



Max Payne 1930-2015

The President, Dr. Peter Fenwick writes:

One of the first meeting I attended with the Network was in Baden Powell House, when we had our AGM after a May lecture. There were only four or five of us at the AGM, including Max. It was rather pointless, reading out the accounts and our plans for the future to an empty lecture hall. Max boomed out "Why don't we take the Committee on a retreat, so that we can discuss all our plans? Commune with the high energy found in the Welsh mountains and come back inspired, creative, and holding the key to the future."

So we had our first retreat in the high mountains in Wales, where there was a little used chapel where we could sit, meditate and gain inspiration. And it was here that we first hammered out the Network guidelines, Max playing a key role. Truth, said Max, is always true from whatever angle you view it. Every network member should have the opportunity to test any statement to destruction. Max leaned across the table saying that truth, clarity and honesty were to be the signatures of the Network. All of us were slightly in awe of Max, the only paid-up fully trained philosopher amongst us, during these early days.

In meetings he could always be relied on to ask the first question, spotting with unerring accuracy the falsehood in the arguments put forward, and with kindness and tolerance would deal with any sloppy thinking or extension of a hypothesis beyond reasonable bounds. On one occasion, when the speaker said that the universe was composed of pure love, and did not limit his argument in any way, Max very gently reminded him of the plains of Africa where the lion leapt on the gazelle for his supper, and pointed out that he was sure the gazelle did not regard this as an act of pure love. And, he asked, how much love was there when Hitler walked into the Sudetenland?

For many years Max ran the Sheffield group and would invite his friends both to speak and enjoy his and Mary's hospitality. And of course the Max that we all remember best was the irreplaceable Master of Ceremonies at the evening entertainment at the AGM. This year, on that evening, we will drink a special toast to this much-loved, much missed founder member. To Max!

Vice-President Diana Clift writes:

There aren't many people who can be described as 'larger than life' but Max Payne was undoubtedly one. It wasn't just his imposing stature, mane of grey hair and commanding voice. He had a 'presence' that was unmistakable. Everything he said was articulate, clear and straight to the point, with no excess words. His razor sharp logician's mind cut through any amount of New Age waffle, which did not always make him popular. He upheld the Network guidelines of Open-mindedness, Rigour and Love, but was alert to the fact that the Love and Open-mindedness sometimes made us lose sight of the Rigour!

Max was one of the founder members of the Network and saw it through good and bad times. As Chairman of the Trustees he was acutely aware of the finances and our obligations to the founders and often had to rein in our wilder enthusiasms on the grounds of cost. But although he could be stern at times, he had a sparkling wit and a great capacity for fun. Many of us will remember him with enormous affection as the Compere of our self-generated entertainment at the annual meeting. A very hard act to follow.

Max was a philosophy lecturer in Sheffield who, as he described it, 'achieved Nirvana' by being given early retirement on very favourable terms, which freed him up to pursue his many interests. With his exceptional fluency as a speaker, always able to think clearly in any circumstance, it's perhaps not surprising that he was drawn to Politics and actually stood for Parliament on one occasion. The Network was fortunate that his bid was unsuccessful and his family was much relieved! His wife Mary was a great match for Max... down to earth, resourceful and great fun...and she hosted many a Network local event at their home in Sheffield. They travelled a lot, especially as their daughter, Rachel, settled in New Zealand. Max had a very full life and he was a wonderful friend.

I only saw him laid low on one occasion. We were at a Network event in France and the waiters assured us there was no mustard in a particular dish, but mustard makes its way into a lot of French cooking and Max was extremely allergic. It only took a mouthful for him to collapse....a scary moment. He had other brushes with mortality. A keen yachtsman, he got into serious difficulties at sea on one occasion and believed his time was up, but rescue came. He also battled heart problems for years, always bouncing back from the brink. To me it is just inconceivable that he's not returning this time. He was central to the Network and for me a terrific friend with whom I shared many arguments!

I suppose when I said he was larger than life I meant that literally. His personality was just too great to be contained in this one life. He was always cautious in his beliefs and was never fully convinced that consciousness survives death, but he was ready for anything. He would certainly relish exploring other worlds and - best of all - arguing with God!

David Lorimer writes:

Max Payne was a larger than life character, who was the last remaining member originally invited to join the SMN by Peter Leggett in 1973 – there were about 50 members in this first cohort invited by the founding group. At the time Max was lecturing in philosophy of science and religion at Sheffield Polytechnic, later Sheffield Hallam University. I remember him telling me when he retired that he had attained Nirvana... it certainly enabled him to travel and he came to many Continental meetings and of course to our regular conferences and annual gatherings, including the first residential meeting held at Dartington in 1989. Earlier he had spoken at a conference on reincarnation at Surrey University in 1974 and chaired a meeting at which E.F. Schumacher spoke in 1977. He was the co-author with Peter Leggett of an excellent book on Reincarnation - *A Forgotten Truth*.

An important influence on Max in his formative years was Professor Michael Polanyi, FRS, and his famous book *Personal Knowledge*, with its distinction between tacit and explicit knowledge. Max went to study chemistry at Manchester University at the age of 17. Mary Payne tells me that, while still a student, Max injured his back (jumping down a flight of stone steps!) and had to spend several weeks flat on his back in hospital. Apparently Polanyi rigged up some apparatus from the chemistry lab that could hold a book, thus enabling Max to read while lying flat. Max took exception to the fashionable ideas of Gilbert Ryle and argued with him when he came to Manchester as a visiting lecturer – he was always independently minded and wanted ideas – his own included – tested to destruction!

Max had been on the Council for some years when I joined it in 1983 and, as Janine writes below, he was Chair of the Trustees for many years. He wrote many trenchant book reviews and was co-ordinator of the Yorkshire Group where many memorable meetings took place in his house. For many years he acted with great panache as compere of the entertainment at the annual gathering. On this occasion and when asking pertinent questions at meetings, he would insist that his voice was quite loud enough without a microphone! For me Max embodied the spirit of the Network with his clarity, rigour, wit and immense capacity for friendship.

Janine Edge, Chair of Trustees, writes:

Among the many roles Max played in the SMN, he was chair of the Trustees until 2006 and after that remained as Trustee. It is in these capacities that I came to know him best.

Max was a person who embodied opposites with ease – as befits a man who was at heart a philosopher and able to embrace paradox.

As Chairman, he was always prepared to 'take the bull by the horns', to tackle a difficult task, and yet he would proceed with care and listen to others if another approach was more appropriate. His military metaphors were legendary (and always made us laugh) yet his approach with people was considerate and gentle. He would never be afraid to name the 'elephant in the room' and yet would act with great tact.

During his time as Chairman he presided over the successful setting up of the SMN as a separate limited company, a major fund-raising for the SMN and the establishment of the Blaker Education Fund, amongst many other positive developments. When he stood down as chairman, he remained on as trustee, which is a situation that sometimes can cause difficulty for the successor chairman – but not with Max. He always unconditionally honoured my authority and gave me absolute support.

But more than anything else I will miss Max's wise counsel, whether in the context of SMN affairs or on personal matters. Whenever I talked to Max he would always enquire as to what was going on in my life and come up with a pertinent and welcome insight. So although it is in the context of his role as trustee that I came to know him, it is as a dear friend that I will remember him, and miss him, most.

Memorial Event for Max

The Payne family would like to thank all the people who wrote such kind heart-warming letters about Max. We are planning to hold an informal gathering which we shall call "Memories of Max". It will take place on Thursday June 18 at Tapton Hall, Shore Lane, Fulwood, Sheffield S10 3BU at 2.30 p.m. If you are able to join us please email mary.westernesse@gmail.com

Appointment of Directors, 2015

The Board of Directors consists of up to 10 directors, up to 8 of whom are appointed by the members at the AGM. Up to 2 more may be co-opted by the Board itself. Professor Marilyn Monk resigned from the Board on November 2nd 2014 and Dr. Christopher Lyons on February 7th 2015. Mr. Simon Raggett was co-opted to the Board as Treasurer on February 7th 2015 and Paul Kieniewicz was also co-opted to the Board as from April 10th 2015. Each year the one third of the member appointed directors, who have served the longest, retire by rotation and all the co-opted members. They are, if they wish, eligible for re-election or co-option. The directors retiring by rotation are thus Mrs Jacqueline Nielsen, and Mr. Martin Redfern; Mr. Simon Raggett and Mr. Paul Kieniewicz are also resigning as directors co-opted during the year. All are eligible for re-election or co-option and all have indicated their wish to continue. The remaining Directors are Prof. Bernard Carr (Chairman - 2006), Dr. Edi Bilimoria (2011), Dr. Ioannis Syrigos (2011) and Mr. Tuvu Orbach (2014).

There are thus four vacancies for Directors to be elected at the Annual General Meeting and four applications. There are two further vacancies available by co-option by the Board.

Members who wish to be considered for these vacancies are requested to apply by the end of May 2015 by sending their C.V. and a short note on how they see themselves contributing to the aims of the Network. This will enable the Board to consider how they would match the tasks to be performed and, where appropriate, make recommendations to the members. If there are more applicants than vacancies, a vote will be taken at the Network AGM at the beginning of July. The members of the company will follow the recommendations of the Network AGM, unless there is good reason not to do so. Applications should be sent to The Secretary, Scientific and Medical Network, P.O. Box 11, Moreton-in-Marsh, Glos GL 56 0ZF.

Blaker Fund to Support Research – Project Précis for 2014

Edi Bilimoria

The three projects supported by Blaker funds in 2014 were –

- **Dr David Owen** – *Funds to Run an Experiential Introduction to Mindfulness Meditation Course and Develop Networking and Broadening Provision of Mindfulness Training to Medical Students*

Two courses were offered – one funded through the Blaker grant and one through university funding. The plan was to develop the introduction to mindfulness offered to all first year students this year, and carry out a project on the students taking the student selected unit. A jointly run mindfulness course for students and staff was explored and a dialogue developed with those who hope to offer mindfulness training to nurse students at the University. Other opportunities explored were further research on Mindfulness for students, a retreat day for students and staff, networking with other medical schools and developing online resources for students about mindfulness..

- **Dr Keith Beasley** — *SMN & the One Spirit Alliance in North Wales*

The Blaker project of 2012/13 concluded that...from many perspectives came evidence and support for the need to engage students on as many levels as possible and to integrate such activities with academic and/or community projects. This project aimed to support and enable the establishment of One Spirit North Wales, in a way that would establish North Wales as a focus for spiritual, holistic and sustainable activities.

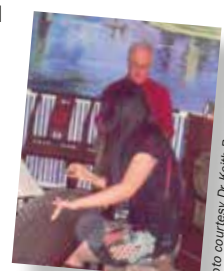


Photo courtesy Dr Keith Beasley PhD Reiki Master

From 2010 to 2013 Bangor University Transcending Thought (BUTT), a student centered research forum acted as the local group for the SMN, the Wrekin Trust and the Alistair Hardy Society for the Study of Spiritual Experiences. Besides successful meetings, this project was beneficial in enabling the on-going liaison between BUTT and related university initiatives. A key focus was the active engagement of students and youth from the local community.

- **Dr Natalie Tobert** — *Medicine Beyond Materialism*
Based on previous Blaker Fund Education Reports the Medicine Beyond Materialism (MBM) Training Pack and the web page have been completed. The final stage was preparation of a text book on MBM for universities and medical schools, in order to mainstream seminars into the core curriculum for undergraduates. This initiative would take the educational product to the next level.

Through her work and publications, Dr Tobert has been invited to give workshops and seminars in the UK, USA, Wales, Italy and India.

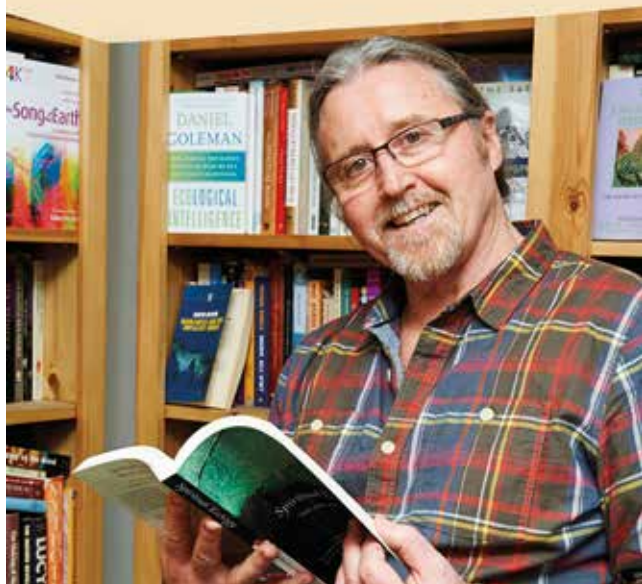
Blaker Fund to Support Research – Invitation to Apply

The Trustees of the GB Blaker Charitable Trust have requested that the grant, and the interest arising from it, shall be used to fund educational programmes, in line with the charitable objects of the SMN Trust and SMN, particularly for young people aged approximately 15-30. Note especially that the intention is that the funds shall be used purely to support such educational programs in science or medicine.

All those who wish to be considered for a grant in the range of £500 to £5,000 are requested to apply by 30th June 2015 to the Education Domain Holder, Edi Bilimoria, email: edibil@btinternet.com for guidance on application.

Network Book Prize 2014

The 2014 Network Book Prize has been awarded to Dr Mick Collins for his book *The Unselfish Spirit*, reviewed in this issue. Mick also contributed an article to the last issue. His book is about psychospiritual transformation and how we can collectively grow our consciousness to solve the complex web of challenges that threaten life on Earth. The Book Prize is awarded to the most significant book or books written by a member during the year. Other books of particular note were *Awakening the Global Heart* by Serge Beddington-Behrens, *Spiritual Psychiatries* by Natalie Tobert and *Pluralism and the Mind* by Matthew Colborn.



NEW MEMBERS

SURNAME	FIRST NAME	LOCAL GROUP
Armstrong	Alison	Surrey
Armstrong-Perlman	Eleanore	London
Bailes	Ken	Yorkshire
Christof	Catharine	USA
Cooper shire	Keith	Worcester-
Crocker	Helen	Herefordshire
Eales	Frances	Sussex
Fischer	Walter	Sweden
Irwin	Richard	Wiltshire
Kershaw	Jen	Dorset
Lamble	John	Cambridge
Leonidou	Martha	Belgium
Matini	Gill	London
Morrison	Annie	Isle of Wight
Norman	Felicity	Hertfordshire
Nulty	Mike	London
Pahl	Ulrike	Germany
Reintjens	Aimee	Netherlands
Sanz	Esmeralda	London
Sekechi	Mahnaz	Chilterns
Shelley	Desiree	Suffolk
Sommer	Andreas	Cambridge
Watson	Chloe	Yorkshire
Wikmann	Ru	London

ATTENTION MEMBERS!

Personal Numbers and Office Procedures

Please help your administration office to run smoothly and so help you efficiently:

- when your details change (address, telephone number, email address etc.) please make sure we know
- use your membership number whenever you contact us, and write it onto all correspondence, conference booking slips, subscription forms and orders for books, services etc.
- book early for conferences - it helps you get a place
- ensure cheques are made out correctly to Scientific & Medical Network; for conferences and orders: always add (legibly!) details of what it's for and membership number on back, even when accompanied by a booking form
- remember we're a network, and it often takes time for all relevant people to be contacted so when making requests give us time to respond helpfully (and always remember to tell us who you are - we sometimes get forms back with no name at all!)
- help us save money; whenever possible pay in £ sterling, use autobill and gift aid for your subscriptions - it maximises funds available for more important things

Office hours are 9am – 5pm Monday – Friday and there is normally someone to answer the telephone between those hours, with an ansafone otherwise.

MEMBERS' NEWS

Luc Sala – Ritual – the Magical Perspective

Luc has produced a large format 500-page, two-column volume on ritual, which is effectively his interesting take on life, the universe and everything. His perspective is that the Enlightenment has blinded us to the value of intuitive understanding and transcendent connectedness so that we have to begin again, prioritising feelings and intuition. While ritual and its effectiveness are the main focus, the book also has chapters on myth, art, mysticism, psychology, free will, perception, synchronicity, magic, correspondences, sacraments, sacrifice, divination, imagery, alchemy, subtle anatomy, ethics and karma, dreams and altered states, water, psychotropic substances, gender and sex, and inspiration. Then the second part on fire ritual is equally wide ranging and there are an additional 13 appendices on consciousness, causality, natural law, time, happiness, supersensory reality, the Eucharist, measuring the immeasurable, lucidity and what he calls the psi-matrix. Luc proposes his own models of reality and self-images as well as including many interesting experiences and encounters. The sheer volume of material and diversity of subjects in one book makes it rather overwhelming, however interesting and stimulating the content – although its structure does mean that it can be read in shorter sections. Readers can find out more and download a free multimedia pdf from www.lucsala.nl/ritual

Dr Natalie Tobert

Natalie has had two articles published in January 2015 in *Mad in America*:

1. Human Experiences in Academic Boxes

<http://www.madinamerica.com/2015/01/human-experiences-academic-boxes/>

2. Shamans and Psychiatrists: a comparison

<http://www.madinamerica.com/2015/01/shamans-psychiatrists-comparison/>

3. and another review of her book (see Review section in this issue)

It requires courage and conviction to break conventions. Dr. Natalie Tobert has achieved that...
<http://www.namahjournal.com/doc/Actual/Book-review-Vol-22-iss-3.html>



Natalie runs the **Spirituality, Culture, Medicine and Health** course at Brighton and Sussex Medical School – it is her 9th year of running her course there for medical students. She also facilitates seminars at Goodmayes Hospital for front line medical & health care staff. In the next six months she will be speaking in Leicester, California, Wales, Kent, and Italy.

See <http://aethos.org.uk>

Dr Rupert Sheldrake

Rupert has recently launched an engaging new experiment, which was developed for him by Dr Tom Stedall. Can you tell when someone is listening to you? The test involves two people and works on telephones (mobiles or landlines). Sometimes when you are talking, the other person is muted but is still listening to you. In other trials, your partner hears music instead of hearing you. Does it feel different when you are being heard? If you live in the UK, please try it! The complete test involves 6 trials, takes only about 15 minutes, costs nothing, and is fun to do. Both participants have a chance to be the talker and the listener. Rupert is also conducting a 3-month, 3-part debate with well-known skeptic Michael Shermer, on an educational web site. The first dialogue, starting May 1, is on materialism in science. <http://www.thebestschools.org/special/sheldrake-shermer-dialogue-nature-of-science/>

LOCAL GROUP REPORTS



CLAUDIA NIELSEN – 0207 431 1177, claudia@cnielsen.eu

To read reports from other meetings, go to the **REPORTS** page of the London Group page of the Network's website. If you don't live in London but wish to be advised of London events please drop me an email and I shall add your e-address to the circulation list.

January 2015

We started the year with a full house and a long waiting list for **Rupert Sheldrake's** presentation. Rupert is a biologist, author of 10 books and more than 80 scientific papers, and long standing member, friend and contributor to the SMN.

Rupert took this evening's talk as an opportunity to run his latest experiment with the present audience. You will find the result at the end of this report.

In this evening's presentation, *Science and Spirituality*, Rupert offered a different angle of interpretation within a context of science and spirituality, to five different subjects, which I report here briefly. The first one was *Near Death Experiences* (NDEs), which are considered a rite of passage by those who experience them. He reflected whether baptism, as conducted in the early days of Christianity, might have been a way of inducing an NDE-like experience, specifically as a rite of passage. Could the immersion in the River Jordan have been just long enough to produce such an NDE in the person? The next subject was *prayer* and here he quoted experiments conducted on meditators and the benefits of mindfulness on people with depression. Might prayer be an ancient, and natural way of managing depression?

Then came the *placebo effect*, or the power of the mind, which conscious or unconsciously produces extraordinary physical effects. Again, this is an 'inbuilt' ancient process and we heard that whereas in the recent past the placebo effect tended to invalidate results of trials, now it is becoming a validated result in its own right. We then heard about *pilgrimage*, central to many people's lives in the distant past, perhaps this impulse is hard wired in us. Are these impulses in different ways, present in other species? Rupert used the migration of birds and pointed out that they do something which seems totally miraculous, to find 'home' when starting from long distances away, in unknown territories. Even if magnetism is involved as some people suggest, how do they find 'home'? It remains a mystery.

The next topic was *rituals*, also an ancient practice and we learned that performing the same rituals over generations creates communities. From a rational perspective rituals may seem a waste of time, but as seen from the perspective of morphic resonance, we are connecting with the past, strengthening those ties that link us horizontally with peers and vertically with ancestors. The last topic was the *connection between heaven and earth*, which, going back millennia, has been the role of towers in sacred buildings. But is it just symbolic? Perhaps there is a practical reason, namely to attract lightning and so energise the building. Rupert suggested studies could be conducted to establish how often church spires and towers are struck by lightning, and what the effect on the building's sacred space may be.

It was an inspiring evening, and it is encouraging to hear his suggestion that the paradigm seems to be shifting to a less materialistic approach in science.

With regard to the experiment, here is the report:

On the meeting of 12 January, Drs. Rupert Sheldrake and Guy Hayward carried out an experiment, trying to find out whether or not just by looking at two laptop screens - one streaming an 'on-air' programme, and another streaming a recorded 'catch-up' episode of the same programme - one can tell which is 'on-air'. The idea here is that the collective attention of potentially millions of individuals watching the

'on-air' programme at the same time can be somehow felt by the participant.

Two opportunities to cast their votes were given to the audience. In the first, done before Rupert's talk, the show was Top Gear, and the results were pretty much a dead-heat, at chance level (15 correct, 16 incorrect), therefore showing no effect. However, in the second experiment, done after Rupert's talk, the programme was a late-evening stand-up comedy 'Backchat with Jack Whitehall and his Dad', and it showed a relatively strong positive effect - 19 correct, 13 incorrect. Another interesting finding with the second experiment was that 12 men voted correctly, whereas only 1 man voted incorrectly; this large gender discrepancy was not observed in the women (7 and 11, respectively). We currently have no explanation for this, apart from the fact that the two episodes both featured males exclusively.

Overall, there were 34 correct and 29 incorrect votes, with a positive effect of 53.9%, which if repeated over hundreds of trials would show strong significance.

February 2015

Our speaker this month was **Dr. Oliver Robinson**, senior lecturer in Psychology at the University of Greenwich. Olly also performs an important role in the SMN as Communications Manager. He is currently writing a book in which he discusses the subject of this evening's presentation, *'Both-and' Thinking: on embracing paradox in spirituality, philosophy and science*.

To illustrate the concept of paradox, Olly started by telling us the Chinese story of the farmer who encounters a number of situations which can be interpreted as unfortunate, turning out to be fortunate and vice versa. The moral of the story is the Chinese understanding of the world as constituted by the energies of yin and yang, representing complementary rather than opposite aspects of existence. Each polarity contains its opposite - this is the essence of Chinese philosophy of Yin and Yang. The Tao is one but is composed of two. The Chinese are skeptical of too much positive, and tend to see resolution of conflict as the understanding of a synthesis of opposites. Having described the Chinese perspective, Olly turned to Western thinking and, acknowledging that there have been many philosophers who looked at this issue, he chose the Hegelian lens, associated with dialectical thinking, to explore the idea of paradox.

He told us that Hegel identified three types, which share the basic dialectical process: idea presentation, critical thinking and synthesis. The three types of dialectics are: the dialectic of essence - in which, a pair of concepts, which seem to be opposites are in fact complementary, such as the yin/yang duality. The dialectic of being, in which some thing or being can be in two different states at the same time. Different but reconcilable - such as the wave and particle duality, or the Trinity in which the Father (masculine, authority etc.) together with the Holy Spirit (originally understood as Sophia, the feminine) bring about the Son, the concrete element. And the dialectic of notion, in which two concepts are brought together by a synthesis in which a new concept is created which incorporates them both. The example given was the tension between theism and atheism, resolved by the introduction of transtheism, an example of which is the Jain religion where Moksha is said to include concepts of deity as well as an impersonal state of liberation.

We heard other examples of paradox or dialectic thinking, including Jung's approach to the tension of polarities in personality and ideas about God and the World. We also heard about Olly's own experience of paradox, having been used to being the brightest in his class, he had to adjust to the paradox of being amongst the less bright when he moved schools at the age of 13.

We were left with the understanding that ultimately everything is relative, depending on the perspective of the observer, and Hegel offered us a useful way of thinking to help us avoid or shift from a place of fundamentalism.

March 2015

This month we welcomed **Prof Erlendur Haraldsson**, Professor Emeritus of Psychology at the University of Iceland in Reykjavik. Erlendur is a world-renowned researcher of children with memories of past lives. He has written 6 books on that and other topics, amongst which *Modern Miracle Sathya Sai Baba, A Modern Day Prophet*. This subject was this evening's topic with specific focus on miracles performed by Jesus as described in the New Testament, which he compared with the paranormal activities (can they be called miracles?) of Sathya Sai Baba whom he met on a number of occasions and studied for over 20 years.

We heard that there are 38 accounts of miracles in the New Testament of which 22 are cases of healings, 3 cases of casting out evil spirits and 3 cases of resurrection. Amongst the non-healing miracles, are: changing water into wine, feeding the multitudes, walking on the sea, stilling the tempest and transfiguration on the mountain. Looking at miracles in recent centuries, Erlendur explored the studies of Cardinal Prospero Lambertini (1675-1758) who, in his *De Canonizatione*, examined the case for canonisation of saintly people. Lambertini investigated miraculous phenomena to ascertain whether those of paranormal nature could be explained as originating from God, from the Devil or from human, psychic activity. He noted that not only saints can have psychic gifts, but 'fools idiots, melancholic persons and brute beasts' could do so as well, in other words, anyone. As an example of unexplained paranormal phenomena, we heard about St Joseph of Copertino, whose levitation was witnessed by numerous people. In fact there were other Christian levitators such as St. Francis of Assisi, who hated the phenomenon, St Ignatius Loyola and St Padre Pio who as recently as 1968 showed signs of stigmata, bilocation, distant appearances, odor sancti as well as levitation. Some mediums, we heard, have also known to levitate and the examples given date back to the 19th Century, with the most recent being Rudi Schneider (1908-1957).

Erlendur then moved on to explore the feats of Sathya Narayana Ratnakara, known as Sathya Sai Baba. He was born in Puttaparti in 1929, a son of a poor farmer, and died in April 2011. Over his lifetime, Sai Baba built a reputation for performing paranormal feats. These were extensively studied by scientists, both in India and abroad, and no evidence of cheating was ever uncovered. It is also acknowledged that he had a reputation for inappropriate behaviour with young boys. The focus this evening however, was on Sai Baba's ability to manifest objects and food items as well as vibuti, the grey ash for which he was famous. Erlendur told us that like Jesus, Sai Baba has also made a small amount of food and water feed an unbelievably large number of people. He is known to have transformed liquids, on one occasion filling the tank of a car belonging to a visitor with water, which then transformed into petrol allowing the person to get back to Bangalore. And there are numerous accounts of sweets and candy being produced from nowhere and given to children and adults.

From a comparison chart, we learned that he was also known to levitate, to heal people and was observed to become a source of light, such as Jesus in the transfiguration. He was, however, not known to resurrect people or to influence the weather, as Jesus has done. One of the questions raised by one of our audience was that although healing is clearly a spiritual act, in what way could producing sweets be called spiritual? The answer came from another person in the audience, who pointed out that through his paranormal powers Sai Baba was able to attract many people amongst which many rich people who donated millions, with which the Sathya Sai Central Trust was able to give 1,380 million euros to charity in the last few years, funding schools, colleges, hospitals, water projects etc.

April 2015

Our April speaker was Prof Emeritus **Richard Silberstein**, who holds a PhD from Swinburne University of Technology in Australia. Richard has 30 years experience of neuroscience research and is the originator of *Steady State Topography*,

a brain imaging methodology. His interest in the workings of the brain originated from his interest in consciousness and mystical experience when he was very young and, by approaching it from the scientific perspective, he made it his life long work. This evening he presented *Universal Consciousness: Poetry? Metaphor? Science? OR all of the above?*

Richard started by reminding us that mystics of all traditions have spoken of their mystical experiences in which they sensed that the universe is alive and permeated by profound love. People who have had NDE also consistently report experiences of harmony and profound love. The thought is comforting, but is it just the working of the brain?

Much work has taken place on the 'easy problem', meaning correlates, patterns, neuroactivity of consciousness. We are however very far from understanding the hard question, how matter and consciousness interact.

The field is divided: a number of academics (Daniel Dennett, Francis Crick etc.) propose that although we don't yet understand how the brain generates consciousness, the future will no doubt bring the answer. Their version proposes that consciousness is an emerging property of the brain. Brain depends on properties of matter. Matter as structured has the capacity to demonstrate consciousness. Other scholars however such as Paul Nunez, author of *Brain, Mind and Structure of Reality*, suggest that consciousness may be a fundamental property of the universe and the explanation may not be found in the properties of matter. Schrodinger has also proposed that 'consciousness may not be accountable in physical terms but it is absolutely fundamental, it cannot be accounted for in terms of anything else'.

Richard argues that parapsychology is the most promising area to challenge the materialistic account for consciousness proposed by current physics. He suggested that experiments, which include random number generators (RNG), are the most effective way to study parapsychology, as cheating is virtually impossible in those. We heard about experiments, which included both human and animal subjects demonstrating psi abilities and which returned statistically significant results. Something which is not well known, is that as part of the Turing test of whether a particular form of intelligent interaction is being offered by a person or a computer, Turing mentioned psi abilities, which humans do and computers don't have.

What crowned the evening was a challenge to this reasoning, a most interesting research undertaken (not yet published) by Michael Levin, Professor at Tufts Centre for Regenerative and Developmental Biology. To test whether computers have psi abilities, Levin took two computers playing chess against each other and introduced a RNG to determine the choice of each move. It is known that the chess software analyses the projection of each possible move many moves ahead and chooses the one most like to result in victory. Levin introduced a RNG in both computers by which a quantum event determines whether the computer will choose the best option for victory or the second best, meaning a lower chance of winning. The experimenter's effect was also neutralised by programming the computers to play at random and unknown times. To the surprise of everyone, the computers seem to influence the RNG, just as the people and animals we heard from the other experiments, opting for winning moves in statistically significant results.

For Richard this tends to support a long held view that there must be something more fundamental in the universe of which matter and consciousness are manifestations. This is not a new idea - Spinoza suggested this, as did Pauli and Jung - and scientists have been using quantum theory to demonstrate to this. Michael Levin's studies, however, seem to demonstrate for the first time that psi abilities are part of the fabric of reality.

Consciousness and psi functions as aspects of consciousness, proposes Richard, are built into the very fundamental aspect of reality and the dualistic manifestation of consciousness and matter/energy emerge when appropriate matter/energy

structures come into existence in complex structures such as the brain. Perhaps birth of universe was the point in time when this broken symmetry occurred and consciousness and matter/energy differentiated themselves into what we are familiar with. That is what he refers to as the 'Conscious Universe'.

SYDNEY GROUP

JEAN INGMAN

Report of the meeting held on February 1st 2015

Discussion on "A Manifesto for a Post-Materialist Science"

An interesting discussion was held by the small group who attended. We started by talking about mind and matter, matter comes from mind and mind is influenced by matter. Sandy talked about how Eastern philosophers perceive mind as coming from the heart. David remarked that Seth said that consciousness constructs form and with today's growing fashion for seeing consciousness as the ground of all being perhaps it would be more than a little useful if somebody would take the time to update some of the pertinent Seth material using today's scientific terminology. A similar exercise could be conducted with the Vedas and Upanishads. Knowledge, truth are timeless the presentation is varied to suit the audience.

Ancient peoples looked at the whole but modern peoples look at separateness, whereas everything is connected. We all breathe in each other's atoms, feelings etc. and are exchanging things all the time. On a consciousness level we are exchanging ideas and opinions constantly. Sandy said that people in the Western world are talking about new age but the Chinese have had Buddhism, Taoism, Confucianism for eons.

Discussion followed on Seth and Krishnamurti, how Seth was not religious and humanity creates gods, and how Krishnamurti gave a philosophy for living. Seth gives logical scientific explanations of how things work. We then discussed past memories, how collected memory from the past is still sitting there and how reincarnational memories affect us through our many journeys. While we are on the earth plane we have to concentrate on one frequency otherwise things would be too complicated. We all form our own purpose while on earth. Discussion then followed on how people are often seen or heard for some time after they have passed to the next life.

The meeting held on Friday March 6th 2015 was a potluck lunch followed by a talk by Mrs Pat Witts.

Pat had recently returned from India where she had attended a conference on Transformation. One of the speakers was a businessman who has a school for new values - new ideas for the young - and lectures on values. Pat began by asking us what a thermometer is and what a thermostat is. A thermometer measures hot and cold and therefore changes a thermostat is constant.

She then went on to talk about transformation in spiritual life, about obtaining goals and the will to obtain goals. As children we are influenced by what we are told, much of this is negative, "no," "don't do that" etc. As we get older we are more aware of choices but still more aware of the negative as opposed to the positive.

When we look at spirituality there is more positivity. We need to clarify values as to what is important. There are three areas of values. Personal values - one partner, achievement. Cultural values - those adopted by society and indoctrinated in us through institutions such as schools and churches - unconsciously carrying values. Universal values - integrity, justice, kindness, fairness etc.

Pat talked about the need to practise self mastery and discussion followed as to what this meant. - personal awakening, higher nature, the need to understand lower nature. She talked about consciousness being raised to a higher level, higher consciousness then creeps into lower way of thinking and acting.

We learn from every experience, right or wrong. How do we know if we are embracing altruistic values - don't know - are we just programmed? If we say "It's what is meant to happen" then we do not have mastery over self.

For the most part, the world of reality is confined to our sense perceptions, outside of this is flight of fancy and science cannot explain outside senses such as feelings, thought, intuitions. Is reality beyond experience, are there several layers of reality. To exist is to experience.

Pat then went on to talk about psychic healing. Pain is a reaction to experiences conscious or unconscious events, something that becomes held within the body and to recognise it we need to consciously address it and we need to "push the button" an exercise can be developed and can be practised to release the energy to remove the pain, fight or flee. Unreleased energy becomes frozen and remains in the body causing unpleasant Pain. When the energy is allowed to flow - after the practice of the "push button" exercise the blockage is released and the pain is released.

Discussion then followed on self-mastery, meditation, NeuroLinguistic programming etc. How fear distorts perception of reality and judgement and obstructs spiritual awakening. Babies are born with only two fears, loud noise and fear of falling - other fears are acquired and we carry a lot of unknown fears that we need to get rid of.

The Vedas talk about overcoming negative aspects - if we stop the negatives then positivity arises like the thermometer but if we indulge in the negativity, it too will increase. We need to move towards being more conscious human beings, identify the negative but move away from it to focus on the positive. A good time was had by all even though it was once again a small group.

KENT GROUP

YVONNE LOUIS

Sir Isaac Newton

We changed the format of our July meeting from the usual Friday evening to all day Saturday. This allowed time for two lectures and for the group to reflect and discuss the content of the lectures; also to have good food and enjoy each other's company in a leisurely way, on a summer's day.

Edi Bilimoria introduced us to the complexity and diversity of Newton's work. Newton's interests were not just in the pure scientific field but also in music, harmonic theory, alchemy, religion, history and chronology. The bulk of his output was in fact in theology, his scientific papers being by no means the majority of his works.

Any research into his output is confounded by the fact that his non-scientific papers were auctioned in 1936 and are scattered all over the world. A valiant attempt has recently been made to classify them and make them accessible to scholars.

We were introduced to the main events of his life. His father was an illiterate yeoman who died before his son was born - at Woolsthorpe Manor on Christmas Day. His mother abandoned him at the age of 3 when she married a minister of religion, leaving Isaac under care of his uncle and maternal grandmother. After the death of her second husband his mother returned to Woolsthorpe, when Isaac was 11 years old. According to modern theories of early childhood development (Attachment Theory - John Bowlby) Newton's early life sits solidly in the category of emotional deprivation. The expectation of his adult life would have been that of a delinquent sociopath or psychopath. This raises interesting questions about the power and influence of the gene. However genius has its own laws and cannot be pigeon-holed into a standard theory of childhood development.

He lived through a tumultuous time of history - the Civil War, the beheading of Charles the First, the Great Plague and Fire of London. It is difficult to find anything that was joyous or pleasurable about his childhood. As such he became

introspective and was fascinated by sundials and marking the passage of time. He had an enquiring mind and avid curiosity in all natural phenomena.

At the age of 19 he went to Cambridge where he entered into a creative peak, exploring optics, calculus, and discovering the law of gravity. However, even before entering Cambridge and for well over thirty years afterwards, he was engaged on a mystical, theological and alchemical quest; this period was contemporaneous with his research in mathematics, physics and optics.

His work pattern was so intense that he entered a period of physical and mental self-neglect. This led to a psychic collapse. Some colleagues thought it was (what we would call today) a psychotic breakdown. Over a period of time he recovered from this and moved from Cambridge to London.

Newton produced his greatest work, scientific and spiritual through his enormous capacity for massive concentration, prolonged introspection and reflection and attention to minute detail.

Newton's contribution to the spiritual dimension centred on the Biblical interpretation of prophecies and in particular upon the nature of the Trinity. But as his religious views were not in accord with the establishment he suppressed much of this work. The application of prophecies to events is an extremely difficult subject.

His work in Alchemy comprises his own original works plus lengthy quotes and references to the works and publications of other alchemists, ancient and contemporary. Alchemists were universally regarded as unsavoury characters by the post-Newtonian scientific establishment of the nineteenth century and it is only the recent work of C.G. Jung that has drawn attention to the hidden codes and symbolism within alchemy.

The code of the Philosophers Stone was summarised by Newton as 'all things are corruptible and all things are generable' (in other words can be re-born). Newton identified an 'active spirit, natures universal agent, her secret fire'. Newton identified this with light and light equates with God (see John Ch. 1).

At age 51 after moving to London he became Warden and Master of the Mint and President of the Royal Society. In addition to his administrative duties he produced massive treatises on theology, chronology, history and a host of other subjects. There were many more interesting themes embodied within Newton's work but space does not allow for these to be included.

This was an interesting, stimulating, and thought-provoking day, far too important to leave at this point. I hope the group will continue to explore in more depth the themes related to Newton's work. Our many thanks to Edi for presenting Newton's monumental work so clearly and succinctly.

Mary Jenkins 15.12.14

3rd October 2014 Spiritual Psychiatries - Dr Natalie Tobert

Natalie's talk, accompanied by a detailed power point presentation was an interesting eye opener, contrasting the approach taken by different cultures and communities towards mental health issues. The talk was based on Natalie's recently published book, *Spiritual Psychiatries* which to quote "was written as a travelogue and follows her journey through Indian (and London) gathering evidence about medical, religious, spiritual and popular beliefs about human existence and well being. It explores what people really believe causes mental ill health and it reports on treatments, religious and spiritual pilgrimages".

Natalie drew much from her work as a medical anthropologist, which has involved research in India, UK and Sudan and her experiences from teaching cultural diversity in universities, medical schools, hospitals and religious institutions throughout the UK.

The contrast in approach between the East and West towards mental health is significant - simplistically put in the West there is still stigma attached to mental illness and the approach

is to treat the sick person's symptoms with medication and hospitalisation in some cases. The Eastern response is complementary, using several treatments at the same time and based on the individual's personality, circumstances, religious and cultural beliefs, which are all taken into account..

It is clear that there is a diversity within the various cultural frameworks of knowledge about the human self and the approach towards life and death – there is an acceptance within the Eastern tradition that life and death are cyclical, not to be feared and the realisation that there is a higher consciousness which we are all part of and that our past lives have a karmic influence on our present existence and what we are today - these factors should be taken into account when considering the "treatment" which may involve a combination of medical therapies involving the patient's family and friends, medical herbalist, astrologers, Shamans and priests. The Western approach, on the other hand, has tended to be one-dimensional and does not attach sufficient regard to the importance and influence of traditions or spiritual beliefs.

Natalie talked us through several moving real life (non Western) scenarios showing how members within the community supported the sick person (rather than them being institutionalised/ostracised).

One aim of the book was to bring a new perspective to the mainstream global public health dialogue and show ways in which health practitioners in the West could improve their treatment of the mentally ill patient by taking a similar broader multiple therapy approach. I think that everyone hearing this talk was entirely in agreement and supportive although it was clear that there are still skeptical and narrow minded practitioners working within our Health Service.

The evening concluded with supper and animated discussion.

12 December 2014 pre Christmas Gathering

This was an informal and relaxing get together to review some of our past meetings and to talk about future events, not least a venue for forthcoming meetings given that, due to moving house, I would not be able to accommodate a large group. It is for this reason that the Kent branch has not met for the past four months but we have now found a suitable venue which will enable us to follow the same format. Events are being organised and will be advertised shortly

WEST WALES GROUP

ERIC FRANKLIN

With due respect for the fact that we have the use of venues without charge at the University of Wales Trinity Saint David, we never convene events during the academic holidays because students cannot easily attend.

After a postponement due to illness, we finally enjoyed **Dr. Howard Jones'** choice of music inspired by nature or the other arts, with illustrations, on 3 February 2015, shortly after the start of term. He chose music mainly from the romantic and early post-romantic period, western art-music prior to the end of the 18th century seldom having revealed its generative connections, and he kept his remarks brief to allow time for the music itself. His own slides accompanying the sound were of fine quality, though the link with musical creativity, not traceable in many cases and always invisible within the composer's mind, was neither obtrusive nor crass. Programme music by lesser composers risks the same shallowness as the craft of illustration when compared with inspired artistic creation in any medium, whether synaesthetic or not. By contrast, Sibelius, writing his ever-fascinating seventh symphony, marked one passage as inspired by moonlight, but gave the enthralled listener no glaringly-obvious clue in the music itself as to which passage had resulted in this way.

Some of Howard's choices were familiar, some not. One did indeed refer specifically to its origins in an earlier painting, Debussy's *L'Isle Joyeuse*, acknowledged to be at least partly inspired by Watteau's painting *The Embarkation for Cythera*. But Watteau would hardly have appreciated the whole-tone scale

used by Debussy almost two centuries later. In another case, the connection between Howells' *Hymnus Paradisi* and his own earthly 'home' in and around Gloucester Cathedral, was less specific, but we gained a sense of his search for solace following the death of his son in the established church and its institutions.

On 16 and 17 March we hosted a double event arranged by the Light of Love Organisation, which brings **Tibor Putnoki** to Britain from time to time, to share with audiences his experience of clinical death. I am always sadly surprised to see that neither scientists and philosophers, on the one hand, nor the Church on the other, seem to take any interest in such events, yet the question of our survival after physical death is probably the most important question we ever face. One is reminded of Yahshua's parable of the wedding guests who were too full of their own affairs to respond to their invitations, and whose places were taken by the much more willing common people. However, despite the professional disregard, the subject is slowly becoming topical, and the Lampeter events were well-attended. I am told that related events elsewhere in Wales also succeeded. People had to be turned away at the event in Llandysul on account of overcrowding of the venue. Angela Youdale, at <ayoudale@aol.com>, is the organiser of Tibor's visits to our island.

I made both a reasonably successful video and a reasonably successful sound-only record of the Lampeter first evening's event, and (on account of a silly mistake using unfamiliar equipment) a sound recording only of the question and answer session on the following evening. Despite my failure to video-record the second evening, **Dr Penny Sartori**, the well-known primary researcher of such phenomena, who could not attend the Lampeter events, may, nonetheless, be able to make use of some of the recorded matter for a series of short films on NDEs that she is making. She was also able to hold an interview with Tibor himself.

I now have new and better equipment for both video-recording and sound recording, and hope to make it a habit to record the Lampeter events - subject to speakers' wishes, of course.

Cambridge Group – PROF MICHAEL LANGFORD

The Cambridge group numbers some forty-six members and friends, although attendance is usually only 5-10. It continues to meet on the second Thursday of every other month. Recent speakers have included a local medium. Discussions are often lively, aided by the presence of a great variety of opinion (from those close to physicalists to practitioners of faith healing techniques). At the next session (May 14) we are hoping to have a demonstration of 'electronic voice phenomena', followed by a discussion. Enquiries to (Professor) Michael Langford, ml297@cam.ac.uk

MEMBERS' ARTICLES AND ARTICLES OF INTEREST

Available from the editor or downloadable from the new site

SCIENCE-PHILOSOPHY OF SCIENCE

Towards a New Era of Complexity – Laurence Foss (29 pp.)
Extended version of article published in this issue.

The Flinders Ranges and Surrounds, South Australia: a window on astrobiology and planetary geology- Matilda Thomas, Jonathan D.A. Clarke, Victor A. Gostin, George E. Williams and Malcolm R. Walter (10 pp.)

Tao Source Physics (Full Version) - Dr. Zhi Gang Sha and Rulin Xiu, Ph.D

Institute of Tao Healing (20 pp.) Current fundamental physics theory has two shortcomings. One is that it does not study spiritual existence. It only deals with the material realm. The second shortcoming is that it does not answer the question about where our universe comes from and how it is created at the fundamental level.

MEDICINE-HEALTH

Fukushima Green Tea -

<http://ecowatch.com/2015/03/16/radioactivity-green-tea-fukushima/>
Fukushima Radiation Found in Sample of Green Tea from Japan.

Researchers Conclude Wireless Radiation Causes Cancer After Latest Scientific Findings Announced. National advocacy group calls on major children's health organizations to promote safe technology in schools with the "Turn It Off 4 Kids" Initiative.

Link to press release: <http://www.prlog.org/12421346-researchers-conclude-wireless-radiation-causes-cancer-after-latest-scientific-findings-announced.html>

CONSCIOUSNESS STUDIES

Is the Brain Just a Wet Computer? Edi Bilimoria (16 pp.)

The Origins of the Brain's Endogenous Electromagnetic Field and its Relationship to Provision of Consciousness - Hales CG, J Integr Neurosci. 2014 Jun;13(2):313-61. doi: 10.1142/S0219635214400056. Epub 2014 Jun 24. (1 p. abstract).

The Mode of Future Existence - Lecture by Sir Oliver Lodge FRS (11 pp.), published in The Queen's Hospital Annual in 1933 (Birmingham).

Déjà Vécu and Déjà Visité: Similarities and Differences. Initial Results from an Online Investigation - Funkhouser A, Schredl M (2014). Journal of Consciousness Studies 21 (11-12): 7 - 18. In the paper Art cites the 1995 article on 3 types of déjà vu that the SMN Review published.

Methods for Inducing Lucid Dreaming - Gwyn Hocking (20 pp. from International Journal of Health and Caring, vol. 13 no. 2).

The Great Work - Healing the World through Collective Meditation - Roger Taylor (12 pp.)

An Order of Chakra Shakes - Donny Dukes (8 pp.).
A vivid narrative account of a significant spiritual experience.

ECOLOGY-FUTURES STUDIES

Biodiversity or GMOs: Will The Future of Nutrition Be in Women's Hands or Under Corporate Control? Declaration for International Women's Day, 8 March 2015. Diverse Women for Diversity, Mahila Anna Swaraj, Initiative for Health, Equity and Society, Navdanya, Moms Across the World Dr Vandana Shiva and Dr Mira Shiva (19 pp.)

Reflections on Genetic Engineering and Manipulation of Life - Best-selling author Barbara Kingsolver's passionate essay on why genetic engineering is such a profoundly dangerous, irreverent technology (10 pp.)

A speech by HRH The Prince of Wales to the Future of Food Conference, Georgetown University, Washington DC (2011, 10 pp.)

Smart Meters—not so Smart - How Dangerous and Expensive Became "Smart" An Exposé of the "Smart Grid" - Amy Worthington on www.westonprice.org (30 pp.)

GENERAL

Less is Better, a Powerful way of Being Intelligent - Chris Thomson (12 pp.)

An Open Letter on Trust to Prof. Klaus Schwab, WEF, Davos from Prof. Kamran Mofid, Founder, Globalisation for the Common Good Initiative (GCGI) - 5 pp.

You Only Believe the Official 9/11 Story Because You Don't Know the Official 9/11 Story - Jesse Richard (12 pp.)

Trident - UK's Instruments of Armageddon - Jim McClusky (5 pp.)

Unknown Metal Ingots on Shipwreck offer Hint that Atlantis might be Real - Rob Waugh (3 pp.) The 39 ingots of 'orichalcum' - described by Plato in his writings about Atlantis - are utterly unique. 'Nothing similar has ever been found,' an expert said.

Important Teachings for the World - Sir George Trevelyan Bt (1906 - 1996) - a summary of the forward-looking thinking of Sir George (7 pp.)

Short-changing our Intelligence? Reflection on Tom Stoppard's play, "The Hard Problem" - Amber Poole (7 pp.). Stoppard's play on consciousness received very mixed reviews....

An Archetypal Glimpse into Teilhard's Evolutionary Vision - Becca Tarnas (11 pp., from Archaï Journal 4)

ONLINE ARTICLES FROM ANTHONY JUDGE -
www.laetusinpraesens.org

Embodying Global Hegemony through a Sustaining Pattern of Discourse

Cognitive challenge of dominion over all one surveys
<http://www.laetusinpraesens.org/musings/hegem.php>

Naive Acquisition of Dual-use Surveillance Technology

Progressive market-driven transformation of personal appliances into spyware?
<http://www.laetusinpraesens.org/docs10s/despion.php>

Enabling Fruitful Multiplication of Global Population

Eliciting massive social consensus by unconstrained reframing of strategic priorities
<http://www.laetusinpraesens.org/docs10s/repop.php>

Radicalisation versus Demonisation?

Enabling radical initiatives under conditions of strategic stalemate
<http://www.laetusinpraesens.org/docs10s/radical.php>

Radicalisation of Existence and Identity

Recognizing the global emergence and influence of daimonic dynamics
<http://www.laetusinpraesens.org/docs10s/radexis.php>

NEWS AND NOTICES

Jean Vanier wins Templeton Prize



The 2015 Templeton Prize has been awarded to Jean Vanier, the founder of L'Arche, a revolutionary network of communities in which people with and without intellectual disabilities live and work together as peers. Vanier embodies the three key qualities celebrated by the award, explained Jennifer Simpson, the granddaughter of Sir John Templeton, when the announcement was made at the British Academy in London on March 11: he is an entrepreneur of the spirit whose accomplishments include insight, discovery, and practical works.



Professor Karl Pribram 1919-2015

Honorary Member Professor Karl H. Pribram, the eminent brain scientist, psychologist and philosopher, died on January 19, 2015, at age 95, at his home in Virginia. Dr. Pribram has been called the “Magellan of the Mind” for his pioneering research into the functions of the brain’s limbic system, frontal lobes, temporal lobes, and their roles in decision-making and emotion. He was an important originator of the holographic theory of the mind, and spoke at the Mystics and Scientists conference in the early 1980s. He was a contributor to *The Holographic Paradigm*, edited by Ken Wilber. I remember my excitement on reading this volume that I bought at the conference. In 1988, I was lucky enough to be invited by Jean Staune to speak at a castle in the Loire and joined a panel with Karl. In a discussion about 20th-century philosophy, the conversation came round to the Vienna School of logical positivists – Karl preferred to refer to them as ‘logical negativists.’ Readers can find a full obituary on www.karlpribram.com



TRANSCEND Peace University

TPU, headed by Dr. Johan Galtung, is a new online university with 6 and 12-week courses taught by leading scholars in peace studies. They write that ‘TPU equips students with analytical and practical competence in conflict-transformation and -resolution. Our methodology draws from more than fifty years of knowledge provided by distinguished researchers and practitioners from all over the world.’ Topics include education for peace, advanced conflict resolution, gender and peace, nonviolence and security studies. Fees are very reasonable at €800 for the 12 week courses - €400 for those from non-OECD countries. See www.transcend.org/tpu

INTERALIA

This is an online magazine dedicated to the interactions between the arts, sciences and consciousness. The March 2015 issue was the 10th, and devoted to Order, Chaos and Creativity ‘exploring the connections between order, chaos and creativity, asking questions like what’s the relationship between maths and art? How do you work with ‘randomness’ in art? And how does human creativity compare to the creativity of nature?’ It is full of fascinating material – see www.interalia.org

Université Interdisciplinaire de Paris Science and Religions Site

The UIP with Jean Staune has launched an amazing French site on science and religion containing 800 references grouped under 12 main questions and 59 sub-questions concerning origins, life, evolution, consciousness, order, complexity, miracles and the relationship between science and religion. I know of no comparable site in English, and recommend it very highly to those with a reasonable command of French. See www.sciencesetreligions.com

Conference: Re-enchanting the Academy Canterbury Christ Church University, 25-27 September 2015

<http://www.canterbury.ac.uk/education/conferences-events/>

This conference, under the auspices of the MA in Myth, Cosmology and the Sacred in the Faculty of Education, addresses how (or indeed why) modern universities might reclaim a sense of universal value through cultivating imagination, intuition and creativity as modes of practice,



learning, and enchantment. Can we create a poetics of learning that touches human souls, in both sciences and arts? Can we understand studying and learning as sacred activities, which allow individuals to reflect on meanings

in their lives? Does such a quest step beyond the personal and entail a social and cultural critique? To what extent can we re-envision the learning process to include affective, somatic, intuitive and experiential modes which may provide access to insights unavailable to the rational mind? Are existing models, especially those of transpersonal and archetypal psychology, adequate to this task? What relationships might we engender with other educational discourses exploring transformative learning within higher education?

Keynote speakers: **Jeffrey J. Kripal** (Rice University), *The Eclipse of the Psyche in Modern Thought: Or How to Move the Moon*;

Patrick Curry (independent writer), *The Enchantment of Learning and the Fate of our Times*; **Elizabeth Tisdell** (Penn State University) on spirituality in education (title tbc).

Please see website for further information and booking details.



The Future is Calling Us to Greatness – Michael Dowd

A worldwide movement has been emerging for decades, largely unnoticed, at the nexus of science, inspiration, and sustainability. Beliefs are secondary. What unites us is a pool of shared values and commitments — and the vision of a just and healthy future for humanity and the larger body of life. This historic series of 30-60 minute Skype interviews showcases the work of many of today’s leaders and luminaries regarding **what to expect in the decades ahead, what’s being done — what still needs to be done — and how to stay empowered to be in action in the face of enormous challenges.** These 55 experts represent a veritable Who’s Who of evidence-based prophetic inspiration. You can access these conversations free on the link below:
<https://www.entheos.com/The-Future-is-Calling-Us-to-Greatness/Michael-Dowd>

Ageing and Beneficial Purpose in the 21st Century – the New Longevity Dividend

This is a report from 2014 Successful Aging Innovation Summit: Work, Productivity, and Beneficial Purpose arranged by the Milken Institute and supported by the John Templeton Foundation. They share the conviction that “it is time for a culture change, recognizing the new face of aging and its promise for people and planet. The experts and thought leaders at our Successful Aging Innovation Summit: Work, Productivity, and Beneficial Purpose came together in May 2014 to share ideas and aspirations, address impediments, and lay important groundwork to move us toward that culture change. We believe that encouraging and enabling purposeful lives has never been more crucial, for both individual and societal benefit. The growing aging population provides fertile ground to realize this goal. By engaging older people in constructive work, volunteerism, and civic contribution, we can enrich lives and promote a better future for all.” You can access this at <http://www.milkeninstitute.org/publications/view/667>