Moreland:

Make one more preliminary. I hope you're comfortable with the pace at which we're going. I hope I'm not boring you with this sigh. I need your feedback. I mean I hope this is not an interesting to you if you'll stay with me for tonight and next time I believe I can guarantee that there will be fruit. But but you understand it's going to. It's just taking a little time to develop the ideas here. Now. I've a physical list.

Now. This is the the final preliminary that we'll talk about a physical list is a person who believes. That there are only physical substances. Physical properties. And physical events. And that's all there is. There are. The only thing that exists or physical substances physical properties and physical events and that's it. You with me on that. So. So let's give an example of some physical substances. Protons and electrons.

How about hydrogen and oxygen and the chemical elements. Does that seem fair to you. How about rocks and. How about your brain. We haven't seemed like a thing. Does that seem OK with you at this point. And dogs and cats lions tigers and bears oh my. So animals golden hydrogen and electrons and protons. These are real small tail kind of big planets. These are all physical
substances that make sense to you at this point. Now according to the physical list there are only physical properties. Now what are some of our physical properties.

OK. I'll tell you a general idea and then we'll listen. But a physical property is something that can be described in the language of chemistry and physics. A physical property is something that can be described using the language of the hard sciences chemistry and physics. If it's a physical property it will be describable by physics or chemistry.

Now this is not again I have no I'm talking about science here but in that some of you haven't had any but this is not hard. Let's give some say let's give some obvious examples of physical and chemical properties. An example would be saw mass. Or something. Wait let's just say wait the same thing is mass. I know it's not but let's just say wait. OK. Would be a physical property. How about volume or shape something shape would be a physical property square round or where you understand that.

This this is a physical object. It has a rectangular shape. That's a physical property of this and it makes sense to you. So shape its electrical charge is the positive charge neutrally charged your negative charge makes sense. That's magnetic properties. That's it. Is it a tractable by magnet or not though. Those would be physical properties. So some we're talking about its chemical features its chemical composition would include some physical properties yes ability to enter in the chemical reactions let's say here and other examples would be a thing spatial location.
like like physical objects are the kinds of things that can be located they have the property of
being to the left of the desk or something of that sort.

Does that make sense to you now. Yes ma'am. [inaudible question]

The physical property in the physical as I would say it would have the property of being ten
pounds having a certain shape having a certain size you know maybe having a certain chemical
and electrical activity now. Now what's in what's now so a physical it says. That you are a
physical substance namely your brain or your body. But let's just stick with the brain. So you you
are a subset a physical substance namely your your brain OK. Your brain has only physical
properties size shape mass that kind of thing. And the only events are physical events.

And remember a physical event would be the coming of a physical property or the going away
of a physical property by a substance by physical substance that at a particular time. And that's
all the world is. In other words the world is totally describable by chemistry and physics and
that's all that's real. Now let's suppose that you're having a pain there is a pain you're having a
pain event. OK. The physical is just going to say that this pain this pain event. Is identical to
remember that means it's the same thing as what's called a C-fibre firing event.
In the brain and nervous system. In other words. A C-fibre firing event is just a certain kind of nervous tissue and you know that that nervous tissue. Would you agree. We could describe it using physical properties. Would you agree to that. We could describe its shape its its length. We could describe its conduct its ability to conduct to have chemical flow through it easily or its conductivity. Well is this OK with you and see fibre event is just a certain electrical property a pattern of electrical firings that can be measured by a machine going on in the nervous system. OK. Are you okay with that. You understand this now. So the physicalist says that the pain is identical to this physical event in your brain. That's what it is. OK. So far so good.

The property dualist wants to say no. The property dualist wants to say I agree with you Mr. Physicalist I agree with you Mr. Physicalist. That the right substance is the brain and he says I agree. That I am my brain. So you're right Mr. Physicalist. There are only physical substances. You're right about that says the property dualist. So far he says You're right. Now some substances, he says, this is the property dualist speaking, some physical substances like billiard balls. They only have physical properties: Size and shape and weight. However there is this unusual physical substance called the brain that has both physical properties and mental properties. OK. So when you have a pain your brain has two events going on in it. Remember over here the physical it says there is a pain event. Let's call that E1. You're stuck with a pin and there's a pain event. Remember that. Please stay with me here. And there's also a C-fibre firing event remember that that's a certain pattern of electrical activity in your nervous system and brain remember that. That's let's call that E2.
Now for the physical list E1 is identical to E2. They're the same event. They're not two events they turn out to be the exactly the same event. They're just the same thing namely the brain and the brain event. You understand that. Who does not understand that. OK on that view the pain event is identical to the brain event the C-fiber event. That's all there is is just the event on the brain. You understand that. Now the scientist calls that event by its correct name. It's a C-fiber such and such event. Common folks use the term pain to refer to the event. So they use a popular - they use common English to refer to a physical event. But the scientist uses a more accurate name to refer to a physical event. You understand that. So there might be two different words we use to talk about it. But what we're talking about turns out to be the same event namely the C-fiber event. And that's all there is. Do you understand that.

I've just got an HD for the rest of the evening for you tonight.[audience laughter] It's my therapy. It just makes me feel better and I just please.

All right. Now the property dualist says. He says No way hosey. He says I agree with you that the only substance is the brain. And he says the brain is identical to the "I", the self. I am my brain OK. But. When you have a pain you actually have two very different but simultaneous events going on inside the brain. One of them is an event called the C-fiber firing event. And this is E1 I didn't write that very clearly. But when you're stuck with a pin a certain electrical event takes place and your nervous system. And they'll call that E1. And that's the C-fiber stuff that's
going on your nervous system. There's also a come of a completely different event called a pain event. And we'll call that event E2. Remember that.

Now for the physical list how did E1 relate to E2? There were the same identity. They were the same. For the property dualist it's cause and effect. The brain event causes the mental event. You with me on that. Now some of them will allow mental events to cause brain events too. There's a little bit of a problem with that though because if they if you let that happen you violate the laws of nature. And I'd like that. But if on the other hand if you only let physical events cause your mental events then your thoughts and your desires and your beliefs never cause anything to happen they just kind of like smoke they're free riders. They just they don't do anything. The brain does everything you don't your your mental life doesn't do anything you just kind of like smoke. It's a nice byproduct but it's just a dummy rider it doesn't do anything. Well forget that. [audience laughter]

Anyway do you see how this the property dualist differs from the physicalist here. Now obviously what the property dualist is going to want to say is there's something true of a pain. That's not true of a C-fiber events so they can't be the same but they do cause each other. You follow me on that. I am going to agree with that. I will argue that they're right about that but I'm not willing to stop there because this I'm going to go further and say - the substance dualist - I'm going to want to say.
That not only are there different properties. There is a C-fiber event [writing on chalkboard]. And there is a pain event. And I'm going to agree with that. I'm also going to claim that the owner of those events is different that what has the first event is the brain. The brain is the substance. That has the C-fiber - or the nervous system that has the C-fiber event and the eye or the self. Or the soul if you want to put it that way or mind whatever you want to call it. The mind is different from the brain and the mental property of pain is different from the mental property of a C-fiber event. I'm going to argue that.

Speaker 2:
Can you say that again?

OK I'm going to argue that not only is a pain event different than a C-fiber event but that the thing that has the pain event - namely me myself or I or ego - is different from the substance that has the C-fiber event - namely my brain. Yes. Any experience at all and see the point here is the important thing to keep in mind. Matter cannot have experiences experiences are mental properties that do not characterize material objects. They characterize souls and minds. This is one of the reasons why it's obvious that dogs and cats have souls because they have consciousness. They're conscious. And their consciousness is totally undescrribable by physics and chemistry will all prove that to you later. But for right now I'm trying to just get clear on the views themselves.
Yes ma'am.

Speaker 3:
Would something like insects, or an ant, like do ants have souls?

Moreland:
Yes I believe so. But now here's is the important point. I'm so glad you raised that. I I I risk kind of losing some of us on this but I'm gonna do the best I can to clarify this question. Can you understand there's a difference between what something is and our ability to tell whether it's that way? You recognize that there may be something in the closet. There either is or is not a football in the closet but I might not be able to tell because I can't get the door open.

Does that seem - you see, So if I were to say there is a football in the closet that would either be true or false. Right. Even if I can't tell because I can't get the door open now here's my point: As living organisms become less like you and me we have less grounds for attributing consciousness to them. OK.

That doesn't mean that consciousness itself can be decreased gradually. A spider either is or is not conscious. It's not 10 percent conscious. There's no it's not as though it's 10 percent. It either is or it isn't. So it either has a soul or not. I am less certain than it has a soul than a gorilla or a
dog because dogs tend to bark and grimace when when you stick them kind of like we do. And while it may be then this is very important for you to recognize, It may be that when - I don't believe this is true but it could be the case - that when you stick a dog he experiences the taste of a banana and that causes him to bark and grimace. That's possible. It's it's unlikely because of the analogy between the dog's behavior and me. Just like I can't tell if my wife experiences blue and I, red. I can't tell if the dog actually feels the same thing I feel when I'm stuck with a pen for 100 percent for all I know when I see when I stick with the pen. He has the same thing that happens to me when I taste a banana and that's wired to his body to cause him to howl and whine. I think it's unlikely. OK but do you understand that. That whether a spider has a soul or not is all is an all or nothing question and I'm pretty convinced they do. And my reason is their living organic beings or not dead matter. But they could be automatons but I'm not sure.

But but my degree of certainty decreases the more an animal is disanalogous to me. But that doesn't mean that having a soul itself is something that can be gradually diminished. Does that make sense to you can I can I give you an implication of this. Maybe I'm up here talking to myself. I don't know. Do you understand that if you actually if you're a physical one of the problems with physicalism is that the physicalist says that the only thing - that your mental life is nothing but your brain states which cause certain behaviors so a pain is a certain C-fiber state that causes a grimacing and a yelling about. That means that the more. Living organisms exhibit behaviors that are less like us. To that degree they're decreasingly less and less in pain.
And that means that pain is something that is not all or nothing. And I think that's a problem because animals either are or are not in pain. I'm not talking about the intensity the pain I'm talking about whether they're in pain and it's just wildly counter intuitive to say that something can be 80 percent in pain or something of that sort. I don't know what that even means. Yes ma'am.

Speaker 4:
How do they explain that we can use imagination?

Moreland:
Cause Effect How do you explain God being able to part the Red Sea? Well you understand that minds can affect matter and matter can affect mind. What's the problem. Do you recognize that you can actually raise your arm by willing to do so and I don't care if you describe a complicated physical event that happens after the willing it's irrelevant because all you're doing is adding details about mechanisms some point or other the mind's gotta do something to the body.

Speaker 5::
So what about plants?

Moreland:
Well let's don't talk about plants [audience laughter] because they're a different category. There is in my view they have souls too but they're not conscious. And the reason I say they have souls is the soul is a principle of life in a certain organized material object that can that for us can be
disembodied. I've got 15 minutes ladies and gentlemen and I've got to do something else before the evening's over.

OK.

Now do you understand the difference between the physical list the property dualist and the substance dualist. I beg of you in the name of the Lord Jesus Christ [audience laughter], before you come back next week would you study your notes. Because we're going to build on this next week and I don't want you to be lost. I'm going to say one more thing we'll have a prayer with you. The buses will wait. And that's a little Billy Graham thing just in case.

OK now I'm [inaudible comment/audience laughter] Thank you. Here you are. [audience comment and laughter] There you go. Either way, haha, your wife may leave sir but your friends will wait. That's all right now. OK.

What kinds, what are some of the things that dualist don't believe are physical. Let me initially give you some and then I'll argue forum next week. I'm not going to be able to argue this tonight. I'll just whet your appetite for it.
To start off let's suppose we had two worlds here. World 1. And world 2. And let's if you don't mind for the sake of a moment let's set God aside and let's just not pretend that God is relevant to the question for just a minute. Forget about the Supreme Being for just a second. Suppose that world 1 is our world where there are electrons. There are rocks. There are mountains. There is carbon. Let's say coal and so on. And there are also animals and persons in world 1. Make sense to you at this point. This is our world. Now suppose that world 2 is a world that is exactly like the real world except there is one difference. There is no life. There is no life. There are no living creatures in this world.

So world 2 is a world where there are electrons and rocks and mountains and carbon atoms and hills and rivers and things of that sort but there just aren't any living creatures. Now would you agree with me that world 2 is a real possibility. It's not real but it could have happened. There's no contradiction in the idea it makes sense to you. Now if you agree with that which I do which I think you should an extremely important lesson follows from this. And here is the lesson. No Material object Requires...The existence...Of consciousness...To exist... And have... The properties... That characterize it.

In other words an electron could exist and have a negative charge even if there were no living conscious beings that seem fair. OK there could also be dog bodies and brains moving around in a certain way like robots that were totally unconscious. That's that could happen. OK. You with
me on that. So you know a physical object doesn't get its attributes by somebody looking at it or anything of that sort. OK now. With this in mind let me share with you some things that aren't physical. The first we'll call - there are several of these babies. And to start off let me just tell you that the best one of the best definitions of your soul is whatever you're aware of when you engage in an act of introspection. Your soul is what you're aware of when you engage in acts of introspection. Now when you introspect here are the things you're aware of. Number one we might call sensations. And sensations come in two kinds: Perceptual and to be creative non-perceptual.

Speaker 6:
Could you give an example?

Moreland:
Yes I will. But here let me give you an example of a perceptual sensation. A perceptual sensation is one that comes through one of your five sense organs. It would be an awareness of color through the eyes. That would be a visual sensation. Here's an example of one. Right now there is no sensation of blue. Now there is a blue sensation. There is a visual sensory experience of blue that is taking place. There is an awareness of blue. Are you tracking there now. Now the book was blue when nobody was looking at it - in my opinion - but there were no awareness as a blue until someone looked at it. You understand that. So if you turn the lights off in my opinion the object is still blue but nobody has any sensations of blue [tapping a book].

Speaker 7:
When a tree falls in the forest?

Moreland:

OK then when the tree falls in the forest. Listen to me. This is a critical question. There is definitely a sound because if you deny that there's a sound you are perilously close to becoming a skeptic and someone who only believes that you exist alone and there's no external world it is an extremely dangerous view to say that when a tree falls in the forest there is no sound. And what was behind that debate was ultimately whether qualities that we see in the real world exist or whether they're fabricated by the human mind. And if you go the route of saying there ain't no sound you're coming perilously close to saying The mind creates the world and every world is relative to the mind that creates it.

Very dangerous view.

That's why I get the big bucks to hear him point these things out [audience laughter]. You think that's true. I've got some real estate for you [audience laughter]. OK. An awareness of smell and awareness of taste and awareness of sound and awareness of texture. As my daughter used to say Smoove S-M-O-O-V-E rough OK. So that was a texture. I see that hand ma'am.

Speaker 8:

Is an awareness an experience?
Moreland:

It is absolutely. Awarenesses is are drops of experience. They are experience events see a sensation is a is an event an experienced event. Now a non-perceptual sensation is an experience or an awareness that does not involve one of the five senses. An example would be a pain or an itch which takes place within you actually. You understand the difference between a pain and a visual sensation when you have a visual sensation. You take it to be of something external to you even if it's an illusion even if you're hallucinating a pink elephant. It still presents itself to you as being an awareness of something outside of you. Does that make sense to you. When you have a pain the pain is an experience of something that is inside of you. So it's not. It does not involve one of the sense organs. It is an awareness of something inside you is what it is.

Emotions are another example of these. In my view all the emotions are forms of awareness and experience. So anger and love. Love is not a love. It's not a behavior effort. People say love if you love somebody that what love is is giving. That's baloney. Love is a feeling. It's an emotion. It might cause giving but it is not a behavior it is what causes behavior. Now there's another for another example would be. Thoughts or thinking's. Thoughts [writing]. A thought is a certain mental content that is in the mind that can be expressed in a sentence. A thought is is a certain content that can be in the mind that you can express in a sentence like that snow is white. That's a thought. We're now having a lot of thoughts about the subject now ladies and gentlemen a thought is not identical to the sentence used to express it. Let's just be clear about that. Thoughts are not the same thing as sentences.
OK. For example a sentence can be colored black, right, on the blackboard. But my thought that
snow is white is not itself colored right. So a thought is something that happens inside your
mind. It's a certain mental event where there's a content that you could use a sentence to express
to somebody. Is that clear to you at this point. Another sort of a mental thing is a belief a belief.
Now before I tell you what a belief is, notice that none of these so far I've mentioned none of
these could exist in world2.

I told you that no material object requires the existence of consciousness to exist. And have the
characteristics it has. All of these require consciousness before they can exist and have the
characteristics they do. You understand that since then in World 2 there may be red objects there
can be a red mountain or a green hill but there could be no sensations of green if there were no
living things here. There could be no thoughts if there were no living creatures. Do you
understand that there would be no beliefs in this world.

Right. And computers don't have beliefs or thoughts or anything like that now. A belief is a
proposition you take to be true. It is a proposition you take to be true. Now you don't have to be
hundred percent sure on it. You might be. You only have to be 51%. I have some beliefs I'm 100
percent certain about. I shared some with one of the brothers at the break that to enthuse for us a
belief that I have about which I'm 100 percent certain. I have other beliefs about which I'm 51
percent certain. Example I do believe about 51% that the Kansas City Chiefs are going to win 10 games next year at least. I believe that because I've been following their draft. Now I'm only about 51% on that. As time goes on that might move the 75 percent. Your beliefs can change in their straight. One of the things I'll tell you in two weeks the application of some of this is that your beliefs grow can grow in their strength. If you do certain things and that causes your your self to be stronger but a belief is not a thought.

They're not identical to each other. They're not the same thing. Now how do I know that? Well you can have thoughts that you don't believe and you can have beliefs you're not currently thinking about. One of the things about thoughts that we learn is this thoughts only exist while you're having them. Seriously. It makes no sense to say if I'm now if I'm now thinking about this subject that my thought of grass being green exists. If I'm not thinking about grass being green right. Thoughts only exist while they're being had. However beliefs exist when they're not being thought of. I have many beliefs right now I'm not currently thinking about; many beliefs. Gosh I have. In my soul, uh, my soul contains literally thousands of beliefs and. Hundreds of thousands of memories are contained in your soul. It's just your soul is huge. It's your soul makes your body look infinitesimally small when you get in touch with how big the soul really is.

Yes.

Speaker 9:
Do you believe it's possible to have more than one thought at the same time?

Moreland:
Yes you can have complex thoughts and you can do more than one act at the same time too. That's why you can pray it all you can learn to pray almost all the time because you can learn to pray while you're doing other actions.

Yes sir.

Speaker 10:
Are thoughts where creativity takes place?

Moreland:
Uh, they're one of the places where creativity takes place. I think another place where creativity takes place as sensations because I think sometimes we have images in our minds since images of things that we're not thinking about. But then we can come to think about them. So I think that creativity comes from sensations. Now let me give you to others and I'll let you go. Let me give you one other and I'll let you go. Another example of a mental thing I haven't proved any of this - OK but you can obviously see how I'll do it - I'm going to show you there are things true of these that aren't true of anything that's physical. And there are things true of your brain that are true of these so they can't be the same thing. That's where I'm headed. OK but now one of the - volitions is the other example. Of volition is an act of will. And this is this gets so interesting but. Of.
A Volition is an exercise of power within you. It is an exercise of power. Here is a great example of what a Volition is. This will be I think this will illustrate it so beautifully because what I'm going to focus on is a case of a trying to do something. Suppose that you were asleep at night and a scientist slept into your room, uh, snuck into your room and anesthetized your arms so they couldn't move. You wake up in the morning totally unaware that your arms are incapable of moving. You stumble over to the door it's dark outside you walk over the wall. You intend to turn the light switch on. You stand there and your body is totally motionless for the next 5 seconds. But you do engage in an act of will and the act of will is trying to bring it about that your arm goes up to turn the light on you engage in an internal moving or trying or purposing or an endeavoring I'm using different words to cause you to get in touch with this what you do is you engage in an endeavoring or in a purposing or trying or a willing or a volitioning. You attempt to move your arm your body doesn't cooperate but there is still a mess there is still an internal mental event that happens. It's not a thought. It's a willing it is a willing. Now you can have volition without thoughts and you can have thoughts without volitions you can have thoughts without choosing to do anything and you can sometimes choose to do things without thinking. By the way one of the nice things about us is that our thought life is sometimes under the control of our volitions - you understand that?

Let me tell you something true. Your beliefs are not under the control of your will. This is why Paul says to be transformed by the renewing of your mind because your behavior is almost
totally controlled by your beliefs but you are not in direct control of your beliefs. You cannot exercise your will and change your beliefs by fiat like you can move your arm or change your thoughts. You understand what I'm saying to you. Now here's my assignment for next week [chuckle]. If you're interested.

If you are not in the direct control of your beliefs and what I mean by that is you can't simply choose what you're going to believe or not believe. Here's my proof real quickly. I will pay anybody in this room fifty dollars. I mean it. I'll pay anybody in this room of fifty dollars if you will right now choose to believe that there is a pink elephant flying over my head. Not say you believe that I mean really believe it. I don't have any takers because you are incapable even if you wanted to have willing yourself to believe that. It's not under your control.

You are not capable of exercising your will and choosing to believe that. OK now what you are what you can do is exercise your will and decide what to think about. So the question is how do these facts about us relate to why Paul tells us to be transformed by the renewing of the mind Romans 12 instead of by some other means? Why does Paul say to be transformed by the renewing of your mind instead of something else. Why does he do that. And how does that relate to the nature of your thought life and your beliefs.

Think about it and I'll see you next week.