

EDITORIAL

Religion in its pluralistic forms implies the sacred relationship of mankind with some transcendental and ultimate Reality, called by different names and aesthetically conceived and expressed in diverse forms. Most of the religious traditions propose personalistic relationship of mankind with a personalizable Absolute God who seems to maintain a continuous creative indwelling presence in the universe and human community. The concepts of *Shekina* in the Jewish tradition, the *Emmanuel* of Christian tradition and the *Antaryamin/Atman* of the Hindu traditions are some of the examples of such immanetistic presence of the Divine in nature and humanity. This indwelling presence of the Divine is often awakened and experienced by devotees by means of a contemplative openness practiced in silence. This transparency experience of the Divine in the centre of one's being gives a person a sense of wholeness, security, rootedness, relatedness and intimate fellowship. Such persons normally enjoy constant serenity, peace of mind as well as certain spiritual and transcendent joy. They are said to be in proper psycho-somatic-pneumatic balance. In them there may be a harmony of sequences between thinking-speaking and acting, all proceeding from a co-ordinated centre of perception, speech and action, as well as directed towards an inner sanctuary of tranquillity and holiness that is closely linked to one's ground of being, namely, God-centredness. Such persons are known to be religiously healthy people who dissolve conflict situations with equanimity and contentment, often bearing with the opposites, facing the challenges with courage and confidence, with faith and hope in the higher assistance that comes from God, their centre and shelter of being. In contrast to these healthy religious people there may be some who are alienated from the divine centre of being, consequently becoming eccentric, psychopathic, schizophrenic and guilt-conscious, who often suffer from the excess of the negatives and hence

project themselves to be sick, religiously sick. The latter needs healing and former preservance and perseverance.

Religions generally propose to their adherents the state of spiritual liberation, partially obtainable in this life by means of practicing appropriate *sadhanas* as remedies, preventives or curatives for rectifying the maladies of sickness. Therapeutic counselling, repentance, confession, penance, pilgrimage, purificatory ablutions, practice of sacred rites, offering sacrifices, fasting, prayer, almsgiving, Yoga disciplines, *Vipassana*, Zen-meditation, etc. are some of the well-known *sadhanas* practiced at variance by interested people according to their tastes and temperaments. In this present issue of *Journal of Dharma* we present a few researches and surveys on the healing antidotes proposed by some of the religious traditions and allied spiritual systems.

Dr. Okumura Ichiro from Japan describes "Zen and Healing" from the perspectives of Japanese Zen Buddhism and highlights the healing psychological functions of Zen meditation. He specially refers to the teachings of the great Zen Master Hakuin. Dr. Rakesh Ranjan Pathak of Banares Hindu University, in his article "The Gita and Mental Healing", offers a comparative critique of the counselling given by Sri Krishna to Arjuna in the *Dharma-kshetra* war context, in relation to our contemporary counterpart of 'therapeutic counselling'. Dr. Hebert Onyema Anyanwu from Nigeria surveys the "Igbo Traditional Medicine and Healing" from the African traditional religious habits and cultures. Prof. Dr. Paul Kalluveetil of Dharmaram Vidya Ksheteram, Bangalore, presents "Jesus' Movement – a Healing Fellowship". Placing Jesus' life, activities and teachings at the centre, he sees the entire Bible as the story of humans who stand in need of healing, and at the same time who are commissioned to heal others. Dr. Paulachan Kochappilly of Samanvaya Theologate, Bhopal, surveys the healing tones of the 'Sacred Rites' of the

Christian liturgies, especially of the liturgy of Syro-Malabar Church of India, highlighting the reconciliatory functions of the sacramental rites. He discovers that there is a healing process taking place in the hearts of people who celebrate their religious rites in proper unction and harmony. Finally, we present the research of Dr. David Emmanuel Singh on "The Notion of the Intangible Inheritance in Ibn 'Arabi". Though not directly related to the healing process in the traditional sense of the term, the article tries to say indirectly that God's intervention in human life on higher plane, like the state of mysticism, can transform human life radically and make humans whole and healthy.

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