

BESHARA

ISSUE 4

WINTER 1987/88

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BESHARA

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EDITORIAL

This issue, which completes the first year of BESHARA, is larger than usual, an expansion in size and scope which reflects the fact that even in this short time there has been a great increase in material available to the magazine.

In his article on the Schumacher Lectures on page 2, Richard MacEwan refers to the idea of 'metaphysical reconstruction', which Schumacher saw as the primary task of our generation. This is something close to the heart of BESHARA, and it is interesting to see how the need for it is now beginning to emerge independently in many different spheres. In two of the major features of this issue, for instance, Brian Goodwin and Paul Ekins discuss developments within biology and economics which are leading them to re-examine fundamental premises which lie at the root of Western thought.

It is central to Beshara that in undertaking this reconstruction, it is not sufficient just to replace one set of premises by another, or for us to try to solve our problems by developing new paradigms on the basis of limited knowledge. The invitation in this era is to the most essential Truth, to Reality itself – to that which is, as Bulent Rauf says on page 21, "both a State of Being and an act of progression without end"

What is indicated here is the possibility of knowing reality directly, without intermediaries, and of participating in a way of being which cannot be contained by any system of thought, however universal and encompassing. Richard Twinch points out in his article 'The Evolution Conundrum' (page 16) that the sole concern of the complete man is to be the perfect reflection of his origin. This is the most appropriate response to the invitation which has been extended to us – and the only one which holds promise of a real and radical change in our human situation.

Jane Clark

BESHARA

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News

The Age of Ecology

The 1987 Schumacher Lectures

Over 800 people gathered in Bristol on October 3rd 1987 for the Schumacher Lectures, in which three speakers – the philosopher Arne Naess, the Director of 'Friends of the Earth', Jonathon Porritt, and the futurologist Hazel Henderson – developed different aspects of the theme 'The Age of Ecology'.

These annual lectures are one of the ways in which the Schumacher Society develops and propagates the ideals and ideas of the man who inspired its foundation. E. F. Schumacher was an economist and philosopher who worked with Lord Beveridge and John Maynard Keynes and later advised political leaders throughout the world. He is best known as the author of 'Small is Beautiful', a book which is widely considered to be a modern classic. He has inspired many of the current trends in 'New Economics'.

The lectures this year were something of a celebration of the 10th anniversary of Schumacher's death and they touched upon at least one matter close to his heart. As he says in 'Small is Beautiful', in the chapter on Education "The task of our generation, I have no doubt, is one of metaphysical reconstruction. It is not as if we had to invent anything new; at the same time, it is not good enough merely to revert to the old formulations".

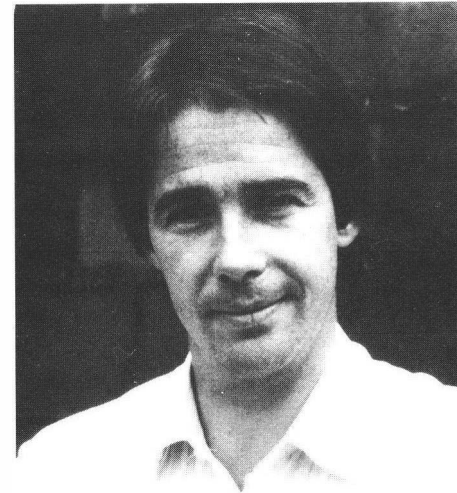
Evolutionary biology, analytical psychology and atomic physics have all brought new paradigms which have altered the way in which we look at the world, but no new science has inspired the clarion call to a new way of life such as that heard in the ecology movement. For this reason alone, ecology is worthy of special attention, since it seems to exercise a symbolic power over those who are attracted to its meanings. It was notable that the scientific content of these lectures was nil, which is a pointer to the fact that the significance of 'The Age of Ecology' does not lie in great scientific achievement and new knowledge concerning the mechanisms of energy and matter transfer within natural systems, but in an emerging consciousness that is universally concerned with the interdependence of all life.

It is this consciousness in all its forms that can be broadly labelled 'the ecology movement' or 'the green movement', and consequently many spiritual groups are part of the collective process of awakening. The level of

awareness within the movement is extremely variable; there is no single focus, merely overlapping territory between groups who variously emphasise spirit, nature, sociology, economics and politics.(1) At best, they are unified in general agreement that there is something amiss with our ecological relationships.

The groups differ with respect to their prescriptions for a solution to the ecological crisis and are, to a large degree, polarised into those who believe in a purely social or political solution and those who see the ecological crisis as a symptom of a spiritual crisis, and therefore proclaim the need for a spiritual dimension in 'green thinking'. Of the latter, there are many people in the mainstream of the major religions who are trying to clarify the view of nature and ecology according to their own traditions and scriptures, (2) and there are others outside any tradition who are looking for a fitting spiritual perspective.

The speakers at this year's Schumacher Lectures came neither as representatives of a particular tradition nor as apostles for the



Jonathon Porritt
Courtesy of Friends of the Earth.

foundation or proclamation of any new wisdom. All of them approached the 'problem' from outside of the conventional establishment and many interesting ideas were raised, both by the speakers and during question time. But, in spite of the optimism of the participants, no unified direction or metaphysical clarity emerged during the day. This is unfortunate because a critical evaluation of our relationship to each other, to the environment and to God is necessary now so that we can progress humanly in this life and be extricated from the current spiritual/ecological crisis. This evaluation is the necessary first step towards the 'metaphysical reconstruction' advocated by Schumacher.

The first speaker was Arne Naess, a Norwegian ex-professor of philosophy who became interested in the ecology movement in the 1960's at a time when there was much division and dissent amongst rival left-wing political groups. The ecology movement seemed in many ways to transcend these differences, absorbing people from all political backgrounds as well as those with no particular political affiliations. Naess spoke on the subject of 'Deep Ecology', a phrase he coined to denote

the fundamental metaphysical and philosophical issues that he considers necessary for successful 'Green Societies'. To distinguish ecology as a science from the 'total view' inspired by ecology, Naess introduced the term 'ecosophy' for the wisdom needed in order to practise an harmoniously integrated life.

In this ecosophy there is much that Naess considers intuitive and an eight point formulation made with George Sessions affirms the intrinsic value (regardless of usefulness) of all forms and the necessity of richness and diversity in nature. Being unable to justify such assertions logically or metaphysically he prefers to call them 'intuitions', quoting Aristotle as having said *"To try to prove everything is a sign of bad education"*. Naess says that such intuitive assertions would be obvious and fundamental to the founders of the ecology movement like Rachel Carson and he dismisses any ethics of environment as secondary. The main task of the deep ecology movement is therefore seen as that of getting people to see reality more clearly, in which the relationship of man to nature is a very important part.

Of this relationship, he says that the 'self' is basically ecological (ie. not a discrete part) and to talk about man in environment is a misleading concept, saying that *"We cannot anymore believe that we project beauty into nature; we are gestalts in which you cannot separate subject, object and medium. These three are just conceptual inventions; there is unity there, and only for abstract thinking do you have to make such divisions"*.

For Arne Naess, deep ecology is a universal platform for creating Green societies and he sees it as the theatre in which all can agree, whatever their spiritual background or 'ultimate premises'. All attempts to understand different spiritual traditions and philosophies are regarded by him as arrogant and naive, consequently the spiritual input into the deep ecology movement in his terms is confined to the private and personal and cannot be incorporated as part of the general view. Additionally, the 'earth first' perspective removes man from the top of the pyramid and is in opposition to any affirmation of man's spiritual position as that of the image of God.

Jonathon Porritt, the director of Friends of the Earth, took up this matter in his lecture 'The Spiritual Dimension of the Green Movement'. This was an unusual topic for him and one that he has never considered publicly before, having made only the occasional comment in summing up a more political speech with the enjoiner that there is a spiritual perspective to it all. Drawing on the writings of Christian authors such as Sean McDonagh, Wendell Berry, Matthew Fox and the late Archbishop William Temple, Porritt argued that a new theology is arising. This embodies ecological ideas which are essential to the integration of the invisible values of our inner spiritual world with the demands of the material world.

"The greatest disaster is the division between the holy and the world, the taking of the creator out of creation, since then a man can aspire to heaven with his mind and heart while destroying the earth and his fellow man with his hand"

Wendell Berry from 'Harmonious Earth'

Porritt is in agreement with those who are of the opinion that the cause of our ecological crisis is religious, founded on a misunderstanding of Genesis 1.26-30, which has led to a confusion between *dominion* and *domination* and that the solution must also be religious. He sees signs in the ecology movement of an emerging spiritual awareness and outside of the established religions he recognises this as a powerfully felt yearning, impossible to pigeon-hole and not subject to intellectual abstraction. At the same time, he affirms the need to discuss and bring out different aspects of the spiritual/political spectrum in the green movement, saying *"There is nothing more insupportable than that*

bland blancmange of lovey-dovey, eco-spiritual mush that sometimes sweeps everybody together".

Wary of 'crankiness' and 'eco-la-la', *"nebulous nature worship with its suspicious bouquet of wood-sprites and fertility rites and animistic shamanistic figures and post-industrial paganism"*, he is careful to point out that he is not proposing a brand new ecologically pure religion or inviting people to "genuflect at the altar of Gaia" and abandon all that has provided transcendental or spiritual meaning up to now. He feels that metaphysical reconstruction should begin with the earth and a re-establishment of closeness to nature, a relation which he says is natural, mundane, accessible to everyone and in which there is no mystery.

Moreover, he perceives that environmentalists are protesting not so much at the stripping of natural resources as at the stripping of earthly meaning; defence of the environment is a defence of the cosmos, not of scenery. A close association between ecology and spirituality is in these terms inevitable and essential, since, as Porritt says: *"It is the beauty, the abundance and the diversity of the natural world that is the primary revelation of the Divine for most men and women"*.

The greatest metaphysical danger here is that we should mistake nature for God. The current interest in, and gradual acceptance within the establishment of, the Gaia hypothesis of Professor James Lovelock is leading on the fringes to a scientific paganism, or 'thinking man's Nature worship' as he stands in awe of the amazing and intricate self-regulating complexity of the biosphere.

Undoubtedly the intention of Arne Naess and other supporters of the deep ecology movement is to define universal criteria for the actualisation of green societies, but having established the reasons for such a search in terms of the earth and its inhabitants they are caught in a circular argument and have no independent or transcendent arbiter or judge for their conclusions. There is within the movement great reverence for the earth and nature, but there is no questioning concerning the deeper aspects of existence. Consequently, the highest recognition of unity is only at the level of interrelatedness and

'wholeness' (hence the great popularity of the holistic approaches to medicine, gardening and science generally).

The belief that anthropocentrism is the cause of our disorderly approach to nature, coupled with the assertion that we are terribly ignorant, has led to an almost unanimous acceptance in the 'deep ecology' movement of the biocentric point of view (ie. that man is no more important than any other animal on the planet). But this is merely a reaction to a very superficial appraisal of the bad effects of some aspects of human behaviour and therefore polarises anthropocentrism and biocentrism; it cannot therefore claim to be a 'total view' as Naess would insist.

The principal stumbling block is that although Naess proclaims the need to articulate 'fundamentals', the failure to get to Unity as a fundamental and to articulate a cosmology that is consistent with this as an indivisible reality leads to a confusion and opposition of biocentrism, anthropocentrism and theocentrism. From a universal point of view, founded in Unity, these are integrated in a single vision.

Metaphysical reconstruction is a paradigm shift that takes conscious effort on the part of the thinker. It is not simply a matter of absorbing new facts. The important information in this case is that we have got it all wrong; we are looking through the wrong end of the telescope; we are taking appearance for reality. Ecology is a science which contains a metaphor or symbol for reality that demonstrates interdependence and wholeness, though not necessarily unity. The knowledge, perception, or intuition of unity is a further vision, which is not that of a Being that oversees all, a transcendent God ruling over a lowly creation, but is a vision from union with that one and total reality.

(1) A general picture of the diversity of approaches adopted at present is given in a recently published book by Walter and Dorothy Schwartz. 'Breaking Through', London, Green Books, 1987.

(2) Of interest here is the book 'Faith and Nature' brought out by the World Wildlife Fund following the events at Assisi in 1986 (reported in Issue 1 of BESHARA).

Hazel Henderson's contribution will be discussed in a later issue of BESHARA.

Australia's Bicentennial Year

The establishment of a new Beshara centre in Australia coincides with the celebration of 200 years of European settlement. We report on the two events.

The Unknown Territory

One of the world's oldest continents, and one whose original inhabitants can trace their history back 40,000 years, celebrate their Bicentenary in 1988 – a celebration in commemoration of 200 years of European settlement.

The Australian Bicentennial Authority is actively encouraging all Australians to understand and preserve their heritage, and at the same time recognise the multicultural nature of modern Australian society. It has organised a national programme of celebrations which cover the arts, sport, community events, a major travelling exhibition and the spectacular Tall Ships Australia 1988, in which Tall Ships from twenty countries give a grand parade of sail in Sydney Harbour on Australia Day, January 26th 1988.

An essential aspect of the Bicentennial is the National Interfaith Programme, which was set up to ensure that an appropriate religious dimension is maintained in the celebrations. This aims to extend religious awareness in the community by creating a wider understanding of the faiths practised today – 46 have been identified so far – and by spreading unbiased information about each of them.

One major event is The Weekend of Prayer on 12-14th February, which is intended as a time for worship and prayer, remembering, taking stock and giving thanks. All Australians are invited to pray in their own place, in their own way and at their own time.

Other activities include the publication of a book 'Many Faiths: One Nation – a Guide to the Major Faiths and Denominations in Australia' edited by Dr. Ian Gillman of the University of Queensland who believes that Australians practise a greater variety

of religious beliefs than almost any other country in the world.

There will also be a radio series 'Rites of Passage – Sounds of Sacred Ceremony in Contemporary Australia', which recognises, for the first time, the place that sacred music and dance hold in Australia's religious culture; an Interfaith Education Programme and a number of projects instigated by individual groups – including a travelling exhibition of Islam in Australia, with photographs of mosques and their locations.

Rosemary Rule

All Australians are being encouraged to participate in the Bicentennial celebrations, including the Aboriginal and Torres Strait Islanders. Philip Morrissey, Co-ordinator of the National Aboriginal and Torres Strait Islanders Programme (NATSIP), writes:

Some time ago, a Turkish friend wrote to me and referred to Australia's Northern Territory as the Unknown Territory. The terms would seem to be appropriate for the totality of Australia, which now peers into the mirror of the Bicentenary.

This event is an historic point with deeper implications than it being the 200th anniversary of European settlement. Australia is the world's oldest continent; it has the longest continuous civilisation on earth, a spiritual way and law which is one of the world's great religions. Because of the length of Homo Sapiens' presence in Australia, estimated now to be some 100,000 years, Professor Eric Willmot (formerly of James Cook University, Queensland), has described Australia as "the beginning, the place of becoming human".

Canonach: Beshara Australia

The farm 'Canonach' at Yackandandah, Victoria, has recently been purchased in order to run courses in Australia along the lines of those presently run at Chisholme House in Scotland.

The property, which includes a farmhouse and outbuildings, an orchard and 62 acres (including 9 leasehold) was acquired at auction on October 10th 1987. It has been purchased by 'Beshara Australia Inc.', an incorporated body with charitable status which has recently been registered.

The plans for 'Canonach' pivot around the intention to conduct courses of Esoteric Education there. These will include weekend and 10-day introductory courses, 6-month intensive courses, as well as study groups, seminars, etc. Beshara Australia will liaise closely with Beshara Trust UK in setting the 'curriculum' for the courses and in appointing staff.



'Canonach' — Beshara Australia

The existing building can be adapted for temporary use for 10 day courses and seminars, but a fairly extensive building programme is envisaged, probably taking the form of progressive stages as the centre attracts more and more people. Clearly, the support of many interested people will be required to carry out and fund this work

Meanwhile the farm requires a resident to arrange and manage courses

and study groups, and to see to the day-to-day running.

'Canonach' is in a picturesque setting: close to snowfields and almost surrounded by bushland and creek. This setting, along with the abundant wildlife, makes it an ideal situation for such a venture.

Dan Carberry

For the original inhabitants, European settlement meant the end of a world which in its effects was as devastating as the Mongol ravages of Islamic civilisations in the 12th century. We need say little about the psychological and physical brutality which attended the expansion of European interests in Australia into the 20th century; these sad facts are the fabric of human life in all places and all times. But it should be no surprise that the Bicentennial is viewed by some Aboriginal Australians as the commemoration of an invasion and destruction of Aboriginal life and culture.

My own experiences as Coordinator of NATSIP, which has involved me in speaking to several thousand fellow Australians, Aboriginal and non-Aboriginal, have been in the nature of a revelation about the being of Australia. NATSIP's programme comprises 63 projects with a budget of \$7.46 million. It originally developed as a result of recommendations from the Aboriginal community and is itself a microcosm of the community 200 years after European settlement, involving urban and

traditional people of all political persuasions. Among the participants are men who in their own lives have made the leap from 40,000 years of tradition to 'modern' life. One of Australia's great artists, Jimmy Pike, first encountered Europeans in his adolescence and his print of the arrival of the first *Kartiya* (Europeans) is now destined to be one of Bicentennial's art posters.

The projects include Australia's first Aboriginal-controlled television station – *Imparja* – in Alice Springs, with a transmission range of approximately one third of the Australian land mass; a computerised dictionary of Aboriginal languages for use by all Australians and the first Aboriginal publishing company. Australia's most exciting new novelist, Sally Morgan, will write the sequel – a biography – to her first novel "My Place" (Freemantle Arts Centre Press, 1987) with the assistance of Aboriginal Programme funding. And in a variation of traditional practice, a secret/sacred ground painting previously done on open ground (to be eventually dispersed to the elements) will be constructed by elders in a 'Keeping

Place' for permanent ceremonial use.

The human picture in the mirror is not an unencouraging one. The Bicentennial Programme is almost a reiteration, 200 years on, of the original hopes for an accord between Aboriginal and 'new' Australians. On receiving his commission to establish a penal colony in Australia, Captain Arthur Phillip, who commanded the First Fleet from Great Britain to Australia in 1788 and became the first governor of New South Wales, was given the following instructions: "You are to endeavour by every possible means to open an intercourse with the natives, and to conciliate their affections, enjoining all our subjects to live in amity and kindness with them." And in the initial days of the settlement, there was indeed a degree of amity.

In many ways, the Programme is a projection of the secret heart of Australia – an affirmation that the dream or vision of a people can never die completely, because it is part of the nature of Man.

Gnostics

A Comment by Adam Dupré

There are many words in English – and no doubt many other languages – that have been much abused through history by misunderstanding and false association. Often this is of no great moment except for strict grammarians, who wince when they hear ‘who’ used where ‘whom’ should appear, or pale at the sight of a split infinitive. In the end, most would agree that there are actually more serious things in life than whether a sentence ends or does not end with a preposition. However, there are some false usages of words and misappropriations of language which can be seriously misleading.

There is one word that has recently been brought into the public domain in Britain by a television series (1) which, to judge by the fact that the first edition of its accompanying book (2) is sold out, has been peculiarly popular. The word is ‘Gnostic’. The television series gave the word a very specifically Christian-related (pointedly not a Christian) meaning as referring to a purported (heretical) tradition which it traced from the first Christian centuries to present day California.

Despite disclaimers both by the experts featured in the series and by the narrator, viewers were inexorably led, through the absence of any alternative explanation, to the conclusion that the word ‘Gnostic’ refers to a member of the type of sect whose central belief is that a ‘Good God’ could not have created what is conceived to be a ‘tragic’ universe. For them, the material universe is supposed to be the product of a distinctly unpleasant ‘Demiurge’, while, as a result of a series of unfortunate accidents and mistakes, sparks of the ‘Good God’, who is transcendent from the workings of the Demiurge, become (somehow) trapped in matter, as human beings. The ‘Gnostics’ then are those who wish to escape from ‘matter’ by coming to know themselves (ie. their ‘Divine Sparkness’). This is achieved, in some cases, by avoiding as much as possible

all contact with matter, through abstinence from procreation, food, etc.

Consequent to this dualistic metaphysical explanation of reality, much of the language used by the ‘Gnostics’ (in the sense of the television series) appears very close to the language of the great mystics: the exhortation “examine yourself”, for example, or the conception that most people live habitually in a state of illusion about their identity are themes common to both. It is important to realise, however, that the great mystics and the ‘Gnostics’ actually mean very different things by the same terminology because the perspectives from which they speak are different; the most fundamental difference being that while mystics speak from the perspective of Absolute Unity, the ‘Gnostics’ speak from the point of view of an essential and irrevocable duality.

There is, I imagine, very little argument with the notion that the word *gnosis* has for several centuries carried overwhelmingly the sense of ‘self-knowledge’, despite its essentially neutral root meaning of, simply, knowledge. Perhaps it was Socrates who tipped the balance with his endorsement of the Delphic exhortation “*Gnothe seauton*” (Know Thyself).

The question remains, however – what does ‘self-knowledge’ mean? What is the self to be known? Is self-knowledge simply an awareness of the nexus of natural, moral, volitional and intellectual impulses that broadly constitute the normal waking consciousness commonly referred to as ‘the self’ in the impoverished psychological jargon of today? Does it refer to an occult and dualistic self conceived by the adepts of an early (or possibly even perennial) Christian heresy?

I would like to suggest that the word ‘self’ (and consequently the meaning of self-knowledge, since knowledge is dependent on the known) is done a disservice if it is limited to either of the

above categories; that there is a profound and universal context in which gnosis has a real meaning, not dependent on any partial explanation or relative to the doctrines of any particular religion, though present and active in them all.

This is the context of an Absolute, Single and Unique Existence, where the relative world is seen to be the manifestation of the potential contents of the Self-Knowledge of the Ipseity (Itselfness) of the Absolute Being. Motivated by an essential and all pervading Love under the form of compassion, manifestation is a ‘movement’ of response to the essential Beauty of the Being.

In this context, ‘self-knowledge’ or *gnosis* becomes a return, by the grace of God, to a living and direct immersion in the actuality of Existence; a recognition of the Real identity of the individual as reaching back into the Essence. This cannot imply a spurning of the world, but rather a re-alignment of the perspective and values, where ‘the world’ is seen as no other than the One and Only – as the tradition puts it “*The world is an illusion but it is also the Truth in Truth*”.

The gnostic, then, or the Saint, or the Mystic, is the one who knows this with real, living knowledge, in pure humility giving all the space in himself to God so that there is nothing left of himself as ‘other’.

As a real and direct intensity, *gnosis* from this point of view is not abstractable as a religious form among other religious forms. Its cult, if cult there be, is not the ritualistic conformity to a dualistic ideal, but rather the means of enactment of actual and total love. There is no saint, no wise man, no mystic, of any or no particular tradition, who is not in this fullest sense a *gnostic*.

(1) *Gnostics*. Channel 4. Saturday evenings, 7th November - December 5th 1987.

(2) *Gnostics* by Tobias Churton. Weidenfield and Nicholson, 1987.

The Lamps are Many

The 1987 Templeton Prize

by Martin Notcutt

"It is difficult for a tree to describe completely a human; but it is even more difficult for a human to describe God. To most children, the word reality appears to mean what we can see and touch. Many of us never outgrow this narrow and egotistical view. Maybe one of the reasons why it is difficult for men to become channels for the flow of God's love and wisdom is the egocentric concept that we know all about God. Some are so egocentric as to think that the tiny piece they have found excludes any validity for the tiny piece found by another searcher on the other side of the earth."

Sir John Templeton

The Duke of Edinburgh handed Professor Stanley Jaki a cheque for nearly a quarter of a million pounds on May 11th last year. Selected by nine judges representing the world's major religions, Professor Jaki had been awarded the 15th Templeton Prize for Progress in Religion – in financial terms the largest annual award in the world.

Professor Jaki is a Benedictine monk of Hungarian origin, who is a Visiting Professor at Seton Hall University in New Jersey, USA. In awarding the prize to him, the judges were drawing attention to the work of an authority on astrophysics "who has offered the world a reinterpretation of the history of science which throws a flood of light on the relation between science and culture, not least the relationship between science and faith."

Professor Jaki has written extensively on the theme that modern science would not be possible without the cosmological underpinning provided by religion – a fact which has been consistently rediscovered by the best scientists. He insists that people should be aware of the difference between science and the mythology which has grown up around it.

The Templeton Prize is an annual award which was established in 1973 by the financier and millionaire John M. Templeton, now Sir John. It is not a prize for religion – to seek to award a prize for saintliness would be exceedingly difficult – but for progress. It came about because Sir John found that more and more of his friends were

tending to think of religion as old-fashioned or obsolete – an attitude which also seemed to be widespread in the media and in the universities.

At the same time, he was meeting and hearing about people whose insights into spiritual truth were fresh and creative, and whose response was in keeping with the times in which we live. He thought that if attention could be drawn to the life and work of people such as these, through something like the Nobel Prize, the prevailing attitude might be changed, and that more people and institutions might begin to think of the search for truth as something exciting and dynamic – and to recognise, in his own words, that "It may be that the only great enterprise worthy of our best efforts is the continuing discovery of the underlying reality which is God". In this respect, the main purpose of the award is not to help the recipients, but to highlight their life and work for others to see.

A further aspect is the opening up of religious thought to a wider vision of God's unlimitedness. Sir John has said, "To learn anything, first we must become humble and rid ourselves of the egotistical idea that we know all about God already". Progress here would result in the reduction of conflict between religious groups, and renewal of the search for the knowledge of God.

Yet another dimension has to do with modern science – and the recognition of the organic relationship between religious and scientific knowledge, so

long divorced from one another, at least in the Western world. For Templeton, God is in constant revelation, not only in the sense that the universe is His self-manifestation, but also through the mirror of human knowledge. The accelerating development of scientific knowledge in this century has had immense effects in industrial production and on everybody's life and consciousness. The vigour of this explosion of knowledge testifies to the fact that science is bringing many people closer to a spiritual understanding.

In calling attention to the wide variety of expressions of spiritual knowledge, the Prize does not seek to encourage syncretism, but rather an understanding of the benefits of diversity. It is a ground rule that if for five years no scientist has been elected, then only the names of scientists will be circulated to the judges the following year. The same applies to evangelists and nominees from different races, sexes and religions.

The prize enlists the help of very distinguished people – the current judges include the Prince of Wales, the Archbishop of York and Sir Geoffrey Howe, and amongst those who have presided at the prize giving is Mrs Margaret Thatcher, who presented the award to Cardinal Suenens, Archbishop of Brussels, in 1976. Its patron is the Duke of Edinburgh, who still presents the prize at a private ceremony at Buckingham Palace or Windsor each year prior to the main public event at the Guildhall in London.

It is no surprise that Sir John Templeton should believe in progress. Born in a small town in Tennessee in 1912, he has seen an amazing expansion of resources as a result of the application of principles. He won a scholarship to Yale, from which he graduated with the highest honour, going on as Rhodes scholar to Balliol College, Oxford. In 1937 he began a career as an investment advisor, and by 1940 he was in charge of his own company.

In 1954, he founded the Templeton Growth Fund, which today has some 250,000 investors. Considered to be one of the most skilled investors of his time, Sir John is something of a legend

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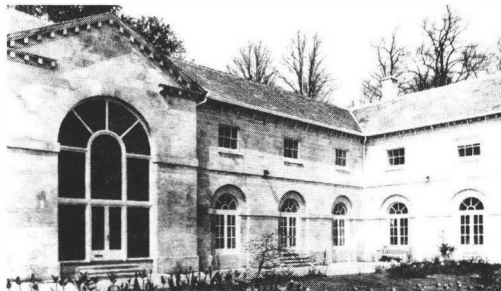
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is a charity whose aim is the advancement of education in the consideration of the basic unity of all religions, in particular by the provision of courses to provide an understanding of the relationship of man to the universe, the earth, the environment and the society he lives in, to reality and to God.

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on Wall Street. His was the first mutual fund to take a global view of opportunities in investment and to begin diversifying worldwide. He is still active as a financial analyst and in 1987 his company sought a listing on the London Stock Exchange.

He has no trouble reconciling worldly success with his pursuit of spiritual enrichment. He says "I wanted to become a Christian minister when I was young, but I decided I would not be good at it. I feel that I have been given the talents to help people with their wealth. I also felt that I could use the proceeds to help".

From his late thirties, he was giving away one fifth of his earnings. He now gives \$2 million per year. As you might guess, it is always carefully spent. Indeed, it can be seen how the skills of an investor have gradually been applied to a wider and wider field. The Templeton Prize exemplifies the idea of making money work as hard as possible by creating a vehicle for informing a large number of people of developments in religious expression. It could be said that this is part of the process of "helping people with their wealth" – although here, of course, the gift has no strings attached and the wealth which is helped is the capacity which the recipients have to help others.

John Templeton regards himself as a Christian, but his personal beliefs are always evolving and growing. In this he follows the example of Charles Fillmore, the founder of the Unity School of Christianity, of whom he says "His dogma was to avoid dogma". Fillmore did not consider that Christianity had a monopoly of the truth, rather, he said that Unity regards the essence of all true religions as one. This view is reflected in the scope of the Templeton Prize, which was originally conceived as a prize for progress in Christianity, but on reflection was broadened to include all the religions.

In a recent interview, Sir John explained something of his own views. "I have always believed that nothing has reality except God."

He has also said: "God is infinite. Everything that exists in the universe, and, much more, *beyond* the universe, is God. This means that the whole visible universe is really a small part of

God and is itself a manifestation of God.... We ourselves are a recent creation of God and are a little part of God. If we realise this and try to bring ourselves into harmony with God, with the infinite spirit – if we try to be humble tools in God's hands and become clear channels for His purposes – then we will be able to accomplish much more".

"Maybe only a part of your soul dwells in your body. Maybe your body is created as a school room for your soul. Some Christians say that the reason you are on this earth is to become more Christ-like and to help others to become more Christ-like... Maybe when God said He made Man in God's image, He meant that Man is not only created by God, but shares in some small way in the creative process... Some say He even allows us to participate in the training of our souls and to create our own individual heaven and hell here and now."

Awareness is a necessary concomitant of this. "When St Paul recites the fruits of the Spirit, one of those nine fruits is self-control... A person is what he thinks and if you want to be a better person you have to control what you're thinking." St Paul indicated the direction of this control when he said: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and any praise, think on these things"

It appears that all Sir John Templeton's benefactions are to do with the increase of awareness in the cause of knowledge. "In my lifetime, the standard of living for all people worldwide has more than quadrupled, largely because corporations and governments are spending each year more than £150,000 million for research and improvements in material products. What even greater blessings might flow if we could spend a fraction of that amount of resources and manpower on research and progress in religion."

The institution of the Templeton Prize is certainly a step in this direction. Through it, attention is drawn to the lives and works of a wide variety of people for whom knowledge of truth is something vital. These are things "true,

honest, just, pure, lovely, of good report". It is like the action of raising lamps higher, so that they can be seen from afar, like beacons. Beyond this, the object is that many people should understand that though the lamps are many, the Light is one.

Previous Winners

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Brother Roger, Founder and Prior of the Taizé Community in France.

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Cardinal Suenens, Archbishop of Malines-Brussels, and leader of the Charismatic Movement.

Chiara Lubich, founder of the Focolare Movement, Italy.

Prof. Thomas F. Torrance, former president of International Academy of Religion and Sciences, Scotland.

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Rev'd Dr. James McCord, Chancellor of Center of Theological Inquiry, Princeton, New Jersey, USA.

Rememoration for Bulent Rauf

In the last issue of Beshara we reported the death of Bulent Rauf, who had been consultant to the Beshara Trust since its inception in 1971. On October 15th and 16th a Rememoration was held at Chisholme House, attended by more than two hundred and fifty people from all over the world. We print below edited extracts from a tribute by Richard Hornsby which was delivered at the Rememoration luncheon.

It would be impossible for me to give a tribute to Bulent that adequately reflects the memories we all hold close to our hearts. I can only reflect on my own memories and hope that in them there is something common to all, in principle if not in detail.

This is because Bulent had a unique ability to understand and empathise with the needs of each person who came into contact with him, who asked his advice, or was merely around. He was especially conscious of the abilities in each person, and said, *"I never look for the bad qualities in people"*. He believed that there was something good in all people, and that it was the job of anyone concerned with the well-being of any person to encourage those good qualities, and to place no emphasis on the inessential qualities of negativity. This is what led him to have such a broad and tolerant view of life and its people.

It is perhaps in this aspect that we can all draw the greatest lesson, which will continue to enrich the work at Chisholme and elsewhere: tolerance, based on a vision of universality. Nor was this tolerance based on an openness to all and every opinion: it was the tolerance that is gained through a personal strength and complete conviction of purpose.

This tribute is to Bulent the man. Since a person's spiritual condition is so much an integral part of their being I shall not make special reference to spiritual matters here; those who know that the material reflects the spiritual can draw their own conclusions from these intimations.

Bulent had known every circle of life: from the Egyptian Royal Family (into which he married), mingling with all the European high society, which he did with enormous gusto and pleasure; to real poverty and the usual, but none-the-less painful, disappearance of many friends at such times. He had been an impeccable host to many of the great social, political and artistic figures of his time, including most of the royalty of Europe. Even when Cairo was considered alongside Paris and London as a centre of the cultured world, a friend would remember his house and hospitality as being 'an oasis of civilisation'. He was more 'civilised' than the civilised. He exercised that same care and generosity on all those he met in his later years, and at Beshara.

The best was always what he wanted. By that one must understand not excess, but quality. It was the basis of what he integrated into his explanation of the progress of the human condition, "Good taste is learnt". Man's search for himself and for self-fulfillment is of the best when it is through the acquisition of a knowledge that is broad and accepting of many weaknesses, but yet is extremely refined and knows the place of each, its beauty and its limitations. As a host is to his guests externally, so man is to himself, and in his relationship with reality, internally.

In Beshara Bulent constantly emphasised that, whereas some seek wisdom through a retreat from the world, Beshara should offer a place from which to gain a perspective and understanding which includes and correlates this world into a coherent

picture. For that, great breadth and patience are needed; without them all the unpleasant elements that make for sectarianism have their beginnings.

It is most important to understand that, to Bulent, Beshara was never confined to Swyre Farm, Sherborne, Chisholme or the schools per se. These only exist for an expression to be taken. For him, Beshara was an essential idea whose purity he hoped to be protected at Chisholme and nurtured by the people who have learnt there.

For a man to be balanced, he must have breadth of experience combined with a deepening of self-knowledge. So often one comes across people with a wide experience of life, and yet that knowledge has no counterpart: they merely have tales to recount. Similarly there are people who, in their search for self-knowledge, have isolated themselves and seem either intellectually or spiritually to be completely out of contact with life and its goings-on. Bulent escaped both these stereotypes, for neither have any intrinsic equilibrium.

He once said, *"I don't understand this 'love-hate relationship' that people talk of. Either you love someone, or something, or you don't."* Love is not equivocal and does not vacillate between the contraries, and neither did Bulent. He was constant in his commitment to all who came to Beshara.

Bulent realised that his rich experience of life had been necessary for him to develop his spiritual understanding. I never once heard him regret any excess or any imposition of poverty of the past. He accepted all that had happened to him as being in the necessary order of being a person. It would be wrong to think that life was always easy for him. He had many moments of heartache and desperation, but he never gave up hope. Once he told me a story of when he was in hospital recovering from a car accident, feeling at a very low ebb, and had determined to throw himself out of the window. The nurse came in and Bulent asked after the woman in the next room. The nurse replied, *"Much better. She always asks how you are and I tell her of your progress. She says you are the reason she continues to have hope and go on"*, thus putting an end to that idea! *"In any*

case," he said, "with my luck I would have landed on the awning a floor down" So even in his most depressed moments he would see humour.

Indeed he was a man of immense humour. His seriousness was balanced by a sense of fun and amusement that gave rise to many wonderfully amusing situations, usually when one would least expect them. His rendition of Lewis Carroll's 'Jabberwocky' was worthy of any of our great Shakespearean actors and always brought peals of laughter in its wake.

Bulent was anxious that the correlation of mysticism be taken to all realms, including those of science. He had a dream where he found that the message of what Beshara is was understood not by those whom we consider to be spiritual or religious, but by scientists. He tried to make those who came to Beshara aware of the correlation between mysticism and science. He would be pleased to read in a book entitled 'The Holographic Paradigm and Other Paradoxes', (1), "Agree or disagree with the new paradigm, one conclusion unmistakably emerges: at most, the new science demands spirit; at least it makes ample room for spirit." That modern science is no longer denying spirit is epochal. As Hans Kung remarked, "The standard answer to 'Do you believe in spirit?' used to be, 'Of course not, I'm a scientist'; but it might very soon become, 'Of course I believe in spirit. I'm a scientist.'" (2)

That was just one area which, Bulent wanted to impress, should not be ignored. He correlated his love of truth and beauty into many areas: his love of horticulture: his knowledge of civilisation: his skills as a gourmet chef, and many other subjects in which he showed great knowledge and expertise.

He never wanted people to be 'holy' in their quest for spiritual or self knowledge. For Bulent, 'holiness' and the knowledge of God were never to be equated. He endured with fortitude and patience being stared at by many like an Easter Island statue, or the Sphinx about to give up its secrets. I remember him once insisting on putting on a rather splendid chequered patchwork shirt to visit Swyre Farm. "You see", he said,

"they think I am something else, something holy, and I want to show them that that is not what I am."

A tribute is supposed to bring out the qualities that make a man great. What we all look for in others is something we need, lack, or need clarification of in ourselves. We are all mirrors to each other, and we all have in us the inexorable search for the answer to our identity, to 'know ourselves'. A man of knowledge is someone who can show us, through his own knowledge and being, that there is a way to those answers, and who can be a mirror to our inner needs. Bulent was such a man.

"We are all mirrors to each other, and we all have in us the inexorable search for the answer to our identity, to 'know ourselves'. A man of knowledge is someone who can show us, through his own knowledge and being, that there is a way to those answers, and who can be a mirror to our inner needs."

In writing this tribute I have thought about how Bulent would like to be remembered. His main concern, and what I feel he would like to be remembered for, was simply to be useful. With age he felt the imperative to pass on his experience to the young: "What good is being old if one cannot help the young?" he would ask. He loved all the people who came to him as if they were his own children and, despite occasional lapses of despair into the ways of children and their behaviour, he was patient, although firm, whilst we all grew up and found our own way of doing things. He may have characterised himself only as a 'gutter' but the rain chose to rain over this gutter, and heavily at that.

He would like to be remembered for his liking of things of quality and

beauty; for his lack of feelings of self-importance; for his humour and determination in adversity; but most of all for his love of God. A man once came to him in Konya and said, "You must love Rumi very much to come here every year". Bulent replied, "Certainly not. It's not because we love Rumi – it's because we love what he loved".

Of all places, he loved Chisholme the best. Here he felt at home, and his last wish was to be brought back here where he could be with the people he loved in the place that meant so much to him. Although Beshara is not a community, here he found the beginnings of a community of mind that pointed to a future. So many people enamoured with spirituality in the Sixties became, slowly or quickly, disenchanted, cynical or plain fed-up. Yet Beshara has persisted. Bulent constantly insisted on the intellectual discipline that would not provide easy answers to our dilemmas, but would provide a road-map that people could carry with them throughout their life.

If there is one thing I think he would like me to reiterate today, as much as he would dismiss the other praise, it is that no-one should think that Beshara has anything to do with any person. We all have roles, and he was tireless in his insistence on the need for the proper organisation which comes from a body of committed people working together. Bulent could not be more happy if the love of wisdom that he helped to engender here survived, and we all are grateful, since it was in no small part due to his own individual example. Like Socrates, he knew after a lifetime's work that he was ignorant. Let us not be so presumptuous as to think that we have abandoned our prejudices and are ignorant too, or perhaps we will just be simpletons. And let us realise the evidence of our need for each other as a community of friends, amongst which we have the memory of a very true friend.

I shall remember Bulent when he was well, full of purpose, fun, unpredictable in rushing off to do some small thing that engaged him – a man of substance.

(1) *Shambhala/Boston and London/1982*

(2) *Ibid.*

Evolution Considered

Professor Brian Goodwin discusses Neo-Darwinism and Richard Twinch explores current ideas on the problem

Rumbling the Replicator

by Professor Brian Goodwin of the Open University

1. Longman's
London, 1986

Richard Dawkins' 'The Blind Watchmaker' (1) is a remarkable piece of conjuring. The book has an ultra-modern flavour, addressing all the latest biological ideas and making copious use of computer metaphors and models to illustrate various arguments. At the same time, it succeeds in keeping biology firmly in the conceptual mould of the 19th century, perpetuating a view that prevents the subject from coming to grips with a number of its most challenging contemporary problems. The very title celebrates the 19th century in the person of the Reverend William Paley, the natural theologian who used the watchmaker metaphor to prove the existence of God from what he saw as the magnificent design of organisms in relation to their environments. The book's theme is that, by making the watchmaker blind, modern biology has escaped from its 19th century theological foundations; but the irony is that the conceptual structure used in it to explain organisms and their evolution actually falls prey to the very error it is trying to get rid of. So the conjurer achieves the ultimate in his art: he actually fools himself. But he is by no means alone; and the trick did not originate with him.

2. August
Weismann,
(1834-1914),
Professor of
Zoology at the
University of
Freiburg in
Germany.

It was actually another great 19th century figure, August Weismann (2), who defined the conceptual structure which has become a trap for late 20th century biology, into which Dawkins has blindly walked while elaborating on its glories with consummate narrative skill. For this trap is indeed gloriously subtle, starting off as a path of biological escape from confusions and contradictions and only gradually running into a maze as its logical implications unfolded during the 20th century. The course of science often has this character: one trap is sprung by an ingenious invention, but the invention itself sets another trap for the unwary. It is well worth examining this particular story in some detail.

At the end of the 19th century, Darwinism was in considerable disarray. Many biologists were unconvinced by what was presented as evidence for natural selection, while physicists insisted that the earth was not nearly as old as Darwin required it to be for evolution to occur. Darwin himself had adopted a theory of inheritance that made natural selection unnecessary, thus cutting the logical ground from

under his own feet. He believed that adaptive characters were acquired by parents and transmitted to offspring, as did Lamarck. However, if this was so, then organisms could become adapted to their environments without any selection of fitter variants, since all organisms would have the capacity to improve their adaptedness and pass this on to their offspring. Weismann also started off as a Lamarckist, but he looked for evidence, did some experiments, and came to the conclusion that acquired characters are not transmitted to progeny after all. Furthermore, as a result primarily of experimental studies on insects, where the germ cells (those that give rise to the next generation) are produced very early in embryonic development and remain separate from the rest of the organism, Weismann developed an extremely important and far-reaching hypothesis. He proposed that all organisms have two basically different parts, one of which has hereditary properties and persists from generation to generation while the other makes up the main body of the organism and is destined to die. The substance from which the body (the soma) of an organism is made he called the *somatoplasm*. The special substance with the property of inheritance, contained in the germ cells, he called the *germ plasm*.

This, said Weismann, has "a highly complex structure" with "the power of developing into a complex organism". Since germ plasm is passed on from generation to generation via the germ cells, it "has remained in perpetual continuity from the first origin of life". During the course of time, changes occur in the germ plasm and these result in changes in the organisms which it generates.

When in the late 19th century the study of cell division revealed the continuity of chromosomes from parent to daughter cells and led to the belief that the nucleus contained the hereditary material, Weismann located his germ plasm in the nucleus. "The essence of heredity is the transmission of a nuclear substance of specific structure," said Weismann in 1885. His germ plasm then consisted of active units which, from their central control point in the nucleus, directed the growth and development of the organism. What we have here is an absolutely clear proposition that the essence of life is the immortal germ plasm, the hereditary substance which has the power of making specific organisms according to its specific structure.

Now compare Dawkins, 101 years later. Watching a willow tree scatter its seed, he describes the process as "raining DNA" even though the DNA content is microscopic compared with the downy structure that floats through the air. *The cellulose fluff, although more bulky, is just a parachute, to be discarded. The whole performance, cotton wool, catkins, tree and all, is in aid of one thing, the spreading of DNA around the countryside. Not just any DNA, but DNA whose coded characters spell out specific instructions for building willow trees that will shed a new generation of downy seeds.* "What lies at the heart of every living thing is not a fire, not warm breath, not a 'spark of life'. It is information, words, instructions." Dawkins later defines self-replicating DNA molecules with their instructions as 'replicators', and he goes on: "... each replicator is potentially the 'ancestor' of an indefinitely long line of descendent replicators, stretching into the distant future, and branching to produce, potentially, an exceedingly large number of descendent replicators." What we have here is an absolutely clear proposition that the essence of life is to be found in immortal replicators, the hereditary molecules with the power of making specific organisms according to the specific instructions they contain. Familiar? Change Weismann's germ plasm into replicators and the descriptions are identical.

Dawkins says of his description of DNA as the hereditary material with coded instructions for making organisms: "It is plain and it is true, but it hasn't long been understood". Now in one sense this is correct: it is only within the last 30 years that the remarkable properties of DNA as the main molecular vehicle of inheritance have been revealed, and it is one of the great triumphs of biology in this century. It is right to celebrate such discoveries, even if it has all been done before. But what is more remarkable, though unremarked by Dawkins, is how faithful 20th century biology has been to Weismann's idea that the essence of life is to be found in a special substance that is responsible for heredity.

Two profound consequences, twin pillars of modern biology, follow from the separation of germ plasm from somatoplasm. First, by locating hereditary properties in a special substance that was transmitted from generation to generation through germ cells, Weismann sealed off the germ plasm of the next generation from the influence of the parental body and so made Lamarckian inheritance impossible. This provided Darwinism with the kind of hereditary mechanism that it needed, compatible with the action of natural selection on the somatoplasmic consequences of spontaneous variations in the germ plasm. Darwin's own confusion was thus satisfactorily sorted out. A more dramatic expression of this consequence of splitting the organism into two parts is the so-called Central Dogma of biology: information flows from the hereditary material to the body but no adaptive information flows back to the



August Weismann.

hermetically sealed DNA in the germ cells with its 'instructions' for the next generation. Dogmas are usually avoided in science, but biology is particularly prone to theology, and the intolerance of neo-Darwinians for any sign of Lamarckist heresy is notorious.

The second consequence of Weismann's theory of inheritance was even more important for the course of biology in this century: it provided the conceptual foundation for the science of genetics. Although Mendel's experiments had been carried out before Weismann formulated his theory, he was unaware of them and their significance. But when the biological community discovered Mendel's results in the early years of this century, Weismann's ideas were widely known and provided a hospitable conceptual home for distinct units of heredity of the type suggested by Mendel's experimental results. Furthermore, since these units were regarded as exclusive carriers of hereditary properties in Weismann's scheme, they could be studied independently of the process they directed in the somatoplasm to generate the body of the organism. Genetics could therefore proceed independently of the study of development, which has turned out to be a much tougher nut to crack.

So we can see how Weismann sprang the trap into which Darwinism had fallen. The impetus of that release, together with Mendel's results, has carried biology through 100 years of almost continuous experimental success. It is the consolidation of that success that Dawkins celebrates, and defends vehemently against all who question it. However, the problems come not from without but from within, from internal contradictions. Modern biology, based upon a theory that splits the organism into two

distinct parts, is sitting on a nuclear reaction that has already begun to go off.

The distinction between the potentially immortal germ plasm and the mortal somatoplasm or body has a very strong theological flavour to it: it is just like the immortal Soul and the mortal Body of Christian doctrine. Now this in itself shouldn't disturb us, because lots of ideas in science come from theology, and 'The Blind Watchmaker' is particularly full of them, from the title to the last word, which happens to be 'miracle'. A little bit of exegesis on Dawkins' books actually yields some fascinating insights. In 'The Selfish Gene' (3) there is an uncanny parallel between the major theme of the book and that of Christian fundamentalism. Dawkins argues that our essential nature, the hereditary material, is selfish, but this base inheritance (coded indeed in base pairs) can be overcome by a product of those selfish genes themselves, our thinking brains, by dint of educational and social effort (*vide* the last chapter and reflect on the many contradictions in this proposition). Compare this with the Christian message that we are born in sin but can attain salvation by appropriate moral effort. And in 'The Blind Watchmaker' we find that replicators, the real essence of life, are introduced in place of the prophet Ezekiel breathing life into dry bones. Verily we are in the spirit of the Huxley-Wilberforce debate of the 19th century. (4) Fortunately, science itself moves on.

3. *The Selfish Gene* by Richard Dawkins. Oxford University Press, 1976.

4. A famous debate on Darwin's theory of the origin of species at an Oxford meeting of the British Association 1860. The protagonists were Samuel Wilberforce, Bishop of Oxford, defending the biblical explanation of creation, and T.H. Huxley defending Darwinism. During the debate, Wilberforce asked Huxley whether it was through his grandmother or his grandfather that he claimed to be descended from an ape.

What biology has moved on to is evidence that the germ plasm, genes, DNA, replicators, call the hereditary material what you will, cannot deliver the goods with which it has been charged. Put very simply, genes don't contain the necessary instructions for making organisms. Genes make molecules and organisms are made out of molecules. But to say that this is all we need to know to understand how organisms are generated is like saying that all you need to know to read and understand English is a knowledge of the alphabet and the punctuation marks, since English texts are constructed out of these. Let us be absolutely clear about this. The statement that replicators contain the instructions for making organisms means that, if we could read these instructions in the DNA, we would know how organisms are made. But we know enough about these instructions now: they are for controlling and directing the synthesis of molecules. There is an enormous gap in our understanding between these and organisms. This gap tends to be papered over by descriptive devices and metaphors such as referring to the instructions in the DNA as a 'genetic program' for generating an organism. Covering our ignorance in this way involves smuggling in some kind of undefined organising principle that puts all the molecules together in the right order to make an organism. This is a form of cryptic vitalism, adding to the hereditary material a mysterious capacity for producing these complex space-time patterns of

activity we call organisms. This property, together with their potential immortality, gives to replicators the qualities of a materialised Soul or Idea. And this is the sting in the tail of the germ plasm/replicator; out of the theological frying pan into the vitalist fire, with Ezekiel still breathing life into replicators over the blind watchmaker's shoulder.

To save ourselves from this trap, we have to recognise very clearly what Weismann's stratagem really did give us. It gave us something of immense importance, but it is crucial not to blow it up into something more than it is or it goes off with a bang. What Weismann provided was a framework for the study of heredity and the science of genetics. Mendel provided the experimental method, and from this fusion neo-Darwinism gradually emerged.

This is based upon an explicit theory of inheritance which works well within its domain, the study of inherited *differences* between organisms, though their *similarities* cannot be studied by genetic methods.



Neo-Darwinism also involves an implicit theory of development, based upon the assumption that units of inheritance generate organisms. This idea is made explicit in 'The Blind Watchmaker' by means of the concept of 'Biomorphs'. These are shapes generated by a set of genes, each of which adds or subtracts a component of the form, which is thus made up of a set of pre-defined modules. Very intriguing shapes can be generated in this way.

But it is interesting that the forms so generated include everything imaginable – 'larnps' and 'balances' as well as 'bats' and 'scorpions'. There is nothing particularly biological about the shapes. This is not surprising because the role of genes in morphogenesis, the real process of generating organisms, is not modular and does not occur according to the rules of Dawkins' game. When genes that affect morphology mutate, the normal form undergoes transformation; it doesn't simply have a bit added or subtracted here or there. For example, an antenna in *Drosophila* can undergo transformation to a leg, or a

little balancing organ to a wing, as a result of single gene mutations. Genes don't generate shapes. They produce molecules that act within a highly organised context, the developing organism, that can undergo coordinated transformations. Until we understand the specific type of space-time order that produces these organised changes in morphogenesis, there is no way that we can explain how the shapes of organisms are produced. So DNA with its remarkable coding and replication properties does not tell us how organismic forms are produced and reproduced, because gene products are not like the components of a jig-saw puzzle that fit together to give a particular structure. This is the fundamental flaw in arguments such as Dawkins' statement about willow seeds containing DNA whose *"coded characters spell out specific instructions for building willow trees that will shed a new generation of downy seeds"*. Again, what we know is that these coded characters are for making molecules. What we don't understand is how



molecules make willow trees, or any other complex organism. To claim otherwise is to mystify by implying that there is more to DNA than there really is.

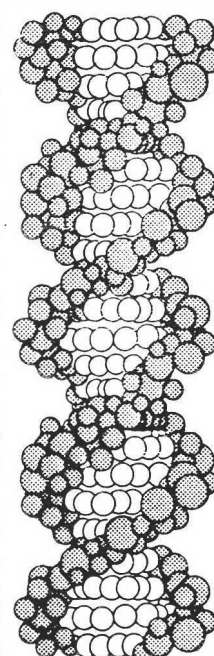
Snow we face the problem that was side-stepped by Weismann's strategy of separating germ plasm from somatoplasm. It is the problem of development, how organisms of specific form are generated during reproductive cycles. Heredity is an essential ingredient in this process, but it doesn't solve the problem. Organisms live their lives in terms of life-cycles, and the evolutionary process consists of immensely diverse sequences of these, some very straightforward and some very bizarre, but we don't understand even the simplest autonomous (non-parasitic) life-cycles, such as those of bacteria. On the other hand, what we do know about them is extremely important as far as the replicator story is concerned. When a bacterial cell grows and divides into two cells, its genome (DNA) is replicated.

There is no known system simpler than the life-cycle of the bacterium itself that can achieve the prodigious feat of producing accurate copies of the entire bacterial DNA. The life-cycle involves a duplication of the whole organism. The only molecular species that actually gets self-copied in template fashion and distributed to each of the progeny cells in this duplication process is DNA, and this is the molecular basis of inheritance. But reproduction involves nothing less than the whole organism, and evolution is about reproducing organisms. Reducing these to replicators implies that the only thing that really matters in evolution is DNA, the main evolutionary memory store. This is like saying that the only thing that really matters in thinking is memory. It is a category error: identifying an aspect of a process and describing it as the essence.

One of the great challenges of contemporary biology is to put together again all the pieces of the organism that have been discovered in this century, and to understand how they work together as integrated wholes with the capacity to reproduce. DNA replication and molecular synthesis take place within an organised dynamic process, the life-cycle of the organism. Thus we encounter the problem of organisation head-on. It is not hidden away in a part of the organism in a cryptic organiser; it is distributed throughout the whole remarkable space-time structure. Every part is involved in the process of generating the distinctive forms that are the hallmarks of different species, the complex behaviour patterns of different types of animal, and the extraordinary learning skills that emerge in higher species. These characteristics are not coded in DNA any more than the shape of a snowflake is coded in the chemical formula for water. For it is not specific molecular composition that is the determinant of form, either in inanimate matter or in organisms. In both states there are plenty of examples where the same form can arise out of different molecules, while different forms can be made out of the same molecules. Just as snowflakes have enormous variety of form and yet all share certain symmetries, so organisms come in an immense variety of forms and yet have an underlying unity of order. What needs to be understood here is both the unity and the diversity, both the physical principles that underlie the state of order we call life and the factors that are involved in generating inherited variety. Not until both aspects of the biological realm are precisely described will biology become an exact science. And that is the challenge of development, to understand the dynamic principles of organismic transformation that underlie the process of evolution. The fact that gene mutations can cause dramatic changes of body shape, such as taillessness in Manx cats, is a very interesting and important observation. But no-one should interpret this to mean that genes specify tails. For consider the analogous observation that engines fail to work if spark-plugs are removed. Would you then conclude

Caricatures by Ape in Vanity Fair, at the time of the Oxford Meeting. Samuel Wilberforce (left), T.H. Huxley (right).

Model of DNA double helix





Gregor
Mendel in
1862

(1) A saying
attributed to
the Prophet
Muhammed.

that spark-plugs contain instructions for generating working engines? Not if you want to understand how the internal combustion engine actually works. Unfortunately, this elementary logic is often ignored in describing the relation between genes and higher-order properties of organisms, as in descriptions of DNA containing coded instructions for making willow trees.

The living state is much more subtle and interesting than such statements would lead one to believe. Weismann allowed biology to side-step the immensely challenging problems of how organisms generate their distinctive forms and behaviour, while making basic progress in understanding inheritance. But now the two parts of the organism, the germ plasm and the somatoplasm, have to be put back together again into an organised unity of process, otherwise the subject will fall further into a mystifying essentialism, a belief that genes or replicators define the living essence. That, indeed, would take us straight back to 19th century theology, from which biology is still struggling to emerge.

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The Evolution Conundrum

by Richard Twinch

This article examines the underlying motivation for evolution as viewed by leading biologists of today. The conundrum that appears is that evolution (implying increased complexity and order) is taking place within a universe whose overall entropy (described as 'disorder') is on the increase. These ideas are correlated within the traditional wisdom summarized in the saying: *"I was a hidden treasure and I loved to be known, so I created the world in order that I be known"* (1).

"When the prophet Ezekiel was in the valley of bones he prophesied to the bones and made them join up together. Then he prophesied to them and made flesh and sinews come around them. But still there was no breath in them. The vital ingredient, the ingredient of life, was missing.... Ezekiel called upon the four winds to put living breath into the dry bones. What is the vital ingredient that a dead planet like the earth must have, if it is to have a chance of eventually coming alive, as our planet did? It is not a breath, not wind, not any kind of elixir or potion. It is not a substance at all, it is a property, the property of self-replication."

Thus speaks Richard Dawkins in his book 'The Blind Watchmaker', promising vistas of meaning, but in the end remaining limited and frustrating. The argument, developed passionately and in fascinating detail, is that such self-replication is monopolised by the DNA molecules evolving under the all-embracing 'law of natural selection'. These not only monopolise life, but life itself is seen as solely for the 'selfish-genes' themselves. To quote Dawkins from a television programme shown last year in Britain, *"We are the result of the mistakes of the DNA"*. In adoption of what is termed Neo-Darwinism, Dawkins further proclaims in his book that *"Darwin made it possible to be an intellectually fulfilled atheist"*. What poor Mr Darwin would think of all this is another matter.

Faced with such emotive propositions, it is fortunate that Professor Goodwin's deft reasoning has laid bare the inherent contradictions in 'The Blind Watchmaker' and places before us a wider perspective from which to discuss evolution.

As Goodwin reminds us, it is important not to make 'category errors'; ie. identify an aspect of the process and describe it as the essence. The story of the people feeling the elephant in the dark is well-known (each

person understands the elephant as either a huge flap, hosepipe, or column depending on whether they are feeling the ear, trunk or leg of the beast) and the scientific world is littered with such misapprehensions. From the point of view of the DNA molecules, the universe does only exist for them. For some scientists, the world is described from the point of view of bacteria, even to the extent of implying that Einstein's proposition $E=mc^2$ was the formulation of bacteria built into the great man's brain! (2). Though limited knowledge accrues by examining such partialities, immense benefits arise from the study of the most essential.

Making 'category errors' can otherwise be described as 'mixing levels'. It is generally accepted that organisms constitute a hierarchy of different self-coherent levels; eg. sub-atomic, atomic, molecular, cellular, etc. Arguments have raged about whether everything can be reduced simply to the behaviour of the lowest level (Reductionism) as opposed to viewing the wholeness of the organism itself (Holism). It is now generally accepted (there are still exceptions) that pure reductionism cannot fully explain nature, since there are laws which describe the behaviour of higher levels that are not applicable to lower levels. To give an example, an atom does not have a temperature, but a collection of atoms does, since temperature is a function of mutual speed. Levels interrelate and interact in ways not fully understood, each one being described by the level below but not encompassed by it. They are 'nested' like Russian dolls, each being complete in itself. 'Mixing levels' occurs when concepts relevant to one level are applied to a level where they are not appropriate or even valid (e.g. talking about the temperature of a single atom).

Professor Goodwin points out that the only viable way to regard evolution is by examining the wholeness of organisms rather than assemblages of different parts. Following Rom Harré's paper in the last issue of BESHARA (3), it is quite clear that whatever whole one is regarding, it is an aspect of the indefinable Whole ('glub'/vacuum etc.), which will appear in a form determined by where and how one looks. What is more, the Whole includes the observer. Logically, 'the observer' observing the Whole can only be the Whole observing itself. The examination of the evolution of whole organisms/ecosystems is similarly one aspect of the total picture.

What then is evolution? Evolution literally means 'unrolling'. This implies that there is both movement and direction. Movement and direction imply purpose. Where then is purpose? Did the universe start as ordered (as suggested in a recent article by the physicist Stephen Hawking (4)) and becoming irreversibly disordered? Or even (a possibility not thought of by Hawking at all) ordered at all times but only appearing to be random as a consequent reflection of its inherent freedom? Concepts of order and disorder at this level relate in scientific terminology to the Second Law of Thermodynamics. The Second Law states that in a closed system, in any irreversible process, entropy ('disorder') increases. Evolution is marked by an increase in complexity (viz. the evolution from mineral to plant to animal to man) and thus an apparent decrease in entropy, which would seem to fly in the face of the Second Law. Dawkins rejects this and the biologist Dr Arthur Peacock in his book 'God and the New Biology' (5) which appeared almost simultaneously with 'The Blind Watchmaker', shows (in great detail and masterfully) that what we call disorder is actually a necessary condition for the evolution of complex forms. To quote from the end of 'God and the New Biology':

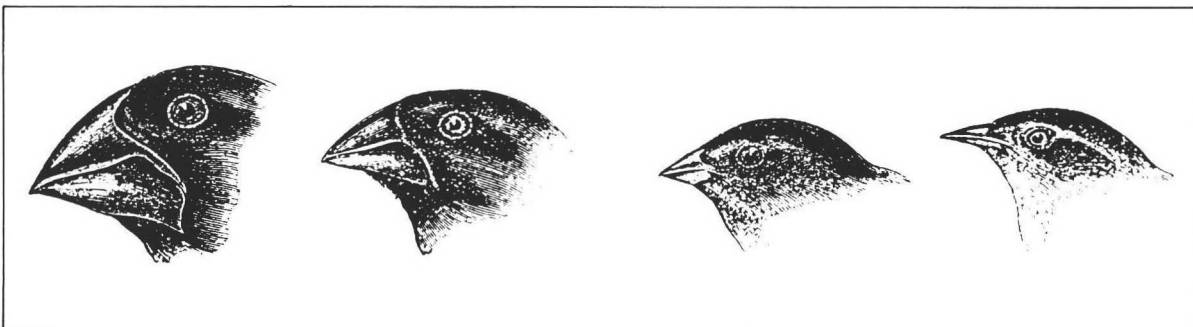
"Certainly the stream as a whole moves in a certain general, overall direction which is that of increasing entropy and increasing disorder, in the specific sense I have defined. However the movement of the stream itself inevitably generates, as it were, very large eddies within itself in which, far from there being a decrease in order, there is increase first in complexity and then in something more subtle – functional organisation. Now there could be no eddies without the stream in which they are located and so may it not be legitimate to regard this inbuilt potentiality for living organisation that the entropic stream manifests as being its actual point – namely, why it is at all? There could be no self-consciousness and human creativity without living organisation, and there could be no such living dissipative systems unless the entropic stream followed its general, irreversible course in time. Thus does the apparently decaying, randomising tendency of the universe provide the necessary and essential matrix (not just!) for the birth of new forms – new life through death and decay of the old." (p160)

(2) Lynn Margulis & Dorian Sagan *Microcosmos* reviewed D.J. Patterson (New Scientist 28th May 1987).

(3) 'Ontology and Physics' by Dr Rom Harré (BESHARA issue 3)

(4) 'The Direction of Time' Stephen Hawking (New Scientist 9th July 1987),

(5) Dr Arthur Peacock's seminal work 'God & the New Biology'. Dent, 1986 (London).



Differences in beak formation of Galapagos finches

Entropy or randomness, then, is not just a negative 'heat-death' condition. It is essential to evolution, whether in the evolution of the universe or at the level of the organism where 'random' mutations throw up myriads of possibilities; and whether it is seen as a process of small successive changes (as suggested by the neo-Darwinists) or of large jumps, as suggested by other scientists (6) who see organisms as self-organising. The word Organism comes from the Greek *organon* (meaning 'tool') whose transitive form is *ergein* (meaning 'to work'). An organism is thus by definition a tool that does work, ie. serves its purpose.

Another idea which has arisen in physics is that of the Anthropic Principle (7). This postulates a purpose for the universe, and thus for the evolution of life. The anthropic principle stems from an initial recognition (to quote from a recent article in the New Scientist (8)) that "We are here because the physical laws and fundamental forces governing the Universe have certain special features" (this is sometimes called the 'Weak Anthropic Principle') and leads some to say (the 'Strong' Anthropic Principle): "In the beginning there were only probabilities. The Universe could only come into existence if someone observed it. It does not matter that the observers turned up several billion years later. The Universe exists because we are aware that it exists". The evolution of the nexus of the expansive process, a self-aware creature – man – is thus seen not just as a random result of evolution but as the very cause whose arrival selected the physical constants that brought about life. For this to be so, it is thought that "some lack of thermodynamic equilibrium, some negative entropy or disorder to feed on would seem essential".

The title of Richard Dawkin's book 'The Blind Watchmaker' is taken from William Paley (9) who observed that the discovery of such an intricate and beautiful article as a watch upon a heath would indicate that the "the watch must have had a maker".

On this, Dawkins writes 185 years later "Paley's argument is made with a passionate sincerity and is informed by the best biological scholarship of his day, but it is wrong, gloriously and utterly wrong."

According to Dr Arthur Peacock, who is well placed to comment both as an eminent scientist and a respected theologian, the maker of William Paley's watch is far removed from the common 'God in the clouds' misconception. To quote further from 'God and the New Biology':

"God is differentiated from the world in that he is totally other than it. But this affirmation of what is termed transcendence has to be held in tension with the sense of God's immanence in the world..The stuff of the world therefore has a continuous inbuilt creativity – such that, whatever 'creation' is, it is not confined to a restricted period of time but is going on all the time (and indeed modern physics would support seeing time itself as an aspect of the created order). So, if we identify the creativity of the world with that of its Creator, we must emphasize that God is semper Creator, all the time creating – God's relation to the world is perennially and eternally that of Creator. But to speak thus is to recognize also that God is creating now and continuously in and through the inherent, inbuilt creativity of the natural order, both physical and biological – a creativity that is itself God in the process of creating." (p95)

It is possible (and indeed it is to this that we are invited) to take the ideas of scientists such as Peacock and Goodwin even further and view the process of evolution from the very pinnacle of creation: from the Unity which embraces all possibilities and 'forms' of creation. This is not just selecting the 'outermost' layer of our Russian doll, which contains all the other layers, or even the 'innermost' layer which is in a way the 'original'. Rather, as all 'layers' are in the same image, it is

(6) 'A new paradigm for evolution' by Mae-Wan Ho, Peter Saunders & Sidney Fox (New Scientist 27th Feb 1986)

(7) These ideas are presented in detail in 'The Anthropic Principle' by John Barrow and Frank Tippler, Oxford University Press, 1986, London.

(8) 'The Anthropic Universe' by Martin Rees (New Scientist 6 August 1987).

The Laws of Thermodynamics

The Laws of Thermodynamics were originally developed in the 19th Century from observation of large scale properties of systems and have since been calculated from statistical and quantum mechanical principles. The laws are concerned with the study of heat content and energy interactions within closed systems, and are effectively mathematical manipulations that make predictions about the way in which heat energy will travel and be converted to other forms of energy.

Simply, the Second Law governs the direction of the flow of heat energy between objects at different temperatures. It says that, of its own accord, heat can only flow from a hot to a cold object. The heat transfer increases the motion of the molecules of the colder object and so effectively increases its internal 'disorder.' This parameter is known as 'entropy' and the second law maintains that the entropy of a system can only remain constant or increase.

Thus the Second Law is involved not only with 'quantity' of energy but with 'quality'. It encapsulates the principle of 'irreversibility' in science – the fact that objects, once broken, do not reassemble themselves – whereas in other laws (Newton's Laws of Motion and Einstein's Relativity Theory, for instance) time and physical processes appear as reversible. A miracle might be described as something occurring outside the 'closed system' of the 'natural order' and apparently in defiance of The Second Law; eg. the raising of Lazarus by Jesus, or of the army by Ezekiel.

going to the source of that image; to the essential act of creation indicated by the wisdom of the traditional saying *"I was a hidden treasure and I loved to be known ..."* of which the reality is God and His perfect image, Man

This essential self-replication is summarised by Ibn 'Arabi in the first sentence of his *Fusus al-Hikam* (10) as follows:-

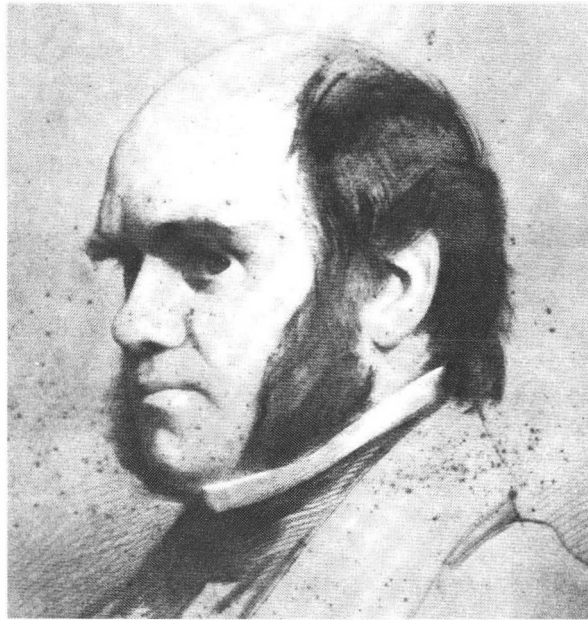
"God (al Haqq) wanted to see the essences of His Most Beautiful Names, whose number is infinite – or if you like you can equally well say: God wanted to see His own Essence in one global object which, having been blessed with existence, summarised the Divine Order, so that there he could manifest His Mystery to Himself. For the vision that a being has of himself in himself is not the same as that which another reality procures for him, and which he uses for himself as a mirror..."

Here, then, is the complete anthropic principle at work in the organism. Here the observer is not a separate entity viewing another, but the whole viewing itself as a whole through itself. What appears as 'other' is nothing but the plane of reflection, the mirror, for the original. Such a situation is referred to as truth (haqq).

Truth is never static and appears at each instant in a different mode – depending upon whether it reveals itself according to the quality of inwardness (transcendence) or outwardness (immanence). (Each layer of the Russian doll is equal in significance and unique in expression.) Thus the sole concern of the complete man is the perfect reflection of the original. This is awareness – and it is said *"The degree of evolution of a man is measurable by the constancy of his awareness"*. (Bulent Rauf) This is not just awareness of his place in the universe and how he got there and where he is going, but total awareness of the truth for itself. Complete awareness does not even allow the usage of prepositions such as 'of the truth' or 'in the truth' or 'for the truth' since these imply, however subtly, separation and distance. At this 'level' there is only one absolute and indefinable existent and nothing else, and this includes and encompasses all 'other' levels, and at the same time is beyond the consideration of 'levels'. This is mystery.

The ground for such awareness, as beautifully described by Dr Ralph Austin in a recent BESHARA (11), is complete dependence. As he says: *"It is only because we live in such instantaneous time that we do not see all that happens in the universe, all becoming, as part of the great outpouring of the Divine in Self-manifestation to Himself of His infinite possibility. Being part of the outpouring we are totally in need of the One who outpours."*

To evolve into awareness it is thus necessary for consciousness to move out of 'instantaneous' time, which is dominated by the 'arrow' of decay (5), into the 'no time' of absoluteness, whose arrow is love. This necessitates choice. Entropy in this context is



Charles Darwin in 1853

(9) William Paley (1743-1805), theologian, Archdeacon of Carlisle. Author of 'A View of the Evidences Of Christianity' (1794). Perhaps it would surprise Dawkins to find Paley's name mentioned with regard to current anthropic thinking in showing the necessity of a three-dimensional spatial universe as a prerequisite for gravitational stability and thus of evolution itself. See Ref. 8.

(10) *The Wisdom of the Prophets* by Muhyiddin Ibn 'Arabi, Beshara Publications, 1975. London.

(11) *Poverty & Self Sufficiency* (BESHARA Volume 3)

nothing other than the necessary 'atmosphere' in which choice is exercised on a personal level – the choice being whether to recognise the necessity of dependence and thus to evolve into the sphere of the perfectly ordered and balanced truth, or whether by asserting the ego to remain in the sphere of the random. Is not the perfect organism by definition the tool that is in complete compliance with its purpose?

The magnificence and ability of the essential self-replication – the complete replication of the whole into itself as another – is demonstrated in the story of Ezekiel in the Valley of the Bones (and glimpsed, albeit dimly, by Richard Dawkins). The bones are the ideas in the 'mind' of God, which are brought to life through the essential vision of beauty (...a hidden treasure...). The penetration of this principle into creation is known as devolution, literally 'rolling down' (...so I created the world...). That there is rolling is because the movement is love (...and I loved to be known...). Evolution is thus the arrival of the logically subsequent, the replica, to a full appreciation of the beauty of the original, and this is itself the consummate expansion of the original. This dynamic is expressed exquisitely by the 13th century mystic and poet, Jelaluddin Rumi (and here it should be noted that the 'I' is not the personal 'I', but is the same as in "I was a hidden treasure..."):-

*I died as mineral and became a plant,
I died as plant and rose to animal,
I died as animal and I was Man.
Why should I fear? When was I less by dying?
Yet once more I shall die as Man, to soar
With angels blest; but even from angelhood
I must pass on: all except God doth perish
When I have sacrificed my angel-soul,
I shall become what no mind e'er conceived.
Oh let me not exist! for Non-existence
Proclaims in organ tones: "To him we shall return".*

from *The Mathnawi*

ADDR

Extracts from p

Bulent Rauf was consultant to the Beshara Trust from 1971 until his death in 1987. 'Addresses', first published in 1986 and r

The purpose of all your study is to bring you to a realisation of your 'essential' oneness with the One and Only

Absolute Existence. Here remember that the word 'essential' mainly means 'in your essence' as well as your origin and your reality.

This realisation of 'your essential oneness' can only be consequent to the complete humility of your ego to accept this knowledge and make it its own belief; because this knowledge is not the mere acceptance of a 'concept' or 'theory' etc., which may be received by an instrument of the ego to tolerate, or even to consider this theory or concept or what you will, and still continue unaffected in its (the ego's) separate and illusory self-existence as something apart from the basic reality of your 'essential oneness'.

As we can see, when you make this reality your realisation, you implicitly admit the non-existence of a relationship of the ego to the One, or through the One, or with the One, or in the One, or together with the One, etc. except that this ego is no longer the ego you have known up to now, but the extension of the 'ego' of the One in a single determination, which is differentiation, and which is His individuation as you.

FROM 'HUMILITY'

When we begin to know ourselves, we change from one state to another until we come to a point of reality which is unchangeable – this is the point of Truth (*Haqq*) which, being non-relative, does not change. Now understand this well – imagine that we go through wet ground, boggy ground, marsh, swampy places, then to the shore of the sea and finally we find ourselves in the sea. Once we are there, there is no more change of ground, we are in the sea, the ocean. Now, Reality, the Truth, *Haqq*, is Itself "every moment in another configuration". (*Quran*) However, we must not be misled because the ocean is as calm as a

mirror today, or it is rough and capped with white horses tomorrow, or its surf pounds heavily on dune and rock another day, or it is a veritable storm where the sea and sky seem to merge into one vengeful darkness ready to drown, that it is something other than the ocean. Its action, its temper, is qualified now with this aspect and now with that, but its oceanness, its *mahiya* (what-ness) and *huwiya* (who-ness), are the same.

Truth, the *Haqq*, is like this and if we know ourselves fully we are like this – an unchangeable essence, an immutable 'ayn. (essence or eye) It is only until we get to this point that we must change, be transposed from one state to another, die to a state and find ourselves in another, and this several times over and over again. Each of these times, it is death before dying; our *Fana* (passing away) – and there are many of them before we come to the final one which takes us to Reality – *Baqa* (remaining).

FROM 'FANA AND BAQA'

Ismail Hakki Bursevi (may God be pleased with him, and whose mysteries God has sanctified) says: "Only he who is perfect servant knows the freedom of the *Samadaniyyah*".

Perfect Service is Perfect and total abnegation of the partial human freedom and independence in favour of service to the One, the Unique. Complete servitude is the only factor which negates a separate existence than the one served, simply because the perfect servant is imbued with the qualities and attributes of the one served, without which the service cannot be perfect – as how can service be perfect if the servant does not feel, know, what is the state, the quality of the One served. Guesswork is surely not as certain and perfect as complete identity with the One served.

It is said that in answer to the demand of Bayazid-i-Bastami, (1) as to how he could approach Him the best, God told him that it was through humility and dependence that this could be achieved. Humility is the subjugation of the self to the state of non-being of the 'I' which separates, encapsulates, falsely magnifies the individual, which in reality is only His individuation. Conscious of his origin, with the dignity therein implied, if the individual wishes to retribute to that which is the Lord of his individuation the individuality that truly belongs not to himself then he must subject himself to that Lord. The only way to achieve this is to identify with the Lord, and the only way to identify with Him is through serving that Lord and thereby becoming intimate to a degree of identity with Him. This can only be done if there is the brand of Union burning in the heart, the Union with the Source of his individuation, with Him whose individuation he is. . . .

All this brings us from humility, by way of Perfect Servanthood, to dependence. Surely Perfect Servanthood necessitates complete dependence on the Lord, because any independence of the self would interfere and prevent the perfection of service through its differing identity to the identity of the Lord. So we see that the way to the freedom of the Non-Dependence is only through non-dependence in any way on one's own self, but complete dependence on the Absolute Non-Dependence, in fact, the Independence, the Freedom of the Self-Subsistent Himself, through that evolution into the identity and intimacy with the Lord, which is Union. . . .

FROM 'THE SAMAD' (The Self Subsistent)

So *Tawhid* or Union is a deliberate act of progression to being One. Not only is it an act which is deliberate, like any other deliberate action, but that action deliberately

ESSES

by Bulent Rauf

re-issued, is a collection of talks and papers he gave over that period, often for the benefit of students on Beshara courses.

and consciously undertaken must, by its nature, be all exclusive, irresistible in its attraction, a passion induced by the supreme and all pervading Love of the State of Union or *Tawhid*. Ismail Hakki Bursevi, who was one of the great teachers of the Jelveti order, now closed, and who translated and commented upon the 'Fusus al-Hikam' of Ibn 'Arabi in what may be called the definitive commentary on the Fusus up to now (2), has an inscription on his modest tomb in Bursa which proclaims that only he who has the Love of *Tawhid* branded upon his heart brings light to the tomb of Ismail Hakki Bursevi.

As we can gather, Union or *Tawhid* is both an act of progression and a State of Being to which the action of progression leads but does not stop in its action when once it is in Being.

That *Tawhid* is both a state of Being and an act of progression without end is due to at least four aspects of the Being itself:

First because Being is Complete, Non-relative, therefore beyond relativity defined by time, space, distance. It is infinite. As Einstein says, everything is relative one to another *ad infinitum*, looking at it from one end of the telescope, so to speak. Then that which is not defined by the requisite of the relative is infinite; and the Infinite is limitless, without boundaries in time. Consequently, the ever progressive Union is ever, non-stop Continuous Being.

The second aspect derives from this very same non-conditional. That Being is, at all instants, in a different configuration and different 'business' or State of Being. . . . Hence the Progression mentioned and the State of Union is constantly varied at every instant to suit and conform to the State of Configuration in which the Being happens to reveal Itself.

The third aspect of the non-stop progression and the State of Being is that it is irremediably and exclusively a matter of Love. Now according to Ibn 'Arabi, Love is a sentiment with an aim to come into *Tawhid* or Union with Beauty. Hence it is the vehicle which transports the sentiment for Beauty into Beauty.

When Ibn 'Arabi speaks of sentiment, he makes it very clearly understood that he is not talking of an emotion. Emotions are murky at best and Ibn 'Arabi's sentiment is crystal clear and definite even to the degree of exclusivity. This sentiment is an active feeling which is only translatable with expressive Love which is equally its vehicle. Hence Love is the Love of Beauty to which it transports the Lover. The sentiment and its vehicle coinciding in action, in purpose, in reaching to, and in the State of Being that which it reaches out towards, Beauty.

One has to be extremely careful in understanding this Beauty, not as something qualified by Beauty, even though we have no other means of expressing it except by a qualifying adjective. Yet we must come to know that Beauty not as qualified by the adjective of Beauty but as sheer Beauty, as Beauty Itself, far beyond anything by which it can be qualified – a Total Beauty, therefore a perfection which can never be qualified by Its own Being such as It is. A qualifying statement comes as a Hadith in the words of the Prophet Mohammed: *in-Allahu Jamilun wa yuhibb-ul Jamal* – "In that God is extremely Beautiful and Loves Beauty".

The fourth aspect of the continuous act of progression and the State of Being is that it is Alive, *Hayy*. Ibn 'Arabi makes us definitely understand that Life is movement. Water which is not in the motion of flowing, therefore not in movement, is stagnant. Stagnant water is 'dead' water. Life being the quality of Being, the State of Its Being is active and in movement. Consequently all action towards Union or *Tawhid* with that Being and the State of Being of that Being are in constant movement. This consideration takes us back to the third aspect mentioned above. If Being is in constant movement, then Beauty is equally in a state of constant movement. As the movement of Beauty is Love, the Beauty is in constant Love and it is because of this Sentiment that the Love of Union or *Tawhid* is a constant progression towards Beauty, at the same time being in the state of Being that is Beauty.

We have seen the constant movement of Beauty and that the movement of Beauty is Love. Yet Beauty is also in constant expression, as Beauty without expression is inconceivable when there is no-one to appreciate that expression or to witness its presence. So the expression of Beauty is Love as well as it being vehicled by Love. . . .

. . . . As we have seen, the prerequisite of this unceasing progression towards and finally Being is a predilection of those who have the good-Taste for it. As the French saying goes "*Le bon-gout s'apprend*", (Good-taste is learnt) and as the Prophet Mohammed said: ". . . give me Taste in vision", the crux of the matter of Union or *Tawhid* seems to lie in a taste for it. *Dhawq* (taste) has a connotation of 'enjoyment' in it. There is 'joy' in the enjoyment of it because it leads to appreciating fully, and then identifying with, Beauty.

The drunken Sufi poet of Iran wrote:

*Here with a loaf of bread beneath
the Bough,*

*A flask of Wine, a Book of Verse
– and Thou*

*Beside me singing in the Wilderness-
And Wilderness is Paradise enow. (3)*

The Bread is the body of Knowledge. The Verse is the Praise of Beauty. The Wine is its intoxication and Thou art Thou. Beneath a bough is in this world, already here, it is paradise – if one has the predilection and the necessary intention to progress towards and Be not other than that which is unqualified Sheer Beauty – the *Jamal* . . .

FROM 'UNION'

'Addresses' is published by Beshara Publications.

(1) *The great Islamic saint.*

(2) *Fusus al-Hikam*. Transl. Bulent Rauf. Muhyiddin Ibn 'Arabi Society, 1986, 1987.

(3) *From 'The Rubaiyat of Omar Khayyam'.*

The Living Economy

A New Economics in the Making

by Paul Ekins

An Extract from a Seminar at Beshara Sherborne in September 1987

1. This was a meeting, held at the same time as the London economic summit of the seven richest Western countries in 1984, to discuss 'alternative' economic policies. Often referred to by its initials as TOES, it has been held annually ever since.

2. *The Living Economy: A New Economics in the Making.* Editor Paul Ekins. Routledge and Keagan Paul, London 1986.

3. *The New Economics Foundation* is a charitable trust dedicated to education in the new economics. 25 Thames House, South Bank Business Centre, 140 Battersea Park Road, London SW14 4NB.

4. Adam Smith (1723-1790) whose *'The Wealth of Nations'* (1776) originated the study of political economy as a separate science.

When we talk of the New Economics, the word 'new' is perhaps a misnomer, as indeed it is a misnomer for practically anything that goes on. What we are concerned with is a reinterpretation and a gathering together of ideas which have been around for some time. The historical aspect is that the group which brought together 'The Other Economic Summit' in 1983/4 (1) came from a wide variety of backgrounds and disciplines. Few of us were economists – I wasn't at the time – but we had felt for some time that economics posed a problem to the practical realisation of the many fields we were involved with. These were, broadly speaking, things like appropriate technology, social change, and various campaigning causes such as Third World poverty and environmental issues. We often came up against the four words, "*This is not economic*". There was agreement that what was proposed was sensible – very often it was seen to be commonsensical – but it wasn't economic, and this seemed to us to be a problem.

Over the next few years, with the focus on the annual economic summits of the seven richest Western market countries, we developed a programme of work which culminated in the publication of the book 'The Living Economy' (2) and the formation of The New Economics Foundation (3). I am now also working for something called The Right Livelihood Award, sometimes called the alternative Nobel Prize.

So all this is very much an on-going process, and I regard this seminar as an opportunity to develop these ideas further together. The weekend divides into four sessions. In the first I want to consider the economic problem of our time, and in it we shall try to locate our approach in some sort of historical perspective and identify and discuss a few of the important themes. The second will focus on needs and work, which are two of the key areas that we perceive as being in need of proper integration into an economic framework. In the third session we shall consider the economy, society and the natural environment and try to think about the sort of economic framework which would recognise that these three are inseparable and need to be considered together. In the last session we shall think about putting together the ideas we have explored in two ways: firstly, to see how they can be

related to underlying values and attitudes, and secondly, how they can be taken forward in a practical sense.

To begin with the economic problem of our time: in what sense is it different from the economic problem of an earlier time? As I understand it, the economic problem of an earlier time, which led to the rise of political economy and the work of people like Adam Smith (4), was perceived as a problem of production. Populations were growing very fast, and in most of the countries that were developing economics they were very much aware of scarcity. In fact, the whole of economics is founded on a perception of scarcity. This opens up a fascinating new area for any anthropologist, for even today there are very much earlier cultures which do not, I think, perceive scarcity. They define their needs in terms of their resources and scarcity does not enter into the equation. We have done exactly the opposite: we have defined our needs and wants specifically and perceived that there are scarce resources. Indeed in the world of Adam Smith it seemed perfectly obvious that resources were scarce, for it was, after all, only just after Hobbes (5), who had referred to life as "*nasty, brutish and short*".

So the problem of scarcity, and the problem of production in order to increase consumption, was the economic problem of the time. I think it is very largely the problem that our economy is still geared to solve. Where I would differ is that, actually, it is not the economic problem of our time, and I think we need to be clear about that.

What sort of economy did this old economic of production give rise to? This is very obvious and can be covered extremely quickly. It differed from previous economies in the sense that it saw the birth of capitalism – based on the accumulation of private capital: on the operation of a market: on the increasing secularisation of society (and it surely is not coincidental that this arose in Western Europe at the same time as the Enlightenment, so called, and the increasing emphasis from people like Descartes on human knowledge and rationality as opposed to Divine guidance): and on the introduction of new



technologies to increase labour productivity – and the definition of a new technology has, ever since, been one which enables more to be produced with less human input.

These seem to me to be the main elements of 'the economics of production'. It has been phenomenally successful in confronting and finding a solution to the problem as it was defined, and we are all aware of the colossal increase in production that has happened over the last two hundred years.

But as with all solutions, it has led to further problems, some of which are extremely evident now to most of us. I would argue that they are problems which cannot, or will not, be answered as sub-solutions of the same problem, and we will need therefore to take a different approach. So what are these other problems, which gave rise to The Other Economic Summit and the work we have been doing thereafter?

Firstly there are problems of inequality of distribution, both of income and work. Distribution of income has always been a key concern of economics. The earlier political economists in particular put a very great deal of emphasis on it; in fact for Smith, Ricardo (6) and others distribution was as important, if not more so, as production. This emphasis was very definitely lost towards the end of the last century when the marginalists and people who became the neo-classicals (7) started concentrating on production, in the belief that if we could solve the problem of production, then distribution would look after itself. That is a loose interpretation of the 'Trickle Down Theory', which states that if

you allow the productive factors of society to be fully productive, then everyone, even those who are not productive for various reasons, will be better off in the end because wealth will have 'trickled down' to them.

More and more people are now beginning to realise that this need not be the case. It is increasingly obvious that what in fact results is unequal distributions of incomes; not only in our own societies, but also in relation to the so-called developing countries, and that mechanisms that 'trickle down' within and between countries are far from reliable.

More recently – and this is a problem the New Economics has been particularly concerned with – there have developed unequal distributions of work, and particularly of employment, which is how work has come to be defined. It seems clear to a majority of people – but not yet clear to most politicians and to most economists – that in increasing labour productivity, which has been a hallmark of our economies for the last two hundred years, there comes a point when the economy is not able to absorb all the people who are shed by new technologies. The speed with which the economy restructures in order to absorb those new technologies and take advantage of their increased productivity does not leave time for the training of enough people, or for the human change processes which are necessary in order to move from one technology to another. And so in all so-called advanced industrial countries we are starting to see large pools of permanently unemployed people who simply cannot adapt to this very fast level of change.

Secondly there are problems of environmental degradation which are directly caused by the emphasis on the problem of production. The early political economists, with populations a fraction of our own and economic activity at a tiny fraction of its present level, assumed that the environment was infinite. Adam Smith is quite explicit about that. Unfortunately, this assumption has not really been revised in the light of experience.

I find it quite remarkable that the study of the interaction between the economy and the planetary resource base upon which all economic activity depends is still a very, very abstruse and marginal aspect of economic theory. A moment's thought

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Unfortunately, this assumption has not really been revised in the light of experience."

Paul Ekins.

5. Thomas Hobbes (1588-1679), the philosopher, who said in his 'Leviathan' (ch.13) "No arts; no letters; no society; and which is worst of all, continual fear and danger of violent death; and the life of man, solitary, poor, nasty, brutish and short."

6. David Ricardo (1773-1823), economist, best known for his 'Principles of Political Economy and Taxation'.

7. The three great marginalist economists were William S. Jevons (1835-82) Carl Menger (1840-1921) and Leon Walras (1834-1910), whose ideas form the basis of the dominant trend in Western economic thought. Their analysis tends to be in terms of maximisation, optimisation and adjustments 'at the margin' to move the economy towards balance and equilibrium.

"I would argue that if we were to find a technology which enabled us to be more productive per unit of labour employed, it would be impossible to stop that technology in the world economy such as it is, no matter what its side effects, no matter what its implication for people and for society"

shows that there is not a single piece of economic activity that is not intimately related to the environmental resource base, and yet 'natural resource economics', as it is called, was not even one of the options I was invited to study at post-graduate degree level. It does exist as a further specialism, and so whilst it is not true to say that economists totally ignore the environment, when you look at emphasis it is perfectly clear that it is still regarded pretty much as an irrelevance.

This is in complete contrast to what is actually happening in the world, and to what people like the recent World Commission on Environment and Development (8) concluded on this subject. They were set up by the United Nations three years ago specifically with a mandate to look into the relationship between the environment and development. Those on the Commission were not like the group who produced the Brandt report in 1983 (9), who were largely past politicians whose active careers were over. These were all active politicians, including the Prime Minister of Norway in the Chair and foreign ministers and other ministers from various countries, in addition to the usual smattering of senior bureaucrats and scientists. Many of them came to the environment from the perspective that it was a rich person's concern, and that poor countries had more important things to worry about. They looked into the future that they saw unfolding and they saw that it did not work. It simply did not work in environmental terms.

Now these people are professional optimists whose jobs and careers depend on them convincing other people that they know what to do about the problems of our time. The document they produced, called 'Our Common Future' (10), is amazing and is, I think, the clearest vindication of the environmentalists, who have been labelled as cranks and eccentrics right through the 70's. It shows that their basic analysis is right; some of the time scales and predictions made in those years were wrong, but the basic analysis is right and at last it is recognised as such. But this whole matter still does not occupy any commensurate position in economic analysis.

The third problem is the fact that we, as a society, have not yet managed to develop any other criteria for technology except that it enables fewer people to produce more. By and large, any technology that satisfies that criterion will be implemented. That is not to say that it will not be regulated in some way – it will – but I would argue that if we were to find a technology which enabled us to be more productive per unit of labour employed, it would be impossible to stop that technology in the world economy such as it is, no matter what its side effects, no matter what its implication for people and for society, because the competitive pressures are simply too great.

This is the situation we have got ourselves into; it perhaps did not matter in the days of Adam Smith when technology meant hammer and nails, but with today's technologies it is clearly important that criteria other than simple productive capacity be fed into the equation at some stage. Again, this is an area where we are babes in arms. The debate has not even started, much less reached a level where we can consider ourselves a mature, informed society able to make complex decisions between different technologies on the basis of some sort of consensus of democratically agreed criteria.

Then there is the fact that concentration on the problem of production has led to a very materialist and financial orientation; not a surprising outcome when the initial problem is defined in terms of producing more. In a society where there were established spiritual norms and traditions, where everyone thought they knew where they were, and where social structures seemed to be pretty strong and sound, it was perhaps not unreasonable for economists to concentrate on the problem of production and let those other things look after themselves. Now it is becoming clear that the way in which we do our economic business has the most enormous implications for social, spiritual and other human concerns. It is no longer possible to assume that those will look after themselves, and imagine that we can just get on with the business of making things as if all this was irrelevant.

What sort of examples can one give of this sort of thing? One is the question of the nature of work. Work is an aspect of human activity with a very profound philosophical and spiritual tradition, and debates have ranged wide and long about whether work is necessary to human life; whether it is a curse; whether it is service as I read in some Beshara literature; whether it is something we need to do; whether it is something to do as little of as possible and be paid as much money for as possible, etc. It is clearly a fundamental part of the human condition.

I was therefore very surprised to find that it is defined exclusively in economics as a *disutility*, ie. something we do not want to do, that we have to be paid for doing, and that we will do as little of as possible. In fact, on the graphs where the so-called *labour-supply decision* is shown, work is categorised

8. Also known as the Brundtland Commission, whose findings were published this year. See a report in Issue 2 of BESHARA, Summer 1987.

9. The Brandt Commission. Published as 'Common Crisis, North-South: Co-operation for World Recovery' by Pan, London and Sydney, 1983.

10. Our Common Future. Oxford University Press, New York and London 1987.

as negative leisure – a remarkable concept. The potential for leisure is shown as 24 hours a day and work is the bits where people make that negative and trade it off for other things they want. For many people that is actually quite a good description of the way reality has come to resemble the model; that was the model that was proposed and consequently, society has been organised in that way and any other attitude has come to be regarded as a bit strange. Work, therefore, is one area where a materialistic orientation has meant that the whole business has been simplified until it really is rather laughable.

Another key problem is that, with the focus on production, an area which has been almost totally ignored is reproduction. The work which has been fundamental in all human societies – that of bearing and raising children, keeping homes and the whole domestic side of life – has been located outside the economy and taken for granted. But as I am now discovering, a seven month old baby cannot be described as anything but work; in fact, I don't consider that I have ever done work such as I am having to do, looking after this infant – seminars are pure self-indulgence by comparison!

Marx even went so far as to locate reproduction in the factory. I am a great admirer of Marx, but his stature as a political scientist is undoubtedly much reduced by the fact that he discusses reproduction as part of the workers who work in factories. This is clearly a totally blinkered perception. The reality of reproduction was then, and always has been, that it is something that is not done in factories: it is done at home, largely by women – but then Marx was totally gender-blind as well.

As a result, the perception that the production side of the economy is rooted in, and springs out of, the reproduction side is totally missed out of economic theory, as is any understanding that whilst a society can do very well without factories and offices, it cannot do without people who will bear and bring on the next generation. All economies depend upon that side of society being healthy. In the past everyone

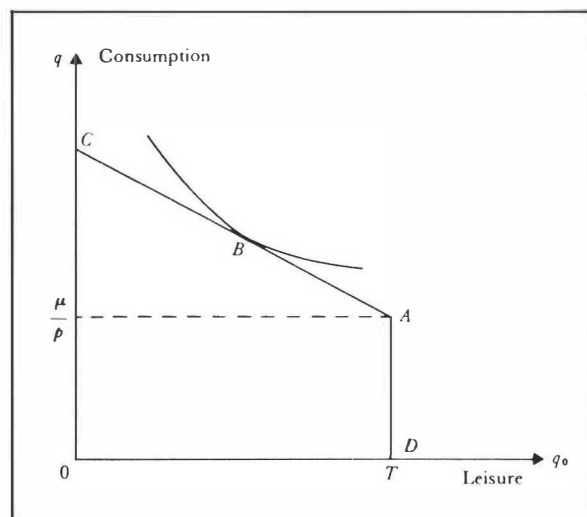
“... the perception that the production side of the economy is rooted in, and springs out of, the reproduction side is totally missed out of economic theory, as is any understanding that whilst a society can do very well without factories and offices, it cannot do without people who will bear and bring on the next generation.”

took these social structures for granted, but now it is perfectly clear they cannot be, and that they are in fact under very great stress. The huge movement into formal work by women in particular has the most enormous implications for society, so we are very keen that the part played by reproduction is integrated into our new perception of economics.

Then there is the whole question that if the focus is the problem of production, producing things for consumption becomes the be all and end all of economic activity. It becomes impossible to see it in terms of human development, for example. We would say that the purpose of economic activity is not simply to provide things for other people to consume, but that it is an integral part of the process of living; that the processes of work, investment and consumption are important to us as human beings quite apart from their instrumental results. All economic activity needs to be understood in that sort of context, with the result that one would come to quite different decisions about whether activities were 'economic' or not, coming back to the point I made earlier.

The final problem I should like to mention is that the concentration on production and the enormous success of the capitalist mode of organisation of the economy has meant that the companies that have done well have acquired colossal power, which is totally unamenable to any sort of real popular accountability, control or even surveillance. Even understanding that this is the case is undoubtedly a problem. Whether or not one feels that today's transnational corporations are a benign force – and my position is that they are colossal engines of efficient production which bring a lot of benefit in their train – they are also organisations that could become, if they are not already, extremely undemocratic and undesirable. We need to consider ways in which these organisations could become answerable to the public upon which they exert a very great impact.

◀ The labour-supply decision, or consumption-leisure choice. The amount of labour supplied to attain a given level of consumption is measured by the distance backwards along the leisure axis. (From 'Economics and Consumer Behaviour' by A. Deaton and J. Muellbauer. Cambridge University Press, 1980).



"We would say that the purpose of economic activity is not simply to provide things for other people to consume, but that it is an integral part of the process of living; that the processes of work, investment and consumption are important to us as human beings quite apart from their instrumental results."

Discussion

Q. *Your analysis raises many questions. One that strikes me as very important, trying to see things in evolutionary terms, is what it all leads to, or potentially leads to. From one perspective one could see the internationalisation of the world as a breaking down of barriers. These transnational companies are, in many cases, much more powerful and influential than small countries, and in some ways they override and break down parochial, regional and political considerations to do with culture, race and so on. So despite their short term destructive effects, they do, in a way, make a clean sweep all around the world, which looked at in a positive light might have future benefits. I don't know whether you could comment on a view like that, or whether it is too speculative.*

A. I don't think that the benefits are by any means confined to transnational companies. I think that the process of internationalising of the world has gone on since the Second World War as a result of new technologies, communication, etc., and that transnational companies are only part of it. In fact, one could quite easily imagine a world which was 'internationalised' without transnational companies existing at all.

To answer the main part of your question: it certainly can't be said that the regional, national focus that dominated human affairs before this century led to greater peace and understanding between peoples, but whether transnationalisation will lead to greater peace is still very much an open question. The likely consequences if it does not are obviously much greater than was the case when we were thinking in terms of a few local wars — although having said that, the European Hundred Years War and the Thirty Years War were pretty devastating.

The international business organisation is undoubtedly here to stay, and there are many difficult questions about how this is to be organised so that the weaker countries are able to exert some influence on what is done to them, and so that people generally have some impact on economic decisions. We take for granted that everyone should have some say in their political destiny, but we do not yet take for granted that everyone should have some say in their

economic destiny. All sorts of things are perpetrated on people by economic forces over which they have absolutely no control, no redress and can make no input. Transnational corporations potentially have the most power to act in that way; there are good ones who use that power responsibly and bad ones who do not.

Q. *The problems that have been addressed before were, in a way, those of survival. Now that survival is more or less assured, in the short term at least, we need to look at what life should be like, and what it should enable: what are the essentials which realise themselves in a person's life, which the person should be free to realise? The essential factor in this seems to be the consciousness that these problems exist and that they need to be addressed. For me, this points to the necessity to start from a fully unified perspective which would open these things out, rather than starting from a particularised perspective, setting the problem apart from other areas of life and proceeding to bulldoze them as a result.*

A. I think there is a fundamental difference in approach here. The conventional approach to the problems I have mentioned is to treat them as essentially unrelated — to assume that each one is amenable to a specific solution. Environmental degradation, for instance, will be addressed by natural resources economics, and so on. The fact that this makes the problem seem more manageable is a key motivation for addressing it that way.

The other approach, which is more difficult but which would yield results, is to go right back and see that the problems are generated by a specific way of doing things in a particular field, which then causes imbalances in many other fields. If one could articulate a different set of initiating assumptions, then one would not so much solve the problems as not cause them. This is quite a different approach. It may be that we are now seeing the rise of an integrated awareness capable of generating such a unifying set of assumptions which will not create the problems. It may be that we are not seeing that and to hope that we will see it is being utopian and unrealistic, so we had better get on and solve the problems individually before they run us over. I don't know.

Q. *That is a very important point, and one which is central to what Beshara is trying to do, in the sense that here we start with the purpose of life, in as much as we can understand it, and then generate the various individual areas of life.*

Q. *Perhaps the requirement is, as you mention in your book, to identify real human needs. And then if needs are identified and agreed upon, what is the next step?*

A. I think that once needs are identified and agreed upon, the next steps will be the easier part of the

process. What is important is the perception of what needs are, and the awareness that they have primacy over anything else, like wants, for example.

It is very interesting that you should perceive needs to be important. At the conference that launched 'The Living Economy' we invited a wide range of people to whom we wanted to expose our ideas, and we asked them to comment. One man who had been in the economic policy unit of the Greater London Council, obviously left-wing in orientation, expressed the extraordinary attitude that it was a waste of time to discuss needs. His attitude was that we know what needs are: people need food, clothes and houses and it is the business of Government to provide them – and he lambasted us for being a lot of navel-gazing, middle-class wimps! This is a very common attitude amongst radicals and progressives, whereas I happen to believe – and there is a key chapter in the book written by two people with left-of-centre orientation – that the left has colossal problems with this attitude of certainty that not only do they know what needs are, but they also know how to satisfy them.

Q. That may have been a commonly accepted perception in the 70's and maybe early 80's, but now it seems increasingly dated.

A. I think it is still common currency among many people. What I think is happening is that the real world is intruding upon that cosy perception, and that structures which were built in order to put that perception into practice – like the modern welfare state – are simply unable to cope. Now people are beginning to wonder what is going wrong. Perceptive people like the two in 'The Living Economy', Doyal and Gough (11), have realised that the welfare state is posited on the knowledge of what people's needs are and how to satisfy them, and yet we haven't a clue about what these needs are, how they are going to be satisfied, or about the interrelationships between those satisfactions. At least people are now beginning to think about it.

Q. Didn't even Keynes see the limitations of economics? Did he not imply that the last hundred years will be looked back on as the time in which the production problem was solved, and that we can then get on with the business of 'the heart and the head', which is what life is really all about? Possibly, trying to see how economics can be adapted to cope with other areas of life might not be the point and what we will see is that economics will fade away, having done its job.

A. Yes, Keynes did say that. His formulation is exactly analogous to the socialist withering away of the state, and it points to a key problem of means and ends. I happen to believe that means define ends: that the means used will determine the ends reached, and it is meaningless to say that we are going to go on doing this for just so long then we will do

"It may be that we are now seeing the rise of an integrated awareness capable of generating a unifying set of assumptions which will not create the problems."

something else, because whatever you do will determine the objectives you reach.

If you take a period as long as a hundred years, three generations of people will have had their life's problem defined as production and they will think that is what life is all about. You will then have a society that does not recognise any other purpose, and Keynes' objective of taking other goals will go out of the window because the perception that there are other goals will have been lost. I absolutely accept what you say, but to me there is a methodological error there of the most immense proportions.

Q. You made the point about how the theory creates its own reality: how, for instance, posing the problem as production brings into existence a society geared to production, and the only way to break out of that circle is to change the theory, and redefine the problem in some other way. I was wondering whether, in economics, encountering these many different problems is making people aware of the real need for such a change.

I am thinking of the parallel with the physical sciences. If we equate, say, Newtonian physics with the problem of production, both are very pragmatic and lead to tremendous successes of one kind or another, but when there is a search for further knowledge based on those very successes, they are confronted with nothing but problems which need solving by a completely different approach. Would that be one way in which change might come about in economics, as it has in physics?

A. I think "yes" is the answer to that question. That is one way change might come about.

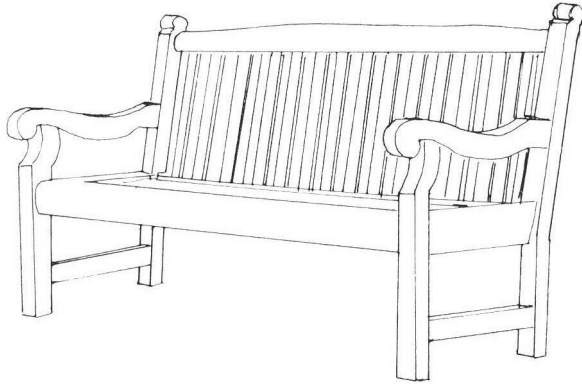
Q. Or must? Can we put it more strongly?

A. I am not a determinist in that sense. It is quite possible that we will all blow ourselves up and that will be the end of it. The picture of change you present is persuasive. You find problems that you cannot deal with and you have to jump out of that model into a new one. This is the paradigm approach. But I don't think that anyone, not even Kuhn (12) who invented the paradigm approach, has said that you *must* jump out of the paradigms. I think they have just said that, as they go on, individual paradigms will be capable of explaining less and less of reality, and one hopes therefore that the essential

11. 'Human need and strategies for social change' by Len Doyal and Ian Gough. p69.

12. Thomas Kuhn, the Laurence S. Rockefeller Professor of Philosophy at the Massachusetts Institute of Technology. His concept of paradigms is introduced in 'The Structure of Scientific Revolutions' (1962). University of Chicago Press. 2nd edition 1970.

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"I believe that means define ends: it is meaningless to say that we are going to go on doing this for just so long then we will do something else, because whatever you do will determine the objectives you reach."

creativity of people will enable them to formulate an alternative paradigm that works better.

C. But is there a perception of a need for real change?

A. I think that is still very patchy in economics. Economics is extremely conservative, especially in relation to itself. Economists think very highly of themselves and their discipline, and they regard economics as the prince of the social sciences because it is the only one which has managed to apply a proper mathematical rigour to itself. They have been struggling for well over a hundred years to get economics accepted as a science, and they have finally managed it. Because of this they have more to lose than the physicists. Physics is, by definition, one of the natural sciences, and if physicists make propositions which explain physical reality at sub-atomic level better than Newtonian physics, then no-one can say, "Well, of course, you are not a real science, are you".

Economists are very deeply embedded in a scientific value system, and are proud of the fact that they have managed to express their science in systems of equations. When the 'The Living Economy' was published in the States, I travelled around with an economist who ran a very large and complex equation model on his computer – a 6000 equation model. At one particular event put on by business people looking for new approaches in business, I gave my presentation, emphasising what I thought needed to happen, and he gave his presentation with his 6000 equation model, and we honestly could have been talking about two different planets. It was a remarkable experience for everyone involved. He is the one they would have gone to for business advice – and they would have paid huge sums of money for it – and yet everything I said seemed to them to make sense.

The reception of the book was much better in the States than in this country. Although it has sold a lot of copies here, it has made no impact on the profession of Economics, whereas Economics Departments in the States are pretty keen on it. And in Japan it is even being used as a university text book; it has been translated into Japanese and published there, and I have been invited to visit Japan to introduce it. It may be that there will be different levels of cultural take-up of these ideas, and it will be remarkable if it is the Japanese who prove to be more open to this way of doing things.

Reviews

The Closing of the American Mind

by Allan Bloom

Simon & Schuster, New York 1987.

Reviewed by Jane Towns

This book has been a surprise best seller in America during 1987. Subtitled 'How higher education has failed democracy and impoverished the souls of today's students', its success is an indication of the concern felt throughout the country for the state of intellectual life in the universities today.

Professor Bloom is the Professor of Social Thought at the University of Chicago. A translator of Plato and Rousseau and the author of a work on Shakespeare, he has taught at many of the best universities in America as well as at the University of Paris and is clearly well qualified to comment on the condition of American education in its highest echelons.

In his introduction he states: "There is one thing a professor can be absolutely certain of: almost every student entering the university believes, or says he believes, that truth is relative." His central thesis is that openness and tolerance in education have been encouraged to such an extent that all ideas are seen as equally valid. It has become morally reprehensible to claim that certain points of view take precedence over others. Students have been left to pick and choose between an assortment of specialities, all perceived to be worthwhile disciplines investigating truths which are always relative to the time, place and character of their proponents. None of the disciplines are considered to have the ability to comprehend the whole or even each other.

The humanities, that branch of learning where the central questions of our existence are asked – Is there a God? Is there freedom? What is evil? – are relegated to a subsection of university learning, taking their place alongside the Natural and Social Sciences. Bloom maintains that the true place of the

humanities is at the foundation of all other studies, because they ask the questions which relate to the meaning and purpose of the investigation of the natural world and the world of man.

The study of other people, other states, other times, is valuable in so far as it liberates us from our culture-bound prejudices and contributes to the understanding of the central questions of man. Yet it is not by other people and other times that we come to know ourselves. To illustrate his argument, Professor Bloom uses Plato's analogy of a cave in which we are described as prisoners looking at the shadows of realities. Culture is such a cave, and yet Plato does not enjoin us to look at other caves to free us from the limitations of our own; it is only by leaving the cave and ascending to the source of the projection of the shadows that we understand our own condition or that of others.

Openness to be what we want to be, to study what we want to study, is a poor substitute for an education which helps in this ascending and which is the necessary accompaniment to the desire to know. The real openness, says Bloom, is that of Socrates who, after a lifetime of unceasing labour, realised that he was ignorant. This is a very different kind of openness to that of today's student, who arrives at university so anxious not to become limited to any one truth that he never embraces any.

The book has been criticised by some educators for suggesting a return to a stricter curriculum limited to the study of the accepted classics, which would preclude the investigation of works outside the mainstream of Western European culture – such as those of Ibn 'Arabi. But Professor Bloom's passion for the 'Great Books' of classical culture and his reasons for studying them are much more important than any particular selection he or others might consider essential reading. He is

deeply committed to the principle of openness, and sees it as a great challenge for America, which has enshrined in its constitution the determination not to be bound by specific religions or traditions, to provide a future for philosophy as the governing field of study.

He gives an inspiring definition of the purpose of the true liberal education, which forms the criterion for judging any curriculum; that it serves to help the student pose the question "What is man?" and demonstrates that the answer to this question is neither obvious nor unavailable but remains a lifelong concern for the serious student. The true liberal education should transform a person's whole life, affecting his actions, his tastes and his choices. Bloom asserts the necessity of idealism in education; that the orientation should be the possibility of the perfection of man.

Such an education is intrinsically liberating, allowing the student to free himself from received opinion or public guidance. Those who undertake it become autonomous from society, and consequently, by commenting without prejudice upon the culture in which they live, become its benefactors. Without their presence, and without respect being accorded to them, no society can call itself civilised.

Bloom asserts the necessity of idealism in education; that the orientation should be the possibility of the perfection of man. Such an education is intrinsically liberating, allowing the student to free himself from received opinion or public guidance.

The Closing of the American Mind' looks suspiciously fundamentalist when it deals with those aspects of modern society which Professor Bloom believes to have contributed to the impoverishment of university life. There are chapters on race, sex, divorce and relationship, in which are examined the problems caused by equal opportunities for blacks, the increase in women in higher education and the dissolution of traditional social and sexual forms. There is even a chapter on music in which he dwells at some length on Mick Jagger as the epitome of a form of sensuality which "ruins the imagination of young people and makes it very difficult for them to have a passionate relationship to art and thought"!

Though he does not go so far as to suggest that blacks should return to the plantation and women to the kitchen, Professor Bloom's concern with the problems of modern life does disservice to his central argument. The liberal education he so passionately espouses transcends all particularities and in doing so includes all races, both sexes and a myriad of social forms (and even Mick Jagger!)

The great gift of this book, and, one hopes, the reason it has been so welcomed by a society starved of great popular ideas, is its passionately argued conviction in the power of universal ideas. He concludes with a most eloquent description of the real 'university':- *"The real community of man, in the midst of all the self-contradictory simulacra of community, is the community of those who seek truth, of the potential knowers; that is, in principle, all men to the extent that they desire to know. But in fact, this includes only a few, the true friends, as Plato was to Aristotle at the very moment they were disagreeing about the nature of the good. Their common concern for the good linked them; their disagreement about it proved that they needed one another to understand it. They were absolutely one soul as they looked at the problem. This, according to Plato, is the only real friendship, the only real good. It is here that the contact people so desperately seek is to be found... This is the meaning of the riddle of the improbable philosopher-kings. They have a true community which is exemplary for all other communities".*

Mirror of the Intellect.

Essays on Traditional Science and Sacred Art

by Titus Burckhardt.

Transl. and edited by William Stoddart. Quinta Essentia, Cambridge, 1987. H/b £20.50.

Reviewed by Robert Clark.

Titus Burckhardt (1908-84) was born into a distinguished and cultivated German Swiss family, his father being a notable sculptor, his great-uncle the eminent art historian Jacob Burckhardt. He belonged in the European tradition of wide and humane culture represented by these forbears, and in his early career followed his father's footsteps as a sculptor and illustrator. An interest in oriental art soon led him to a profound study of its roots in traditional doctrines, in common with his school-fellow Frithjof Schuon, and to long periods living in Islamic countries. As a publisher and editor he was in later years responsible for a number of fine and scholarly facsimile editions of such important works as the 'Book of Kells' and the 'Lindisfarne Gospels', and for a series of books on sacred cities; but at the heart of all his interests is his role as a devoted student and clear and rigorous exponent of the interior or esoteric teaching underlying the great revelations, sometimes called the *religio* or *philosophia perennis*.

Among Burckhardt's earlier works are books on alchemy and mystical astrology, in each case taking the science in question in its highest meaning as a complete symbol of divine order and human perfection. In 1959 appeared his 'Introduction to Sufi Doctrine', a valuable brief account, based mainly on the work of Muhyiddin Ibn 'Arabi. He was also responsible for partial translations of Ibn 'Arabi's 'Fusus al-Hikam' (Wisdom of the Prophets) -- still amongst proliferating versions probably the most useful introduction to this great work -- and 'Abd al-Karim al-Jili's 'Insan al-kamil' (Universal Man). (1), whilst 'Moorish Culture in Spain' (1972) (2) is a marvellous evocation of a rich and essentially integrated society. The work under review contains a complete bibliography of his published works.

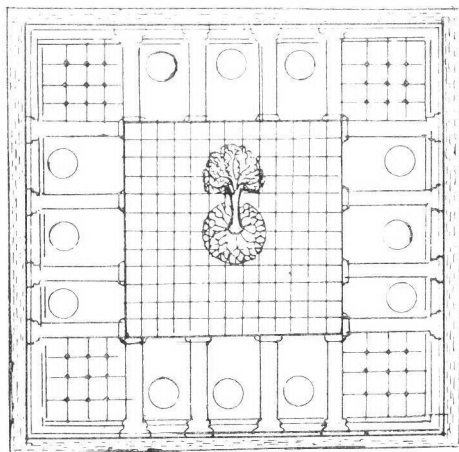
Mirror of the Intellect' is a collection of 25 essays first published in French and German journals over a period of 40 years, covering many of Burckhardt's wide range of interests. A series of chapters on 'Symbolism and Mythology', especially rich in insights, includes essays on the symbolism of the mirror, water, chess and the return of Ulysses, and a brief but evocative account of the author's encounter with Yellowtail, a medicine man of the Crow Indians. This extract, from the chapter on chess, may give a taste:

"At each stage of the game, the player is free to choose between several possibilities, but each movement will entail a series of unavoidable consequences, so that necessity increasingly limits free choice, the end of the game being seen, not as the fruit of hazard, but as the result of rigorous laws.

It is here that we see not only the relationship between will and fate but also between liberty and knowledge... the player will only safeguard his liberty of action when his decisions correspond with the nature of the game, that is to say with the possibilities that the game implies. In other words, freedom of action is here in complete solidarity with foresight and knowledge of the possibilities; contrariwise, blind impulse, however free and spontaneous it may appear at first sight, is revealed in the final outcome as a non-liberty.

The 'royal art' is to govern the world -- outward and inward -- in conformity with its own laws. This art presupposes wisdom, which is the knowledge of possibilities; now all possibilities are contained, in a synthetic manner, in the universal and divine Spirit... The Spirit is Truth; through Truth, man is free; outside Truth, he is the slave of Fate". (p148)

The group of pieces on 'Christian Themes' includes illuminating discussions of 'The Seven Liberal Arts and the West Door of Chartres Cathedral' and Dante's cosmology ('Because Dante is Right'). Amongst 'Islamic Themes' is a sequence of essays on Islamic art, on which the following indicates the perspective:- *"Islamic art is fundamentally derived from 'tawhid', that is, from an assent to*



The mandala of the Paradise of Vaikuntha, the celestial abode of Vishnu. Mirror of the Intellect, p103.

From these instances it should not at all be thought that Burckhardt was some sort of religious fundamentalist, absolutely believing the earth to be a flat plane surrounded by fixed stars, created and fully populated in seven days; only that he recognised in the traditional accounts of these matters a symbolism in accord with the essential nature of existence and man, and therefore essentially true.

It may be that Burckhardt was too absolute in his dismissal of modern science, for instance, as a pure perversion of knowledge. In their own terms his criticisms of contemporary thought are impeccable and virtually irrefutable, but still something more remains to be said. Whatever 'Promethean and inhuman' qualities may undoubtedly be present can surely only amount to an aberration from truth, without enduring life. In recent scientific thought, exciting indications of movements towards reintegration have become apparent, as regular readers of this magazine will be aware; and there is a feeling that these may be only hints of greater developments to come.

Obviously of a piece with Burckhardt's traditionalism in all realms of knowledge is his insistence that no spiritual path is possible except through one of the six great religions. But in this, again, he draws a too narrow interpretation from a true argument – that these religions have historically been the vehicles for the universal tradition – and overlooks the possibility of direct knowledge, which has always essentially been the case (as indicated pre-eminently in the works of Ibn 'Arabi); the possibility that the one who seeks knowledge sincerely and wholeheartedly, without preconditions or qualifications, will be given the means to what he seeks.

With these reservations, this is a book with much to appreciate and enjoy. Titus Burckhardt was saturated in the spiritual atmosphere of traditional cultures, and their governing ideas as modalities and expressions of the Absolute, which he communicates with great scholarship and intellectual clarity.

(1) Both published by Beshara Publications

(2) Moorish Culture in Spain. George Allan and Unwin, London 1972.

Beyond Therapy

The Impact of Eastern Religions on Psychological Theory and Practice.

Edited by Guy Claxton.

Wisdom Publications, London 1986.

P/b £6.95

Reviewed by Alison Yiangou.

The idea for this book arose from a symposium on 'Buddhism and Psychology' convened by Mr Claxton for the British Psychological Society in 1983, when it became clear that, "...literally hundreds of psychologists (mostly clinical, but educational and academic as well), psychotherapists and psychiatrists had been studying, meditating and pondering on how to use the spiritual traditions in their work."

The book consists of a number of essays in which practising psychologists who have personal experience of Buddhism or other traditions give an overview of the progress made towards this goal.

As the title of the Symposium suggests, the book concentrates on the various Buddhist traditions – Hinayana, Mahayana and Zen – and on the practice of meditation. The first part deals with the ideas of self, or rather non-self, central to Buddhism, and the extent to which they have been echoed in psychological theory. Each essay deals with different aspects of the Buddhist teachings on how we create for ourselves an illusory sense of 'I' and hence an illusory perception of 'other-than-I'; how that web of illusion can be disentangled; and the consequences of so doing.

Such coherence of aim and subject is, sadly, lacking in the second part of the book which deals with the application of these ideas to the therapeutic realm. Papers in this section range from reflections on the importance and relevance of Buddhist teachings for the therapist, the client and the process of therapy itself, to an analysis of the interaction between psychotherapy and 'spirituality' in the 'new religions' and 'self-religions' of Bhagwan Shree Rajneesh, Scientology, the Unification Church and others. If the subject for this book is as stated above, ie. to examine "how to use the spiritual traditions in their (the psychologists') work",

or a contemplation of Divine Unity. The essence of 'at-tawhid' is beyond words; it reveals itself in the Koran by sudden and discontinuous flashes. Striking the plane of the visual imagination, these flashes congeal into crystalline forms, and it is these forms in their turn that constitute the essence of Islamic art..." (p230)

Titus Burckhardt was severe in his criticism of divisive and fragmenting tendencies in the modern world. Throughout this book there is an emphasis on the essential validity of traditional world-views which are in no way compromised by their apparent incompatibility with a 'scientific' truth which deals only with the material realm. The geocentric cosmology, for instance, he says "not only corresponded to a natural, and therefore realistic vision of things, it also expresses a spiritual order in which man had his organic place", while the heliocentric system, "instead of helping the human mind to go beyond itself and to consider things in terms of the immensity of the cosmos... only encouraged a materialistic Prometheanism which, far from being superhuman, ended by becoming inhuman". He is especially critical of the doctrine of biological evolution as a causative factor in the appearance of man, exposing some fissures in the chain of physical evidence, and treating with particular disdain the unfortunate Teilhard de Chardin's muddled attempt to deduce a synthetic doctrine of spiritual evolution.

then the lack of discrimination with respect to the choice of subjects under this heading not only detracts from the merit the book undoubtedly deserves, but also, and more importantly, lends weight to the more general debasing of the word 'spiritual' in the modern vernacular. The tendency to assume that if something makes you feel good, then it must be spiritual, denotes a lack of understanding of the depths of true spirituality exemplified in the world's great traditions. Mr Claxton writes that spiritual traditions "*are better thought of as systems for understanding and promoting deep personal change*". Whilst he makes it quite clear that he does not believe the converse to be true, namely that a system for understanding and promoting deep personal change is, *ipso facto*, a spiritual tradition, it is nevertheless a tendency in this section.

Overriding all these considerations is the question of whether a true spiritual tradition and psychotherapy can even be considered in the same terms. Are their starting points and aims compatible, or are they essentially different, even diametrically opposed? The answer to this must be that as most psychotherapies seek to satisfy and strengthen that which is the very obstacle to true spirituality – ie. the 'ego' – then the only sense in which one can speak of an influence is where the validity of psychotherapy itself begins to be effaced in the light of knowledge or experience gained from the tradition. Attempts to speak of an interaction between the two grossly misrepresent both, and result in such potentially misleading statements as, "*...In this context it is not possible to distinguish between psychological and spiritual growth. The former works to the end of handling the ego in a spiritually efficacious fashion*" (p297f).

Mr. Claxton is fully aware of this problem and concludes, "*Wilber (1) has pointed out how the parallels between mysticism and modern physics have been exaggerated and trivialised and we (psychologists) would do well to heed this warning in relating psychology and spirituality. Critical caution should prevent us from polluting the rich harvest of insights that is available with our own overenthusiasm, and half-baked preconceptions.*"

(1) K. Wilber (1984). 'Quantum Questions'. Shambala, Boulder, Colorado

Pseudo-Dionysius: The Complete Works

Transl. and annotated by Colm Luibheid and Paul Rorem.

Preface by René Roques; introductions by Jaroslav

Pelikan, dom Jean Leclercq, Karl Froehlich

The Classics of Western Spirituality Series.

Paulist Press: SPCK. London 1987. P/b £13.50

Secret Christians

The Teachings of the Mystics

by Owen St Victor

Mechelen, 1987. P/b £5.55 (available from Arthur Stockwell, Devon)

(First of a series 'The Christian Mystics').

Reviewed by Dom Sylvester Houédard

The disparateness of these two books (one critical and factual, one suggestive and speculative) need not hide their common concern for that authentic creationist spirituality inherited by the triple family of Abraham: Jewish, Christian and Islamic. Dr Victor (his forenames, Owen Sint, suggest a pseudonym) brings together 8 essays from 1974-1985 on that spirituality as inherited by the Common Market and as being both Dionysian and Victorine.

The latter is named from,

a) the abbey near the tomb of S. Victor (martyred c290 AD) just outside the walls of Marseilles and founded by John Cassian c413.

b) the Canons Regular of S-Victor-les-Paris at an oratory near the Cella Vetus of Basilia just outside the walls. S. Bernard's friend, William of Champeaux, established himself here c1108.

c) The Victorine Canonesses Regular, for whom Helyot lists eight houses, including Mechelen (Malines) in Flanders.

d) The new Lay Society of Victorines. In helping to found this in 1973 (the year they discovered the grave of Herphius (Harry Herp of Erp d.1477) buried near Margaret of York in the Minderbroeders church), Dr Victor was led to study Cassian and Denis (pseudo-Dionysius), Benedict and Bernard, the Victorines and the Flemings, but seems also to have led the new society to rely excessively on dom Odo Casel's version of 'christian prefigurations in the greek mysteries'. Had he been able to refer to

that old but excellent survey of his field 'The History of Christian Spirituality' by Bouyer, Leclercq and Vandenbroucke (as we are urged to do on this very point at p135 of the new translation of Denis), he would distinguish more clearly the radical from the superficial differences between creationist (abrahamic) and emanationist (pagan) neo-platonism and not assimilate so closely the meaning of *mysteria* in pauline and pagan contexts.

This isn't to disparage the insights of Justin Martyr (c100-165) and Clement of Alexandria (c150-215) into the wider ecumenism of the Logos Spermatikos as that Light, Truth and Life of which he plants the seed in every human mind as he creates it according to his own image, with the power of searching for him and receiving him as gift, educating pagans throughout human history so that, by sharing in his power, their wise "know the truth they know and do the good they do" and become his 'Ancient Friends'. But Bouyer (above all) has shewn just where and how such friends fall short of being 'Secret Christians', a term which suggests the bogus rubbish of pseudo-gnostics and their 'secret teachings'.

A fragile hypothesis brings Victorines from Arles (and possibly Avignon) to found the Cella Vetus c740, after being driven out by the Arab advance of c730, and sends Victorine nuns from there to be settled c770 near S. Stephen at Mechelen by S.

Romboult (Rumold, Rumbold). It also suggests that the oratory was already dedicated to S. Victor when William settled there in 1108, that it had been ever since 740, and that the relics Hugh the Fleming brought in 1115 were being *returned* from Marseilles.

In discussing relics of, and dedications to, S. Victor, Dr Victor opens up an important question: how far did devotion to S. Victor help to spread a knowledge of the works of Cassian? Curiously, he fails to mention Evagrius as the main link between Dionysian and Victorine. Cassian, the founder of S. Victor, professed at the Poimneon monastery of the christmas shepherds outside Bethlehem, became the disciple of Evagrius in the Synodia of the Long Brothers, a small greek-speaking unit in the great triple monastery of Nitria-Cells-Scete (founded by Amun and Macarius at the instigation of Antony on the presumed site of Philo's Therapeutae), the members of which were all friends of the Cappadocians. It was seemingly at the funeral of Evagrius in 399 that Isaac gave his conference on prayer which Cassian makes the summit to which all the other conferences lead. It is in the direct line of this Alexandrian-Cappadocian spirituality that we are obliged to place Denis writing in Syria a little earlier than 530 at the latest, and so about contemporary with S. Benedict who went c530 from Subiaco to Monte Casino. S. Benedict inherited through Cassian what Denis got from Evagrius and Gregory of Nyssa and bequeathed it to the Europe of which he is patron.

The new translation of the entire Dionysian corpus (made from Migne but with reference to the forthcoming critical edition from Göttingen by Ritter, Heil and Suchla) is presented as the first to be made into English this century. Since, as far as I know, it is only the second ever, it seems a pity not to have listed the previous one, less than a century ago, by John Parker (2 vols. 1897,1899), especially as he presents the works in the same sequence (to which Bouyer raises an objection). As this volume has 12 blank pages, all the other partial English translations could have been included: the anonymous 14th century translation of MT by the author of The

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For the Spring issue, please write by March 15th 1988, to:

*The Editor
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Cloud of the Unknowing; 1653 MT by John Everard; 1869 CH and EH by J.H. Lupton; 1910 MT (and letters 1, 2 and 5) by A.B. Sharpe; 1944 MT (and letters 1 and 5) by Alan Watts (revised 1972) and 1957 DN, CH anonymous by the Shrine of Wisdom. (1)

These have all been excellent models in finding an english that would render the obscurities of Denis, but none of them succeeded in producing anything as readable, rhythmic and accurate as Colm Luibheid, who also retains a very proper sense of dignity in his style, with (at the most) only two or three infelicities ('muscle in on' on p275 and 'hungover' pp139, 283).

The preliminary matter brings the reader (in 40 pages) a balanced amount of useful information, including an essay on Denis and the Reformation. The dating (5th or 6th century) is not pinpointed more than to shew it must be pre-532 (in fact pre-528 as Honigman shewed and even pre-510 if that proves to be the date of the letter which first quotes Denis). As the probability is that he wrote after Chalcedon (451) he is fixed in a maximum bracket of 77 years.

On Christology, we are left with Denis as not monophysite (he says the natures were unmixed) but just as much a monenergist as Honorius was a monothelete, since (letter 4) he talks of a 'theandric operation'. 'As much as' also means 'no more than', but rather than liken Denis c500 to Honorius c625, perhaps the fact could be noted that what is called theandric is 'something new' such (the letter suggests) as walking on water, which, unlike curing at a distance or eating, his commentator (and Pope Agatho at the Sixth Ecumenical 680, Mansi 11.246) calls a joint, simultaneous or 'mixed operation'. Surely the early scholia and not only the pseudonymity safeguarded his reputation.

One wonders at the logic of Denis copying so recent a monophysite innovation (50 years at most) as having a eucharistic creed (inserted into the mass in 476 by Peter the Fuller as Bishop of Antioch, and later by Timothy at Constantinople in 511). Could it be *because* Denis is describing a specifically *post-baptismal* synaxis? The importance he gives the chrism

links it to another innovation of the Fuller (Denis here seems to be the first to mention folding a corporal into 12). This would be a lesser problem if Peter copied Denis on both counts.

If only one had the lost works of his first commentator, John, Bishop of Scythopolis (536-548?) also a scholasticus and neo-chalcedonian who, post 528, had defended the two energies against Severus and whose book against the Aposchites was written at the request of the patriarch Julian. If, as often assumed, this were the bishop of Antioch (471-476) ousted by the Fuller, John would have survived to over 90.

Denis is aware of what is essential in christology: terms that shew the humanity assumed by the logos is that very humanity created as the possibility of either freely coming to share the divine nature or of freely rejecting that end through culpable egotism and self-assertion. The possibility of our divinisation makes hominisation possible for the logos.

But how odd that, though it was Denis who substituted *theosis* (divinisation) for the older patristic *theopoiesis* (deification), the word is not in the index. Neither is *ecstasy* in his teaching on which we get *the* radical difference between Denis and Plotinus, missed by Dr Victor.

It is appropriate, reviewing these two particular books, to note that (p31, Pseudo-Dionysius) till the Victorines 'took a turn' in the direction of Denis, European monks 'felt he was unnecessary'. Through Cassian, the founder of S. Victor, they had the whole Alexandrian and Cappadocian tradition to which Benedict says his Rule is an introduction. Denis had to wait till Bernard, last of the Fathers and friend of William of Champeaux, became the first of the scholastics before he could exercise his influence on European scholasticism. Yet the Evagrian spirituality of Denis to which Cassian was also heir reached, on the one hand, across Asia though Syria to found the Luminous church of the T'ang dynasty in China, influencing both Taoism and the Mahayana Buddhism of both Ch'an/Zen and of Tibetan Dzogchen, and on the other hand offered Islam not only the contemplative influence that drew the Prophet to his annual retreats

in the cave on Mount Hira, but the later seed that grew into Sufism and flourished in Ibn 'Arabi. The latter purged Arabic neo-platonism of pantheism (as Denis purged Proclus) in teaching that the creator is present, whole and entire, in every part of creation, since in the 'now' of everyone and of everything, future and past touch each other at an interface that leaves no gap for 'is' (or 'am') between 'will be' and 'was'. Nothing *is* except in so far as *becoming* participates immediately, directly and perpetually in *being* which alone is God, who alone can say 'I am'.

This is the direction in which to see the supreme achievement of Denis in the West: allowing Aquinas to base his revolution on the Cappadocian teaching that the bride (mind) is both well and river, static and dynamic (the solid and the liquid in Denis) and so come to see that a verb (to be) is more appropriate than a noun (being) when naming the Unnameable who is immanent in all creation only because he is transcendent to all becoming, of which he is always the sole and immediate efficacious (but not efficient) cause. We need the Cassian-Benedict ladder to reach our nothingness at the point (the 'now') where it is always in immediate contact with He Is, who needs no ladder to get there.

Were any of the 12 blank pages left after improving the index, some might be devoted to actually shewing 'modern readers' how to "*find here a source of reflection and of light concerning the most current problems*". (p7). The Dionysian ladder for which he invented the word 'Hierarchy' seems to go *up* from one rather than *down* into oneself like the Cassian-Benedict ladder, yet being clear that the is-ness of God (as Eckhart would say) is present whole and entire (as Ibn 'Arabi would say) at every rung of all the hierarchies, it is as true for Denis as for Augustine that "*God is more intimate to me than I am to myself*". Ladders lead only to what isn't God; if things are beings, then He is *above* being, but when we understand things are not beings but only becomings, then God *is* being (the act of being, not *a* being). If ecstasy is the stillness of mind in its 'now' where we see the lack of any gap for 'is', *ecstasy* is the paradoxical flow of that 'now' in interior time. Letter 9 (said, p1, to be the last but followed by n.10, though

n.11 and others are rejected as being by a pseudo-pseudo-Denis) deals with this liquefaction of mind by liquid nourishment, with mind discovering it is always in that process of self-transcendence, *abandon de soi*, or self-modification which is both the paradox (in Melhuish) of *never* being merely what it is and the key (in Rahner's hand) that unlocks evolution and shews the purpose of creation.

(1) *MT – Mystical Theology, CT and EH – Celestial and Ecclesiast Hierarchies, DM – Divine Names*

The Sufism of Rumi by K Khosla

Element Books 1987. p/b £5.95

Reviewed by Peter Young

It is a mighty undertaking to write a synopsis of the work of a colossus of Rumi's stature, and one that requires a vision which reaches his. The dangers are rife. If, for instance, one's intention is to present a critical appraisal of his thought, an assumption has already been made that Rumi's ideas are a product of thought, which is a relative mental process and certainly not the same as the imaging of the universal ideas that is properly named "inspiration". The label of 'Sufism', prominent in his title and throughout Mr Khosla's book, though it has its place and usage, is ultimately one which those who do not know the Reality have coined to describe that which appears to them as a thought system belonging to those who do. The truth is that the knowledge of reality which great men like Rumi vouchsafe for us is the Divine Knowledge inspired into them, a knowledge which is ultimately identical to that which is known – reality itself.

More serious than this admittedly common tendency of reduction by labelling is mislabelling. Jelaluddin Rumi was not a heretic, as the term 'Pantheistic Monism' (p14) implies. The pantheist believes that everything is God or that all is God; whereas the meaning of the Muslim testimony "*There is no God but God*" is, for Rumi, that there is nothing, in reality, but God – a vision borne out by the

hadith (traditional saying attributed to the Prophet Muhammed) "*Indeed the world is an illusion but it is also the Truth in Truth*". The pantheist, far from saying that all existence is God's existence, maintains that things exist and are God.

There are other questionable passages in Mr Khosla's book. To take one of many possible examples, he says on page 87 that "*The belief in the Unity of Being inevitably involves belief in predestination*"; and again on page 69 "... *each soul was imprinted in His 'dyeing vat' with its essential characteristics like piety and faith, or ungratefulness and hypocrisy, and it will retain these characteristics forever. Hence, all our joys and all our pains in this world ultimately arise from predispositions which God has created in our souls. We cannot escape from our predispositions. We cannot act differently from what is predestined ...*"

It is a pity that in his researches beyond Rumi's work Mr Khosla did not also include a study of the work of Muhyiddin Ibn 'Arabi. Since there is barely a mention of Ibn 'Arabi or Sadruddin Qunawi, who was the stepson of Ibn 'Arabi and the only one of his disciples to be given a licence to teach all his books, we must assume that Mr Khosla was unaware that the young Jelaluddin attended lectures by Sadruddin and that they were friends. Even if one were to doubt that Rumi was given to know directly by intuition and insight, it is not likely that he was unfamiliar with Ibn 'Arabi's works. In these, it is made abundantly clear in many places that knowledge is subject to that which is known; specifically, that God's own knowledge of people is determined by the people themselves. Consequently, if one is predestined, one is also predestiner by one's own choice to be fixed in this way.

There is no doubt that Mr Khosla is a devoted admirer of Jelaluddin Rumi. He describes his book as 'a work of love' and it is in many respects commendable. Yet flawed as it is by what seem to be misunderstandings, it contains many pitfalls for the unwary, disqualifying it as an introduction to Rumi's work, for which purpose it was (presumably) written.

Exhibitions

Age of Chivalry

Art in Plantagenet England 1200-1400

Royal Academy of Arts. 6th November 1987 - 6th March 1988.

Sponsored by Lloyds Bank

Reviewed by Christopher Ryan

*"Lestenyf, lordynges, both elde and yinge,
How this rose began to sprynge,
Swych a rose to myn lynkyng
In all this word ne knowe I non"*
Anon c1400.

Rare delights await the visitor this winter at the Royal Academy of Arts, where more than 700 artefacts of the Plantagenet age are being displayed in the most comprehensive exhibition of this kind yet attempted. Here under one roof we are able to examine at close quarters such a variety of fragments as The Magna Carta (the 1297 re-affirmation version of Edward 1) (Cat.1); the naive yet certain unity of the Hereford World Map (Cat. 36); the brilliance and subtle detail of the finest medieval stained glass (particularly notable is that depicting the miracles of Thomas Becket from Canterbury Cathedral (Cat. 27)); the funeral wardrobe of the Black Prince (Cat. 626-633); one of the earliest copies of Chaucer's 'Canterbury Tales' (Cat.179), unillustrated but with suitably lively decorations bordering the exquisite script; and the simple but beautiful workmanship of the Bermondsey dish (Cat.156). Each exhibit is important in itself, but brought together they present an extraordinary celebration of this fascinating age.

It was an age of enormous struggle; in addition to the acknowledged inconveniences of every-day medieval life, there were the Black Death and The Hundred Years War. The effort and the subsequent achievements are nowhere more evident than in that grand rivalry between Church and State, exemplified by the conflict between Henry II and

Thomas Becket, Archbishop of Canterbury, in the 12th century.

Henry began to restructure the English social order. He reformed criminal law by introducing the jury system, reduced feudal privileges and encouraged commerce in the towns. His attempts to curtail the influence of the Church in secular matters, however, led to unfortunate consequences.

The murder of Thomas Becket in in Canterbury Cathedral by Henry's misguided henchmen, though, could be seen as the ground in which the most beautiful flowers of the Age of Chivalry took root. In this distant crime we come upon an image epitomising the chivalric creed of self-sacrifice. After Thomas' death in 1170, miracles began to occur; he was canonised and Henry's earthly lordship submitted to its spiritual origin.

Within a few years, the Norman cathedral in which he fell was razed by fire, and from its ashes rose a masterpiece in the new Gothic fashion. Though initially imported from France, a unique English style was at once established. Lofty soaring naves described the aspirations of man in the late middle ages, and the light cascading through the coloured pictograms of the stained glass windows enlivened the minds and instructed the hearts of the adoring assembly.

The great castles of this period, such as Caernarfon (late 13th century) with its walls and towers imitating the Theodosian walls of Constantinople, or the vast Queenborough Castle which was completely destroyed during Cromwell's time, were funded by taxation or by the spoils of war. The



St Michael. Wooden sculpture c1250
Courtesy of Trondheim, Videnskapssels
Kapets. Photographer: Per E Fredriksen.

construction of the cathedrals, on the other hand, relied upon the generous admission of man's dependence on his heavenly Lord, who responds to man's meagre efforts to praise His Beauty with payment a thousandfold. Throughout England, and especially in established places of pilgrimage like St. Edward the Confessor's Westminster, these great churches sprang up, endowed by the grateful and the devout. The local service industries flourished and their cities and people prospered in a rapidly expanding economy.

Apart from being a welcome resting place three-quarters of the way through this vast exhibition, the audio-visual programme on English Gothic Architecture brings home how the presence of these buildings still informs and enriches our lives today. In particular, the great cathedrals remain, in the English heritage, the pinnacle of earnest conformity to the demands of an age. By this exhibition, the Royal Academy has focussed attention on these treasures, which can still be visited the length and breadth of England; from Ely to Wells, from Salisbury to Canterbury, they invite and demand our highest and purest appreciation.

As a footnote, mention must be made of Dick Whittington's spoons (Cat.216). They are a reminder that behind the royal and ecclesiastical splendour of the age, man was man; he praised God and paid the King, and drank his soup with a spoon.

The Spiritual in Art

Abstract Painting 1890- 1985

The Haags Gemeentemuseum, The Hague, Netherlands. 2nd September to 22nd November 1987.

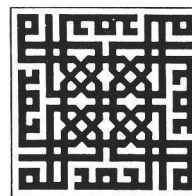
Reviewer Elly Deutschmann

For generations, artists have been inspired by spiritual writings and ideas. At the end of the last century, this interest inspired the beginning of abstract painting, when painters such as Kadinsky in Germany, Frantisek Kupka in Czechoslovakia (and later in France), Kazimir Malevich in Russia and Piet Mondrian in Holland expressed their esoteric involvement through their work. This exhibition, mounted by the Los Angeles County Museum of Art in conjunction with the Haags Gemeentemuseum, is the first time that the influence of their spiritual aspirations has been made explicit.

Artists have always been sensitive to new trends in the world. The early years of this century were a time of intense scientific activity, when it was increasingly found that matter is an aggregate of energy – a concept which was seen by many to be parallel to the mystical concept of 'spirit'. In the art world, the reaction was such that it was no longer seen to be essential to reproduce phenomena literally but more appropriate to give evidence of the spiritual causes. Thus, it was spiritual ideas which led the move away from the portrayal of the visible world and inspired artists to look for an abstract form language.

Whereas forty years ago it was not acceptable to connect the words 'spiritual' and 'art', people nowadays are searching for a deepening of their spiritual understanding. Art is once again considered as a spiritual medium and the organisers of the exhibition felt that the time is ripe to acknowledge the influence of mysticism in the history of painting.

In the Haags Gemeentemuseum is a relief engraved with the text "*Honour the Divine Light in the revelation of art*". This museum is particularly open to these developments and there are plans for future exhibitions to deepen people's awareness of the century in which we live.



BESHARA PUBLICATIONS

No 2, The Stables, Sherborne, Nr.
Cheltenham, Glos GL54 3DZ.

Sufis of Andalusia

by Muhyiddin Ibn 'Arabi

Translated by RWJ Austin

One of Ibn 'Arabi's most immediately accessible works, 'Sufis of Adalusia' consists of biographical sketches of some of the contemplatives and spiritual masters amongst whom he spent his early years. It brings to life with great vividness a remarkable spiritual milieu and a group of individuals who manifest superlative wisdom in their intensity of devotion and service to Reality.

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Short Reviews

Reflections of the Awakened

Attributed to Al- Qunawi

With introduction, translation and notes by Sayyid Hasan Askari
Zahra Trust 1983 .
P/b £4.95.

This short treatise centres on the opening verses of the Quran, the *Fatiha*. This is seen as an exposition of the Perfect Man, since the Quran is the image Perfect Man and the whole of the Quran is essentially contained in the *Fatiha*. Professor Askari's extensive introduction dwells at some length on the question of authorship and in particular on the possibility that the book should be attributed to Imam Husayn, on which he draws no explicit conclusions. However, there are cogent reasons for accepting the attribution to Sadruddin al-Qunawi, the step-son and spiritual heir of Ibn 'Arabi. The book includes exhaustive notes by Askari,

which together with the introduction and the text in Arabic, are considerably longer than the English translation.

The Way and Its Power

by Arthur Waley

Unwin Paperbacks, London. 1987
P/b £6.95.

A welcome re-issue of Arthur Waley's classic translation of and commentary on the great Chinese mystical work, the **Tao Te Ching**. The excellent translation is less poetic, more explanatory, than that of Jane English and Gia-Fu Feng (Wildwood House, 1973), with extensive footnotes on the meanings and origins of words and concepts, and therefore complements it usefully. More than half the book, which first appeared in 1934, is taken up by Waley's knowledgeable introduction to Chinese history and thought.

The Cosmic Blueprint

By Paul Davies

William Heinemann, London 1987.
H/b £12.95

Professor Paul Davies is an excellent populariser of what has become known as 'the new science'. Here he draws together strands from current work in physics, biology, mathematics and chemistry which point towards the view that nature, at every level, is 'self-organising'. Far from being a random process, dominated by blind chance, he argues that there are definite organising, holistic principles at work in the evolution of the universe, and that these constitute a tendency towards ever-higher degrees of complexity. Professor Davies' strengths are his inside knowledge of recent developments of science (he is considerate in providing a comprehensive bibliography) and his ability to explain complex ideas to the layman. A must for anyone interested in these matters.



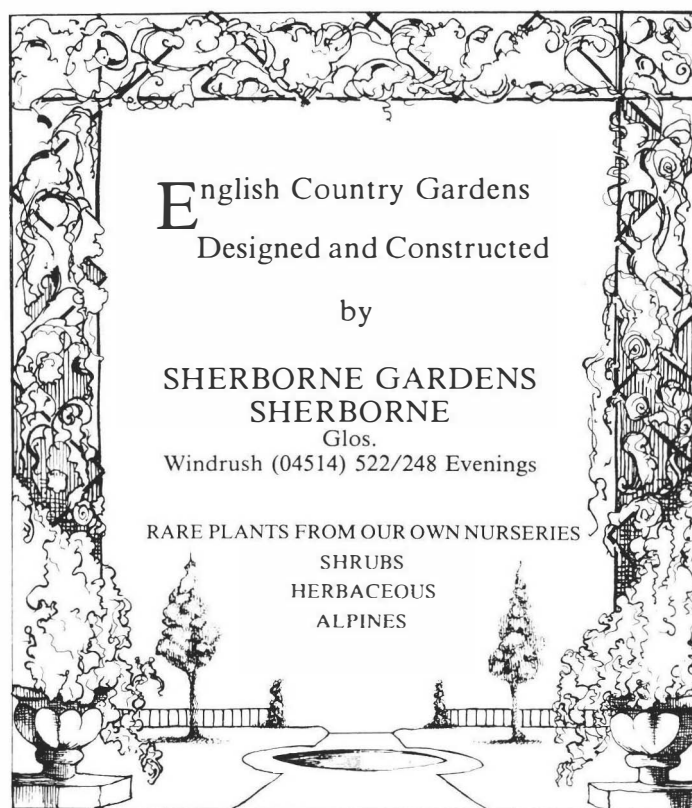
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Beshara Trust News

The Future of the Beshara Trust

by Hugh Tollemache, Chairman.

A speech given at the Rememoration for Bulent Rauf luncheon on October 16th.

It is now time to look ahead very carefully at the future of Beshara. As Chairman of the Beshara Trust, I have been asked to talk about the intentions and expectations for the future. When a great leader dies, the inspiration often dies with him and what he started collapses. In the case of Beshara this is a possibility, but one which can be avoided if we understand the circumstances in which we now find ourselves.

Let us not for a moment be under the illusion that Beshara was Bulent's. The establishment of Beshara was Bulent's life work. All that went before in his life he saw as being to this end – to provide the framework for the complete development of the potential in each human being. Those who worked closely with him will bear witness to the fact that never once did he ever take credit for anything connected with Beshara, even under the most extreme provocation; and if you knew the circumstances it would be foolish to consider that all that has happened is the product of one person's will and vision. He knew as little about the future as we do, but lived entirely in the present, secure in the knowledge that if he was doing God's will, the future could take care of itself. Beshara belongs now and always to that within each person which loves to be known.

The great quality which enabled Bulent to do so much was his love. Each person who came wanting to know more about God felt the extraordinary depth of this love and was very deeply affected by it. We saw, through him, what was possible for us, and gained confidence that what had seemed an impossible dream was the reality of

ourselves. It would be a great shame if, through a false sense of humility, we were to feel unable to embody that gift in ourselves; and indeed it is our obligation that this love be nurtured, for it is both the cause and the effect of Beshara. That which we received we must now, more than ever, give back, if we want others to benefit. There is here an immense body of knowledge, and the vehicle which conveys that knowledge is love.

We must be sure to safeguard the aim of Beshara, which begins with Union. No lesser aim will suffice, even though we may find it easier to attempt less. This safeguarding is not by any means the sole responsibility of the Trustees of Beshara. Each person who has completed the course is a trustee of what they know, and should treat that knowledge with great respect. In the past it was invariably Bulent who had to coax us back from our interesting diversions into the realms of spiritual fantasy to that one point of spiritual reality. We can no longer indulge in such distractions. Each person's responsibility within Beshara has changed, and there must be no vacuum. There will not be another Bulent, and the load he carried must be shared by many, each according to their measure.

One of the great strengths of Beshara is the people who are involved, and that strength is all the greater collectively. If one person decides that he or she now wishes to go their own way, we are all the poorer for it, and they will have missed the point of Bulent's time with us if they think anything has changed now he has gone. There is an immense

work ahead of each one of us, and Bulent often said how much he pitied us for taking it on.

Some may judge the success of the Trust by its possessions, in the same way that many judge the success of a person by his possessions. In the case of Beshara, the only touchstone of success is if one person who was ignorant of himself comes to know himself. This needs no financial or material possessions and is the pleasure of each one of us. However, money is still desperately needed to run the courses and to enable the Trust to operate properly; there is little left in the bank and unless more is found soon we shall be in serious difficulties. But it must be remembered that the question of finance is secondary, and unless we take heed of the primary aim, greater confusion can ensue with it than without it. Over the last eighteen years the help that Beshara has received has been enormous. You have only to look at Chisholme House and realise how much of their lives so many people have devoted in order to establish the school there. No amount of money could have achieved this. People have been generous enough in the past to gift money to the Trust for its work. Every effort needs to be made now to ensure that this generosity continues to be deserved.

We are perfectly happy that the Trust should be in need, so long as there is always enough to respond to the need to know.

The organisation of the Trust is important. It is true that what you know needs no form or structure to support it, but those who have attended a course at Chisholme will realise that without the very special grace of that environment, without other people all looking in the same direction, without guidance and encouragement, without the peace of temporary abstraction from the mundane problems that face us, their search would have been longer and less pleasant. At Sherborne, the short courses and seminars provide what many are looking for. In Australia, a new centre has just been bought to start the

work there. In America, where some fifty people are today gathered for a similar day of remembrance, there is a strong feeling of optimism that the time is coming for a further move forward.

There is so much growth, and a certain freedom is now necessary so that each place is established in accordance with its own requirements. There are bound to be problems, and we should be aware of them and strenuously try to solve them. But it is by the art of persuasion that problems should be solved, not by an autocratic enforcement of the Trust's wishes. This is clearly far more demanding than the simple statement "Nothing can be done without the Trust's approval" but in the long run the result will be far more expansive and the gain will be more widespread. As Trustees we must ensure that all activities in the name of Beshara are above reproach, and we are confident that this will be the case for all who are entrusted with using its name. There will need to be clear communication between all of us.

The next period of our involvement with Beshara is going to be testing and rewarding. Beshara will continue its evolution, if God wills, and we must each continue to evolve if we want to keep pace. Many will remember Bulent's oft quoted saying, "*The degree*

of a person's evolution may be judged by the constancy of his awareness."

Through Bulent we have been given a great gift: great gifts make great demands.

Finally, there have been requests for a memorial fund in Bulent's name. After discussion with his wife, Angela Culme Seymour, we would like to announce the Bulent Rauf Scholarship. A fund will be started with a target of £100,000 within a year. The terms will be that the capital which is raised will not be used; only the interest will, each year, help to send students who are unable to raise the fee on a course.

Information on the Bulent Rauf Scholarship Fund can be obtained through Beshara Sherborne.

Announcements

New Trustees

As part of the development of Beshara Australia, two Australian Trustees have been co-opted to the Beshara Trust for a period of two years. They are John Metcalfe and Michael Tieman.

New Beshara Centre in England

In September 1988, the lease will run out on premises in the Stable Block at Sherborne, Gloucestershire, where Beshara's introductory centre has been based for some years. The Beshara Trust is currently looking for property in the same area in order to establish a permanent centre in the South of England. This could be a large building suitable for conversion, or a smaller building with possibilities for extension.

There are obvious difficulties, financial for instance, in acquiring this. One scheme put forward is for a group of people to jointly purchase a large property with the intention of developing it into a number of private houses. Each house would be independent and could be sold separately on the open market if need be. The idea is that the savings made by the joint development would be lent, or donated, to the Beshara Trust to convert some of the property into a suitable centre.

The scheme is open to anyone, whether or not they have attended Beshara courses, and if you would like further information, please contact Ted Pawloff via Beshara Sherborne.

Notes on Contributors

Richard MacEwan studied Ecology at the University of Edinburgh and has spent many years at Chisholme House both as Estate Manager and a course supervisor. He is currently doing post-graduate work at the University of Reading.

Adam Dupré studied Theology at the University of London. He is Chairman of the Chisholme Institute and now works in commerce.

Martin Notcutt grew up in South Africa and came to England in 1972. He is a Trustee of the Beshara Trust and currently works as a company analyst.

Richard Hornsby was a long-time friend and associate of Bulent Rauf. He has spent considerable time in the United States and is currently living in Sussex.

Professor Brian Goodwin studied Biology at McGill University in Montreal, then won a Rhodes Scholarship to Oxford where he read Mathematics. He studied for a Ph.D. at Edinburgh University on the dynamics of embryonic development under the supervision of C.H. Waddington. After research fellowships at McGill and M.I.T. he returned to Britain to take up first a Lectureship at Edinburgh, then a Readership in Developmental Biology at the University of Sussex. He now occupies the Chair of Biology at the Open University.

Richard Twinch studied Architecture at Cambridge and at the Architectural Association. He currently runs a specialist computer software business, is computer correspondent to **Building Design** and acts as a consultant on building technology.

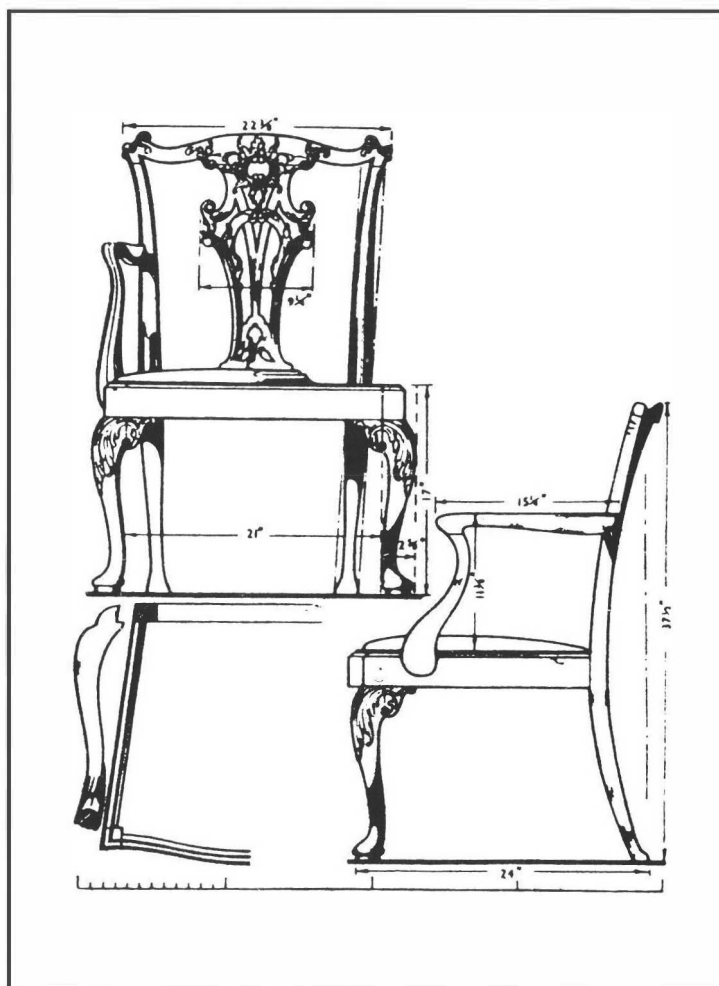
Bulent Rauf was born in Istanbul in 1911. He was educated in Turkey, where he received a classical Ottoman education, then at Roberts College. He read English Literature at Cornell University and Hittite Archeology at Yale. He settled in England in 1966 and acted as consultant to the Beshara Trust until his death in 1987. His translation of Ibn 'Arabi's *Fusus al-Hikam* is now being published by the Muhyiddin Ibn 'Arabi Society.

Paul Ekins graduated originally in electrical engineering and came to economics from an extensive involvement in green politics. He was Director of The Other Economic Summit and Secretary of The New Economics Foundation. He recently took a degree in Economics and now holds a research Fellowship at the School of Peace Studies, Bradford University, where he is also Research Director of the Right Livelihood Awards.

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Jane Towns studied Architecture at the Architectural Association and now lives in Los Angeles.

Robert Clark is a Trustee of the Beshara Trust. He works as an antiquarian bookseller.

Alison Yiangou M.A.(Oxon) read Psychology at Oxford. She is now assistant editor on BESHARA.

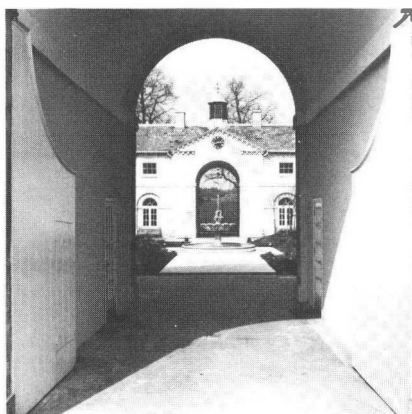
Dom Sylvester Houédard studied at Jesus College, Oxford and St. Anselmo College, Rome. He has been a Benedictine monk at Prinknash Abbey since 1949. He is a concrete poet who has had several exhibitions of his work and a member of the Benedictine committee for dialogue with other monastic traditions.

Peter Young M.A.(Cantab) is the Principal of the Beshara School at Chisholme House.

Christopher Ryan is a free-lance journalist who lives in Cambridge.

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