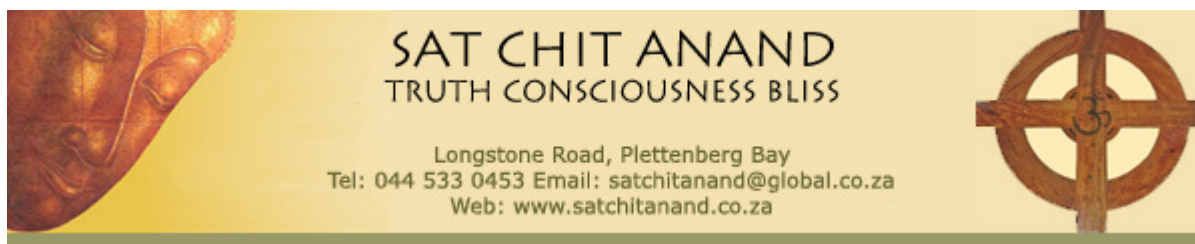


## Sat Chit Anand

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**From:** "Sat Chit Anand" <satchitanand@global.co.za>  
**Sent:** 27 November 2011 08:58 PM  
**Subject:** Newsletter: 27 November 2011



## We are all pilgrims in search of Truth



An encounter with other religions is an invitation to open ourselves to the revelation of Divine Mystery which has taken place in and through them. The great religions of the world reveal different aspects of the one Mystery. We are all pilgrims in search of truth, of reality, of final fulfillment. Though we may claim to have the truth, we must recognize that this truth will always remain beyond our full appreciation and understanding. Each religion has something to give and something to receive; each has its limitations as well as its insights that contribute to the common quest for communion with the Ultimate Mystery. No one can claim to have a monopoly on the Truth. We are all seeking a way of living that is open to the Divine Mystery

which is present to us in many different ways, and a way of embodying it in the world.

Whether Jewish, Christian, Muslim, Buddhist or Hindu, every religion is conditioned by time, place, and historical circumstances, and its outward forms will pass away. But in all these outward forms – doctrine, sacraments, devotions, organization – the one eternal Truth is making itself known. The message underlying all religions, is that you (as you know yourself), are not the ultimate reality of your own being. You must give yourself, sacrifice yourself, to something beyond yourself, bigger than yourself. The purpose of all religions is to reveal the Transcendent Mystery, and to teach the path to union with it. Mystics of all religions unite in maintaining that a knowing of God in which the subject-object separation disappears is possible in the contemplative experience. Thomas Merton puts it like this: "In the depths of contemplative prayer there seems to be no division between subject and object and there is no reason to make any statement about God or about oneself. God IS, and this reality absorbs everything else."

Eastern religions have given more place to intuitive than to rational ways of knowing in their approach to the Mystery of God. In the West, the importance of imagination, intuition and receptive passivity have fallen out of equilibrium, and the rational mind and activist way of being have become dominant. A sign of this imbalance is found in the thousands of Western people who travel to India to learn the secrets of meditation and yoga. They are reflecting an innate sense that their own religious traditions have not provided them with all

the keys to open the doors in their quest for communion with the ultimate mystery. Interfaith encounters enable all parties to find a more holistic balance and we can benefit from each other's gifts, thereby bringing about a marriage of reason and intuition, active and passive, engaging in the world and being receptive to the inner world.

We need to open ourselves to the work of God manifest in other religions, so that we can discern and rejoice in the richness of God's self-revelation. The reign of God is a cosmic mystery, and other religions have their role to play in its realization. In this perspective, inter-religions dialogue is not an option but a necessity because it is the only way in which the whole extent of the mystery of God active in the world can be discovered, and it is the only way in which the unity willed by God can be achieved progressively through a converging movement. [Summarised from: Prayer of Heart and Body, Meditation and Yoga as Christian Spiritual Practice by Thomas Ryan. Fr Thomas has studied Buddhism under one of my teachers, Lama Zopa, and Hinduism under Fr Bede Griffiths, another of my teachers, and is also a qualified yoga instructor. He invites us to integrate all that is beautiful, wise and holy in other traditions.]

NAMASTE, LOVE LEELA

## Tuesday: Theology Classes 17h00 -18h30

In the beginning, the earth was without form and void ie there was chaos. God transformed chaos into cosmos (beauty). He transformed formless void into form, which was created out of nothing. [*Emptiness is the womb of creation.*] Creation didn't happen literally in 7 days. In Hebrew a day doesn't mean 24 hours. It refers to a segment of time. So there is evolution ... On day 6, God created beasts (animals) and man. Man is created in the image and likeness of God. God says: "Let us create." He is referring to the Trinity. The image of God refers to the Trinity. We were created to love as the Father eternally loves the Son, and the Son loves the Father, and this love is the Holy Spirit. The likeness of God refers to the glory of God: intellect (capacity to know) and will (capacity to act). Before the fall, intellect (spirit) governed will (mind). After the fall, will (mind) governed intellect (spirit). On day 7, God rested. Was God tired? No! The Sabbath was created for man. The question is: will we act like beasts and ignore God (get stuck on the 6<sup>th</sup> day) or will we enter into the 7<sup>th</sup> day? 666 is the mark of the beast. We were created with the beast on the 6<sup>th</sup> day, but we were made for the Father on the 7<sup>th</sup> day. The Sabbath gives us the opportunity to rise above identifying with the beast and worship God. We are invited to enter into the rest of the Lord, to become true sons and daughters of God and walk in his image and likeness ... We continue with the fascinating story of creation, with American scholar and teacher, Jeff Cavins, followed by Q&A with Fr Johan. All welcome.

Wednesday: Yoga 17h00 - 18h30

Thursday: Yoga 17h00 - 18h30

## Spiritual Retreats anytime

<http://www.satchitanand.co.za/programme.htm>

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