

The Bede Griffiths Sangha Newsletter

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



Autumn 2010 Volume 11 Issue 3

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Welcome to the Autumn 2010 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. To receive a printed copy of the Newsletter, please send your details to

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martin.neilan@btinternet.com for inclusion on our data base. The Newsletter is free but an annual donation towards costs is invited with the edition. Copies, for friends or interested organisations, can be provided.

Current and back numbers of the Newsletter are available on **www.bede.griffithsangha.org.uk** In the immediate future there will be a rota of newsletter editors so please send all correspondence regarding the newsletter to the assistant editor

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Abhishiktananda Centenary

From July 15th to 18th The Bede Griffiths Sangha organised and hosted a conference to celebrate the Centenary of the birth of Abhishiktananda at Gaunt's House in Dorset.

It was a notable event, and a conference that had been carefully prepared over several years. The programme included talks by Professor Bettina Baumer, a Professor of Sanskrit and personal friend of Abhishiktananda, Shirley du Boulay, his biographer, and Laurence Freeman OSB, Director of the World Community for Christian Meditation. But along with this there were DVDs of the life of Abhishiktananda and of Ramana Maharshi, displays of photographs, workshops on Integral Transformative

room set aside for silent prayer – “The Cave” – where Abhishiktananda’s chalice and paten were kept below a large and impressive painting of his beloved Arunachala. It was a place for retreat and contemplation, and in many ways the silence of this room set the tone of the Conference. Each day was structured round a pattern of morning, midday and evening prayer, and silence was observed each evening until after breakfast. Every morning, at 7.00 o’clock, the eighty people who attended the event gathered on the Lawn behind the house, silently watching the sun as it rose behind the trees to the East. Then the first OM of the Gayatri mantra sounded. There was something unforgettable about that and our silent meditation together afterwards.



Practice by Bob Doenges, and an evening’s performance and workshop on Bharatanatayam Dance. Brother Martin too was there to talk with people and lead discussions. A good bookstall ran throughout the event. And not the least of the contributions to the success of this conference was Gaunt’s House itself. Its large conference rooms, its generous and carefully prepared food, and the warmth and welcoming attitude of its staff were a near perfect setting for an event of this kind.

At the heart of the conference was a

And it was a necessary beginning. The talks and discussions demanded both intellectual thought and a deeper, inner pondering from all of us. “*Abhishiktananda was an extraordinary spiritual figure. A prophet. A man of his time.*” So began Shirley du Boulay in her first talk. Abhishiktananda’s life and writings have an increasing impact, both in India and in the West. It remains largely unexplained as to why this man, who was, by his own admission “terribly, terribly French”, sensed a call to India from his quiet

Abhishiktananda Centenary - con't

by Rev. David Barton

Breton Monastery, leaving in 1948 never to return. It is clear that India, where an absolute call to the spiritual life is recognised and valued, released a spiritual commitment in him that the West would have found hard to contain. This was a man who would not accept mediocrity. He willingly embraced the asceticism of a Hindu sanyassi. Bettina Baumer, staying with him at Shantivanam in the sixties, spoke of the utter poverty of his life. Simple huts, very simple food, no beds, no lights. His one concession to his guests was a stick to be used at night to defend against the scorpions and snakes! Yet set against this was the warmth and compassion of the man, his personal attractiveness and sense of humour. Those who knew him came to love him.

In a notable lecture Laurence Freeman explored the theme of Identity and Loss in Abhishiktananda's life. Was the move to India prompted by a compelling, unconscious need to unsettle the settlement of his monastic life - at a deep level to move into the crisis that strips us of everything as we enter the dark night of the soul, allowing room for the spirit to change us? Arriving in India, he immersed himself so deeply in Advaita that he risked both his essential and his religious identity, which for him were inseparable. He spoke of being torn apart by a double summons. But the tensions recorded in the diary between

his Christian faith and Advaita led him to bold, even revolutionary conclusions for his time that are still significant for us. He emerged from this prolonged crisis with his Christian identity refreshed and renewed, and we are the beneficiaries of his exploration. Radical change need not be feared. A prophet, a trailblazer, Abhishiktananda began the process of finding a new language for the Christian faith in our time. He is a powerful guide for us as we seek to celebrate the 'marriage of east and west' in the 21st century.

It was one of the strengths of this conference that a remarkably full picture of the man began to emerge. Both Shirley du Boulay and Bettina Baumer painted a very human picture, and Bettina's personal recollections were vivid and touching. But her second lecture balanced what might have been a largely western assessment with an assessment from a Hindu perspective. It was a reminder that Abhishiktananda can be claimed and valued by Hinduism too. From a relatively early stage he developed a profound understanding of the philosophy of Advaita Vedanta. But he eventually came to be critical of it. Despite all he gained from Ramana, he sensed that it became too static, making no room for grace, for the dynamic of love and change. (An interesting correspondence here with Laurence

Freeman's analysis.) His response was to begin a reworking of its central concepts, making room for movement and growth. Remarkably, his exploratory workings begin to be very similar to those of Kashmiri Shaivism - though at the time he had no knowledge of the documents that show this. It is a significant testimony to the depths of his understanding of Hinduism.

Inevitably it is only possible to highlight a few points of a conference that was rich in insights. There was too the great value of our contacts with each other and the fellowship of our meals. Fittingly, the final event on the last Sunday was the Eucharist shared together in a liturgy devised by Abhishiktananda, in collaboration with Murray Rogers and Bettina Baumer, with his chalice and paten in use on the altar. Here there was a sense of barriers falling away and of our moving together into silence, beyond words and concepts, drawing everything we had experienced into a vastly larger whole. And there was deeply shared gratitude - Eucharist itself.

All of us who attended these few days are indebted to the organisers, the Bede Griffiths Sangha, the speakers and to each other for what we have gained.

Rev. David Barton



The Dancers at Gaunts House

by Hilary Knight 

Although Sanjib Bhakta does not normally arrange dancers these days, he kindly found some to entertain us on Saturday evening at the Abhishiktananda centenary celebration. They came from the Kala Arpan Indian classical dance school, based at the Pegasus Theatre in Oxford.

Although we were expecting two dancers, we were delighted when four turned up, bringing with them many family members and friends! The guru who was to have introduced them was not well, so it was very good to have the mother of one of

the dancers, Sapna Shankar, to tell us about the dances. The style was bharatnatyam from Tamil Nadu. The other dancers were Aarti Jaganath,

Meena Anand and Priya Rajan. The costumes and make-up were beautiful, and the dances transported us to the world of South India.

A charming addition was the appearance of Sapna's daughter who flitted across the stage from time to time, as seen in the photo.



At the end of the performance, a welcome surprise occurred: a short workshop in which the depiction of a peacock, an elephant, a snake and other animals were demonstrated. The agile members of our group were able to learn these steps, much to everyone's enjoyment.

Hilary Knight 

Brother Martin in Ireland 2010

Justin Carty 

Brother Martin visited Ireland for the first time in a few years last July. He was enthusiastically received by about 200 Irish people over four events, starting out on 9th July in Resurrexit in Co Kildare with an evening talk titled 'From Religion to Spirituality', kindly arranged by Jerry and Mary Carberry. The following day the days' talks centred on 'Living from Fullness' at the Irish Council for Christian Meditation, in St Teresa's, Clarendon Street, Dublin. On Sunday, Brother Martin and Fr Korko Moses, who was also visiting Ireland at the time, spent a day discussing Indian-Christian Spirituality, meditating and celebrating the Indian liturgy. Fr Korko is a Jesuit priest who recently opened an ashram just down the road from Shantivanam in Dindigul, Tamil Nadu, focussing on Dhyana meditation as a means to realization.

A survey of more than 60 eager delegates that Sunday really revealed the appetite the Irish people have for Brother Martin's insightful and apparently complete understanding of the gospels. 100% of survey responders said not only would they recommend that their friends come to hear him next year, they all want to buy his book 'Four O'Clock Talks'! Looks like there will be a weekend retreat in 2011 as well as one day programmes.

After a busy few days Brother Martin had a couple of days holiday before an evening talk entitled "From The God of Authority to the God of Freedom". This event was organised by the Cork Christian Meditation Group, and was held in the Church of the Real Presence in Bishopstown, in South City Cork.

A special thank you to the Cork people for their composure when some people in the audience of about 100 people,

who had fundamentally different interpretations of the gospel, felt it necessary to virtually shout out their view that the God of Authority reigns!

On a sad note, our friend and companion Dr John 'Sean' Healion, who had initially promoted the idea that Brother Martin should come to Ireland, and had visited Shantivanam on three occasions, most recently in January/February 2010, passed over to the further shore the eve of the first Dublin event. I can't quite work out the timing, he seemed so eager to welcome Brother Martin? Maybe he was more detached than I thought. His physical presence and gentle yet mischievous personality will be missed.

Brother Martin!

Ireland awaits your return!

Justin Carty

Feminine Mystics - Shri Anandamayee Ma

by Ken Knight

Meeting Professor Baumer at Gaunts House revealed that she and I had been in Banaras at the same time in 1967 meeting the same people. One of those people was the lady I take to be my teacher, Shri Anandamayee Ma.

The following are her words and I think that they are important for Sangha members who sometimes see a conflict in the different approaches of study, listening to lectures, being in silence together or singing bhajans or kirtana:

“By listening repeatedly to discussions and discourses on topics of this kind, the path to first-hand knowledge of what has been heard gradually opens out. You know, it is as when water uninterruptedly dripping on a stone finally makes a hole in it, and then a flood may suddenly surge through, which will bring Enlightenment.”

Be it the perusal of Sacred Texts, listening to religious discourses, engaging in kirtana—God must be the

alpha and omega of whatever is done. When reading, read about Him, when talking, talk of Him and when singing, sing His praises. These three practices are intrinsically the same; but because people respond differently, the same is expressed in three different ways to suit each person’s temperament and capacity for assimilation. Essentially there is only He and He alone, although everyone has his own individual path that leads to Him. What is the right path for each, depends on his personal predilection, based on the specific character of his inner qualifications.

Take for instance the study of Vedanta. Some seekers become completely drowned in it, just as others may so lose themselves in kirtana as to fall into a trance. A student of Vedanta may become wholly absorbed in his texts, even more so than the one who gets carried away by kirtana. According to one’s specific line of approach, one will be able to achieve full concentration through the study of a particular Scripture, or by some other means.

First comes listening, then reflection, and last of all the translation into action of what has been heard and pondered over. This is why one has first of all to listen, so that later on each may

be able to select Vedanta or kirtana or whatever else be in his own line.

Have you never come across people making light of kirtana, saying, “What is there to be gained by it? Nevertheless, after listening to it for some length of time, they actually develop a liking for it. Therefore, one must listen before one can reflect, and then later, what has been heard

First comes listening, then reflection, and last of all the translation into action

*and reflected upon will take shape in action suited to the person concerned. To listen to discourses on God or Truth is certainly beneficial, provided one does not allow oneself to be moved by a spirit of fault finding or disparagement, should there be differences of outlook to one’s own. To find fault with others creates obstacles for everyone all around: for him who criticizes, for him who is blamed, as well as for those who listen to the criticism. Whereas, what is said in a spirit of appreciation is fruitful to everybody. For only where there is no question of regarding anything as inferior or blameworthy (asat) can one call it satsang.”**

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* This is a play upon Sanskrit words: Sat means True Being, the Good; satsang the company of the good, and also a religious gathering. Asat, the opposite of sat, means non-being, error. Therefore to find fault (asat) in a religious meeting, (satsang,) is a contradiction in terms.



PRASAD REVISITED In the 2010 Spring issue of the Newsletter we looked at the word *prasad*, which we may know of as the sharing of sweets and nuts after a spiritual ritual. We also briefly looked at the word in relation to the nature of sacrifice in the Vedic and Christian traditions. I ended the article as follows: 'As a word, *prasad* has two parts: *pra*, a prefix which may have the meaning of 'from' and '*sad*' which means 'to sit'. It describes the sitting close to the Lord and is sometimes translated as grace, a grace that makes all clear and distinct, purified, serene and tranquil.'

We may have heard that the expression 'to be in a state of grace' means standing before God at a particular time, but then we step out of that state for it is not our permanent experience.

It is with these meanings of 'grace' that I would like to look further at the word. This is because, at the recent Abhishiktananda conference, Dr Bettina Baumer introduced the teaching of grace in Kashmiri Shaivism and referred to the difficulty that the non-dual philosophies of such teachers as Shankara would have with the concept of grace.

To begin we need to remember that while the Christian teaching of God sacrificing 'His Only Begotten Son' on the cross for the redemption of all is central to the Christian tradition, also in Vedic writings the universal Purusha brings the whole creation into being, age after age, through the sacrifice of Itself. There is much more to be discussed in both these traditions but for the moment let us centre again on this concept of sacrifice, for it is from the universal sacrifice that the qualities of mercy, compassion, grace etc. flow.

In our own small way we mirror that sacrifice in our own limited offerings of 'my time' in prayer and praise singing, contemplation and meditation.

Grace is an inevitable outpouring from sacrifice in all its forms. After we have offered our own desires to the One Light in the puja and bhajans or meditation, in the form of *prasad* sweets we have the outward sign of tasting and sharing that subtle inner sweetness of true grace known in direct experience.

*The Self that
is subtler than
the subtle and
greater than the
great is seated in
the heart of every
creature.*

Now I will look at some crucial verses in the Upanishads which explain why there is a debate about the nature of grace. **

The Katha Upanishad, written soon after the appearance of the Buddha so it has buddhist influences, has this verse:

1-II-20. *'The Self that is subtler than the subtle and greater than the great is seated in the heart of every creature. One who is free from desire*

sees the glory of the Self through the tranquillity of the mind and senses and becomes absolved from grief.'

dhaatuh prasaadaat can be translated as 'through the tranquillity of the mind and senses'. Such a translation accords with the advaita of Shankara which is reasonable in the context of this verse.

Written about a century later, the Svetasvatara Upanishad has a very similar verse but the context gives a slightly different translation of the same phrase. This is because there are more theistic elements in this upanishad while it still has monistic teachings,:

III. 20. *'Subtler than the subtle, greater than the great is the Self that is set in the cave of the heart. One beholds Him as actionless and becomes freed from sorrow, when through the grace of the Creator he sees the Lord and His majesty.'*

dhaatuh prasaadaat is here translated as 'through the grace of the Creator.'

Both these translations are worth our study and if you look again at the first paragraph above you will find that both translations are appropriate. The Sanskrit *dhaatuh*, meaning the principle element, can be taken to refer to the organs of the body and mind which are stilled through our *tapas*, spiritual practices.

As we sacrifice, offer up, the fruits of our own personal desires, and then the impulse of desire itself, we leave the turmoil of the personal chuntering to enter into the cave of the heart where no personal preferences can abide. This is the quietening of the body, senses and mind. It is then that the 'glory of the Lord' shines, without claim. That glory is the 'true light which shines in every being.' This teaching is clear in John 14.1: 'Let not your heart be troubled.'

संस्कृत कोर्नर

by Ken Knight

The process to this untroubled state is the way of spiritual discrimination, *neti neti* (not this, not this) in Vedanta and *via negativa* in the Western traditions.

Jesus continues, John 14 4, '*And whither I go ye know, and the way ye know.*'

The knowledge of the Way, the spiritual path, is in us all.

If we step out of what we falsely believe ourselves to be into that which we truly are, we understand what Jesus taught: that 'The light of the world' is not to be hidden like a candle under a bowl, and we must seek to '*set your city on a hill where it cannot be hidden*'. Taking that step we enter a state of grace, a state of quietening, of preparation for the awakening of the Light.

That moment of revelation of our true nature, as noted in the scriptures above, is regarded as central to the doctrine of grace. How we understand the evolution of grace depends upon which viewpoint we start from:

1) duality, *dvaita*, of the individual soul and the Lord, 2) non-duality, *advaita*, in which the individual soul and its relationship with the Lord is in appearance only, 3) qualified non-duality, *vishishtadvaita*, the presence of the 'soul' and its union in and with the all-pervading Lord. We will find that our opinion shifts from one to the other of these three from time to time, that is how it is for us all.

Behind the conflicts arising from the different translations of the same phrase stated above is a confusion over the place of devotion, *bhakti*, in *advaita*. Some of the chants used by Father Bede Griffiths come from his visit to Papa Ramdas at Anandashram in Kerala. Papa Ramdas taught the following on the uniting of the ways of *bhakti* and spiritual knowledge, *jnana*: '*Through bhakti you attain jnana and after attaining jnana, you have to go still beyond that to what is called para-bhakti.*'

Grace comes to us in three forms: the teaching of the revealed Word in scripture, through the guru or through direct experience that comes in a flash

of awakening.

We cannot sit around waiting for the third to happen, and that is Shankara's concern for us. Neither are real gurus easy to find. However the scriptures are readily available. Maybe we should offer up more of 'our time' to their study.

I hope that the above has given some expansion to both the Spring Newsletter and Professor Baumer's talk. There is much more for us to refine on this topic.

Ken Knight

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*** Cosmological and theological questions about the nature of The One and the many, causation and relationship, transcendence and immanence, have had thousands of years of development through continuous direct experience and profound reasoning in India. If anyone would like to study this topic further on their own I can direct them to relevant texts in the Brahma Sutras and elsewhere to see how various traditions deal with the question of causation and our experience of 'the many' in forms as well as in our deepest experiences of an inner existence. I also have a longer, relevant quote from Papa Ramdas if you wish to contact me.*

Study just needs time, determination and patience, but is a generous paymaster.

Project in Progress

by Hazel Illes

Brother Martin has suggested that we devote a page of the Newsletter to Fr. Bede's writings, thank you Hazel for taking up this challenge. We look forward to reading this correspondence.

In the summer of 2007 I read '*Falling in Love with India*', which is a book of Father Bede's letters edited by Adrian Rance. I enjoyed them and found them very interesting. Some time later I asked Shirley du Boulay if she thought Adrian would be publishing more of Fr Bede's letters. She thought it unlikely but suggested I might like to read and type 70 letters written to Martyn Skinner, of which she had copies from writing '*Beyond the Darkness*'. They were dated 1974-1992, which was the last part of Fr Bede's life at Shantivanam.

I found them fascinating, but then wanted to find the earlier letters written

before 1974. They were hidden away in the Special Collections of the Bodleian Library in Oxford. Guided by Shirley, I obtained a Reader's Ticket for the Library and then at intervals over a year or more stayed in Oxford and typed from the original letters – 177 letters in all!

I have recently completed the typing but am still proof-reading, with the help of a friend, and adjusting the format to make it consistent through all the letters.

I think what has impressed me most is Fr Bede's ability to stay in touch with Western thought – literature, art, poetry, philosophy, theology -

in spite of living all those years in Shantivanam.

Here is one quotation taken from a letter in 1975:

What we need in the church is change in continuity which is the definition of growth. The church is an organism which has to grow continually. It is equally destructive to hold on to forms which must die, as to discard forms which are needed for growth. It is my belief that the Church – as the community of believers – has within it this power to discern what is necessary for its continual growth. It is really Newman's principle of development, but carried further – for instance that the fruit may grow the flower must die.

Hazel Illes

Raimon Panikkar

by Roland R. Ropers 

*Born in Barcelona
3rd November 1918*

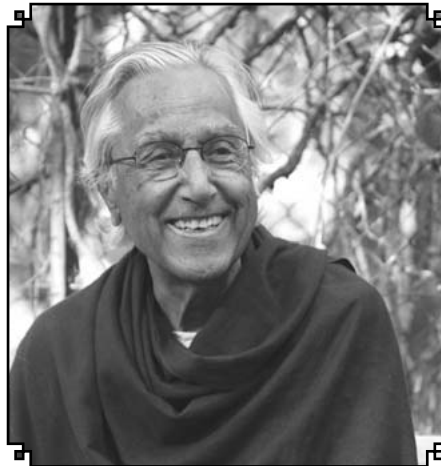
*Died in Tavertet
26th August 2010*

Raimon Panikkar was one of the greatest scholars of the 20th century in the areas of comparative religion, theology, interreligious dialogue and religious metaphysics. The son of a Indian Hindu father and a Spanish Catholic mother from Barcelona, he fully lived his dual religious and cultural identity as both a devout Hindu and a practicing Catholic priest. He was in fact a pioneer in showing both through his voluminous writings and even more in his life how one could have a dual religious belonging without facile syncretism or simplification.

Panikkar was an astoundingly erudite man with three doctorates in philosophy from the University of Madrid in 1946, in chemistry also from Madrid in 1958 and in theology from the Lateran University in Rome in 1961. He was born in Barcelona on November 3, 1918 and lived his first thirty-seven years in Europe studying and teaching in universities, seminaries and religious academies in Germany, his native Spain, France, Italy and England. In 1946, he was ordained a Catholic priest. He wrote prolifically in six different languages in which he was fully fluent: Catalan, Spanish, French, German, Italian and English as the mood struck him. He published some sixty major books translated by now into some sixteen different languages and over five hundred major articles.

In 1955, he visited India for the first time and shortly after decided to stay on there and take Indian citizenship. From 1955 until 1968 he lived and taught at various universities and centers in India from Varanasi to Chennai to Delhi. More significantly he immersed himself in the diverse and rich religious life of India and

knowing both Sanskrit and Pali well and the scriptures of Hinduism and Buddhism, he lived for periods of time in religious ashrams and monasteries. In 1961 he published a strikingly original book, *The Unknown Christ of Hinduism*, where with the help of canonical texts from Thomas Aquinas and Hindu Vedantic thinkers, he claimed and attempted to demonstrate that the phenomenon called "Christ" was a universal religious symbol and present in both Christianity and Hinduism, though not fully known in either of them. Hordes of students, primarily from Europe and the US started coming to Varanasi to study with him and he became known worldwide as one of the foremost thinkers and advocates of interfaith dialogue and comparative theology.



In 1967, Professor Wilfred Cantwell Smith of Harvard University invited and then appointed him a Professor of Comparative Theology at the Harvard Divinity School and the Center for the Study of World Religions. He taught at Harvard from 1967 to 1972 and then was invited to University of California Santa Barbara where he taught from 1972 until his retirement in 1987. There is now a Raimon Panikkar visiting lectureship at the University of California and also a student scholarship in his name. He was showered with academic degrees and honours with honorary doctorates from Germany, Spain, Italy and India and prestigious lecturerships around the world, including the acclaimed

Gifford Lectures in 1989 at the University of Edinburgh, where he followed in the footsteps of William James, who delivered his lectures there in 1901, which subsequently were published as *The Varieties of Religious Experience*. He was the first Indian and the first Asian to be invited to give these lectures, considered by many to be a pinnacle of academic honour. Panikkar's Gifford Lectures have recently been published by Orbis Books as *The Rhythm of Being*. Some of his other well-known books are *The Vedic Experience*; *The Intrareligious Dialogue*; *Myth Faith and Hermeneutics*; *The Silence of God: the Answer of the Buddha*; *The Cosmotheandric Experience*; and *The Invisible Harmony*. Jaca Books in Italy is bringing out his *Collected Works* in some 30 volumes and Continuum Books in England and the US hopes to do the same.

Panikkar was a furiously energetic person, active in a number of organizations and causes, from UNESCO and the Parliament of the World's Religions to the Spanish Academy of Arts and Sciences. He was something of a legend and a sage in his native Catalonia and in Spain where he hosted regular radio and television programs. Generations of students from around the world came either to study with him or at least to hear him. He combined in an uncanny way the dignity of a sage, the profundity of a scholar, the depth of a contemplative and the warmth and charm of a friend.

Panikkar died at his home in Tavertet, Spain, in the Pyrenes mountains outside of Barcelona. A funeral service is planned for him at the famous monastery in Montserrat on September 4.

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Elizabeth Hay

by Jill Hemmings

A Tribute to Elizabeth Hay who died in July this year

I am sure many of you will remember Elizabeth and be sad to hear that she died in July aged 88 after struggling with pulmonary fibrosis for many years. She had been a wonderfully loyal Sangha member since we started in 1994 and had come to several Sangha retreats the most recent at Park Place 3 years ago. I vividly remember her bringing her precious memorabilia of Fr Bede to the retreat and offering them to the Sangha in a small very touching ceremony. She was in tears and so were we. She told us that Fr Bede had been such a wonderful precious inspiration to her that she wanted to give her gifts to the Sangha for posterity before she died. As a Quaker it was her duty to leave her affairs in good order before her death and the books and papers signed by Fr Bede were some of her most precious possessions.

She covered most of the big Indian stories and interviewed Nehru twice luring him into revealing personal truths that none of her male colleagues managed to extract!

Of course we knew almost nothing about Elizabeth except that she loved Fr Bede, she shone with love and light and we loved her company. However I was so blessed to visit Elizabeth 2 weeks before she died in her nursing home in Worthing. Her sister Judy had contacted us to say that Elizabeth had more gifts for the Sangha and could we collect them. She was clearly so very ill and on oxygen 24/7, but as Judy said she was still only concerned about other people's welfare. No word of complaint or self pity. And now thanks to Judy I know a little more of Elizabeth's remarkable story.

Elizabeth was born in 1922 into a

traditional English family but from an early age was an independent thinker. She took a degree in English and I quote from Guardian obituary written by her son John Hay *"During the second world war my mother joined the South East Asia Command after Lord Louis Mountbatten had walked into a room full of Wrens and said "I am going to India. Who wants to come?"*

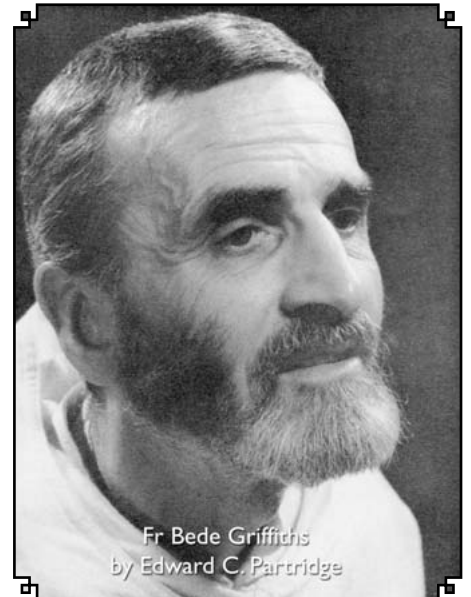
After the war she settled in Kolkata and was foreign correspondent for the News Chronicle at a time when the country was coming to terms with its new found independence. She was befriended by James Cameron and a group of free thinking liberals who were passionate about the new India and often critical of the shadows left by the Raj. She covered most of the big Indian stories and interviewed Nehru twice luring him into revealing personal truths that none of her male colleagues managed to extract! Apparently she hung out with the macho, whiskey-downing, chain smoking pack but it was guile that got her the scoops. For instance when the Indian army moved into Goa, all her male colleagues were held at the border and denied entry. Elizabeth was not deterred; she hired a bicycle and rode over waving to the guards!

Elizabeth married, had a son and tried to juggle motherhood and journalism but the News Chronicle owned by Cadbury's shut down overnight. John was never allowed to eat chocolate again! She returned to the UK when her marriage broke down and decided to train as a teacher. By all accounts she was a wonderful teacher; many old pupils attended her funeral service.

In 1983 when Elizabeth retired she set off for her beloved India again. She travelled by bus and train starting in the Punjab teaching in an English language school. Then she went south to meet Fr Bede. Her cousin

Edward Partridge had introduced her to Fr Bede's writings. Edward, a photographer had been received in to the Catholic Church at Cambridge, had opened a photographic studio in Farnborough where he met Fr Bede who was the Prior of Farnborough abbey. They became firm friends; he asked Bede if he could take his photo for a book he was writing. Although Bede did not want his photo taken he agreed to help the young photographer! Hence the beautiful photo taken of Bede aged 48, the only one available, which Mary his sister has very generously given to the Sangha.

So Elizabeth travelled south to



Shantivanam, stayed for two months and fell in love with Bede! He became her beloved teacher till the end of her life. She had copies of all his books. She used her love of language to write about Bede and share his wisdom with her Quaker friends. We are very blessed that Elizabeth became such a wonderful member of the Sangha. She said it kept her memories of Fr Bede alive and was eternally grateful for that nourishment. We shall miss you Elizabeth, thank you for the inspiration of your rich, beautiful and courageous life, may you rest in peace.

Jill Hemmings

Dr John found his Eternal Self***by K. John Martin*** 

I was in the session in Dublin with the Christian meditation group. I was sharing with them the necessity of finding our true or eternal self. As we finished our first session, I began to go out to relax. Sarah, the wife of Justin Carty, who was my host in Ireland, told me that Dr. John had found his eternal self. I did not understand immediately. I thought she was joking. She told me again that Dr. John found his eternal self. Then I realized that what she meant was that Dr. John has passed away. I was shocked.

Two days before on Thursday, Justin Carty brought me to the house of John. We had a wonderful day. He showed his family album and the photos of his children. He was full of joy when he spoke of his children. I could see the sadness that he had to separate from his wife. He told me of his daughter whom he was helping for a special course. He had little cough which disturbed him a little a bit but he was ready for the day. He took me to Trinity College as he wanted to show me the Book of Cells. He took me to many interesting places. A museum he took me to had a bible cover in silver exposed. It belonged to his family. He was so proud of it. He took me an Indian restaurant and we really enjoyed our meal. On our way back to Justin's house we stopped at a Jesuit house to see Fr. Miles, who is great supporter of my work in Ireland. He brought me to Justin's house. As I was very tired I went to my room to take some rest. John went home.

We had a session on Saturday with the Christian Meditation group in Dublin. John was expected to be there. As Justin and I reached the venue we found that John was not there. So we agreed that Justin would go. As Justin went to his flat he found him lying dead on the floor. He had to call the emergency services and inform his family members. He also informed his wife Sarah who was in my session. So as I finished my first session, Sarah

informed me that Dr. John found his eternal self.

There is no doubt that John found his eternal self, rather he was living from his eternal self. He was a deeply spiritual person but he was not an ascetic. He enjoyed his life with the spiritual energy. He was a very

lovely person and it was joy to be in his presence. It was a great shock to realize that he was not there any more. I felt as if he had given me a farewell party without knowing that he will be leaving his body. I felt I was privileged to be the last person to be in his company. May his soul rest in peace.

I keep all his family members in my prayers. May they find the strength to accept his loss and receive consolation from the Lord.

Dr. John, you have found the pearl of great value in this life and we are sure you are enjoying the eternal joy and peace. Now you will be much closer to us in spirit. We are all one in the spirit and no physical death can separate us.

K. John Martin



Hugh & Yvonne Dinwiddy Remembered

by Roger Gosbee

I'm sure that many connected with the Bede Griffiths Sangha will have been in some way acquainted with the late Hugh and Yvonne Dinwiddy. Many others will have come to know and love them because of the Christian meditation groups they formed at Bognor Regis and the Convent of the Poor Clares, Arundel. In addition there were the brilliant Saturday talks Yvonne put so much work into organising with Hugh's support, inviting speakers such as Adrian Smith, Tony Pannet, Peter Broadhurst and Ken Knight; these were days to be treasured. Hugh and Yvonne were always involved in spreading a refreshed form of Christianity that was deep, tolerant and loving.

This unique couple counted Bede Griffiths among their absolutely vast number of friends, describing how, when greeting them, he would stretch out his long thin arms to hug them warmly. Hugh and Yvonne were equally welcoming with others. Hugh's welcome was particularly notable, usually involving an elevation of the arms, a look of pleasure on his face and a delighted 'Hooray!!'

Anyone visiting Hugh and Yvonne's beautiful house in Craigweil would be met by an environment that spoke of their extraordinary lives. Thousands of books on just about every conceivable subject filled their home, it seemed, almost to bursting. Small pieces of paper with handwritten notes marked various pages. Virtually all the books had been carefully studied.

In Yvonne's music room, where she used to teach the piano, were two uprights. Prints and photos of composers and musicians hung on the walls. Yvonne had been a virtuoso soloist; she had excelled at the Royal College of Music, where she studied under Nicholas Medtner, and gave her debut at the Royal Albert Hall. Medtner claimed that Yvonne's interpretation of some of his work was the best he had ever heard. I think it was the spiritual depth Yvonne found in music that distinguished her. In the works of Bach and Beethoven she discerned divine love. 'Love is

everything,' she would say.

Hugh was born in 1912, the son of an officer who died in the Great War. Hugh's career was simply too vast to be given any justice here. Suffice it to say that he was a man of both academic and sporting brilliance. He played

*Love is
everything*

rugby for Harlequins and excelled at cricket, representing Cambridge University and Kent. He taught English and rugby at Ampleforth College before joining the Royal Navy. During the war he captained a craft carrying amphibious tanks at the very fore of the D-Day Landings at Juno Beach. After the war he married Yvonne and they moved to Uganda, where Hugh worked in developing Makerere College, where he became Dean. It was for his work there that he was awarded the OBE. Both Hugh and Yvonne had warm memories of the Ugandan people, whom they loved deeply.

Like Yvonne, Hugh was a very profound person. He lectured on T.S.Eliot, whose work he loved,

especially the 'Four Quartets' which he considered a spiritual masterpiece. Hugh always said that scripture should be read in the same way as poetry, and that by doing so a deeper spiritual understanding of it would be gained. I feel that this finding of the divine essence underlying beauty in all its manifestations, and being able to express it in their own individual lives, deeply united Hugh and Yvonne.

Hugh and Yvonne left behind two sons, Michael and Mark, five grandchildren and two great grandchildren, whom they were very proud of and in whom they found great joy. Mark said that when Hugh was nearing the end, he asked his father what he thought the meaning of life was. Hugh was lost in thought for what seemed ages, and then replied, 'It's all a bit of a muddle that we assume we can do something about.'

Hugh was always a cricketer at heart. When asked after his 94th birthday if he was going to make a century, he smiled and replied that he might get caught out in the slips. So it was to be.

Hugh's long life eventually ended peacefully on 12 November 2009, aged 97, with family and Yvonne by his side. I don't think Hugh and Yvonne were ever meant to be separated. Yvonne described Hugh's death as 'Beautiful, beautiful', and she longed to be with him again.

Yvonne showed great courage and dignity as her health quickly declined. She passed away on 3rd April 2010: Easter Saturday. Theirs was a wonderful life, well lived and bearing much fruit which has nourished so many of us.

They will always be with us. 'Hooray!' as Hugh would say.

Roger Gosbee

GreenSpirit: Path to a New Consciousness reviewed by Chris Holmes 

Marian Van Eyk McCain (Editor)
(O Books, 2010), 282pp. ISBN 978-1846942907.

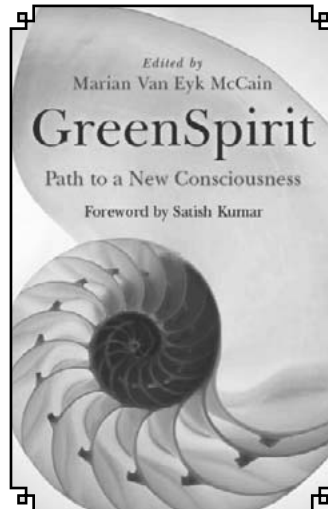
I enjoyed reading on trains and had intended that an Easter journey to the south of France would be the time to give my full attention to GreenSpirit, a book I had been looking forward to reading and reviewing. However, the French countryside in spring sunshine, albeit through a train window at high speed, proved hypnotic and with less than an hour to my destination I had read precisely nothing!

I decided to read the final essay in the book in order to give me some sense of achievement and because I thought that the concluding piece might summarise all of the previous wisdom. The author of this essay is Marian van Eyk McCain and it is the last of her five contributions to the book of which she is also the editor. Rather than a conventional conclusion, it is a deeply personal statement about her own struggle between the living out of one's values and the inevitable pressures which lead one to make compromises, the "experience of living in the tension of paradox" as she puts it, "*between the joy and the aching*". I found this essay very moving, going to the heart of what it is to live out a green spirituality in the everyday world. As I read the book during the following days I experienced a renewed enthusiasm for the GreenSpirit movement and a sense that I was "*in the right place*".

The book consists of 31 essays preceded by a foreword by Satish Kumar and an introduction by Marian. It is divided into four parts, the first of which considers our understanding of the cosmos, the earth and ourselves. Part Two looks at green spirituality largely through the lens of the faith traditions, while Part Three considers the practical outworking in human society. The fourth and shortest part examines the history of the GreenSpirit movement and its current activities.

The book's structure progresses logically and the essays show the diversity of style, subject matter and emphasis which gives the movement much of its attraction and vitality.

Part One, "*Understanding*," comprises seven essays, the first four of which locate our human species in time and space and shows how cosmology, Deep Ecology and Gaia theory are critical threads in the GreenSpirit weave. In different ways, these opening chapters introduce the paradigm shift which makes GreenSpirit more than just a blend of Nature and spirituality, and in doing so



they illuminate a key ingredient in any spiritual path, our finite relationship to immensity or infinity. The remaining three essays of Part One fall under the heading of understanding ourselves. Isabel Clarke begins her excellent essay with a question. "*How can human beings be so clever, and at the same time, so stupid?*" Therein lies the entire history of our species, and indeed of each of us as individuals. A feature of our present 'stupidity' is the disconnection we seem to have from both our own bodies and from the other-than-human natural world, and chapters six and seven focus on these topics.

Part Two of the book, "*Spiritual Pathways*", looks at green spirituality largely from the perspective of the faith traditions, and the essays give

interesting and novel insights into different ways of seeing. Despite the over-developed belief systems and cultural baggage which seem embedded in the faiths it is important to honour their "green wisdom" which has too often been buried or denied – usually by powerful males. Some of the faiths are only just beginning to recover and 're-member' their own green inheritance, and we will no doubt see some very interesting developments in the years to come. For this reviewer there are perhaps a couple of missing topics in this part of the book, one of which is a consideration of the spiritual pathway provided by the creative arts. Leaving aside the richness of, for example, our green poetic inheritance, there is much contemporary nature writing of very high quality which gives spiritual insights and a framework more congenial to the modern mind than immersion in a faith system. The other 'missing' essay was one from the Taoist perspective, which seems to me to more intimately embody a green spirituality than other faiths. But there is only so much space, and each of the first three parts of the book could easily become a volume in itself!

Part Three considers the practical outworking of the thinking contained within Parts One and Two, and ranges across health, education, law, economics and architecture to name but some of the subjects covered. Each of these is critical to human society, and the essays show how humanity can do itself an awfully big favour if it makes a decisive shift in mind-set from the anthropocentric to the ecocentric. On the Saturday following the election result, the Guardian's Review section asked various notables which books they would recommend as reading material for the new Government. It is my earnest hope that they might get to read GreenSpirit, for what strikes me is how radical and yet how 'earthy' and commonsensical the thinking in part three appears in comparison with

GreenSpirit - con't

reviewed by Chris Holmes

the versions of modified capitalism espoused by the major parties.

The final part of the book, "Walking our Talk" gives space to the GreenSpirit movement itself, its history, its current wide ranging activities and the message of 'just do it'. Looking at the state we are in, the movement seems more relevant than ever. As I finished reading I wondered whether the book

would change anything.

I have no doubt that it will touch the lives of many individuals and will sow many seeds in both fertile ground and, hopefully, in more difficult terrain. It will undoubtedly give support and inspiration to GreenSpirit as a movement, and there will be a temptation to wield the book as Christian enthusiasts might wield

the Bible. That would certainly not be my way, but I confess to a secret delight in having the option! When my verbal arguments are clearly falling upon stony ground I can now say "here, have a read of this". Thank you Marian and thank you to all the contributors for a job very well done.

Chris Holmes

First published in GreenSpirit Vol 12:2 2010

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Know That You Are Loved

reviewed by Aileen Neilan

Know that you are loved.

Self-healing techniques for everyone

by Philena Bruce

Published by O Books

ISBN: 978-1-84694-308-9 - £7.99

This little book is divided into 2 parts. The first contains 'methods for making your life happier and more fulfilled'. The second records the work and successes of the author.

The book is an easy read, with a light touch that makes it feel gentle. The first section contains many mind techniques, all of which I have come across before, however it is interesting to read the author's views and experiences with these techniques and a good reminder of things I had planned on trying but never quite got round to! The second section allows the reader more insight into the author herself with a lot of her experience as a

therapist and case histories included.

Having a background as a scientist I would like a bit more stringent method and a bit less hearsay to allow me explore the methods she advises; however the book reads a bit like a chat at the kitchen table with a friend rather than a scientific manual and if taken as such is interesting and worth a read.

Aileen Neilan

Book Share

by Aileen Neilan

In conversation with other Sangha members, we thought it might be a good idea to share titles of books we enjoyed or found helpful. Aileen has agreed to start the process off with the following titles. If anyone would like to follow suit it would be splendid. Please send your recommendations to: Joan Walters, Church House, Steynton, Milford Haven, SA731AW or even better email it to me at my new email address: johannawalters@talktalk.net.

When things fall apart.

Heart advice for difficult times

By Pema Chodron

I have read this book three times now and will probably read it many more, I have sent quotes from it to friends in need and recommended it countless times. It is, quite simply, one of the best books I have ever read.

Pema Chodron is a Buddhist nun who is resident teacher at Gampo Abbey in Nova Scotia, the first Tibetan monastery in North America established for Westerners. Her talks have been edited and four books created from them, all of which are worth reading. However, if you only read one then read "When things fall apart".

This book speaks to me about how to deal with each present moment, how to be truly present. It teaches me to face

the difficulties in my life with a different attitude, a change of mind. To quote Pema Chodron describing her teacher's teaching: "This is a very encouraging teaching, because it says that the source of wisdom is whatever is going to happen to us today. The source of wisdom is whatever is happening to us right at this very instant."

Pema Chodron brings Tibetan Buddhism into the 21st Century and makes it relevant to our lives today. I would recommend this book to anyone of any faith or none as it can only enrich both heart and mind. I think it's time for that fourth read!

Sacred Contracts

by Caroline Myss

Caroline Myss doesn't pull her punches, sometimes she reminds me

of a very bossy schoolmarm, often I give up on her books in exasperation, but not this one. Based on the Jungian idea of archetypes and expanding on it through her gift as a medical intuitive Myss creates a demanding, powerful and incredibly useful workbook. Make no mistake about this book, it is no 'easy read', it demands concentration, time and energy.

I have been working with it since the beginning of June and I think it may take me until the end of the year to complete my exploration of my own archetypes; we have 12 according to Myss. So far it has been very revealing and valuable and I am looking forward to what the rest of the work offers.

If you want an easy read or a quick view of your own archetypes this is not the book for you, however, if you are willing to invest time and work into learning about your heart, mind and spirit then give this a try. It is not a path for everyone but it may be for you.

Aileen Neilan

The Bede Griffiths Charitable Trust

by Adrian Rance 

The Trust is now in its 6th year of operation and is still supporting the work of all our projects in India with your help. It truly is one of the on-going miracles of life that the money comes in from all you Sangha members, and others, to help so many of the poor, particularly the children and the elderly in the villages around Shantivanam and in Muttom.

Great progress has been made on the development of the new school at Inungur which now has almost 300 pupils in the kindergarten, Primary and Middle Schools Senthil writes: During this current year 2010 – 11, there are 277 students of age group 2 ½ - 11 studying, with a staff strength of 25. There are classes from Kinder Garten to V Std and this year we have begun the VI Std and have started the process to acquire the necessary permission from the Govt after renewing the present Primary School's approval up to July 2013. The school is named the Tim Pruss Memorial School in memory of the son of Tony and Mary Pruss who have generously funded much of the building work.

The work of The Swami Bede Dayananda Trust continues under the loving direction and guidance of Sr Rose Matthews. Last year she opened an old people's day centre just next door to the centre at Pattavarthi (near the ashram) and provides care and

food for destitute old people from the neighbouring villages.

The Trust has continued its support for the social work projects of Shantivanam, including the Home for the Aged and for the tuition centre at the Dalit village of Veerambur which was originally built by Father Bede for landless agricultural workers.

Sr Marie Louise at Ananda Ashram continues to provide the milk which we can buy for distribution to children in the villages. This is an essential supplement to their diets and because we can support Sr Marie Louise's dairy herd we know that the milk is fresh and unadulterated. Recently I received this accolade for the work that Sr Marie Louise does for the villagers: Ananda Ashram is the Camaldoli women's community, situated adjacent to Saccidananda Ashram, founded in 1975. Sr. Mary Louisa strives here to live her vision of 'Simple living and High Thinking' and on this course dedicating her

life to celebrate faith, hope and love through services to poor and needy. As its outcome, apart from the spiritual atmosphere the Ashram provides, we have been undertaking the many charity programs in and around the villages of Thaneripalli, in an effort of taking People closer to Divine and vice versa.

Anbaham (formerly St Adrian's Reachout Centre) in Muttom has twenty children under the care of Sr Selvi. Some of the children are now coming from very poor inland villages and they are beginning to grow and open up with the consistent and loving care and support that they get at Anbaham. It is truly wonderful to see them flourish. A new website has been created with details of how you can visit Anbaham and encounter the rich coastal heritage of Tamil Nadu. Have a look at www.anbaham.co.uk With very many thanks on behalf of Br Martin, Senthil, Sr Rose, Sr Selvi, Sr Marie Louise and all those whose lives are enhanced from your ongoing support.

Adrian Rance - Chair of Trustees
adrian.b.rance@btinternet.com
 07775 600385
 46 Park Road, Abingdon, OX14 1DG

Responses to Gaunts Weekend

Here is a sample of some of the responses Annie Cygler has received from grateful participants.

“What a wonderful weekend we all had and thanks so much for all your hard work and skill not forgetting the music and singing.”

“I need to express my heartfelt thanks to some one about the rich and valuable experience we shared at Gaunts last w/end. I know you did a huge amount of planning and prep and I really thank you for that.....If you have a debrief meeting, or meet the others soon please would you pass on my love and appreciation.

Many thanks and may every blessing follow your summer days.”

“What a wonderful weekend! I think the extra day also helped - I forgot to say that on my comments sheet. Thank you for all you put into the planning etc.”

“A huge THANK YOU to you and the whole Sangha for organising such a wonderful Celebration weekend, I so enjoyed the day I managed to come down for & wish I could have stayed longer. Thank you for making me feel so welcome too.”

“Just a note to say a huge thank you for all your work before and during the Sangha retreat, it was lovely to see you again.

I have enjoyed them all but this one was without doubt the most moving and inspiring one for me.”



I'm sure the wider Sangha would like to join me in offering congratulations and best wishes to Ricardo and Chrystelle on their engagement.

Editor

Sangha News, Retreats & Resources

DO YOU CONTRIBUTE TO SANGHA RUNNING COSTS BY STANDING ORDER?

Many of you pay your membership donation by standing order for which we are really grateful. When we set up this possibility the suggested minimum amount was kept to ten pounds per year, the figure it had been for about ten years. Last year, given increased running costs, we raised this to fifteen pounds per year. We would appreciate it if those of you who have been paying by standing order for a number of years would check how much you are sending us. If you are sending ten pounds and it would be possible for you to contribute fifteen we would be grateful. To change your standing order you can complete a new standing order form and return it to us. One is enclosed with this newsletter. On it you will find a section to fill in that will cancel your previous standing order. Alternatively, you can contact your bank directly. If it is not possible for you to increase your donation simply leave things as they are.

Many Thanks - Jane Lichnowski

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.

'Returning to Centre'

The Sangha Advent Retreat

Ammerdown - Radstock - Somerset
3rd - 5th December 2010

DETAILS ON ENCLOSED BOOKING FORM or see
www.bede.griffithssangha.org.uk

The Caldey Island Retreat

September 3rd to 10th 2011

The theme of this year's retreat is Spirit in Practice. The retreat is limited to 15 people. The cost of £255 (£220 for low income) includes full-board simple vegetarian fare. A deposit of £45 is required with your booking.

The retreat follows the Shantivanam routine with periods of meditation, chants & readings. We observe silence in the retreat house. The Caldey Abbey community and the natural beauty of the island provide further activities. See past Spring newsletters for retreat reports.

Enquiries for further details and/or requests for a booking form to Aileen & Martin Neilan tel 01834 871433 or e-mail aileen.neilan@btinternet.com

Spirit In The Cave Of The Heart

with Cyprian Consiglio

The Abbey Sutton Courtenay - 12th - 14th November
An evening talk and a concert of sacred music fitted into a contemplative weekend built around the teachings of Fr Bede and Abhishiktananda

For details and costs: www.theabbey.uk.com
admin@theabbey.uk.com - 01235 847401

'Hermits in Company' Spring Silent Retreat

Ty Mawr Convent - Monmouth - Wales
From April 29th - May 2nd 2011

There will be a second 'Hermits' silent retreat later in 2011. It will run from October 6 - 9th at the Stanton Guildhouse, Worcestershire. For more information about these retreats please contact Jane Lichnowski. Telephone 01285 651381 or email jane@lichnowski.com

New Avaita (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, who attended this year's summer gathering at Gaunt's House, 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

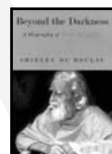
The Interfaith Foundation is a charitable organisation embracing the universal truth at the heart of all spiritual traditions.

www.interfaithfoundation.org

Tel: 08444 457 004

email: admin@interfaithfoundation.org

Books from the Sangha

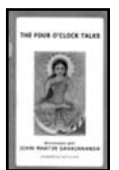


Beyond the Darkness

Shirley du Boulay's definitive biography of Father Bede Griffiths.

The Four O'Clock Talks

Transcripts of Brother Martin's daily talks at Shantivanam, recorded and presented by Atmajyoti



Suggested donation of £7.00 each to cover UK p&p

Cheques made out to "Bede Griffiths Sangha" to:

Jane Lichnowski, 82 Gloucester Road, Cirencester GL7 2LJ

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 or call Jan Dunsford on 020 7278 2070

Greenspirit Books & Schumacher Book Service

Catalogue available from Tony Jarrett

www.greenspirit.org.uk

Tel: 01380 726 224

email: greenspiritbooks@btinternet.com

Excellent range of secondhand books on spiritual subjects available from Alan Shepherd

14 Becksford Close, Warminster. BA12 9LW

Tel: 01985 215 679

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.*

England

Cornwall	Penzance - Swami Nityamuktananda 01736 350510
Dorset	Michael Giddings 07810 366 860 - mjgiddings2002@yahoo.co.uk
Gloucestershire	Victoria Glazier 01453 839 488
Hereford & Shropshire	Annette Criswell 01568 770 436 - gooldena1@btinternet.com
Hertfordshire	Graham Thwaites 01279 834 315
London	N4 - Ann O'Donoghue 0207 359 1929
London	SE (Kent) - Hilary Knight 0168 986 1004
Middlesex	Pinner - Catherine Widdicombe 020 8866 2195 mjc.widdicombe@grailsociety.org.uk
Norfolk	Chris Smythe 01493 664 725
Northants	Henry Worthy 01604 513 032
Staffs	Stoke on Trent - Sr Sophia 01782 816036
Suffolk	Wendy Mulford 01728 604 169
West Sussex	Gillian Maher 01444 455 334
Chichester	Therese O'Neill 01730 814 879
Worcs	Nick & Mary Saddler 01386 751 443
Yorkshire	Barnsley - Margaret Cadnam 01226 217 042 Group

Northern Ireland

Ballyhornan Stan Papenfus
02844 841451

Scotland

Aberdeen	Angelika Montoux 01224 867 409
Glasgow	Steve Woodward 01355 224 937
Easter Ross	Revd George Coppen 01862 842 381 - gcoppen@tiscali.co.uk

Wales

West Wales	Martin and Aileen Neilan 01834 871 433
Mid Wales	Montgomery - Jonathan Robinson 01588 620 779 Holywell - Philip Francis 01352 711 620



Overseas contacts

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Eire	Justin Carty - dustbin26@hotmail.co.uk
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Malta	Godwin Genovese - shine@vol.net.mt
New Zealand	Christchurch - Kevin Moran s.friend@paradise.net.nz
USA	Florida - Michael Spillane mspillane@legalaidpbc.org Oklahoma - Carolyn Cowan ccmission@cox.net Nevada - Jackie Greedy 775 883 0854 Big Sur - Father Cyprian Consiglio cyprianconsiglio@sbcglobal.net

Meditation Groups

Hertfordshire	Bishop Stortford - Graham Thwaites 01279 834 315 Thursdays 6:30pm
London	SE (Kent) - Hilary Knight 0168 986 1004 - Wednesdays 7:30pm SW (Barnes) - Stefan Reynolds 07930 679 905 stefandreynolds@yahoo.co.uk - Wednesdays SW (Barnes) - Silvia Howell 020 8748 3722 sylvia@howell20.orangehome.co.uk Wednesday 3:45pm
Middlesex	Pinner - Catherine Widdicombe jcwiddicombe@tiscali.co.uk - Fridays 8:00pm
Northants	Henry Worthy 01604 513 032 - Thursdays at 8:00pm
Somerset	Bath - Daphne Radenhurst 01225 429 398 - Last Friday of the month 10am
Surrey	Woking - Kath Higgins 01483 833 101 - Wednesdays 5:30pm
Sussex	Chichester - Therese O'Neill 01730 814 879 - 2nd Wednesday of each month Arundel - Mary Corbyn 01903 882 508 - Tuesdays
Yorkshire	Mirfield - Margaret Cadnam 01226 217 042 - 1st Thursday of each month
WCCM Groups	WCCM contact - Kim Nataraja kimshankarnataraja@googlemail.com 020 7727 6779