

The Bede Griffiths Sangha Newsletter

Spring 2008 Volume 10 Issue 5

Going Beyond

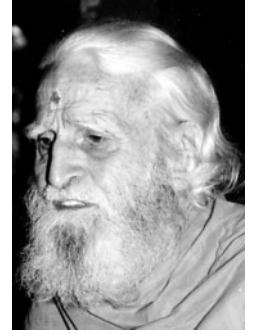
I was talking about the theme of this Newsletter to a musician friend last week, Mr K Sridhar (leading exponent of the sarod), and he smiled and said *"all the coloured lights are the religions - the power is God"*. I thought this the perfect way to introduce this Spring issue through which a common theme of 'going beyond' winds its way. First with the delightful honouring by Carrie Lock Atmajyoti of one of the founders of Shantivanam, Fr. Jules Monchanin, at the time of the 50th Anniversary of his death - this great soul whose words *"I want to sink myself into this silence, to be only adoration and praise..."* commence her article. Then in the book FOUR O'CLOCK TALKS, Brother Martin he is quoted as saying *"Christ was not focused on converting people ... but on opening the door to go beyond the religions."* In Shirley du Boulay's article on Bede 'The Unity Beyond Diversity' she quotes him as saying *"The way to reach this state of 'differentiated wholeness' is to go beyond duality and the way to go beyond duality, to transcend conflicts, is meditation."* Fr Adrian Smith then recounts the return of the practice of meditation to the West with the arrival in the late 50's of Maharishi Mahesh Yogi (who died during the production of this issue) and how his teaching of TM, not only directly taught meditation to millions of people, but opened the gate to other teachers and organisations to offer this practical technique of *going beyond*. The theme is echoed in Sanskrit corner through a penetration of the word *'tadvanam - that which is most adored'* and finally, in his article 'The Power of Discernment', Martin Nathanael reminds us of humanity's vital discriminatory facility for *going beyond* our attachments - to the possibility of *waking up*.

Timothy Glazier

CONTENTS:

The Hermits of Saccidananda.	2/3
The Unity beyond Diversity	4
The return of Meditation	5
Sanskrit Corner	6/7
Advent - the time for Watchfulness	8
The Power of Discernment	9
Sangha Events, News and Resources	10/11
	12

The Unity beyond Diversity
"The way to reach this state of 'differentiated wholeness' is to go beyond duality and the way to go beyond duality, to transcend conflicts, is meditation" Page 4



Father Bede Griffiths



The Hermits of Saccidananda
"I said goodbye to the West and to everything I so loved there...for an unknown land. And I am filled with praise for this land that God has chosen for me". Page 2/3

Father Jules Monchanin

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

The Hermits of Saccidananda

Carrie Lock (Atmajyoti) carrieteresalock@yahoo.com

'I want to sink myself into this silence, to be only adoration and praise. I said goodbye to the West and to everything I so loved there...for an unknown land. And I am filled with praise for this land that God has chosen for me. I don't have any idea what I will do but I have faith in the Spirit. How I wish that from my life and from my death, a contemplative life in the Trinity might be born...I know, I feel, that nothing must be rushed, and I am waiting in patience...' Jules Monchanin 1939.

In 1939, Fr. Jules Monchanin arrived in India from Lyon, France, with the vision of establishing a contemplative life devoted to the Holy Trinity (Saccidananda) and in the tradition of sannyasa. Monchanin was a highly intellectual person with a wide-range of interests, but it was to India that he felt most strongly called. From 1939-1949, Monchanin served as a parish priest in numerous parishes in the diocese of Trichy, Tamil Nadu. Throughout his time in India, Monchanin lived a simple and rather hidden life, not unlike that of Charles de Foucauld.

In 1947, Monchanin received a letter from a Benedictine monk in France, Fr. Henri Le Saux (1910-1973), later to become known as Abhishiktananda, who felt called by the same vision. Le Saux arrived in Trichy in 1948 and in 1950 the two priests established Saccidananda Ashram, better known as Shantivanam. In 1951, Monchanin and Le Saux published 'An Indian Benedictine Ashram' - the French version was known as 'Ermites du Saccidananda', *The Hermits of Saccidananda*.

Monchanin remained at Shantivanam until serious illness caused him to return to France in September 1957; he died from cancer one month later. Le Saux was based at Shantivanam until 1957, when his spiritual calling led him to North India, although he continued to oversee the care of the ashram with the help of local people until 1968, when Fr. Bede Griffiths moved to Shantivanam.

Whilst the early years of Shantivanam

did not meet with success in a worldly sense, for example no-one joined the Hermits, the visionary presence of Monchanin and Le Saux was instrumental in establishing the Christian ashram movement in India and in pioneering Hindu-Christian dialogue. Their lives and writings increasingly act as an inspiration to all who seek the God who is beyond form and through which peoples of different faiths and cultures can meet in peace.



Father Jules Monchanin 1895-1957

The Fiftieth Anniversary of Fr. Monchanin's death

In October 2007, I participated in the commemoration of the fiftieth anniversary of Fr. Jules Monchanin's death, held at Shantivanam. (*Carrie Lock's paper 'Monchanin at Shantivanam' can be sent on request - see end*). One of the speakers was an elderly man from the nearby village of Tannirpalli. His name was Mr. Vishvasam (Tamil for 'faith') and he was aged 79. Mr Vishvasam served as Monchanin and Le Saux's cook from 1949 -1957 and was resident at the ashram during that period. Mr. Vishvasam was able to recall several stories about Monchanin. Keen to hear more, I visited Mr. Vishvasam to see if he would like to record his memories. It is some of those memories of Monchanin which I would like to share with you here, as a glimpse of a man who lived his vocation. In 1950, Monchanin described the vocation of the Hermits of Saccidananda by simply saying, *'Ours is just to be there...to be present in silence and awaiting God.'*

The Memories of Mr. Vishvasam
Mr. Vishvasam begins by explaining how it is he came to be at Shantivanam. *"I first met Fr. Le Saux in March, 1949. Le Saux came to a village near Dindigal (Tamil Nadu) where I was working for the parish priest. I was one of two boys working in the kitchen and Fr. Le Saux asked the priest whether he needed both boys. The priest said 'No'. Fr Le Saux then asked the priest whether he could take me with him, and he also asked me if I was willing to go. I said 'Yes'. Le Saux said, 'After getting permission from Fr. Monchanin, I will send you a letter'. On March 30, 1949, Fr. Le Saux brought me to Bhakti Ashram, in Kullitalai, and I have been here ever since. I was in Bhakti ashram for seven to eight months until the Fathers started Shantivanam, in 1950. From 1949 to 1957, I was the cook at Shantivanam. I liked that job very much.*

"When I arrived on 30 March, 1949, Monchanin said, 'If it had been yesterday that you arrived, I would have given you last months' salary'. And I said, 'No problem, I will get it next month!' (Laughing).

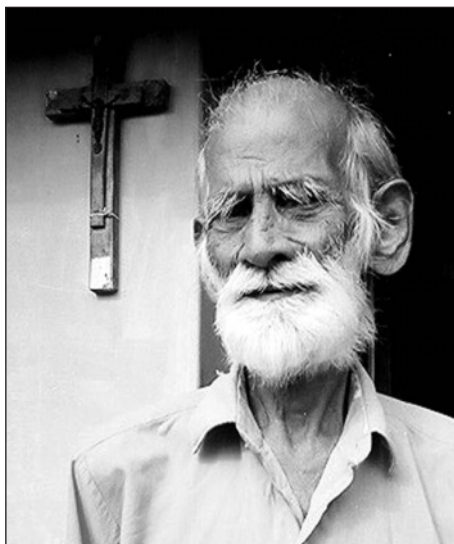
"Monchanin used to be very kind to me. As Shantivanam was a forest, no one wanted to live there but I liked to live there because of Monchanin's kindness. Monchanin treated everyone equally and shared his love and affection. He was silent by nature, calm, and he always wanted to live a serene life. Fr. Monchanin suffered a lot but he was not sad. I never saw him angry. If he had been an ordinary man, there would have been a word called 'angry', but Monchanin was always praying. How could he get angry, when he was praying all the time? Even while walking, Monchanin used to pray: when he walked from his hut to the chapel, he would pray the rosary.

"Whenever Monchanin walked through the village, he would chat with the people and they would all feel happy to see him. People of various religions would seek his advice. The local people would call Monchanin by the name 'Big Father'.

“Monchanin lived very simply. Once, he returned to the ashram late at night from Pondicherry. He wandered around many times in the pitch dark, trying to find his hut. He couldn't find it and so went down towards the riverbank and sleep there for the night. The local people were surprised by his simple living.

“One day, I went to Fr. Monchanin with a list of vegetables that I was planning to buy. I wanted to check the list with Fr. Monchanin and ask him for some money for the shopping. Fr. Monchanin was sitting with a book on his lap and looking up into the distance, contemplating. I gave Fr. Monchanin the vegetable list, which he took in his hand but then he returned to looking up and contemplating. He was absorbed in prayer. I called for Father's attention a few times but he did not give any sign of hearing me. This shows the fullness of his soul towards God. He lived in his hut abiding by the words of God. He did everything with the fear of God.

“In August 1957, Monchanin went to Pondicherry and he stayed there for a week. His health condition was very severe and all advised him to go back



Mr Vishvasam outside his home Dec 2007

to France. But Fr Monchanin said, 'Even if my health becomes worse, I will die in India; I will die in Tamil Nadu.' And he strongly said, 'I won't go to France' - he was worried that if he left India, he would not get a visa to return. Having been assured that he would get permission to return, he left India.

“I came to know of Monchanin's death from the telegram which was sent from Pondicherry to Fr. Le Saux. Fr. Le Saux and I were relaxing and talking to each other when the postman came and delivered the telegram.

As soon as he read it, Fr. Le Saux cried aloud and went into his room (with his head in his hands). The one person who cried for Monchanin was Fr. Le Saux. On seeing his reaction to the telegram, I understood that Fr. Monchanin had died. I went into Fr. Le Saux's room, closed the door and asked him what happened. I felt deep grief because Monchanin was not someone who was just known to me for just a year or two. I had been with him since 1949.

“(In all that time) Monchanin's heart and manner remained the same. Monchanin lived his life as an apostle. Parama Arubi Anandam (Supreme Formless One): he was an Arubi. He had great faith in God, and never changed his mind or his words. Only his body was here, his soul was always rejoicing with God. Till the end, he was a holy man”.

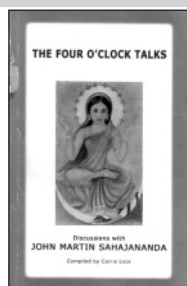
Carrie Lock (Atmajyoti) has been connected with Shantivanam throughout 2007. For a copy of the paper Carrie delivered on Monchanin at Shantivanam and / or the transcript of Mr. Vishvasam's memories of Monchanin and Le Saux, please email: carrieteresalock@yahoo.com

The Four O'Clock Talks

In December 2000 Victoria and I, two very green geriatric back packers, stayed at Shantivanam - new to Indian and new to Ashram life. We were soon made welcome by Father George and Father Christodas. But the highlight of our stay were the daily Four O'clock Talks by Brother Martin. The wisdom that flowed in those talks, most informally held in the new yoga hall, was astonishing, insights that drew on the deep understanding that flowed from an intimate understanding of the Indian spiritual tradition and Christianity, often with a very individual and sometimes humorous twist.

In this recently published book, Carrie Lock has done a wonderful service in transcribing a series of these talks. Father Bede used to give these afternoon talks but from 1990, when Bede was away, Martin would take his place and so the tradition continued after Fr Bede's death in 1993. The book starts with a short biography of Brother Martin and how he came to Shantivanam and a fascinating interview with him by Carrie.

The talks are set out in a question and answer form and



groups under titles such as 'The Eternal Christ; 'The nature of Truth' and 'Heaven and Hell' and the kind of 'common sense' wisdom that arises are for instance: “The role of any religion needs to be to help people to purify their egos. Converting people from one religion to another is like taking them from one branch to of the tree, or from one ego to another. Is it right to take people from one branch to another, or is it better that we help people to move beyond the branches. Christ was not focused on converting people ... but on opening the door to go beyond the religions.” and in response to the question “How would you define evil?” “Evil comes when we are not aware of our true self. Our true self is one with God. When we have this oneness with God, there is no possibility for evil because there is no duality of good and evil...” and “what about love of self?” “in expanding our ego, we discover our true self is God and in this expansion, we discover that every other human being is also one with us. To love ourselves means to love God, our neighbour and creation, because self is everywhere.”

Timothy Glazier

Copies of The Four O'Clock Talks may be obtained from the Sangha, see page 11 for details.

The Unity Behind Diversity

Shirley du Boulay. shirley.harriott3@bopenworld.com

An aspect of Bede Griffiths' thought that draws me powerfully is the ease with which Bede was a convinced Christian yet also honoured, genuinely and deeply, all other religious faiths. For him it was simply not a problem. This is all the more remarkable when one remembers that he was born at a time and into a way of life that assumed Christianity to be the only possible religion for westerners.

He would use many phrases to describe this unity of being - the perennial philosophy, the eternal religion, the transcendent mystery, the universal wisdom, the treasure in the field, the pearl of great price, the one mystery.

The reason for this beautiful, loving acceptance of the many faiths to which the human race subscribes was the strength of his belief that one transcendental reality underlies all religions; that while there are many faiths there is only one God. This conviction is based on the concept of the 'perennial philosophy', and was to concern him all his life.

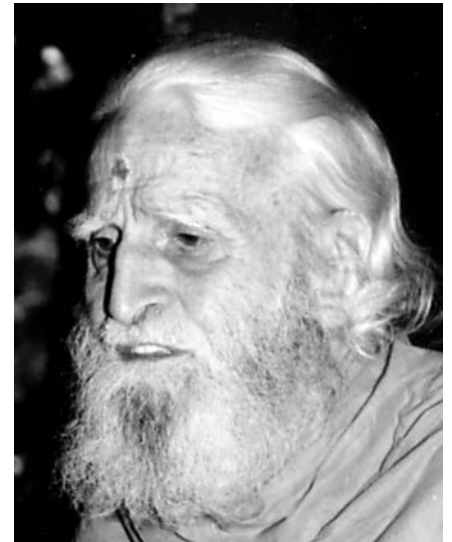
At the heart of the perennial philosophy is the contention that the reality revealed in mystical experience is the same for all human beings; that through the symbols and practices of different religions it is one reality that is perceived, independent of culture and faith. Increasingly there are those who share this view, but Bede was far ahead of his time, as early as the 1930s rejoicing that there is one unchanging reality beneath all the flux of phenomena. Later he wrote 'I have to be a Hindu, a Buddhist, a Jain, a Parsee, a Sikh, a Muslim, and a Jew, as well as a Christian, if I am to know the Truth and to find the point of reconciliation in all religion.' Sometimes he would illustrate this by pointing to the fingers of one hand, each representing a different religion, then draw his finger into the centre of the palm of his hand to show that as the digits meet in the centre of the hand, so the religions meet in the unity of being. Everything springs from the centre and converges on that centre.

He would use many phrases to describe this unity of being: the perennial philosophy, the eternal religion, the transcendent mystery, the universal wisdom, the treasure in the field, the pearl of great price, the one mystery. All are ways of expressing the idea that at the heart of every religion is 'the reality behind all rites, the truth behind all dogmas, the justice behind all laws.' It is our original paradise, for as Wordsworth said, 'Heaven lies about us in our infancy.' But it is not an abstraction, nor is it perceived by sense or reason - it is in the heart of every person. That is where we must search for it and that is where we will find it.

So this belief found expression in Shantivanam. For instance the Christian cross outside the chapel has the word OM at its centre, while around it is a circle representing the wheel of law of both Buddhist and Hindu traditions. And the liturgy includes readings from the Vedas, the Upanishads, the Bhagavad Gita and the Tamil Classics as well as the singing of Sanskrit and Tamil slokas and bhajans. I was moved beyond words to see in his hut that he had symbols from many religions - a Buddha, a Nataraj, a cross, an OM sign - I wish I could remember them all. At a time when I was trying to pluck up courage to display my own belief in one god in a similar way,

The way to reach this state of 'differentiated wholeness' is to go beyond duality and the way to go beyond duality, to transcend conflicts, is meditation.

that he did it for all to see was inspiring. I was also in a curious way reassured to find that in the inner sanctuary, the 'cave of the heart', the symbolism is confined to Christianity. In this, the holiest place in the temple, there is simply a stone altar with a tabernacle, in which is the Blessed Sacrament, signifying the mystery of the death and resurrection of Christ.



Father Bede Griffiths

As Father Bede aged, so he became even more convinced in the importance of the perennial philosophy, even suggesting the future of the world depends on our recovery of this tradition: he was convinced it was the path we must follow if we are to understand each other. And, as later interfaith practitioners have discovered, a true interfaith understanding is best achieved by those who are firmly rooted in their own tradition. Bede's preoccupation was that we should recover from the Fall and return to the centre of our being. As a race we are emerging, he thought, into a new consciousness where we can realize the unity of creation and the unity of humanity. The way to reach this state of 'differentiated wholeness' is to go beyond duality and the way to go beyond duality, to transcend conflicts, is meditation. That, more than anything else, was Bede's way to experience the unity of religions. One God, many faiths - but meditation is the way to the common heart at the centre.

There are of course differences of culture, of theology and practice and they can be cruelly divisive, but at the centre they are all forms of the one true religion. If one believes in this transcendent unity underlying them all, then there is no need to disagree, still less to fight wars of religion. We can simply enjoy each other's faiths as we enjoy the diversity of flowers in a garden.

The Return of Meditation to the West Fr Adrian B. Smith adrianbsmith@talktalk.net

Transcendental Meditation (TM) is one among a number of forms of meditation which have come to us from the East in the last few decades. Already by the late 1970s the TM organisation claimed to have initiated 10,000 people into the practice in Dublin alone. Today there are four million people world-wide who have been instructed in TM. This is not a phenomenon which can be lightly overlooked by Christians.

People are drawn to eastern meditation methods for quite different reasons. There are those desiring to deepen their spiritual lives, sadly so often not nourished by the weekly activities of parish life, who are attracted by advertisements for Transcendental Meditation, Zen or Yoga which offer wordless or non-conceptual meditation. This is part of a move by an increasing number of Christians today away from belief systems to the desire for spiritual experience: from head to heart.

The fact that today meditation is so widely and spontaneously received in the West ... shows that it has come to us at just the very moment when so many people ... are increasingly searching for a spiritual dimension to their lives.

For whatever single reason this type of meditation is learned, - for purely physical or mental reasons - we find that after a time the practitioners experience a benefit in all three areas: physical, mental and spiritual. This is because meditation, as understood here, is a holistic exercise bringing about benefit to body, mind and spirit, the three dimensions of the life of all of us.

Meditation

In our part of the world before the 1960s the word meditation was used almost exclusively in a religious context. It was used to describe a manner of praying. It is still used in this way in Church circles and by the

writers of books on prayer, which is why many Church members have problems with forms of meditation coming to us from the East.

Religious writers and preachers in the West employ the word meditation to describe an exercise of the mind whereby we reflect upon some religious truth - often with the use of a text from the Bible or the words of a prayer - consciously in the presence of God. This is sometimes referred to as discursive meditation. It is one way of praying. Another way of praying described in religious books in our culture is called the prayer of quiet or contemplation. By this is meant a state best described as active passivity in which no words are used or thoughts dwelt upon, but rather it is an awareness of God's presence during which the praying person is open to the inspiration of the Holy Spirit in his or her depth. It is a non-verbal, non-thinking experience which touches us deeply.

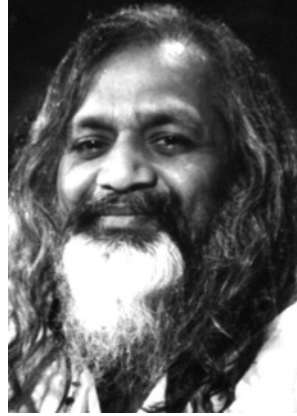
Confusion arises because eastern writers use the two words meditation and contemplation just the other way about!

Awareness of this way of thinking is imperative if we are to understand how the word meditation is now used widely in our society no longer as a Church-related word. We are now using it in the West with the meaning that it has in the East where it does not have a specific religious connotation. We are using it to describe an exercise which is not purely religious, but is a natural human technique to enable the mind to reach deeper levels of consciousness, an ancient art that pre-dates all the major religions.

Transcendental Meditation is associated in many minds with a picture of a bearded Maharishi and his beaming smile, with India and the fact that in the 1960s this way of meditating was taught to the Beatles. It is one of a number of meditation techniques coming from the Orient, mistakenly

related by many people with the Hindu or Buddhist religions, but now on offer in the West and becoming increasingly popular as more and more people in our society hunger for spiritual experience.

Meditation and the Christian Life



Maharishi Mahesh Yogi 1917-2008
See profile page 7

While acknowledging that a practice like TM can be of benefit to the spiritual life of Christians, it is often asked: Do we not have, in our own tradition, an equivalent exercise which can bring about the same spiritual development without having to resort to something from the East?

The method or technique we refer to is the use of the mantra, a sound (not a word) which is repeated with attentiveness in the mind, thus allowing our mental processes to transcend the surface, reasoning level and descend to a deeper level of consciousness.

Yes, there is evidence that this tradition existed in earlier times but it has been lost in the West over the centuries. We find the repetition of a phrase proposed as a way of more perfect prayer in the writings of John Cassian, a desert hermit of the 4th century. Also by the anonymous 14th century English author of 'The Cloud of Unknowing' and it is related to the tradition of the Russian Orthodox Church of reciting the Jesus Prayer.

But we in the West needed to have our attention re-awakened to this practice and this happened in the 1960s with a number of Indian gurus coming westward while a number of westerners were travelling eastwards in their spiritual search.

The fact that today meditation is so widely and spontaneously received in the West by people within, and even more, outside the Church shows that it has come to us at just the very moment when so many people, while becoming less satisfied with institutional religion are increasingly searching for a spiritual dimension to their lives.

Sanskrit Corner:Ken Knight. hilken_98@yahoo.com**Why study Sanskrit?**

Language arises, whole and complete in the heart, before mutation through our interests and cultures, thence emerging on the page or in the spoken word. All languages bring these cultural influences and Sanskrit bears a rich, cultural heritage. If we wish to follow Father Bede in his welcoming of Vedanta into his Christian heritage then a study of some Sanskrit will be of great benefit. (See below for details of a Distance Learning Course.)

The earliest form of Sanskrit words is rooted in the intuitive realm of the heart. This is the realm of revelation of the Word and it is here that mantras are known. To understand them fully they need to be 'heard' in the heart of the listener. For this reason some words are left untranslated in the Upanishads. Translations, and explanations such as the following article, are simply guides to help in our outer spiritual life and to nudge us towards the inner centre where true understanding rests, an understanding beyond the reach of words..

Tadvanam - that which is most adored.

Matthew 6vs19-21 'Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.'

So Jesus taught us. And it is the last sentence that is the focus for this *Sanskrit Corner*. When people first emerge from the structures of their cultural spiritual tradition and, maybe, find interesting ideas in what are seen as 'other traditions', confusions are bound to arise. But these confusions are of the head, not of the heart and the remedy for our confusion lies in 'following the heart'. It is important that each of us finds out what this means for ourselves as no one else can do it for us.

Thomas Keating, in his book entitled, *The Heart of the World*, locates this "heart" in the depths of contemplative consciousness, in that practical wisdom which is the fruit of an inner life. He emphasizes that contemplation is our common heart since there - in those depths - we are already one: one with God, with ourselves, and with every member of humankind. 'It is only necessary to realize experientially this unity in which we are all bound together, this unity that is the medium of our deeper reality.'

When discussing his book *Hindu-Christian Meeting Point* in a letter to a friend, Abhishktananda noted that

"...our treasure is, first and foremost, brahmavidya, the knowledge of the secret hidden in the "cave of the heart", that guha of the Upanishads, that highest heaven, abode of Brahman, nihito guhayam parame vyoman. At such a level all competition and rivalry between dharmas or religions are simply transcended and there all people of good will and genuine spiritual experience can meet together beyond all symbols and without any misgiving.'

Whatever it is that opens our heart, that is our pathway at that time.

These are inspiring visions from great teachers and yet they may seem out of our reach and like tortoises too nervous to stretch too far for that succulent piece of lettuce, we withdraw into the safety of our shells.

We need to take small steps and the Kena Upanishad teaches us how, with the word *tadvanam*. The upanishad states: 4v6. 'Brahman is well known as the one adorable to all creatures: (hence) It is to be meditated on with the help of the name *tadvana*. All creatures surely pray to anyone who meditates on It in this way.'

True knowledge, that is *brahmavidya*, (knowledge of brahman), comes through faith, devotion and meditation states the Kaivalya Upanishad. This faith is in the moment of revelation in our heart and mind when we know, with all certainty, that which is most real and delightful. Devotion enables us to stay firmly in that place of revelation where knowledge has awakened and we may take a quality or form of brahman on which to meditate there. We may, in the moment of revelation have a form of

the Lord as Christ the teacher, or Krishna the lover, or the Crucified or Transfigured Christ, or whatever 'form' we find which is dearest to us. Or we may even have a passage from scripture or a piece of music.

Whatever it is that opens our heart, that is our pathway at that time. This is what the Kena Upanishad is advising when it teaches us to meditate on the name *tadvana*, which means 'that which is most adored.'

When we find that which we truly treasure, then adoration emerges from the opening heart, the lotus petals blissed by the rays of the sun. Adoration may be personal or public so that we sing or speak praises for that which is most beloved, we share through these praises and may join Mary in her praise, 'My soul doth magnify the Lord.' This is the taste of *tadvanam*.

SANSKRIT DISTANCE LEARNING

For those wishing to start on a study of Sanskrit as a language, a Distance Learning Course has been developed by Isabelle Glover, BA Hons Sanskrit.

The aim of the Course is for Sanskrit to become accessible to all-comers however much or little time they have for learning it. The Course is an introduction to Sanskrit and, as such, it covers some of the basic groundwork of the grammar as well as an introduction to some of the literature.

The Course Book contains 34 lessons with answers and is accompanied with a Chant Book and CD giving the pronunciation of the alphabet and the Chants. Purchase of the course (price £90) gives access to Isabelle as tutor. For full details or to order the course, contact Isabelle direct:

Isabelle Glover, 70 Claremont Road,
West Ealing, London W13 0DG
Tel: 020 8997 3544
e-mail: isabelle@iglover.co.uk

The Sangha Study Day

Ken presented a masterly exposition on the Kena Upanishad at the Sangha Study day at Fintry. He started proceedings with the sound of a gong and invited participants to follow this sound. Asking where does this sound go and where does it stay?

This experiential approach is very much in keeping with the oral tradition of the Upanishad which means to sit near the teacher and is concerned with *sruti* - what is heard. We were admonished to not take notes and the immediacy of experience was emphasised, and thus the role of perception and intuition.

Kena Upanishad is basically an exploration of the elements and the senses. In early days the sages, rishis and yogis meditated on the elements. It was not until later through the Vedic rituals of the Brahmins that the Gods developed. Indra became the King of the Gods to be replaced by the more familiar Gods of Shiva and Krishna that we know today.

Ken was able to demonstrate the substratum of vibration that pervades

all existence. This is what is commonly called Brahman. In doing this service the link was made with Kashmiri Shaivism - the yoga of light, sound and vibration. This was a brilliant connection. I jokingly said to Ken that I will remember the Kena Upanishad as the 'Ken Upanishad' in honour of his exposition.

Fintry House, Brook, Surrey



I had to leave early as I went to Berkeley Castle for a play on the murder of Edward 11 which led to the development of Gloucester Cathedral as a pilgrimage centre. I felt very elated with the pilgrimage to Fintry. The ensuing Champagne Reception confirmed my mood. I was later to learn that this was the same day that my daughter gave birth to a son in Canada - my first grandchild. I can't wait for the next auspicious day.

Trevor Smith

Sangha Study Weekend

'Remembrance'

You are invited to attend a weekend of spiritual practice through the study of scripture, chant and silence to be held at Fintry, Nr. Guildford,

The weekend will run from 10:30am on Saturday 10th May, to 4:00pm on Sunday May 11th.

Overnight accommodation for about 20 people will be available at Fintry and further accommodation can be arranged nearby.

The scripture to be studied will focus upon the tradition of the Mahavakyas in Hinduism and the parallels in Christianity and Sufism.

Further details of costs etc will be available when numbers are known.

*Enquiries please to Hilary and Ken Knight: Jarosa, North End Lane, Downe, Kent, BR6 7HQ
Tel. 01689 861004
e-mail: hilken_98@yahoo.com*

Maharishi Mahesh Yogi 1917 - 2008 "Invincibility is irreversibly established in the world..."

In view of Adrian Smith's informative article on page 5, 'The Return of Meditation to the West', I was preparing a brief profile of the Maharishi when his death at the age of 91 was announced on 5th February.

I consider myself extremely fortunate in having met the Maharishi on a number of occasions early in his mission to bring meditation to the West: he was, without question, one of the most *extra-ordinary* human beings that I have come in contact with - apparently unaffected by the barriers and limitations to which others are subject.

He arrived in London in the late 50's and at that time he called his mission *The Spiritual Regeneration Movement*, later changing its name to *Transcendental Meditation, TM*. I heard him speak on a number of occasions, culminating in his '4th World Congress' at the Albert Hall in 1961 which was attended by several thousand people. It was some 6 years later that he was to receive world wide notice through the Beatles association with him.

The achievement of the Maharishi, as described by Adrian Smith, to create an organisation through which millions of individuals have been taught to meditate, is quite remarkable. But perhaps of even greater significance was the way in which his mission made the practice of meditation acceptable, opening the door to many other teachers and organisations, not least the Christian Meditation movement founded by Father John Main in the 1970's. There was something spoken of as 'the Maharishi effect' because he would say that if a certain proportion of the

world's population were to meditate, then the whole conscious ground of society would shift.

The Maharishi's mission to bring meditation to the West was on the instigation of the head of his tradition, Swami Brahmananda Saraswati, Shankaracharya of the North, (always referred to by Maharishi as Guru Dev). It was in fulfilling that mission that he went to any length to make the practice acceptable to our culture, including extensive medical and scientific research into the mental and physical benefits deriving from the practice. In addition to this his various writings, in particular his commentaries on the Bhagavad Gita, are highly regarded and he founded schools and a University. With all that he did, however, he would say that he was just "a conduit for his Guru".

The Maharishi was a great communicator and I recall a number of his descriptions of meditation, amongst which was that 'meditation is like retiring into your treasury to gather wealth, so that you could come out and spend it in the market place' and 'when an archer wishes to shoot an arrow, he draws the arrow back, back, back, to that still point of maximum potential, from which it is released to fly true to the target.'

A month before his death the Maharishi had announced his retirement from his normal activities with the words "Invincibility is irreversibly established in the world. My work is done. My designated duty to Guru Dev is fulfilled".

Timothy Glazier

Advent - the time for Watchfulness**Ammerdown Centre December 2007**

"Now is the time to wake out of sleep..." Rom 13:11

This was the first time that the Sangha had held a retreat at the Ammerdown Centre, having sadly, after 10 years, had to change the venue for the Advent retreat from St Peters Grange at Prinknash. In fact it turned out to be a wonderful alternative, with excellent facilities, in particular, the beautiful chapel and the retreat was attended by 46 members of the Sangha. A final bonus was the discovery that Bede himself had been to Ammerdown, as the rather grainy photograph gives evidence.

The theme of the retreat - '*Advent - the time for Watchfulness*' - was intended to provide the opportunity to live the message of Advent together in anticipation of the inner birth of Christ. This was carried through into the periods of discussion lead by Martin Nathanael, drawing on the wisdom of the *Philokalia*, the collection of Eastern Orthodox writings on the disciplines of Christian prayer: he illustrated this with a very practical diagram, based on this work, of the steps from sleep and identification to open wakefulness - which stimulated lively discussion. On the Saturday evening there was the traditional evening of contributions from those present and we were lead in the very enjoyable and 'awakening' practice of bio-danzer, lead by Martin's wife Kathleen.

See Martin's paper '*The Power of Discernment*' on the next page.

Attending the Eucharist

I was brought up in the Church of England and confirmed at the age of 16. I then disassociated myself from any form of organized religion and turned to radical politics. Many years later, I re-ignited my spiritual interests through kriya yoga, a meditation practice brought to the West by Paramahansa Yogananda. I took on

board intellectually the commonality of all spiritual traditions. But I remained wary of anything to do with Christianity. When I did dip my toe back in, I invariably encountered something which ruffled my feathers or raised my hackles and I withdrew again.



Around the Shrine in the Ammerdown Chapel.

Attending a Eucharist on the Advent Retreat was no small matter for me. A few years ago, I turned down an invitation to join a Sangha retreat because it contained a Eucharist and, at that point in my life, this felt like a bridge too far. However as my trust in the retreat grew stronger, it became possible to let go my residual defenses. I realized that the form of worship is just that ~ a means to an end. I could allow myself to appreciate the history and the tradition within the Eucharist as much as the Sanskrit chants. How I would have fared in a more formal church setting, I don't know. But at Ammerdown, I was able to enter into the spirit of the Eucharist and be thankful for the opportunity to reconnect.

Charles Kemp

Impressions from Ammerdown

On arriving at Ammerdown, I was excited to hear of the subject for the Advent Retreat - Watchfulness. Advent is such a beautiful pregnant time of patience in waiting.

We are called to the unknowing. The angel Gabriel says '*Do not be afraid*' as Mary is informed of what she perceives to be impossible. Her reply in humble purity and poverty of

spirit is a resounding *Yes*. That *Yes* resounds in all who call, all who yearn. We join together in sangha with our silent *Yes*.

Yet that *Yes* is to be left, held in the space, and we like Mary are to be patient, are to await in the unknowing of what is to come.

As we sit the silence, the stillness of meditation awaiting the birth within us, we begin again our encounter with ourselves. That encounter can be terrifying.



Father Bede leading prayers in the same chapel. Does anyone know when this might have been?

We may never have glimpsed those parts of us we wish not to see. Again we hear the angels message from the Lord '*do not be afraid*'

Held and guided we journey through the birth pains to new life. As the prophet Isaiah tells us '*by His wounds we are healed, His wounds are our wounds, our wounds are His, most gently he call us He knows our pain through His*'.

The experience of Advent, the personal experience is a beautiful expectancy.

Once again, a wonderful sense of 'being' with the Sangha in togetherness and acknowledgement of those birth pangs. So comforting and filled with love. A feeling of cohesive - knowing into the unknown.

We look forward to new life in Christ in each moment, which is eternal.

Amanda Moss

The Power of Discernment

Martin Nathanael martin.nathanael@btinternet.com

"If thine eye be single, thy whole body shall be full of light" (Matt. 6: 22).

According to certain early fathers of the Eastern Church, the inner "eye of the heart", the nous, is the highest faculty of the human soul. This "single eye" accesses the invisible realms of Spirit to which it is akin; it is thus the key factor in the art of discernment. Discernment is the spiritual compass that enables us to walk truly in the Way of Christ without being "tossed to and fro", fooled by every wind of change; then we may with greater sureness "grow up into him in all things, which is the head, even Christ" (Eph. 4: 14-15).

Discernment (diakrisis) is a Gift of the Spirit (1 Cor. 12: 10) helping us to separate the true from the false, the unchanging from the transient; what assists our journey to oneness with God, and what hinders it. As we deepen in the power of discernment, the balance of life shifts inexorably from being self-centred to God-centred. (In the Vedanta there is a parallel teaching: viveka is the Sanskrit term here; and the buddhi is the inner organ of mind which serves the aspirant who seeks yoga, union with the divine.)

At the heart of the Christian message is the call to repentance (metanoia, the transformation of the nous), to arise out of the "death" of worldly

attachments, and begin the journey back to the Father of us all. We may experience many moments of such conversion in our lives. In order that the beautiful energy of these transformational moments may not be dissipated, the spiritual fathers call upon us to nurture these godly seeds with regular spiritual practice. For them the pivotal practice is "watchfulness", also called "guarding the nous", "sobriety" or simply "attention".

Through "watchfulness" we begin to notice where we are attached to the transient, where we have been enticed by old, habitual and unskilful modes of behaviour, and the like – and with the added strength of "discernment" we begin to reach more certainly for the hand of the Father who ever seeks to clothe us once more with our original "robe of immortality". Furthermore, we are strengthened still further if we can share this journey with like-spirited companions, drawing on mutual support and encouragement.

In his Conferences, St. John Cassian describes how in his youth he witnessed a discussion between a number of elders and "blessed Anthony" in the Thebaid; they were considering the question: Which is the greatest of



Martin at Ammerdown

all virtues? Speaking last of all, Anthony placed diakrisis above all other virtues "for it is this virtue that teaches a man to walk along the royal road, swerving neither to the right through immoderate self-control, nor to the left through indifference and laxity. Diakrisis is a kind of eye and lantern of the soul. . . Wisdom, intellec-

tion (noesis – the operation of the nous which facilitates direct apprehension of spiritual realities) and perceptiveness are united in diakrisis: and without these our inner house cannot be built, nor can we gather spiritual wealth" (The Philokalia, Vol. 1)

With practice, the path becomes easier; our initial resistances give way to an unstoppable attraction for the things of Spirit. Certainly, challenges will arise along the road – these in turn are gifts which intensify our inner strength of purpose, and so, step by step, we are gradually raised to the "measure of the stature of the fullness of Christ" (Eph. 4: 13) who is all-in-all.

Martin Nathanael is founder of the Awakening Foundation and in support of the theme of this paper, he has prepared a booklet entitled "The Way of Watchfulness" which can be obtained direct from him for £5. 5 Carvers Croft, Woolmer Green, Knebworth, Herts SG3 6LX 01438 81583

Correspondence

Dear Adrian (Rance)

I'm so happy to read 'Father Bede in my Life' (Sangha Newsletter Summer 2007) with that tender 1960's photo and to learn of your new vocation at The Abbey, Sutton Courtney.

I remember the growing passion with which Fr. Bede spoke of his vision for the West as lying with such contemplative lay communities rather than within the church. On my first visit he surprised me by saying that the twice daily communal Shantivanam meditation was more important than the offices.

But it was during my 1986-87 visits, when I spent two months at Sr. Marie-Louise's ashram, researching for a never-published book, that he led me to study Thomas Merton, Abhishiktananda ('the wisest man I know') and John Main. The last choice arose out of my need to deal with mind-chatter.

He also encouraged me to cleanse myself with a 21 day silence and limited fast, which released an unimaginable amount of energy. This rich harvest, ended only when I had to go into hospital for amoebic dysentery contracted from a rash cup of tea at the little tea house over the bridge!

With hindsight I realise that Fr Bede's main gift to me was to seek each day the joy of 'at-one-ment with the Divine'.

In January 1987, at my induction, which took place on Fr Bede's veranda after morning meditation and before Mass at 6.30 and the love with which he read my chosen passage 'In the beginning was the word...' has added to its resonance in my life ever since.

How impeccable Fr. Bede's research choices were and how far ahead of time his vision was...

Elizabeth Hay

The September Sangha Day and thoughts for the future direction.

In September the Sangha held a day gathering at the Maria Assumpta Centre in West London to which all Sangha members were invited, at which it was possible to make a direct input into the Sangha's future direction, and to join together and share on different levels.

The day began with a quiet reflective time and the sharing of Sangha experiences. Revd Christopher Collingwood then led a contemplative Indian style Eucharist. In the silence following our Eucharist, John quietly reminded us that one of the last talks that Father Bede gave in the UK, he gave here. It felt not only a comfortable but appropriate venue for us.



Jane addressing the assembly at the Sangha Day at the beautiful Maria Assumpta Centre

After lunch members of the Working Group outlined what they do to keep the wheels of the Sangha rolling. The brainstorming session that followed produced many creative ideas. As you know, ideas are one thing, the energy to move with them, another! Some ideas people have already begun working on, following the Working Group Meeting in October; others we are noting and leaving to gestate; some we will be asking for help with. So watch this space! Here are a few of the ideas:-

◆ **A Father Bede Archive.** Promising discussions are now underway with Shaunaka Rishi Das, from The Oxford Centre for Hindu Studies to develop an Archive, readily accessible to anyone interested. If you have anything that you would like consider contributing; books, talks, articles, letters, photos, tapes, videos either by Father Bede or about him please be in touch.

◆ **Expanding our resources.** Making available a Bhajan and chant CD; holding a Bhajan/chant workshop; and developing a resource for those wishing to run a meditation group.

◆ **'Bed and Med'.** The proposal is that a list of those willing to offer overnight hospitality to Sangha member visiting their area be kept and made available to members on request. It could be a lovely chance to get to know

each other. Would you be interested in offering? Please let us know.

◆ **Listening and learning.** Retreats and study days provide a great opportunity for stimulating input from guest speakers / teachers who resonate with the vision of the Sangha. We would be interested in your thoughts about who we could invite who would enrich the life of our Sangha. Any ideas?

◆ **Reaching out.** There were many ideas here including making easily accessible the details of meditation groups on the website and putting occasional articles about the Sangha and large events in publications such as The Tablet and Church Times.

◆ **Decreasing paper work.** To help with this we would really like to encourage the use of standing orders for donations.

◆ **Future Meetings and Retreats.** The possibility of an Annual Bede Griffiths Lecture was mooted, the wish expressed that Study Days be fostered and also that a Sangha Christmas gathering at Shantivanam in 2008 be considered. The projected Abhishiktananda Anniversary Event for 2010 was confirmed and planning for this event is now underway. There was discussion around making 'Interfaith' the theme for a future retreat. Debate began as to what this would mean in practice.

Since our meeting in London this debate has been creatively continuing and all suggestions will be constructively considered by the Working Group.

The day felt a creative way for us together to allow the emergence of practical ways of taking our Sangha forward. Just as important as this was the mutually supportive, heartening energy that underpinned the day, definitely something to be repeated. Many thanks to everyone involved.

NB If you have any thoughts, comments or suggestions arising from the above discussion points, please don't hesitate to contact me.

The next Working Group meeting is to be held on Saturday 19th April in Cirencester. Please also contact me if or if you would be interested in playing a greater part in the running of the Sangha.

Jane Lichnowski,

82 Gloucester Road, Cirencester.Glos. GL7 2LJ
Tel 01285 – 651381 email Jane@lichnowski.com

Accommodation for Brother Martin

When Br Martin comes to England for the Park Place Retreat he will require accommodation on the following dates: 13th to 18th and 20th to 22nd July. Please contact me if you can help: *Hilary Knight, Jarosa, North End Lane, Downe, Kent, BR6 7HQ*
Tel. 01689 861004 e-mail: hilken_98@yahoo.com

Sangha News, Retreats and Resources

Hermits in Company Silent Retreat

Tymawr Convent, Monmouth 2nd-5th May 2008

For our spring silent retreat we are returning to Tymawr Convent. This is a small contemplative community living in the peaceful Welsh countryside. The retreat is being organized by Jane & Andy Lichnowski and John & Ingrid Careswell. We are currently fully booked, but if you would like to be put on a waiting list:

Jane Lichnowski 01285 – 651381 email Jane@lichnowski.com

Sangha Study Weekend

The Fintry Trust Centre, Brook, Surrey.
Saturday 10th May to Sunday 11th May 2008

See page 7 for more details.

Sangha Summer Seminar

Park Place Pastoral Centre 18th-20th July 2008

What is a human being?

Brother Martin will again be leading our weekend at Park Place and he will be investigating the nature of a human being according wisdom traditions - Hinduism, Buddhism and Jainism. This he says will complement his theme from last year "who do people say Jesus Christ is?" - thus completing an integral view of a human being from the spiritual viewpoint.

Full booking details of this retreat are on the Booking Form with this Newsletter, or download from the Sangha web page or contact - Nick Sadler, Box Farm House, Whitehall Lane, Pershore, Worcestershire WR10 3AB
01386 751443 nicksadler@dsl.pipex.com

The Bede Griffiths Charitable Trust.

The magnificent work of the Bede Griffiths Charitable Trust is continuing, particularly at the St Adrian's Reachout Centre (SARC). Hazel Eyles visited the Centre in January for the first time and these were her impressions.

"the welcome from staff and children was very heart-warming. I cannot speak too highly of the work done by Sr. Selvi, who is clearly in charge of everything and everybody. I had read Jill's appeal for money to add a first floor to the Centre and it was great to see it actually happening.

There is a plan that small groups might enjoy a week's holiday at SARC as 'eco tourists' seeing India where life is very simple indeed. Tamil Nadu is one of the poorest states in India and few white people visit. Those who come would pay for their holiday and would be well looked after, as I have experienced, and would feel they have been in touch with rural India. We hope some Sangha members may be interested to find out more about such a holiday.

For more information email: hazelmof@tiscali.co.uk

For general enquiries about the work of the Trust please contact:

Jill Hemming Beech Tree Cottage, Gushmere, Selling, Kent
ME13 9HR 01227 752871 bg.trust@btinternet.com

Caldey Island Autumn retreat

The Afternoon of Saturday 6th
to the morning of Saturday 13th September 2008

A silent retreat with the theme: Holy Water ~ Holy Well

You are warmly invited to Caldey Island for a silent retreat. A chance to fill yourself with the calm and quiet of Caldey with a focus on Holy Water & Holy Wells.

Each day will be structured around a day at Shantivanam beginning with the chanting the Gayatri Mantra and followed by periods of meditation, prayer and reading from spiritual writings relating to our theme. Afternoons will include time with members of the community on Caldey and evenings will offer activities including music and tapes of talks by Father Bede. Silence is observed within the retreat centre from after supper on day one until our final supper.

The accommodation is in single rooms, basic but comfortable. All meals are vegetarian. Caldey Abbey run the Retreat Centre and they offer a variable rate according to means from £20 to £25 per person per day.

For further information or a booking form please contact:
Martin or Aileen Neilan on 01834 871 433
or email to aileen.neilan@btinternet.com

Sangha Advent Retreat

The Ammerdown Centre 12th-14th December 2008
Details in the Summer Newsletter.

BOOKS FROM THE SANGHA.

Beyond the Darkness



Shirley du Boulay's definitive biography of Father Bede Griffiths. *"Beyond the darkness is a magnificently clear, finely written and untimely inspiring biography of one of the twentieth century's greatest spiritual pioneers"*. Andrew Harvey

The Four O'Clock Talks

Transcripts of Brother Martin's daily talks at Shantivanam presented by Carrie Lock
See page 3 for a review.



Suggested donation of £6.00 to cover cost and postage.
Cheques made out to "Bede Griffiths Sangha" to:
Timothy Glazier, 2 Tynings Road, Nailsworth, GL6 0EJ.

FROM THE WCCM

BOOKS, DVD'S AND CASSETTES OF FATHER BEDE AND BOOKS AND TAPES ON MEDITATION

Ask for complete list of Father Bede Griffiths' and Father John Main's books, CD's, Videos and DVD's.

All available from MEDIO MEDIA

St Mark's, Myddelton Square, London EC1R 1XX
mail@wccm.org Call Jan Dunsford on 020 7278 2070
Add £1.00 postage in the UK orders; postage on overseas orders will be charged according to weight.

Sangha Contacts

Sangha Contact and Welcome

Joan Walters, Church House, Steynton, Milford Haven, Pembrokeshire
SA73 1AW 01646 692496
contact@bedegriffithsangha.org.uk

Sangha Working Group

Jane Lichnowski, 82 Gloucester Road, Cirencester, GL7 2LJ
01285 651381 jane@lichnowski.com

Bede Griffiths Charitable Trust

Jill Hemming, Beech Tree Cottage, Gushmere, Selling, Kent,
ME 13 9RH. 01227 752871. jill.hemmings@btinternet.com
bg.trust@btinternet.com

Editor of the Newsletter

Timothy Glazier, 2 Tynings Road, Nailsworth, Glos GL6 0EJ
01453 839488 tim@timothyglazier.com

UK Contact with Shantivanam

Michael Giddings 07810 366860 or
mjgiddings2002@yahoo.co.uk

Regional and Overseas Sangha Contacts

England

Beds: Bedford - Peter Forrest 01234 831361 Bucks:
Cornwall: Penzance - Swami Nityamuktananda
01736 350510
Devon: Totnes - Susan Hannis. 01803 867416
susan.hannis@phonecoop.coop.
Dorset: Michael Giddings 07810 366860 or
mjgiddings2002@yahoo.co.uk
Essex: Revd. Chris Collingwood 020 8501 5771
Gloucestershire: Timothy and Victoria Glazier
01453 839488
Hertfordshire Graham Thwaites. 01279 834315
Kent: Canterbury, Jill & Adrian 01227 752871
London N4 - Ann O'Donoghue 0207 359 1929
London SE (Kent) - Hilary Knight 0168 986 1004
London N/Herts - Edgar Holroyd-Doveton
020 8386 4323
Middlesex Pinner. Catherine Widdicombe
jewiddicombe@tiscali.co.uk
Norfolk: Chris Smythe 01493 664725
Northants: Henry Worthy 01604 513032
Somerset: Taunton - Valeria Ives 01823 432468
Bath - Kevin Tingay 01761 470249
Staffs: Stoke on Trent - Sr Sophia 01782 816036
Suffolk: Wendy Mulford 01728 604169
W. Sussex: Gillian Maher 01444 455334
Chichester: Therese O'Neill 01730 814879
Worcs Nich & Mary Saddler. 01386 751443
Yorks: Barnsley: Margaret Cadnam
01226 217042 Group

Northern Ireland

Ballyhornan: Stan Papenfus 02844 841451

Scotland

Aberdeen: Angelika Montoux 01224 867409
Glasgow: Steve Woodward 01355 224937
Edinburgh: Laird McLean 0131 478 1673
Easter Ross: Revd George Coppen 01862 842381
gcoppen@tiscali.co.uk

Wales

West Wales: Joan Walters 01646 692496
Mid Wales: Montgomery - Jonathan Robinson
01588 620779
(Holywell - Philip Francis 01352 711620)

Channel Islands Jersey:

Sean Arnold. 01534 747643.
seanwalter@uku.co.uk

Overseas contacts

Argentina Magdalena Puebla.
malen_puebla@hotmail.com
00542204761641
Australia Andrew Howie iona@netspace.net.au
East St Kilda - Samantha Semmens
Ssemmens@trinity.unimelb.edu.au
Chile Carlos Carranza.
carloscarranza@hotmail.com
Denmark Vicky Lasheras: lasherass@frbpost.dk
Eire Michael Woods +35 312 888075
France Nerte Chaix michoule2@wanadoo.fr
Germany Sabine Deller sabine.deller@freenet.de
India Br. Martin: brothermartin111@hotmail.com
Italy Mario la Floresta laflor_1@libero.it
Malta Godwin Genovese shine@vol.net.mt
New Zealand Kevin Moran, Christchurch
s.friend@paradise.net.nz
USA Florida - Michael Spillane
mspillane@legalaidpbc.org
Oklahoma - Carolyn Cowan:
ccmission@cox.net
Nevada - Jackie Greedy 775 883 0854
California Santa Barbara - Nicholas Dewey
805 898 0865
Big Sur - Father Cyprian Consiglio
cyprianconsiglio@sbcglobal.net

Meditation Groups

If any one would like to have their names added as local contacts please let us know.

Gloucestershire: **Nailsworth.** Timothy and Victoria Glazier
01453 839488 *Mondays 6.30pm*
Hertfordshire: **Bishop Stortford.** Graham Thwaites.
01279 834315 *Thursdays 6.30pm*
London : **SE (Kent)** - Hilary Knight 0168 986 1004
Wednesdays 7.30.
SW (Barnes) Stefan Reynolds 07930679905
stefandreynolds@yahoo.co.uk *Wednesdays.*
Middlesex: **Pinner.** Catherine Widdicombe
jewiddicombe@tiscali.co.uk *Fridays 8.00pm*
Northamptonshire: Henry Worthy 01604 513032
Thurs at 8 p.m.
Surrey: **Woking.** Kath Higgins 01483 833101
Wednesdays. 5.30pm
Sussex: **Chichester.** Therese O'Neill 01730 814879
2nd Wed of each month.
Arundel. Mary Corbyn 01903 882508
Tuesdays.
Yorkshire: **Mirfield.** Margaret Cadnam 01226 217042
1st Thurs of each month
WCCM Groups **WCCM contact** - Kim Nataraja
kimshankarnataraja@googlemail.com
020 7727 6779