

Paradigm Explorer



INSIDE

PAGE 3

Towards a Quantum
Biomedical Paradigm

PAGE 13

Technocracy and
Totalitarianism

PAGE 18

Meeting the Dalai Lama



The Scientific &
Medical Network



Dr Vandana Shiva becomes an Honorary Member

Dr. Vandana Shiva is trained as a physicist and did her Ph.D. on the subject “Hidden Variables and Non-locality in Quantum Theory” from the University of Western Ontario in Canada. She later shifted to inter-disciplinary research in science, technology and environmental policy, which she carried out at the Indian Institute of Science and the Indian Institute of Management in Bangalore. In 1991, she founded Navdanya, a national movement to protect the diversity and integrity of living resources, especially native seed, the promotion of organic farming and fair trade. In 2004 she started Bija Vidyapeeth, an international college for sustainable living in Doon Valley in collaboration with Schumacher College, U.K. Dr. Shiva combines the sharp intellectual enquiry with courageous activism. Time Magazine identified Dr. Shiva as an environmental “hero” in 2003 and Forbes magazine identified Dr. Vandana Shiva as one of the top Seven most Powerful Women on the Globe.

Dr. Shiva has received Honorary Doctorates from University of Paris, University of Western Ontario, University of Oslo and Connecticut College, University of Guelph. Among her many awards are the Alternative Nobel Prize (Right Livelihood Award, 1993), Order of the Golden Ark, Global 500 Award of UN and Earth Day International Award. Lennon ONO grant for peace award by Yoko Ono in 2009, Sydney Peace Prize in 2010, Doshi Bridgebuilder Award, Calgary Peace Prize and Thomas Merton Award in the year 2011, the Fukuoka Award and The Prism of Reason Award in 2012, the Grifone d’Argento prize 2016 and The MIDORI Prize for Biodiversity 2016, Veerangana Award 2018, The Sanctuary Wildlife Award 2018 and International Environment Summit & Award 2018.

Imaginal Inspirations Podcasts

Imagination is more important than knowledge. For knowledge is limited, whereas imagination embraces the entire world, stimulating progress, giving birth to evolution – Albert Einstein

Imaginal cells are responsible for the metamorphosis of the caterpillar into a butterfly (the Greek symbol for the soul). These cells are dormant in the caterpillar but at a critical point of development they create the new form and structure which becomes the butterfly.

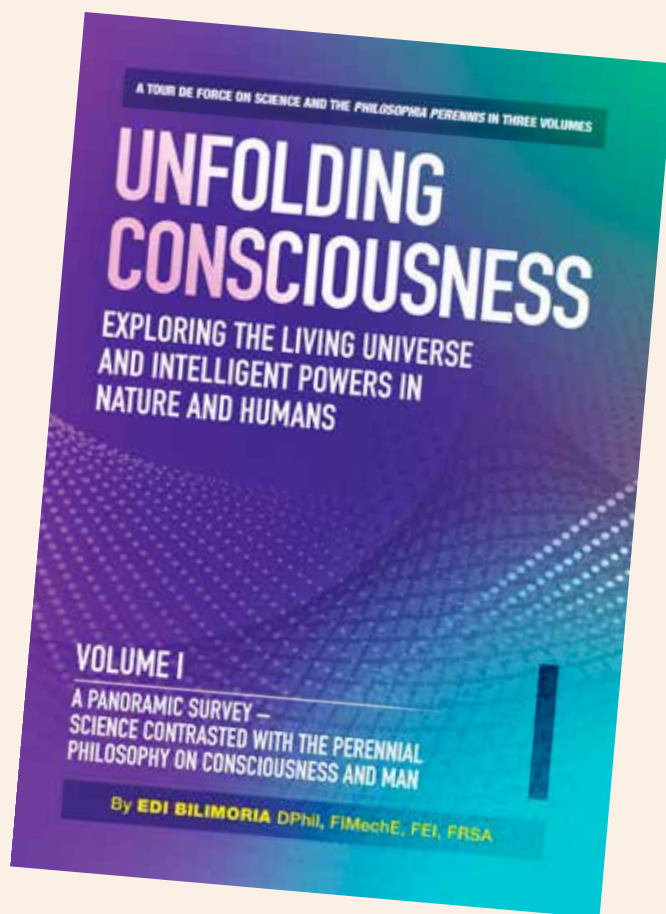
In this podcast series, David Lorimer talks to transformational authors and scientists about experiences, people and books that have shaped their lives and professional development.

Cumulative downloads to December 31, 2022, 15,780 with the average up by 300% to 510 per episode and weekly average nearly doubled to 224.

Live on <https://redcircle.com/shows/imaginal-inspirations>

Recent episodes

- Dr Eben Alexander – *One Mind*
- Dr Natasha Tassell-Matamua – *Spiritual Experiences*
- Dr Jean Houston – *Evolving Wisdom*
- Dr Howard Eisenberg – *Dream it to Do It*



Network Book Prizes 2022



The quality and number of significant books published by Members in 2022 has continued apace and the outstanding book of the year is undoubtedly *Unfolding Consciousness: Exploring the Living Universe and the Intelligent Powers in Nature and Humans* in four volumes by Dr Edi Bilimoria, who also received the 2007 Prize for *The Snake and the Rope*.

In view of this Edi is awarded the Grand Prize for his masterly achievement running to over 1,200 pages and based on a lifetime of careful study.

We would also like to recognise other outstanding 2022 books with a Network Book Prize –

- *Meaningful Coincidence* – Bernard Beitman
- *The Restorative Spirit* – Mick Collins
- *The Story of Gaia* – Jude Currivan
- *The Superhumanities* – Jeffrey J. Kripal
- *Global Unitive Healing* – Elena Mustakova
- *Plantation of Humans* – James Tunney
- *Politics of Being* – Thomas Legrand
- *Dante’s Divine Comedy: A Guide for the Spiritual Journey* – Mark Vernon
- *Revelations of the Aramaic Jesus* – Neil Douglas-Klotz

by Pythagoras to proportion, number and geometry. Pythagoras enjoined us ‘to see and understand’, and it is here that the first of the three words comes in. *Kosmos* is both order and beauty (‘to see order and to feel beauty is to be human and alive’ as Nigel puts it) and is at the root of the word *cosmetic*: ‘our cosmos is defined both by order and by its beauty’ - and we now live in an impoverished imaginative world that has remembered the first and forgotten the second. Fascinatingly, the word *armonia* originated as a woodworker’s close-fitting joint, translated by Pythagoras into proportion and music. *Sophia* was likewise a term originally derived from craftsmanship denoting know-how but developing into wisdom. Crucial to Nigel’s argument is philosophy defined as ‘receptivity to knowledge and insight’, ‘a deep attentiveness to experience and awareness of the phenomena that surround us.’ (p. 105) Hence the importance for Pythagoras of both sound and silence. Musically harmonious relationships arising from exact proportions are experienced as beauty—also by Einstein as physicist and violinist. Silence enables us to attend and listen to intuitive promptings.

Nigel has an original take on transmigration of souls arising from his consideration of Pythagoras recognising the soul of his friend in a dog, as reported by Xenophanes. He sees this process ‘as an expansion of our being into a greater dimension... [and] as a metaphor of our growing consciousness’ as well as an inescapable communality of being that should elicit compassion: ‘It pushes us to see how our lives are related in a way similar to the individual leaves on a tree yet at the same time indissolubly interlinked through their participation within the greater organism.’ (p. 128) The soul, for Nigel, ‘is in the business of learning. It is as if our consciousness travels; and as it journeys, it grows.’ More subtly, he argues that it is the unfulfilled parts of us that return for further purification, winnowing or filtering out as ‘we create what we are’ and return to the life-bearing tree after each season of life. (p. 130) Later, in a chapter on the soul as work of art, he observes that ‘both life and death are processes of tuning, tempering and purification.’ (p. 236)

Even at the remove of over 2,500 years, the essential philosophy of Pythagoras can guide us in a way of life exhibiting ‘both intellectual and spiritual integrity’ and summarised by Nigel as follows

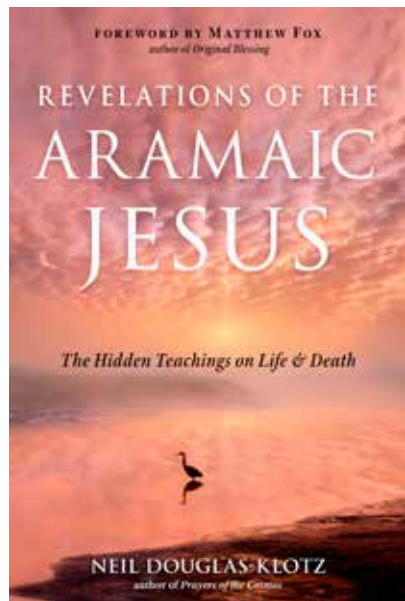
- *Do no deliberate harm to any living beings—human, animal or plant—the principle of kinship*
- *Foster and hold to harmony as the greatest aspiration of our earthly life and seek to understand its meaning—this brings together the moral and the aesthetic*
- *Look for beauty in all aspects of life: create it and cultivate it with care—beauty also gives meaning to life*
- *Respect silence and remain always receptive to intuition*

- *Train and free the mind to think and reflect—for spiritual growth and fulfilment*
- *Be open always to other ways of seeing and thinking*

In his epilogue and appendices, Nigel reflects on truth and beauty, coming to agree with the famous lines from Keats which T.S. Eliot apparently found incomprehensible:

*Beauty is truth, truth beauty – that is all
Ye know on earth, and all ye need to know.*

He also draws some fascinating parallels between Pythagoras and Lao Tse. They both sought ways of bringing humanity into fruitful harmony with the principle of heavenly order, and in this respect they both emphasise being and the need for spiritual listening to bring oneself into the flow. There are many other richly developed themes that space does not allow me to elaborate here. To read this extraordinary work is an odyssey in itself, an initiation into the way Pythagoras saw and understood the world, pivotally transforming the outlook of his time in ways that reverberate into our own, while also reminding us of the wholeness and balance we now need to recover at a different turn of the spiral: it is up to us to see and understand anew.



HIDDEN TEACHINGS

David Lorimer

■ REVELATIONS OF THE ARAMAIC JESUS

Neil Douglas-Klotz (SMN) –
Foreword by Matthew Fox
Hampton Roads, 2022,
253 pp., \$19.95, p/b –
ISBN 978-1-64297-041-8

Over the past 30 years, Neil has written a series of revelatory books on the Aramaic spirituality of Jesus, opening up new depths of meaning and subtlety in his teachings. As also in the Gnostic Gospels, Jesus comes

across primarily as a wisdom teacher and way-shower for us to follow in his path. Matthew Fox points out in his foreword that ‘much too much of religious language has become rote’, while Yeshua’s original Aramaic words are charged with spirit and touch the heart directly. Moreover, some key Christian concepts emerge re-energised from this study, and this transmission can speak to us across time concerning the perennial challenges of the human condition. As Neil observes, ‘relationship, love, knowledge, work and purpose still claim our main attention.’ We still exist between the polarities of heaven and earth, light and darkness, self and other, but we also have/are consciousness (Light) and the capacity to know at different levels.

Neil explains that our small self is *naphsha*, while the force behind it and ‘the ultimate source of “I-ness”’ is *ruha*, literally free flowing breath always connected with the source of reality *Alaha* as the soul—hence Jesus stating that I am in the Spirit (Father in John, Abwun in Aramaic) and the Spirit is in me reciprocally. This is the key insight and realisation/gnosis of all the great mystics and is channelled through the heart. At the time of Jesus, people felt themselves less separate and individual than we do now, which corresponds to the three evolutionary phases in Owen Barfield referred to by Neil as original participation, separation and individuation, and final participation which Jesus himself attained and which is an essential remembrance for contemporary integration and spiritual well-being (interestingly, to be tempted is to forget). Neil provides many contemplative exercises to help readers in this respect.

The main text begins with beautiful explanations of the Lord’s Prayer and the Beatitudes. Here forgetfulness is also equated with unripeness, while ripeness—*tubw*—is a blessed state of being fully present with eyes to see and ears to hear: ‘ripe are those who dissolve their small selves within breath, they live in the shimmering “I can” of nature and the cosmos.’ (p. 50) Peace as *shlama* is touching the source of everything, remembering ‘both our shared origin and our shared impermanence’ (p. 61): ‘a deeper connection with our soul (*ruha*) opens us to the vision and power (*malkuta*) of Reality itself’ (p. 65) and trust in its [lamp of] guidance. The Beatitudes in Luke warn about wilful unripeness, while also showing how this can be overcome and a state of balance reached where we can remain awake and shine our light through works of service and love.

Darkness and light represent not knowing and knowing, while blood in Aramaic ‘can also mean wine, juice, sap, or essence.’ (p. 138) Jesus invites his followers ‘to fuse yourselves with what I’m saying’ so as to learn his way, which reminded me of passages in the Gospel of the Beloved Companion where he says that following his words is the way, the truth and the life rather than he as a person as

fundamentalists would interpret the 'I am' sayings in John. The challenge for us is to live as an individual 'in a fully ripe way in time and space, in the community of humanity and nature, while also constantly connected to the timeless Reality.' (p. 145) To return to the *ruha* is to find silence and repose represented by Shekinah, 'the "settling" or "dwelling" of the divine presence or *in'ana* [also abiding].' (p. 149) Neil explains that 'the small self exists to be a mirror to reflect the Only Self.' (p. 150) This is attained through a breath of focused emptiness and ripe direction expressing both individuality and the universality of 'always connected'. Yeshua speaks from within that Reality, the *ruha* 'embedded within and connecting all beings.' (p. 172)

Interestingly, the Aramaic for vine *peteta*—refers to any hollowed-out channel that allows flow through it. Hence, 'connecting the I to the only I is the vine, rooted, giving, opening to life.' (p. 182) We are branches that must remain connected to this vine if we are to bear fruit and achieve fullness or completion (*tamla*), a key phrase in the Gospel of the Beloved Companion and other Gnostic texts where Mary Magdalene is said to have realised her I Am and become the 'completion of completions.' (GBC Ch 42 ff) The emphasis in *Acts* is 'direct transmission of the experience of the breath spirit of Yeshua rather than ideas about him... the breath connected to all Breathing life.' (p. 198) Our task is no different from what Yeshua experienced and taught 2,000 years ago, namely to become aware of our own awareness and individually aware of our life within universal soul. We can be hugely grateful for Neil's scholarship and dedication in bringing us this vital message through his life's work.

IMPORTANT INFORMATION FOR PEOPLE IN CRISIS

Gunnel Minnett

■ SPIRITUAL AWAKENINGS, SCIENTISTS AND ACADEMICS DESCRIBE THEIR EXPERIENCES

Edited by Marjorie Woollacott, PhD and David Lorimer

AAPS Press, 2022,
270 pp., £12.32, p/b -
ISBN 978-1-735449-14-2

This book deals with phenomena which have been known throughout history but which until recently have been rejected by most non-religious people. In particular, for scientists and anyone interested in an academic career, the subject has been pretty much a taboo. This book deals with experiences which can only be described (including by those who have had the

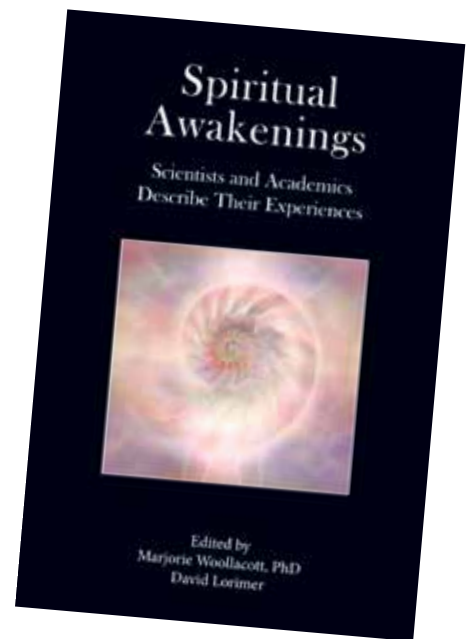
experiences) as extraordinary. They provide some sense of spiritual awakening. What they have in common is that they have the power to completely transform the life of the experiencer—so strong that they can't be denied or explained away. Consequently, they may 'force' the person to change their understanding of the world. One major reason why they have been rejected, outside the religious sphere (and in particular science), is that they are difficult, or impossible, to explain with conventional Newtonian science.

This is probably why this book has been produced. It contains a number of accounts from people who have had what they describe as a 'spiritual awakening' in the form of one or several extraordinary, inexplicable and life-changing experiences. This is also why the book provides the full academic/scientific 'credentials' of the people having these experiences to show that they are not gullible people, ready to call the experiences inexplicable simply because they don't know better. However, these experiences are, as yet, not possible to fully explain by conventional science and are therefore, by definition, not accepted by science. The remedy for this somewhat schizophrenic approach is to collect more evidence, to the point where such experiences can no longer be disputed.

A common theme in the book is that the potential experiencer approaches some form of mind-changing technique, such as; meditation, mantra repetition or similar, often with a certain level of suspicion (wearing their scientific hat). But, once they have had a spiritual awakening experience, it tends to 'take over' and have a mind-changing effect of some kind. Fortunately for us, these scientists are often able to handle and describe their experiences in language accessible even to those who've never had such experiences.

The experiences are divided into seven groups depending on circumstances around what triggered them and how they developed. *'For some individuals there were multiple subtle experiences, one cascading on top of another, and it was hard for them to distinguish the relative importance of each in the awakening process and the subsequent transformation of their world and their lives. The first may have been the experience of a paranormal event, such as a sense of the presence of a deceased friend, and this may have opened a door to their exploration of practices like meditation, which further shifted their world view and accelerated the ongoing transformation in their life. For others, the awakening was like a volcano erupting, sometimes with murmurs or tremors in advance, but with the energetic fireworks that immediately transformed their worldview and their entire life course.'* (p. 243)

The ability to handle and share these kinds of intense experience is really valuable. For example, it can be a real dilemma to have such strong experiences



without <https://m.media-amazon.com/images/I/51aTm35nMGL.jpg> being able to understand or process what has happened: many of the accounts in the book describe some kind of life crisis, often prompting the experiencer to seek help from conventional institutions that do not recognise 'Spiritually Transformative Experiences' (STEs).

Breathwork is an area where people tend to open up on a level that may lead to spiritual awakening. In his book 'Spiritual Emergency, When Personal Transformation Becomes a Crisis' (1989) Stan Grof gives examples as to how potentially positive life-changing experiences can end up as tragedies in the absence of the right support. Without proper guidance, such strong mind-altering experiences may result in diagnosis of 'psychosis' in an A&E department, where the most likely remedy will be medication and/or time in a psychiatric ward.

This is why this book is important. Allowing people from 'within' science to describe such experiences - still regarded as 'outside' science - is a big step toward bridging this contradiction. Historically it may not have been as important for scientists to deal with these kinds of experiences, because they were automatically referred to religion i.e. it was not considered relevant to science. For anyone willing to accept 'interventions by God', this may have offered sufficient explanation to enable the experiencer to integrate the experience into their lives. But for many in today's world, it may not be sufficient or satisfactory to hear their intense experiences being referred to as God's work. We are used to more fact-based explanations and it is high time that spiritual awakening experiences were taken up by science and exposed to the same strict investigation as other scientific research. As the book clearly shows, these 'inexplicable' experiences should be seen as an invitation to explore the mind and psyche further rather than being rejected as non-scientific.