



Reach

Oz Mountain, Glenlee, NSW

SAYINGS AND TEACHINGS

Sri Ramakrishna on Seeking God

Look at the anvil of a blacksmith—how it is hammered and beaten; yet it moves not from its place. Let men learn patience and endurance from it.

Source: *Great Sayings: Words of Sri Ramakrishna, Sarada Devi and Swami Vivekananda*; The Ramakrishna Mission Institute of Culture; Calcutta; page 4.

Sri Sarada Devi on Meditation

Whenever the mind goes after anything other than God, consider that as transient and surrender the mind at the sacred feet of the Lord.

Source: *Great Sayings: Words of Sri Ramakrishna, Sarada Devi and Swami Vivekananda*; The Ramakrishna Mission Institute of Culture; Calcutta; page 22.

Swami Vivekananda on Man

Teach the masses in the vernaculars, give them ideas; they will get information, but something more is necessary; give them culture. Until you give them that, there can be no permanence in the raised condition of the masses.

Source: *Great Sayings: Words of Sri Ramakrishna, Sarada Devi and Swami Vivekananda*; The Ramakrishna Mission Institute of Culture; Calcutta; page 37.

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We welcome you all to the Vedanta Movement in Australia, as epitomized in the lives of Sri Ramakrishna, Holy Mother Sri Sarada Devi and Swami Vivekananda, and invite you to involve yourselves and actively participate in the propagation of the Universal Message of Vedanta.

1. NEWS FROM AUSTRALIAN CENTRES 11 SEPTEMBER 2023 TO 11 DECEMBER 2023

ADELAIDE

16 East Terrace, Kensington Gardens, SA 5068

Email: vedanta.adelaide@gmail.com

Contact: Dr Raman Sharma on (08) 8431 9775

Mrs Pathma Iswaran on (08) 8379 5336

URL: <http://vedantaadelaide.org>

Daily Activities

- The Centre functioned from 7.30am-12.30pm and 4.00pm-8.00pm. The evening vesper service to Sri Ramakrishna was performed from 7.00-7.30 pm followed by bhajans, devotional reading and meditation.

Regular Activities

- Swami Manyananda conducted a class on the *Vedanta Sara* or 'Fundamentals of Vedanta' every Wednesday from 11:00 am to 12:00 noon.
- Swami Manyananda also conducted classes on the *Narada Bhakti Sutras* on Sundays from 11:00 am.
- Every alternate Saturday, Swami Manyananda conducted a reading and discussion on *The Gospel of Sri Ramakrishna* before the evening *aratrikam*.
- On Sundays Swami Manyananda conducted classes on the *Vivekachudamani* from 5:30 to 6:30 pm.
- A Bala Sangha or spiritual classes for children began on 30 July 2023. It is held on Sundays from 4 to 5 pm. It is conducted by volunteers and includes mantra chanting, meditation, yoga, singing, reading from spiritual books, value based lessons and arts and crafts. The programme concludes with refreshments.

Celebrations

- Durga puja was celebrated on Sunday, 22 October 2023. The morning program included puja, Vedic chanting, bhajans (by Mrs Sowmya Anand and sons), homa, aratrikam, pushpanjali, and prasad distribution. In the evening, a similar program was arranged including



Sri Sri Durga Puja in Adelaide

chanting the Mahisasuramardhini Stotram, and bhajans by Mr and Mrs Rama Subrahmanyan.

Visiting Swamis

- Swami Suhitananda, Vice President, Ramakrishna Math and Ramakrishna Mission, Belur Math, Kolkata, India, visited the Adelaide Centre on 9 and 10 December 2023. He was accompanied by Swami Chandrakantananda and Swami Sevatmananda. Swami Suhitananda met with the devotees on Saturday 9 December 2023 from 5:00-6:00pm. A special satsang was held on Sunday, 10 December, 2023 from 11:00am-12:30pm



Swami Suhitananda, Vice President, Ramakrishna Math and Ramakrishna Mission n Adelaide

with a talk by Swamiji, and interaction with the devotees followed by lunch prasad

BRISBANE

96 Vedanta Drive, (next to 2 Poppy Crescent),
Springfield Lakes, QLD 4300

Email: info@vedantabrisbane.org

Contact: Swami Atmeshananda (07) 3818 9986

URL: <http://vedantabrisbane.org>

Daily Activities

- Daily meditation and the chanting of hymns were conducted between 6:15 am and 7:15 am.
- Aratrikam, bhajans, and readings from *The Gospel of Sri Ramakrishna* were held between 6:30 pm and 7:15 pm.

Regular Activities

- Sunday mornings:- (a) Yoga class from 7:45 am to 9:15 am. (b) *Srimad-Bhagavad Gitā* Class (10:00 am—11:00 am). (c) Bala sangha or children's classes and yuva sangha (10:00 am—11:00 am during school term). (d) Hindi language classes fortnightly from 11:00 am to 12:15 pm.
- A class on the *Brahma Sutras* was conducted on Tuesdays from 11 am to 12 noon. In the evening Yoga classes were conducted from 6:30 to 7:45 pm.
- A Vedic Chanting class was held online on Wednesdays from 7:30 am to 8:30 am.
- A monthly satsang was held at Sunnybank Hills on the first Monday of every month at 19, Scribbly Gum Street.
- A reading from the lives of the direct monastic disciples of Sri Ramakrishna was conducted on their birth anniversaries after the evening aratrikam.
- Chanting of the *Sri Ramanama Sanskirtanam* was held fortnightly at the Centre on ekadashi days (7:00 pm — 8:00 pm).
- Devotees took turns in decorating and worshipping Sri Ramakrishna's image every week

at the Sri Selva Vinayakar temple, South Maclean, Qld.

- Swami Atmeshananda conducted *Vivekachudamani* classes for the Vedanta Group at Toowoomba on the first Wednesday of every month.
- A class on the *Ashtavakra Gita* was conducted at 101 Sharpless Drive, Springfield Lakes, on a fixed day of the month.
- On alternate Saturdays, the Vedanta group on the Gold Coast studied the *Bhagavad Gita* from 5.30 pm to 6.30 pm
- Mrs Malarville Kandaiah of Sri Abbinayia Barathalaayam conducted classical Indian Bharatanatyam dance lessons every Wednesday evening in the community hall, Vedanta Centre. Classes are available for all ages. For inquiries please email Malar: ville7560@yahoo.com.au
- A meditation class, moderated by Sunjoy Ingle, began on 6 August 2023. It is being held from 6: 30 pm to 7: 30 pm on alternate Mondays.
- On alternate Fridays, the Centre's volunteers cooked food at the Centre's soup kitchen for the needy. An average of 200 meals per week is packed into containers and frozen. They are distributed free of cost through the Westside Community Centre. Many needy people come to the Centre and avail themselves of the free meals as well.
- Every Friday the Centre's food bank distributed groceries to the needy. An average of 20 families receive grocery hampers along with cooked food and free bread. The Centre purchases the groceries from Food Bank Queensland and local grocers. Generous donations are also made for the purpose by the public and some organizations. The Centre invites donations from devotees/public to serve the needy. This can be done by making a donation on a specific day, for example on the birthday or some other important day in their lives.
- The Maa Sarada's kitchen prepares and sells food at a reasonable cost to people on Saturdays. On an average, about 100 persons avail themselves of this service. The kitchen is efficiently managed by volunteers.

- On Fridays, a Justice of the Peace (JP) renders service at the Centre from 10 am to 11 am. People needing the service access this free service.
- A satsang was held on the third Sunday of every month at the Centre. The programme consists of group chanting from the scriptures, devotional music, talks on chosen topics and partaking of prasada.
- In collaboration with the Namdhari Sikh Association, Brisbane, a 'Kirtan and Langar' programme was introduced once a month from May 2023. The last Sunday of every month is chosen for this service. Volunteers cook a meal for anyone wishing to participate in this service.



(From L to R) Swamis Sevatananda, Suhitananda and Chandrakantananda in Brisbane



Sri Sri Durga Puja in Brisbane

Celebrations

- Sri Sri Durga Puja was celebrated at the Centre with special worship on the 8th day (Ashtami) on 22 October 2023. *Sri Durga Saptashati* was chanted for nine days on this occasion. Devotees participated in the 'shanti jal' ceremony on the *Vijayadashami* day on 24 October 2023.

Visiting Swamis

- Swami Suhitananda, Vice President, Ramakrishna Math and Ramakrishna Mission, visited Brisbane from the 1 to 4 December 2023. He was accompanied by Swamis Chandrakantananda and Sevatananda. During his visit he participated in the following events:-

a) Dedication of an image of Sri Ramakrishna at the Sri Selva Vinayakar Kovil at South Maclean, Qld, on Saturday, 2 December 2023. The bronze image (painted white), made by Avijit Paul of G. Paul and Sons, Kolkata, replaced the black stone image of Sri Ramakrishna which was installed by the Temple when it was constructed.

b) Vice President Maharaj participated in a satsang on Sunday, 3 December 2023, at the Centre.

c) Dedication of a Viewing Deck at the Centre on Sunday 3 December 2023.

Other Activities

- Swami Atmeshananda participated in a Faith Leaders Dinner organized by Queensland Faith Communities Council (QFCC) on



Queensland Faith Communities Council (QFCC) Programme

21 September 2023. Hon Dr Andrew Leigh MP (Assistant Minister for Competition, Charities and Treasury in the Federal Parliament) was the Guest Speaker on the occasion.

- The Centre organized children's vacation programmes during school holidays on 20 and 23 September 2023. On 20 September, Ms. Nerin Gounden conducted a workshop 'Expression through Art' wherein children were taught to express thoughts and ideas through Fine Art and Creative Writing. On 23 September, Mr. Muralidharan Ramakrishnan conducted a 'Bansuri (flute)' workshop.



Children's Vacation Programme

- The Centre organized a book and food stall on 7 October at the GSIA Dandiya Night event at Robelle Domain Park, Springfield. A similar stall was organized on 12 November during Deepavali celebrations at the Brookwater Golf club.
- The Annual General Meeting (AGM) of the Centre was held on Sunday, 5 November 2023.
- The Premier of Queensland invited the Vedanta Centre to participate at the Reception to Indian community leaders' held at the Queensland Parliament on 14 November 2023. Swami Atmeshananda, Unni Nair and Usha Gokul attended the event on behalf of the Centre.

- Swami Atmeshananda was invited to give a prayer-talk on the occasion of rededication of a plaque in commemoration of the sacrifice of Australians of Indian Heritage held at the Sunnybank RSL club on 18 November 2023.
- Swami Atmeshananda, Unni Nair and Usha Gokul attended the AGM of Queensland Faith Communities Council on 16 November 2023. The Vedanta Centre is a Member of the QFCC. Dr Anne Pattel-Gray, Head of the School of Indigenous Studies at the University of Divinity was a guest speaker during the AGM who spoke on the topic 'Indigenous Spirituality'.
- During a Satsang held on 26 November 2023 at the Centre, Mr. M. K. Angajan of the Life Mastery Foundation gave an inspiring talk on the topic 'Spiritual Laws for Inspired Work' which was very well received by the devotees.



Mr. M. K. Angajan of the Life Mastery Foundation in Brisbane

- A viewing deck was built at the Ashrama with the help of apprentices of Challenge Training and Employment Institute. The 6mX6m deck overlooks the orchard next to the ashrama kitchen. A major portion of construction materials for the building of this deck was donated by the Hillcrest branch of Big River group of Industries Ltd. The Centre is grateful to Kylie



Inauguration of the Deck at the Brisbane Centre declared open by Charis Mullen, MP for Jordon

Bradley, Manager of Big River for this. Donation. The deck was officially declared open by Charis Mullen, MP for Jordon, on 7 December 2023.

- Councillors Sheila Ireland (Division 1) and Paul Tully (Division 2) from the Ipswich Council visited the Centre on the 8 and 10 December, respectively. They spoke with Swami Atmeshananda about the present activities and were appraised of the challenges ahead.



Visit of Councillor Sheila Ireland in Brisbane

- Swami Atmeshananda participated in a Multi-faith Panel discussion session on the theme 'Jesus, Compassion and Living a Useful Life' at the Chenrezig Institute in Eudlo, Queensland on 9 December 2023.



Swami Atmeshananda at a Multifaith Panel Discussion

- Br. Ram participated in Ipswich Multicultural Leaders Network September Meeting held every month.

Forthcoming Programmes

- Christmas Eve will be celebrated on 24 December at the Centre.
- On 1 January 2024, the Centre will celebrate the birthday of Holy Mother and the Kalpataru day.

CANBERRA

17 Bean Crescent, McKellar, ACT 2617

Email: vedacanberra@gmail.com

Contact: Mr Jaishankar Venkataraman 6258 7612 / 0433 593 860

Regular Activities

- On account of the Covid 19 pandemic the *Bhagavad Gita* classes have been suspended temporarily. They will resume some time in the future.

MELBOURNE

5-7 Angus Ave, Ringwood East, VIC 3135

Email: vedanta.melb@gmail.com

Contact: Swami Sunishthananda (03) 8684 9594

URL <http://www.vedantamelbourne.org>

Regular Activities

- Aratrikam, bhajans, readings from the Ramakrishna, Holy Mother, Swami Vivekananda literature and meditation were conducted between 7:00 pm and 8:00 pm daily.
- A scriptural class on Sundays from 10:00 am to 11:00 am on the *Bhagavad Gita* by Swami Sunishthananda.
- A guided meditation session was conducted by Swami Sunishthananda on Sundays from 9:30 am to 10:00 am.
- A class on *The Gospel of Sri Ramakrishna* on the second and fourth Wednesday from 7:30 pm to 8:30 pm by Swami Sunishthananda.
- A *Vivekachudamani* class was conducted by Swami Sunishthananda on the first, third and 5th Thursdays from 7:30 pm to 8:30 pm.
- Swami Sunishthananda also conducted a class on the *Narada Bhakti Sutras* on the 1st Saturday of every month at 6 St Patrick's Pl, Tarneit, Victoria.



Sri Sri Kali Puja in Melbourne

Other Activities

- Swami Sunishthananda and Mrs. Aradhana Ganguly were invited as panellists for a Teachers' Online Seminar, 'Nostra Aetate, Interfaith Conversations on Hinduism', on the evening of 11 September 2023 which was attended by 250 teachers.
- A Hindustani Classical Devotional Music event, 'Bhajan Sandhya' was organized on Monday, 23 October 2023 at Mulgrave Community Centre. Pundit Hemant Pendse from Pune presented Hindustani Classical Music. He was accompanied by Pundit Pramod Marathe on Harmonium and Pundit Milind Gurav on Tabla. The students of Swarasadhana School of Carnatic Music inaugurated the event with a few devotional songs.



Sri Sri Durga Puja in Melbourne

Celebrations

- Sri Sri Durga Puja was celebrated on 22 October 2023. The programme included special worship, homa and bhajans. Devotees shared prasadam after the event.
- On the evening of Sunday, 12 November 2023, Sri Sri Kali Puja was celebrated. The program included special worship, Kali kirtan, and bhajans. Devotees shared prasadam after the event.

Visiting Swamis

- Swami Suhitananda, Vice President, of the worldwide Ramakrishna Math and Ramakrishna Mission, along with Swami Chandrakantananda and Swami Sevatmananda, visited our centre from 6 December 2023 to 8 December 2023. On 7 December, Swami Suhitananda delivered a talk as the Keynote Speaker at the 4th International Conference in Maintenance and Intelligent Asset Management organized at Federation University, Bal-



**Swami Suhitananda at Federation University,
Victoria**

larat, Victoria. On 8 December, a satsang was arranged in which Swami Suhitananda delivered a talk and met the devotees. All shared prasad after the event.

PERTH

51 Golf View Street, Yorkine, WA 6060

Email: vedantaperth@gmail.com

Contact: Sumita Chetty (04) 3892 8136

Regular Activities:

- Aratrikam was conducted each night by a person or family taking the responsibility for it.
- Monthly *satsangs* were held on 17 September, 5 November 2023 and 10 December 2023. On 5 November, a memorial service was also held for the late Mr Mark Waughray, the husband of the centre's treasurer, Mrs. Janet Waughray.
- A Busy Bee (cleaning and arrangement of the ashrama) was held on 7 October 2023.

SYDNEY

2 Stewart Street, Ermington, 2115

Email: vedasydney@vedantasydney.org

Contact: (02) 8197 7351

URL: www.vedantaaustralia.org

Daily Activities

- The shrine was open from 7:00 am to 1:00 pm and 4:00 pm to 8:30 pm seven days a week.
- Aratrikam, bhajans, and readings from *The Gospel of Sri Ramakrishna* were conducted from 7:00 pm to 8:00 pm. The times change on special occasions.

Regular Activities

- Sri Ramanama sanskritnam was conducted on ekadashi days after the vesper service.
- Devotees also received spiritual counselling and guidance.
- The quarterly newsletter entitled *Reach* is compiled and published by the Vedanta Centre of Sydney.



Sri, Sri Durga Puja in Sydney

Celebrations

- Sri Sri Durga puja was observed on 22 October 2023. Pushpanjai and prasad distribution were organized in three batches in order to manage the crowds. There was both a morning puja and a programme in the evening.

Visiting Swamis

- Swami Suhitananda, Vice President, Ramakrishna Math and Ramakrishna Mission, India visited Sydney from 4 to 6 December 2023. He was accompanied by Swamis Chandrakantananda and Sevatmananda. On 5 December, he visited Sarada Math in the morning and in the evening interacted with the devotees of the

Vedanta Centre, sharing his reminiscences of Swami Premeshananda.



Swami Suhitananda and the Visiting Swamis with the monastics of the Vedanta Centre of Sydney

2) Report of the Ramakrishna Mission (For the 2022 –23 Financial Year)

The Annual General Meeting of the Ramakrishna Mission was held at Belur Math on Sunday, 17 December 2023. Swami Suvirananda, General Secretary, Ramakrishna Math and Ramakrishna Mission, presented the Report of the Ramakrishna Mission for the 2022-23 financial year. The Ramakrishna Mission and Ramakrishna Math, in India, provided relief and rehabilitation, general welfare, medical, educational, rural development and publication services. Its total expenditure on these services amounted to 11. 7161 billion rupees. Outside India, the Ramakrishna Mission and Ramakrishna Math function through 96 centres and sub-centres situated 24 countries.

	Number of New Centre for 2022-23
Ramakrishna Math	3
Ramakrishna Mission	1

Source: Synopsis of the Ramakrishna Mission AGM Report for 2022-23

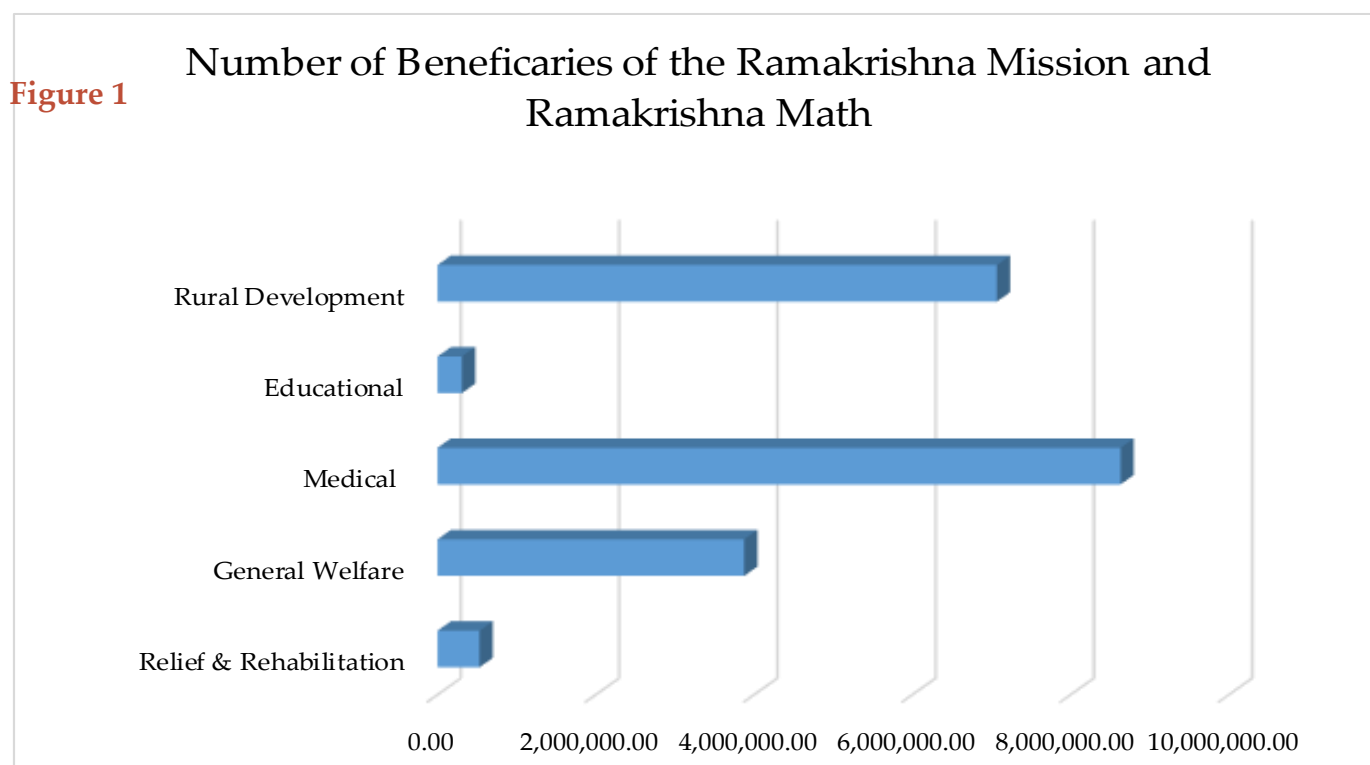
A total of 4 new centres began over 2022-23 in India affiliated to the Ramakrishna Mission and Ramakrishna Math. Three of these were under the Ramakrishna Math and one under the Ramakrishna Mission.

Number of Beneficiaries of the Ramakrishna Mission and Ramakrishna Math by the Type of Services for 2022-23

Table 1: Number of Beneficiaries of the Ramakrishna Mission and Ramakrishna Math by the Type of Services

Relief & Rehabilitation	531,000
General Welfare	3,875,000
Medical	8,630,000
Educational	308,000
Rural Development	7,067,000

Source: Synopsis of the Ramakrishna Mission AGM Report for 2022-23



Source: Synopsis of the Ramakrishna Mission AGM Report for 2022-23

The Ramakrishna Mission and Ramakrishna Math had the most number of beneficiaries in Medical services (8, 630, 000). This is because, apart from a number of general hospitals with a large outpatient departments, the organization also has a number of allopathic and homeopathic dispensaries and mobile medical units with large outreach programmes. Medical services is followed by rural development (7,067,000), which includes the beneficiaries of agriculture, animal husbandry, dairy, soil testing etc . General welfare (3, 875, 000) has the third highest number of beneficiaries and includes serving of the poor with food and other household items, scholarships, stipends and the like. Relief and rehabilitation has the fourth most number of beneficiaries (531,000), who are the victims of natural and man made disasters. Educational services has the least number of beneficiaries (308, 000), but as will be seen in Table 2 and Figure 2 has the highest expenditure, because these beneficiaries are from secondary and higher secondary schools, non formal educational centres and vocational training centres which continue to provide a service for a longer duration of time than short term and on the spot medical service or services under general welfare.

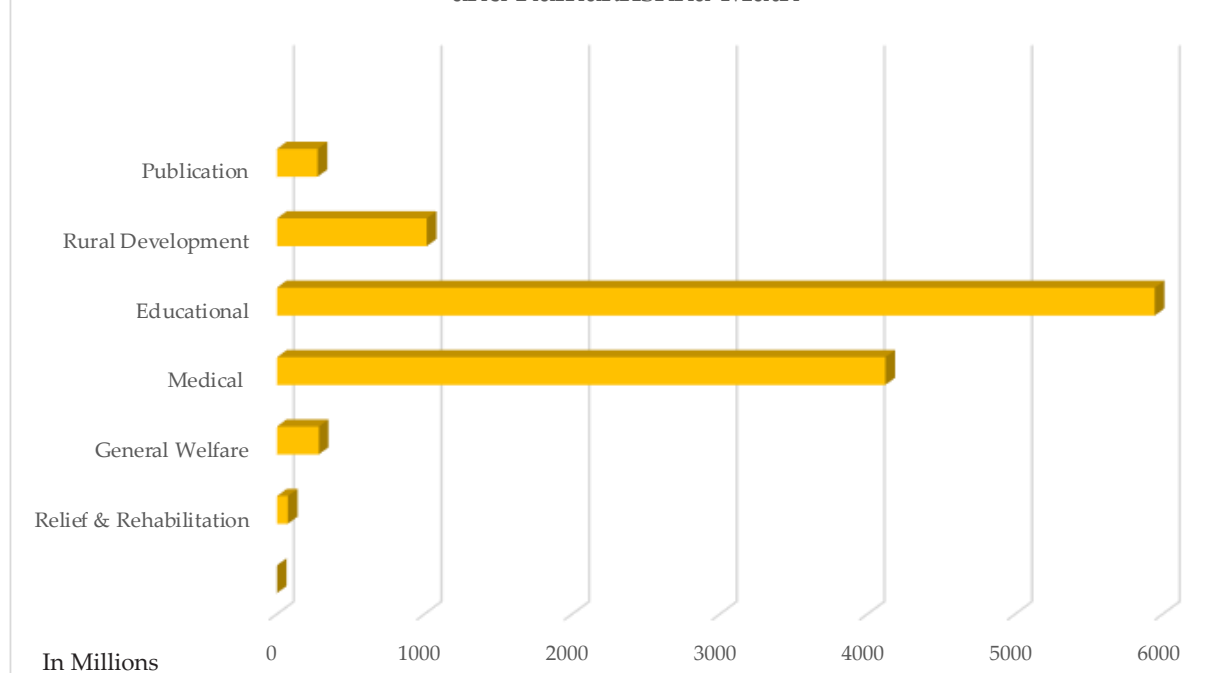
Expenditure by the Ramakrishna Mission and Ramakrishna Math by the Type of Services for 2022-23

Table 2: Expenditure on Major Services by the Ramakrishna Mission and Ramakrishna Math

	In Millions
Relief & Rehabilitation	74.6
General Welfare	284.2
Medical	4,120.8
Educational	5,945.3
Rural Development	1,015.4
Publication	275.8

Source: Synopsis of the Ramakrishna Mission AGM Report for 2022-23

Figure 2 Expenditure on the Major Services of the Ramakrishna Mission and Ramakrishna Math



Source: Synopsis of the Ramakrishna Mission AGM Report for 2022-23

According to Table 2 and Figure 2, the Ramakrishna Mission and Ramakrishna Math's highest expenditure is in Educational Services amounting (Rs 5, 945.3 million or 5 billion and 945.3 million rupees). These are the expenses associated with running formal educational institutions like secondary and higher secondary schools. This is followed by medical services. Medical services amount to 4 billion 120.8 million rupees. This high expenditure is on account of running a number of general hospitals with expensive medical equipment. This is followed by rural development, general welfare, publication and relief and rehabilitation.

3. Karma Yoga: Non Attachment is Complete Self Abnegation —SWAMI VIVEKANANDA (From The Complete Works of Swami Vivekananda)

In the 63rd issue of *Reach* we began serializing Swami Vivekananda's Karma Yoga. The original Karma Yoga was published during Swamiji's lifetime during the latter part of the 19th century, comprising his talks on the subject which were stenographed by G.G. Goodwin. These were also edited by Swami Saradananda. After the original publication, Karma Yoga was included in the first volume of *The Complete Works of Swami Vivekananda*. The following article is a reproduction of the original in which two changes have been made for accessibility. Paragraphing and subheadings have been provided to facilitate easier access to the readings. We hope that these changes will enable people to read Swamiji's original lectures as found in *The Complete Works of Swami Vivekananda*.

Minds Tuned to the Same Frequency

Just as every action that emanates from us comes back to us as reaction, even so our actions may act on other people and theirs on us. Perhaps all of you have observed it as a fact that when persons do evil actions, they become more and more evil, and when they begin to do good, they become stronger and stronger and learn to do good at all times. This intensification of the influence of action cannot be explained on any other ground than that we can act and react upon each other. To take an illustration from physical science, when I am doing a certain action, my mind may be said to be in a certain state of vibration; all minds which are in similar circumstances will have the tendency to be affected by my mind. If there are different musical instruments tuned alike in one room, all of you may have noticed that when one is struck, the others have the tendency to vibrate so as to give the same note. So all minds that have the same tension, so to say, will be equally affected by the same thought. Of course, this influence of thought on mind will vary according to

distance and other causes, but the mind is always open to affection. Suppose I am doing an evil act, my mind is in a certain state of vibration, and all minds in the universe, which are in a similar state, have the possibility of being affected by the vibration of my mind. So, when I am doing a good action, my mind is in another state of vibration; and all minds similarly strung have the possibility of being affected by my mind; and this power of mind upon mind is more or less according as the force of the tension is greater or less.

The Power of Thought

Following this simile further, it is quite possible that, just as light waves may travel for millions of years before they reach any object, so thought waves may also travel hundreds of years before they meet an object with which they vibrate in unison. It is quite possible, therefore, that this atmosphere of ours is full of such thought pulsations, both good and evil. Every thought projected from every brain goes on pulsating, as it were, until it meets a fit object that will receive it. Any mind which is open to receive

some of these impulses will take them immediately. So, when a man is doing evil actions, he has brought his mind to a certain state of tension and all the waves which correspond to that state of tension, and which may be said to be already in the atmosphere, will struggle to enter into his mind. That is why an evil-doer generally goes on doing more and more evil. His actions become intensified. Such, also will be the case with the doer of good; he will open himself to all the good waves that are in the atmosphere, and his good actions also will become intensified. We run, therefore, a twofold danger in doing evil: first, we open ourselves to all the evil influences surrounding us; secondly, we create evil which affects others, may be hundreds of years hence. In doing evil we injure ourselves and others also. In doing good we do good to ourselves and to others as well; and, like all other forces in man, these forces of good and evil also gather strength from outside.

Karma and its intrinsic results

According to Karma Yoga, the action one has done cannot be

destroyed until it has borne its fruit; no power in nature can stop it from yielding its results. If I do an evil action, I must suffer for it; there is no power in this universe to stop or stay it. Similarly, if I do a good action, there is no power in the universe which can stop its bearing good results. The cause must have its effect; nothing can prevent or restrain this. Now comes a very fine and serious question about Karma Yoga--namely, that these actions of ours, both good and evil, are intimately connected with each other. We cannot put a line of demarcation and say, this action is entirely good and this entirely evil. There is no action which does not bear good and evil fruits at the same time. To take the nearest example: I am talking to you, and some of you, perhaps, think I am doing good; and at the same time I am, perhaps, killing thousands of microbes in the atmosphere; I am thus doing evil to something else. When it is very near to us and affects those we know, we say that it is very good action if it affects them in a good manner. For instance, you may call my speaking to you very good, but the microbes will not; the microbes you do not see, but yourselves you do see. The way in which my talk affects you is obvious to you, but how it affects the microbes is not so obvious. And so, if we analyse our evil actions also, we may find that some good possibly results from them somewhere. He, who in good action sees that there is something evil in it, and in the midst of evil sees that there is something good in it somewhere, has known the secret of work.

Good and Evil are Intrinsic to all Actions

But what follows from it? That, howsoever we may try, there cannot be any action which is perfectly pure, or any which is perfectly impure, taking purity and impurity in the sense of injury and non-injury. We cannot breathe or live without injuring others, and every bit of the food we eat is taken away from another's mouth. Our very lives are crowding out other lives. It may be men, or animals, or small microbes, but someone or other of these we have to crowd out. That being the case, it naturally follows that perfection can never be attained by work. We may work through all eternity, but there will be no way out of this intricate maze. You may work on, and on, and on; there will be no end to this inevitable association of good and evil in the results of work.

The second point to consider is, what is the end of work? We find the vast majority of people in every country believing that there will be a time when this world will become perfect, when there will be no disease, nor death, nor unhappiness, nor wickedness. That is a very good idea, a very good motive power to inspire and uplift the ignorant; but if we think for a moment, we shall find on the very face of it that it cannot be so. How can it be, seeing that good and evil are the obverse and reverse of the same coin? How can you have good without evil at the same time? What is meant by perfection? A perfect life is a contradiction in terms. Life itself is a state of continuous struggle between ourselves and everything out-

side. Every moment we are fighting actually with external nature, and if we are defeated, our life has to go. It is, for instance, a continuous struggle for food and air. If food or air fails, we die. Life is not a simple and smoothly flowing thing, but it is a compound effect. This complex struggle between something inside and the external world is what we call life. So it is clear that when this struggle ceases, there will be an end of life.

Real Happiness is eradicating Selfishness

What is meant by ideal happiness is the cessation of this struggle. But then life will cease, for the struggle can only cease when life itself has ceased. We have seen already that in helping the world we help ourselves. The main effect of work done for others is to purify ourselves. By means of the constant effort to do good to others we are trying to forget ourselves; this forgetfulness of self is the one great lesson we have to learn in life. Man thinks foolishly that he can make himself happy, and after years of struggle finds out at last that true happiness consists in killing selfishness and that no one can make him happy except himself. Every act of charity, every thought of sympathy, every action of help, every good deed, is taking so much of self-importance away from our little selves and making us think of ourselves as the lowest and the least, and, therefore, it is all good. Here we find that Jnana, Bhakti, and Karma--all come to one point.

Self Abnegation as the Highest Ideal

The highest ideal is eternal and entire self-abnegation, where there is no "I", but all is "Thou"; and whether he is conscious or unconscious of it, Karma Yoga leads man to that end. A religious preacher may become horrified at the idea of an Impersonal God; he may insist on a Personal God and wish to keep up his own identity and individuality, whatever he may mean by that. But his ideas of ethics, if they are really good, cannot but be based on the highest self-abnegation. It is the basis of all morality; you may extend it to men, or animals, or angels, it is the one basic idea, the one fundamental principle running through all ethical systems.

Different Classes of Individuals

You will find various classes of men in this world. First, there are the God-men, whose self-abnegation is complete, and who do only good to others even at the sacrifice of their own lives. These are the highest of men. If there are a hundred of such in any country, that country need never despair. But they are unfortunately too few. Then there are the good men who do good to others so long as it does not injure themselves. And there is a third class who, to do good to themselves, injure others. It is said by a Sanskrit poet that there is a fourth unnamable class of people who injure others merely for injury's sake. Just as there are at one pole of existence the highest good men, who do good for the sake of doing good, so, at the other pole, there are others who

injure others just for the sake of the injury. They do not gain anything thereby, but it is their nature to do evil.

Pravritti and Nivritti

Here are two Sanskrit words. The one is Pravritti, which means revolving towards, and the other is Nivritti, which means revolving away. The "revolving towards" is what we call the world, the "I and mine"; it includes all those things which are always enriching that "me" by wealth and money and power, and name and fame, and which are of a grasping nature, always tending to accumulate everything in one centre, that centre being "myself". That is the Pravritti, the natural tendency of every human being; taking everything from everywhere and heaping it around one centre, that centre being man's own sweet self. When this tendency begins to break, when it is Nivritti or "going away from," then begin morality and religion. Both Pravritti and Nivritti are of the nature of work: the former is evil work, and the latter is good work. This Nivritti is the fundamental basis of all morality and all religion, and the very perfection of it is entire self-abnegation, readiness to sacrifice mind and body and everything for another being. When a man has reached that state, he has attained to the perfection of Karma Yoga.

Self Sacrifice and Self Abnegation where All the Yogas Meet

This is the highest result of good works. Although a man has not studied a single system of philos-

ophy, although he does not believe in any God, and never has believed, although he has not prayed even once in his whole life, if the simple power of good actions has brought him to that state where he is ready to give up his life and all else for others, he has arrived at the same point to which the religious man will come through his prayers and the philosopher through his knowledge; and so you may find that the philosopher, the worker, and the devotee, all meet at one point, that one point being self-abnegation. However much their systems of philosophy and religion may differ, all mankind stand in reverence and awe before the man who is ready to sacrifice himself for others. Here, it is not at all any question of creed, or doctrine- even men who are very much opposed to all religious ideas, when they see one of these acts of complete self-sacrifice, feel that they must revere it. Have you not seen even a most bigoted Christian, when he reads Edwin Arnold's *Light of Asia*, stand in reverence of Buddha, who preached no God, preached nothing but self-sacrifice? The only thing is that the bigot does not know that his own end and aim in life is exactly the same as that of those from whom he differs. The worshipper, by keeping constantly before him the idea of God and a surrounding of good, comes to the same point at last and says, "Thy will be done," and keeps nothing to himself. That is self-abnegation. The philosopher, with his knowledge, sees that the seeming self is a delusion and easily gives it up. It is self-abnegation. So Karma, Bhakti, and Jnana all

meet here; and this is what was meant by all the great preachers of ancient times, when they taught that God is not the world. There is one thing which is the world and another which is God; and this distinction is very true. What they mean by world is selfishness. Unselfishness is God. One may live on a throne, in a golden palace, and be perfectly unselfish; and then he is in God. Another may live in a hut and wear rags, and have nothing in the world; yet, if he is selfish, he is intensely merged in the world.

Non Attachment as Found in the Gita

To come back to one of our main points, we say that we cannot do good without at the same time doing some evil, or do evil without doing some good. Knowing this, how can we work? There have, therefore, been sects in this world who have in an astoundingly preposterous way preached slow suicide as the only means to get out of the world, because if a man lives, he has to kill poor little animals and plants or do injury to something or some one. So according to them the only way out of the world is to die. The Jains have preached this doctrine as their highest ideal. This teaching seems to be very logical. But the true solution is found in the Gita. It is the theory of non-attachment, to be attached to nothing while doing our work of life. Know that you are separated entirely from the world, though you are in the world, and that whatever you may be doing in it, you are not doing that for your own sake. Any action that you do for your-

self will bring its effect to bear upon you. If it is a good action, you will have to take the good effect, and if bad, you will have to take the bad effect; but any action that is not done for your own sake, whatever it be, will have no effect on you.

Stand aside from the World

There is to be found a very expressive sentence in our scriptures embodying this idea: "Even if he kills the whole universe (or be himself killed), he is neither the killer nor the killed, when he knows that he is not acting for himself at all." Therefore Karma Yoga teaches, "Do not give up the world; live in the world, imbibe its influences as much as you can; but if it be for your own enjoyment's sake, work not at all." Enjoyment should not be the goal. First kill your self and then take the whole world as yourself; as the old Christians used to say, "The old man must die." This old man is the selfish idea that the whole world is made for our enjoyment. Foolish parents teach their children to pray, "O Lord, Thou hast created this sun for me and this moon for me," as if the Lord has had nothing else to do than to create everything for these babies. Do not teach your children such nonsense. Then again, there are people who are foolish in another way: they teach us that all these animals were created for us to kill and eat, and that this universe is for the enjoyment of men. That is all foolishness. A tiger may say, "Man was created for me," and pray, "O Lord, how wicked are these men who do not come and place themselves before me to be

eaten; they are breaking Your law." If the world is created for us, we are also created for the world. That this world is created for our enjoyment is the most wicked idea that holds us down. This world is not for our sake. Millions pass out of it every year; the world does not feel it; millions of others are supplied in their place. Just as much as the world is for us, so we also are for the world.

Don't Think that Anyone is Dependent on You

To work properly, therefore, you have first to give up the idea of attachment. Secondly, do not mix in the fray, hold yourself as a witness and go on working. My master used to say, "Look upon your children as a nurse does." The nurse will take your baby and fondle it and play with it and behave towards it as gently as if it were her own child; but as soon as you give her notice to quit, she is ready to start off bag and baggage from the house. Everything in the shape of attachment is forgotten; it will not give the ordinary nurse the least pang to leave your children and take up other children. Even so are you to be with all that you consider your own. You are the nurse, and if you believe in God, believe that all these things which you consider yours are really His. The greatest weakness often insinuates itself as the greatest good and strength. It is a weakness to think that any one is dependent on me, and that I can do good to another. This belief is the mother of all our attachment, and through this attachment comes all our pain. We must in-

form our minds that no one in this universe depends upon us; not one beggar depends on our charity; not one soul on our kindness; not one living thing on our help. All are helped on by nature, and will be so helped even though millions of us were not here. The course of nature will not stop for such as you and me; it is, as already pointed out, only a blessed privilege to you and to me that we are allowed, in the way of helping others, to educate ourselves. This is a great lesson to learn in life, and when we have learned it fully, we shall never be unhappy; we can go and mix without harm in society anywhere and everywhere.

The World does not Require Your Help

You may have wives and husbands, and regiments of servants, and kingdoms to govern; if only you act on the principle that the world is not for you and does not inevitably need you, they can do you no harm. This very year some of your friends may have died. Is the world waiting without going on, for them to come again? Is its current stopped? No, it goes on. So drive out of your mind the idea that you have to do something for the world; the world does not require any help from you. It is sheer nonsense on the part of any man to think that he is born to help the world; it is simply pride, it is selfishness insinuating itself in the form of virtue. When you have trained your mind and your nerves to realise this idea of the world's non-dependence on you or on anybody, there will then be no reaction in the form of

pain resulting from work. When you give something to a man and expect nothing--do not even expect the man to be grateful--his ingratitude will not tell upon you, because you never expected anything, never thought you had any right to anything in the way of a return. You gave him what he deserved; his own Karma got it for him; your Karma made you the carrier thereof. Why should you be proud of having given away something? You are the porter that carried the money or other kind of gift, and the world deserved it by its own Karma. Where is then the reason for pride in you?

There is nothing very great in what you give to the world. When you have acquired the feeling of non-attachment, there will then be neither good nor evil for you. It is only selfishness that causes the difference between good and evil. It is a very hard thing to understand, but you will come to learn in time that nothing in the universe has power over you until you allow it to exercise such a power. Nothing has power over the Self of man, until the Self becomes a fool and loses independence. So, by non-attachment, you overcome and deny the power of anything to act upon you. It is very easy to say that nothing has the right to act upon you until you allow it to do so; but what is the true sign of the man who really does not allow anything to work upon him, who is neither happy nor unhappy when acted upon by the external world? The sign is that good or ill fortune causes no change in his mind: in all conditions he continues to remain the same.

Story of Vyasa, Shuka and Janaka Videha

There was a great sage in India called Vyasa. This Vyasa is known as the author of the Vedanta aphorisms, and was a holy man. His father had tried to become a very perfect man and had failed. His grandfather had also tried and failed. His great-grandfather had similarly tried and failed. He himself did not succeed perfectly, but his son, Shuka, was born perfect. Vyasa taught his son wisdom; and after teaching him the knowledge of truth himself, he sent him to the court of King Janaka. He was a great king and was called Janaka Videha. Videha means "without a body". Although a king, he had entirely forgotten that he was a body; he felt that he was a spirit all the time. This boy Shuka was sent to be taught by him. The king knew that Vyasa's son was coming to him to learn wisdom: so he made certain arrangements beforehand. And when the boy presented himself at the gates of the palace, the guards took no notice of him whatsoever. They only gave him a seat, and he sat there for three days and nights, nobody speaking to him, nobody asking him who he was or whence he was. He was the son of a very great sage, his father was honoured by the whole country, and he himself was a most respectable person; yet the low, vulgar guards of the palace would take no notice of him. After that, suddenly, the ministers of the king and all the big officials came there and received him with the greatest honours. They conducted him in and showed him into splendid rooms, gave him the most fra-

grant baths and wonderful dresses, and for eight days they kept him there in all kinds of luxury. That solemnly serene face of Shuka did not change even to the smallest extent by the change in the treatment accorded to him; he was the same in the midst of this luxury as when waiting at the door. Then he was brought before the king. The king was on his throne, music was playing, and dancing and other amusements were going on. The king then gave him a cup of milk, full to the brim, and asked him to go seven times round the hall without spilling even a drop. The boy took the cup and proceeded in the midst of the music and the attraction of the beautiful faces. As desired by the king, seven times did he go round, and not a drop of the milk was spilt. The boy's mind could not be attracted by anything in the world, unless he allowed it to affect him. And when he brought the cup to the king, the king said to him, "What your father has taught you, and what you have learned yourself, I can only repeat. You have known the Truth; go home."

Independence of the Karma Yogi

Thus the man that has practised control over himself cannot be acted upon by anything outside; there is no more slavery for him. His mind has become free. Such a man alone is fit to live well in the world. We generally find men holding two opinions regarding the world. Some are pessimists and say, "How horrible this world is, how wicked!" Some others are optimists and say, "How beautiful this world is, how wonderful!" To those

who have not controlled their own minds, the world is either full of evil or at best a mixture of good and evil. This very world will become to us an optimistic world when we become masters of our own minds. Nothing will then work upon us as good or evil; we shall find everything to be in its proper place, to be harmonious. Some men, who begin by saying that the world is a hell, often end by saying that it is a heaven when they succeed in the practice of self-control. If we are genuine Karma Yogis and wish to train ourselves to that attainment of this state, wherever we may begin we are sure to end in perfect self-abnegation; and as soon as this seeming self has gone, the whole world, which at first appears to us to be filled with evil, will appear to be heaven itself and full of blessedness. Its very atmosphere will be blessed; every human face there will be God. Such is the end and aim of Karma Yoga, and such is its perfection in practical life.

Unselfishness and Self Abnegation is the Goal of the Four Yogas

Our various Yogas do not conflict with each other; each of them leads us to the same goal and makes us perfect. Only each has to be strenuously practised. The whole secret is in practising. First you have to hear, then think, and then practise. This is true of every Yoga. You have first to hear about it and understand what it is; and many things which you do not understand will be made clear to you by constant hearing and thinking. It is hard to understand everything at

once. The explanation of everything is after all in yourself. No one was ever really taught by another; each of us has to teach himself. The external teacher offers only the suggestion which rouses the internal teacher to work to understand things. Then things will be made clearer to us by our own power of perception and thought, and we shall realise them in our own souls; and that realisation will grow into the intense power of will. First it is feeling, then it becomes willing, and out of that willing comes the tremendous force for work that will go through every vein and nerve and muscle, until the whole mass of your body is changed into an instrument of the unselfish Yoga of work, and the desired result of perfect self-abnegation and utter unselfishness is duly attained. This attainment does not depend on any dogma, or doctrine, or belief. Whether one is Christian, or Jew, or Gentile, it does not matter. Are you unselfish? That is the question. If you are, you will be perfect without reading a single religious book, without going into a single church or temple. Each one of our Yogas is fitted to make man perfect even without the help of the others, because they have all the same goal in view. The Yogas of work, of wisdom, and of devotion are all capable of serving as direct and independent means for the attainment of Moksha. "Fools alone say that work and philosophy are different, not the learned." The learned know that, though apparently different from each other, they at last lead to the same goal of human perfection.

4. FROM THE DEVOTEES: POEMS

BY RUSSELL ATKINSON

Listener

Oh mind,
 You cannot hear me,
 For I am the silent listener
 To the beat of hearts.
 Do not look for me,
 With the minds' eye or other,
 For eyeless,
 I am the seer of sight.
 Strive not to touch me
 As Michelangelo's Adam would,
 For I have no one body,
 But am all,
 Touching all.
 I am the knower of touch.
 Do not presume
 To measure me,
 Nor sound the depth of infinity
 With a weighted thought,
 Nor divide eternity to intervals,
 Grasping at the sky.
 Oh my mind!
 You do not know
 Your own depth,
 For I am the knower
 Of all that is known,
 The Self of yourself,
 The silent listener to the
 Beat of hearts.

Magic

Ahah! O Magician!
 I have caught You in
 Your sleight of hand!
 -So brilliant that only the magic is seen,
 Never the Magician;
 We hear the song, but never see the Singer,
 And go off singing;
 Feel the rhythms of the unseen Dancer's feet,
 And go off dancing;
 Hear the Universe singing,
 And go off whistling a tune.
 No wonder You are laughing;
 Your beautiful nakedness hidden,
 Clothed in gaudy garments,
 We cannot see through.
 O Magician, You have
 Hoodwinked us with sight,
 Deafened us with hearing;
 No wonder You are laughing,
 Hiding the Gem by putting it
 In the middle of the street!