



SMN Annual Gathering 8th-10th July 2016 at Horsley Park, Surrey

Rev. Kevin Tingay

Members gathered once again in the comfortable surroundings of Horsley Park, the meetings proceeded in the familiar sequence under the guidance of our new Chairman, *Dr. Paul Filmore*, and with the practicalities in the care of *David Lorimer*. *Dr. Peter Fenwick* relit the candle, reminding us of the continuity of our work as individuals and as a network. The revised Vision Statement was read and displayed on screen. All were welcomed to the Gathering.

Peter Fenwick welcomed Paul Filmore as our new Chair and presented him with the glass plaque ornamented with the names of his predecessors and entrusted it to him for the duration of his period of office. Paul received it and suitably responded.

Peter Fenwick paid tribute to the late Karl Pribram (1919-2015), an honorary member of SMN. A prominent and creative neurophysiologist, his vision of a holographic universe led him to discern in one part of a brain the possibility of seeing the whole. Unusually for a brain surgeon he moved on into neurological research. He authored over seven hundred books and scientific papers, *The Holotropic Brain* being of particular significance. A time of silence in his memory was observed.



Peter also reported on the recent Conference in Tucson, Arizona, where the original theme of previous conferences had been amended from 'Towards a Science of Consciousness' to 'The Science of Consciousness'. He noted that new theories continue to emerge. He drew our attention to the work of Jeffrey Martin of Harvard on happiness and awakening, and 'Finders' courses he had instigated. Peter would be running an internet based course before too long.

He noted two proportions had emerged which he commended too is. The first: For every philosopher there is an equal and opposite philosopher. The second: All philosophers are wrong.

Richard Irwin reported on the development of the SMN website which the Board hoped would be more helpful and informative to all. Later an instructive detailed presentation was made for interested members. Janine Edge reported briefly of the work of the SMN Charitable Trust and detailed procedures for the members Form at the AGM on Sunday.

On Saturday morning we had two talks. **Chris Thomson** spoke on *Conscious Evolution: from the Esoteric to the Exoteric*. He discerns five significant trends in our evolution (which he defines as heritable successful adaptation) of which we can be conscious and have profound implications for science. He sees changes that can be discerned in or physical organism; our consciousness and intelligence; knowledge and understanding; character development toward greater truthfulness and capability; growth in capacity and ability. He illustrated these with verbal and pictorial examples. He summed up by suggesting that we may be able to observe the following: the growth of self-determination, the impossible becoming possible, the complex becoming simple, the esoteric becoming exoteric, and the paranormal becoming normal.

He envisaged future evolution as manifesting the combination of both physical and non-physical consciousness; deeper understanding reconciling science and esoteric knowledge; individuals with the courage to be as they really are; and greater and more widespread demonstration of practical and embodied wisdom bringing ideals into concrete manifestation.

Dr Mick Collins' title was *Doing and the Next Evolutionary Threshold*. Mick is an Occupational Therapist, recently retired

from full-time teaching at the University of East Anglia. His book *The Unselfish Spirit* describes his thesis. He explored the importance of 'doing' in times of spiritual crisis. He described his own personal journey and how he could make his interior experience relate to wider society. He had been influenced by the teachings of Buddhism, J. Krishnamurti and Carl Jung. He spoke of the transformative role of our imaginative capacity. He quoted Jacob Bronowski's remark that 'The imagination is like a telescope in time', and from Humberto Maturana, 'Everything we do is a structural dance in the choreography of co-existence', and Buckminster Fuller 'I seem to be a verb'.

He drew further on Herbert Marcuse and on Carl Jung. These and others had pointed out that industrial culture had lost sight of the inner world of myth, ritual, connectedness, spirituality, and the numinous. In the light of crises in his own journey Mick told of his visit to Jung's tower at Bollingen and of further significant experiences that had led him on both personally and professionally. He invited us to reflect on the question as to the reality of our *daimon* and our relationship with it. He wanted to define *eudaimonia* as 'blessing' rather than just happiness, and that 'doing' was as vital as 'being', and that 'doing in depth' was the key.

In the shorter session we heard a fascinating presentation from **Degard** on her development of 'Aetheric' Art using example of her own work of portraiture but stressing the application of her concept of 'Aethericism' in all the arts. **Marilyn Monk**, a stalwart of the work of SMN, spoke on the

Alexander Technique and its importance in the evolution of consciousness. Your reporter, whose bi-location techniques are somewhat rusty, did not hear the presentations of **Clement Jewitt** and **Edi Bilimoria** (the latter standing in at short notice for a speaker who was unable to attend) but was assured that were of interest and stimulating to those who attended. **John Poynton**, whose book on Michael Whiteman was reviewed in *Network Review No.120*, spoke on Evolution and Psychic Ability. Drawing on his professional insights as a zoologist he raised issues on the alleged psychic abilities of animals, but more importantly on ethical and social questions that might arise if psychic abilities became more widespread in our culture. Might such trends be a revolution in the making?

Richard Irwin introduced us to a healing meditation through recorded music of his own composition which related to the chakras through the ancient modal scales. A welcome opportunity to experience rest at deeper levels after a busy and stimulating day.

On Sunday, after the formalities of the AGM, Mick Collins introduced the Members' Forum with an exercise involving us in groups of two. Under the firm hand of **Janine Edge** (who restrained members of the Board from pre-emptive strikes) we then engaged in a discussion of a wide variety of topics. Creative and constructive ideas on the future of the Network were aired. Peter Fenwick drew this part of the proceedings, and then the Gathering, to a close with his usual panache, thanking all who had taken part.





39th Mystics and Scientists : “Non-locality and the oneness of mind”

15-17 April 2016 at Horsley Park

Dr Elizabeth Archer

There was a good turnout for this meeting, with plenty of familiar faces and some new ones. The theme of the conference had clearly intrigued members and non-members alike, and an excellent line up of speakers had been assembled.

Paul Filmore welcomed us and lit the candle, then **Peter Fenwick** opened the conference. He said that the topics of non-locality and oneness of mind are becoming increasingly important, and quoted studies using hyper-scanning to investigate communication from brain to brain over distance as an example of new research in this field. Peter then introduced **David Lorimer's talk**, which was entitled “**Empathic Resonance: Non-locality and the Universal Mind**”. As always, David was able to set out clearly the important underlying themes and questions for our weekend together. He began with a filmed interview with the Hungarian pianist **Georgi Sebok** describing an experience of “channeling” a piece of music, which he then went on to perform. David drew attention to the almost transcendent expression on Sebok's face as he played. He then spoke of the mystics and scientists conference in 1983, at which **David Bohm** and **Rupert Sheldrake** had spoken, and which had led to him writing his book “Whole in One”.

David summarised some of the themes in his book, which looks at the psycho-spiritual journey through life towards the individuated, selfless, compassionate and wise ‘Self’. David then discussed panoramic memory, which may be experienced during NDE life reviews and suggests a deep level connection between all of us.



Many commentators have pointed towards a new way of thinking about mind and consciousness, emphasising the primacy of the inner over the outer. The mind is fundamental and creative, consciousness is universal, and thinking works from the inside outwards. The world without is a reflection of the world within, and it is the world within that creates the world without. David concluded his talk by suggesting that at a deep level we *are* one another, which highlights the importance of developing an ethic of interconnectedness, and the Golden Rule. One might even ask “is the universe one great thought?”.



The first conference session was with **Larry Dossey**, who gave a rich and fascinating talk **“One Mind: How Our Individual Mind is Part of the Greater Consciousness and Why it Matters”**. Larry noted the increasing interest in spirituality in modern medicine and how it is showing up in many guises. Apparently, over 70% of US medical schools feature courses on the spirituality of health, and the US Joint Committee on Accreditation now requires all candidates to show appropriate attention to the spiritual needs of their patients.

Larry then described three different eras in medicine: Era I, in which consciousness is regarded as being confined to the brain, the mind and body are seen as mechanistic, and where the emphasis is on medication and intervention. Era II, which began following the Second World War, and saw the development of interest in the mind-body relationship (eg stress management, yoga, meditation, biofeedback, massage, music therapy).

We are now into Era III medicine, which may best be described as “non-local” medicine. It is deeply connected with healing intent, and implies that illness is not localised to specific parts of the mind or body, or even to a single person. We must also remember that Eras I, II and III overlap, and are not mutually exclusive.

Larry expanded on the view that consciousness is fundamental and irreducible, and that matter is derivative from it - an idea which has been expressed by a number of prominent scientists and philosophers. Underlying Era III medicine is spirituality, and studies have indicated that people following a spiritual or religious path live 7 - 13 years longer than those who do not, with less major disease. Larry reviewed the evidence in support of Era III themes, grouped into three types - nonhuman experiments, human studies, and reports of spontaneous remission from disease. (There are further details about this evidence in the on-line version of this article.) With respect to spontaneous healings, Larry suggested that they occur more commonly than conventional science would have us believe. Doctors and scientists are afraid of their colleagues' opinions, or that reporting them may reflect badly on their professional standing. One such example is the well-documented miraculous healing of a four-year-old child in Baltimore in 1952. Her healing from fatal leukaemia, through prayer, was declared a miracle by the Vatican. The healing event was well documented in her medical notes, but her doctor admitted that he had never written up the case because he was afraid to do so. The Institute of Noetic Sciences' book *Spontaneous Healings: An Annotated Bibliography* (Hirschberg and O'Reagan), documents numerous 'spontaneous' healings and is the most comprehensive book on this subject. So what is the explanation for these phenomena? There is no evidence to support transmission theories, but another possible explanation is the existence of non-local connections, perhaps arising from quantum entanglement. However, science does not address compassion, healing, and human love, and quantum entanglement alone cannot explain them. We remain almost completely ignorant of the nature of consciousness, and have no idea how consciousness emerges from the physical brain. He concludes that the evidence that some aspects of consciousness are non-local and infinite in is compelling. Consciousness appears to be independent of the body, exists in the “now”, and is indestructible. In some sense all minds must be part of a single unitary mind, and evidence from parapsychology seems to link all forms of consciousness to a unitary whole.

Significantly, the evidence points to a collective global aspect to personal health, and that the health of one person is connected with the health of every other person on this planet. This presents important ethical considerations, and gives rise to another version of the Golden Rule - that we should be kind to others *because they are us*. Without this awareness we may not survive as a species.

The next presentation was by **Tom McLeish** on the subject **“Non-local Quantum and Classical Physics: the Idea of Strong Emergence”**. Tom conducted us on a whistle stop tour of his fascinating work with the Durham Emergence Project with great enthusiasm and humour, and did his best to take us with him into some pretty complex descriptions of the direction of causality, the fractional quantum Hall effect, topological emergence, and (his own area of interest) the physics of ring polymers! To the mystics amongst us it was quite a stretch, but I can happily report that all his ideas came together beautifully at the end when he made a plea for the development of a “theology of science”. The main theme of the science part of his talk was around emergence, which is when entities possess non-reducible characteristics not shared by their constituent parts, and the direction of causality. The Durham Emergence Project, funded by the Templeton Foundation, has brought philosophers and physicists together in order to explore the question: are all phenomena reducible to the atomic level? The project is providing a remarkable opportunity for science and the humanities to come together to share their different insights - allowing, as Tom put it, “wonderful things to begin to happen”. He explained emergence using the metaphor of taking Lego blocks to build a Lego house and then asking, do the houses have novel characteristics which are not shared by the bricks? In the same way we can ask, do biological entities have emergent, non-reducible characteristics which are not shared by their constituent parts?

Biological entities are not just operating at the level of the lowest level of the system, which would suggest top-down causation, and Tom used the example of protein molecules operating in the lipid cell membrane as an example. He then compared the characteristics of weak versus strong emergence, and used the fractional quantum Hall effect to explain how emergent structures are intrinsically relational, non-local, and causally more than the sum of their parts. In answer to his own question “are non-local, topologically emergent, relational entities confined to quantum physics?” he explained how these characteristics *are* observed in the polymers that he works with.

Tom concluded by talking passionately about how science desperately lacks the deep cultural narrative that could enable us to address our need for knowledge and counter our fears. Modern science is a source of harm rather than benefit, and is perceived to impoverish well-being, paralyse public debate, and obscure the notion of purpose. The relationship between science and religion has become distorted, and we need a theology of science that is participative, relational and co-creative. In his view, non-locality and ‘oneness’ are no longer speculative, and we are already looking for a deep connection between classical and quantum physics.

The ensuing discussion between Tom and Larry highlighted the huge gap that still exists between the sort of work Larry has described and Tom's bench top physics, and both speakers agreed that it would be wonderful if we could find a way to bring these two streams together.

During the afternoon I decided to attend Helen Ford's workshop entitled “The Sixth Sense”. The other option was to join David Lorimer for a session of Paneurhythmy. Helen took us through some exercises to help us see auras, and to sense another person's ‘soul truth’ through touch. This proved to be a little challenging for some of us, and it was perhaps over-optimistic to attempt subtle experiential work in the ‘uncontained’ and busy setting of the lecture hall! Then Helen delivered her talk **“Harnessing the Power of Soul”**.

She started by described how she had the ability to “see” when she was a child, but because this psychic ability was rejected by her parents, she shut down. Instead, she did what her parents expected of her. Later, while sitting in the library at school, she had a peak experience in which she saw that everything is love. And later still, at medical school,

she found herself wanting to understand what it was that made people ill. In her view, we incarnate from light, and that light has the capacity to create perfection if it can flow. Light enters through the crown and the body becomes energised by it. However, certain factors prevent this flow of light into the body, such as holding distorted beliefs about ourselves. Our beliefs about ourselves and our lives will generate a persona (our public face, personality or role), and will prompt us to take on and pursue whatever will achieve the things we believe we want. To do this, we focus outside ourselves rather than on our inner experience, and when our reference point is outer, we may end up seeking external rewards to compensate for an inner sense of worthlessness.

At the very earliest stage in our lives, in utero, we may become imprinted by our mother's feelings about herself and her life. If she is feeling depressed or worthless, the child will take it on, and will also take on responsibility for giving the mother her sense of worth. The child will experience powerful pressure to do what ever makes the him/her socially acceptable. If we end up rejecting our proper soul path as a result of all these influences, the soul will go into "retreat". This is especially likely if our chosen life path brings a lot of other - outer - rewards. The worst scenario is when the soul's true path is simultaneously rejected by ourselves and the people around us, and with our soul in full retreat we may come to feel that life is not worth living.

Helen described her belief that seeing the truth in others opens the heart, and in turn, those who have been "seen" know that they have been seen. We need to teach our children that they will fit in if they are true to themselves, and that in doing so they will radiate light and energy and bring people along with them. It is unfortunate that parents often try to "socialise" their children to fit in with external requirements, rather than encouraging them to live their own truth. Other people's judgements can be crippling to a child, and these shocks will be registered in the aura. Later experiences that resembles the original trauma will provoke and reinforce that person's original defensive response. What is worse, those who have shut down on their own soul-self may attack other people who they perceive to be "doing their own thing", since the perpetrators cannot bear to be reminded of their own loss. They will experience jealousy at others' joy and pleasure, though they may also experience guilt when they act to crush it.

Helen asserts that we must seek to undo the reflex patterns that we have developed to protect ourselves against shocks. We need to be alert to signs that our soul is retreating, and identify the things that trigger our defensive reflexes. She then suggested exercises we may try to help us to understand our triggers and self-protective responses, and ways in which we might begin to work with them by bringing the quality of pure love to them.

The model that Helen put forward to explain both her own story - and our general experience as human beings - is congruent with current psychological models for the effects



of trauma. Adding the dimension of soul to the psychological models adds depth to those interpretations, and opens them up to a transpersonal, one mind element. I would have been very interested to hear more about her life story, both by way of explanation of her own learning, and of her development as a practitioner. An open and honest account of her own soul journey could offer others a powerful insight into the process involved in finding and expressing our unique soul's calling. The core message that Helen is offering is an important one for us all.

Saturday evening's entertainment on a showing of the Korean film *Spring, Summer, Fall, Winter and Spring*, which I found utterly absorbing. Slow-moving and visually exquisite, it is an unflinching depiction of Samsara in the context of Korean Zen Buddhism.

On Sunday morning **Larry Dossey** continued with his talk, subtitled "**Souls, Creativity and Healing**". He started with a taboo question in Medicine today, which is: does the concept of the soul have a place in science? He referred to Ian Stevenson's work on reincarnation and biology, which raises the possibility of life after death., and to C. G. Jung, who believed that the search for an understanding of what happens after death is central to a man's life. The soul is a spiritual or immaterial part of the human being which is regarded as immortal, and it is Larry's belief that the fear of annihilation at death has caused more suffering than anything else, even disease. Medicine rejects the concept of soul because it still asserts that mind is synonymous with brain, that we are nothing more than a body, and that nothing survives death. The dominant view remains that consciousness is produced by neural activity alone. "Promissory materialism" asserts that science will someday arrive at a complete, materialistic explanation of everything, including consciousness. So how do we approach the question of soul in the face of science's denial? We need to establish whether matter derives from consciousness, or the other way round, and whether or not consciousness is non-local and/or infinite in time.

Pim van Lommel's work on NDEs suggests that our consciousness may separate from the body, which, in Larry's view, implies that consciousness is unitary, omnipresent, and unbounded by space-time.

He regards the evidence for telesomatic events as important support for the concept of oneness of mind, and quotes the case of the 4 year old identical twins Sylvia and Marta Lander. One sister burned her hand so badly that it blistered, and her sister was observed to develop a similar blister, in the same location and at exactly the same time, even though she was several miles away. This is an example of "twin telepathy". Larry told us about his own experience of being an identical twin, and how telesomatic experiences were not unknown to him and his family. His explanatory model is that the brain acts as a filter, modifying and reducing what comes in so as to prevent overwhelm and thus aid survival. But in doing so, the brain also screens out much that is valuable to us. We need to unblock our brain filter before we can access universal mind, and open up to all of man's thoughts, feelings and experience. Arthur Koestler suggests that creative thought in science and art is the result of tapping into universal mind, and Thomas Edison was explicit that his ideas and creations came out of "impressions from the universe" that he could then develop.

In 1993 Rita Klaus published the story of her 'miraculous' healing from multiple sclerosis in *Rita's Story*. She had had a vision of the Virgin Mary during an episode of near drowning, and subsequently entered a convent. But while there she became severely affected by multiple sclerosis and later had to leave. Progressive disability eventually confined her to a wheelchair, and in time she lost her faith. She went for healing, but with no benefit, then had another vision of the Virgin Mary. This time she was told simply to ask for healing, which she did, and the next day spontaneous healing

of her disabilities began. Another means by which we may gain insight into illness is through dreams, as described in *She Who Dreams: A Journey into Healing Through Dream Work* by Wanda Burch. This phenomenon is currently being investigated by radiologist and medical intuitive, Larry Burk, but he has yet to report his results. Larry set out four basic principles that can help us to unblock the filter function of our brains, access our spirituality and transcend our egos. They can be summarized as: turn off your smart phone, sit down, be quiet, and pay attention!

Larry went on to talk about the difficulties in developing research methodologies that are ecologically valid. For example, studies on the therapeutic effects of prayer use prayer in a way that no-one ever uses it in real life! Moreover, nature does not conform to the rules and methodologies we choose for our research, and we still do not have the means to calibrate things like empathy or compassion. He suggested that our research efforts should focus more attention on spontaneous healings and 'miracles'. He ended with a warning about hexes, curses and spells. Referring to his earlier book *Be Careful What You Pray For*, Larry pointed out that negative prayers are as real as positive ones. We need to pay attention to protecting ourselves from negative energies, so that we do not become 'sitting ducks' for the negative energies that exist in One Mind.

The morning continued with **Marja de Vries's** presentation "**The Whole Elephant Revealed**", which explored the universal principles underlying all the world's wisdom traditions. Marja managed to pack a huge amount of information into her talk, and it was fascinating to see how she brought these ideas together so coherently. She explained the title of the talk (and her book) by telling the story of five blind men describing an elephant, in which each man arrived at a different understanding according to which part of the elephant he had touched. It is futile to argue about which interpretation is right or wrong, since each man had access to only one part of a greater truth. When Marja set out on her own exploration of "the elephant" she found that all sorts of resources became available to her with respect to the wisdom traditions, but she also sought to investigate how Western science is trying to establish universal principles. The book sets out seven laws:

First, the Law of Oneness: everything comes from the same source and has the same essence, which is universal consciousness. Thus, everything is connected with everything else. Second, the Law of Correspondence: the universe is layered, with one level of matter and several non-physical layers which are partly inside and partly outside time and space. The seven universal laws operate at all levels, and we

are in connection with all levels and the universal at all times. Third, the Law of Vibration: everything is energy, both positive and negative, and therefore is vibrating. Different aspects of this energy include harmonic resonance, love and/or power, attraction, the mirror principle, attention, and surrender. Fourth, the Law of Polarity: all things are relative, and 'truth' shifts according to our purpose or state of consciousness. Fifth, the Law of Rhythm: everything is in a process of change, and different parts are changing at different rates. The pattern of cyclical change is actually a spiral, moving towards greater complexity and expansion of consciousness. Sixth, the Law of Cause and Effect: causes and effects may operate at different levels. This law is the origin of the Golden Rule. Lastly, the Law of Dynamic Balance: everything exists around a movement inward (feminine - integration and growth) and outward (masculine - disintegration), and the two movements need to be complementary and in dynamic balance. Ideally, we should aim for a balance which is weighted towards the feminine, since this enables the masculine and the feminine to meet most effectively.

Marja talked about how the seven laws work together across time and space, energy and matter, and illustrated her ideas by means of a complex diagrammatic picture. There was insufficient time for her to explore fully the implications of the insights from her work, nor how it might influence our choices, both personally and as a society. She believes all children are born in a natural state of dynamic balance, and that we must strive to maintain that balance. Sadly, our approach to child-rearing, education, and the enforcement of societal norms tends towards dynamic imbalance. We could choose to do things differently, and this is the subject of Marja's second book, which (unfortunately for us in the UK) has yet to be translated into English.

The conference concluded on Sunday afternoon with an Open Forum, at which the panel of speakers took questions from the floor. (See the website version of this report for some of the Q&As.) The conference was brought to a close with thanks being given to all the speakers and organisers, followed by the blowing out of the candle. Thus ended another highly enjoyable and engaging Mystics and Scientists conference, which addressed a hugely important topic. As always, a lively and eclectic mix of people had turned out, and our many conversations over meals and coffee became an essential part of the whole experience. Larry Dossey's wisdom, warmth and humour brought a very special quality to the weekend, and provided a rich and spacious context for the weekend's other presentations and discussions, which were generally excellent. Larry's description of Era III Medicine is both bold and visionary, and could well become a benchmark for future developments in health care. Sadly, my impression of medical practice in our increasingly strained and cash-strapped NHS is that we are moving backwards to Era I Medicine, rather than forwards to Era III! However, this conference has given me hope, since it is clear that there is a huge amount of important and relevant research going on, and that there is a strong community of inspired (and inspiring) doctors, scientists, philosophers and 'mystics' working towards a more connected, holistic and compassionate world. I went home well satisfied, with plenty to contemplate - and eagerly anticipating next year's event!

Liz Archer is a retired NHS General Practitioner, who has also trained as an energy healer. Her interests include non-conventional approaches to science, economics, health care and medical anthropology, she has taught courses for medical students on holistic health care and cross cultural approaches to medicine, and on climate change and sustainability. Liz follows the Zen Buddhist teachings of Thich Nhat Hanh and belongs to the Community of Interbeing. Since retiring from the NHS she has returned to classical ballet classes, sings in an opera chorus, and occasionally dons a red nose to clown. She lives in Brighton.

