

# The Bede Griffiths Sangha Newsletter

The Bede Griffiths Sangha is committed to the search for the truth at the heart of all religions



SUMMER 2015 VOLUME 16 ISSUE 2

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*'There is this City of Brahman, (that is the body), and in this city there is a shrine, and in that shrine there is a small lotus, and in that lotus there is a small space, (akasa). Now what exists within that small space, that is to be sought, that is to be understood.'*

Father Bede Griffiths



## Welcome to the Summer 2015 Newsletter

This Newsletter is published three times a year to provide a forum for articles and comment within the remit of the Sangha to search for the truth at the heart of all religions, to record Sangha activities and give details of future events and resources available. *Correspondence and contributions for inclusion in future editions are welcome and will be considered by the editorial team.*

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## Sr. Mercy Buckley by Diarmuid O'Murchu

*It is with great sadness that I report the death of Sr. Mercy Buckley. She died on March 15th after a short illness. She was an inspired and inspiring woman and will be missed by all of us who knew and loved her. The following message from her good friend Diarmuid O Murchu was read at her funeral.*

**D**ear Sisters, Members of Mercy's family, and friends.

Like you, I too, was saddened by Mercy's rather quick departure from us, but grateful to God that he took her home without having to endure too much suffering. I sincerely apologize to her, and to all of you, for not being able to make this special occasion. I know Mercy will understand.

Sr. Mercy was blessed with a long and wonderful life. She put a great deal into life and got much from it. Her background in biology connected her with the wonder and beauty of creation to a degree that became increasingly significant for her faith, her spirituality and her entire view of life. She felt connected with God not merely from

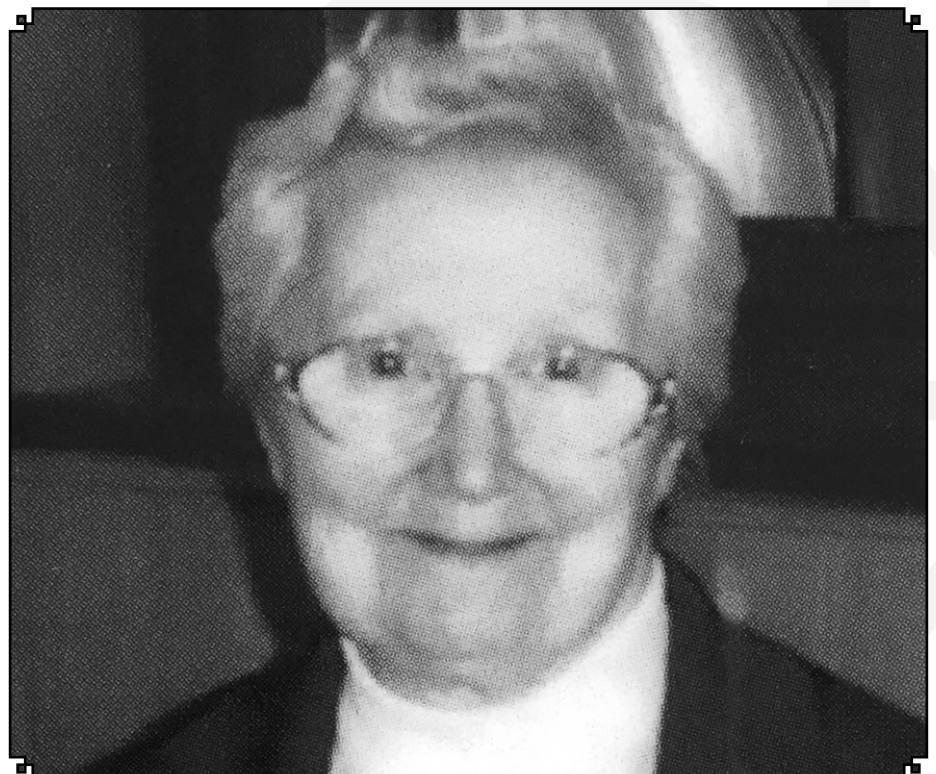
within the Church but even more vividly through the elegance and beauty of God's creation

That her death occurred in the Springtime, and that her funeral takes place as the life of Spring erupts all around us, is a fitting tribute to her love for life and her fidelity to the God who nourishes and sustains the beauty around us.

She grew into old age with the wisdom and the gentleness of a Wise Elder. For me, she was also a great friend whose memory I long will cherish. I know she is at peace with God, beholding in a fuller sense the beauty she cherished on earth.

May her memory, her smile, and her vision sustain and bless all who celebrate her funeral today.

*Diarmuid O'Murchu MSC.*



## From Father Bede to a Friend

edited by Adrian Rance

These extracts are from letters written in June and July 1955 from Bangalore to his friend Mary Allen. Father Bede tells of his starting to learn Sanskrit and of his first contact with Raimon Panikkar, philosopher and theologian. Panikkar was born to a Catholic Spanish mother and a Hindu father, which laid the foundations for his profound contribution to Christian-Hindu dialogue.

### *My dear Mary,*

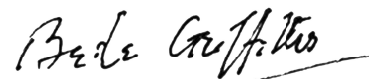
I still haven't told you of my latest adventure. I have begun learning Sanskrit. By an extraordinary coincidence (or providence) there is a priest staying here half Spanish and half high caste Indian, who has come out to study Hindu philosophy, and is going later to Benares. He is one of the leading figures in Spain, I gather, and a first class philosopher. Well we have become friends and are learning Sanskrit together. We are having lessons from an Indian Carmelite sister at Mount Carmel College every morning. She is first class and is giving up all the time she can to us. In the afternoon we go out to the house of an old Brahmin teacher and have further lessons there. This Father Panniker (sic) has only been out here a short time but he knows his way about and is a great help to me. He knows many Hindu professors and teachers, and has visited most of the Ashrams including that of Ramana Maharshi. It is incredible good fortune that I should have met him and found him living two rooms away from me. I doubt whether there is another priest like him in India. Sanskrit is difficult, but I am going all out for the next two to three months while we are still unsettled, and I hope to master the elements then...

...I have not told you much about the Fr Panniker, who is staying here at the Clergy House. His father was a Brahmin from South India, who married a Spanish catholic and was converted. The son was

brought up in Spain and is a brilliant scholar. He has degrees in universities in Spain, Germany, France and Switzerland and is the ablest theologian I have ever met. We spend almost all our time together, as we are studying Sanskrit together. He is even more revolutionary than I am (and much more capable philosophically and theologically) and I find him most stimulating. He has a deep love for India as I have and has got to know it well. He has travelled in the north and well as in the South and visited temples and ashrams and met most of the important people. He will be going to the University of Benares soon, at least he hopes to do so, to steep himself in Hindu culture, so I may not see much more of him, but I owe him a lot. But this only emphasises the gulf between the ordinary priest out here and the Hindu culture. Most of them know nothing about it...I am getting on with Sanskrit and have finished one book of the Gita and begun another, but I still find the reading very slow. I am leading quite a monastic life, getting up at five or soon after every morning and saying matins and lauds; then mass in the Cathedral (served by small, bare-footed altar boys, with whom I made friends by giving them stamps, so you see all your stamps are not wasted). I stay in working all the morning and only go out in the afternoon or the evening. Then I usually take a ride on my bicycle, and Fr Panniker comes with me, and we explore Bangalore. Did I tell you that we visited the Ramakrishna Ashram? The meals are rather a trial as I cannot get used to making conversation all the time and I shall be glad when we are in our monastery.

With best wishes,

Yours ever,



D. Bede

## The Bede Griffiths Sangha Advent Retreat 2015

**Monastery of Our Lady and St. Bernard  
Brownhill, Stroud GL6 8AL  
Friday 20th - Sunday 22nd November 2015  
'Inner Stillness'**

*'Stillness within one individual  
can affect society beyond measure'*

Fr Bede, The Universal Christ

This retreat will offer time and space to quieten during Advent. The programme will be structured around a day at Shantivanam, with periods of meditation, chanting, prayer

and the reading of scripture from different traditions. There will be free time to walk, rest or study, together with times of silence and sharing. All aspects of the programme are optional. The booking form will be available in the Autumn Newsletter and will also be available to download from this website [www.bede.griffithsangha.org.uk](http://www.bede.griffithsangha.org.uk).

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Victoria Glazier

**Easter**

by John Martin Sahajananda

**EASTER  
THE VICTORY OF UNITY  
OVER DIVISIONS**

The feast of Easter has many messages to communicate to us:

It affirms that life does not end with physical death but it is only a door to eternal life;

It shows that what we think is a failure or a tragedy is a doorway to victory; it is the message of infinite hope;

It reveals that those who refuse to grow in divine-human relationship kill the Truth or crucify Truth;

It declares that Truth will ultimately be victorious; it is the victory of unity over divisions;

It confirms that those who die for Truth will live forever for Truth has no death;

It is the message of peace, freedom and unity that come from Truth.

Jesus Christ bore witness to Truth. He gave his life for it. His crucifixion and death were the consequence of the refusal on the part of the spiritual leaders of his tradition to grow into the Truth of Unity. Jesus Christ, the Truth, though physically dead, has risen and will live forever. He invites everyone to grow into this Truth and be free.

There is a beautiful sloka in Mundaka Upanishad:

*satyameva jayate nāṅṛtam  
satyena panthā vitato devayānaḥ  
yenākramantyṛṣayo hyāptakāmā  
yatra tat satyasya paramaṁ nidhānam.*

It begins with the word sathyam, which generally is translated as Truth. But the question is what is Truth? sathyam?

The Chandogya Upanishad gives a kind of definition of sathyam. Sathyam is a combination of three words: sat+ti+yam.

Sat means infinite. The Rig Veda says, ekam sat viprabahuthi vadanthi. Sat, the infinite, self-sustaining being is one. It means to say that there is only one God. Sages call it by many names.

Ti means finite, temporal that has a beginning and an end.

Yam means union.

Hence satyam means union of the infinite and the finite, eternal and temporal, God and creation. It is the harmony between the infinite and the finite, God and creation.

It is a state in which creation or human consciousness is in harmony with the divine will or eternal will of God, the Sanathana dharma.

So we can say that sathyam means unity, harmony and wholeness. We can translate this sloka in this way:

*satyameva jayate nāṅṛtam*

Unity (Truth) alone will ultimately prevail  
and be victorious

*satyena panthā vitato devayānaḥ*

Unity (Truth) illumines the path of the enlightened!

*yenākramantyṛṣayo hyāptakāmā*

Desiring Unity (Truth), the sages, who have expanded  
their desires or consciousness,

*yatra tat satyasya paramaṁ nidhānam.*

Come to the abode where supreme treasure of Unity  
(Truth) resides.

Truth is fulness (purnam) and it is its nature to radiate like the Sun. In fulness there is no movement of becoming or time. Fulness unfolds its being. It manifests eternity in time. In the Upanishads we have a beautiful sloka that describes this Fulness.

*Om. Purnamadah, purnamidham,  
purnat purnam udatchyate.  
Purnashya, purnamadaya,  
purnam eva avasishyate.  
om Shanti, shanti, shanti.*

*That (God or Sat) is Fulness; this (creation)  
is also fulness.*

*The created fulness comes  
from the divine Fulness.*

*If the created fulness is taken away  
from the divine Fulness,*

*The divine Fulness always remains.  
Om peace, peace, peace.*

The sloka in the Mundaka Upanishad says that the enlightened persons follow the path of unity and live the



## Easter - cont'd

by John Martin Sahajananda

life of unity. Unity illumines their path. They radiate life, like the Sun. They do not follow the path of becoming or time. They are free from all the burdens of becoming, of time, of struggle and of duality. They live the life of eternity, freedom, non-duality and unfolding. The sloka says that those who seek Satyam or Unity need to expand their desires or consciousness. In this process of expansion they break down all the artificial divisions created by the human mind out of ignorance and come to the abode of infinite treasure, Truth or unity.

The Mandukya Upanishad presents four levels of consciousness through which human beings come to the abode of Truth: the waking consciousness, the dreaming consciousness, the deep sleep consciousness and the awakened consciousness. We can describe them as individual consciousness, collective consciousness, universal consciousness and divine consciousness in which a person declares 'God and I are one'. The first three levels are considered to be finite, limited, and the fourth one is infinite. Absolute identification with the finite three levels and forgetting the fourth level is considered to be in a state of ignorance and death. Discovering the fourth level and integrating the lower three levels with the Fourth level is to be in a state of eternal, light and deathlessness. Human beings need to move from the finite to the infinite, from ignorance to light and from death to deathlessness. This transforms one's life into life the life of God and one's actions into actions of God.



The Vedic sages have prayed:

*asatoma sadgamaya,  
tamasoma jyothirgamaya,  
mrtiyorma amritangamaya.  
Om shanti, shanti, shanti.*

*Lead us from the finite to the infinite,  
From darkness (ignorance) to light (truth),  
From death to deathlessness!  
Jesus Christ: the Way, the Truth and the Life*

Jesus Christ said 'I am the way, the truth and the life. No one comes to the Father except through me'. He also said to Pilate 'I came to bear witness to the Truth'.

What is the Truth that Jesus Christ came to bear witness to?

Jesus called his truth the kingdom of God. The kingdom of God is the transformation of one's life into God's life and one's actions into actions of God. Jesus Christ said, 'the actions that I do are not my own but the Father who dwells in me does his works'. His actions were coming from the unity of divine and human.

According to Mundaka Upanishad Truth is the unity of the infinite and the finite. In this sense we can say that Jesus Christ is the union of the infinite and the finite. He is fully divine and fully human. The way of Jesus is the way of unity, the way of radiance, the way of eternity manifesting in time. It is the way of unfolding. Jesus Christ desired truth and so expanded his consciousness from the individual to the divine. At his birth he began as an individual. At the moment of his circumcision he entered into the collective consciousness of Judaism. At the moment of his baptism he entered into the universal consciousness and from there finally he entered into the divine consciousness and said, 'the Father and I are one'. He entered into the abode of infinite treasure of Truth and discovered the kingdom of God. In his spiritual evolution Jesus broke down all the artificial walls of division created by the human mind and created one God, one creation and one human kind. He found the infinite truth, the infinite life and deathlessness. He moved from the finite to the infinite, from ignorance to truth and from death to deathlessness. Since he lived according to the Truth his life will be ultimately victorious.

Everyone who desires truth should follow this way of expanding one's consciousness. This is the only way for everyone and there is no other way. No one can come to the Father, to the Infinite Truth, except through expanding one's desires and consciousness. Jesus discovered this truth and bore witness to this truth of Unity. He willingly accepted crucifixion and death in order to bear witness to this Truth. He invited everyone to expand their consciousness and discover this truth of Unity.

### **The Crucifixion and Death of Christ**

There were two reasons for the crucifixion and the death of Christ. The first reason was the refusal on the part of the religious leaders of his tradition to grow into the truth of unity that Jesus proposed. They decided to remain in their collective truth and considered that the truth proposed by Jesus was a blasphemy. The second



**Easter - cont'd****by John Martin Sahajananda** 

reason was that Jesus Christ refused to deny his spiritual realization. If Jesus Christ would have denied his truth he might have escaped from his crucifixion and death. Denying his truth would mean closing the door for the spiritual evolution of his religious tradition in particular and of humanity in general. Jesus Christ consciously accepted his death, as the will of God, for the spiritual growth of humanity, for the unity of mankind and for the liberation of humanity from all oppressive structures. Hence we can say that Jesus Christ died for truth, for unity, for liberation, for spiritual growth.

***Crucifixion did not happen in the past.******It is happening even now.***

Crucifixion of Truth did not happen only two thousand years ago. It is happening all the time. There are different ways we can crucify Truth. The first is reducing the infinite and the unifying truth into dividing, fragmented and collective truth. It is building boundaries to the truth that has no boundaries. The second is refusing to grow in divine-human relationship. It is considering relative truth or collective truth as absolute truth. When we refuse to grow in the understanding of Truth then we crucify or kill those who invite us to grow into a higher divine-human relationship. This is what happened to Jesus Christ. It is happening again and again. We are all doing it. The divisions that we see in the world in the name of God, in the name of Truth and in the name of Jesus Christ and in the name of religions is the clear sign that we are still crucifying Truth. Truth is unity. It has no boundaries. The Truth within the boundaries is the conditioned truth or relative. To condition the unconditioned truth is to crucify the Truth.

***Truth cannot be killed***

But Truth cannot be killed. Truth is eternal, infinite and unity. Apparently it seems that we can kill it but it is only an illusion. It will rise. It will be always victorious. Jesus Christ said, 'I am the Resurrection and the life'. He was living in the infinite and unconditioned truth. All the artificial divisions created by the human mind, out of ignorance, will one day come to an end and Truth or unity will remain. Jesus Christ came to bring out people from the tombs of relative truths. He brought out Lazarus from the tomb. Lazarus is the symbol of those who are buried in the tombs of relative truths. It is the message of infinite hope. All our tragedies and failures will ultimately see victory. All the tombs of relative truth constructed by the human mind will be opened and everyone imprisoned in them will see the light of infinite Truth. This is the message of Easter, the Resurrection of Jesus. *satyameva jayate nānṛtaḥ*: Truth or Unity will ultimately be victorious, not divisions.

Collective truths or conditioned truths divide human beings. Divisions bring violence. It is not very helpful if we proclaim the empty tomb and the resurrection of Jesus while we remain in the tombs of our conditioned and divisive truths. Just as Jesus told Lazarus to come out of his tomb so also Truth invites everyone to come out of the tombs of division. There is no point of proclaiming that Jesus is risen and make that belief as a tomb of our security. We need to respond to Jesus and come out of all the tombs of divisions and enter into the Truth of Unity. The message of Jesus is not meant to build a tomb of a belief system and place people in it but to invite everyone out of all belief systems so that they can proclaim as Jesus did: I am the way, the truth and the life. I am the resurrection and the life.

The Risen Jesus Christ invites us to seek Truth, Unity, Peace and Freedom, the kingdom of God!

May the celebration of Easter facilitate desire in us to expand our consciousness and come to the abode of Truth where we find the supreme treasure of Truth, the kingdom of God!

Jesus Christ said: may they all one, just as, Father, you are in me and I am in you, so that they all may be in us so that the world may believe to was you who sent me. (Jn.17.21.). Jesus Christ is the way, the truth and the life. His truth is Unity. His life is the life of Unity and his way is the way of Unity. The earth is one but the divisions made on the earth are artificial, manmade. So also Truth is one and the divisions made in the name of Truth are artificial, manmade. Jesus bore witness to the truth of this unity and he died for it. When we see so many divisions in the name of God, of Truth and in the name of Christ we are forced to ask the question whether we are crucifying the truth of Christ or following truth of Christ.

*May we all become the witnesses of Jesus'  
Truth of unity!*

*May we proclaim the message of peace,  
freedom and love!*

*May the way of unity illumine our path!*

*May we live for the welfare of all!*

*Lokah samasta sukino bhavanthu!*

*May all being in the world be happy.*

*May the finite truths realize their limitations and  
open to the infinite Truth.*

*May we see the victory of Truth!*

*Satyamevajayate!*

John Martin Sahajananda  
Shantivanam



## Bhajan Recording

by Aileen Neilan

*When Jane played the harmonium,  
The invisible ones called a conference,*

*and the angels travelled far knowing  
a rare entertainment would soon take place.*

*When Caroline sang her song, her notes became so real  
the winged ones threw saddles upon them;  
An outrageous holy rodeo began.*

*No one ever sang a Bhajan  
and not left for the better.*

*No one can hear our Bhajans sung,  
with tender loving voices  
and not narrow the difference,  
not narrow the gap  
between them and God.*

*We have many brothers and sisters  
scattered upon this earth.*

*There are always friends of God in this world,  
Find one and offer our Bhajans  
For their listening is generous and cannot help  
but join the singing.*

*When Jane plays her harmonium  
Our Bhajans ascend into the air and form  
infinite blue crystals*

*That will move on the wind's breath for hundreds of years  
as our sacred debris, as the divine dust  
rising as a gift from our  
singing bones.*

Adapted from 'Narrow the difference' by Hafiz

We arrived on Wednesday afternoon to a warm welcome from the sisters. Setting up the shrine room was our starting point. Then dinner was followed by Bhajan practice until Nama Japa and into silence and sleep.

Thursday morning after Gayatri Mantra, morning meditation and prayers and breakfast we continued practising Bhajans, both familiar and unfamiliar until Will Mowat & Peter Falkner, our sound engineers and recording guides, arrived to spend the rest of the day with us.

Watching as they gradually filled our room with mikes, stands, wiring, computers and duvets (yes duvets!) was an interesting time. The duvets were about masking some sounds and stopping sound bouncing off metal furniture. They were augmented with cardboard boxes, chair cushions and woolly jumpers..... all high tech stuff. We had some more practices and then live recording of a couple of Bhajans before lunch. Caroline taught us and was our cantor, Jane played the harmonium and Geoff, Victoria, Michael, Martin (also known as Liam) and I were the singers.

Will & Peter were brilliant guides, gently taking us through improvements and adjusting our mistakes with compassion and laughter (ours being occasionally hysterical). We continued singing and recording after lunch and it seemed at times that

we would never get it all done, then suddenly at 4.30 we were finished! We found ourselves hoarse, tired, but immensely satisfied that we had done it....how good "it" is you will have to buy the CD to find out.

Dinner was very welcome as we found we were ravenous, thank God it was baked potatoes. We relaxed in the evening and sang Nama Japa rather hoarsely before a second night of silence and sleep.

Friday morning had been scheduled for more recording but because we were finished we had time for a wonderful 'checking in' session – which interested us so much we missed the eclipse – then a sunny walk in the surrounding countryside and a short 'what next?' session. We completed the event with a meditation in the sunshine, midday prayer and lunch, then lots of hugs and leavings.

It was an amazing, wonderful two days (was it really only two days?) and I returned home feeling nourished and amazed by what 7 of us could do in that contemplative, hard working, joyful space. You don't know what you missed!

*When thou commandest me to sing  
it seems  
that my heart  
would break with pride;*

*and I look to thy face,  
and tears come to mine eyes.*

*All that is harsh and dissonant in my life  
melts  
into sweet harmony -  
and my adoration spreads wings  
like a glad bird  
on its flight across the sea.*

*I know thou takest pleasure in my singing.  
I know that only as a singer  
I come before thy presence.*

*I touch  
(by the edge of the far-spreading wing of my song)  
thy feet  
which I could never aspire to reach.*

*Drunk with the joy of singing  
I forget myself  
and call thee friend  
who art my Lord.*

From 'Gitanjali' by Rabrinath Tagore

We would like to say a huge THANK YOU to Will and Peter for so generously donating their time and professional services on the day – the recording and photos – and afterwards for 'mastering' our efforts.

Once the recording has been mastered we will take the next step and produce the CD – so WATCH THIS SPACE.

Aileen Neilan

## इन्द्रोत्तरं

by Ken Knight

### *Sphota* *Big Bangs and Other Explosions* *Part II*

*'One alone is the Dawn beaming over all this.  
It is the One that severally becomes all this.'*

Rg-Veda, VIII, 58:2

Ramakrishna wrote: *'The universe is nothing but the Divine uttering its Divine Name to Itself.'*

Our modern physicists find themselves exploring the interface of science and philosophy and pose a question, one form of which is, *'Could we as humans just be the universe exploring itself?'*

*'In the beginning was verily the Self in the form of a person. That one pondered and beheld nothing but Itself and first said 'I (am)'. Therefore arose the name 'I.'*

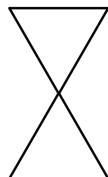
Brihadaranyaka Upanishad, 4.1

In the last newsletter I introduced the word *sphota* because there had been instances recently, in this newsletter and a lecture hall, in which people were considering the spiritual nature and source of language and consequently the nature of scripture and, indeed, our own inspired speech.

*Sphota* is a Vedantin concept of language and in its teachers we will find many similarities with the Word, the Logos, which began its life in the teachings of Heraclitus before St John put it at the heart of his own Gospel.

*Sphota* is that from which meaning bursts forth and is derived from the word *'sphut'* which means *'bursting out'*; like the universal *'Big Bang'* of current fame. We may translate *sphota* as *'an explosion in consciousness'*. In this article I hope to relate this to the inspired words that can pour from us in the *'light-bulb moment'* of direct experience; the direct experience of the divine or the direct experience of the inner meaning of some spiritual text or scientific insight. It is to be linked with another word relevant to these two which is *'pratibha'*. This word describes the Light that bursts forth in a direct, immediate and instantaneous experience of unity. The quotes above explore how we may answer the question, *'How, and to what purpose, is this inspiration?'*

At the end of the previous article I had written: *'And here is a little clue for the next Sanskrit corner'*:



It must be mentioned that the triangle shape used here is very important in its symbolism but I do not want to follow that theme at the moment. What is important is that this diagram represents the teaching: *'As above, so below.'* And that is the essence of the three quotations at the head of this article although the phrase itself has its root in the works of Hermes Trismegistus.

In St John's Gospel we read that *'the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.'* In this article I want to keep that statement in mind while expanding upon the usual understanding of those famous words, the understanding that this refers specifically to the body and life of Jesus. I want to expand this to enable us to understand the importance not just of religious language but our own daily speech. All with the help of *sphota*.

From where do the words I am typing, the words that we speak, the feelings that we express, all spring from? Are we just separate individuals with our own separate thoughts and feelings or are we somehow plugged into a greater substratum of unity or universal consciousness? If the latter is true then we need to consider carefully the question at the beginning of this paragraph. Max Picard wrote:

*'Silence precedes speech and legitimizes speech. Only a word that derives from silence has something to say. What it says is conveyed by the silence within the word. In the beginning God spoke the first word and then gave the word to man so that he could be in dialogue with his Maker about the meaning of his being. The purpose of speech is to resonate throughout the creation the infinite silence behind the revealed word, thus answering that of God in everyone by naming and addressing the divine mystery which otherwise remains nameless in all its inexpressible forms as in the quiet of the dawn, the noiseless aspiration of the trees and the silent changes of the seasons.'*

Max Picard, The World of Silence

Should we have the chance to get away from the maelstrom of sounds in our cities and find a quiet spot where we can listen to the sounds of the birds and the breezes, we may note that all these sounds arise out of silence and disappear back into silence. The ancient rishis noted this and posed a similar question to that which I have set out above. Their answer was the teaching that Ramakrishna gave as: *'The universe is nothing but the Divine uttering its Divine Name to Itself.'* When that sound is unimpeded then the universe reflects back to the Divine, as in a perfectly clean mirror, an image of the Divine: *'As above, so below.'* I must add here that the





## इन्द्रकोटि कोर्नर = कॉन्टो

by Ken Knight

same silence is behind all the raucous sounds of traffic and mobile phone users in the busiest city street.

The One, Unity, expresses Itself in diversity, full of grace and truth, while never being diminished in the process. That is the core of so much scripture.

On this theme Professor David Frawley wrote: *'The ancient seers apprehended creation, the natural world, as a kind of language, as the manifestation of the Divine Word. They apprehended all objects as names, appellations of the Divine in its various powers and qualities. To them a man, a cow, a horse, a sun, are certain archetypal images of the Divine or cosmic being. Every being is a microcosm and reflects some truth about the universe, its way of being and action, its self-formulation. They felt the cosmic presence in all life. As such, the wonder we feel today with a quasar, a galaxy or a black hole, they felt with the earth, the sun, the rain, a cow, not by a more primitive imagination but by a profounder intuition of the cosmic being of all life.'*

Along with all the other forms, humanity is part of that whole and when perfected will be a perfect reflection. However, in humanity, there is a wilfulness in the individual to claim the creative force of the universe for our own benefit while not remembering the Divine behind it all. And that leads to the creation of the 'person'.

Our word 'person' comes from per sonare which means 'through sound' but it also has another Latin meaning relating to the theatre. The persona is the mask worn by the actors to disguise their face and allow them to 'play a part'. We too have a 'personality' which we use and which disguises our true Self, a Self that vibrates in the undivided consciousness to be shared by all the apparent diversity. As those vibrations subtly change, different forms appear; patterns appearing out of silence, as it were.

Have a look at

<https://www.youtube.com/watch?v=1yaqUI4b974> to see a scientific experiment on this theme.

As previously stated, a *sphota* is 'that from which meaning bursts or shines forth.' That meaning is like a pattern in the universal consciousness. This can be perceived by the mind as *pratibha*, an immediate supersensuous intuition

and one of the terms for the description of knowledge as 'direct knowledge'; the 'light bulb moment'.

This is a direct experience of some form or understanding of reality, rather than the mediated understanding via another person. This is then experienced as *kratu*, an impulse to communicate. We all know of this demanding urge to share something we have profoundly understood. And we may use any of the range of art forms to do so. This communication has two parts, the objective meaning, *artha*, and the word sound to be uttered, *dhvani*. These are differentiated in the mind but they are two sides of the same coin, the *sphota*. As each letter sound emerges the whole *sphota* is communicated and the hearer pronounces emphatically, "I understand!" That is if the 'mask that covers the truth' is not veiling the immediated wisdom.



When the words of the speaker are heard cleanly by the listener then there is an immediate connection. There is a stirring, a vibration, in the listener in which there is both a feeling, of joy in the truth, and a kind of memory that says 'this is how it really is.'

Unfortunately, the fullness of the Word is not always heard, even when a slight tremor of the essence is felt. That is because there is a journey out and back for the initial vibration and on that journey there is either a clear speaker and listener or a crackling signal and distracted reception.

This is all explained in the Sanskrit which follows:

We begin in the Word, the 'same that was in the beginning with God' as St John would understand it. Out of that comes a bursting forth which is the *sphota*. That *sphota* contains seed or root meanings called *dhattu*. These form word meanings, *pada*, in the mind which emerge as sound words, *vachana*, on the tongue. That is the outward journey.

The return journey begins through the senses, mainly hearing and seeing, of the listener. These senses are the *indriyani*. The sound words, the *pada*, are heard and now it may be that the persona mask might kick in.

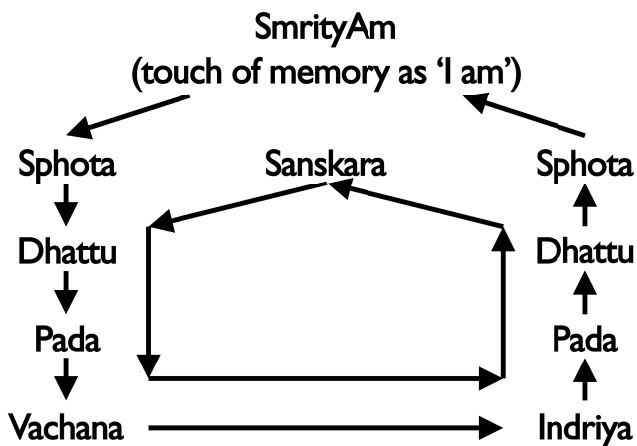
We hear, read or see words and think: 'this is rubbish/ great/ boring/ not for me/just what I wanted to know... etc etc.' Delete as appropriate. As far as the *pada* is

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by Ken Knight

concerned those reactions are not a problem, it remains untouched, but it does get veiled in a cocoon of the listener's own habitual mask and a short circuit is set up preventing the pada connecting to, and releasing, the dhattu and the Light of the original *sphota*. Hence the full meaning is diminished or altered.

That in turn also prevents the full and glorious manifestation of the 'I am' gazing around and seeing nothing but itself, see Brihadaranyaka Upanishad at the top of this article. It prevents the flow of true love in which all duality disappears.



It prevents the fullness of the Word expressing itself as full of grace and truth. It prevents that stirring of memory, *smrityam*, and true feeling.

The obstruction that causes the short-circuit and veiling is called *sanskara* and we create it by our attachments to likes and dislikes, by altering the pure sound of our being by listening and thinking and speaking and acting through the mask, the persona.

The accompanying diagram illustrates this flow and the short circuit.

This is a vast topic of great importance for human enquiry. I am quoting below two accounts of the direct experience I have tried to explain. These accounts come from the Alister Hardy Society archives of many such testimonies. The contributors will not have heard of Bhartrihari, *sphota* or *pratibha* but his teaching is at the core of their accounts which is expressed in their personal ways.

**Account 1** - 'I was then aware of a curious light which seemed to grow up within me, and became stronger and more defined as the minutes passed...the ecstasy lasted over roughly three weeks. The main sensation was of being loved, a flood of sweetness of great strength, without any element of sentimentality or anything but itself. The

description is quite inadequate. I also felt a unification of myself with the external world; I did not lose my own identity, yet all things and I somehow entered into each other; all things seemed to 'speak' to me.....'

**Account 2** - 'One lunch time I had been helping to dry the dishes after a meal, and was standing before the open drawer of a sideboard putting knives and forks away. I was not thinking of anything, apart from vague attention to the job I was doing.

Suddenly, without warning, I was flooded with the most intense blue-white light I have ever seen. Words can never adequately nor remotely touch the depth of this experience. It was like looking into the face of the sun, magnified several times in its light-intensity. It would be truer to say that I lost all sense of self in a total immersion in Light.

But more 'real' than the Light itself was the unbearable ecstasy that accompanied it. All sense of time or self disappeared, yet it could only have been a fraction of a second. I knew only a sense of infinite dimension, and a knowledge that this was the Spirit of God Almighty which was the hidden Life-Light-Love in all men, all life and all creation. I knew that nothing existed apart from this Spirit. It was infinite Love, Peace, Law, Power, Creation, and Ultimate Truth and Perfection. It was all Wisdom, Tolerance, Understanding and Eternal Life for all people.....'

I knew the truth of Christ's Life and Ministry, and that prayer based on implicit love and faith would release this Perfection Power of God's Love into any life, even as Jesus taught and revealed.

Then...after a fraction of a second....I became myself again, still standing beside the open drawer, putting away the knives and forks. That one moment was, and still is, the most vital moment of my life, for there has never been a repetition. But out of it was born the Mission to which I have for many years dedicated my life.'

I apologise for the length of this article but it is a topic we need to enquire into as we study scripture and live our daily lives.

Ken Knight  
knightingale40@yahoo.co.uk

As the NL is being prepared the Feast of Pentecost is being celebrated. This moment in history is an excellent example of a *sphota* in creation. The fullness of this moment shows just what is possible. As Brother Martin has quoted in his article:

**'That is fulness. This is fulness.'**

## Kierkegaard among the Lilies

by Stefan Reynolds

Stefan Reynolds has a book published on Mindfulness, which will be reviewed in the next newsletter. Here is a sample chapter:

*“If we could see only the present and lived wholly in the present moment we would achieve goodness here and now.”<sup>1</sup>*

The philosopher, a complicated man, prone to melancholy, carried his genius like a sentence of strangerhood. He had wanted to be normal, to fit in with married life, with society, with the Church, but his critical intelligence turned in upon himself. Playing any role (including that of the outsider) became a caricature. Even that which was closest to him - his writing - was not him: he wrote using pseudonyms. He was considered a master of irony, yet for him it was inevitable that all truth was subjective and therefore partial. No personal experience could take in the whole picture. It was his calling, however, as a philosopher to search and speak for truth. He could only do that by taking many perspectives, writing as different people, contradicting himself, exaggerating the one-sidedness of a particular view. This is what set him apart from the crowd, which, he felt, had a general unexamined consensus on things. He would always be on the side of the viewpoint left out. That was the way of the individual: a narrow way, quite often wrong, but the only way to come to anything from one's own experience. Truth, he said, had to be naked: *“In order to swim one takes off all one's clothes - in order to aspire to the truth one must undress in a far more inward sense, divest oneself of all one's inward clothes, of thoughts, conceptions, selfishness etc. before one is sufficiently naked.”<sup>2</sup>*

One part of his writings he did give his own name to, his Edifying Discourses on Scripture and Christian faith. These were written each year for Church newsletters and pamphlets, and even when collected in books they sold much less than his literary work. Here, however, he could speak for himself, for earlier in his life he made *“a leap of faith.”* Not because he saw that Christianity was true in an objective sense - doctrines meant nearly nothing to him - but because he chose for himself this path, choosing it with all the passion of one-sidedness. His religious faith was not a way of fitting in to a belief structure, a Church, or society, but came from a sense of being summoned. Like Peter on the Sea of Galilee he felt called to leave the boat of companionship and relative safety and walk on the stormy water with no securities, with nothing to hold him up but faith. He knew he could not do this, but he never doubted the calling.

Walking mindfully on water is not easy. In his religious writings he called himself by his real name - Søren Kierkegaard - but he could not see himself as a teacher or preacher. His Edifying Discourses were not sermons.

He dreaded comparing himself with anyone else *“as if he were superior by virtue of being the speaker.”<sup>3</sup>* To be in any position of authority would immediately make him doubt himself. To speak objectively about truth would set him like Peter looking at the stormy weather and rough waves of his self-doubt. His sharp irony about everything ‘external’, everything supposedly rational, would tear his faith apart and he would sink. The only way was *“the way of inwardness,”* knowing himself as fallible and yet trusting. His Edifying Discourses are attempts to put one step ahead of another on stormy waves. To think he had arrived in the arms of his master and speak as one with wisdom would make faith redundant when for him it was the only thing which enabled him to take the next step ahead. Faith, for him, was to trust despite all self-doubt and evasive ratiocinations.

*“Faith expresses itself not in belief but in unbelievable action,”* he said.<sup>4</sup> Inwardness, self-awareness, holding back from identifying with anything, was paradoxically the only way to free action. Realising the vulnerability of job, marriage, health, social position, letting-go of external props, means we have to act from faith.<sup>5</sup> He criticised religion if it was meant to guarantee a calm and settled of life in the world. But religion, as a motivation for action... without the leap of faith there were only the wild waves of indecision. If, however, responding to Christ's presence we could take a step - one step at a time - then we could walk out into the storm. *“Take heart, it is I; do not be afraid.”<sup>6</sup>*

It has been said that Kierkegaard is a prophet of the twentieth century living in the nineteenth.<sup>7</sup> Certainly his ‘existentialist’ approach - the value of subjectivity - had enormous influence on philosophers a century afterwards. But he himself lived through a time of peace in a religiously settled world. Born in 1813 in Copenhagen, he died in 1855 without travelling far beyond his hometown. People could not understand why he was making such a fuss. He became something of a joke to the settled society of his time. *Either/Or, Fear and Trembling, The Concept of Anxiety, Sickness unto Death* - his books spoke of drama and choice, knife-edge decisions, leaps of faith, suspensions of the ethical. His words fit the traumas of the twentieth century. Mindfulness practice likewise is a response to unprecedented levels of anxiety in the modern world. Kierkegaard foresaw the collapse of religion as a collective influence within society. From now on faith would have to be a personal choice, not something we inherit outside ourselves - which gives security in relation to the world - but something we have to discover - which sets us apart from the world by having our only security in God. In a world without belief we need faith.

Anxiety, lack of self-esteem, loss of belief that things that happen have any meaning or direction, stress, believing



## Kierkegaard among the Lilies - cont'd

by Stefan Reynolds 

everything depends on us alone, are symptoms of the modern world that Kierkegaard lived and wrote about. In his Discourses Kierkegaard not only reflects on the meaning of these experiences but tries to help counteract such painful states of mind. These discourses (there are 80 of them) are much gentler and more pastoral in tone than his literary works. In them he shows how the wisdom of Christianity can heal. Despite the strong faith perspective the practical advice Kierkegaard offers shows common ground with Mindfulness teaching in four ways: 1) His emphasis on 'considering things', 2) the need to leave self-consciousness behind, 3) not comparing ourselves with others, and 4) living in the moment.

Kierkegaard would not have liked to be called a mystic. His journals show he had a dislike for the term and the type of spirituality that boasted extra-ordinary experiences. God had to be found in ordinary life, amid the people and things we see: "*The most dangerous of all escapes is wanting to love only the unseen or that which one has not seen.*"<sup>8</sup> "*Mysticism has not the patience to wait for God's revelation.*"<sup>9</sup> He was writing at a time when mysticism in Catholic Europe had gone in for otherworldliness and a concern with super-natural phenomena. As in many ways a deeply Lutheran thinker he would have been a critic of mysticism anyway. A 'direct' or 'unmediated' experience of God would bypass faith, and it was only through faith we are justified. Also, like Luther, Kierkegaard was a critic of the organized religion of his time and putting emphasis on personal response rather than security in external practices.<sup>10</sup>

One could call Kierkegaard a protesting mystic. His concern for 'inwardness', though couched as a protest against religiosity, came from a personal experience. This is clearer where he speaks as himself in Edifying Discourses. Kierkegaard is otherworldly in his critique of comfortable conformity and complacency but is not so in the way he encounters God. In his Discourses he revels in the natural world as "*divinely appointed teachers.*" Kierkegaard was an exact contemporary of the Danish storyteller Hans Christian Anderson (1805-1875) and like Anderson he delights in tales and comparisons drawn from nature where plants and animals speak. Nature lifted his spirits. His mysticism was to pay attention, listen, look and learn.

One day our philosopher is taking a day out to walk in the fields around Copenhagen. Life in the city has made him anxious, lonely, sad. He was vexed both by temperament and circumstance: his pious father had put the fear of God into him; he had broken off his engagement to the woman he loved as he felt happiness was not his lot in life; he had backed out of ordination within the Church, silently, and later vocally, he fulminated against the mediocrity of Christianity at his time; he did not fit in with what concerned people around him. No, others could not help

him, he "*does not want to hear what others have to say about comfort and hope.*"

*The happy do not understand. When those who are strong and wise offer comfort they seem precisely to place themselves far above by doing so. What other anxiety sufferers have to offer only depresses one further.<sup>11</sup>*

At least nature keeps silent out of respect for one who is anxious. The kindest thing we can do for someone who is troubled, he says, "*is to take them somewhere where there is nothing to remind them of their trouble, not even sympathy.*"<sup>12</sup>

One could say that our philosopher has signs of depression. But out there "*in the field, with the lilies, where the sky is arched high above*" he finds "*it is like breathing properly, where the great thoughts of the clouds dispel all pettiness.*"<sup>13</sup> Out there he does not stare ahead in the fixed gaze of one going about his city business. He looks about him. As Langer's research shows we move from one-track thinking by being distracted by new things.<sup>14</sup> Our philosopher agrees; "*If anxiety has a firm grip on someone then it will be necessary for them to do something to look away from it and stop thinking about it.*"<sup>15</sup> He recommends two *asanas*: looking down at the wild flowers at our feet and up into heaven at the birds flitting joyfully in the air. To look at the heavens alone may put the fear of God into one. No, our philosopher says, best to keep one's eyes on natural things where in our loneliness we have a "*divine distraction.*"<sup>16</sup> The lilies and the birds are not the sort of spectacle that tries to grab our attention through appealing to our desires. They seem insignificant and yet "*are so infinitely rich.*"<sup>17</sup> "*If you seek comfort where the lily flowers in loveliness - in the field - and where the bird is free and at home - in the air - there you will find uninterrupted silence: no one is present, yet everything constantly speaks to you.*"<sup>18</sup>

Awareness of nature takes us out of our fixed thoughts. Before long our lonely philosopher finds himself "*woven as a part into the great common life [...] the great fellowship of existence.*"<sup>19</sup>

*Imagine yourself hurrying on your way on some important errand and along the path that runs by the edge of the wide sea and then think of how the sea affects you. Of course, no one is calling to you, no invitation is issued, no one is screaming out, and no cannons are roaring to advertise some human entertainment - but think of how it affects you: if you stand still for just a moment, won't the movement of the waves, even in their monotony, win you over?<sup>20</sup>*

The divine distractions that nature provides "*are [also] meant to give us something to think about.*"<sup>21</sup> To get what nature is saying we have to pay attention. Looking at the



## Kierkegaard among the Lilies - cont'd

by Stefan Reynolds

lilies and the birds the sorrowful “forget about themselves in thinking about them and their life.”<sup>22</sup> The Gospel says we have to “consider” them.<sup>23</sup> For Kierkegaard this means “observing them closely, making them the object not of a quick glance as you pass by, but of observation.”<sup>24</sup> ‘Consider’ is a mixture of focus and inquisitiveness key to educational and therapeutic mindfulness today. For Kierkegaard this is not an esoteric practice:

*It is what the fisherman does when he comes in the morning and looks at the nets that have been set all night. It is how the doctor looks at the invalid. It is how the child looks when its elders are doing something it has never seen before. That is how - and not with divided attention or distracted thoughts but with focused attention and reflection - one is to carefully consider the lilies and birds.<sup>25</sup>*

What do we learn that will soften our anxiety? The beauty of wild flowers is unself-conscious. It is not that of cultivated roses, which T.S. Eliot noted, “have the look of flowers that were looked at.”<sup>26</sup> Though sometimes in groups, wild flowers do they compare themselves to each other as we do? They don’t worry about what they look like, they don’t “toil and spin” to be well dressed and “yet even Solomon in all his glory was not arrayed like one of these.”<sup>27</sup> If that is the case with the wild lily, why not with us? “Learn to be content with being human,” our philosopher concludes, “Don’t become anxious about the differences between one human being and another.”<sup>28</sup> “All worldly anxiety has its basis in human beings being unwilling to be content with being human and, under the influence of comparison, becoming anxiously desirous of being different in some way.”<sup>29</sup> And, if we consider the birds, what do we learn? To let go of earthbound worries! The birds “neither sow, nor reap nor gather into barns” - how could they, they belong in the heavens. Our philosopher reflects: sowing, reaping, storing up, belong respectively to past, present and future. These birds have no care for any of them! Why? Because they are cared for. “Your heavenly Father feeds them.” My heavenly Father? Then he cares for me.

“Let us consider this more closely,” Kierkegaard says, “Why does the bird not worry about what to eat? It is because he lives only in the moment.”<sup>30</sup> “No matter how high up in the sky he flew to look down on the world, and no matter what else he saw, he never saw ‘the next day’.”<sup>31</sup> Can I likewise be blind to futurity? No, Kierkegaard says,

*Because human beings are conscious of eternity, they are conscious of ‘tomorrow’. Consciousness reveals a world that the most well travelled bird doesn’t know - the future, or what is to come - and it is when we take this consciousness of ‘what is to come’ back into the present moment that we discover an anxiety that the bird does not know.<sup>32</sup>*

This is both a blessing and a curse that sets us apart from nature. We have a sense of eternity, which is different from the present moment for it includes past and the future. We “have a dangerous enemy that the bird does not know: Time.”<sup>33</sup> Through consciousness “time and eternity come into contact [...] the eternal breaks into time.”<sup>34</sup> And yet “as God lifted human beings high above the bird by means of the eternal element in consciousness, so He pushed them back down below the bird, if one can put it like this, by virtue of their knowledge of care, of temporal care of which the bird knows nothing.”<sup>35</sup> We can, therefore, learn from the bird as our teacher and exemplar in not worrying about tomorrow’s food. And yet as God’s ‘co-workers’ human beings are given their food normally through work: to see our work as a sharing in God’s providence is a yet higher perfection than the birds.

Oh but our philosopher has outstripped his experience of looking at the birds and is already reflecting again on human life. His mind is already back in the city where he knows he has to live. Out here in the fields he is called simply to learn from the birds of the air. The bird flitting above him may have troubles some days, he may find food scarce when it snows (as it does in Denmark), he may even one day be swooped down on by an eagle and killed, but he never has tomorrow’s troubles. He lives only in the day, in the moment. We have invented troubles for ourselves by worrying about ‘the next day’. We have to get rid of ‘the next day’ - the bird never had it. How hard to get rid of it for it always slips away as ‘the next day’. How do we let it go? By getting on with this day. “Each day has enough troubles of its own.”<sup>36</sup>

*Take rowers in a boat: their backs are turned to the direction of travel - and that is how it should be regarding the next day. When, helped by the eternal, we are immersed in today, this very day, we turn our backs to the next day, and the more deeply, the more eternally, we immerse ourselves in today, the more decisively we turn our backs on the next day, until we reach the point at which we don’t see it at all. If we were to turn around then the eternal would take on a confused form and transform itself into the next day. But when we work our way towards our destination (eternity) by turning our backs to it, then not only do we not see the next day, but the eternal helps us to see this very day and its tasks all the more clearly.<sup>37</sup>*

The bird is entirely free from anxiety. Christians have a blessing - the consciousness of eternity, which enables them to live each day wholly, mindfully, which enables them to be, as Kierkegaard says, truly “contemporary with themselves.”<sup>38</sup> The opposite is the state of mind of Mr. James Duffy described by James Joyce in his short story A Painful Case:

*He lived at a little distance from his body, regarding*

**Kierkegaard among the Lilies - cont'd**by **Stefan Reynolds**

his own acts with doubtful side-glances. He had an odd autobiographical habit, which led him to compose in his mind from time to time a short sentence about himself containing a subject in the third person and a verb in the past tense. He never gave alms to beggars but walked firmly, fixedly down the street.<sup>39</sup>

For Kierkegaard to live whole-heartedly in the Now involves letting go of thinking about ourselves. It is to come back to our bodies as more lovely than even the flowers, and it is to realize that God cares for all people whether they work or not. It involves opening our eyes to what is around us. We are saved from our own anxieties when we realize that, even more than the birds, we can be co-providers with God for others.

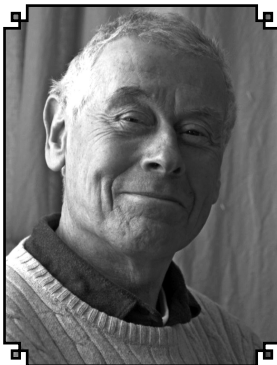
Stefan Reynolds

1. John Main, *Word into Silence*, in *The inner Christ*, p. 86.
2. Nov 24th 1854, *The Journals of Søren Kierkegaard*, trans. A. Dru, (Oxford: OUP, 1938), pp. 542-543.
3. 'Upbuilding Discourses in Various Spirits', 1847, *Spiritual Writings, selected & trans. George Pattison* (NY, London: HarperCollins, 2010), p. 112.
4. See Daphne Hampson, *Kierkegaard: Exposition & Critique*, (Oxford: OUP, 2013), p. 169.
5. Different from the notion of the self-acting individual as independent and confident as Nietzsche and Sartre would later take existentialism. *Ibid*, pp. 136-§37.

6. Mathew 14:27.
7. *Exposition & Critique*, p. 2.
8. *Exp* p. 195.
9. July 11th 1840, *Journals*, p. 82.
10. *Exposition & Critique*, pp. 19-26.
11. 'Upbuilding Discourses', *Spiritual Writings*, pp. 86-87.
12. p.113.
13. p. 93.
14. *Upbuilding Discourse*. cf. Chapter 1.
15. *Upbuilding Discourse* p.114.
16. p.115.
17. p.116.
18. p.88.
19. p.114.
20. pp.116-117.
21. p.118.
22. p.88.
23. Luke 12:27, Mathew 6:28.
24. 'Upbuilding Discourses', *Spiritual Writings*, p. 88.
25. p.100.
26. *The Four Quartets*, 1:1.
27. Luke 12:27.
28. 'Upbuilding Discourses', *Spiritual Writings*, p. 98.
29. p.99.
30. p.127.
31. 'Christian Discourses', 1848, *Spiritual Writings*, p. 151.
32. 'Upbuilding Discourses', *Spiritual Writings*, p. 127.
33. p.128.
34. *Ibid*
35. *Ibid*.
36. Mathew 6:34.
37. 'Christian Discourses', 1848, *Spiritual Writings*, pp. 155-156.
38. p.157.
39. *Dubliners*, 'A Painful Case', para 2.

**Tony Pannett 1936 - 2015**by **Hilary Knight**

Tony Pannett died in February this year. As a friend, Peter Field, said in his eulogy at Tony's funeral, he was a lovely man who loved people, nature and life.



He was born in Hailsham and educated in Bexhill. He went on to study Pharmacy at, what was then, Brighton Polytechnic. However, he felt a calling to follow a spiritual path in the Anglican Church which led him to 3 years at Kings College in London, and he was ordained Deacon at Chichester in 1964. Then he took up a Curacy at St Andrews, Moulsecomb, Brighton, next becoming priest-in charge at Hangleton, Hove.

Tony met George Lyward in 1970 and was inspired by the work he was doing at Finchden Manor, Tenterden, a community he had founded to work with delinquent and disturbed boys. Tony joined the community two years later in 1972 and stayed almost three years. Unfortunately, the community at Finchden collapsed following Lyward's death, so Tony took a teaching post at Bodiam and then a pharmacy post at Brighton General Hospital. With his experience of working with young minds that had been damaged in their early years he was fascinated by the approach to psychiatric care, so for almost 20 years he worked with the psychiatric clinical team, all the time

trying to find new ways of helping patients.

Tony had an interest in everything, but science intrigued him. He was particularly keen to understand the nature of all substances and of being. He was a true alchemist who not only wanted to help transform people's lives, but he was also keen to explore the spiritual aspects of clinical pharmacy which the role at the hospital allowed him to do.

Tony had always been drawn to the contemplative side of the Christian church and other religions. Quiet reflection and spirituality was what he was really at home with. Tony started attending a Buddhist centre in Brighton, meditation classes, and yoga classes, and going on retreats. He wrote years later that in simple meditation he soon discovered the simple joy of being silent, or just being. He became involved in the life of Chithurst Manor Healing centre, and worked with Probation and the Prison in Lewes, and with the Phoenix Prison Trust. He joined many groups such the Eckhart Society, Krishnamurti, Thomas Merton and the Bede Griffiths Sangha. We met him at the summer gathering at Park Place.

I saw him over the past few years at the annual Eckhart Society Conference. Although he was suffering from Lewy Body dementia, he retained the sparkle in his eyes and his love of meditation.

Hilary Knight



## Sangha News, Retreats & Resources

### Costing of Sangha Events

The cost of Sangha events varies. When planning an event we simply aim to break even. Thus the cost of any event reflects the expenses incurred putting it on, largely the cost of the venue. Recently the price of accommodation at venues has risen this is the reason for the slight increase in some retreat costs.

### Sharing the Journey Summer Retreat 2015

This 4 day retreat from 24th-27th July will also be held at Michaelgarth, Ty Mawr. It is a new event in the Sangha calendar, and will be a time of silence & reflection. For more information contact John Careswell or Ingrid Schultz.

Tel: 01373 471317 e-mail: [johningrid@careswell.net](mailto:johningrid@careswell.net)

### New Advaita (Non-duality) Course at Colet House London

The Study Society is seeking to share anew the teachings received over many years, from the former Shankaracharya of Jyoti, HH Shantanand Saraswati.

We thought especially that some members of Bede Griffiths Sangha, might wish to follow up discussions there, and hear more about the spiritual tradition of Advaita.

You are warmly invited to contact us for further details:-  
office@studysociety.org or 020 8741 6568

### The Interfaith Foundation

The Interfaith Foundation is a charitable organisation embracing the universal truth at the heart of all spiritual traditions.

[www.interfaithfoundation.org](http://www.interfaithfoundation.org)

Tel: 08444 457 004

email: [admin@interfaithfoundation.org](mailto:admin@interfaithfoundation.org)

### Other events

From time to time members hold events that may be of interest to others. At the editorial discretion of the working group we are happy to make these known. However we need to point out that the Bede Griffiths Sangha Working Group has not endorsed these events nor can it be held responsible for their organisation or contents.

### Cygnus Books

Cygnus Books is a bookselling and information service like no other. Our aim is to help you find the inspiration and guidance you are looking for, as you search for new ways to heal your body, nourish your soul and live in a way that reflects your own deepest values. We do this in three ways:

1. By providing you with messages and features written to guide, uplift and inspire. You'll find hundreds of such messages and features in the resources section of the website.
2. By selecting books and other items that we believe will help you grow, heal and savour the full 'juiciness' of life.
3. By publishing a free monthly magazine, the *Cygnus Review*

[www.cygnus-books.co.uk](http://www.cygnus-books.co.uk)

0845 456 1577 or 01558 825 500

Cygnus Books, Unit 1, Beechwood, Llandeilo,  
Carmarthenshire, SA19 7HR



The Bede Griffiths Sangha now has its own Facebook page - look up Bede Griffiths Sangha UK on Facebook to see it.

### Hermits in Company 2015

Ty Mawr Convent near Monmouth Wales  
September 16th – 22nd (places available)

For information about both retreats see article on page 4 of this newsletter; or contact Jane Lichnowski  
mob: 07971 167 568 or email [jane@lichnowski.com](mailto:jane@lichnowski.com)

### Books from the Sangha

#### by Brother John Martin Sahajananda

Four o'clock talks (2007)	£6.60
Discussions with John Martin Sahajananda, compiled by Carrie Lock	
What is truth? (2012)	£8.20
Integral Monotheism (2013)	
Now retitled – Fully Human Fully Divine	£6.70
A meeting point between the Vedic vision & vision of Christ	
Mission without conversion	£6.20
Becoming instruments of peace	
You are the light (2002)	£6.20
Rediscovering the eastern Jesus	
New Annunciation (2013)	£3.00
Universal call to be Virgin Mothers	
A new song of creation (2010)	£4.20
Creation story retold with convergence of biblical & Hindu cosmologies	
Truth has no boundaries (2005)	£4.70
Proclaiming the good news of peace	
NEW -The Ganges and the Jordan Meet (2014)	£4.70
Reincarnation and Resurrection	

#### by Shirley du Boulay

Beyond the Darkness (2003)	£5.00
A biography of Bede Griffiths	

All prices include pnp

Contact:

Annie Cygler

01344 772 496

57 Wellington Road, Crowthorne, Berks, RG45 7LJ

[bgsangha2014@gmail.com](mailto:bgsangha2014@gmail.com)

### From the WCCM

Books, dvd's and cassettes of Father Bede and books and tapes on meditation.

Medio Media, St Mark's, Myddelton Square, London EC1R 1XX  
[mail@wccm.org](mailto:mail@wccm.org) or call Jan Dunsford on 020 7278 2070



Outreach of  
The World Community for Christian Meditation

meditatio

## *Regional & Overseas Sangha Contacts*

*For Sangha and Newsletter Contacts see page 2.  
If any one would like to have their names removed or  
added as local contacts please let us know.*



<b>England</b>	
<b>Cornwall</b>	<b>Penzance</b> - Swami Nityamuktananda 01736 350510
<b>Dorset</b>	Michael Giddings 07810 366 860 mjgiddings2002@yahoo.co.uk
<b>Gloucestershire</b>	Victoria Glazier 01453 839 488
<b>Hereford &amp; Shropshire</b>	Annette Criswell 01568 770 436 gooldena1@btinternet.com
<b>Hertfordshire</b>	Graham Thwaites 01279 834 315
<b>Jersey &amp; the Channel Islands</b>	Sean Arnold 01534 863118 seanjarnold@googlemail.com
<b>London</b>	<b>N4</b> - Ann O'Donoghue 0207 359 1929
<b>London</b>	<b>SE (Kent)</b> - Hilary Knight 0168 986 1004
<b>Middlesex</b>	<b>Pinner</b> - Catherine Widdicombe 020 8866 2195 mjc.widdicombe@grailsociety.org.uk
<b>Norfolk</b>	Chris Smythe 01493 664 725
<b>Northants</b>	Henry Worthy 01604 513 032
<b>Staffs</b>	<b>Stoke on Trent</b> - Sr Sophia 01782 816036
<b>Suffolk</b>	Wendy Mulford 01728 604 169
<b>West Sussex</b>	Gillian Maher 01444 455 334
<b>Worcs</b>	Nick & Mary Saddler 01386 751 443
<b>Northern Ireland</b>	
<b>Ballyhornan</b>	Stan Papenfus 02844 841451
<b>Scotland</b>	
<b>Aberdeen</b>	Angelika Monteux 01224 867 409
<b>Glasgow</b>	Steve Woodward 01355 224 937
<b>Easter Ross</b>	Revd George Coppen 01862 842 381 gcoppen@tiscali.co.uk
<b>Wales</b>	
<b>West Wales</b>	Martin and Aileen Neilan 01834 871 433
<b>Mid Wales</b>	<b>Montgomery</b> - Jonathan Robinson 01588 620 779 <b>Holywell</b> - Philip Francis 01352 711 620

### Overseas contacts

<b>Argentina</b>	Magdalena Puebla malen_puebla@hotmail.com 00542204761641
<b>Australia</b>	Andrew Howie iona@netspace.net.au <b>East St Kilda</b> - Samantha Semmens ssemmens@trinity.unimelb.edu.au Marcos Monteiro - satsangmohan@yahoo.com.br
<b>Brazil</b>	
<b>Chile</b>	Carlos Carranza - carloscarranza@hotmail.com
<b>Denmark</b>	Vicky Lasheras - lasherass@frbpost.dk
<b>Eire</b>	Justin Carty - dustbin26@hotmail.co.uk
<b>France</b>	Nerte Chaix michoule2@wanadoo.fr <b>Paris:</b> Julia Tompson on 01 30 53 11 89 julia.tompson@gmail.com
<b>India</b>	Br. Martin - bromartin111@outlook.com
<b>Italy</b>	Mario la Floresta - laflor_1@libero.it
<b>Malta</b>	Godwin Genovese - shine@vol.net.mt
<b>New Zealand</b>	<b>Christchurch</b> - Kevin Moran s.friend@paradise.net.nz
<b>USA</b>	<b>Florida</b> - Michael Spillane mspillane@legalaidpbc.org <b>Oklahoma</b> - Carolyn Cowan ccmission@cox.net <b>Nevada</b> - Jackie Greedy 775 883 0854 <b>Big Sur</b> - Father Cyprian Consiglio cyprianconsiglio@sbcglobal.net

### *Meditation Groups*

<b>Gloucestershire</b>	<b>Cirencester</b> - Jane Lichnowski 01285 651 381 or 07971 167 568 jane.saunderson@live.co.uk Fourth Wednesday each month at 6.30pm
<b>London</b>	<b>SE (Kent)</b> - Hilary Knight 0168 986 1004 Wednesdays 7:30pm <b>SW (Barnes)</b> - Sylvia Howell 020 8748 3722 sylvia@howell20.orangehome.co.uk Wednesday 3:45pm
<b>Northants</b>	Henry Worthy 01604 513 032 Thursdays at 8:00pm
<b>Surrey</b>	<b>Woking</b> - Kath Higgins 01483 833 101 Wednesdays 5:30pm
<b>Sussex</b>	<b>Arundel</b> - Mary Corbyn 01903 882 508 Tuesdays
<b>WCCM Groups</b>	<b>WCCM contact</b> - Kim Nataraja kimshankarnataraja@googlemail.com 020 7727 6779

