiasm about being in that state

420

00:17:07,490 --> 00:17:05,220

drives him all the way through all the

421

00:17:09,439 --> 00:17:07,500

literature and the psychological of

422

00:17:11,270 --> 00:17:09,449

philosophical traditions that you know

423

00:17:13,490 --> 00:17:11,280

that we understand him to be a

424

00:17:16,240 --> 00:17:13,500

contributor to and what he was doing

425

00:17:19,900 --> 00:17:16,250

primarily as a direct experience er was

426

00:17:22,490 --> 00:17:19,910

making him hell itself go to that single

427

00:17:32,510 --> 00:17:22,500

singularity and then return to the

428

00:17:34,850 --> 00:17:32,520

multiplicity of the world thank you

429

00:17:40,900 --> 00:17:34,860

there was a line at the bottom of one of

430

00:17:45,910 --> 00:17:40,910

your charge that basically said that the

431

00:17:48,230 --> 00:17:45,920

conscious mind and subjectivity is

432

00:17:50,419 --> 00:17:48,240

embedded in the universe in other words

433

00:17:51,950 --> 00:17:50,429

the universe arises out of subjectivity

434

00:17:57,499 --> 00:17:51,960

or it is subjective

435

00:18:01,999 --> 00:17:57,509

I'll make a proposal that the conscious

436

00:18:10,489 --> 00:18:02,009

mind through a process that I call

437

00:18:15,139 --> 00:18:10,499

coherence becomes form space and time

438

00:18:18,379 --> 00:18:15,149

and this is where I think objectivity or

439

00:18:22,989 --> 00:18:18,389

the appearance of jacobi arises below it

440

00:18:27,109 --> 00:18:22,999

is the consciousness your comments I

441

00:18:32,560 --> 00:18:27,119

think there are fortunately a lot of

442

00:18:37,519 --> 00:18:34,909

for me Kashmir Shaivism

443

00:18:41,149 --> 00:18:37,529

I've studied a lot of Eastern traditions

444

00:18:45,009 --> 00:18:41,159

and a lot of Western science and it

445

00:18:50,810 --> 00:18:45,019

holds one of the most complete

446

00:18:53,509 --> 00:18:50,820

explanations and I'm not sure exactly

447

00:18:56,239 --> 00:18:53,519

what your question my if there's a

448

00:18:58,639 --> 00:18:56,249

question about it but as far as your

449

00:19:01,549 --> 00:18:58,649

comments I think it's important to have

450

00:19:04,639 --> 00:19:01,559

many different ways of looking at things

451
00:19:07,609 --> 00:19:04,649
it's certainly not the only way I mean

452
00:19:09,980 --> 00:19:07,619
even in in to the point of people who

453
00:19:12,289 --> 00:19:09,990
become realized beings there are many

454
00:19:14,840 --> 00:19:12,299
many many paths that people can follow

455
00:19:18,379 --> 00:19:14,850
to become that and in fact one of the

456
00:19:23,590 --> 00:19:18,389
Eastern Swami's of the Eastern tradition

457
00:19:27,859 --> 00:19:23,600
states that it's more the the students

458
00:19:30,440 --> 00:19:27,869
effort almost then it is what it is that

459
00:19:35,149 --> 00:19:30,450
the student is studying and as long as

460
00:19:37,519 --> 00:19:35,159
that effort is there and that creativity

461
00:19:41,539 --> 00:19:37,529
about it I think speaks to what dick was

462
00:19:44,090 --> 00:19:41,549
saying to it will get you places in in

463
00:19:46,789 --> 00:19:44,100

with ideas in the world that that one

464

00:19:48,919 --> 00:19:46,799

didn't even imagine before I guess the

465

00:19:51,830 --> 00:19:48,929

question embedded in my comment was do

466

00:19:54,879 --> 00:19:51,840

you see a way that objectivity could

467

00:19:58,159 --> 00:19:54,889

arise out of the subjectivity of

468

00:20:01,210 --> 00:19:58,169

experience instead of dumping all of the

469

00:20:04,029 --> 00:20:01,220

universe in as a subjective experience

470

00:20:06,190 --> 00:20:04,039

how does objectivity arise

471

00:20:09,940 --> 00:20:06,200

I proposed a method that that could

472

00:20:10,239 --> 00:20:09,950

happen okay yes I don't disagree with