

Modernity and the Beleaguered Soul

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Introduction

This paper is about the impact on the soul of the scientific world view that began with the European Renaissance and that has now extended across the globe through the outreach of technology.

I'm going to start with the traditional home of the soul, the Church past and present. I'll be suggesting that religion as a social institution will never bring about a spiritual utopia because it cannot escape dualities inherent in the human condition.

I'll then be taking a look at the secular world of science, how it grew away from religion, and how soul values have been cast aside by a society geared to financial power, profit and now perpetual debt.

Where humanity once had no choice but to submit to theological dogma, it is today captive to a multi-billion dollar 'persuasion industry'. I don't only mean the all-pervasive marketing of consumables and luxuries but also the influence of political, military, economic and industrial power-brokers. Of course, there is nothing new in this, for human society throughout history has been shaped by a minority who hold the reins of power. Despite the gloss of democracy, it is no less true today, although the mechanisms of control, being extensively woven into our technology, are more subtle.

The bad news is that we are more captive to cultural norms than we know, since our minds have been conditioned not to question many of the assumptions that govern our behaviour. The good news is that the soul is untouched by the manipulations of the ego. I shall argue that our best hope for the future lies not with the power-play of institutions, whether Church, Science or State, but in attuning to the soul, the spiritual birthright of every human being.

The soul in search of a home

Encouraging humanity to heed the soul has been the work of the great spiritual masters throughout history. The essence of the teachings invariably centres on the value and virtue of love as expressed in kindness, compassion and care for all of life. The task may seem pretty hopeless but as Jesus put it, a grain of mustard grows into a tree in which the birds of the air make their nests (Luke 13:18-21).

Spiritual teachings have been disseminated over recent millennia through a number of established religions. Of the current world population of 7.5 billion, Christians comprise around 30% and a further 25% are Muslim. Hinduism and Buddhism account for 15% and 7% respectively and there are many other faith traditions with world-wide followings, including Judaism and Spiritism, both of which number around 0.2%.

We are indebted to the established faiths for their cultural heritage and fostering of the arts, literature and education. Yet the history of humanity, certainly going back to Sumerian and Egyptian times and including the Classical antiquity of Greece and Rome, is not a story of harmony among nations or peoples. Religion has not brought peace on earth and goodwill to all men. Given the conflict-ridden state of the world today, it is hard to imagine it will ever do so.

The strength of religious institutions lies in their mass appeal, the powerful symbols of membership and a stable hierarchy that provides for both followers and leaders. Churches set great store by obedience to Scripture, not only because of moral guidance but also because Scripture is held to reveal the unassailable truth.

Why then did the Abrahamic faiths, both in the pre-scientific era and in the era of modernity, fail to bring about peace, when this is at the heart of Scripture? I suspect it is because as teachings become institutionalised, they lose their power to inspire, especially when the institution is seen to be serving the interests of Man rather than God; one need only compare the humility and simplicity of the great spiritual masters with the grandiosity that has been assumed by some religious institutions.

Religion has been harshly criticised, especially by militant atheists, for the splits and factions that have resulted in so much death and destruction. Christians invaded the Muslim territories in the Crusades; throughout the Inquisition the Catholic Church tortured and killed thousands of so-called heretics; Catholics and Protestants fought it out in Northern Ireland; now Shia and Sunni Muslims are doing the same in Syria while Muslims and Hindus are killing each other in India.

Such acts of inhumanity and aggression have, of course, nothing to do with the original spiritual teachings. Instead, religion has been effectively hijacked to serve other interests, especially likely to happen when a faith regards itself as pre-eminent and possessing a truth greater than any other¹. In the past this was held to justify the conversion of unbelievers by force, if needed, in order to save them from damnation. The history of such proselytising is hopelessly mixed up with other territorial, economic and political agendas.

Yet rather than condemning religion out of hand as Richard Dawkins likes to do, there is another way of seeing this. It is clear that the lives of indigenous peoples the world over have always been centred on mystical and sacred traditions. Human

¹ *The possible exception is Buddhism. The Buddha advised people to try it and see if it worked for them – otherwise to try something else! However, not everyone regards Buddhism as a religion.*

beings are hard-wired to seek meaning and purpose and from the dawn of history, certainly to our knowledge since the Neolithic Age, there has been a spiritual impulse that impels humankind to seek a greater reality that transcends the whys and wherefores of everyday life. Without this deep longing, the religious traditions could not have flourished.

There are problems, however. Since an awakened consciousness recognises no authority but itself, as a civilisation develops greater complexity the fate of the transcendent is to be subjected to theological sanction. Established religions are generally nervous of epiphanies that may prove to be subversive, which is why prophets, seers and sages have generally had a hard time of it,

On the other hand, most people are not visionaries and are happy enough to follow those they see as leading the way. And there is no doubt that religion has profoundly shaped the social, moral and intellectual life of humankind. However, in this country the National Census shows a continuing decline in religious observance. Although thirty per cent of British still describe themselves as Christian, the majority are over 60 and regular church attendance is down to 5%. But does this mean the population is less spiritual than previously? I don't think so, as I shall be discussing later.

While Christianity has been central to Western belief in the soul, it seems to me that cultivation of soul consciousness was never its main objective. Observance of religious practice came first, along with piety, morality and social philanthropy (enshrined in the Christian metaphor of the shepherd looking after his flock).

In contrast, the religions of the East made soul consciousness central to the quest for enlightenment although, to the Western eye, this aim appears strangely divorced from wider humanitarian concerns.

There are other differences too between East and West: in the Judeo-Christian tradition, all of humankind is seen to be essentially flawed, as prefigured in the story of Adam and Eve. From that first falling into sin, Christians are taught that they must pray for, and hope to receive, God's forgiveness.

In the traditions of the East, as well as perennial wisdom teachings and syncretic faiths such as Spiritism, each person is responsible for their own destiny according to karma, the law of cause and effect, lived out through successive births like the scenes of a play. The aim of Eastern religions is to progress until liberated from the human drama and to merge with the transcendent unity or oneness of all that is. This is understood to be the true nature of reality, compared with which the phenomenal world is regarded as ephemeral and illusory. The illusion is certainly a good one, for the great majority of people take it for real.

A determining principle of the sensorial world is duality. There can be no light without dark, no good without evil, no love without hate (here I am talking of the emotion we call love), and indeed no birth without death. Every perception and conceptualisation of which we are capable takes its place at one or other polarity, or somewhere between the two. This is how the egoic mind functions and without which we could

not make our journey through life, each of us with our thoughts and emotions, our hopes and fears and indeed our sense of personhood. Likewise, we find in the institutions of religion and science those same dualities that we experience within ourselves. The difference is that while a person can take responsibility for their own conduct, the shadow side of an institution can overwhelm both reason and conscience with disastrous results.

Before the scientific revolution, religion shaped the aspirations of humankind. The worldly hierarchy of power and authority was mirrored in the hierarchy of angels and the heavenly host commanded by God. There was a rightful order of things, people were born into their station in life and generally stayed there. Theological assertions were absolute and not to be questioned, including the geocentric movements of the heavenly bodies. With the advent of science all this changed.

The Secular Era

Although the origins of modernity can be found in the work of Copernicus, Kepler and Gallileo, the revolutionary worldview dates from the publication of Isaac Newton's *Principia* in 1687, describing a universe in which mathematical principles accounted perfectly for the motion of planets. Newton was deeply religious and saw no contradiction between his laws of physics and a creator God. He wrote that '...the motions which the planets now have could not spring from any natural cause alone, but were impressed by an intelligent Agent... not blind and fortuitous, but very well skilled in Mechanics and Geometry'². However, the impact of Newton's scientific method greatly excited a new breed of natural scientists and instead of turning to God for answers, it began to seem possible that the human intellect would one day be able to explain everything about the whole physical universe.

The scientific exploration of Nature has known no bounds. The eclectic pursuits of Renaissance Man were succeeded by the emerging disciplines of mathematics, physics, chemistry, botany and zoology, each in turn differentiating into the vast array of specialisations we have today. There is no aspect of the natural world, organic, inorganic, animal, vegetable or mineral that has been overlooked, from the outer reaches of the galaxy to the arcane mysteries of particle physics. Except for pure mathematics and psychology, which deal in abstractions, science addresses physical reality. Yet the unforeseen consequence of the scientific method has been such that in just a few hundred years, humankind set itself apart from the flow and rhythm of the natural world, which it now sees as being there principally to serve the needs of the human species.

Step by step, we humans of the modern age have had our world-view shaped by science so that we no longer question its assumptions about the nature of reality. Science tells us that events take place by 'chance' unless they are found to be clustered together in such a way as to be amenable to experimental replication, in

² Michal Heller (2009) *Ultimate Explanations of the Universe* p.148 Springer

which case they are considered 'meaningful'. This is the basis of statistics. From an ocean of apparently random events natural laws can then be identified and used to test theories. The whole idea is to demonstrate, understand and explain how things happen. The subject (the experimenter) must be separate from the object (the thing being observed) and the data set recorded. If an experiment is repeated ten times with the same result, it is of note. If it can be repeated 100 times, people start talking about something having been proved. It is a numbers game that doesn't set much store by individual experience, especially if one has the temerity to question the presupposition that everything is down to chance (except when experimentally shown to be otherwise).

Mainstream science holds that there is a fixed, immutable 'reality' out there, and each of us passes through it on the timeline of birth to death. Everything has a timeline, even our universe, which began 13.7 billion years ago and will end in what is called 'heat death' in 10^{150} years. Our solar system makes a brief appearance, being now just over 4.5 billion years old and already in its midlife. In a billion years from now, the oceans of Earth will evaporate as the sun's radiation intensifies on its way to becoming a red giant, after which it will engulf all its planets before eventually cooling to the point of extinction.

The second law of thermodynamics tells us that like a clock winding down, everything sooner or later must stop. But there are questions to ask. Did the clock wind itself up? And what was there before it started ticking? What happens after it stops? This is where classical physics gets stuck, because its conclusions about reality are confined to what is observable in the physical universe.

Mechanistic science has dominated the worldview of human beings for around three centuries for good reason. First, it explains a lot about the physical world. Second, it creates a sense of security: we are not subject to the whims, moods and unpredictability of a god (or gods) that we must obey or propitiate. Thirdly, science has spawned a massive technology on which we depend, from steam to electricity, from the silicon chip to the Large Hadron Collider, along with a mass of appliances that populate our homes, machines that transport us by land, sea and air, keep us alive in hospital, plough fields and plant crops - the list is endless.

Yet if life is merely a biological event taking place in a mechanistic universe, there are certain implications. Birth is down to chance, death is final, consciousness is simply a by-product of brain activity, there is no actual purpose in life, suffering is meaningless and love is nothing more than Nature's way of ensuring pair bonding and the procreation of the species.

There are social consequences too; go pleasure seeking because you may as well have a good time while it lasts; ambition is rewarded since it gets you status, makes you money and can buy you pleasure; if you feel empty or at a loss, alcohol or drugs can be used to ward off unwelcome thoughts and feelings, such as asking yourself what is it all for; sex is a good short-acting antidepressant so the best thing is to have as much as you can; constant violence on-screen, whether film, video or television,

excites our animal instincts and makes us feel more alive – or at least less dead. Unfortunately, it also has been shown to reduce our capacity for empathy³.

Science is supposed to be free from value judgments and to be concerned only with finding out how things work. But humanity has gorged itself unthinkingly on the fruits of science and technology⁴ and the ego has gone on a shopping spree in search of new gods - from designer clothing to trading in one's smartphone for an upgrade with yet more apps you don't need, or buying a car that goes faster than you'll ever drive, usually with money you don't have. Never mind about that, just borrow today and pay back some other time!⁵

Consider what it means these days to buy a home on a mortgage. A person can proudly say, 'This is **my** home'. In fact the home really belongs to the bank that has just lent you a large sum of money. The bank will go on to make a lot more money out of you for having done nothing except lend you money in the first place - virtual money, incidentally, that the bank doesn't actually possess - and will then take your home away if you don't or can't pay up.

This world of material realism has created untold opportunities for making money out of someone else. This would be no different from the pyramid selling scandals that used to do the rounds years ago, except for the excuse that in a growth economy **everyone** gets rich. This worked for only so long as the Earth could be treated as an unlimited resource, like a bank with infinite money supply. Now we know it to be a deception, for in the words of Mahatma Gandhi: 'The world has enough for everyone's need, but never enough for everyone's greed.'

Science is not to blame – we are. For a while, we had the illusion of control, and humankind has largely made a mess of it, for technology has been used to enslave rather than liberate, to blunt rather than enhance consciousness. Only now, as we become aware of what we have been doing, do we begin to understand that it's our own survival we have put at risk.

Spiritual cosmologies old and new

In the ancient Daoist tradition, humanity stands in its rightful place between Earth (Di) and Sky (Tian), where Yin and Yang, matter and spirit co-mingle. All spiritual cosmologies envision such a living universe, vividly described by Hindu mythology as giving birth to form with each out-breath and reclaiming it with each in-breath.

³ Xiuyan Guo et al. *Exposure to violence reduces empathetic responses to other's pain* Brain and Cognition 82 (2013) 187 - 191

⁴ Powell A (2013) *Technology and Soul in the Twenty-first Century*
<http://www.rcpsych.ac.uk/college/specialinterestgroups/spirituality/publications.aspx>

⁵ Personal debt in the UK now amounts to 1.43 trillion Pounds Sterling

Recently Professor Wun-Yi Shu from Taiwan has put forward a cosmological theory in which space, time, mass, and length can all be converted between themselves⁶. In this model, the speed of light and the gravitational constant are both variable and time has no beginning or end. At a certain point, **time converts into space, while mass converts into length** - and the universe begins to expand. At another point the opposite goes on; **length converts to mass and space into time and the universe contracts**. There is no cosmic arrow of time, no beginning and no end, but an oscillation of expansion and contraction in perpetuity.

The theory is being challenged; for one thing, the background cosmic microwave radiation, thought to be left over from the Big Bang, has to be accounted for. But if Wun-Yi Shu is right, both Einstein's gravitational 'constant' and the fixed speed of light are transient phenomena in a larger scenario.

Stephen Hawking once famously speculated that if a complete theory was ever discovered, 'then we would know the mind of God'⁷. I think it's safe to say this is a long way off. However, theories may tell us something about how God makes things happen and in this vein, I want briefly to refer to quantum mechanics, where once again we find the conventions of space and time turned upside down.

Following predictions first made by John Stewart Bell in the 1960s, Alain Aspect showed that a pair of photons first entangled and then sent off in different directions continue to react to each other instantaneously; if the spin of one photon is arrested, the other stops simultaneously. Photons have no charge and no mass; they are simply packets of electromagnetic energy and being the stuff of light, they do, naturally, travel at the speed of light. But Aspect demonstrated that these once-entangled photons were now communicating superluminally, that is, faster than the speed of light, demonstrating what is known as quantum non-locality. It has since been confirmed that even the humble electron, which has both mass and a negative charge and which was thought to move at speeds less than light, spends more than half of its life in the superluminal state.

Recently the discovery of the Higgs boson hit the headlines. Higgs bosons are constituents of the Higgs scalar field. This field exists everywhere. Without it, subatomic particles would simply ping around the universe for ever at the speed of light and never form atoms and molecules. But as they travel through the Higgs field, they acquire mass - how much depending on the particle in question. It has been likened to a snowfield. A bird can fly over it (photons); with skis you can glide across (electrons); with snowshoes it takes more energy (quarks and gluons) and boots make for heavy going (W and Z bosons)⁸.

⁶ Wun-Yi Shu (2010) *Cosmological Models with No Big Bang* <http://phys.org/news199591806.html>

⁷ Stephen Hawking (1988) *A Brief History of Time* p.175 Bantam Press

⁸ See http://www.nytimes.com/interactive/2013/10/08/science/the-higgs-boson.html?_r=0#/?g=true&higgs1_slide=13

We are probably looking at how the cosmos extends into domains of spacetime, our universe being probably just one such locale. As Jesus put it 'In my Father's house are many mansions (John 14:2). We shouldn't really be surprised, for as quantum non-locality reminds us, time and space as we know them are merely local phenomena. The physicist John Wheeler made the wry observation that 'time is what prevents everything from happening at once, and space is what prevents everything from happening to me!'

We can think of the world of objects in time and space as the tip of an iceberg. In this case, beneath the surface lies an information field that contains everything that was, is and shall be, everywhere at once. I should add that the iceberg is only apparent, for nothing is solid except that our sense organs experience it that way. But for the electrostatic field generated by the cells of our bodies, we couldn't even shake hands, for we would pass right through each other like ghostly apparitions.

It's patently clear to me that the idea that life forms exist in a world of 'dead' matter, is seriously out of date. In this universe, **all** matter is 'alive'. The atoms that make up a piece of rock know how to organise themselves. The cells of a plant have the intelligence to turn the flower towards the sun. Animals have awareness like us. But human beings and certain other species with complex neurobiology like dolphins, apes and elephants, show a further difference: the awareness of being aware. Self-awareness is humanity's greatest evolutionary challenge, for the very consciousness that gives us the power to envision the transcendent also gives us the ego.

From the perspective of mainstream science, talking about the transcendent is meaningless. Yet quantum cosmology fits it like a glove, since it holds that there is no objective world 'out there' that is independent of your consciousness and mine. The observer and the observed cannot be separated. The quantum realm is non-causal, non-local, and non-material. It only becomes causal, local and material with what is known as the collapse of the wave, actuated by your consciousness, my consciousness and collectively, that of humanity. What could be better suited to a transcendental perspective?

This is not meant to be a lecture on physics, which in any case I am unqualified to give. But my intention is to remind us that nothing is as it seems, and that the whole phenomenal world arises from a vibrant unitary field with mysterious capacities greater than anything we can put into words.

Soul awareness

Cosmology dares to think outside the box and helps liberate us from the stand-off between religion and material realism. We are then pleasantly surprised to find that the spiritual impulse continues to well up like a stream flowing from deep underground, for modernity has revealed a new demographic, 'spiritual but not religious', no longer confined to the established faiths. As church attendance

declines, the numbers in this unaligned group are rising, varying between 15% and 45% of the population, according to different surveys⁹.

Everyone has their own idea of what they mean by 'spirituality' and descriptions are wide ranging. They include: striving for a deep-seated sense of meaning and purpose in life; trusting that adversity can challenge us to grow and change; finding a wholeness of being that brings the feeling of belonging, harmony and peace; experiencing and expressing non-possessive, non-conditional love; being ready to forgive; recognising the oneness of all of life and working for its greater good; gratitude for the sacred gift of life; seeking an understanding of birth, life and death within the compass of the infinite; maintaining equanimity, courage, hope and acceptance in times of illness, loss and bereavement; last but by no means least, for many people there is an awareness of, and profound connection with, the divine source of 'All That Is'.

If I was writing about developmental psychology rather than the soul, I would now be detailing the importance of establishing a secure sense of self from childhood onwards through the loving care of parents and others. We know this intuitively, as well as having research evidence showing how the baby 'finds' itself through mirroring in the mother's face, eyes and voice. I won't say more about that process here except to highlight that in the human face, and especially the eyes, we intuitively search for the soul. In other words, from the outset the mother/baby relationship is imbued with soul presence. This is what we find moving and beautiful in the icon of Madonna and Child.

The soul knows perfectly well its true home is the non-material, non-dual realm of the transcendent. Nevertheless, it is here with us, like a spiritual compass, to help show us which way to go as we struggle with the challenges of life. As a species, we are endowed with intelligence of mind, a rich emotional reality and the capacity to learn from experience. But at this stage in the evolution of humankind, the ego is still geared to survival mentality along the lines of 'the more you have, the stronger you are'. And so it identifies with personal possessions, hence the psychology of 'me' and 'mine'. In fact, the ego resists the idea that anything could be greater than itself. If there must be such a thing as the soul, the ego thinks of it as a kind of prized spiritual organ in its personal possession.

Yet when we engage with the faculty of the soul in reflection, prayer, contemplation or meditation, we realise on the contrary that the soul doesn't belong to us. Rather, we belong to it. Once the ego is taken out of the equation, the personal boundaries we usually feel are so important start to dissolve. It's a different perception, like holding up your hand with fingers spread and asking, 'what do you see - five fingers or one hand?' for in the part, the soul is revealing of the whole. The non-dual perspective goes further still; beyond the human drama being played out on the

⁹ See survey by 'Theos' *Spirit of Things Unseen* (2103)

[http://www.theosthinktank.co.uk/files/files/Reports/Spirit%20of%20Things%20-%20Digital%20\(update\).pdf](http://www.theosthinktank.co.uk/files/files/Reports/Spirit%20of%20Things%20-%20Digital%20(update).pdf)

stage of the world there is only the one soul, infinite and eternal, in which everything resides. There is no word that adequately conveys this supreme reality, but God is the word we have for it.

When we commune with Soul, the love that arises is the expression of the soul's **own joy in being**. This is our spiritual inheritance and very different to the emotional vagaries of the ego, for while the ego needs to be loved, the soul **needs to love**. In fact, the soul enjoys nothing so much as 'acts of random kindness and senseless acts of beauty'.^{10,11}

To live estranged from the soul is a great misfortune. Jesus remarked, 'For what shall it profit a man, if he shall gain the whole world, and lose his own soul?' (Mark 8:36). Tell-tale signs of this impoverishment are restlessness and fatigue. The restlessness arises from a painful emptiness that a person feels within yet seeks to fill from without. Such is the beguiling nature of our consumer society that there are endless distractions, possessions and attractions to be tried. But the search is ultimately both fruitless and exhausting, and depression commonly sets in.

The great irony is this; what we are looking for **is that which we already are**, except that the ego can't see it! It has been likened to searching everywhere for the necklace which is already fastened around one's neck. Yet once the soul can be acknowledged, the ego is instantly relieved of its manifold fears; of failure, humiliation, loneliness, loss, illness, and death – all those insecurities that drive it to behave in such an obnoxious manner.

In conclusion

The title of this talk 'Modernity and the Beleaguered Soul' is meant to convey what I see as a deep prejudice in modern secular life towards matters of the soul. The ego is running wild like an impulsive and unruly child, which is reflected worldwide in human affairs. We are living in both a dangerous and endangered world, not because people are any worse than they used to be, but because we now have powerful technologies at our fingertips that the ego does not understand how to use with discernment.

Unaided, the ego can't grasp the big picture. It's like the story of the six blind men and the elephant. They each describe what they can feel with their hands – a wall, a tree, a rope and so on, but no one puts it together and comes up with the answer.

This is why we need the vision of the soul. Contemporary human society is geared to competition rather than collaboration, getting rich rather than having a sufficiency and winning the war while losing the peace. Yet the ego, although a slow learner, is not ineducable. With the right guidance it can be helped to give up its 'either/or'

¹⁰ Anne Herbert (1995) Whole Earth Review, p.88

¹¹ Even without a good deed, there can be benefit for, as the Dalai Lama points out, 'If you can, then help others; if you cannot do that, at least do not harm them'.

mentality in favour of 'both/and', as illustrated in this little allegory about Heaven and Hell. In Hell, people are seated around a large dish of appetising food. They are obliged to use spoons with handles longer than their arms and since no one can get their spoon to their mouth, they are all starving. In Heaven, they must use the same spoons, but instead everyone sets about feeding each other.

Our problem is that the ego is still mired in its evolutionary past. If it is to have an evolutionary future, we must enable it to see that we humans are not just one species but one family sharing one home. Only then can we look forward to making use of science wisely and well.

When the astronaut Edgar Mitchell beheld this 'blue planet' of ours through the window of the spacecraft Apollo 14, he experienced a transformative awakening. The vision of beauty and oneness inspired the remainder of his life's work with a message of unity. Fortunately we don't need to go into outer space for us to have that vision; we can appreciate it right here simply by opening ourselves to the presence and wisdom of the soul.

I'm pretty sure these last few centuries we call modernity will turn out to be 'make or break' for humankind. How extraordinary to be born right now and what responsibility we bear! Out of the thousands of millions of years this planet has existed and that have culminated in the evolution of Homo sapiens, in just a few decades we are going to find out whether humanity will survive and thrive, or whether we had our chance and missed it.

I'll end with another story about Heaven and Hell. There is a rabbinical saying that goes like this: 'What is Hell? It is when God sits you on his knee and shows you what your life could have been!' What about Heaven? The rabbi doesn't say, so we will have to decide this for ourselves. Jesus implored us not to live for tomorrow but for today. When asked 'On what day will the kingdom come?' he answered (not without some frustration I imagine) 'It will not come when it is expected. No one will say: 'See, it is here!' or: 'Look, it is there!' but the Kingdom of the Father is spread over the earth and men do not see it.'¹² Clearly we are being told not to wait for the day of reckoning but to act now. How then might we go about it? We don't have to look far, for the human ego, when taken in hand by the soul, becomes a perfect instrument for making Heaven on Earth. If we could advance this one small step, it would be a giant leap for humankind.

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<http://www.rcpsych.ac.uk/college/specialinterestgroups/spirituality/publications.aspx>

¹² (Gospel of Thomas, Saying 113)