



### Promoting our Members – Richard Irwin

The new SMN web site at <https://explore.scimednet.org> is coming along with daily updates to information. We have a number of priorities in the design work we are implementing, in addition to providing information to our members and, hopefully attracting new members.

Specifically, we have created the ability for members to create an extensive profile about themselves which includes; biographical, bibliographic information as well as many categories of special interest.

- The bibliographic information can be used by our web team to link a member's books to Amazon to promote sales, so please email [webteam@scimednet.org](mailto:webteam@scimednet.org) if you want us to do this for you once your profile is complete.
- The Special Interest information allows a simple click on a topic that allows you to find other members with the same interest. If you would like to create a Special Interest Group on the web site for discussions, again, please let the web team know by emailing [webteam@scimednet.org](mailto:webteam@scimednet.org).

The directors would also like to extend an invitation to members to submit articles for consideration for inclusion on the web site. These may be concerning the areas of research you are conducting, or things you believe will be of interest to your fellow members. Please email David Lorimer with the details at [dl@scimednet.org](mailto:dl@scimednet.org).

To gain maximum value for all members we need members to participate. If you have any difficulties using the site, we have a support forum for members at <https://explore.scimednet.org/groups/support-group/forum/> and we would be delighted to hear from you.



### John Kapp joined the Board as treasurer at the AGM in July.

He joined the SMN in 2005, and was secretary of the Sussex group from then till 2010 when it folded. He is interested in 'beyond materialism' as his father (Prof

Reginald Kapp 1885-1966) wrote 4 books on the subject (republished on [www.reginaldkapp.org](http://www.reginaldkapp.org)).

He was company secretary of Overlord sailing club from 1965-69, the Brighton West Pier Trust from 1984-89, founded and ran Marabu Sailing Club from 1979-2000, and founded in 2010 the Social Enterprise Complementary Therapy Company (SECTCo) see [www.sectco.org.uk](http://www.sectco.org.uk).



### Dave King – New board member

Dave is a third year graduate medical student at King's College London with a research interest in non-ordinary states of consciousness and psychedelic-assisted psychiatry. He completed his undergraduate degree in Medical Anthropology at the University of Kent in 2011.

Dave is a founding co-director of Breaking Convention and programme chair for their biennial international conference on psychedelic consciousness, as well as the founding President of the King's College Society for Psychedelic Studies and commissioning editor of the Psychedelic Press journal. He co-directs the Public Engagement Programme in Drug Assisted Psychotherapies at the Institute of Psychiatry, Psychology & Neuroscience, and is the marketing director for the KCL Neuroscience Society.

He has previously worked as a researcher in immunology at the National University of Singapore, a haemodialysis assistant for the NHS and as assistant to Amanda Feilding at the Beckley Foundation. At Beckley, he was signatory liaison officer for a public letter signed by 60 former heads of state, Nobel laureates and public figures.

Dave has been involved in the organisation of conferences and lecture series at the University of Kent, University of Greenwich, King's College London, National University of Singapore and the House of Lords. He is the co-editor of two books, with a third in press, and author of a number of journal articles, book chapters, open letters and literary pieces.



### Network Books and Library – Has anyone got some space?

David Lorimer writes: As readers will know, I receive up to 300 books a year for review. I add a few of these to my own library, but the vast majority could form part of a gradually expanding Network Library. In addition, there are 750 books given by Peter Hewitt when he died a few years ago, as well as another 12 boxes in Scotland.

12 boxes were sent down to the Mystics and Scientists conference this year, and a few have been sold, also at the annual meeting. However, there are still some eight boxes in the office.

Other members have indicated a willingness to donate books to a Network Library or Centre, but we do not currently have such a place. If any member, preferably within reach of London, could help, even with storage space, please send me an email [dl@scimednet.org](mailto:dl@scimednet.org)

## 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 and remember to gift aid when you make a payment (subscription, conference fees, etc..) - it maximises funds available for more important things.

**Office hours are 10.00am to 5.00pm Monday - Friday. Please leave a message if no one is available to take your call. We will get back to you as soon as we can.**

## MEMBERS' NEWS

## PAUL ROBERTSON 1952-2016

*Martin Redfern writes:*



Professor Paul Robertson died peacefully early on July 26th. He was a brilliant violinist, founder and leader of the Medici String Quartet. His keen intellect and ability to combine musical ideas with psychology, spirituality and personal narrative found expression in his visiting Professorships at several universities and in his founding of the Music Mind Spirit Trust.

Many SMN members will remember his regular appearances at conferences, giving both recitals and erudite talks. On one occasion he brought a group of Baroque dancers and accompanied them with Bach. On another, in 2007, he interviewed the late Sir John Tavener who was so impressed with the discussion on near death experiences that he announced that he would compose a work for four string quartets and Tibetan temple bowl: 'Towards Silence' represents the levels of consciousness approaching death.

The next year, just as the work was completed, first Tavener then Robertson suffered major heart failure; each were in coma for several weeks. Neither recovered fully but both were able to go on to see Towards Silence performed live and in a surround-sound installation at Winchester Cathedral and other sacred spaces. Amazingly, Paul was able to piece together a narrative of his near-death experiences. Some were horrific. One was sublime, with a woman's voice singing exquisite Indian ragas to a goddess. When asked by Tavener whether, if he could put the clock back he would go through those experiences again, Paul after a pause replied, 'Yes, but I'd say so through clenched teeth!' His reflections on his life and near-death experiences are published by Faber in his book *Soundscapes: a Musician's Journey through Life and Death*.

Paul felt that he had been given eight extra years for a purpose. That included seeing Towards Silence to fruition, further establishing the Music Mind and Spirit Trust, making provision for his family (he leaves his wife Chika, son Caspian and daughters Thais and Calista) and completing his book. With those done, he did not want to return to risking major surgery and prepared for death. After months a few weeks at home, he spent his last days at an excellent hospice in Farnham. In the early hours of July 26th, his breathing was changing and his family played him Towards Silence. When it ended, he took one last, soft breath. A blackbird sang at the open window.

A few days later, Chika woke with a start, secure in the knowledge that he had 'arrived' safely. She says she doesn't know if the words of the message she received are hers or his. Indeed, the source may be one. Here is an extract.

It is beautiful – beautiful beyond imagining...simply beautiful!  
 ... Beautiful beyond what can be imagined or created.  
 This Creation - the Source is the flowering of Creation.  
 I am the Truth. I am the Source itself. I am Wisdom beyond the graves.  
 I am the Light, the Love, the All-encompassing.  
 ... I speak – not to tell but to share.  
 Be at one – it is the only way. Create your independence. It is yours to use. It is my gift.  
 Be at Peace. Go in Peace.  
 Get your sleep, in peace and tranquillity. Without it we cannot make the journey.

### The Institute for Archetypal and Religious Studies (ISAR) - Paul Kieniewicz writes:

Last April my wife and I co-founded the Institute for Archetypal and Religious Studies, set in the picturesque Polish countryside 100 km from Krakow. It is located in the historical manor house and surrounding park of Sichow Duzy. We offer a space fostering psychological and spiritual development through workshops, conferences and retreats. Having both conference and residential facilities, we encourage outside groups to choose us as a destination for their conferences.

One of our major tasks is the healing of collective and cultural trauma here in Poland. Though the Occupation and Holocaust of 1939-1945 happened seventy years ago, its psychological and spiritual fallout is felt to this day. Generations are haunted by complex feelings of shame. To address this, we offer in October the workshop, "Words that Remember – The phenomenon of Holocaust literature". The workshop will use poetry

as a container to speak to the traumatic events of the Holocaust, using the tools of depth psychology. Events will be led by leading Jungian psychologists: Armand Volkas (Playback Theatre), Karni Ishai from Israel, and Frank Seeburger, with other talks by Joanna Tokarska-Bakir, and Thomas Zukowski.

In 2017, we will host the Scientific and Medical Network for a European conference. We will also offer conferences on Psychology and Alchemy, Cultural Trauma, Meister Eckhart and workshops on meditation and contemplative prayer.

For more information, please visit our website (Polish and in English) at [www.isar.edu.pl](http://www.isar.edu.pl).



### Dr Alan Sanderson – Co-Author needed

At 85, I've retired from therapy and am planning my first book. 'Dying to Know' addresses the death taboo, so prevalent in western society.

I'll be focusing on the many psychic phenomena which challenge scientific materialism, with the aim of showing death as a step in our spiritual journey, a transition, not a termination. My book will be different from many which have been written about psychic phenomena, in that it is written not for intellectuals and therapists, but for ordinary people with less focused interests. It will use a lighter, simpler style. In the book, psychic phenomena will feature as the White Crows of William James' formulation.

So far, I've written three chapters and I have a pretty clear idea of how the book will develop. I'm at the story-telling stage. Accounts, mostly from other publications, will need to be carefully selected. I need help to make the book a page-turner, as good as it can be. I need a partner (either co-author or ghost-writer) who knows how to put a book together and can bring creativity, and enthusiasm to the task. The ability to fit into my quirky style of writing would be an asset.

Inquiries to Alan Sanderson. [alan.sanderson@talktalk.net](mailto:alan.sanderson@talktalk.net)

### LOCAL GROUPS

#### LONDON GROUP

CLAUDIA NIELSEN – 0207 431 1177, [claudia@cnielsen.eu](mailto:claudia@cnielsen.eu)

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



#### May

Our speaker this month was **Andrew Rawlinson PhD**, who taught Buddhism for 20 years. He is also the author of *The Book of Enlightened Masters: Western Teachers in Eastern Traditions* in which he offers a creative taxonomy of spiritual masters. His latest book is *The Hit: Into the Rock'n'Roll Universe and Beyond*, and this evening he explored those ideas in a talk he entitled **The Hit: Derangement and**

**Revelation**. Although the book addresses primarily the *hit* in Rock'n'Roll, it also contains examples of the *hit* in other areas of life and culture. This evening's talk concentrated on its phenomenology and the philosophical underpinnings.

Andrew started by stating that he would not define the *hit* because he says, everybody knows what it is, so he described his own experiences, in a bid to explain what he meant. His first *hit* was age 18, when he was

on Mount Olympus in Greece and an electric storm broke out of the blue. A lightning simultaneous with its attending thunder shocked him into a *hit* in which he had a realisation of the experience of nothingness. Two other examples followed, once when he injected himself leaving a bubble in the syringe which caused his heart to beat on nothing which caused him to have the same experience of being *hit*! The third example happened in meditation when he found himself with no sense of physical position, he didn't know who he was, what time it was or where he was. Other examples followed both from his own life and from other people's. All *hits* are the same, Andrew says, irrespective whether small, as when one 'gets' a joke, or big as in the realisation that the nature of reality is beyond one's comprehension. The *hit* is not knowledge or accomplishment, it is realisation.

Both meanings of the word apply: realisation as in making something real, and realisation as in insight. The *hit* is a realisation of being alive and there is only one question: what is it like to be alive? With only one answer: to be alive. The *hit* knocks you out of yourself, to strip back identity to the point of knowing who you are is no longer important. The *hit* is revelation, it is grace. The *hit* can come through love or death, through fear or surrender. The *hit* is enlightenment coming through. The realisation of the paradox that opposites are true is a *hit*. Love is the easiest thing and it is also the most difficult. Love and death are only separate from the outside. When close to death, we realise that only love really matters. And all love is the same. Whether between parents and children, between lovers, love of nature, the *hit* of love is the same. Impediments can lead to *hits*. Nothing in life must be rejected, everything is meaningful. There was not a lot of time left to discuss the derangement aspect of the *hit*, but for people who are interested, the book website is, <http://thehitbook.com>.

And if you wish to find out even more, Andrew also gave an interview to Conscious TV <http://bcove.me/2ogigof>.



## June

**John Hands** was our speaker for the June meeting, presenting his newly published book, *Cosmosapiens: Human Evolution from the Origin of the Universe*. John explained that he had to write this book, which took 10 years to complete, because he could not find the answers to questions he had in the current literature. His aim was to understand humanity and its place in the Universe and for this he set out to investigate

what science sees as facts, uncovering in the process the limitations of science in answering fundamental questions. John points out that much of the early data which would explain matters of evolution, for instance, have been irretrievably lost in the development of the planet from very early times, in addition to which the selection plus interpretation of data such as there is, is necessarily questionable.

Importantly, John argues, these flawed theories have become beliefs, which in turn lead to the suppression of alternative theories. Materialism is the domain and pillar of credibility of science, and yet there is much which cannot be tested empirically. Examples mentioned include the origin and reason for the existence of physical and chemical laws, the origin of matter and energy, and how to explain the narrow conditions which allow life to exist on planet Earth. We were given examples of those arguments against the background that many theories are explained by mathematical models, with facts being mapped onto these models and unknowns often artificially created to explain dissonances. Dark matter and dark energy are examples, having been introduced by scientists in order to bring coherence to their mathematical models to explain the physical nature of the universe. Another example is the Concordance Model, a mathematical model which is based on the assumption that the Universe is homogeneous, yet observations and experimentations show that this is not the case.

Economic predictions show that mathematical models are not reliable, yet as John pointed out, the current paradigm of evolution is Neo Darwinism which uses mathematical models. Neo Darwinism has become a belief system, and in his book John shows that it causes the destruction, not the evolution of species. He argues that collaboration, not competition, is at the root of evolution. He spelt out what he sees as the 4 laws of biological evolution:

1. Competition and rapid environmental change causes the extinction of species.
2. Collaboration causes the evolution of species.
3. Animals evolve by progressive complexification and centration along fusing and diverging lineages that lead to stasis in all but one lineage.
4. A rise in consciousness correlates with increasing collaboration, complexification and centration.

The human is the only species that has reflexive consciousness, which transforms and generates new abilities. This marks a difference in kind, not only in degree, from other animals. Uniquely, humans are the self-reflective agents of our future evolution says John, for good or ill. John's website is <http://johnhands.com>. (See also review of John's book below)



## July

In July, we hosted **Usama Hasan** who addressed the subject of the ISIS crisis. Usama was an astronomer and, in his academic life, taught at Middlesex University and at the Greenwich Observatory. For the past 4 years, however, he has been senior researcher in Islamic Studies at the Quilliam Foundation, a Muslim led think tank which aims to challenge extremist narratives while advocating pluralistic, democratic alternatives that are consistent with universal human rights standards. It stands for religious freedom, equality, human rights and democracy.

For every aspect of this evening's talk, Usama referred to relevant publications from the Quilliam foundation. These publications address the current debate about the Islamist threat and are free to download.

Usama acknowledged the dangers ISIS is posing to civilians in countries throughout Europe and the world, and pointed out that in Iraq and Syria civilians are killed on an unacceptable scale every day of the week. We heard some statistics: ISIS is estimated to have between 30 to 100,000 foreign fighters from every nation on Earth. From Western Europe the number is estimated to be 5,000, of which 25% are white skinned young people and out of which 10% are women. These young Western Europeans are converts to Islam and are mainly thought to be unemployed people from depressed areas, who are seduced by the idea of becoming heroes for God, earning a reward in the afterlife. These are the foot soldiers of the war. Many others who have joined however, are highly educated, they become leaders and join not a religion, but an ideology. Abu Bakr al-Baghdadi, the leader of ISIS for instance, has a PhD in Islamic Studies from Baghdad University.

The beliefs that motivates these leaders are rooted in the apocalyptic notions of ancient Abrahamic religions including Islam, which talk of the end of the world and this is what ISIS wishes to accelerate. In those prophecies, it is understood that certain areas of the Middle East, including Mecca, Medina, Jerusalem, Damascus etc. will be within the domain of God, and will be spared the apocalyptic end of time. This is the caliphate as defined geographically. Caliphate is a Sunni political model with Sharia as its law. Sharia means law of the land, and what is not widely known is that there is not one Sharia, but many, all of them incorporating an ethical element. There is a debate as to what is primary in Sharia, revelation or reason, but what is certain is that Sharia in Islam is constantly evolving, especially in regard to women's rights. Jihad, a term which send shivers through people's hearts, was hijacked by the Islamists, for it means struggle, primarily internal struggle always for towards good, never for evil!

We then moved the discussion to a more practical/philosophical area. How do we define extremism. The counter terrorism strategy in the UK is the "4 Ps": pursue, prepare, protect and prevent, the last one being the most difficult. There is no definition for what defines extremism. Usama unpicked the terms "radical" and "extreme". For him personally, the word radical has positive connotation, whereas for the word extreme the connotation is negative. In the Qu'ran and the Hadith there is a warning that extremism will destroy. In the Arab language the word has two meanings, both of them indicating out of balance due to excess. The government seems to accept the difference between the meaning of the words radical and extreme, but confusingly talk about radicalisation leading to extremism.

From the psycho-spiritual perspective of ISIS, Usama pointed out that good and evil exist within us and ISIS is a social phenomenon comparable to Nazism in the early 20<sup>th</sup> century. The deeply rooted human tribal instinct is present in this situation. To buy into this narrative will only increase the difficulties. ISIS must be destroyed but when that happens in the hopefully not too distant a future, many of the people who have joined ISIS will return to their countries and families. He advises us to be compassionate and rather than ostracise them, we should find a way to work towards healing the wounds that have been created. It is, he acknowledges, a big ask, to remain loving in the face of evil and that, he says, is the only way of healing the profound wounds created by ISIS. The website for the Quilliam Foundation is <http://www.quilliamfoundation.org>.



## August

This month we welcomed **Gary Lachman**, an old friend of the London Group who this evening talked about his recently published book, *The Secret Teachers of the Western World*. Gary is the author of some 19 books and is a professor in the evolution of consciousness at the California Institute of Integral Studies. *The Secret Teachers of the Western World* is a historical account of what is variously called as Inner Traditions,

Esotericism, Hermeticism, Neo-Platonism, etc. It is an understanding of the world and our place in it with insights achieved through inner journey. In his book, Gary used a fascinating lens through which to examine this historical account, and that is the work of two thinkers, Jean Gebser and Iain McGilchrist, both of whom have looked at structures of human consciousness and how they influence perspective and understanding.

Gebser argues that human consciousness has evolved throughout history and he identifies the emergence of structures which he called archaic, magical, mythic and mental. Iain McGilchrist's approach is based on the different kinds of attention given to the world by the left and right hemispheres of the brain, the left being analytical and detail oriented whereas the right is whole oriented, participatory and integrating. These lenses enabled Gary to explain that prior to the 17<sup>th</sup> C the world was seen and understood through a right brain perspective, the power of myths, rituals and divination. With the advent of the Reformation and the Enlightenment, which brought about the emergence of the scientific, evidence-based examination of reality, the esoteric traditions were forced underground. It was, Gary argued, a left brain "coup d'état" which invalidated the right brain thinking and knowledge of the esoteric traditions.

The ancient, right brain, esoteric traditions have their roots in the Axial Age around the globe, with the teachings of the Buddha, Plato, Confucius, Zoroaster, Lao Tse, the Hebrew Prophets etc. Around the same time, a flicker of left brain thinking emerged in Greece when a different type of more logical curiosity appeared, requiring answers about the world in which we live. Rational explanations rather than myths were sought and Plato's disciple Aristotle was the first to consider this new perspective. Left brain, analytical, scientific enquiry, so prevalent in Western thinking, has evolved from there.

An important historical event which would determine the survival of the right brain thinking was the persecution of Pagans and their teachings in early Christendom which caused many to flee to Alexandria in Egypt. As a consequence, Alexandria became the cradle of the Western Esoteric tradition adopting two powerful symbols: its library and its lighthouse. The mystery schools which carried the tradition thrived, and their teachings then spread, often covertly, to the rest of the Western World.

Time became a limiting factor in the presentation and we heard only briefly about two well-known thinkers who incorporated this esoteric thinking in their work, Isaac Newton (who wrote more about spirituality than about physics) and Dante Alighieri, author of the Divine Comedy, where the move from hell to heaven, as well as the ostensible, is also a description of an inner journey. There was no question for me that I needed to get the book to read about others!

Gary concluded by voicing the possibility that the 1960s revolution may have been a compensating movement in an effort towards the emergence of this repressed tradition, an urge towards a more embracing, right brain way of seeing the world, a challenge to the left brain impulse which has led humanity towards so many of its current problems not least seeing ourselves as exploiters rather than part of nature.

Gary's website is <https://garylachman.co.uk>. See review of Gary's book below.

## SYDNEY GROUP – JEAN INGMAN

### Talk by Sandy Yang, May 28<sup>th</sup> 2016

#### Science and Spirituality in Tao

(Tao De Jin Chapter 25)

Before the Sky and Earth existed there was chaos. Silent, Isolated, Independent without changing Revolving without fail. Worthy to be the Mother of All Things. I do not know its name and called it as Tao

Sandy began her talk with a description of Tao, Tao is the Way, Lao Zhi around BC 571. Sandy showed how the signs for Tao had changed over the years.

She continued with the Chinese Ancient Mythology of how Pangu opened the sky and created the world showing how periods of 10,800 years were important. Also how 108 is important, the Buddhist Japa Marla beads are 108.

The history of China predated written history with the Old Stone era, the Middle Stone Era, and New stone Era, then came the Three Sovereigns, Fu Xi 3100 BC who started the Civilization, Shen Long associated with medicine and farming and Huang Di 2698 BC, The way of living.

Discussion followed with the Universe manifest principle and the River Picture and how the numbers all relate to each other, totaling 55 and the differences being 5. The even numbers are Yin and the odd Yang. The River Picture was shown as a spiral showing the yin/yang sign as we know it.

Another depiction was the Holy Turtle, Luo book with a sum of 15 and 10 disappearing. The Universe Manifest principle was changed. This was followed by the I Ching, Book of Changes and 64 possibilities and how Toa evolved, Li, no form, intangible, Nirvana. Chi, with form, intangible. Xiang, with form tangible.

Qi is very important for "who we are". Chi is different for everyone and is the basis of all emotions. The five elements relate to different colours, morals and organs.

Sandy concluded by talking about Confucius, how to get in touch with one's inside, to help society for the better.

Altogether a humbling reminder that the Eastern Civilisations predate those of the West by many thousands of years.

## GRAMPIAN GROUP – NICOLA MILLER

### April 2016

#### Mistletoe therapy: Its role in resilience and wellbeing



On April 23rd, our speaker was **Dr Stefan Geider**, a peer-reviewed author responsible for developing mistletoe therapy locally and throughout the UK as part of an integrated approach to cancer care. Dr Geider is a medical graduate with a doctorate from the University of Witten-Herdecke, Germany. He is trained in both traditional (Western) and anthroposophical medicine. For the last 18 years he has been a GP principal at Camphill Medical Practice NHS, Aberdeen where his interest, initially, focused on

learning disabilities, including autism, mental health, chronic conditions (including rehabilitation) and cancer care. A few years ago he returned to his interest in mistletoe therapy, first stimulated as a medical student when he had time to talk to patients and listen to their experiences in relation to cancer.

Before talking further about mistletoe therapy, Dr Geider gave a brief overview of the anthroposophical approach which he described as an extended and holistic approach rather than a separate or alternative method; treatments include counselling, eurhythm, therapeutic massage, therapeutic speech, nutritional advice and lifestyle discussion and advice. We learnt that this extended, holistic approach is more well-developed on the continent. In a city the size of Aberdeen, for example, there would be 3 anthroposophical practices.

Mistletoe therapy is the most frequently prescribed complementary therapy for cancer worldwide. It is prescribed by qualified doctors but, when compared with the continent, there are very few qualified practitioners in the UK. There are about 1,000 varieties of mistletoe but the variety used in treatment is the European mistletoe (*Viscum album*). It is a semi-parasite that has as its host trees such as apple, oak, ash, birch, and pine.

Of the two brands of extract, *Iscador* and *Abnobaviscum Fraxini*, Dr Geider favours the latter. *Abnobaviscum Fraxini* contains about 2,000 substances. Although the main chemicals are lectins, which are immune stimulants, and viscotoxins, which have anti-cancer properties, it is the combination of all the substances—the whole extract—that seems to be important. Mistletoe therapy can be given in a number of ways including under the skin (subcutaneous injection), via intravenous infusion, by injection into the tumour, or as drops by mouth. In treating cancer patients, doctors aim to eliminate tumour cells altogether. Mainstream treatment options include surgery, radiotherapy, chemotherapy, and hormone treatment. Mistletoe therapy is thought to activate the body's own defence mechanisms and to support the patient as a whole by: improving the quality of life (wellbeing, pain, fatigue, sleep, ability to cope, resilience, mood, and general outlook on life); improving tolerance to toxic therapies such as radiotherapy and chemotherapy; improving patients' potential for recovery through possible improved responses to other treatments and, by authentically involving individual patients in their own treatment, reducing their fear and increasing their ability to live in the present.

In 2014, Shakeel, Trinidade, Geider and Ah-See published a peer-reviewed paper describing the case of a patient with laryngeal cancer who made



a full recovery following mistletoe therapy, despite failing to respond to surgery (laryngectomy), radiotherapy and chemotherapy<sup>1</sup>. Palliative care was thought to be the only treatment option but, following mistletoe therapy, this patient made a full recovery and, after five years' follow-up and no signs of recurrence, he was discharged from the clinic.

According to Dr Geider, cases like the one described above are seen regularly in his practice. Mistletoe therapy is controversial in mainstream medicine and when asked what single measure would assist him in his efforts to take this work forward, Dr Geider replied that he would like to interest and work in collaboration with cancer specialists and, through well-designed scientific studies, try to identify which factors underlie successful responses to treatment. He finished by emphasising that the use of mistletoe therapy is an extension of mainstream treatment approaches and not an alternative treatment. This enlightening talk was followed by a number of questions relating to immune system suppression, chronic illness and inflammation, and the overuse of antibiotics. For anyone interested in finding out more about mistletoe therapy, please visit [www.mistletoetherapy.org.uk](http://www.mistletoetherapy.org.uk)

1. Shakeel, M., Trindade, A., Geider, S., Ah-See, K.W. The case for mistletoe in the treatment of laryngeal cancer, *The Journal of Laryngology & Otology* (2014), 128, 302-306

## June 2016

### The Importance of being Earnest

Our speaker in June (to an audience of twenty) was **Maria Thornton**, a qualified horsemanship instructor. Maria has a particular interest in human/equine behaviour dynamics or 'horse whispering' and, for a number of years, has taught children (and some adults) every day after school. Her interest in the interactions between horses, and between horses and their riders, began when her daughter acquired a pony who needed to be worked with in a different way.

The title of her talk "The importance of being earnest" was taken from Oscar Wilde's classic play of (almost) the same name. This play is a favourite of Maria's for a number of reasons: first, it illustrates the importance of really trying—an important life skill, and second, a lot of time is devoted to interactions between characters doing things and behaving in ways that they *think* are appropriate but that, instead, are ways that are often incongruent with their emotional and physical state. The question Maria asks is "How can we be honest so that how we feel is congruent with how we behave (physically and emotionally) and, at the same time, take responsibility for our self and, possibly, a third party? To illustrate her underlying motivations, Maria told two stories which highlight a) the importance of reward, as it motivates individuals to do more and b) the importance of "(listening) beyond the surface" to understand the person's real value, or "what lies behind their eyes." She discussed how we live in a world where we don't want to show our real self; how people are very good at hiding how they really feel.

Maria has always liked horses and people and has sought to understand them. However, when she started to work with both horses and their riders she began to notice that horses (sentient creatures, not machines) are like barometers where people are concerned. She sees a lot of people dealing with trauma, fear, and anxiety who often won't tell you where they're coming from because they're scared; they put their anxieties in a box and hope that if they put enough "credit in the bank" they will go away. But, in order to move forward, these anxieties need to be addressed.

A lot of children and adults hide things that horses can pick up on directly. Unlike people, horses can't hide how they feel - they are present with you. And because they are 'barometers' they can't hide how their rider feels. A child may say he or she is "fine" but Maria, on noticing signs of stress in the horse, knows that they are clearly not "fine" because the horse demonstrates fear/isolating behaviour when the child's heart and posture are in conflict. Her role involves first helping the individual realise that there is a problem—to recognise and acknowledge their feelings and understand that they can't just be put in a box. And then, instead of hiding their fears she helps them to learn how to relax while paying attention to how they breathe, their posture and their speech register (high or low).

Smiling "with teeth" also helps because it helps unlock a clenched jaw. She will ask the individual to carry out activities within their comfort zone while breathing properly. The horse will "hang back" if the rider's behaviour is incongruent, and will want to leave because they don't feel safe. However, they can handle "honest fear" and they "like to be in a space where things are happening." Maria doesn't have to ask where the fear is coming from. When the fear is eventually addressed it changes the dynamics of the pony, and when the pony is moving better this tells Maria that the rider is more confident and ready to do more. She aims to help individuals find out who they are, take responsibility for who they are, and not be afraid of who they are.

Maria spoke freely, without notes, and from the heart. Her talk was greatly enjoyed by all present, many of whom continued the discussion into the car park! At her request, and following a brief talk by Michelle Cole, donations from this evening's talk (in lieu of expenses) went to Crisis Response International, a worldwide charity that sets out to train people how to respond in emergencies, from natural disasters to humanitarian crises. Since 2000, 10,000 responders have been trained worldwide but only six from the UK. Her talk focused on the needs of those in refugee camps. To find out more, please visit [www.criout.org/](http://www.criout.org/)

## LAMPETER AND WEST WALES GROUP – ERIC FRANKLIN

The Lampeter and West Wales Local Group is running out of local lecturers, and the convenor has no time to write and illustrate the lectures that are in his own head. The result is a narrower range of events under the SMN banner here recently, but no lack of interest or quality. **Marye Wuyill**, a yoga teacher of many years, following injury to her hand and wrist, achieved recovery using the 'Bones for Life' exercises of Ruthy Alon, which, I understand, developed from the Feldenkrais techniques. I am not expert in such matters, but took part in the first series of Marye's classes, here in Lampeter, and it is those classes which formed the main events in recent months. They were good fun, and certainly beneficial as therapy, but different from the series of lectures we have convened hitherto. After an approximately-monthly series of four classes, each concentrating on a different part of the body and/or a different motor function, Marye is now planning a series, also on the University of Wales Trinity Saint David campus, of classes relating to other physical functions.

The one other recent event, part talk, part discussion, was led by **Iain Cameron Watson**, whose father was (Iain says) an over-enthusiastic follower of Freud. Zeal in parents can be counterproductive, amounting, in my own case, to the religious oppression of a sensitive psyche, the damage requiring decades of self-healing and self-development. Iain, too, has spent already many years seeking spiritual truth, and conceived his event 'The Last Hour of Life' after a recent bereavement in his family. He pressed no dogmatic opinions, but put questions his own experience had prompted to an audience of some twenty people. Later, using handouts on which we noted our responses, we discussed our written answers.

To discuss dying is beginning to be acceptable, rigorous science and what we might call the semi-science of intelligently-aware experience providing evidence that our Being may be independent of the physical body, and more permanent. It was clear from the discussion that most of those present believed in an inner, ongoing livingness, though whether we felt we had rigorous proof would be a further question. It is rational to think that if Being is essentially extra-physical there cannot be direct evidence within the physical world. Indeed, the cessation of function in the physical body is evidence, though not conclusive, not that death has ended the livingness of a Being but that livingness itself is not and never was a feature of the physical body. Both logically and empirically we have to say that strong direct evidence of continuing life can never appear in the physical world. Weak evidence of survival of being after physical dying is precisely the fact that the physical body's activity, observed using the physical body's senses (the sole ground of what we call science) has ceased. Life has always been and will remain beyond scientific research's grasp unless we can develop a science of an entirely separable and different realm. Being-in-this-other-realm seems to be the Observer, but cannot itself be 'objectively' observed, only experienced. The rigorous full

argument cannot be given here, of course, but I state it more fully, and perhaps less poorly, in my contribution to Dr Maureen Lockhart's book 'The Subtle Energy Body', arrogantly subtitled 'The Complete Guide' not by the authors but without their permission by its publishers.

Some in Iain's audience asked whether his subject was the end of all human life on our planet, but he explained that it was the last hour of each individual life, and our anticipation of our own death, that concerned him. Iain himself has followed a path for some 30 years, seeking a meaning and purpose that would ease inner turmoil. He reminded us that there are incomprehensible inconsistencies in society's priorities. Many are hungry, yet humans pay for rockets to the moon. Why? Why is there not the same interest in what really matters as there is in a football match? He quoted the book 'Practical Work on Self' by E J Gold, then asked for two minutes of group silence, seeking the 'en rapport' state evinced by group meditators, before continuing.

The ills of society, Iain said, were not out there in the political world but within us. A wrongdoer is seen as if not one of us, but the proclivity is within each of us. Focusing on death and dying is more needed than anything else, not least to improve life, and to bring to reality the universal force of love. Iain handed out his questions, and various expectations or hopes were expressed - that dying should be pain-free, for example. Regrets about poor actions during life would now be a cause of a final sorrow. The events should have been corrected at the time. Many responses seemed not to evince belief in survival. Few looked forward, yet, paradoxically, all showed a belief that the period being entered - 'death' - was one of continued consciousness. Iain spoke of his own wish to live always as if it were already that moment when there is no further time left to us. The great question is whether dying is an ending or a transition, and the great objective is to use the present appropriately. Iain read again a quotation from Montaigne used in his introduction, and a short further quotation from E J Gold. We should think of our last hour of life as a great ballet, for which a lifetime of practice has been necessary. Iain's undogmatic conclusion regarding his topic, shared by many 'gurus', is that we should 'Draw no conclusions'.

## CAMBRIDGE GROUP – RICHARD MICHELL

**Sarah Kearon**, who recently joined the Network, spoke of her experience of enlightenment and how it had changed her life. She gave the impression of undergoing a spontaneous and rather less dramatic version of an NDE. In particular, it led to her feeling an enhanced empathy for the needs of others, and she extended her social engagement accordingly. We went on to explore ideas about consciousness in an untrammelled fashion that is the hallmark of the Network. One member pointed out how far our openness to such explorations went beyond the straightjacket of what was considered acceptable in the academic world of science. This makes us aware of the pioneering role played by the Network, while remaining alert to the dominance of the limiting beliefs pervading our contemporary culture. We will be pursuing this latter aspect next time, when Hazel Guest will be considering the power of mental imagery.

## MEMBERS' ARTICLES

### AND ARTICLES OF INTEREST

Available from the Editor or through links, [dl@scimednet.org](mailto:dl@scimednet.org)

## SCIENCE

### Cancer as a Mitochondrial Metabolic Disease

**Thomas Seyfried (11 pp. from *Frontiers in Cell and Developmental Biology*)**

A seminal article: "In contrast to the somatic mutation theory, emerging evidence suggests that cancer is a mitochondrial metabolic disease, according to the original theory of Otto Warburg." (for which he was awarded a Nobel Prize).

### Our In-formed and Holographic Universe: an emerging new vision of reality – and how it affects all of us

**Dr Jude Currihan (5 pp)**

## MEDICINE

### Manifesto of the New Paradigm in Medicine

**Pier Mario Biava and Ervin Laszlo (20 pp)**

Recent discoveries in the fields of biophysics, genetics, epigenetics, neuroscience and psychosomatics describe the universe and life as highly coherent systems where in formation is a key factor and has a fundamental role in their origin. In this vision, living systems are cognitive networks in a dynamic relationship with everything around them. Health in this context has to be considered a dynamic balance in a subject in which the information moves on in a correct way.

## PHILOSOPHY/SPIRITUALITY

### A Mystic's Guide to Conscious Ageing

**Rev John Robinson (5 pp)**

### The Convergence of Science and Spirituality

**Dr Edi Bilimoria (2 pp)**

### Panosophy

**Paul Hague (1 p summary)**

### Review of Penny Sartori's 'What is a Near-Death Experience'?

**Bob Charman (3 pp)**

### The Implications of Near-death experiences and NDE research for Christians and Christian Theology

**Paul Badham (10 pp., paper from Winchester conference)**

## PSYCHOLOGY

### Adult Life Stage and Crisis as Predictors of Curiosity and Authenticity: Testing inferences from Erikson's lifespan theory

**Oliver C. Robinson, James D. Demetre, and Jordan A. Litman (6 pp., from *International Journal of Behavioural Development*)**

## GENERAL

### The Dignity of Difference

**Arun Maira (9 pp, *International Futures Forum*)**

Reflects on our global challenges from an Indian viewpoint.

### Dreaming beyond Capitalism

**Dieter Duhm (Tamera, 9 pp)**

### Tamera – a Source of Hope and Healing for Ourselves and our World?

**A personal view by Sue Bayliss, holistic psychotherapist (6 pp).**

## ONLINE ARTICLES BY ANTHONY JUDGE

**Radical Innovators Beware – in the arts, sciences and philosophy. Terrifying implications of radical new deradicalisation initiative in France**

<https://www.laetusinpraesens.org/docs10s/deradic.php>

**Existential Challenge of Detecting Today's Big Lie Mysterious black hole conditioning global civilization?**

<https://www.laetusinpraesens.org/musings/biglie.php>

**Disastrous Floods as Indicators of Systemic Risk Neglect implications for authoritative response to future surprises**

<https://www.laetusinpraesens.org/docs10s/floods.php>

**Destabilizing Multipolar Society through Binary Decision-making Alternatives to "2-stroke democracy" suggested by 4-sided ball games**

<https://www.laetusinpraesens.org/docs10s/ballgame.php>

**Criteria Justifying Recounting or Revoting in Democracy Highlighted by the case of the Brexit referendum**

<https://www.laetusinpraesens.org/docs10s/revote.php>

**Cultivating the Myth of Human Equality**

**Ignoring complicity in the contradictions thereby engendered**

<https://www.laetusinpraesens.org/docs10s/inequal.php>