

MEMBERS' NEWS

Death of Roger Woolger

Serge Beddington-Behrens writes: Roger was a Renaissance man, one of the special beings on this planet, and his whole life was dedicated to his work and making a difference in all the many fields he embraced. I felt he carried the next step of our human evolution within his being. He was a visionary and an inventor - his teachings on working with negative spirit infestations, ancestral disturbances and past lives, were unique and took research in these areas to a whole new level. He was also a philosopher, a shaman and a scholar (see all his many writings on the Goddess and the Grail legend), as well as a wise, brilliant, intuitive and tender psychotherapist. When he was conducting his tours to sacred sites, he was both fascinating and fun.



What made him so unique was that he had so many surfaces to his being, so many arrows to his bow and was able to integrate information from so many different sources and fields and always create something new and beautiful from them. He was an extremely inspirational teacher, and because his words were always infused with heart, they carried great power and so possessed the ability to enter into us, his students, and reconfigure us.

Roger was truly a world citizen. He lived everywhere, was continually on the move and never stopped working. If you wanted to catch up with him, you never knew if he was living with his shamans in Brazil or hanging out with his wonderful daughters who meant so much to him, in America, doing a training group somewhere in Europe, or recuperating from all his exertions in his pad in Paris.

The thing I most loved and appreciated about Roger, and which drew me and all the hundreds of other people who also loved him, so close to him, was his huge heart and the vast residues of compassion and tenderness which he bestowed upon everybody and everything. He was a true gentle man.

I first met him at a conference about fifteen years ago, and as we discovered we had both been at Oxford at the same time, this somehow kick-started a friendship which grew over the years. During this time, I was both his humble student, who sat at his feet and took in his every word, and his buddy. And what a great buddy he was. What a lot of fun we had together outside of the classroom! There are many men who are brilliant and who somehow hold themselves as superior and never come off their pedestals. Not Roger. A lot of us may have put him up there but he never saw himself as out of the ordinary. On the contrary, he carried his extraordinariness with great humility, and on those occasions when I was going through difficult times, he was always totally there for me. I loved him very much and will miss him dreadfully and we are all the less for his passing away. It is my hope that the light he produced will continue to be reflected through those of us who had the good fortune to have been touched by it.

Diana Williams, an elegant passing

by Katherine Darton and Natalie Tobert

Like many SMN members who knew and loved Diana, the last event we shared with her was the Beyond the Brain conference in August 2011. Each of us had been to visit her in her new house on the edge of Lewes and the Downs, and knew how much she and her husband, Jim, were enjoying living there. Earlier in the year she had celebrated her 80th birthday with a wonderful party. She was very content, busy with her work and with local activities, and apparently very fit. At the conference she walked with her normal elegance and fine dress style, a link with her past as an actress and dancer.

Jim informed us of her sudden death in late October. She was a transpersonal psychotherapist for the last 25 years, had seen two clients that day and done some gardening. There was no hint of the

sudden headache that would happen later that day. Her younger son came from New Zealand and her sister from Australia, and both arrived in time to be with her at the hospital before she died.

Katherine attended Diana's funeral, which was very special. She was buried in the churchyard of St Mary's Church, Hamsey. Because of the river and all the little streams, the church was effectively on an island, with water meadows all around, and accessed down a narrow lane, through a farmyard with old barns and granaries.

Diana's beautiful coffin was made in Scottish elm by a friend, and her sons had helped polish it. The coffin was carried in to a piece of organ music, which Diana's brother-in-law had written for her wedding in 1969. Her nephew, the son of the composer, read the lesson from Ecclesiastes: *'To everything there is a season'*, slightly modified. Her son Christopher read a tribute from the family, which was warm and loving and made people laugh in places; there was a tribute from Michael Vizard of the Champernowne Trust; and her younger son Jonno read a poem of Diana's. A friend sang words from the Sarum Primer of 1538: *'God be in my head'*.

At the burial, the officiant was a woman who spoke words of comfort and hope, including the wonderful quotation from Rabindranath Tagore: *'Death is not extinguishing the light, but putting out the lamp because the dawn has come'*. There was a reading from the founder of Subud, a spiritual practice whose essence is *'the expression of humanity and the awakening of the capacity within every human being to connect to and follow the highest universal power'*, which Diana's family have always followed. After the coffin was lowered into the grave, Christopher's partner, Sally, came round with a basket of flowers and everyone was invited to take one to drop onto the coffin. The churchyard was a lovely spot, and the sun came out on that beautiful November day. We all drove to the house for a magnificent buffet lunch, and it was so warm some people sat out in the garden.

Diana had a very full and rich life, with many interests and passions, chief amongst them the work of Jung. She was also very blessed, with fulfilling work, a loving family life, and a lovely home. She was thrilled to be a grandmother, and it was a sadness for her that she rarely saw her little grandson in New Zealand. And it is a matching sadness for her family that he, and any future grandchildren, will not know the wonderful woman who was their grandmother.

Diana was perceptive, incisive, elegant and full of grace. It was a privilege to have been her friend; we were enriched by knowing her and shall miss her very much.

LOCAL GROUP NEWS

London Group

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The talks below have been recorded and can be heard or downloaded from **'Summaries of Previous Events'** of the **London Group** page of the SMN's website, reaching this page through the **Members' Area** portal.

If you don't have a London address but live within reasonable distance and would like to receive our emails, please let me know and I will add your address to the circulation list.

September brought **Swati Chopra** to London and she graciously agreed to speak to the London Group about her latest book, *Women Awakened: Stories of Contemporary Spirituality in India*. Swati is a New-Delhi based writer and spiritual seeker who wrote a travelogue of the spirit *Dharamsala Diaries* and a modern introduction to Buddhism, *Buddhism: On the Path to Nirvana*.

For this latest book Swati set out to explore a historically less researched subject, women mystics, gurus and renunciates in a country in which traditionally men hold the authority and the power in spiritual circles. The book includes conversations with eight mystics and in her talk Swati introduced us to four. Amongst the reasons for exploring gender in the field of spirituality we learned that spirituality offers women a way of liberation from the constraints of male-dominated society which women have sought throughout the world. There is however a glass ceiling in the hierarchy in the spiritual community beyond which women are not allowed to venture. This we found curious for it is understood that when enlightenment or non-dual realisation occurs in the life of a mystic, there is an insight that all is one; nevertheless we heard that women are still as much discriminated against in the ashrams of male mystics, as they are in the outer community. However, women mystics courageously respond by including this condition as part of their spiritual path, and use the opportunity to discipline their egos.

We heard stories about Sri Anandamayi Ma, The Mystic Mother who lived in early 20th C through the conversations Swati had with



some of her followers and about possibly the only woman Rinpoche, Jetsun Khandro Rinpoche, for which Swati travelled to the foothills of the Himalayas. Two of the other mystics were actually Western women, one British (Nani Ma) and the other American (Sadhi Bhagwati) who followed their call to live their spirituality and fulfil their path as mystics in India.

It was a most wonderful evening listening to those stories from wise and courageous women, and the book is an absolute treat to read for Swati's writing style is engaging as well as insightful!

In **October Gary Lachman**, the prolific author whose themes are on the intersection between consciousness, culture, and the Western esoteric tradition came to talk about his latest book *The Quest for Hermes Trismegistus*. The name Hermes Trismegistus was of course known to all of the people attending, and this evening Gary spoke about the character behind the name. He started by explaining that Hermes Trismegistus is a mythical figure, said to have lived before Plato and before the Floods. He is Trismegistus, or Thrice Great – a magus, a philosopher and a sage. For 1,000 years his name was lost until 1463 when Cosimo de Medici's friend Leonardo de Pistoia came across the Corpus Hermeticum in Macedonia and brought it back to Florence. Aware of its importance, Pistoia convinced Marsilio Ficino to put aside his current work on the translations of Plato and attend to this with urgency. So important was the message uncovered in the Corpus Hermeticum that it became a driving force in the Renaissance, influencing the work of artists and scientists, including Botticelli, Newton, and Copernicus. The myth tells that Hermes Trismegistus, a contemporary of Moses received the original primal revelation from the Supra Consciousness Nous, who told him everything he wanted to know about Man and the Cosmos. This 'prisca theologia', or Perennial Philosophy, was then passed on to Pythagoras, Socrates, Plato etc. In the middle ages, when Man and the World were seen as sinful and corrupt, the rediscovery of the hermetic tradition helped reverse this notion by conferring on Man the status of co-creators with the divine.

In mid 17th C, Casaubon was asked to write a history of the Catholic Church and discovered that the Corpus Hermeticum texts were in fact written between 100 and 300 AD. Once this became known, Hermes Trismegistus became seen as a fraud as he could not have been a contemporary of Moses and the philosophy lost its status and went underground (as it had done several times earlier under the stress of fundamentalist religions).

It is believed that several authors living in Alexandria during a time of religious tolerance, when Greek and Egyptian knowledge were being combined, wrote under the name of Hermes Trismegistus. He might have been a blend of the Egyptian god Thoth and the Greek god Hermes, or a union of the gods Horus and Apis. Even the Church Fathers knew about the texts and were influenced by them, but once Christianity was declared the Roman state religion, pagans were persecuted and had to flee Alexandria and they took the texts with them. These then appeared in Haran in Mesopotamia (which for a time became a hermetic city), then in Bagdad (influencing the Sufis) and then Macedonia where they were found by Pistoia.

This tradition has been surfacing and disappearing all through history, more recently its influence can be detected in the work of Gurdjieff, Ouspensky, Blavatsky and others. We can further see the sensibilities of hermeticism bubbling up in the 60s and even now, 40 years later.

To learn more about Gary and his other books go to his website www.garylachman.co.uk.

In **November, Edi Bilimoria**, an accomplished pianist amongst many other talents, spoke on the theme *Life Reflects Music: Music Echoes Life*. The key signature of Edi's talk was Beethoven's famous affirmation "music is the mediator between the spiritual and the sensual life". In acting as mediator we were shown how the inexpressible content of music and of life reflect and echo each other: so to study music is to learn about life; and to look at life is learn about music. Edi provided a wealth of examples to illustrate this theme, such as the difference between power and strength, the presence of the past in the lineage of music, the distinction between head learning and heart wisdom, and a brief extract from Daniel Barenboim's 2006 Reith Lectures providing a graphic demonstration of the relationship between content and time. En route, Edi played us an extract of Chopin's music recorded on Chopin's own (restored) Broadwood piano on which the great composer himself played to Queen Victoria at Stafford House.

Edi then turned to show the indomitable courage and immense diligence of some great virtuosos who let no obstacle or inner suffering stand in the way of their life's mission to serve humanity through their chosen art, such as the great Hungarian virtuoso György Cziffra who practised for 12 hours a day to recover his piano technique following hard labour and torture in a communist labour camp. The

importance of humility allied to the urge to press ever onwards and upward was emphasised using the example of Franz Schubert who, after completing his greatest works and when only weeks from death, asked a Viennese pedagogue for music lessons in counterpoint. Finally we were left in no doubt about the power of sublime music to soothe the savage breast. The two cases in point were the Polish pianist Natalia Karp who had her life spared when she played Chopin's last Nocturne in C sharp minor to the commandant of a Nazi concentration camp; and the great Russian pianist Maria Yudina whose recording of Mozart's Piano Concerto in A major was found on Stalin's gramophone player upon his death. We ended with a short extract from this very recording. We enjoyed the music we heard and had an interesting discussion about the different angles Edi used to explore the philosophical connection between music and life.

**SMN Sydney
Jo de Groot**

Report of the Sydney SMN Meeting – Sunday 9th October 2011

We were privileged to listen today to our own Sydney local, **Ruth-Helen Camden**, on the topic 'Myriad Levels of Creation: The Creation as a Cosmological Ladder'.

Ruth-Helen, a psychologist of some twenty years' experience, is a senior instructor in the Clairvision School of Meditation, founded by the legendary cosmologist and author, Carl Sagan. Sagan developed a support psychology for the Clairvision School education network, through which about 1500 schools are now sustained. In a four-volume novel, entitled *Atlantean Secrets*, Sagan presented 'some principles and essential truths' as its foundation. Based on Sagan, Ruth-Helen used the analogy of the ladder to describe the multitude of cosmological levels: from the highest celestial worlds to the depths of matter.

She explained that cosmology is the study of how things are; whereas cosmogeny is the study of how things started. With the aid of some intriguing graphics taken from international traditional sources used by Samuel Sagan, Ruth-Helen explained that *Samsara* is the wheel of eternal return, while *azuras* are the dark forces which infiltrate existence. There are animals, hells, famished ghosts and human beings, all of which inhabit reality. She covered her approach to many of our familiar concepts and experiences such as heaven, dreams, angels, gods, ghosts, astral travel, underworlds, past lives and more. One just keeps incarnating into each phase of this realm, and consequently, the optimal prospect is to transcend the world of being if one can. There are intermediary worlds – spaces, some near and some far away, which have no structural dimensions. Astral spheres exist as realms where the soul incarnates into the body.

Ruth explained that the unmanifested 'beyond' is there with us all the time as we can be aware of our being and remain one with the Universal Consciousness. The absolute is the impersonal God and the last word becomes the first creative position. The gods create by emanating, and we just follow accordingly.

Across all these dimensions is the God Mother, or what Ruth-Helen refers to as the principle. This is the manifesting principle of life. As humanity, we are more attuned to the higher spiritual realm. Below is the hellish nether-realm.

Androgenic beings, who have got it all together, have conquered the powers of life and remain in the realms below. Dragons evoke a sense of power and vitality in many cultural traditions, whereas through Christian mythology such creatures have to be subdued and beaten. In the Buddhist model of spirituality we do not grow up but rather merge into each successive realm until we become part of it. Then we move through to the point where we just merge and then proceed forth again as in reincarnation.

Jo de Groot thanked Ruth-Helen for her all-embracing exposition and invited comments and questions. Sandy Yang took up the theme of Buddhist spirituality. There are six realms of reincarnation, and 33 layers of the *Chi* realm which incorporate the two realms of angels and the world of the Gods, as explained by Ruth-Helen. Hence there was still a 'ladder' spectrum thereby implied, as in other early spiritual systems.

Alex Reichel sought clarification of the figure *Lord Melchizedek*, mentioned in the Christian *Bible*, and cited by Ruth-Helen. Vivienne Honeybun thought it might be a title meaning 'The Ancient of Days'. Shoshana Brenner shed further light on this question explaining that in the Jewish tradition 'Mele' was the term for 'King' and 'Zadok' was 'a righteous person'.

Citing Alice Bailey in reference to the realms of being, Vivienne posited the 'nine manifestations' which represented 'the process of revelation'. Deep insight into the interface between the human 'everyday' experience and this process of revelation was revealed as members continued sharing. Pat Witt: 'The human spine has seven centres and the seven angels [cited by Ruth-Helen in association

with the ladder of life metaphor] represent seven qualities.' Vivienne: 'Ten is the number of completion.' David Ingman: 'Ten [10] is comprised of one and zero, through which computers operate.' Vivienne: 'Love pervades all consciousness – all levels of being.' Shoshana: 'Drugs take you "down" in the context of being, yet they are imbibed by people seeking to get "high".' Lloyd Fell: 'The paradox seems to be that getting high and going down to the underworld are really like one and the same experience.' Jo: 'St Teresa of Avila experienced being married to God as an existential and spiritual phenomenon. Sometimes it took weeks for her body to readjust to her world of everyday reality after this experience.' David: 'Consciousness leaves the body through such experiences.' Vivienne: 'When death occurs, it's the one time we know of that life leaves the body at the same time as consciousness.'

Next the perspective of suffering in relation to sacrifice was introduced by Alex in the context of Rene Girard's broad metaphysical analysis. The work of Rene Girard has opened out the whole aspect of mythic structure. *Perushka*, as the spirit of sacrifice, was one whose body was broken up into parts, each of which were said to form each of the castes of India, for instance. All structures have arisen from a sacrificial situation, through which someone is sacrificed to then be divinized. Thence a circle of eternal returns is implied, Alex proposed. 'Observing what is happening with Julia [Gillard] and Kevin [Rudd] today is an actual example of how a situation is moving along the process of the emergence of a scapegoat', David added. Alex affirmed that in Christian terms, the Cross reaches down to the *Abyss* and it [the resolution] can only happen that way.

Ruth-Helen construed from this dialogue and her previous research that 'up is consciousness; down is matter' and proposed that it is part of our destiny to take light down into the relative darkness of matter. Vivienne added that each custodian of the *Zodiac* is a custodian – or bearer – of light, and Shoshana admonished, 'So let's all be just that – bearers of light!' The frequency of energy which flows around Love and Appreciation is energy flowing to its greatest extent, which then gravitates around a realisation point. Yet, without the Chi, which holds this energy, it is difficult for us to realise who we are. There is a reason for who and why the energy flows in a certain particular way, Sandy advised.

Ming Chang revealed how difficult it can be to adjust to a cultural context which we know to be infiltrated with impure energy in the moral and spiritual sense. Through a recent visit to her original cultural home, Ming explained how she could feel the impediment of cultural influence congealing around her being, and described how difficult it was to divest herself gradually of this influence once she had returned to Australia. 'We feel something of this as we realise how much moral and spiritual impurity there is around us in our city environment,' Ming noted.

The Group much enjoyed their friendship and interaction during the time of refreshments and as always expressed their sincerest gratitude to David and Jean Ingman for their wonderful hospitality.

Edinburgh, Lothians and Fife Annie Miller

REPORT ON MEETINGS OF SPRING 2011

Our revived local group continued its spring programme on May 11 with a provocative meeting on the concept of Free Will introduced by our own **Graham Dunstan Martin**, who has contributed several stimulating sessions in the past, based on his books. He argued that Free Will was typically manifested whenever a person acted rationally, on the ground of good reasons, and this was a quite different situation from that in which movements arose from wholly physical causes, in the way they do, for instance, with a clockwork doll. He also argued that the total denial of Free Will was destructively self-referential: if absolutely everything stemmed inexorably from the operation of purely physical causes, in what sense could the activity of expounding the theory itself (of the non-existence of Free Will) be considered rational? And if not rational, why should we accept it?

Our programme continued on June 15 with a discussion led by **Simon Jackson** of the two-piece article by Iain McGilchrist, which appeared in *Network Review* in Spring 2009 and Winter 2009/10, and a review of his book of the same name, *The Master and his Emissary: The Divided Brain and the Making of the Western World* in *Network Review*, Winter 2009/10. McGilchrist's view is that the relationship between the hemispheres is not symmetrical. Each needs the other; each has an important role to play, but the two roles are not equal – the left is more dependent on the right, its vision is necessarily limited, and it needs to be aware of that fact, but tends not to be. While a wide variety of functions is served by both hemispheres, the main difference between them is the way in

which each hemisphere underwrites a different kind of attention; the left is more narrowly focussed, to make use of the world, (which, if taken to excess, can become exploitative), while the right sees the bigger picture. McGilchrist believes that the western world has become increasingly to reflect the view of the left hemisphere of the brain alone, and that this can have catastrophic consequences.

The discussion centred on whether the left hemisphere was the initiator of the drift in western culture, or whether the left hemisphere is merely the vehicle for achieving a set of goals which has been embedded in western culture for the last few centuries? Would knowledge and understanding about the two hemispheres be sufficient to determine the outcome in either case? Also, why do many people seem to be more orientated to one side of the brain rather than the other? What is the relationship between the brain and the mind? The evening raised some big questions.

The two sessions were well attended by 14 people each evening. Altogether, 20 people have attended at least one of our three sessions this spring, and if attendance continues to grow, we shall have to find a larger venue for our meetings.

Kent Yvonne Louis

Meeting of the New Kent Branch 14 October 2011

The inaugural meeting of the new Kent group held at my home in Rochester on 14 October proved to be friendly and convivial and was attended by Members and Non-Members, plus several apologies from people who were keen to be involved but simply unable to make this date. After introductions there followed a positive and lively discussion to consider how the new group might shape up, in terms of frequency of meetings, location and topic areas. It was unanimously agreed that the group should be being self-motivating and it was important to be able to explore and discuss within an informal atmosphere. It quickly became apparent that within this small group is a wealth of experience and knowledge plus a great deal of enthusiasm which will provide a firm basis on which to develop the group.

I was particularly grateful to **Dick Vane Wright** as he had given a lot of thought to the initiative and presented a brief outline of his ideas. For the first year it was agreed that we should focus on three or four topics which are of common interest - Spirituality (in its widest sense) was one suggestion, where aspects such as Philosophy in Christianity, Spirituality within Science and Spirituality for the Agnostic could be considered. It was left that people would come back with their further thoughts and ideas but it was particularly gratifying that **Mary Jenkins**, **Dick Vane Wright** and **Martin Redfern** had each offered to lead one of the future meetings.

For the time being meetings will continue to be held at my home, but when numbers increase there are other suitable options in the area. The meetings will be held on the third Friday evening of the month and in the normal course of events there will be a charge of £5.00 for Members and £7.00 for Non-Members which will help to build up a fund. The meeting concluded with a recorded talk taken from the book launch conference, *A New Renaissance* held last year. Looking ahead, meeting dates for 2012 are 20th January and 16th February - and further details will be issued well in advance.

Yorkshire Max Payne

24th September, 16 Burnt Stones Grove, Sheffield

David Barrow gave a talk on "*Tai Chi: Medical Implications*". Tai Chi started as a martial arts skill handed down secretly in a family. Master Ma, the founder of the present system, was a palace guard to the last emperor. He adapted it as the practice of healthy exercise and perfect balance. He suffered under the cultural revolution because of his royalist background, but afterwards spread his teachings throughout China. He continued healthy and fit until he died at the age of 99 due to a medical accident.

Tai Chi consists of a series of gentle harmonious movements of arms, hands, legs and feet, some of which David demonstrated. The traditional Chinese explanation is that the movements redirect the inner energy of "chi". Ma, who was also a western trained bio-chemist, suggested also that the non-stressful exercise of Tai Chi oxygenated more efficiently the cell mitochondria.

It was difficult to obtain research grants to investigate Tai Chi, but the Hallamshire Hospital in Sheffield organised one in which the benefits of Tai Chi were compared with aerobic exercise in promoting the recovery of heart attack patients. In a randomised trial it was found that systolic blood pressure fell in both cases, but diastolic pressure only fell with Tai Chi. Also Tai Chi produced a better feeling of well being. Further tests showed that Tai Chi patients could walk

further. Electrical scans indicated nothing special, but there are indications of a change of brain state, and an upgrade in parasympathetic nerve activity. Also it has been shown that Tai Chi has a 95% success rate in improving balance in those having difficulty with it.

After lunch **Sue Armstrong** spoke on *"Animal Emotions"*. During the fashion for Behaviourist psychology after World War 2, it was difficult enough to attribute inner experience to humans, let alone animals, and veterinary science has only recently come round to accepting that animals have inner experience. As a homeopathic vet she had to treat her patients individually, and so she came to recognise that animals have emotions not dissimilar to human ones that can be aroused by the circumstance of their lives. A list of positive and negative emotions would be joy/sadness, trust/disgust, anger/fear, anticipation/surprise. However much they might anthropomorphise them, owners of domestic pets would recognise them. Her favourite animals are racehorses. They differ immensely between those to run because they obey their role, and those who run to win. It was suggested that such insight could be profitable. Sue did not demur.

Switzerland

Mike Horner and Evelyn Elsaesser-Valarino

SMN Meeting September 25th

General

The Coordinators we would like to thank everyone who took part and especially to Eric Gerelle and Mike Horner in presenting their work and arranging the meeting. As you are aware it was a special day for Eric Gerelle and Mike Horner as they were going public with some results of 25 years of modelling social systems. This was also a way for the Swiss local group to show that they have enthusiasm for the SMN goal set out in 2009, which is to address some of the big planetary wide issues. What follows is a summary report of the activities during the day. This summary will be expanded in a longer report which will include the insights gained during the afternoon discussions.

Introduction (Mike Horner)

After welcoming the 25 participants Mike spoke about the origins and goals of SMN and the call to action made in the 100th Network Review. This call to action has resulted in a book called the "New Renaissance" and a book prize being given to the "The Master and his Emissary". The section which gives this book its name was read out as it seems to indicate one major idea common to many of the big issues.

The topic for the day was an examination of the Millennium Development goals, (MDGs). The selection of the topic was made to show our group is following the SMN call for action. The examination of the MDGs is made by using some original modelling ideas from Natural Science. There were therefore two parts to the story which were firstly to explain the original modelling work and secondly to apply "the model" to the MDGs and so to give new insights.

The background assumption is that the MDGs are a response by the nations of the world to address the big planetary issues and are a plan for 25 years (1990 to 2015).

Using their original modelling methods the speakers of the day showed that based on the data used in the MDG 2011 report the original goals are unachievable but progress has been made. The participants were invited to discuss each of the eight MDGs and to comment on "the model".

The speakers hope that this model-based approach applied to the MDGs will be sufficiently useful that the results can be carried further. We hope that it can eventually be presented to the Millennium Development Commission. We propose to do this in steps and hope that SMN "HQ" or other local groups will be interested and help us improve our work which is very rough at the moment despite being in gestation for 25 years.

Locally in Geneva there is likely to be interest from UN Agencies such as ILO.

Finally it is possible to view the entire day as an exercise in scenario planning and our collective output can be a precursor to suggesting a follow on MDG program for the 25 years from 2015 until 2040.

The Development Model (Eric Gerelle)

Natural Science has evolved methods that have resulted in much of global society as we know it today. However social scientists do not use the methods of science as understood by natural scientists. In a way our goal has been to develop a body of knowledge based on natural science and apply it to social science and so help social scientists to address the planetary issues.

There are elemental ideas at the root of many branches of natural science. One example is the idea of a spring, which oscillates when disturbed. This simple model can be illustrated graphically and it has its related mathematics which are often called sine waves (trigonometric functions.) In social science we have noticed the occurrence of cyclical models in which there is the life and death of living systems. Living Systems models require different mathematics and are graphically a family of "S" curves. By adding S curves (logistic functions) to the modelers' tool kit we get new insights. In effect we treat Social systems as living systems. This is just one example of how we have expanded the tool kit.

By re-examining the four Aristotelian causes and the Maslowian hierarchy of needs and using our expanded toolkit, Eric derived some original mathematical analytical methods and applied these to each MDG in turn. In the case of viewing Maslowian needs more as an ordered process; a law in Economics known as Engels' law appeared from "the model" and was explained in a simple way.

To choose just one other example for this summary report, the case of climate change. An analogy was drawn with the impact of CFCs, which affected the ozone layer. Human action was taken and CFC production was quickly stopped. However the model shows that "Nature" has a very long time constant and it will be many decades before the CFC content is close to zero. There are important lessons here for the study of climate change and CO2 production. Even if CO2 production were zero tomorrow it would be many years before Nature returned to the state as measured for the year 1990.

Afternoon (All)

The afternoon was a series of group discussion and six people gallantly tried to capture the insights of the group as a whole. There were some general conclusions that included the observations that very specific goals such as reducing infant and maternal mortality were obviously related. Further details can be obtained from the longer report and the original presentation material, which will be sent out with the longer report.

Finale

Lemon bread and coffee were served and unusually the meeting concluded at 17 00, which is much later than normal.

MEMBERS' ARTICLES AND ARTICLES OF INTEREST

MEDICINE-HEALTH

The Application of Integral Medicine in the Treatment of Myalgic Encephalomyelitis/Chronic Fatigue Syndrome

Alex Howard and Megan Arroll (31 pp.)

The Optimum Health Clinic (TOHC), established in 2004 to help those with Myalgic Encephalomyelitis/Chronic Fatigue Syndrome (ME/CFS) find effective treatment, has used Ken Wilber's Integral model, specifically the four quadrants, as a basis for understanding the development and maintenance of the condition. Here we present academic literature to highlight the application of Integral Medicine in this area in an effort to root our experiential knowledge in research evidence and also to illustrate to the wider integral community the usefulness of this perspective to an illness of unknown aetiology.

Compassion: An Evolutionary Analysis and Empirical Review

Jennifer L. Goetz, Dacher Keltner, and Emiliana Simon-Thomas (24 pp., from Psychological Bulletin © 2010 American Psychological Association, 2010, Vol. 136, No. 3, 351-3740)

What is compassion? And how did it evolve? In this review, we integrate 3 evolutionary arguments that converge on the hypothesis that compassion evolved as a distinct affective experience whose primary function is to facilitate cooperation and protection of the weak and those who suffer.

How to Train Compassion – conference programme with abstracts, Berlin, July 2011, including Paul Gilbert, Mathieu Ricard and Joan Halifax. (36 pp.)

Long-term Exposure to Microwave Radiation Provokes Cancer Growth: Evidence from Radars and Mobile Communication Systems.

I. Yakymenko, E. Sidorik, S. Kyrlyenko, V. Chekhun, (9 pp., from Exp Oncol 2011 33, 2, 62-70)

In this review we discuss alarming epidemiological and experimental data on possible carcinogenic effects of long term exposure to low intensity microwave (MW) radiation. Recently, a number of reports revealed that under certain conditions the irradiation by low intensity MW can substantially induce cancer progression in humans and in

animal models. The carcinogenic effect of MW irradiation is typically manifested after long term (up to 10 years and more) exposure. Nevertheless, even a year of operation of a powerful base transmitting station for mobile communication reportedly resulted in a dramatic increase of cancer incidence among population living nearby.

PHILOSOPHY-RELIGION

Darwin's God

Robin Marantz Henig on Scott Atran (18 pp. from *New York Times*, March 4, 2007)

'This internal push and pull between the spiritual and the rational reflects what used to be called the "God of the gaps" view of religion. The presumption was that as science was able to answer more questions about the natural world, God would be invoked to answer fewer, and religion would eventually recede. Research about the evolution of religion suggests otherwise. No matter how much science can explain, it seems, the real gap that God fills is an emptiness that our big-brained mental architecture interprets as a yearning for the supernatural. The drive to satisfy that yearning, according to both adaptationists and byproduct theorists, might be an inevitable and eternal part of what Atran calls the tragedy of human cognition.'

Inspired by Julian - Searching a Feminine Mystical Way for the 21st Century

Ursula King (28 pp., from *Grace Jantzen – Redeeming the Present* (ed. Elaine L. Graham) Farnham, Surrey & Burlington, VT: Ashgate, 2009: 111-128)

A paper that includes Ursula's 2007 lecture on the mediaeval mystic Julian of Norwich.

Is Rigour a No-Brainer? (10 pp.)

A polemical article exploring the metaphor of 'rigour' and challenging its applicability for encouraging excellence in academic research.

"Thus we always go back to the One"

David Roef (4 pp.)

'If there is one obvious truth then it must be the simple fact that everything we experience is an experience *within* our consciousness. Without consciousness there would be no experience at all. Even doubting this statement can only be done with a doubting consciousness. One may question the reality of everything one sees, feels or thinks, but one can never question the reality of one's own conscious being. This much we know, even though we know nothing else: 'consciousness is'.

The New, True Infinity - a new definition of infinity puts some long-pondered questions in a new light, and provides a startling look at reality.

Peter Francis Dziuban www.ConsciousnessIsAll.com (27 pp.)

Surprisingly, something extremely important—and revealing—concerning infinity has been largely overlooked. This article discusses a "new" definition of infinity that has not been thoroughly investigated by scientists, mathematicians and philosophers.

Fire and Water, Creativity and Community

Matthew Fox (8 pp.)

A powerful sermon drawing on many sources and including the following: 'one of my favourite stories about community, or its opposite, is this: there was an Australian theologian a few years ago who was lecturing in Africa, and as he lectured they were translating him. He would speak 2 or 3 sentences and they translated his words into Swahili. He came to the combination of his talk, and said -the number one problem in Sydney today is loneliness. The translator asked him to repeat the sentence, so he went into a huddle with his African buddies and came back to the microphone saying-'I'm sorry sir, but in our language there is no word from loneliness...'

The Wall - A World of Light

Llewellyn Vaughan-Lee (13 pp.)

'In deep meditation I come to a wall. I know this wall. I have seen it many times before in meditation and waking visions. It is a high brick wall. I know what is on the other side of the wall: a world of light. But there is no way through; there is no doorway, no ladder, no break in the wall.' A profound spiritual reflection.

The Living Enlightenment

Peter Gay (22 pp.)

THE TANNER LECTURES ON HUMAN VALUES

Delivered at University of Toronto October 7, 1996

A classic analysis of the secular influence of the French Enlightenment philosophers.

The Role of the Chapel of the Magi in the Palazzo Medici Riccardi, Florence in the Great Design of the Italian Renaissance. Marella Santa Croce (5 pp..)

Describes the inner process, journey and relationships between key Renaissance figures including Pico della Mirandola.

PSYCHOLOGY-CONSCIOUSNESS STUDIES

The Great Work: Healing the World by Collective Meditation Roger Taylor PhD (12 pp.)

In this article I want first to briefly restate what has been much written about: how the scientific way of thinking arose, and has led us into this morass. I will then consider how, strangely enough, science itself seems to be pointing a way out. In support of this, I will outline some recent scientific studies, which could go a long way towards radically changing our world-view. Finally I will cite some initiatives already being undertaken to heal the world by meditation, and suggest a few possible further developments.

The Non-Physical

Chris Thomson (5 pp.)

Chris describes his discoveries from following the epistemological methods of Rudolf Steiner.

GENERAL

A Speech by HRH The Prince of Wales to the Future for Food Conference, Georgetown University, Washington DC

4th May 2011 (9 pp.)

A radical reflection on the shortcomings of the global agriculture and food systems.

'Very nearly thirty years ago I began by talking about the issue, but I realized in the end I had to go further. I had to put my concern into action, to demonstrate how else we might do things so that we secure food production for the future, but also, crucially, to take care of the Earth that sustains us. Because if we don't do that, if we do not work within Nature's system, then Nature will fail to be the durable, continuously sustaining force she has always been. Only by safeguarding Nature's resilience can we hope to have a resilient form of food production and ensure food security in the long term.'

The Road to 2020 - Towards healthy, humane and sustainable food, farming and land use. A Soil Association report available on their website, www.soilassociation.org

An Agenda to Save Civilisation

Jakob von Uexkull (6 pp.)

We are the guardians of all future generations of life on earth, facing a challenge unprecedented in human history. We may feel that we are doing our best to meet this challenge. But in a crisis, as Winston Churchill reminded us, "it is not enough to do your best. You have to do what is necessary." Our failure to do what is necessary will make increasing parts of our planet increasingly uninhabitable in the coming decades, handing our children and their children a world of radically diminished options. No area of life will be untouched by our failure to do what is necessary. Climate inaction will destroy much of what we have achieved and make everything we want to achieve – from ending hunger to building a peaceful world - much harder, if not impossible.

View from India: Rebalancing Economic and Social Policy as if

Aesthetics Mattered

Shakti Maira (14 pp.)

'The case I'm trying to make is this – we are all in the midst of the same worldview or policy bubble, one in which the primacy of economics, finance, money, and capital inordinately shape our cultures, where economic growth is equated with social wellbeing, where celebratory income inequality in consumption and lifestyles is rising, and where corrupt and morally malnourished business practices are flourishing. Today, India is hardly an exception.' Instead, Shakti proposes a new economics based on beauty – a talk full of fresh insights.

The 'Sacredness' of Natural Sites and their Recovery:

Iona, Harris and Govan in Scotland

Alastair McIntosh (10 pp., paper from the Delos workshop at Inari, Lapland, IUCN World Commission on Protected Areas, 1 – 3 July 2010, Specialist Group on Cultural and Spiritual Values of Protected Areas.)

For science to serve life on Earth, we need more than just intellectual rigour. We also need ethical vigour that can drive the motivation to sustain conservation over the long term. This paper looks at how rigour and vigour can be combined.

Arts-Science-Education-in-Performance**Arthur B. Male (13 pp.)**

Arts-Science-Education-In-Performance sets the stage for the universal learner-self to investigate nine, innate, integral, universal elements of education (UEE). A description of a 12-year research project incubating individuals' deepest longings for self-esteem, identity, knowledge and integrity.

**You Only Believe the Official 9/11 Story
Because You Don't Know the Official 9/11 Story**
Jesse Richard (5 pp.)

September 02, 2011 TV News Lies – 'During the past 10 years I have not met a single individual who, after doing research on the subject then, switched from questioning the official narrative of the events of 9/11/2001 to believing the official narrative of those events... It is *always* the other way around. Why do you think that is? There are good reasons for this, and I will try to explain this phenomenon right now.' A well-researched article on unanswered questions about 9/11 with hyperlinks.

Online articles by Anthony Judge –**Engendering a Psychopter through Biomimicry and Technomimicry**

Insights from the Process of Helicopter Development
<http://www.laetusinpraesens.org/docs10s/psychopt.php>

**Eliciting a 12-fold Pattern of Generic Operational Insights:
Recognition of memory constraints on collective strategic
comprehension**

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

This has several annexes:

Enabling a 12-fold Pattern of Systemic Dialogue for Governance
<http://www.laetusinpraesens.org/docs10s/diagov.php>

**Checklist of 12-fold Principles, Plans, Symbols and Concepts
Web resources**
<http://www.laetusinpraesens.org/docs10s/psychopc.php>

In Quest of Sustainability as Holy Grail of Global Governance
<http://www.laetusinpraesens.org/docs10s/chalmata.php>

**In-forming the Chalice as an Integrative Cognitive Dynamic
Sustaining the Holy Grail of Global Governance**
<http://www.laetusinpraesens.org/docs10s/chalmatb.php>

**Mapping Paralysis and Tokenism in the Face of Potential Global
Disaster - why nobody is about to do anything effective and what
one might do about it**
<http://www.laetusinpraesens.org/docs10s/glass.php>

**Reintegration of a Remaindered World
Cognitive recycling of objects of systemic neglect**
<http://www.laetusinpraesens.org/docs10s/remain.php>

NEWS**Suffering-induced Transformational Experience – a new online forum**

Member Steve Taylor has helped set up an on-sline forum where people who have had spiritual or transformational experiences - especially those arising from turmoil and suffering - can share and discuss their experiences. If you've had a 'suffering-induced transformational experience' - or any other kind of spiritual experience - this is an ideal place to share it. <http://outofthedarkness.site50.net/>

Fukushima 'off-scale' Lethal Radiation Level implies Millions Dying
Aug. 9, 2011 Deborah Dupre

'On this atomic bombing of Japan anniversary, at Hiroshima, radiation victims will call for an end to nuclear industry. Fukushima nuclear power plant radiation recordings of external gamma radiation have been so high this week, they went off scale, said veteran nuclear expert Arnie Gunderson on Thursday after physicist Dr. Chris Busby told the Japanese people this week that radioactive air contamination there is now 300 times that of Chernobyl and 1,000 times the atomic bomb peak in 1963, inferring that hundreds of millions of people are now badly affected by Fukushima radiation, including people in the United States.'

"Search for the truth is the noblest occupation of man; its publication is a duty." : **Anne Louise Germaine de Staël** - (1766-1817) French author <http://weeklyintercept.blogspot.com/2011/08/experts-fukushima-off-scale-lethal.html>

Grandparents for the Future - Desmond Berghofer and Geraldine Schwartz

Over the next few months Des and Gerri are planning to make a series of posts to their blog intended to present the best information and opinion they can find on prospects for the future. Unfortunately, the ones who will suffer or benefit most from decisions made under such turbulent conditions are not participants in the arguments or action. They have no vote in any political process. They have no wealth or power. They have no influence of any kind. And yet in time they will be the vast majority. They are today's young children and grandchildren, and tomorrow's next generations. Their future prospects for good or ill rest to a large extent in the hands of the cohorts now old enough to act.

In that spirit you can now find the first post entitled "Prosperity and Hope: Dreams for Our Grandchildren" at www.grandparentsforthefuture.wordpress.com/2011/10/20/prosperity-and-hope-dreams-for-our-grandchildren/.

See also: www.grandparentsforthefuture.wordpress.com/about/.

**Professor Arthur Zajonc appointed as New President of the Mind & Life Institute**

The Mind and Life Board of Directors have appointed Professor Arthur Zajonc as the new president of the Mind & Life Institute from January 2012. In 1997 Professor Zajonc served as scientific coordinator for the Mind and Life dialogue published as *The New Physics and Cosmology: Dialogues with the Dalai Lama* (Oxford UP, 2004). He organized the 2002 dialogue with the Dalai Lama, "The Nature of Matter, the Nature of Life," and co-organized the 2007 dialogue on "The Universe in a Single Atom." Zajonc acted as moderator at MIT for the "Investigating the Mind" Mind and Life public dialogue in 2003, and again in 2010 at Stanford's CCARE public dialogue with the Dalai Lama on research concerning the cultivation of compassion and altruism. The proceedings of the Mind and Life-MIT meeting were published under the title *The Dalai Lama at MIT* (Harvard UP, 2003, 2006) which he co-edited. He currently directs the Center for Contemplative Mind in Society, which supports appropriate inclusion of contemplative methods in higher education. He has also been General Secretary of the Anthroposophical Society, president/chair of the Lindisfarne Association, and was a senior program director at the Fetzer Institute. For more information see www.arthurzajonc.org.

Second Announcement and Call for Abstracts TOWARD A SCIENCE OF CONSCIOUSNESS

April 9-14, 2012, Loews Ventana Canyon Resort Hotel, Tucson, Arizona

The programme is taking shape for the tenth biennial Tucson conference, Toward a Science of Consciousness 2012. For the first time, the conference will be held at the Loews Ventana Canyon Resort Hotel in the Catalina Foothills above Tucson, Arizona (with a special conference room rate of \$99 dollars / per room. The deadline for the special conference rate is March 16. See booking link: <http://www.loewshotels.com/en/Ventana-Canyon-Resort/GroupPages/Consciousness>

As in previous conferences, the programme will include plenary and keynote talks, concurrent talks, posters, art/science demos and exhibits, pre-conference workshops, side trips and social events in the Tucson conference tradition. Summaries of plenary/keynote sessions and pre-conference workshops are below. For further information see the TSC conference website: <http://www.consciousness.arizona.edu/>

British Association for the Study of Spirituality

BASS has published the first edition of its journal and will be holding its annual conference, **Spirituality in a Fragmented World** at Highgate House, Northampton, from 15-17 May. Keynote speakers: Sister Jayanti on Spirituality and Ecology, Prof. Grace Davie on Spirituality and Religion, Prof. Paul Gilbert on Spirituality, Humanity and Social Justice and Prof. Chris Cook on Spirituality and Health. See www.bassspirituality.org.uk