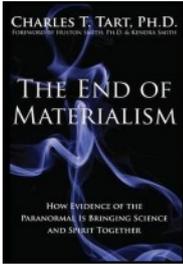


Conscious spirituality in search of truth...



CHARLES T TART: END OF MATERIALISM SCIENCE AND SPIRITUALITY

Professor Charles T Tart is a leading academic scientist with over four decades of research, teaching, exploration of human development, consciousness, spirituality, parapsychology and transpersonal psychology. In 2018 Tart published “End of Materialism,” a brilliant work. In context, he draws from the various levels interconnectedness that exists between science and spirituality.

During the late 1970s I encountered Tart's brilliant impressive work on esp, parapsychology and metaphysical fields. As a scientist, Tart believes constructively that scientism is completely wrong because of its narrow scientific focus which chooses to ignore meaningful and knowledgeable insights that consciousness-spirituality offer. In chapter 12 of the above book headed "Review: Science and Scientism in The Modern World," Tart explains where the interconnectedness of science and spirituality lies, further, just why scientism cannot be validated. An extract follows.

—Philip Crouch, Tasmania, 2020

CHARLES T TART: BACKGROUND BRIEF

“The classic materialist view is of a universe of separate objects that occasionally and meaninglessly affect each other through material forces. These objects are considered to be dead matter. But are things more linked than we normally imagine? This book presents an elegant argument that the twenty-first century needs a much broader perspective on the nature of reality than traditional science is capable of delivering. In *The End of Materialism*, Tart presents research that supports the existence of paranormal phenomena and shows readers how science and spirituality can be understood as two interconnected halves of a whole instead of as forces in opposition. The book presents Tart's most intriguing findings in his fifty-year career investigating paranormal phenomena in scientific experiments at prestigious institutions including Stanford University and the University of California, Davis.” [Cited: *End Of Materialism*, Book Depository.]

CHARLES T TART: ‘SCIENCE AND SCIENTISM IN THE MODERN WORLD’

[PP:192-194] REVIEW

We live in a world that has been miraculously transformed by science and technology. The results have been very good in some ways—I wouldn't still be alive except for scientific advances in medicine, like appendectomies, for example—and not in others. The negative aspect of particular concern for us is that this material progress has been accompanied by a shift in our belief systems, unhealthy in many ways, that aids the partial crushing of human spirit by the scientism that we've discussed.

/2



Try to always notice when I write “scientism” rather than “science.”

A major aspect of my personal identity is being a scientist and thinking like a scientist, and I consider science to be a noble calling that demands the best from me. I want to use genuine, essential science to help our understanding in all areas of life, including the spiritual. Scientism (Wellmuth 1944), on the other hand, is a perversion of genuine science. Scientism in our time consists mainly of dogmatic commitment to a materialistic philosophy that dismisses and “explains away” the spiritual, rather than actually examining it carefully and trying to understand it.

You who have a negative feeling whenever I mention “science” have probably gotten it from encounters with scientism. Since scientism never recognizes itself as a limited belief system but always thinks of itself as true science, or the noble search from truth, the confusion is pernicious. If someone says to you “I believe my religion is the only truth, so I know that you’re crazy and evil,” your defenses quite reasonably go up, but you aren’t too affected because you know your attacker is some sort of a fanatic. But if someone is identified as a scientist, supposedly an objective, well-educated truth seeker, and says, “Your quaint spiritual beliefs are old-fashioned superstitions that were long ago shown to be false, and you really ought to adjust to reality,” that’s a much more powerful attack for most of us.

The information I share in this book was obtained in my attempts to practice genuine science in areas of mutual interest to us. As we saw in chapter 2, genuine science is a a four-part, social, continuing process of knowledge refinement that’s *always* subject to questioning, refutation, expansion and revision. It’s a process that begins with a commitment to observe reality as careful, humbly, and honestly as you can. Then you think about what your observations mean, and devise theories and explanations, trying to be as logical as possible in the process.

The third step, though is especially important. Our minds are wonderfully clever, so clever that they can make “sense” out of almost anything in hindsight and come up with some sort of plausible interpretation of why things happened the way we observed them to. But just because our theories and explanations seem brilliant and logical, or “intuitively obvious,” or feel profoundly true, that doesn’t mean that we really understand the world we observed.

We could have only a wonderful post hoc rationalization . Essential science does not call for “faith” in our theories: it calls for open-minded rational skepticism. So the third part of the genuine scientific process is a requirement that you keep logically working with, refining, and expanding your theories and explanations, and thus make *predictions* about new areas of reality that you haven’t observed yet.



You've observed the results of conditions A, B, and C, for example, and come up with a satisfying explanation as to why they happened. Now develop your theory to predict what will happen under conditions D, E, and F; go out and set up those conditions and *test what actually happens*. If you've successfully predicted the outcomes, good; keep developing your theories! But if your predictions don't come true, your theories may need substantial revision or need to be thrown out altogether.

It doesn't matter how logical, brilliant, elegant or emotionally satisfying your theories are, scientific theories are *always* subject to empirical tests of predicting observations. Indeed, if a theory doesn't have any empirical, testable consequences, it may be "philosophy" or "religion" or "personal belief," but its not a scientific theory. A genuine scientific theory is capable of being *disproven*. Thus science has a built-in rule to help us overcome our normal human tendency to get cognitively and emotionally over committed to our beliefs.

This constant rechecking of ideas against observable reality is where scientism corrupts the essential scientific process. Because people caught in scientism have an a priori cognitive and emotional attachment to a totally materialistic worldview, they won't really look at data about psi phenomena, OBEs, or NDEs [out-of-body-experience, near-death-experiences] which imply a spiritual, nonmaterial side to reality.



Suggest resources:

The End Of Materialism, Charles to Tart, ISBN 13 9781572246454

How Evidence of the Paranormal Is Bringing Science and Spirit Together,

<https://www.bookdepository.com/The-End-Of-Materialism-Charles-TTart/9781572246454>

<http://www.issc-taste.org/arc/dbo.cgi?set=expom&id=00086&ss=1>

Six Studies of Out Of Body Experiences

[http://vedicilluminations.com/downloads/Consciousness-Life-After-Death/Charles%20Tart%20-%20Six%20Studies%20of%20Out-of-the-Body%20Experiences%20\(OBE\).pdf](http://vedicilluminations.com/downloads/Consciousness-Life-After-Death/Charles%20Tart%20-%20Six%20Studies%20of%20Out-of-the-Body%20Experiences%20(OBE).pdf)

<http://blog.paradigm-sys.com/out-of-body-experiences-half-a-century-on/>

