

## NETWORK NEWS

### Network Book Prize 2011

The 2011 Network Book Prize has been awarded to **Dr. Mary Midgley** for her book *The Solitary Self*, reviewed by Edward James in the April 2011 issue. Below, for readers' interest, is the list of book prize winners over the last 20 years.

#### 1992

Brian Lancaster – *Mind, Brain and Human Potential*  
 Larry Dossey – *Meaning and Medicine*  
 Henryk Skolimowski – *Living Philosophy*  
 Alan Mayne – *Into the 21st Century*

#### 1993

Arthur Zajonc – *Catching the Light*  
 Ervin Laszlo – *The Creative Cosmos*

#### 1994

Brian Goodwin – *How the Leopard Changed its Spots*

#### 1995

Marco Bischof – *Licht*  
 Undo Uus – *Blindness of Modern Science*  
 Allan Combs – *The Radiance of Being*  
 Sir Roger Penrose – *Shadows of the Mind*

#### 1996

Fritjof Capra – *The Web of Life*  
 Chris Clarke – *Reality Through the Looking Glass*

#### 1997

Dean Radin – *The Conscious Universe*  
 Prox. Acc. Henri Bortoft – *The Wholeness of Nature, Goethe's Way of Science*

#### 1998

James Austin – *Zen and the Brain*  
 Prox. Acc. – Rachel Naomi Remen – *Kitchen Table Wisdom*

#### 1999

Rupert Sheldrake – *Dogs that Know their Owners are Coming Home*  
 Barbara Montgomery Dossey – *Florence Nightingale*

#### 2000

David Ray Griffin – *Religion and Scientific Naturalism*  
 Prox. Acc. Max Velmans – *Understanding Consciousness*

#### 2001

Alan Wallace – *The Taboo of Subjectivity*  
 Mary Midgley – *Science and Poetry*

#### 2002

Christian de Quincey – *Radical Nature: Rediscovering the Soul of Matter*  
 Victor Mansfield – *Head and Heart: A Personal Exploration of Science and Spirituality*

#### 2003

Laurence Foss – *The End of Modern Medicine*

#### 2004

John Cornwell – *Hitler's Scientists*  
 Dan Benor – *Consciousness, Bioenergy and Healing*  
 Prox. Acc. Les Lancaster – *Approaches to Consciousness: The Marriage of Science and Mysticism*

#### 2005

David Fontana – *Is there an Afterlife?*  
 Graham Dunstan Martin – *Does it Matter? The Unsustainable World of the Materialists*

#### 2006

Richard Tarnas – *Cosmos and Psyche*  
 Malcolm Hollick – *The Science of Oneness*

#### 2007

Elisabeth Lloyd Meyer – *Extraordinary Knowing*  
 Edi Bilimoria – *The Snake and the Rope*

#### 2008

Mike King – *Secularism – the Hidden Origins of Disbelief*  
 Peter and Elizabeth Fenwick – *The Art of Dying*

#### 2009

Iain McGilchrist – *The Master and his Emissary*

#### 2010

Pim van Lommel – *Consciousness Beyond Life*

## New Members since April

Last Name	First Name	Country
Bradley	Sue	UK
Carruthers	Malcolm	UK
Coleman	Jean	UK
Coleman	Elizabeth	UK
Connelly	Christopher	UK
Cossar	Faye	Netherlands
Cross	John	UK
Dean	Alan	UK
Endean	James	UK
Ernst	Thomas	Switzerland
Falkenberg	Torkel	Sweden
Fanger	Valorie	Switzerland
French	Karen Louise	UK
French	David	UK
Gandolla_Schwendener	Luca	Switzerland
Gostin	Victor	Australia
Greene	Elizabeth	UK
Hadlow	Diana	UK
Halliburton	Anne	UK
Harrison	Athol	Switzerland
Lambert	Ed	USA
Lawson	David	UK
Lyth	Peter	UK
MacSweeney	Rory	UK
McDonald	David	UK
Munro-Clark	Catriona	UK
Olevik	Anders	Sweden
Olive	Barbara	UK
Pearson	Mary	UK
Pearson	Iain	UK
Powers	Patrick	Indonesia
Preece	Christine	Barbados
Renfrew	Elizabeth	UK
Reynolds	Francois	UK
Shearer	Michael	UK
Sokel	Beverly	UK
Stedman-Jones	Susan	UK
Stuart	Fiona	UK
Utting	Anthony	UK
van der Vloodt	Renee	UK
Venables	Hugh	UK
Vernon	Mark	UK
Ward-Caddle	Esther	UK
White	Paddy	Ireland
Zhang	George	Canada

## MEMBERS' NEWS

**GEOFFREY LEYTHAM 1922-2012**

Geoffrey Leytham was an early Trustee of the Network and played an active role in the early development of the Network. His obituary in the Daily Telegraph mentioned his war service in the Merchant Navy, during which time two of his ships were torpedoed. While studying psychology and University of California in Berkeley, he came across the ideas of Abraham Maslow and Erich Fromm, which to this day are rarely mentioned in University psychology departments. He lectured in the Psychology Department at Liverpool University from the 1950s, and was influential in the development of transpersonal psychology in Britain. Among his books were *Managing Creativity and Psychology* and the *Individual*. He ran his own Centre for Communication Studies from 1967 until his retirement in 1982. I last met Geoffrey a few years ago at Attingham Park, which is not far from his home in Shropshire. He was the kindest and most sympathetic of individuals and must have been an inspiration for his students.

*Max Payne writes:*

I first met Geoffrey through our mutual interest in the wilder frontiers of human consciousness. He was a university psychology lecturer who refused to bow to the then prevailing fashion for Behaviourism. Unlike too many of his colleagues, he chose to stand out of line, and be honest about human experience as it really is in all its forms. This led him to examine the unfashionable and disreputable area of paranormal phenomena. With his commitment to scientific honesty he cut through a great deal of guff and self-deception, and discovered the jewels of wider reality beneath and beyond. He was thus led into the examination of telepathy, precognition, dowsing and even mystical experience.

When George Blaker and Patrick Shackleton started the Scientific and Medical Network, he was an obvious choice as a founder member, and he played a leading role in that organisation for many years becoming first chairman of Trustees. Geoffrey was a delightful person to know. He was unfailingly pleasant with a quiet ironic sense of humour, and he was in popular demand as a speaker. He had the gift of explaining complex issues simply, and always had a fund of stories and anecdotes to illustrate his points. Geoffrey was one of the few people I have met who genuinely deserved the epithet "wise", and it is an honour to have known him.

His daughter scattered his ashes into one of the sacred rivers that flow down from the Himalayas - a symbolic final tribute.

**DONALD L. HOLMS 1925 - 2012***Paul Devereux writes:*

Donald Holms, a long-time member of the SMN and who will be known to many of us, died on May 21<sup>st</sup> this year. I first met Don in the mid-1960s at Art College. I was a Fine Art student assigned to him for Liberal Studies. My first encounter with him was a bit unnerving: as I entered his office, Don was moving pebbles around on his desk with great care and precision. Recently ex-BBC, he explained that he had suffered some kind of nervous breakdown and was organising the stones as a kind of therapy. Here was someone worth talking to, I thought. And talk we did. Over my sessions with him we discussed and debated Jung (of course), dreams, Daoism, alchemy, altered states of consciousness, art, the way of the world, and much else. We got on famously. During this period, I too flirted with a breakdown after what could be called a major paranormal experience had temporarily threatened my grip on consensus reality. Don helped me to cope. And he did something else. By the time it came to the final Fine Art Diploma show in 1967, two painting tutors had taken against me and wanted me to be failed. Don, with the late Jim Palmer, fought my corner, angered at what they (and I) saw as out-and-out victimisation, and I ended up with an honours degree.

After college, our contact lessened, though did not entirely cease, as we went our separate ways. But the friendship was rekindled in more recent times when we met up at Scientific & Medical Network conferences. Don lodged his doctoral thesis on Jung with me, after he felt his approach had not been academically appreciated. And at one meeting, when Don was nearly blind with macular degeneration, he told me in detail about the hallucinations (or visions) he was experiencing due to his condition (Charles Bonnet Syndrome). This led to my writing an article on this under-reported aspect of the disease, with Don as the central figure. The piece was duly published ("Eye Spirits", *Fortean Times*, June, 2004), and Don expressed satisfaction with it.

Don was a man of erudition and insight, and a friend.

*Andrew Burniston adds:*

In the mid '80s I enrolled at the University of Kent for part-time doctoral research on C. G. Jung as a mystic. The subject was not kosher in those days and I was fortunate to find an exceptionally open minded supervisor in Leon Schlamm, who lectured in the Religious Studies Department. Donald had enrolled before me and, as Leon was his supervisor too, it was only a matter of time before we met.

It was an unforgettable meeting in the senior common room. I was pretty exhausted after a long supervision with Leon and consequently overwhelmed by the prodigious force of Donald's erudition. A young friend of mine, Marcus, a first year undergraduate was present at the time and found the experience jaw dropping. Donald's research was also jaw dropping in its implications. I'll try and explain what he was up to as briefly as possible.

The great physicist Wolfgang Pauli was central to Donald's research. As many of you will know Pauli went to C. G. Jung in 1930 in urgent need of psychotherapy. Jung just told him to dream and he duly produced 400 dreams jam packed with alchemical symbols. That was the therapy and it certainly helped. Pauli returned to Zurich after the War to take the Chair in Theoretical Physics at ETH and to resume his dialogue with Jung. They worked together on a unified model for quantum physics and the psychology of the unconscious. Of course the problems were daunting and the project could not be completed. Pauli died in 1958 and Jung in 1961. But the task was continued by Marie Louise Von Franz who had assisted Jung in his alchemical researches and had for a time been Pauli's analyst. These facts were not well known in the 1980s and are still not exactly welcome in the physics community. Indeed, with the exception of Donald, few people had any sense of the implications. I caught up with him only in the last few years.

On May the 8<sup>th</sup> of this year, just two weeks before Donald's death, I convened a meeting at the London Jung Club. Les Lancaster was present, also Thomas Arzt, a Pauli scholar and Samir Mahmoud, an Ibn 'Arabi scholar. We had a productive discussion on how to continue in the footsteps of M.L. Von Franz. We have plans for a Network Conference on the parallels between the new world picture Jung and Pauli were formulating and the Sufism of Ibn 'Arabi. It will be a fitting tribute to Donald Holms.

**Andrew Stone – Health Talk Online**

A website where people can read about real life experiences of different illnesses and conditions. These personal experiences are based on detailed research undertaken by the *Health Experiences Research Group* at the University of Oxford and is funded by the charity DIPEX whose Chairman is SMN member Andrew Stone, Lord Stone of Blackheath. Healthtalkonline and its sister website Youthhealthtalk has over 2,000 experiences of people with over 60 health-related conditions and illnesses, with videos and audio clips of interviews. It presents on average the experience of 40-50 for each health condition. People are normally interviewed in their own homes and in the case of serious illness the interviews cover subjects ranging from initial diagnosis through to symptoms, treatments and side effects. In an age when we have become used to researching medical conditions online, this resource enables patients, families, carers and healthcare professionals to benefit from the lived experience of others. See [www.healthtalkonline.org](http://www.healthtalkonline.org)

## LOCAL GROUP NEWS

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

The talks below have been recorded and members can hear or download them from 'Summaries of Previous Events' of the London Group page of the Network's website by going through the Members Area portal.

### May 2012

**Dr. Andreas Mavromatis: *Hypnagogia and Related Processes* (book)**

Andreas has a background in psychology and a wide interest in consciousness. Andreas entitled his talk the title of his book. His interest in consciousness processes go back many decades and he led meditation classes when popular interest in meditation was beginning to emerge a few decades ago. His book, first published in 1987 and re-published in 2010 was the first to analyse and pull the different strands of these types of altered states of consciousness together such as sleep, dreams, meditation, psi, creativity, hallucinogenic drug-induced states etc. In his talk this evening he showed us pictures of representations of experiences various people, including artists, scientists and others have during hypnagogic moments. Andreas includes in the term hypnagogia both hypnagogic experiences, those we have when falling asleep, and hypnopompic experiences, those we have whilst waking. Hypnagogia is a state between wakefulness and sleep. It is a creative state in which solutions to problems can emerge, a well known example is that of the Dutch chemist Kekule, who in this state had an image of a snake biting its tail, which led him to realise the composition of the molecule of benzene, which he was struggling with.

These states of consciousness have been understood as special throughout the ages and Iamblicus in the first century CE expressed his belief that images and messages received in these states are divine. Ouspensky in the early 20<sup>th</sup> C made a study of it. Hypnagogic states are a universal experience and although much of it is meaningful, sometimes however such as in dreams, the content can be a recent event or something happening in objective reality, such as an unfamiliar sound, an organismic need or even something as mundane as entangled sheets. When they are meaningful however as with dreams, they can be very significant and we were told that the best way of interpreting them is from within a similar state of consciousness, rather than from the rational mind of an awoken state. There is however the possibility that this mental space is indeed another level of reality, which points to an intriguing angle which alas we did not explore this evening! In reply to a question of how to induce such a state, Andreas replied that relaxation is fundamental to allow the mind to drift and be taken by the images, remaining however sufficiently awake to follow the process.

### June 2012

**Prof. Robert Forman: *Enlightenment Ain't What It's Cracked Up to Be* (book)**

Robert is the author of 10 books on Consciousness and Mysticism, Professor of Comparative Religions at City University of New York, co-founder of the Journal of Consciousness Studies, founder and director of the Forge Institute for Spirituality and Social Change. Robert came to talk about his latest book, a candid account of his own journey as meditator of many years. He told us about the acute anxiety he suffered from as an adolescent and young adult, which took him to try all sorts of things, from psychotherapy to yoga. Nothing worked until he came across TM (Transcendental Meditation) at the age of 22. We learned that he started meditating and soon became hooked, going to retreat after retreat, finding meditation itself interesting and the idea of enlightenment an attraction. The description in the Upanishads, that Enlightenment enables the soul to become free from all suffering was appealing and he made this his aim. At the age of 24 he experienced an intriguing shift in consciousness by which silence replaced some of the chatter of the monkey mind. This silence slowly spread until all of the monkey mind fell silent.

First he did not know what to make of it but slowly he realised that something fundamental had changed. The frenetic business of life disappeared and was replaced by a sense of largesse, openness, pleasant vastness. Life continued as normal but now against the backdrop of that vastness. Everything felt interconnected. This new experience led him to study comparative religions and he realised the similarities between his own shift of consciousness with the descriptions of Enlightenment he read in texts of the various religions. The expectation however that Enlightenment would resolve his anxiety problems and the problems of life and living did not come to pass. His book describes how he dealt with it and this evening he gave us a brief insight into the frustration which finally led him to psychotherapy. This helped him uncover and work through some deep seated emotional trauma and he slowly found himself being able to manage his anxiety. Robert feels that this aspect, which is not often discussed within the spiritual and meditative traditions, needs to be addressed and understood to complete what can be a partial picture of what Enlightenment actually is and brings about.

### July 2012

**Prof Ian Angell and Dr. Dionysios Demetis: *Science's First Mistake: Delusions in Pursuit of Theory* (book)**

Both authors are academics in the London School of Economics, Ian Angell is Emeritus Professor with a background in mathematics and Dr Dionysios Demetis has also been a staff member of the LSE with a background in physics. They both see themselves as ex-scientists, having had their scientific premise – that with science they could seek out Reality – challenged by looking at the world from a different perspective.

The basis of their argument is that science comes out of a self-referential system, it can only consider the observable (leaving out the unobservable which however may influence the observable) and abounds with paradoxes. In this book they set out to show ways in which the Emperor Science, although useful, is naked.

This evening they made their point using mathematics and physics. They started by pointing out that mathematics, as observed by Nobel Prize winner Richard Feynman, is not a natural science because the test of its validity is not experiment. This leads to the epistemological paradox of having hard sciences such as physics, chemistry and biology constructed upon non-science. Furthermore the field of maths is itself awash with paradoxes. From the concept of Zero (non-existent for the ancient Greeks) which can be something that is not as well as nothing that is, to the unique number Two which in the abstract field of arithmetic is the paradoxical sum of two Ones – when One in fact can be only One – to Infinity, a concept invented to deal with endless counting, yet is a qualitative jump which logic cannot follow. The speakers pointed out that it is not surprising that many children cannot understand the logic of maths since it is often absurd!

In Physics we visited the puzzle of gravity, a classic example of a theory that has a utility but no real explanation. From Newton's time when it was understood as a 'force' to Einstein's explanation of gravity as a 'field', there is still no real understanding of this phenomenon. We also heard about dark matter and dark energy, elements about which we know nothing, but were invented in order to allow mathematical equations to make sense. Even financial markets have been using mathematic modelling although there is always some luminary to see through it, such as Prof Partnoy who said about these complex models – 'quite clearly they were wrong. You cannot model human behaviour with math'.

The upshot of their argument is that Reality is an emergent phenomenon – an emergent system coming out of the interaction of an observer with his environment. We attempt to describe reality through mathematics, through physics, through everything else that we have at our disposal, but all these descriptions are ultimately artificial.

The paperback version of the book will be available in the Autumn and a free PDF file of the book can be had at the site <http://www.sciencesfirstmistake.com>

### Sydney

**JO DE GROOT**

An animated discussion took place following the well-prepared and broad-reaching talk by Sociologist **Lindsay Mell**, entitled 'Consciousness and Popular Culture'. After acknowledging the local Aborigines of the Gadigal area as the original custodians of the land, Lindsay warned us that he was taking us on 'a bit of an adventure'! Previous to the session, Lindsay had sent us an overview of the material he was to cover and this helped participants to interact at greater depth.

Lindsay explained that the zeitgeist of a particular period in history is often expressed through artistic creations such as films, song lyrics and music. Often leitmotifs of these cause the creations to be highly valued by the population of the times and these creations become icons for future generations of that particular time. Lindsay gave examples such as 'Casablanca' (1942) and 'Gone With the Wind' (1939), which were discussed at some length. It was pointed out that although there was a generational consciousness about such pieces of artistic expression, nevertheless individuals had their own personal, unique interpretation of them as well.







A current example of such an icon of generational consciousness is the film 'Titanic' (1997 version). There are people who go and view it many times over due to its overwhelming resonance with their sense and experience of life: the sense that there is more to life than meets the eye; more than the body; more than the supposedly insuperable technological achievements (This ship cannot sink); that love is the thread that weaves through everything and is therefore immortal; that we continue (and that is what religions are about); and that artistic endeavour 'just comes' – it is a gift (from the great consciousness).

The extraordinary nature of music was then discussed, in that it could be understood by all people regardless of the barriers of language or religious conviction. People who don't follow a spiritual path can still respond in the same way to a piece of music as those who do. Music is a universal language. It was stated that the themes of life really remain the same throughout time but it's the music that gives them expression according to the changing eras. As Lindsay Mell identified strongly with his own era of 'the baby boomers' he gave many examples of 'song icons' from the sixties such as Bob Dylan's '*The Times Are A'Changin'*/*Like A Rolling Stone*'; the Beatles' '*The Long and Winding Road*/*Come Together*'; and Eric Clapton's '*Tears In Heaven*/*Change The World*'.

The 'Desiderata' from 1927 got a mention as a piece with substantial resonance round the world as it merited a 'top twenty' position during the 1960s. This and other music icons are today being accessed freely and instantly by all young people through the enhanced technology available. They are now no longer 'stuck' in their own era as we as earlier generations were but they enjoy a constant smorgasbord of music. Even with war-games the younger generation is experiencing the most beautiful spiritual music as these games are couched in such music. It was suggested that this younger generation is making meaning and going deeper into the spiritual wave than we the older generation. They are immersed in it. As human beings we have a deep need to keep discovering and acting and we need constant hope. Through music we touch the transcendent, our ultimate meaning.

Further themes developed were those of 'Deep Friendship', and the 'Sense of Purpose', both of which are pervasive themes in film and music. However such themes have a confluence with ethics and appreciation, all of which presuppose the need for perceptive awareness which must be coupled with personal initiative, volition and responsibility.

Lindsay rounded off the talk by linking today's material briefly with themes of the last few talks such as Reichel's presentation about interdividuality, the Girardian thesis that each individual receives their social being from others; Fell's theme of our biology as an unfolding of being i.e. autopoiesis as presented in his talk and publication 'Mind and Love – The Human Experience'. A pervasive resonance proceeds through living together and thus creates Community, one of the closest and most passionate interests in Lindsay Mell's repertoire.

Jo reported on an enjoyable dinner party with Warren Kinston, a UK member of SMN now living in Switzerland. Three of us met with Warren who was visiting Sydney. Our evening's conversation broadly covered psychological themes of interest and helped stimulate a valuable sense of global connection.

Our next SMN session is to take place on 16<sup>th</sup> September at the home of David and Jean Ingman in Killarney Heights, in the north of Sydney, a delightful venue, as usual. **Patricia Witts** will address us on 'A Process of Awareness in Mankind: the process within and the order of enlightenment'.

## Kent

**YVONNE LOUIS**

**27th April**

Our meeting was again held at my home in Rochester where we welcomed **Marianne Rankin**. Marianne is a former Chair of the Alister Hardy Society which supports the work of the Religious Experience Research Centre at the University of Wales.

Drawing widely from her research work into the mystical and religious experiences of people from all over the world, from different backgrounds

and traditions, which have in some cases been life changing, Marianne's talk "Spiritual Experience Today" touched many chords and prompted many more questions - interestingly most of the group admitted to having had a similar experience at one point in their lives and were keen find out more.

Marianne's recently published book "An Introduction to Religious and Spiritual Experience" explores in depth and addresses the question of whether there is a common core of spiritual experience? Are these experiences proof of the existence of a God? A fascinating read.

Marianne spent many years living in the Far East working as a teacher, interpreter, translator and freelance writer before returning to the UK where she gained a Master of Studies in the Study of Religion at the University of Oxford. She has written on the Modern Hospice Movement and illustrated a book on Zen. Marianne is an interesting person whose diverse background made for more fascinating discussion over supper.

## 25th May

Again we had another good turnout of members and friends to our meeting in Rochester which was led by **Eleanor Stoneham** with her talk "The Case for Religion" - God and Religion come in for bad press these days. Is religion worth keeping? Are militant atheists misguided? Do religion and spirituality need each other? Is it possible to build tolerance and respect in a divided world? And can science play a role?

Eleanor's illuminating talk put forward a strong case, highlighting the powerful and positive force which comes from the true spirituality of religion - regardless of denomination or nationality, how religious leaders and organisations are working collectively in order to create a better and fairer world for all, not just for the present but for the future, empowered by compassion and the recognition that we are all part of this evolving life cycle.

Eleanor was firstly a biologist, subsequently becoming a chartered accountant running her own successful practice before retiring. Actively involved in the Anglican Church she describes herself as an unconventional and free-thinking Christian author.

Her first book, *Healing this Wounded Earth with Compassion, Spirit and the Power of Hope* was published in 2011 and her next book will be out towards the end of the year.

The message from this gathering provoked much thought, not least about how to realize a spiritual belief into meaningful practical application which led to more animated discussion over the concluding supper

## 30th June

We much appreciated **Martin Redfern's** hospitality in hosting this midsummer evening of poetry and the music of Sir John Tavener "Towards Silence." Martin, who is renowned for his SMN conference recordings (ex BBC science producer and now working freelance on various projects) had gone to some lengths to create an all around sound auditorium by running extensively cabling and speakers around his garden, thereby ensuring that we all got the proper sound effects from the work.

Towards Silence was conceived at the SMN Beyond the Brain Conference in 2007 and received its European premier in Winchester Cathedral in 2009. The work, which is scored for four string quartets and Tibetan prayer bowl, consists of four movements representing the stages of consciousness of waking state, sleep with dreams, deep sleep and Turiya or blissful consciousness.

For once it was not raining and we were able to sit in the tranquility of Martin's lovely secluded garden to hear the unique sounds of the work - it was a moving experience and very peaceful. The music was complemented by a series of poems on the theme of silence which had been recorded at Salisbury Cathedral last year. This was a pleasant and very harmonious evening, complemented by a cheese and wine supper and as a bonus, Martin's home grown raspberries.

## 20th July

This evening was very generously hosted by **David and Mary Jenkins** at their lovely country home just outside Maidstone. This was an informal open forum intended to enable the group to reflect on the themes of the previous meetings and to encourage a sharing of ideas and views. So far our group has focused on spirituality in its widest sense, and from different perspectives i.e. through Christian principles, the Perennial wisdom, from the Scientist's point of view, the mystical and sub conscious and from the true power that comes when religious organisations work together. But the question is, has any of this made us think any differently about our own lives?

The meeting opened with the reading of an extract from *Towards a New Renaissance*, The Spiritual Imperative: Elegant Simplicity is the Way to Discover Spirituality by Satish Kumar, particularly on the three practical steps towards spirituality namely Trust, Participation and Gratitude. None of us could dispute that the world is in crisis, faced with ecological, social, economic and political issues manifesting in wars, terrorism, cruelty,

deprivation and corruption - the latter brought closely home by the latest banking scandals. There is so much pain and suffering in the world and no one is immune. Balancing survival on the materialistic plane against the search for spiritual freedom is no easy quest.

The short but inspiring extracts from Satish Kumar's work prompted an in depth discussion with everyone participating - perhaps the message that arose is that "whilst you cannot change the world you can change yourself, and through yourself your circle of influence" which gives us some ideas for the focus of our next 3 or 4 meetings. Again we had an excellent turnout and welcomed two new members who all enjoyed the excellent supper and hospitality provided by David and Mary.

#### Oxford

##### PAUL AND CHARLA DEVEREUX

Due to circumstances outside our control, our meeting on 17<sup>th</sup> April could not take place at our usual locus of The Mitre in Oxford High Street, but was transferred to the smaller Garden Room at The Friend's Meeting House in St. Giles. Our speaker was **Bernard Carr**, SMN Chairman and Professor of Mathematics and Astronomy at Queen Mary College, London. It was a pity the room on this occasion was smaller than our usual one, because people flocked to hear Professor Carr speak on "Space, Time, Mind and New Dimensions of Reality". The resulting tightly-packed audience listened with rapt attention while Bernard whizzed everyone around the universe and into hitherto unknown dimensions permeating our familiar spacetime environment. Predicted by the mathematics of physicists, Bernard suggested that these dimensions might enable an explanation of some psi events to be constructed. "It's reality, Jim, but not as we know it," as Mr Spock might have said in *Star Trek*.

We were back in our usual haunt for our meeting on 12<sup>th</sup> June. **Jane Clark** kindly stood in at short notice due to the illness of the planned speaker, Emiliós Bouratinos (who has now recovered satisfactorily). Jane is senior research Fellow of the Muhyiddin Ibn 'Arabi Society and was one of the founding editors of *The Journal of Consciousness Studies*. She spoke on the theme of "Causality in the Thought of Ibn 'Arabi (1165-1240)." She started by telling us something about the life of the philosopher and mystic Ibn 'Arabi, details which were not known to many of us, as was the fact that most of his vast corpus of work has not yet been translated. Jane pointed out that he could have been a scientist as much as a philosopher but while valuing science he also saw its drawbacks. Ibn 'Arabi considered the cause-and-effect causality with which we are familiar to be secondary, but that primary causality was the link things had to their spiritual origins or genesis, what Ibn 'Arabi called "the private or specific face" of things. Ultimately, he pointed out, that if one goes back deeply enough into anything there comes a point beyond which our mundane understanding of causality cannot be determined. Jane illustrated this in that though today's cosmologists can study the evolution of the universe even back to the first few seconds of its existence, the "singularity" that started it all remains like a conceptual brick wall beyond which our understanding cannot penetrate.

#### Yorkshire Group

##### MAX PAYNE

The meeting was held at High Barns, nr. Malton, N.Yorks by courtesy of Stuart & Moira Gray. **Max Payne** discussed the mysteries of the Turin shroud. As soon as it was discovered in France in 1357 it was declared a fake by the local bishop. It was dismissed as such until at the end of 19th century, then it was discovered that it acted as a photographic negative, and detailed analysis showed that the stains on the cloth mirrored exactly the wounds inflicted on Jesus before and during crucifixion. In particular it shows nails driven through the wrists, which was the actual procedure, in conflict with all traditional iconography which shows them driven through the hands. Furthermore the stains were not paint or rust, and no known scientific method could reproduce them. Analysis of pollen from the cloth showed that it had been made, not in mediaeval France but in the Middle East. But a radio carbon dating in 1989 was purported to show that the cloth dated from the 14th cent. AD. However Max Payne showed that the original scientific paper was far more circumspect, and had a 1st century AD date as a 60% probability. Manjir Samantha Leighton produced a video showing that the clipping taken for dating had included some mediaeval repair work. The shroud remains a mystery.

After lunch **Stuart Gray** gave the 2nd part of his talk on the Aesthetics of Music. A key to the power of music was the Pythagorean scale, and this was illustrated by a series of examples taken from mediaeval polyphony to modern "pop". The basic structure of music tells us something about the inner architecture of consciousness, in the same way as the basic structures of mathematics can reveal the architecture of matter in quantum physics. These deep issues about human consciousness also become apparent when music is set in the context of the right physical architecture. It is not only a matter of the reflection of vibrations, but a blending of effective visual and auditory patterns.

## MEMBERS' ARTICLES AND ARTICLES OF INTEREST

(available for download from the site)

### SCIENCE

#### Consciousness and Quantum Electrodynamics of the Biological System

**Jack Sarfatti, 14 pp.**

#### Consciousness and the Double-Slit Interference Pattern: six experiments

**Dean Radin, Leena Michel, Karla Galdamez, Paul Wendland, Robert Rickenbach, and Arnaud Delorme, 15 pp. from PHYSICS ESSAYS 25, 2 (2012)**

A double-slit optical system was used to test the possible role of consciousness in the collapse of the quantum wave function. The results appear to be consistent with a consciousness-related interpretation of the quantum measurement problem.

### MEDICINE-HEALTH

#### The Fundamental Causes of Ill Health

**Alan Yuen (12 pp.)**

A thorough analysis in terms of lifestyle factors, biochemical processes and mitochondrial efficiency.

#### Emerging Economies' Need for Cheap, Efficient Health Care Makes Western Anti-Homeopathy Rhetoric Irrelevant: Observations from the Canadian Homeopathy Conference, October 2011

**Lionel R. Milgrom, PhD, RHom, Maria R. Ringo, DHMHS, BGS, and Karen M. Wehrstein, BAA, DIHom (5 pp. from THE JOURNAL OF ALTERNATIVE AND COMPLEMENTARY MEDICINE Volume 18, Number 7, 2012, pp. 1-4)**

Large-scale use and acceptance of homeopathy in Cuba, Latin America, and India raises questions about the relevance of campaigns mounted against homeopathy in the United Kingdom, Australia, and other nations of the developed world, especially as the developing economies of Asia and Latin America are set to outstrip those of the developed world.

#### Homeopathy UK – the Sick Man of Europe

**Lionel Milgrom (2 pp., from Forsch Komplementmed 2012;19)**

An editorial on the status of homeopathy in the UK in the light of sceptical attacks. Contains the text of a response to a hostile article by Rod Liddle.

#### A Perspective of World Health Day 2012 in India Geriatric Summit, 2011

**8th International Conference on Geriatric Care (GSICON-2011)**

**Dr. Raghunandan Lal (8 pp. in all)**

#### Environmental Pollution by Microwave Radiation – A Potential Threat to Human Health

**J.A. Tanner, 21 pp.**

A report from 1973: 'Due to the ever-growing application of microwave devices in industry, research, for military purposes, and domestic appliances (encouraged in part by the advent of economic solid state microwave devices) microwave background radiation may increase to a dangerous level in the near future. This presents a potential threat to human health and measures must be taken to control the proliferation of these devices and their applications.' Interesting reading in retrospect.

### PHILOSOPHY/RELIGION

#### A New Humanism

**Mary Midgley (10 pp., from New Humanist)**

A refreshing take on the limits of conventional humanism and atheism.

#### On Not Choosing the Alternative: Reflections on Living Longer

**Mary Midgley (6 pp.)**

Further reflections on the theme of the article printed in this issue.

#### The Rose and the Cross – the Essence of Mystical Christianity

**William Bloom (2 pp.) – see <http://williambloom.com/writings/the-rose-on-the-cross-160.htm>**

#### Newton's Missing Apology: a reconstruction

**Vernon Jenkins, 13 pp.**

'There is yet another argument for a Deity, which I take to be a very strong one, but till principles on which it is grounded be better received, I think it more advisable to let it sleep.' This quotation comes from a letter by Sir Isaac Newton to Richard Bentley, gave the first of the Robert Boyle lectures. The author speculatively reconstructs this putative argument on the basis of numerology, mathematics and symbolic interpretation.

**PSYCHOLOGY-CONSCIOUSNESS STUDIES****The Physics of Near-Death Experiences**

**Maureen Venselaar, 15 pp., from Online Noetic Journal, Issue 23, June 2012**

Proposes that the NDE is a five-phase journey through the barriers of space and time. A fascinating perspective.

**Parapsychology – the new horizon of science**

**Peter Welsford, 5 pp.**

Looks at the work of Montague Keen, Rupert Sheldrake and William Brown, especially his paper on Morphic Resonance and Quantum biology. This paper (7 pp.) is also available and proposes that 'living organisms are quantum biological systems that interface with the fundamental fabric of reality because their DNA acts as a fractal antenna that can receive and transduce zero-point energy, allowing more direct interaction with the Field.' See [www.williambrownscienceoflife.com](http://www.williambrownscienceoflife.com) for this and other related articles.

**GENERAL****World in Serious Trouble on Food Front**

**Lester R. Brown (2 pp. from Guardian)**

[http://www.earth-policy.org/plan\\_b\\_updates/2012/update104](http://www.earth-policy.org/plan_b_updates/2012/update104)

Explains the significance of the current drought in the American grain belt.

**The Butterfly Effect, Complexity & The \$650 Trillion LIBOR Manipulation?**

**ATCA (Asymmetric Threats Contingency Alliance), 4 pp.**

**Mobilisation for a New Trade Reference Currency (TRC)**

**Bernard Lietaer, 1 p**

**Worldshift 20 Council**

**Call to the G20 in preparation for the Mexico Summit, June 18-19, 2012 & the UN RIO+20 Earth Summit, Rio de Janeiro, Brazil, June 20-22, 2012 (7 pp.)**

The current global financial system is fundamentally dis-eased. Despite the wake-up call of 2007/8 it remains essentially unreformed and indeed more dangerous today than the near catastrophe of four years ago. The WS20 calls upon the leaders of the G20 to take an urgent, principled and united stand to begin to heal this dis-ease, by leading efforts to commence the formation of a sustainable financial system that embodies environmental responsibility, meeting human needs, integrity, justice, transparency and compassion.

**Weltethos – A Musical Piece**

**Michael Downes, 4 pp.**

A piece about Member Jonathan Harvey's recent composition for the Berlin Philharmonic Orchestra, commissioned by Hans Kung and bringing together insights and themes from the six major world religions.

**Online Articles by Anthony Judge:**

<http://www.laetusinpraesens.org>

**Convergence of 30 Disabling Global Trends**

Social climate change engendering a perfect storm

<http://www.laetusinpraesens.org/docs10s/inaction.php>

**Implication of Indwelling Intelligence in Global Confidence-building**

Sustaining the construction and dynamic of psychosocial reality through questioning

<http://www.laetusinpraesens.org/musings/indwell.php>

**Exploring the Hidden Mysteries of Oxfam's Doughnut**

Recognizing the systemic negligence of an Earth Summit

<http://www.laetusinpraesens.org/docs10s/donut.php>

**Unthought as Cognitive Foundation of Global Civilization**

Implications of God, debt, overpopulation, waste, negligence, encroachment and death?

<http://www.laetusinpraesens.org/musings/thought.php>

**Swastika as Dynamic Pattern Underlying Psychosocial Power Processes**

Implicate order of Knight's move game-playing sustaining creativity, exploitation and impunity

<http://www.laetusinpraesens.org/musings/swastika.php>

**Transcending Simplistic Binary Contractual Relationships**

What is hindering their exploration?

<http://www.laetusinpraesens.org/docs10s/tranbin.php>

**Enabling Wisdom Dynamically within Intertwined Tori**

Requisite resonance in global knowledge architecture

<http://www.laetusinpraesens.org/musings/mumonkaz.php>

**NEWS AND NOTICES****Alfred Russel Wallace Centenary**

Natural History Museum in London has just launched a Home Page of the Wallace100 project - see <http://www.nhm.ac.uk/nature-online/science-of-natural-history/wallace/index.html> - Wallace100 is a celebration of ARW's life and scientific legacy in 2013, the centenary year of his death. Wallace was the best-known scientist in Britain at the time of his death, but his reputation has been sidelined by the very forces that he battled against during his lifetime. You might also like to check out Wallace's Facebook page for news about Wallace-related events etc - <http://www.facebook.com/pages/Alfred-Russel-Wallace/50145041283>

**Institute of Noetic Sciences - Foundations of Worldview Literacy - 7-Week Telecourse**

Course begins September 12th – registration will open in August



Bringing our worldviews into greater awareness through experiential inquiry shifts our entire perspective on life. Join us for seven weeks over the phone September 12 – October 24th on Wednesday nights at 5pm (US Pacific Time) for a course on the

Foundations of Worldview Literacy and re-ignite your sense of awe, wonder, and curiosity!

- What is a worldview?
- How do we know what we know?
- How do worldviews shape our experiences?
- What skills do we need to open us to other people's worldviews with more compassion?
- How can we work effectively with people whose worldviews differ from our own?

These are the questions at the heart of the Worldview Literacy Project. The main teachers are Dr. Marilyn Schlitz and Dr. Katia Petersen – see [www.noetic.org](http://www.noetic.org)

**Templeton Gifford Lecturers at the British Academy**

The seven living theologians, scientists, and philosophers who are former Gifford Lecturers and Templeton Prize winners gathered at the British Academy in London to offer an enthralling afternoon of fascinating reflections on what has changed since their Gifford lectures and what the future may hold.

Lord Martin Rees OM, FRS, Freeman Dyson FRS, John Barrow FRS, Ian Barbour, Sir John Polkinghorne FRS, Holmes Rolston, and Charles Taylor addressed an audience of fellow academics and others on Friday, June 1. The forum was held as part of the 2012 celebrations for the 40th anniversary of the Templeton Prize, the 125th anniversary of the establishment of the Gifford lectures, and the centenary of the birth of Sir John Templeton. The event was recorded and is available online in two parts on YouTube under Gifford Lectures Revisited.

**Alliance for Natural Health – Dogma in Science**

Dogma is no stranger to science, despite the fact they should have no place as bedfellows. As more and more governments and world leaders look upon science as the universal guiding principle for human life on Planet Earth, it is becoming increasingly warped by dogma, subjectivity and – most recently – corporatism. Rather than serving as a tool to help us make sense of an extraordinarily complex world, we are now encouraged to rely on it to solve the problems corporate science has itself generated. Boiling it down to a simple analogy: it's a little like asking the bull to repair the damage in the china shop...

One of the most unpleasant dogmas we are increasingly being asked to accept blindly is 'consensus science'. The now deceased, science fiction writer Michael Crichton, who had a long-standing appreciation of the importance of dissenting views within the scientific community, had a particularly interesting take on consensus science. In a speech delivered in 2003 to the California Institute of Technology, he said:

*"I regard consensus science as an extremely pernicious development that ought to be stopped cold in its tracks. Historically, the claim of consensus has been the first refuge of scoundrels; it is a way to avoid debate by claiming that the matter is already settled. Whenever you hear the consensus of scientists agrees on something or other, reach for your wallet, because you're being had."*



*Let's be clear: the work of science has nothing whatever to do with consensus. Consensus is the business of politics. Science, on the contrary, requires only one investigator who happens to be right, which means that he or she has results that are verifiable by reference to the real world. In science consensus is irrelevant. What is relevant is reproducible results. The greatest scientists in history are great precisely because they broke with the consensus.*

*There is no such thing as consensus science. If it's consensus, it isn't science. If it's science, it isn't consensus. Period."*

To subscribe, email [info@anhinternational.org](mailto:info@anhinternational.org)

#### **Annie Sasco Asked to Leave Bordeaux University**

Professor Annie Sasco, a medical doctor with 3 Harvard degrees, headed up the prevention team at IARC (International Agency for Research on Cancer) for over 20 years before they decided they didn't want a cancer prevention team. She then went as a professor to INSERM (French National Institute of Health and Medical Research) at Bordeaux. Following her outspoken talk (and separate strong criticism of last year's dishonest CEFALO study about children, mobile phones and cancer risk) at the recent CHILDREN with CANCER UK conference, she returned to Bordeaux to find her professorship terminated and a request to vacate her office immediately. This sends a very loud and clear message to health-related scientists not to "rock the boat". "Neither the EC nor Member Governments can afford for the wireless industry to be disrupted by real or perceived health effects" - a real quote from a closed meeting at Brussels. See her talk at: <http://www.childhoodcancer2012.org.uk/programme.asp> (Day 3, 14:30, video link there)

#### **Science and Religion Forum 2012 Annual Conference Thursday 6 to Saturday 8 September 2012**

##### **'The soul – can the concept of the soul still have meaning?'**

This year's Conference will take place at the Regent's Park College, Oxford from Thursday 6 to Saturday 8 September 2012. The Conference is open to members and non-members of the Science and Religion Forum. The Forum's conference will address the concept of the soul and the main speakers will include:

- **Professor Chris Frith** - Emeritus Professor in Neuropsychology at UCL and Fellow of All Souls College, Oxford
- **Professor Peter Harrison**, Director, Centre for the History of European Discourses, University of Queensland
- **Fr Peter Hunter OP**, Blackfriars Hall, University of Oxford
- **Professor Alister McGrath**, Department of Education and Professional Studies, King's College London
- **Professor Nancey Murphy**, Professor of Christian Philosophy, Fuller Theological Seminary, Pasadena, California
- **Professor Mona Siddiqui**, Professor of Islamic and Interreligious Studies, and Assistant Principal for Religion and Society, University of Edinburgh

or e-mail: [hilarymartin@lineone.net](mailto:hilarymartin@lineone.net)

#### **The Alister Hardy Society – change of name**

The Alister Hardy Society, which supports the work of the AH Religious Experience Research Centre at the University of Wales Trinity Saint David at Lampeter and provides a forum for the discussion of spiritual/religious experience, has changed its name to the Alister Hardy Society for the Study of Spiritual Experience (AHSSSE), thus describing its function. The website address now is <http://www.studyspiritualexperiences.org>, though the present address, [www.alisterhardysociety.org](http://www.alisterhardysociety.org) will remain in force until the end of the year. It celebrates its Open Day this year on Saturday 6th October at the Oxford Quaker Meeting House, 43 St Giles, Oxford, with the 2012 Alister Hardy Memorial lecture, *Deconstructing the Elitism of Religious Experience*, being given by Dr. William Bloom.

Contact: for further information about the Society and Open Day event, John Franklin (member) Hon. Secretary AHSSSE, e-mail: [johnfranklin35@hotmail.com](mailto:johnfranklin35@hotmail.com) – telephone (020) 8858 4750.

## **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 ansaphone otherwise.

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