

A photograph of Harald Walach, a man with a receding hairline, wearing a blue suit jacket over a white shirt. He is shown in profile, facing right, and is smiling slightly. He is standing behind a dark wooden podium. The background is dark with several out-of-focus white light spots, suggesting an indoor event or stage setting.

TOWARD A POSTMATERIALIST SCIENCE

H A R A L D W A L A C H



**SOCIETY
FOR
SCIENTIFIC
EXPLORATION**

1
00:00:10,780 --> 00:00:06,880
Thank You bills good that you would good

2
00:00:13,509 --> 00:00:10,790
morning everybody now here is three

3
00:00:20,529 --> 00:00:13,519
version of market free word version of

4
00:00:23,349 --> 00:00:20,539
my talk and it is there is hope in fact

5
00:00:25,689 --> 00:00:23,359
it's quite amazing isn't it 75 years

6
00:00:27,640 --> 00:00:25,699
after d-day Here I am another German

7
00:00:29,880 --> 00:00:27,650
speaking to an American mainly American

8
00:00:34,260 --> 00:00:29,890
audience I find that quite amazing

9
00:00:37,840 --> 00:00:34,270
so what I'm going to do here is present

10
00:00:42,510 --> 00:00:37,850
the basics of the Karelia report now the

11
00:00:44,650 --> 00:00:42,520
galilean report is a commissioned work

12
00:00:46,840 --> 00:00:44,660
commissioned by the scientific and

13
00:00:48,939 --> 00:00:46,850

medical network I have a few leaflets

14

00:00:52,840 --> 00:00:48,949

out there where you can order the full

15

00:00:55,810 --> 00:00:52,850

copy you can also download it at this

16

00:00:57,700 --> 00:00:55,820

website for free as a PDF for order

17

00:01:00,819 --> 00:00:57,710

books and print on demands and I have a

18

00:01:02,439 --> 00:01:00,829

very few short versions here and what

19

00:01:05,370 --> 00:01:02,449

I'm going to do here is give you an

20

00:01:09,580 --> 00:01:05,380

overview about what this whole

21

00:01:12,490 --> 00:01:09,590

enterprise is about the idea was to pull

22

00:01:15,090 --> 00:01:12,500

together arguments and evidence that

23

00:01:21,130 --> 00:01:15,100

points to the limitations of the current

24

00:01:23,500 --> 00:01:21,140

worldview that is imminent in scientific

25

00:01:28,480 --> 00:01:23,510

enterprises as Larry has pointed out and

26

00:01:31,270 --> 00:01:28,490

I am going to show you the outline of

27

00:01:33,010 --> 00:01:31,280

the argument here now the outline of the

28

00:01:37,090 --> 00:01:33,020

argument starts with a very basic

29

00:01:39,150 --> 00:01:37,100

insight that there is no such thing as a

30

00:01:42,550 --> 00:01:39,160

scientific enterprise without

31

00:01:44,740 --> 00:01:42,560

preconditions and presuppositions the

32

00:01:49,360 --> 00:01:44,750

inescapability of background assumptions

33

00:01:52,600 --> 00:01:49,370

I call it and this is a general insight

34

00:01:55,770 --> 00:01:52,610

that has become prominent since the

35

00:01:58,300 --> 00:01:55,780

1930s and it shows in ontological

36

00:02:01,810 --> 00:01:58,310

assumptions it shows into methodological

37

00:02:04,960 --> 00:02:01,820

it's a shells in methodological and

38

00:02:06,640 --> 00:02:04,970

epistemological assumptions and a few of

39

00:02:09,160 --> 00:02:06,650

the names that should be mentioned here

40

00:02:11,260 --> 00:02:09,170

are here collingwood the philosopher

41

00:02:14,140 --> 00:02:11,270

from oxford girdle who pointed that out

42

00:02:16,760 --> 00:02:14,150

in mathematics Vidkun stein who pointed

43

00:02:20,510 --> 00:02:16,770

it out in philosophy flag who pointed

44

00:02:23,840 --> 00:02:20,520

this out in the generic way how science

45

00:02:27,260 --> 00:02:23,850

is done Collinwood that this Collingwood

46

00:02:31,550 --> 00:02:27,270

here wrote a very influential book an

47

00:02:33,470 --> 00:02:31,560

essay on metaphysics and there he

48

00:02:36,200 --> 00:02:33,480

pointed out that there is no such thing

49

00:02:38,300 --> 00:02:36,210

as an enterprise without assumptions he

50

00:02:40,160 --> 00:02:38,310

called those absolute presuppositions

51
00:02:42,590 --> 00:02:40,170
and these are presuppositions that

52
00:02:45,050 --> 00:02:42,600
people make without actually noticing

53
00:02:49,660 --> 00:02:45,060
that and without being aware of it

54
00:02:52,520 --> 00:02:49,670
that cannot be proven by the very

55
00:02:56,060 --> 00:02:52,530
practice they actually are supposed to

56
00:02:58,700 --> 00:02:56,070
found and they are therefore only open

57
00:03:02,570 --> 00:02:58,710
too analytical criticism once you are

58
00:03:06,800 --> 00:03:02,580
aware of them and this is what we have

59
00:03:09,830 --> 00:03:06,810
been doing in this report so I make a

60
00:03:11,480 --> 00:03:09,840
distinction in two science one that is

61
00:03:14,780 --> 00:03:11,490
the current methodology such as

62
00:03:16,610 --> 00:03:14,790
experiments and things like that science

63
00:03:19,210 --> 00:03:16,620

too this is the current background

64

00:03:21,770 --> 00:03:19,220

assumptions that people mostly hold

65

00:03:25,070 --> 00:03:21,780

unconsciously and sign three would be

66

00:03:27,500 --> 00:03:25,080

any large set of background assumptions

67

00:03:30,350 --> 00:03:27,510

and this is what we are driving at and

68

00:03:33,230 --> 00:03:30,360

this would then give rise to what I call

69

00:03:35,630 --> 00:03:33,240

science one star a future widen

70

00:03:39,800 --> 00:03:35,640

methodology which is largely probably

71

00:03:42,410 --> 00:03:39,810

enlarged and widened by integrating an

72

00:03:44,810 --> 00:03:42,420

inner kind of epistemic epistemology and

73

00:03:47,390 --> 00:03:44,820

I will come to that now here are a

74

00:03:50,210 --> 00:03:47,400

couple of the most important background

75

00:03:52,580 --> 00:03:50,220

assumptions that are operative today one

76

00:03:54,830 --> 00:03:52,590

is already mentioned a materialist

77

00:03:56,330 --> 00:03:54,840

ontology matter is the only reality in

78

00:03:59,090 --> 00:03:56,340

the universe and what you presented

79

00:04:01,880 --> 00:03:59,100

Larry was a good example of that right

80

00:04:04,040 --> 00:04:01,890

and out of that everything else emerges

81

00:04:06,320 --> 00:04:04,050

which also means all seemingly non

82

00:04:08,630 --> 00:04:06,330

material entities like mind angels

83

00:04:14,930 --> 00:04:08,640

demons gods consciousness are non

84

00:04:19,099 --> 00:04:14,940

existent in epistemology one of the most

85

00:04:22,070 --> 00:04:19,109

important assumption is that reductive

86

00:04:24,260 --> 00:04:22,080

analysis is the only method some people

87

00:04:26,210 --> 00:04:24,270

say the most important the only method

88

00:04:27,860 --> 00:04:26,220

of choice to understand complicated

89

00:04:29,780 --> 00:04:27,870

matters so if you have something

90

00:04:30,140 --> 00:04:29,790

complicated you break it down into units

91

00:04:36,830 --> 00:04:30,150

and

92

00:04:39,020 --> 00:04:36,840

experiment is the only primary way way

93

00:04:43,810 --> 00:04:39,030

of gaining knowledge everything else

94

00:04:49,370 --> 00:04:47,090

then in methodology we also have logical

95

00:04:52,100 --> 00:04:49,380

analysis of the theoretical structures

96

00:04:54,590 --> 00:04:52,110

they have to use binary logic and that

97

00:04:59,810 --> 00:04:54,600

is a very catchy thing I think because

98

00:05:02,120 --> 00:04:59,820

it leads us into the either/or trap the

99

00:05:04,400 --> 00:05:02,130

point is logical structures only apply

100

00:05:06,920 --> 00:05:04,410

to sentences already Aristotle pointed

101

00:05:11,540 --> 00:05:06,930

that out but what is behind the

102

00:05:13,970 --> 00:05:11,550

sentences reality itself is not obeying

103

00:05:16,580 --> 00:05:13,980

a logical either-or structure and the

104

00:05:20,720 --> 00:05:16,590

most important danger I think we have

105

00:05:23,930 --> 00:05:20,730

come in to through scientific reasoning

106

00:05:26,600 --> 00:05:23,940

is that we now treat everything as if it

107

00:05:27,970 --> 00:05:26,610

were obeying an either/or logical

108

00:05:32,630 --> 00:05:27,980

structure and that is probably a

109

00:05:34,730 --> 00:05:32,640

profound fallacy I think so science is

110

00:05:38,420 --> 00:05:34,740

actually reducing complexity illicitly

111

00:05:40,790 --> 00:05:38,430

now ethics is a difficult thing because

112

00:05:43,700 --> 00:05:40,800

science is not in a position to provide

113

00:05:47,320 --> 00:05:43,710

values even though evolutionary biology

114

00:05:51,170 --> 00:05:47,330

might show us how the ethics we have we

115

00:05:54,830 --> 00:05:51,180

arrived at it cannot found the norms and

116

00:05:58,250 --> 00:05:54,840

the basic purposes the golden rule is a

117

00:06:00,890 --> 00:05:58,260

kind of common thing that comes out of

118

00:06:02,750 --> 00:06:00,900

religions but it is not something

119

00:06:06,950 --> 00:06:02,760

science provides for it's actually

120

00:06:09,350 --> 00:06:06,960

something David Lama says we are living

121

00:06:11,960 --> 00:06:09,360

off the ethical capital left by the

122

00:06:14,480 --> 00:06:11,970

religion that is still around in a

123

00:06:19,640 --> 00:06:14,490

mainly materialist background assumption

124

00:06:21,170 --> 00:06:19,650

science or society now I point out to

125

00:06:23,150 --> 00:06:21,180

the limitations of the background

126

00:06:24,680 --> 00:06:23,160

assumptions and the most important

127

00:06:26,600 --> 00:06:24,690

limitation already mentioned is that

128

00:06:29,120 --> 00:06:26,610

consciousness consciousness cannot be

129

00:06:33,100 --> 00:06:29,130

explained by that this guy here is Emile

130

00:06:37,880 --> 00:06:33,110

de guerra mo a German physicist sorry

131

00:06:40,180 --> 00:06:37,890

physiologist in Germany in 1842 he said

132

00:06:43,310 --> 00:06:40,190

we will be able to show that

133

00:06:45,530 --> 00:06:43,320

consciousness is just matter

134

00:06:47,270 --> 00:06:45,540

and forces working in the organism a

135

00:06:49,100 --> 00:06:47,280

couple of years later he said we

136

00:06:51,940 --> 00:06:49,110

probably will never be able to explain

137

00:06:54,830 --> 00:06:51,950

consciousness but still science is there

138

00:06:57,730 --> 00:06:54,840

stating we will be we will be able to do

139

00:07:02,120 --> 00:06:57,740

that but actually it only works by

140

00:07:03,890 --> 00:07:02,130

presupposing a conscious substance 18

141

00:07:05,540 --> 00:07:03,900

this assumption that's a very important

142

00:07:08,660 --> 00:07:05,550

and profound insight which most people

143

00:07:12,260 --> 00:07:08,670

forget only by a conscious subject like

144

00:07:15,080 --> 00:07:12,270

Deniz saying we are also bees can he say

145

00:07:17,840 --> 00:07:15,090

we are all some bees so his statement is

146

00:07:21,590 --> 00:07:17,850

actually wrong but most people don't

147

00:07:24,080 --> 00:07:21,600

actually realize that so consciousness

148

00:07:26,620 --> 00:07:24,090

can never ever be fully explained within

149

00:07:30,080 --> 00:07:26,630

a materialist framework

150

00:07:32,210 --> 00:07:30,090

my suggestion is consciousness is

151

00:07:34,040 --> 00:07:32,220

irreducible I wouldn't go as far as to

152

00:07:38,030 --> 00:07:34,050

say this primary it's probably Co

153

00:07:43,010 --> 00:07:38,040

primary but it has I think we we we need

154

00:07:45,650 --> 00:07:43,020

to see it as irreducible and a minimal

155

00:07:48,920 --> 00:07:45,660

consensus model is probably a

156

00:07:50,540 --> 00:07:48,930

complimentary stance that's what I call

157

00:07:52,750 --> 00:07:50,550

it where consciousness and matter are

158

00:07:58,150 --> 00:07:52,760

two complementary aspects of reality

159

00:08:00,320 --> 00:07:58,160

this lady dressed up as a Paradis maybe

160

00:08:03,440 --> 00:08:00,330

maybe you can see it it's actually a

161

00:08:05,420 --> 00:08:03,450

lady sitting on her honor on this wood

162

00:08:07,280 --> 00:08:05,430

thing and she's dressed up like a parrot

163

00:08:09,230 --> 00:08:07,290

so sometimes it looks like a parrot if

164

00:08:12,650 --> 00:08:09,240

you look carefully it's actually a lady

165

00:08:15,560 --> 00:08:12,660

so it's a lady parrot parrot lady and I

166

00:08:18,800 --> 00:08:15,570

use it as an image of complementarity

167

00:08:22,610 --> 00:08:18,810

right you have to Larry explained it you

168

00:08:24,820 --> 00:08:22,620

have two things that cannot be together

169

00:08:27,500 --> 00:08:24,830

and you still need them these these

170

00:08:32,510 --> 00:08:27,510

irreducible components you need them to

171

00:08:34,670 --> 00:08:32,520

explain a thing now I use empirical data

172

00:08:36,770 --> 00:08:34,680

that show that you actually cannot

173

00:08:40,909 --> 00:08:36,780

explain consciousness materialistically

174

00:08:43,490 --> 00:08:40,919

one is this interesting book by Reavers

175

00:08:45,290 --> 00:08:43,500

at others who have collected a hundred

176

00:08:47,150 --> 00:08:45,300

cases more than hundred cases of

177

00:08:48,940 --> 00:08:47,160

near-death experiences from the

178

00:08:52,370 --> 00:08:48,950

literature they are already published

179

00:08:55,640 --> 00:08:52,380

and they are all verified by medical

180

00:08:57,139 --> 00:08:55,650

records you can all in all these cases

181

00:08:58,909 --> 00:08:57,149

you see that

182

00:09:00,529 --> 00:08:58,919

the heart has stopped beating for at

183

00:09:02,769 --> 00:09:00,539

least five minutes so you can assume

184

00:09:05,719 --> 00:09:02,779

there is no blood flow to the brain and

185

00:09:08,119 --> 00:09:05,729

you have near-death experiences in the

186

00:09:10,189 --> 00:09:08,129

middle of the events and also vehicle

187

00:09:12,229 --> 00:09:10,199

non-local perceptions of all kinds of

188

00:09:13,849 --> 00:09:12,239

events it's an interesting book I really

189

00:09:17,179 --> 00:09:13,859

recommend reading it if you don't know

190

00:09:18,799 --> 00:09:17,189

it and these are just hardcore empirical

191

00:09:21,469 --> 00:09:18,809

cases you could say well this one is

192

00:09:24,019 --> 00:09:21,479

wrong or that one is wrong or maybe this

193

00:09:27,349 --> 00:09:24,029

one is cooked up but all of them not

194

00:09:30,109 --> 00:09:27,359

very reasonable assumption William James

195

00:09:33,349 --> 00:09:30,119

in his presidential address to the

196

00:09:35,209 --> 00:09:33,359

scientific to the Society of psychical

197

00:09:38,239 --> 00:09:35,219

Research he used that bundle argument

198

00:09:39,649 --> 00:09:38,249

right as that you take the sticks

199

00:09:42,079 --> 00:09:39,659

together in a bundle you can't break

200

00:09:43,609 --> 00:09:42,089

them you may be able to break singular

201

00:09:46,029 --> 00:09:43,619

stick sticks but not the whole bundle

202

00:09:49,339 --> 00:09:46,039

and that is the argument I'll make here

203

00:09:53,389 --> 00:09:49,349

then there is the empirical database of

204

00:09:56,449 --> 00:09:53,399

parapsychology which has been around for

205

00:09:58,159 --> 00:09:56,459

a long time and last year itsuka Dania

206

00:09:59,779 --> 00:09:58,169

brought that together in a huge

207

00:10:02,959 --> 00:09:59,789

meta-analysis you're not supposed to

208

00:10:05,689 --> 00:10:02,969

read all that but it is it is it is just

209

00:10:07,719 --> 00:10:05,699

to show you there is data around and

210

00:10:11,329 --> 00:10:07,729

these are the most important

211

00:10:17,029 --> 00:10:11,339

parapsychological meta-analysis on

212

00:10:19,399 --> 00:10:17,039

precognition PK presentment remote

213

00:10:22,669 --> 00:10:19,409

viewing these things and all of them

214

00:10:27,139 --> 00:10:22,679

show significant effects um with a

215

00:10:29,569 --> 00:10:27,149

highly unlikely statistical significance

216

00:10:31,669 --> 00:10:29,579

some are not so strong but all of them

217

00:10:34,279 --> 00:10:31,679

together they show an effect which I

218

00:10:37,969 --> 00:10:34,289

find is quite amazing and should be

219

00:10:40,339 --> 00:10:37,979

taken into account now science has

220

00:10:42,579 --> 00:10:40,349

already seen the limitation of the

221

00:10:46,159 --> 00:10:42,589

analytical strategy what you see here

222

00:10:48,559 --> 00:10:46,169

isn't an image from an interesting

223

00:10:50,569 --> 00:10:48,569

publication by Schlag and colleagues he

224

00:10:52,909 --> 00:10:50,579

is actually the head of the Robert

225

00:10:54,289 --> 00:10:52,919

Morris Research Lab in Geneva so the

226

00:10:56,809 --> 00:10:54,299

cigarette industry has actually

227

00:10:58,489 --> 00:10:56,819

understood that our organism is much

228

00:11:00,829 --> 00:10:58,499

more complicated than medical science

229

00:11:02,989 --> 00:11:00,839

would have it this is the network of

230

00:11:08,269 --> 00:11:02,999

enzymes that become active when you

231

00:11:09,740 --> 00:11:08,279

smoke one cigarette quite interesting

232

00:11:12,570 --> 00:11:09,750

isn't it

233

00:11:14,280 --> 00:11:12,580

biology has actually already seen how

234

00:11:17,970 --> 00:11:14,290

complex our organism is and the

235

00:11:23,610 --> 00:11:17,980

reductive strategy doesn't work so we

236

00:11:25,920 --> 00:11:23,620

could attach ourselves to those advanced

237

00:11:28,170 --> 00:11:25,930

methodological principles that are

238

00:11:30,360 --> 00:11:28,180

already operative in systems biology for

239

00:11:34,260 --> 00:11:30,370

instance or holistic approaches within

240

00:11:36,600 --> 00:11:34,270

medicine and synthesis to be announced

241

00:11:39,270 --> 00:11:36,610

as a complement to analysis otherwise we

242

00:11:43,550 --> 00:11:39,280

won't see a whole strategy or a whole

243

00:11:46,800 --> 00:11:43,560

element now limitations of empiricism

244

00:11:48,810 --> 00:11:46,810

are next so the inner experience is

245

00:11:51,660 --> 00:11:48,820

actually complement and you arrive at

246

00:11:54,510 --> 00:11:51,670

that very simply if you understand that

247

00:11:57,090 --> 00:11:54,520

any experience whatever it is even if it

248

00:12:00,210 --> 00:11:57,100

is an outer experience of say a tree

249

00:12:02,190 --> 00:12:00,220

here is always foremost a subjective

250

00:12:03,930 --> 00:12:02,200

experience with an outside referent

251

00:12:06,330 --> 00:12:03,940

that's the only difference

252

00:12:07,800 --> 00:12:06,340

to say a mystical experience in a

253

00:12:09,480 --> 00:12:07,810

mystical experience you don't have an

254

00:12:13,200 --> 00:12:09,490

outside reference you only have your own

255

00:12:16,320 --> 00:12:13,210

experience in an outside ref in a normal

256

00:12:18,270 --> 00:12:16,330

experience you have an outside referent

257

00:12:21,900 --> 00:12:18,280

there but the experience itself is

258

00:12:24,090 --> 00:12:21,910

private always and cannot be made public

259

00:12:28,110 --> 00:12:24,100

except through discourse except through

260

00:12:31,050 --> 00:12:28,120

methodological advances so if it comes

261

00:12:33,510 --> 00:12:31,060

to two inner experiences I would say

262

00:12:36,600 --> 00:12:33,520

they're actually similar they're very

263

00:12:40,200 --> 00:12:36,610

similar experience but the referent is

264

00:12:41,940 --> 00:12:40,210

something untouchable inner you can't

265

00:12:44,340 --> 00:12:41,950

you can't point to something here you

266

00:12:47,310 --> 00:12:44,350

can't say there is God and it's of

267

00:12:50,280 --> 00:12:47,320

course very difficult to disentangle the

268

00:12:54,330 --> 00:12:50,290

truth from imagination in inner

269

00:12:57,180 --> 00:12:54,340

experiences was Joan d'Arc saying that

270

00:13:01,230 --> 00:12:57,190

st. Catherine and the Archangel Michael

271

00:13:03,960 --> 00:13:01,240

told her to take the French King to

272

00:13:06,000 --> 00:13:03,970

coronation was she imagining that did

273

00:13:08,550 --> 00:13:06,010

she actually he isn't mustn't Michael

274

00:13:11,430 --> 00:13:08,560

and Saint Catherine difficult to tell we

275

00:13:15,300 --> 00:13:11,440

only have the historical record and that

276
00:13:17,910 --> 00:13:15,310
is the hundred years war ended and the

277
00:13:20,210 --> 00:13:17,920
British were driven out of France lucky

278
00:13:23,390 --> 00:13:20,220
for France

279
00:13:25,100 --> 00:13:23,400
so if you look into into science

280
00:13:28,130 --> 00:13:25,110
you also have inner experience there

281
00:13:30,350 --> 00:13:28,140
because you always have inner

282
00:13:32,570 --> 00:13:30,360
experiences directed towards an inner

283
00:13:34,730 --> 00:13:32,580
reference and if you look into the

284
00:13:38,210 --> 00:13:34,740
scientific terminology you have from

285
00:13:42,530 --> 00:13:38,220
Aristotle terms like noises thinking and

286
00:13:44,690 --> 00:13:42,540
Honora also Lucia that that's the Latin

287
00:13:46,940 --> 00:13:44,700
term that's a Greek term meaning sharp

288
00:13:49,220 --> 00:13:46,950

sightedness the insight that scientists

289

00:13:50,990 --> 00:13:49,230

have when they discover some structure

290

00:13:53,740 --> 00:13:51,000

it's actually quite similar to what you

291

00:13:58,460 --> 00:13:53,750

have in in spiritual experiences I find

292

00:14:01,310 --> 00:13:58,470

now another step is to go away from that

293

00:14:04,400 --> 00:14:01,320

either all thinking and in McGilchrist

294

00:14:06,230 --> 00:14:04,410

who is one of the counselors on the

295

00:14:09,170 --> 00:14:06,240

Galileo project as well and has written

296

00:14:11,060 --> 00:14:09,180

a forward to it he has written fluent

297

00:14:13,370 --> 00:14:11,070

shil book the master and his emissary

298

00:14:15,560 --> 00:14:13,380

where I points out that the culture we

299

00:14:19,570 --> 00:14:15,570

are actually living in and we are

300

00:14:22,970 --> 00:14:19,580

educated in is biased in towards that

301

00:14:26,990 --> 00:14:22,980

either/or logical thinking because it

302

00:14:28,910 --> 00:14:27,000

has advanced language logical structure

303

00:14:32,210 --> 00:14:28,920

logical analysis very much

304

00:14:35,540 --> 00:14:32,220

what we need is regained this left brain

305

00:14:37,640 --> 00:14:35,550

right brain balance and one way of doing

306

00:14:39,800 --> 00:14:37,650

that would be introducing a culture of

307

00:14:42,020 --> 00:14:39,810

consciousness the old Pali term dianna

308

00:14:44,800 --> 00:14:42,030

actually means culture of consciousness

309

00:14:47,540 --> 00:14:44,810

it was translated into meditation by

310

00:14:50,210 --> 00:14:47,550

German indologists of the 18th and 19th

311

00:14:51,850 --> 00:14:50,220

century but it's actually broader it's a

312

00:14:55,300 --> 00:14:51,860

culture of consciousness meaning

313

00:14:58,280 --> 00:14:55,310

integrating contemplation consciousness

314

00:15:02,060 --> 00:14:58,290

studies and consciousness practice like

315

00:15:06,410 --> 00:15:02,070

meditation into science so this would

316

00:15:08,540 --> 00:15:06,420

limit either/or region reasoning into to

317

00:15:11,600 --> 00:15:08,550

those places where it is actually

318

00:15:14,180 --> 00:15:11,610

necessary analyzing sentences analyzing

319

00:15:19,450 --> 00:15:14,190

logical structure but not reality as a

320

00:15:22,730 --> 00:15:19,460

whole there is a good example how this

321

00:15:26,200 --> 00:15:22,740

limit this limitation to either/or

322

00:15:28,970 --> 00:15:26,210

structures actually is limiting science

323

00:15:31,400 --> 00:15:28,980

for instance for a long time it was

324

00:15:34,190 --> 00:15:31,410

standard teaching immune system and

325

00:15:36,620 --> 00:15:34,200

nervous systems are separate either-or

326

00:15:39,140 --> 00:15:36,630

it's wrong we know now but it took a

327

00:15:44,480 --> 00:15:39,150

very long time and a very long battle to

328

00:15:47,390 --> 00:15:44,490

to bridge that gap right had we not

329

00:15:49,040 --> 00:15:47,400

thought too much in either/or structures

330

00:15:51,320 --> 00:15:49,050

it wouldn't have been a problem to see

331

00:15:52,790 --> 00:15:51,330

that the immune system can actually talk

332

00:15:54,860 --> 00:15:52,800

to the nervous system and the nervous

333

00:15:58,040 --> 00:15:54,870

system can talk to the immune system why

334

00:16:01,190 --> 00:15:58,050

not we now know it does but for a long

335

00:16:05,180 --> 00:16:01,200

time it was dogma to separate them one

336

00:16:06,820 --> 00:16:05,190

example of how either all exclusive

337

00:16:09,950 --> 00:16:06,830

thinking is actually hampering

338

00:16:13,310 --> 00:16:09,960

scientific progress now when it comes to

339

00:16:19,730 --> 00:16:13,320

ethics and values it is very difficult

340

00:16:22,420 --> 00:16:19,740

to find them without an inner access to

341

00:16:26,360 --> 00:16:22,430

reality I would say or put differently

342

00:16:31,450 --> 00:16:26,370

inner access to reality might actually

343

00:16:36,710 --> 00:16:31,460

be a way of ascertaining ethics and

344

00:16:38,810 --> 00:16:36,720

morality on empirical grounds and not on

345

00:16:41,150 --> 00:16:38,820

the grounds because someone tells you or

346

00:16:50,380 --> 00:16:41,160

because the majority of people have said

347

00:16:53,930 --> 00:16:50,390

so so the question is can we is

348

00:16:56,000 --> 00:16:53,940

political sanctioning sufficient to make

349

00:16:59,020 --> 00:16:56,010

citizens and people in general behave

350

00:17:01,370 --> 00:16:59,030

morally or ethically it obviously isn't

351
00:17:05,120 --> 00:17:01,380
scientific and other misconduct shows

352
00:17:07,460 --> 00:17:05,130
that and in the end and that is what is

353
00:17:09,560 --> 00:17:07,470
happening now quality assurance or

354
00:17:11,900 --> 00:17:09,570
quality assessment becomes a new

355
00:17:14,689 --> 00:17:11,910
religion because it is an operative way

356
00:17:16,360 --> 00:17:14,699
of trying to assess quality I don't

357
00:17:20,420 --> 00:17:16,370
think it's actually a good idea

358
00:17:24,800 --> 00:17:20,430
okay I move on so here is a rough

359
00:17:27,079 --> 00:17:24,810
outline what sine three is supposed to

360
00:17:30,320 --> 00:17:27,089
look like we have any large set of

361
00:17:32,210 --> 00:17:30,330
background assumptions and we use the

362
00:17:33,800 --> 00:17:32,220
idea of consciousness as complementary

363
00:17:38,240 --> 00:17:33,810

to matter

364

00:17:40,370 --> 00:17:38,250

one method would be inner experience

365

00:17:45,110 --> 00:17:40,380

meditation contemplation contemplative

366

00:17:48,620 --> 00:17:45,120

science as a new method and that would

367

00:17:51,980 --> 00:17:48,630

mean we have inner experience as valid

368

00:17:54,530 --> 00:17:51,990

access route to reality theoretical

369

00:17:57,110 --> 00:17:54,540

structures individual purpose in

370

00:18:00,320 --> 00:17:57,120

individual lives ethics and values that

371

00:18:04,910 --> 00:18:00,330

was would rehabilitate introspection as

372

00:18:06,910 --> 00:18:04,920

a method as is already being done my

373

00:18:09,170 --> 00:18:06,920

view is that we could use a

374

00:18:11,210 --> 00:18:09,180

complimentary dual aspect view of

375

00:18:13,550 --> 00:18:11,220

consciousness where consciousness and

376

00:18:15,800 --> 00:18:13,560

matter are arising from a deeper unity

377

00:18:18,050 --> 00:18:15,810

but that's open to debate I think this

378

00:18:20,390 --> 00:18:18,060

is a minimum consensus model and that

379

00:18:23,900 --> 00:18:20,400

would actually allow us to understand

380

00:18:27,640 --> 00:18:23,910

how we can directly into it reality and

381

00:18:30,760 --> 00:18:27,650

have direct access to reality through

382

00:18:33,800 --> 00:18:30,770

practice of meditation and contemplation

383

00:18:36,110 --> 00:18:33,810

which might give us more insight into

384

00:18:37,700 --> 00:18:36,120

knowledge structures and deeper

385

00:18:42,440 --> 00:18:37,710

structures of reality and it might

386

00:18:45,560 --> 00:18:42,450

reveal that morality has some foundation

387

00:18:48,170 --> 00:18:45,570

in the deep structure of reality as have

388

00:18:51,770 --> 00:18:48,180

mathematical structures that are the

389

00:18:54,950 --> 00:18:51,780

basis of physics we have developed the

390

00:18:57,680 --> 00:18:54,960

generalized I'm finished this is the

391

00:19:00,620 --> 00:18:57,690

last one we have we have developed a

392

00:19:02,960 --> 00:19:00,630

generalized model of entanglement which

393

00:19:05,960 --> 00:19:02,970

I don't have time to go into but that

394

00:19:08,870 --> 00:19:05,970

might be a minimal consensus model also

395

00:19:13,520 --> 00:19:08,880

how we could incorporate nonlocality

396

00:19:16,520 --> 00:19:13,530

into a rational world model and that is

397

00:19:20,900 --> 00:19:16,530

of course open to debate in future

398

00:19:23,320 --> 00:19:20,910

discussions and we were suggesting maybe

399

00:19:26,270 --> 00:19:23,330

postgraduate courses in universities a

400

00:19:28,640 --> 00:19:26,280

journal maybe or something like that and

401
00:19:30,980 --> 00:19:28,650
anybody who wants to sign up to that

402
00:19:33,230 --> 00:19:30,990
purpose the scientific and medical

403
00:19:35,330 --> 00:19:33,240
network is very happy for anybody to

404
00:19:38,480 --> 00:19:35,340
endorse that sent them emails I have a

405
00:19:40,670 --> 00:19:38,490
few copies of the short report or the or

406
00:19:42,620 --> 00:19:40,680
download the large report and send

407
00:19:44,120 --> 00:19:42,630
endorsements if you like thank you very

408
00:19:51,200 --> 00:19:44,130
much

409
00:19:56,089 --> 00:19:53,930
Hill they had one question you mentioned

410
00:19:59,450 --> 00:19:56,099
the imbalance between the left and right

411
00:20:01,099 --> 00:19:59,460
brain yes and so I'm guessing the left

412
00:20:02,749 --> 00:20:01,109
brain is not is dominant so I'm

413
00:20:05,419 --> 00:20:02,759

wondering if you think that might

414

00:20:07,789 --> 00:20:05,429

lightly explain why so many of us are

415

00:20:12,499 --> 00:20:07,799

right-handed say death again sort of why

416

00:20:15,769 --> 00:20:12,509

so many of us are right-handed good good

417

00:20:17,989 --> 00:20:15,779

question maybe I don't know I'm not a

418

00:20:28,810 --> 00:20:17,999

neurologist but it may be may I ask with

419

00:20:32,450 --> 00:20:28,820

my right hand you talked about

420

00:20:34,849 --> 00:20:32,460

consciousness I look at it as like

421

00:20:37,940 --> 00:20:34,859

looking at it as our con individual

422

00:20:39,979 --> 00:20:37,950

consciousness and Deepak Chopra -

423

00:20:42,799 --> 00:20:39,989

Caputo's talked about the fundamental

424

00:20:45,109 --> 00:20:42,809

awareness as a primordial consciousness

425

00:20:47,839 --> 00:20:45,119

which is distinct from our consciousness

426
00:20:51,589 --> 00:20:47,849
so do you have that like consciousness

427
00:20:53,570 --> 00:20:51,599
is complimentary to matter that idea of

428
00:20:57,529 --> 00:20:53,580
this greater consciousness and maybe

429
00:20:59,509 --> 00:20:57,539
layers is that well you might say that

430
00:21:03,200 --> 00:20:59,519
this model would be something like that

431
00:21:05,570 --> 00:21:03,210
this is a term from from you and I think

432
00:21:07,190 --> 00:21:05,580
there probably are various levels there

433
00:21:10,099 --> 00:21:07,200
I'm talking about individual

434
00:21:12,979 --> 00:21:10,109
consciousness here as complementary to

435
00:21:16,070 --> 00:21:12,989
to material events but there may be a

436
00:21:18,529 --> 00:21:16,080
deeper structure which is possible I

437
00:21:20,749 --> 00:21:18,539
think what we need at this point is a

438
00:21:25,820 --> 00:21:20,759

minimal consensus from which we can move

439

00:21:28,940 --> 00:21:25,830

on and if we pose an idealistic model of

440

00:21:31,519 --> 00:21:28,950

reality with mind primary I think we are

441

00:21:33,830 --> 00:21:31,529

running in the same trap and as either

442

00:21:40,580 --> 00:21:33,840

this or that I think we need some some

443

00:21:48,300 --> 00:21:44,150

earlier in your talk you mentioned the

444

00:21:52,650 --> 00:21:48,310

speculation that some of these mystical

445

00:21:54,240 --> 00:21:52,660

experiences are subjective experiences

446

00:21:57,080 --> 00:21:54,250

which have no corresponding objective

447

00:21:59,940 --> 00:21:57,090

and experience and therefore can't be

448

00:22:03,180 --> 00:21:59,950

externally observed what I'm wondering

449

00:22:07,410 --> 00:22:03,190

is is that in and of itself potentially

450

00:22:09,480 --> 00:22:07,420

a limiting belief that in fact there

451
00:22:11,940 --> 00:22:09,490
might be a different frame of reference

452
00:22:16,070 --> 00:22:11,950
from which what we consider to be

453
00:22:19,260 --> 00:22:16,080
subjective today could be observable

454
00:22:22,110 --> 00:22:19,270
rather than simply discarding the

455
00:22:24,330 --> 00:22:22,120
possibility of it being objectively

456
00:22:27,680 --> 00:22:24,340
observable because our current frame of

457
00:22:30,660 --> 00:22:27,690
reference doesn't doesn't perceive it I

458
00:22:31,950 --> 00:22:30,670
think this is partly a misunderstanding

459
00:22:33,960 --> 00:22:31,960
what I wanted to say is that the

460
00:22:37,230 --> 00:22:33,970
referent of an inner experience is not

461
00:22:43,740 --> 00:22:37,240
in the same same way materially extant

462
00:22:47,130 --> 00:22:43,750
outside in the world and sometimes

463
00:22:50,220 --> 00:22:47,140

people simplistically assume it's just

464

00:22:52,290 --> 00:22:50,230

similar to as mystical experiences or

465

00:22:54,630 --> 00:22:52,300

spiritual experiences such as similar to

466

00:22:56,580 --> 00:22:54,640

normal observations they are not because

467

00:22:58,440 --> 00:22:56,590

the referent is something different I'm

468

00:23:00,420 --> 00:22:58,450

not saying the referent is illusory I'm

469

00:23:03,540 --> 00:23:00,430

just saying it's different and there may

470

00:23:08,820 --> 00:23:03,550

be some time where we will be able to to

471

00:23:11,190 --> 00:23:08,830

find methodologies to to carve out what

472

00:23:13,410 --> 00:23:11,200

that reference actually is now the point

473

00:23:16,920 --> 00:23:13,420

is we have 500 years of history of how

474

00:23:20,220 --> 00:23:16,930

we can analyze outer experience of

475

00:23:22,680 --> 00:23:20,230

material things right and we are still

476

00:23:26,880 --> 00:23:22,690

not sure about the material world around

477

00:23:28,920 --> 00:23:26,890

us so how would we be able to find a

478

00:23:31,500 --> 00:23:28,930

methodology that is in the same way

479

00:23:33,750 --> 00:23:31,510

rigorous as our scientific methodology

480

00:23:35,190 --> 00:23:33,760

of the material world is about the inner

481

00:23:36,660 --> 00:23:35,200

world and I think that's just a

482

00:23:39,210 --> 00:23:36,670

challenge for the future but there may

483

00:23:42,840 --> 00:23:39,220

be some time when this is actually true

484

00:23:48,060 --> 00:23:44,519

or where do you think the role of

485

00:23:50,539 --> 00:23:48,070

psychoanalysis is in this debate has a

486

00:23:54,840 --> 00:23:50,549

hundred hundred thirty year old

487

00:23:58,830 --> 00:23:54,850

scientific objective understanding and

488

00:24:00,690 --> 00:23:58,840

quest into the subjective world quite

489

00:24:02,340 --> 00:24:00,700

interesting yeah thank you for for that

490

00:24:05,899 --> 00:24:02,350

question it's actually interesting

491

00:24:11,999 --> 00:24:05,909

because psychoanalysis is an example how

492

00:24:14,909 --> 00:24:12,009

introspective methodology can be can be

493

00:24:17,129 --> 00:24:14,919

put together in a semi rigorous way I

494

00:24:19,259 --> 00:24:17,139

would say and and heal the science that

495

00:24:21,389 --> 00:24:19,269

is still active and it's becoming

496

00:24:23,820 --> 00:24:21,399

evermore accepted since the times of

497

00:24:27,049 --> 00:24:23,830

Freud and that is a good example that is

498

00:24:30,419 --> 00:24:27,059

actually possible incidentally

499

00:24:33,090 --> 00:24:30,429

psychoanalysis was fed by brentano's

500

00:24:37,610 --> 00:24:33,100

impulse of bringing inner experience to

501
00:24:41,700 --> 00:24:37,620
the basis of psychology because the only

502
00:24:43,590 --> 00:24:41,710
non-medical lectures Freud heard were of

503
00:24:47,460 --> 00:24:43,600
brentano in Vienna but that is just

504
00:24:49,560 --> 00:24:47,470
incidental quickly you can comment on

505
00:24:51,690 --> 00:24:49,570
bringing inner experience into the

506
00:24:54,029 --> 00:24:51,700
scientific method and whether or not

507
00:24:55,710 --> 00:24:54,039
inner experience isn't already in the

508
00:24:57,119 --> 00:24:55,720
method that's actually being used and

509
00:24:59,039 --> 00:24:57,129
scientists just aren't aware of it

510
00:25:00,629 --> 00:24:59,049
perhaps reverse engineering some of the

511
00:25:02,610 --> 00:25:00,639
things that are happening in in the

512
00:25:04,590 --> 00:25:02,620
scientific very good point I think

513
00:25:06,330 --> 00:25:04,600

you're right there it's actually already

514

00:25:07,560 --> 00:25:06,340

happening all the time because every

515

00:25:10,740 --> 00:25:07,570

scientists that look through a telescope

516

00:25:13,499 --> 00:25:10,750

and reports what he he or she is seeing

517

00:25:15,090 --> 00:25:13,509

or looks through a microscope and notes

518

00:25:18,529 --> 00:25:15,100

down what he or she is seeing is

519

00:25:21,149 --> 00:25:18,539

actually using inner experience and then

520

00:25:23,749 --> 00:25:21,159

transporting it into some other language

521

00:25:28,049 --> 00:25:23,759

so this is actually there this is what I

522

00:25:30,169 --> 00:25:28,059

to show here in this example it's

523

00:25:33,240 --> 00:25:30,179

already there and it needs to be made

524

00:25:36,680 --> 00:25:33,250

present but the point is we have no

525

00:25:38,669 --> 00:25:36,690

methodology for how to

526

00:25:41,909 --> 00:25:38,679

phenomenologically accessing inner

527

00:25:44,940 --> 00:25:41,919

experience about non material material

528

00:25:46,710 --> 00:25:44,950

reference even phenomenology who sells

529

00:25:48,570 --> 00:25:46,720

phenomenology which was actually talking

530

00:25:51,690 --> 00:25:48,580

about the outer world is a very

531

00:25:54,509 --> 00:25:51,700

difficult thing to do and it's still not

532

00:25:55,740 --> 00:25:54,519

accepted so yeah you're right and it's

533

00:25:58,740 --> 00:25:55,750

maybe

534

00:26:01,280 --> 00:25:58,750

more complicated Thank You Harold up