

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, bankers order forms and orders for books, services etc.
- book early for conferences - it helps you get a place, and us get the tickets to you in good time
- 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 use bankers orders and gift aid for your subscriptions - it maximises funds available for more important things

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

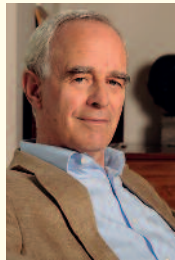
NETWORK NEWS



New director - Edi D. Bilimoria

Born in India and educated at the universities of London, Sussex and Oxford, Edi Bilimoria presents an unusual blend of experience in the fields of science, arts and philosophy. In science and engineering, Edi has worked as a Consultant to the petrochemical, oil and gas, aerospace, transport, and construction industries. He has been Project Manager and Head of Design for major innovative projects such as the Channel Tunnel, London Underground systems and offshore installations.

A student of the perennial philosophy for some forty years, Edi has given courses and lectured extensively in the UK, and internationally in California, The Netherlands, India and Australia. He has organised and chaired several major conferences. His written work has been published extensively in the fields of science, engineering and the esoteric philosophy. His book *The Snake and the Rope* was awarded the Network prize in 2008. For the past two years he worked as Education Coordinator for The Theosophical Society in Australia developing study courses and study papers, researching, lecturing and organising international conferences. Additionally, he supervised the Campbell Theosophical Research Library, the National Media Library, the National Members Lending Library, and the development of the website. A great lover of classical music, Edi is a choral singer and a life-long, active and dedicated pianist.



2010 Network Book Prize awarded to Dr. Pim van Lommel

The 2010 Network Book Prize has been awarded to Dr. Pim van Lommel for his book *Consciousness Beyond Life*, reviewed in the last issue. It is a landmark contribution not only to our understanding of near death experiences but also our interpretation of reality. The Network Book Prize is awarded annually to an outstanding book written by a Member and published during that year. The prize has been awarded since 1993. Books by Members received for review are automatically entered. From this year, the panel will be the editorial board - Max Payne, John Clarke, Julian Candy and myself. Pim has made a Dutch film with English subtitles- see www.emsfilms.com

Joint Meeting with the Society for Scientific Exploration, October 2012

The Network will be holding a joint meeting in Ireland with the SSE from 18th to 21st October, 2012. The topic is *Mapping Space, Time and Mind*, and you will find further details and a call for papers on the inside back cover. Invited speakers for the conference are Rupert Sheldrake, Bernard Carr, Brenda Dunne, Bob Jahn, and Paul Devereux.

NEW MEMBERS SINCE APRIL 2011

Surname	First Name	Location
Angell	Vicky	UK
Calabrese	Giovanna M	Italy
Chaldecott	David	UK
Courtney	Jan	UK
Datta	Soumitra	UK
de Jager-Lewis	Sarah	Netherlands
Doig	Andrew	UK
Duckworth	Moir	UK
Field	Lucy	UK
Gollins	Joanna	UK
Gupta	Vinay	Australia
Jones	Audrey Patricia	UK
Kenrick	Sue	UK
Lovett	Michael	UK
Matai	DK	UK
Mitchels	Barbara	UK
O'Brien	Ronan	UK
Olsen	Anne Kristin	Norway
O'Toole	June	UK
Pilkington	Gloria	UK
Przedzicki	Astrid	Australia
Reynolds	Darren	UK
Robertson	Jane M W	UK
Sewell	Ruth	UK
Shamerza	Mary	UK
Spencer	Fiona	UK
Steer	Paman	UK
Stone	Martin	UK
Storey	David	UK
Thomas	Diana	UK
Thorn	Phyllis	UK
Till	Elizabeth	UK
Tobin	Penelope	UK
Vainker	Brenda	UK
Wilson	Rochine	UK
Yuen	Alan	UK

Death of April Taylor

April was a Member of the Network for over 20 years and began publishing esoteric poetry three years after her younger son died of AIDS in late 1990. She was a long-time student of Alice Bailey and the ageless wisdom, but also of Anthroposophy and Sufism. In 2002, writing as April Ryedale, she completed *The Wisdom Trilogy*, a three volume epic on the theme of Wisdom as feminine but requiring Will as focus, verse reconciling two great lines of force as an interpretation of how the universe works at both cosmic and human levels. I had not seen April for many years, but every year she sent a card with a poem. The following is an extract of a poem from her epic, and is entitled *Vera's Truth*.

What Life has said is how it indeed will be:
Beauty and Truth are met together here.
Truth is surrounded by the God
of unconditional Love,
which 'moves the Sun and all the other stars,'
moves them to be
but also to become.

Only the form those deaths and Death shall be
seen as Life's playful bedfellow.
For out of the death of each perfected form
shall rise another far more beautiful –
conceived, as Life said,
through loving penetration.

Only the interpenetration of two minds
can sound a note that carries
every form: the rainbow light of joyous difference –

This is the truth we know shall make us free,
this is the beauty that we need to know.

So play your instruments
and learn to be
the instruments you thus
shall learn to play,
as you discover and sound out
the chord
of your own unique
and individual ray.

She has generously left a legacy to the Network.

LOCAL GROUP NEWS**London Group**

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

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

April 2011**Nicholas Hagger - The New Philosophy of Universalism: The Infinite and the Law of Order**

Nicholas Hagger, a prolific author, spoke about his recently published new book of the same name in which he explains the philosophy of universalism which is about the structure of the universe seeking to incorporate the outlook of evolving fields, which he names as: world literature, world history, comparative religion, philosophy and philosophy of science and international political relations. It is the unity of human kind in different disciplines.

Universalism sees the universe as a whole and assimilates every experience and all possible concepts in it including the infinite. It incorporates the idea of universality, focuses on universal science, the idea of universal order, human kind, universal being, universal cosmic energies etc.

The 15 tenets of Universalism are:

1. focus on the universe rather than logic and language
2. focus on the universal order principle in the universe, a law which may act as a fifth force
3. the universe/Nature manifested from the infinite/timelessness
4. the universe/Nature and time began from a point and so everything is connected and one
5. the infinite/timelessness can be known through universal being below the rational, social ego

6. reunification of man and the universe/Nature and the infinite/timelessness
7. reunification of fragmented thought and disciplines
8. reunification of philosophy, science and religion
9. focus on the bio-friendly universe, not a multiverse
10. affirming order as being more influential than random accident
11. affirming the structure of the universe as unique, its cause being the universal order principle from the infinite/timelessness/Void/Being/"sea" of energy
12. affirming the eventual reunification of humankind
13. affirming humankind as shaped by a self-organising principle so it is ordered and purposive
14. affirming all history and culture as being connected, and one-world government and religion
15. affirming that life has a meaning

May 2011**Dr. Andrew Silverman - The Turin Shroud: scientific evidence for authenticity and the physics (and metaphysics) behind the image**

This month we heard GP Dr. Andrew Silverman talk about his fascination with the Turin Shroud. He started by describing the Shroud which is now kept in Turin, but there is evidence that it has passed through hands in Jerusalem, France and Odessa. The clearly visible creases indicate that the shroud has been kept in a box and taken out from time to time. The blood has been confirmed as real by researchers and even a type has been tentatively indicated. The image seems to indicate that the shroud was used to wrap the body of a crucified man after his death. With the use of a photograph, Andrew pointed out the signs on the image taken to correspond to wounds inflicted on Christ by the Romans, as well as others identified as corresponding to the results of crucifixion. Evidence of it being genuine comes amongst others from the fact that the image is only on the surface fibres and no brush strokes can be identified, pointing to burning rather than painting. Curiously an image enhancer of the photographic negative (first taken at the end of the 19th C) will reveal the details of facial features in relief, providing a very clear image.

The research in 1988 which declared the Shroud to be a medieval fake seems not to have followed proper protocols including the fact that only one sample was taken, and this from a corner which shows evidence of re-weaving, probably in medieval times. Andrew is convinced of its authenticity and his explanation for the image is that the wrapped body experienced an intense flash of radiant energy shortly after the man's death, which Andrew relates to the dematerializing of the body. The man in question had therefore special characteristics leading to the conclusion that it was indeed Jesus. Going further, Andrew refers to Gospel quotations which indicate that Jesus repeatedly asserted that he is one of 'us', a man as well as divine, and his example can be followed by us all. Relating this to free will - everybody can lead the kind of life Jesus led - Andrew reaches the conclusion that the image is not a miracle, but the result of a transformation in consciousness that at least potentially, everyone can achieve.

June 2011**Ravi Ravindra - Science as Spiritual Path**

Ravi, an honorary member of the SMN, is Professor Emeritus at Dalhousie University in Halifax, Nova Scotia, where he served for many years as professor in Comparative Religions, Philosophy and Physics. He is also the author of many books on these subjects. Ravi started by reflecting on what is consensually considered as science. He quoted Max Plank who said: 'whatever cannot be measured cannot be real' which he contrasted with Vivekananda who said: 'whatever can be measured cannot possibly be real!' This set the scene for the discussion on what is science and he drew on physics, philosophy and spirituality to address the question of science as a spiritual path. He pointed out that this is not an outrageous proposition as it may seem to us in the West, as eminent scientists such as Einstein, Feynman, Schrödinger were profoundly aware that the fundamental basis of scientific endeavour is inspiration, a knowing from within. They also experienced profound awe in the face of the mystery of the universe.

We had a splendid and clear narrative of the meaning of living with awareness of our connection with the greater whole from the perspective of various spiritual traditions. Ravi drew our attention to the existence of different levels of internal and external realities, which can only be understood from within the same level. In other words, eyes of the flesh can only see things of the flesh, where as eyes of spirit can see things of spirit. Science at the level of spirit means participating in the endeavour with the whole being - body,

mind and spirit. Whereas Einstein is reported to have said 'science without religion is lame and religion without science is blind', Ravi would amend this statement to say: 'science without spiritual practice is blind and spiritual practice without science is lame'. By emphasising spiritual practice, Ravi is saying that to process scientific knowledge the experience and familiarity of spiritual reality is beneficial for a deeper interpretation of what is being observed. Conversely, spiritual practice without discrimination and rigour of science can fly off into magical thinking. It was a fascinating evening, which it always is whenever Ravi Ravindra is around!

July 2011

Dr. Tim Read - *Archetype, Psyche and the Mutative Self*

Tim, a consultant psychiatrist, is interested in understanding the deeper layers of the psyche and understanding psycho spiritual growth. He suggests that non-ordinary states of consciousness (NOSC) offer a means of working at archetypal level and bringing about a closer relationship with the higher Self. From a young age he has been drawn to the ideas of Jung and also of Stanislav Grof who became famous for his research into NOSC with LSD. When this avenue was closed to him Grof developed holotropic breathwork, a technique understood to achieve the same aims. Tim has trained in this method and finds it particularly powerful for promoting psycho-spiritual growth. Techniques using breathwork or psychedelics or other psycho spiritual technologies allow people to experience archetypal energies relevant to them on a personal and transpersonal level offering insights and allowing an opening to the deeper layers of the psyche which can be of profound benefit, especially in people who have some spiritual practice. Tim spent some time explaining the meaning of archetypes according to Jung, but also how other great thinkers, such as Plato, Aristotle, Homer, Hillman etc understand the concept.

Tim suggests that archetypes derive from what Bohm called the Implicate Order, and emerge sometimes spontaneously and powerfully at important moments in our lives. From examples in his clinical work we learned that encounters with archetypes are a regular feature of non ordinary states of consciousness. Tim showed a moving clip of a woman suffering from ovarian cancer, who transitioned from a state of heightened anxiety to one of calm and tranquillity through her experience of archetypal images of peace facilitated by the ingestion of psychedelic assisted psychotherapy. Archetypal encounters are always material for potential growth, even if they are negative and frightening, which they sometimes are. We were challenged to think about how to work with archetypal energies to facilitate psycho spiritual growth and what does this indicate about the relationship between ego and self, the personal and the transpersonal.

SMN Sydney

Jo de Groot

Report of Meeting of Sunday 12th June 2011

Lindsay Mell and Jo de Groot

Members and friends met at the home of David and Jean Ingman, our usual and very pleasant venue. It was an exhilarating afternoon with our speaker, **Dr Lloyd Fell**, not only giving us an overview of his studies and research in biology based on his recent publication 'Mind and Love: the Human Experience', but also informing us about his experiences while attending the Mystics and Scientists 34th Conference on the theme, 'The Nature of Dreams: On the Threshold of Other Realities.'

Lloyd, initiator and long-time co-ordinator of the Sydney SMN Group, began his presentation with the insight that science, today, can explain the biological necessity for love in our human experience. He attested to the profound influence of a small group of prominent theorists on his work, particularly that of Humberto Maturana. Another strong influence on his work has been his membership of the Scientific and Medical Network over twenty-five years and particularly its regular publication 'Network Review'.

Clearly impressed with the Mystics and Scientists 34 Conference, Lloyd noted, among others, Professor Charles Laughlin's paper entitled 'Communing with the Gods' on becoming aware of hypnagogic sleep where people remain asleep while aware of being asleep. He reported that we in Western society are mostly monophasic, while in other cultures people are almost always polyphasic accepting the reality of altered states of consciousness. Lloyd presented us with copies of graphs showing frequencies of waves in different stages of sleep and in normal waking consciousness.

Lloyd outlined some of the basic research themes in cognitive neuroscience with the analysis of dreaming being a most important

one. He stated that metaphors express meaning in our subconscious minds. He uses the term 'knowing' in his book and says there are seven ways of knowing: autonomy, connection, proactive perception, emotioning, acceptance, knowledge and unity. Our meaning derives from our emotional state and new research ties physiological patterns with meaning metaphors. Rich dialogue followed amongst group members. Lloyd emphasised that the approach of the SMN is at all times rigorous and not New Age as such, and that one should be mindful that there is much more that researchers don't know yet about the brain and mind than what they know.

Quite some time was spent discussing the 'hormone of love' known as 'oxytocin', its effects on emotions and behaviour and how it relates to the person's capacity to relate, to trust. Oxytocin appears to establish the threshold of the brain, thereby altering its nature. We have some basic need to connect and oxytocin appears to enhance this emotion.

As a biologist, Lloyd suggested, one accepts there is a basic biological nature. The recent research helps him to explain spirituality in that context. Through one school of thought about the mind, advanced by such theorists as Bateson, Maturana and Varela, it is proposed that mind and life are one and the same entity, and that biologists study life. He continued on that the views of life and mind thence run together, eventually to lead to a vast ocean. The strongest currents in this context are love and will, which create the eddies and whirlpools of this life. Consequently, what we're trying to do, he said, is bring these together.

Lloyd continued with a lucid explanation of how the aspects of life and mind intertwine in the story of evolution. Eons ago there existed lots of different chemicals together in the primordial soup. Next some of these started to form chains and molecular patterns. Loops emanated from this with skin membranes forming around these cells. These were the first living organisms that formed. For reproduction they needed to split into two. This is the same principle of growth and reproduction through which we operate today. The skin, or membrane, allows us to have autonomy, and be self-generating/self-producing, which comprises the reality of autopoiesis. The concept of the membrane forming around the cell was a very basic function of mind and it enabled us to connect. Basically, we have an inside which has to be self-connecting, but in terms of meaning and mind we are a closed system. We can't get meaning from anywhere else, Lloyd explained.

Amongst other capacities that the human race developed for its survival, one of the most significant was the growth of the hands. Lloyd explained they provided hominoids and hominids with a means of caring through caress, through stroking, holding babies and cuddling. It made it possible for mothers to hold the young in their arms while suckling them, so being face to face with them. In addition, hands made it possible to make things that could be shared and to pick up things such as food to share. Adults' capacity to stand on two legs caused sexual intercourse to take place being face to face with a partner, again creating intimacy. Eventually the females began to seek out the fathering male to be around in the raising of offspring, so giving rise to a growth in the social dimension.

Lloyd's stimulating presentation proved enjoyable, thought-provoking and inspirational.

Oxford Group

Paul and Charla Devereux

19th April. A large attendance of the group gathered at its home base of The Mitre in Oxford's High Street to hear American neuroanthropologist **Charles D. Laughlin**. This was on the back of Charlie's busy schedule in England – speaking at the SMN's Mystic & Scientists conference at Winchester, 'The Nature of Dreams', and his dialogue with Larry Dossey at The Window, in the Angel, north London. This session, though, was very informal. The main part involved Charlie telling his rapt audience about his extraordinary experiences while studying Tibetan tantric dream yoga in Nepal. Charlie underwent the whole process for years, in Nepal and elsewhere under the tutelage of Tibetan masters and others, completing the 'Hundred Thousand Mandalas'. Some of his experiences were terrifying as well as sublime, yet Charlie was able to give them a western perspective by identifying the role of neurological processes. Much of the tantric dream yoga work revolves around lucid dreaming, which Charlie also discussed, among other topics. His informal presentation generated a huge amount of stimulating questioning and discussion which would have gone on for hours longer if we hadn't needed to call time.

28th June. Our speaker for this evening was **Clement Jewitt**, a committed member of the Oxford Group and long-time SMN member.

Clement is a man of many parts, having been an information scientist working for prestigious organisations, a student of librarianship and also architecture, and with interests in occultism and Jungian work, but probably his main love is musical composition, and the relationship between music and psyche. And, indeed, this evening his topic concerned music and sound in many aspects. It is hopeless to try to summarise here the vast amount of information Clement imparted to his attentive audience, ranging as it did over a smorgasbord of fascinating items concerning sound in relation to the workings of mind and the cosmos. But, with the curious sounds of the music of the spheres ringing in our ears, we were left in no doubt that consciousness studies have to include the role of sound.

Andrew Burniston spoke at our inaugural Oxford Group meeting on 23rd November 2010, and as we reported (*Network Review*, Winter 2010, p.37) his presentation occasioned the Oxford Group's innovative idea of having small 'satellite' study groups spinning off from some of the topics discussed at the main meetings in order to delve deeper into them. Andrew leads the first such satellite group and this is his report:

Just as Jung made the world of Western alchemy accessible for us, so has **Henry Corbin** opened up the treasury of Iranian Islam. But his writings are not bed-time reading and we are proceeding at a rate of 4 or 5 pages a time. Continuity is essential for this kind of work; consequently we are a very small group. The text we have chosen, *Cyclical Time in Mazdaism and Ishmailism*, is giving us an insight into pre-Islamic Iran. At first sight this looks like Platonism, but it's not. The celestial world is made of subtle matter (*Menok*), not Platonic Ideas, while the sensory world (*Getik*) is just of a denser modality of "matter". Moreover, bodies and souls are separate substances so the Aristotelian notion of a soul made by nature to animate a material body is alien to this perspective. Such a way of thinking cuts across the timeworn distinction between idealism and materialism.

The soul incarnates into the *Getik* world by choice in order to assist Ormazd in the combat against Ahriman. Conscientious objectors remain in the *Menok*. This is a myth of dramatic pathos, very reminiscent of *The Lord of the Rings* - a book Corbin admired. The sheer range of Corbin's scholarship is extraordinary: Mazdaism, Shi'te Islam, Ishmailism, Manichaeism, Ibn Arabi, Swedenborg and Heidegger. The experience of working on just one text from this vast corpus cuts you down to size in no time.

SMN Yorkshire

MAX PAYNE

Report of Meeting in Sheffield, 7th May 2011

Bernard Carr gave a talk on *New Dimensions of Reality*. He suggested that physics itself indicated that consciousness was a fundamental rather than an incidental feature of the universe. A proper understanding of this leads to a multidimensional understanding of General Relativity which unifies matter, mind and time, and results in a new psychological paradigm. In this consciousness interacts with the universe on a hierarchy of levels. In the discussion afterwards it was agreed that such an interpretation of physics would force a total redefinition of what science, spirituality and religion were.

After lunch **James Graham** talked on *The Business Mystic*. His career in engineering involved modelling techniques leading from two dimensions to three. This in turn led to the challenge of seeking to explore 4th, 5th, 6th and higher dimensions. The human soul lies on these dimensions, and religion over the last 35000 years has sought to embrace these higher levels of being. The realisation of this will shift our paradigm of what consciousness is, and lead to a new Golden Age for mankind.

The next meeting was arranged for September 17th



Picnic on the Hill of Tara

Irish Group JACQUI NIELSEN

MIDSUMMER CELEBRATION

Picnic on the Hill of Tara

The Hill of Tara, located near the River Boyne, is an archaeological complex that runs between Navan and Dunshauglin. It contains a number of ancient monuments, and, according to tradition, was the seat of Árd Rí na hÉireann, or the High Kings of Ireland. The Hill was of great religious as well as political significance in pre Christian Ireland.

It was in this wonderful landscape that the Irish group of the SMN celebrated midsummer on the afternoon of Sunday 26th June with a picnic on the hill of Tara. The weather was glorious and a good time was had by all.
Jacqui Nielsen



Hill of Tara

MEMBERS' ARTICLES AND ARTICLES OF INTEREST

SCIENCE

Consciousness & the Universe

Sir Roger Penrose and Dr Stuart Hameroff (online)

Is consciousness an epiphenomenal happenstance of this particular universe? Or does the very concept of a universe depend upon its presence? Does consciousness merely perceive reality, or does reality depend upon it? Did consciousness simply emerge as an effect of evolution? Or was it, in some sense, always "out there" in the world? These questions and more, are addressed in this special edition.

FEATURING:

- Cosmological Foundations of Consciousness
- Origins of Thought and Evolution of Consciousness
- Neuroscience of Free Will
- Quantum Physics & Consciousness
- Out-of-Body and Near Death Experiences
- Dreams & Hallucinations
- Paleolithic Cosmology & Spirituality
- Consciousness in Apes, Dolphins, Cephalopods, Machines & Extra-Terrestrials
- How Consciousness Becomes the Physical Universe...

<http://www.journalofcosmology.com/Contents14.html>

Cornel Slenters versus Hawking and Mlodinow

Cornel has launched an open challenge to Stephen Hawking on the subject of the Universe Grand Design, which is posted on his website www.slenters.ch. He has put 'Breakthrough' online as an ebook, free for download, also on the same site.

MEDICINE-HEALTH

Planetary Association for Clean Energy 2009 Health Statement (4pp.)

There are serious public health concerns about the consequences to physical and mental human health from exposure both at home, at work and in many public places to man-made sources of electromagnetic radiation (EMR) from devices such as mobile phones, Wi-Fi / WiMAX / Bluetooth, routers, antenna sites, broadcast towers and high-voltage power lines and grids.

PHILOSOPHY

Religion: Faith in Science

The Templeton Foundation claims to be a friend of science. So why does it make so many researchers uneasy?

M. Mitchell Waldrop (9 pp. from Nature Online, 470, 323-325 (2011))

Dialogues on Light and Lumenarchy**Henryk Skolimowski (13 pp.)**

An imaginary dialogue between HS and a 'traditional skeptic', enabling him to explain and defend his philosophy of light. It concludes: "Anything may happen. Future is forever open. But I have a mind to think. And imagination to anticipate. The malaise and decline of the West is now a fact. We know a lot about what has gone wrong. We need to know about large-scale solutions, which are right. Light is our origin. In the wisdom of Light will be our solutions. Hence, my belief in Lumenarchy, which will not be our saviour but a vehicle leading to salvation."

Swedenborg – A Man for our Times**Sam Nico (4 pp.)**

A discussion of relevance of Swedenborg for our times as a harbinger of a more integrated and less materialistic world-view.

Natural Inclusionalty – A Summary**Alan Rayner (1 p.)**

Natural inclusionalty is a kind of awareness that helps us to appreciate our selves and other tangible forms as dynamic *inhabitants* of Nature, not discrete subjects and objects rigidly set apart from one another.

PSYCHOLOGY-CONSCIOUSNESS STUDIES**Participatory Spirituality and Transpersonal Theory – a ten-year retrospective****Jorge N. Ferrer, Ph.D. (34 pp., from *The Journal of Transpersonal Psychology*, 2011, Vol. 43, No. 1)**

This article examines the evolution of participatory thinking in transpersonal studies and related disciplines since the publication of *Revisoning Transpersonal Theory* (Ferrer, 2002). Following an introduction to participatory spirituality, the paper discusses three ways this approach has been understood in the transpersonal literature: as disciplinary model, theoretical orientation, and paradigm or paradigmatic epoch. It then reviews the influence of the participatory turn in transpersonal studies, consciousness studies, integral education, and religious studies. After responding to Wilberian-integral, astro-archetypal, and participatory critiques, the article concludes with reflections about the nature and future of the participatory movement.

The Interiority of Life -**Science, Human-centricity and Strange Horizons****Chris Thorman (5 pp.)**

The aim of this article is to offer some ways of seeing which can be useful when reflecting upon fundamental, profound, ontological questions. Scientific forms of construing are discussed and focussed upon for two reasons: first these are the most demanding and challenging to engage with and - following on from this - second, because of the power of science and the scientific approach these are sometimes extended towards ontological questions, especially in physics, cosmology and evolutionary biology, by theoreticians and practitioners within those disciplines who are interested in 'the big questions'. Interiority also needs to be included in any attempt to address fundamental, 'big' questions concerning existence and reality.

Two Dimensions of Time**Paul Hague (8 pp.)**

A handout for a forthcoming conference on non-duality giving an illustrated overview of Paul's philosophy.

Physicists' Four Forces**A.A. Shah (5 pp.)**

An article extending the physical forces into parallels with Biblical and Quranic symbolism.

Fears of Compassion: Development of three self-report measures**Paul Gilbert, Kirsten McEwan, Marcela Matos and Amanda Ravis (17 pp., from *Psychology and Psychotherapy: Theory, Research and Practice* (2010),**

There is increasing evidence that helping people develop compassion for themselves and others has powerful impacts on negative affect and promotes positive affect. However, clinical observations suggest that some individuals, particularly those high in self-criticism, can find self-compassion and receiving compassion difficult and can be fearful of it. This study therefore developed measures of fear of: compassion for others, compassion from others, and compassion for self. We also explored the relationship of these fears with established compassion for self and compassion for others.

Editorial from Explore, May 2011 – Why are Scientists afraid of Daryl Bem? – Larry Dossey (13 pp.)

Readers may be aware of the huge furore following Daryl Bem's publication of his experiments on presentiment in a prestigious peer-reviewed journal. A classic analysis of the hysterical sceptical reaction to data they can't accommodate.

GENERAL**Best Policies for Future Generations (12 pp.)**

We want future generations to inherit a world with intact ecosystems and a healthy environment. Therefore, we identify policies that can have a positive impact on future generations. Our annual "Future Policy Award" celebrates inspirational and effective laws.

What are we doing in Space?**Brian May, astrophysicist and musician (7 pp.)**

There is more than one shade of meaning in this apparently simple enquiry. On the surface is ... the purely factual question of what is currently happening in the Human Race's exploration of the space around our planet, has largely been answered already, but my enquiry extends deeper to ... the question of what our motives truly are, in our further exploration, and ultimately as to whether the motives on which we are acting stand up beside our picture of the Human Race in the context of the Universe as a whole.

OK – for the last time, I ask the question ... if we *do* open the door wide ... can we, as concerned scientists, artists, and human beings, find a way to propagate just the decent, noble parts of our civilisation? Not cruelty, but empathy and compassion. Not greed – but generosity, Not Conflict - but Cooperation, Not War - but Peace, in which all men, all women, all creatures, share the glorious gifts of Nature. **The glorious gift of LIFE.**

The Dangerous Idea of Martyrdom**Rajiv Malhotra (3 pp.)**

It is time for responsible religious leaders, especially those engaged in the limelight of interfaith dialogue, to address the problem of the glorification of martyrdom. It is a barbaric practice that does not belong in civilised society.

Do we need a Second Enlightenment?**Tony Hodgson (4 pp.)**

Following on from his article in the last issue, Tony concludes that we do need a second enlightenment beyond rationality and modernism.

Contributing to its emergence will be:

- appreciation of the emerging global age
- getting out of the subject-object split
- shifting to a science of qualities
- embracing holism with focus
- cultivating a compassionate praxis.

Falafel in the Moonlight, Friday 17th June, Al Khader**Palden Jenkins (4 pp.)**

An engaging account of Palden's experiences in Palestine.

Online articles by Anthony Judge: www.laetusinpraesens.org

Iconic Extrajudicial Execution of Jesus through Osama by US?**Whither a cylopean global Pax Americana lacking depth perception?**

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

The Consensus Delusion**Mysterious attractor undermining global civilisation as currently imagined**

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

Mind Map of Global Civilisational Collapse Why Nothing is Happening in Response to Global Challenges

<http://www.laetusinpraesens.org/musings/nothing.php>

Ungovernability of Sustainable Global Democracy ?**Towards engaging appropriately with time**

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

ζ Higher Education ∞ Meta-education ?**Transforming cognitive enabling processes increasingly unfit for purpose**

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NEWS AND NOTICES

Can Atheists be Spiritual? Scientists Say 'Yes'

The award of the Templeton Prize to former President of the Royal Society, Lord Rees of Ludlow sparked controversy, especially among atheist scientists (see **Science and Faith** article by Mitchell Waldrop in Members' Articles above). While Rees says he has no religious beliefs, the John Templeton Foundation feels the "big questions" raised by his work on the emergence of the cosmos, the size of physical reality, and the idea of the multiverse are, according to their statement "reshaping the philosophical and theological considerations that strike at the core of life." Yet many can't help wondering: Can you be an atheist and still affirm life's spiritual dimension?

According to research by Rice University sociologist Elaine Howard Ecklund, the answer is yes. She began investigating how natural and social scientists at America's top research universities think about spirituality. She surveyed nearly 1,700 of them, and interviewed 275 in depth. She published her initial findings in a 2010 book: *Science vs. Religion: What Scientists Really Think*, which documented a surprising openness to religious faith and experience.

Her latest research shows that a significant number of scientists who don't believe in God at all nevertheless affirm a personal spiritual sense. According to a new paper co-authored with fellow sociologist Elizabeth Long and published in the journal *Sociology of Religion*, of the 60 percent of scientists who describe themselves as either atheist or agnostic, a startling 22 percent of the atheist scientists say they have sense of spirituality that is more congruent with science than with religion. Rather than describing their spirituality using traditional religious terms, atheist scientists, Eckland says, "would talk about how they found awe and beauty in nature, they found awe in the birth of their children, they found awe in the very work that they do as scientists," with no reference to the supernatural. See Big Questions on www.templeton.org

Holistic Science Journal

The first issue of this new journal was published last summer with 50 pages of articles by a number of well-known writers such as Chris Clarke, Brian Goodwin, Henri Bortoft and Satish Kumar. There is also an appreciation of Brian Goodwin by Stephan Harding, who contributes an introduction to holistic science. The editor is Member Philip Franses, who writes that holistic science can mean many things, including 'an acceptance into somewhere we wished we had started from, and inclusion into a vision that we might go towards.' It goes to the roots of science mediated by experience. For further details, see www.earthlinksall.com

IARC on Cell Phones and Cancer

The International Agency for Research on Cancer (IARC), an arm of the World Health Organisation (WHO), has declared after a review of the research that cell phones are possible cancer-causing agents. The expert panel ruled that there was some evidence that cell phone use was linked to two types of tumours—brain tumours (gliomas) and acoustic neuromas. Some scientists say the IARC classification is still not strong enough, and that cell phone radiation should have been classified as a "Probable Human Carcinogen" based on the existing science, but evidently there were not enough studies to classify it more strongly at this time.

Professor Dariusz Leszczynski, of the Radiation and Nuclear Safety Authority in Finland, explains why this announcement is significant: "... for the first time a very prominent evaluation report states it so openly and clearly: RF-EMF is possibly carcinogenic to humans. One has to remember that IARC monographs are considered as 'gold standard' in evaluation of carcinogenicity of physical and chemical agents. If IARC says it so clearly then there

must be sufficient scientific reason for it, or IARC would not put its reputation behind such claim."

<http://emf.mercola.com/sites/emf/archive/2011/06/18/finally-experts-admit-cellphones-are-a-carcinogen.aspx>

See also: Time to remove WiFi from our Schools

Mary Adkins (2 pp. from EMR Updates)

http://www.projo.com/opinion/contributors/content/CT_adkins27_06-27-11_3S0F39K_v16.3dd9d.html

News from Rupert Sheldrake Online

www.sheldrake.org

The revised edition of Rupert's main theoretical book, "**The Presence of the Past**", is published in the UK by Icon Books. This follows the new edition of his first book "**A New Science of Life**" in 2009, and the new edition of "**Dogs That Know When Their Owners Are Coming Home**" in the US in April this year. The first edition of "**The Presence of the Past**" was published in 1988, and the new edition brings the science fully up to date and summarises new research on morphic resonance. In August, Rupert will be holding a workshop at the Esalen Institute, Big Sur, California, where he will be giving his first public presentation on the themes of his new book "**The Science Delusion**", due to be published in the UK in January 2012. The SMN will be arranging a launch lecture for this book.

A Cumberland Lodge residential conference



Inspiration in Science and Religion
25th – 27th September 2011

In association with **Science and Religion FORUM**

Inspiration is two-fold: on the one hand it is a sense of purpose which permeates everyday activities. On the other hand it refers to a moment of clarity, a moment in which some internal struggle becomes resolved or some inchoate idea becomes formed. But where does inspiration come from and what is its status in different areas of human endeavour?

Artists are used to talking about inspiration: they are notorious for seeking it and channelling it. It must be the case, though – or is it? – that inspiration is central to scientific endeavour and religious experience. Scientists often have a strong sense that the purpose of their work is to reveal the truth about the way things are. Equally, 'eureka' moments are not uncommon in scientific work. Religious people of all persuasions often refer to the inspiration which guides their life, perhaps as 'a calling'. They, too, have the other kind of inspiration, the moment of clarity; epitomised by the road to Damascus experience.

This conference seeks to address an ambitious set of questions: to what extent is inspiration a feature common to science and religion? Are they categorically *different* forms of inspiration insofar as they are derived from different sources? What is the status and role of inspiration in these different fields? Can inspiration be defined in neurophysiological terms or is it quintessentially ineffable? Is inspiration somehow an intrinsic part of all pursuits of truth and knowledge? If so, is our educational system fostering inspiration or stifling it?

The programme begins on **Sunday 25 September 2011** with registration and tea at 15.30 and finished at 14.30 on **Tuesday 27th September**.

Confirmed speakers

John Hedley Brooke, former Andreas Idreos Professor of Science and Religion, Oxford University
Pauline Rudd, Professor of Glycan Biology at University College Dublin
Dr Christopher Southgate, Research Fellow, Exeter University
Fraser Watts, Director, Psychology and Religion Research Group, Cambridge University
Professor Lord Winston, Professor of Science and Society, Imperial College, London
Linda Woodhead, Professor of the Sociology of Religion, Lancaster University
Michael Reiss, Professor of Science Education, Institute of Education

Conference rates are inclusive of registration, accommodation in historic surroundings, and food from award-winning chefs. Standard Rate: £360 Charitable/AScademic/SRF Member Rate: £240 Student Rate (shared accommodation): £85.

For more information contact Janis Reeves Janis@cumberlandlodge.ac.uk T: 01748 497794
www.cumberlandlodge.ac.uk/scienceandreligion

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To find out more or to apply, email Dr Olly Robinson at olly@scimednet.org

