



JULY 2019 - Volume 17 Number 07

The Vedanta Kyokai Newsletter

NEWS, UPDATES AND MISCELLANY FROM THE VEDANTA SOCIETY OF JAPAN

August 2019
Calendar

Birthdays

**Swami
Niranjanananda**
Thursday, 15 August

**Sri Krishna
Janmashtami**
Saturday, 24 August

**Swami
Advaitananda**
Thursday, 29 August

Zushi Events

4th (Sun) 14:00~16:00
Study Class at Zushi
Please Contact: benkyo-
o.nvk@gmail.com

13th (Tue) 14:00~16:30
Gospel Class at Zushi
Please Contact: benkyo-
o.nvk@gmail.com

18th (Sun) 10:30~16:30
August Zushi Retreat
Krishna Birth Celebration

Nara Narayan
Service to Homeless
Narayan
Cancelled for August

Every Saturday
Yoga Asana Class
Zushi Annexe (10:15~11:45)
Contact: <http://zushi-hatayoga.jimdo.com>



✠ Thus Spake ✠

"It is only if one takes shelter in God that one is saved."

- The Holy Mother Sri Sarada Devi

"I will not leave you comfortless; I will come to you. On that day you shall know that I am in my Father, and you in me, and I in you."

- Jesus, The Christ

June Zushi Retreat
Lord Buddha Birth Celebration
'Wisdom & Compassion; Indispensable'
AM Session with Guest Speaker:
Sister Jyokei Sato of the Zentsūji Buddhist Temple

Swami Medhasananda (Maharaj) called the morning session to order and led the congregation in Vedic Peace prayers before inviting Sister Jyokei Sato of the Zentsūji Buddhist Temple of Kagawa, Shikoku to offer sutra prayers of Shingon Buddhism with the congregation again following along with verse print-outs.

This was followed by Ms. Shanti Izumida leading the congregation in singing several repetitions of the 'Buddham Saranam Gacchami' mantra.

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Lord Buddha (from page 1)

Maharaj then read from 'The Teaching of Buddha,' Chapter 5 - 'The Relief Offered by Buddha,' Part 1- 'Amida Buddha's Vows,' Section 6 Verses:

"Since the mind of Amida Buddha with all its boundless potentialities of love and wisdom is compassion itself, Buddha can save all.

"The most wicked of people - those who commit unbelievable crimes, whose minds are filled with greed, anger and infatuation; those who lie, chatter, abuse and cheat; those who kill, steal and act lasciviously; those who are near the end of their lives after years of evil deeds - they are destined to long ages of punishment.

"A good friend comes to them and pleads with them at their last moment, saying, 'You are now facing death; you cannot blot out your life of wickedness, but you can take refuge in the compassion of the Buddha of Infinite Light by reciting His Name.

"If these wicked men recite the holy name of Amida Buddha with singleness of mind, all the sins which would have destined them to the evil world will be cleared away.

"If simply repeating the holy name can do this, how much more would be possible if one is able to concentrate his mind upon this Buddha!

"Those who are thus able to recite the holy name, when they come to the end of life, will be met by Amida Buddha and the Bodhisattvas of Compassion and Wisdom and will be led by them into the Buddha's Land, where they will be born in all purity of the white lotus.

"Therefore, everyone should keep in mind the words, "Namu-Amida- Butsu" or Whole-hearted Reliance upon the Buddha of Infinite Light and Boundless Life!"

These verses were then read in Japanese by Sister Jyokei Sato, who was then introduced to the congregation by Maharaj. It was noted that her first visit to the Vedanta Society was three years ago and when the swami asked why she was visiting the Vedanta Centre, she said that she enjoyed hearing talks of Sri Ramakrishna and the Upanishads. Maharaj pointed out that this should not be considered as unusual, since Buddhism and Buddhists are so very similar to Vedanta and Vedantists in practices and goals, and that in the swami's opinion, it is a most natural connection.

Sister Jyokei Sato then began her talk by saying she was humbled in addressing a gathering more spiritually advanced than herself. However, she was pleased to share what little experience and wisdom she has acquired on this auspicious occasion celebrating the birth of Lord Buddha:

"Today I would like to talk about wisdom and compassion, both of which are indispensable to one's personal development. We can relate them to the wings of a bird, meaning that flight is not possible without two wings, both are needed. Wisdom means



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Lord Buddha (from page 2)

following the right teachings of Lord Buddha, but that alone will not do, we also need compassion in order to become happy.

"Regarding wisdom and compassion, this Vedanta Society is a wonderful place. We just chanted the three articles of faith in the Buddham Saranam Gacchami mantra together meaning, I offer everything to the Buddha, I take refuge in the Dharma or the teachings, and I take refuge in the community of monastics and spiritual aspirants. I think these three are evident here at the Vedanta Society and that is why I feel it is a very nice place.

"I will tell of my first visit here and I would like you to remember your first visit and what your first impressions were. We are gathered here today despite the busy schedules of many of you to share in this event. The first time I came here there was no special event that day. Maharaj and a single staffer were here and she was guided through the ashrama, we shared a meal together, and I later spent time in the library. Just as she was thinking to buy some books, the staffer was not to be found and she was left alone with the head of the ashrama (Maharaj). This caused me to feel somewhat tense, though needlessly so.

"Another point is I feel everyone is accepted here. This is the same as the attitude of the priest narrated in the novel, 'Les Misérables' by Victor Hugo. It is wonderful that all people from all walks of life are accepted here without question. When cultural events are organised in Japan, there is the involvement of other people and money. The Vedanta Society is not like that, and events are open to all. In most instances involving many people there is much confusion, but here it seems things are neatly organised. It is a good place for prayer as it is very quiet and tranquil. This is a privileged environment you have come to and can return again and again, not just the once.

"In Buddhism cows are like mothers who provide milk for their calves and are thought very highly of. The cow provides milk for the calf and the calf stays close by its mother. Likewise devotees of Buddha never stray far from the teachings of Buddha. I, like the calf, feel privileged to be here. In Buddhism we have a worship called 'raihai' in Japanese that we perform everyday. The meaning of this worship is to purify our hearts. The teachings of Buddha are like a cup full of pure water, if our own cups are full to the brim there is no space for the teachings to enter us. Likewise, if our cup has a hole in it, the teachings will just run out. We must prepare ourselves to receive the teachings by freeing ourselves of the three poisons of anger, greed and delusion. Also, we must not allow our prejudices to crowd out the teachings. The raihais worship is intended to purify the heart and enable it to receive the Buddha's teachings.

"In modern times we follow Buddhist teachings as they have evolved here in Japan, yet these teachings still bear a lot of similarity to those of the ancient Nalanda University in India. Buddhism waned in India by the 13th century and became focused in Bhutan and Tibet, learning from Nalanda traditions. Like the famous Indian monk and Mahayana philosopher, Nāgārjuna (c. 150 – c. 250 CE), and his disciples, Japanese monks continue to engage in inquiry and meditation in the tradition of Nalanda.



(con't page 4)

Lord Buddha (from page 3)

"Nalanda means the place where lotus flowers blossom. Lotus flowers in this case are a metaphor for wisdom. Most Japanese here are probably familiar with the name, Genjo Sanzou, a Chinese Buddhist monk, scholar, traveller, and translator, who studied at Nalanda. 'The Journey to the West' is a very famous novel inspired by his travels. Nalanda was a very grand university comprised of nine floors, fifteen hundred teachers and ten thousand students. It was the largest university in the world until around the year 827 AD.



"The lotus flower is also the symbol of truth. Though lotus blossoms rise from the mud, Lord Buddha sits atop the lotus unsullied, The lotus seed set into soil will not blossom right away, and the mud, representing this world and all its sufferings and struggles, is necessary. In the mud are nutrients the plant needs to grow. We, too, need to absorb only the nutrients into our being, and I think this is why the mud of the world and samsara exist.

"Lord Buddha made a series of discoveries during his years of contemplation. Among these was the realisation that everyone is suffering (sarvam dukham). This is not a negative view, but a simple statement of the reality of life. We experience suffering when things don't go as we wish, and especially, when we hope to experience some pleasure, which is impermanent, and rarely are our desires realised in a way we had wanted. The problem arises when we consider the pleasure we seek to be substantial, and it never is. Buddha looked deeply into this and realised this first discovery of suffering.

"I believe all of you here have experienced both suffering and pleasure. When we come across someone who is suffering in a temple or church, we need to offer words of compassion rather than instruct them with advice on how to help others. This may seem an extreme view at first, but the principle behind this lies in the fact that our pain is always going to be there. As long as we live we will experience pain, but we can forget about our own pains by considering the happiness of others. His Holiness the Dalai Lama said we should open our field of vision, look around us at the suffering of others. Being aware of the suffering of others lessens our suffering and grows our compassion and desire to help them.

"The compassionate heart, the desire to serve others, makes us happier. Let me share an anecdote here in which the Dalai Lama was participating in an event in India when he experienced very intense intestinal pains, and he had to be taken by car to a hospital. His pain was very intense with internal bleeding, and while thinking on this he looked out the window of the car as it passed through a slum area and saw many poor people, and when he thought about their sufferings, his own disappeared. This means that if we only think about our own pain, that pain intensifies. On the other hand, if we look on the pain of others with compassion, our own pains will vanish and feelings of happiness will increase. If we have three or four people in our lives that we feel are the only important ones for our happiness, we will experience three- or four-fold happiness. If we increase that to hundreds, then a few hundred-fold happiness will accrue, but imagine our happiness if we grow our compassion to include every living being. Our happiness will be unlimited. This is the secret of praying for the happiness of all and the letting go of

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Lord Buddha (from page 4)

ourselves, by doing so we can attain true happiness.

"In the Heart Sutra there are many words of wisdom, but one of most important points is the statement about impermanence. All things are in constant change without substance of their own in the concept of emptiness and impermanence and the concept of dependent origination, meaning everything appears and disappears due to cause and effect.

"In other words, our thoughts of the self arise when someone asks us who we are, or where we work, who our family is, and what are our likes and dislikes, and from our answers they will infer who we are. We may fall ill, lose your job, or some circumstance may distance us from our family, and during the course of our lives as well, our mind and likes and dislike may even change. All is in constant change and flux, as are we in relation to others. In Buddhism we believe we live in a relationship with all other elements. We are placed in nature and live and exist in a relationship with nature and all other people around us.

"The origin of suffering is when we do not perceive this. For example, there is a net. This net is made from many individual threads intertwined with each other. A net requires several threads to be intertwined. Likewise we are intertwined and living as inter-relational beings. The problem comes when we become attached to this ever fleeting ego-self, we deny our own happy and blissful nature beyond this attachment. How do we know that our real self is joyful and free? Others that came before us discovered these truths. They are the Buddhas and bodhisattvas and we too, are Buddhas and bodhisattvas.

"Lord Buddha was a human being who lived in this physical world. In this physical world we are constantly assailed by stimuli through the five senses, sight, sound, smell, taste and touch. In Buddhism we have classified sufferings into two categories. The first realm of suffering, or in Japanese we say the first arrow that strikes us, are the feelings of attachment, loss, rejection, etc. Also, if we happen to see a beautiful flower we are attracted to that. The next realm of suffering is deeper, as it comes from our own minds. We want to hang on to that to which we are attached, we do not want to let it go. Or if we are struck by someone, we want to retaliate.

"To avoid this level of suffering is to control our minds. We do this must not identify ourselves to the reactions of the mind and its stimuli. If we find ourselves angry or otherwise suffering, realise it is not us. Say to yourself with conviction, 'This is not me', and take a step back. In fact, in Buddhism we believe we all have a Buddha nature. If we keep the vows and teachings and live according to the moral doctrines of Buddhism, we will meet our own pure self. This pure self is like crystal and colourless, reflecting life as it is.

When we allow our emotions to come in, however, the clear crystal becomes coloured and distorts our view. If we remember our true self is boundless and free of such emotions, we can overcome them. Secondly, by remembering that everything is impermanent, we are not disillusioned when something comes to an end. These are the key elements to maintain good mental balance.

"When i was a little girl, I wondered about heaven and hell. After becoming a nun, Buddhism has taught me that heaven and hell are names for different states of mind. Buddhism tells us there are six realms we can be

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Lord Buddha (from page 5)

born into as a living being in our soul's wandering. For instance, we can be born in a realm of hell, here it is the realm of anger. Greed brings us to a realm of hungry ghosts. When we live only to satisfy our basic instincts, we are like the animals. When we live with envy and fight with others for what we want but do not yet have, we are like asura (power seeking deities). The realm of men, then, is this world of suffering. Then there is the realm of gods or devas, where one experiences great pleasure. The problem in this realm is that since inhabitants only experience pleasure, they become selfish and self-centred, generating greed for ever more pleasure. In fact, within a single day in this world of suffering we may actually experience all these realms.

"Take the case of two individuals facing the same situation. One person continues crumbling and complaining about the situation, while the other remains quiet and seems aloof. Why is this? Because each of their mind-sets are different. The world in which we live is based on how we interpret our world. The way to improve how we react to the stimuli of this world is to practice the teachings of Buddha, to believe, and gradually to experience the gist of these teachings for ourselves. Then we can enter the realm of Buddha Land, or Land of Eternally Tranquil Light.

"If we suffer a beating or our possessions are stolen, we might feel quite unhappy about it. Worse, we may feel hatred or feel the need for vengeance. Buddha says no, we should look into our own hearts and see when anger wells up and bring it to stop. We need not suffer this incorrect interpretation of reality by the misbehaviour of our minds. One way to conquer anger is by feeling compassion. We feel compassion and empathy for members of our own family, because they cared for us in our youth, fed us when we were hungry, and nursed us when we were ill. We can feel this same compassion for others, believe and practice and acquire a Buddha mind.

"In family life, a brother prepared a meal for his sister, but she adamantly refused to eat it. Whereupon the brother became very angry, asking why do you not want to eat the food I prepared for you. The fact was, however, the sister was not feeling well and had bad stomach cramps. If the brother knew this, he would get angry. Likewise, if we know the cause of our own sufferings and the causes of the sufferings of others, we will not be prone to anger.

"Next, I would like to convey to you a story (similar to one) I found here in the library from a book titled, 'Eternal Stories'. One way in which this Vedanta Society practices compassion is the monthly Homeless Narayana. In my story there was a priest, Kusanagi Ryushu, and a ruffian came to his place causing a big disturbance. Now, usually, we wish to remove such troublemakers, but this priest, was concerned the fellow had suffered some damaging incident. He decided to hear what the man had to say. He listened to the man and eventually went with him to the police station. There the fellow opened his heart and said his mother was in prison and though he thought of her often, they were not able to write any letters to each other, because they both were unable to read. Understanding the man's situation, they sat together in the police station and wrote a letter to his mother to be read to her in prison. This means there is a reason for everyone's suffering, and we must strive to understand that reason. This is the meaning of the compassion of the Buddha mind - to understand the suffering of another's mind. In doing so, the suffering of others is not a disturbance to our mind, but enables us to see sufferings are equal to our sufferings and our shared humanity.

"When Lord Buddha was born, his mother dreamt of a white elephant in her side. The elephant had six tusks and there represented the six paramitas (perfections) of giving, ethics, patient endurance, effort concentration and wisdom. Like the 6 strings of a guitar, each string must be in tune, not too sharp or too flat, to be in pitch with the other strings.

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Lord Buddha (from page 6)

The Buddha mentions this in the middle path, saying that if the string is too tight, it will break, and if it is too loose, it will not give the proper sound. In the same way, if we are too angry, we might break. So tune the strings of our mind, to be in proper balance and harmony, so it may work well.

"A man was on his way somewhere, and was annoyed by the bad smell of the area. As it turns out, the smell came from something stuck in his moustache and had nothing to do with the neighbourhood. Meaning, we must cleanse our own mind, just as the man must cleanse his own face. So it is we who must control our egoism by remembering there is no permanent self. We must also remember that we are like all other people, and all other people are like us. Lastly, he is a Buddha who takes in the necessary and leaves the unnecessary.

"I close my talk with the kanji character for watashi (me or I) 私 and show that by erasing a few lines, it becomes the kanji for Buddha 仏.



Sister Jyokei Sato then asked if there was time for a song, and closed with a popular Japanese song about the two wings of wisdom and compassion, 'Please Give Me Wings' (Tsubasa wo Kudasai), accompanying herself on guitar and with Ms Shanti joining in on keyboards, she invited everyone to sing along.

Swami Medhasananda then said he was very pleased that a Buddhist nun had come to talk and praised her presentation highly on four points. The talk was important,

deep, and at the same time enjoyable and easy to understand.

Everyone was then urged to partake in a lunch prasad. •

[This talk was interpreted by Mr. Leonardo Alvarez.]

April Zushi Retreat
Sunday, 21 April 2019
'Learning from Swami Vivekananda's Teachings'
Guest Speaker: Ms. Kuniko Hirano

Good day everybody.

I am very thankful for having the opportunity to talk here today, by Maharaj's invitation and despite his absence. Although the topic of today's talk is '*Learning from Swami Vivekananda's Teachings*,' my talk will be a more personal narrative of my views on Swamiji's talks, rather than an academic discourse.

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Swami Vivekananda (from page 7)

As for myself, I have a PhD from Sophia University in Area Studies, and I am the director of the Padma Yoga group. It was thanks to my mother that I was introduced to the Path of Yoga, and it has been a journey of more than 35 years.

My Encounter with Swami Vivekananda

The first time I got to know about Swamiji was when I was in middle school, when I first visited this Vedanta Society, alongside with my mother. I got to know about Sri Ramakrishna, Swami Vivekananda and Holy Mother, and their teachings, and being ever increasingly interested in them, I started visiting the ashrama more frequently.

At that time, Swami Siddhartanandaji was here. I have a memory of walking together with the Swamiji and other Japanese down at the Zushi Marina. It was the first time I had met an Indian monk.

In 1985 my mother published a book on the 'Atman', from a collection of talks in Japanese on the topic of Jnana Yoga by Swami Vivekananda. I still remember that I was impressed by the word Atman and thought about what Atman was when I read this book. After that I got busy with my studies and could not visit this Society, and at the same time I became interested in Yoga. Hence I ended up going to India to study Yoga, and there I bought a book '*Words of Inspiration*' by Swami Vivekananda.

For instance words like: "*Above all and in all, be sincere...*", and other such inspiring words are written in this book. Now looking back on it, I realize how much Swamiji's words impacted me.

Then I developed an interest in Yoga as a form of therapy, and the mechanisms behind it. Likewise during that time, Swami Medhasanandaji (Maharaj) was posted here to Japan. Due to my many duties, and also because I went to study abroad and for other reasons, I could not come to the Society for a period of 9 years. When I met Maharaj again and told him that I had not visited in 9 years, I vividly remember his reply: "*Please do not allow another 9 years to pass again*".

After that I got married, started my own family, and began the doctoral studies at Sophia University. As my thesis theme I chose Swamiji's teachings, and since His words are so vast and deep, writing my dissertation paper took a long time. However, thanks to Swami Medhasananda's help, as well as Father Veliath's assistance, who though a Catholic priest, is well versed in Hindu philosophy, and finally, advice from the former secretary of the Society, Nara Tsuyoshi, I could finish it.

Swami Vivekananda and the Harmony of Religions

Professor Nara Tsuyoshi passed away and I got to present a paper in his stead on the 150th Birthday Celebration of Swami Vivekananda, held in Belur Math, Kolkata, in 2014. The paper was about Professor Nara's thoughts on Swamiji's teachings. Swamiji lived a short life of 39 years and travelled the whole world. If you want to know more details about his life, I invite you to read the books published by this Society.

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Swami Vivekananda (from page 8)

Swamiji's pre-monastic name was Narendranath Datta. He was born in Kolkata. His father was a lawyer, who was also well versed in literature. His mother was a deeply religious woman, also well versed in devotional scriptures. Swamiji's name "Vivekananda" means "Joy in Discrimination". Swamiji was born in 1863, just a few years before the Meiji Restoration took place here in Japan.

Swamiji had a somewhat mischievous character, but he was extremely generous towards Sadhus, giving them everything he had whenever they would come near his house. When he grew older he went to the Presidency College, and was a very bright student. There, he got to know professor William Hastie, who upon his inquiry, introduced him to Sri Ramakrishna. When Swamiji met Sri Ramakrishna, he asked him, "Have you ever seen God?"

Sri Ramakrishna said, "Yes, I have. I see him just as I see you here, only in a more real way. Yes, God can be seen and realized. Not only that, you can talk to him as I am talking to you."

Swamiji was very much impressed by Ramakrishna's direct and simple answer. Their relationship grew deeper and deeper. In 1886 Sri Ramakrishna passed away and Swamiji took to the path of Sannyasa, or renunciate monk. After which he travelled throughout India and got to see the suffering of the people firsthand.

In 1893 he travelled to America in order to represent the Hindu religion at the Parliament of Religion in Chicago. At that time crossing the ocean was an almost unbelievable thing to do. It is called "Kala Pani" (Black Sea) in Sanskrit, and according to some Brahmanical rules, people who cross it will lose their caste and be ostracized from society.

Swamiji travelled via Japan and reached America. He spent 4 years in America and England, giving numerous lectures. There were many newspaper articles published in India relating Swamiji's talks in the West. In 1897 Swamiji came back from the West as a world-famous teacher, and he gave speeches marking his "Triumphal return".

Learning from Swami Vivekananda's Teachings

In preparing for this occasion to talk about my thoughts on Swamiji's teachings, I re-read my mother's book "*Atman*" which I mentioned earlier. Likewise, I also re-read "*My Master*" by Swamiji, which was a very influential book for me. And finally, I also reviewed Swamiji's letters.

In "Fumetsu no Kotoba", the monthly Japanese journal of the Vedanta Society of Japan, Swamiji's letters are being published serially, and I think these letters are important materials to get to know Swamiji's personality and to understand him better.

In Japanese there is a word to describe him: "Kanyōsei (寛容性)" or Broad-mindedness. I am drawn by his broad-mindedness, in that he said that one should follow whichever path fits one better. "*Religion is realization*", said Swamiji. In the Jnana Yoga talks given in America Swamiji said: "*The body ages, gets sick and dies, but the Atman is not affected by it, or by anything, for that matter*". Again, in England he stated similar words.

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• **Thought of the Month** •

"The secret of genius is to carry the spirit of the child into old age, which means never losing your enthusiasm."

- Aldous Huxley

Swami Vivekananda (from page 9)

When I first read these words, I was taken aback, but also wondered "What is my essence?". Before I used to think that God, Enlightenment or my own Essence were very far away, but these words from Swamiji made me start feeling these three were quite close.

Swamiji preached four Yogas in order to realize God, namely: Karma, Jnana, Bhakti,

Raja, according to the mental dispositions of each individual. Swamiji also said that his ideal was the balance of these 4 Yogas and the realization of God.

I find that his teachings of being able to choose whatever fits one best, whether it is only one Yoga or multiple Yogas, to be very appealing and broad-minded.

Another aspect of his unique character that I find very appealing was his mercy towards people. Though Swamiji was in the West, he was always thinking about his poor and down-trodden kinsmen in India. To that effect he wrote in one of his letters: "*Who can feel for them? They have no light, no one to stand by them... go from house to house, to impart knowledge to them... Forget about rituals, and worship God in man*".

These words reflect what he learned from Sri Ramakrishna and his own realisations and original thoughts.

Then Swamiji also had a vision of Buddha when he was a child, and throughout his lifetime, held a deep appreciation for Him. He frequently wrote on the Buddha in his letters and spoke on Him in his lectures. Not only that, Swamiji also came to Japan and saw Buddhist temples and priests here.

He saw Buddha as a "practical man" and compared him to Sri Shankaracharya intellectually, but surpassing him in heart. "*Religion should be practical and imparted to each and everyone*", was one of his main messages.

Lastly, I will speak about the role of Sannyasins in the realization of God. Doing service to others in order to lead them to God Realization is one of their main lifeworks. Swamiji also said that education was very important, and that women should also be educated, and he made efforts in that line. As a result, many schools for girls have been created in India by the Ramakrishna Mission, based on the ideal propounded by Swamiji.

It is also worth mentioning Gandhi's visit to Belur Math, wherein he said: "*I have read Swamiji's words, by which my love for India has increased a thousand-fold*."

In summary, the purport of today's talk is that Swamiji's ideal was that of realization of God, and that religion is to teach practical steps for realizing it. Similarly, doing service to society at large, removing their poverty and ignorance, is the important role entrusted to modern day Sannyasins.

Thank you for your listening.

[This talk was delivered in Japanese and translated by Mr. Leonardo Alvarez.]

• A Story to Remember •

The Value of Renunciation

Two monks were on their travels. One of them practised the spirituality of acquisition, the other believed in renunciation. All day long they discussed their respective spiritualities till, towards evening they came to the bank of a river.

Now the believer in renunciation had no money with him. He said, "We cannot pay the boatman to take us across, but why bother about the body? We shall spend the night here, chanting God's praises and tomorrow we are sure to find some kind soul who will pay our passage."

The other said, "There is no village on this side of the river, no hamlet, no hut, no shelter. We shall be devoured by wild beasts or bitten by snakes or killed by the cold. On the other side of the river we shall be able to spend the night in safety and comfort. I have the money to pay the boatman."

Once they were safely on the other bank he remonstrated with his companion, "Do you see the value of keeping money? I was able to save your life and mine. What would have happened to us if I had been a man of renunciation like you?"

The other replied, "It was your renunciation that brought us across to safety, for you did part with your money to pay the boatman, didn't you? Moreover, having no money in my pocket, your pocket became mine. I have observed that I never suffer; I am always provided for."

From 'The Prayer of the Frog' by Fr. Anthony de Mello.

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