



REACH

Newsletter of the Vedanta Centres of Australia

Motto:

Atmano mokshartham
jagad hitaya cha,

“For one’s own
liberation and for the
welfare of the world.”

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Sayings and Teachings

Discrimination and Dispassion

One is safe to live in the world, if one has Viveka (discrimination of the Real from the Unreal), and Vairagya (dispassion), and along with these intense devotion to God.

— Sri Ramakrishna

Great sayings: Words of Sri Ramakrishna, Sarada Devi and Swami Vivekananda; The R. M. Institute of Culture; Kolkata; p. 3.

Steady the mind

The mind is by nature restless. Therefore, at the outset, to make the mind steady, one may practise meditation by regulating the breathing a little. That helps to steady the mind. But one must not overdo it. That heats the brain. You may talk of the vision of God, or of meditation, but remember, the mind is everything. One gets everything when the mind becomes steady.

What is the good in doing Japa for a whole day if there is no concentration of mind? Collectedness of one's mind is essential, then only His grace descends.

— Sri Sarada Devi

Teachings of Sri Sarada Devi The Holy Mother; Sri Ramakrishna Math, Mylapore, Chennai p. 49 and The Gospel of The Holy Mother – p. 242.

Faith in God

Whatever may be the position of Philosophy, whatever may be the position of Metaphysics, so long as there is such a thing as weakness in the human heart, so long as there is a cry going out of the heart of man in his very weakness, there shall be faith in God.

— Swami Vivekananda

Teachings of Swami Vivekananda Advaita Ashrama, Mayavati, Himalayas, p. 89.



The front and side view of Sri Ramakrishna Temple at the Ramakrishna Math, Niralanagar, Lucknow, U.P. India.

FORTHCOMING CALENDAR OF EVENTS

Function	Date
Guru Purnima	Friday, 31 July 2015
Sri Krishna Janmashtami	Saturday, 5 September 2015
Durga Puja (Maha Ashtami)	Wednesday, 21 October 2015
Spiritual Retreat Melbourne	Saturday, 27 June 2015

Welcome

We welcome you all to the Ramakrishna - Vedanta Movement and invite you to attend our programmes and actively participate in the propagation of the Universal message of Vedanta as epitomized in the lives of Sri Ramakrishna, Holy Mother Sri Sarada Devi, and Swami Vivekananda.

News from and activities of the Vedanta Centres of Australia and New Zealand for the period from January to April 2015.

ADELAIDE CENTRE

Monthly activities:

a) Swami Sridharananda continued his three-days-a-month visit to Adelaide and delivered discourses on the *Srimad-Bhagavad Gītā* at the Dulwich Community Centre, 14 Union Street, Dulwich SA 5065. A dedicated group of devotees attends his talks. These talks have also been recorded. For details of the programmes organized by the Adelaide Chapter please contact Dr. Raman Sharma on 08 - 8431 9775 or e-mail: vedanta.adelaide@gmail.com or Mrs. Pathma Iswaran on 08-8379 5336.

b) Every month on a prescheduled Sunday a reading from *The Gospel of Sri Ramakrishna* including discussion on relevant points was conducted at devotees' homes.

Other activities:

A satsang was conducted by Swami Vadamritananda on 12th of April 2015 from 6 p.m. to 7 p.m. at 777 Marion Road, Ascot Park, SA 5043.

BRISBANE CENTRE

Daily activities:

Regular worship was conducted at the Centre daily in the morning. *Arati* (vesper service), singing of *bhajans*, readings from *The Gospel of Sri Ramakrishna* constituted the evening programme at the Centre at 181 Burbong Street, Chapel Hill, QLD 4069. Contact person: Swami Atmeshananda 0421 765 416, 07-3720 0228, e-mail: vedantabrisbane@gmail.com

Monthly Activities:

The following programmes were held in Brisbane;

a) *Srimad-Bhagavad Gītā* classes at the Centre on Sundays.

b) Religious Instruction classes at

schools in Brisbane, on Wednesdays.

c) Discussion groups on the first Monday of every month in Sunnybank Hills, QLD.

d) A class on *Ashṭavakra Samhita* on alternate Thursdays at Springfield, QLD.

e) A class on Meditation and Spiritual Life on alternate Fridays.

f) A class on *Viveka Chudamani* at Toowoomba on every alternate month.

g) Sri Ramanama Sankirtanam singing every fortnight on Ekadashi days.

h) Sanskrit class for beginners every week at the Centre.

i) 'Bala Sangha' – Children's classes on every Sunday (except during school holidays).

j) Yoga Classes at the Centre on Sunday mornings by Dr. Unnikrishnan Pillai.

Other activities:

a) a) The Springfield Land Corporation donated to the Centre a large parcel of land at Springfield Lakes, Queensland. A public handover ceremony of the land and bhumi puja (ground-breaking ceremony) to the proposed multipurpose building to be built soon took place on Saturday, 28th March 2015. Two large marquees were erected on the land where programmes were held. The Hon. Jo-Ann Miller M.P., the Minister for Police, Fire & Emergency Services and Minister for Corrective Services and the Mayor of Ipswich Paul Pisasale were the guests of honour. Local Councillors, Members of Parliament and other dignitaries were present on the occasion and spoke. Swami Sridharanandaji received the Title

deed of handover and thanked the donors for their generosity. A large number of devotees from all over Australia and overseas participated.

b) A devotees' meet was held on Sunday, the 29th of March 2015 at the abovesaid venue. Swami Sridharananda delivered two talks on the significance of leading a spiritual life.

c) An information session on 'Yoga therapy' was conducted at the Centre by Mrs. Menaka Thomas on April 17, 2015. Therapy sessions are offered to interested people on Sundays.

Celebrations:

a) Kalpataru Day was celebrated on the 1st January 2015 at the Indooroopilly Senior Citizens' club. The programme consisted of formal worship, talks on Sri Ramakrishna, devotional music and distribution of dinner *Prasāda*. A large number of people participated in the event.

b) The Birthday of Swami Vivekananda was celebrated at the Ashram on the 12th January 2015. Worship, devotional music and a talk on the significance of Swami Vivekananda's teachings in modern age were the highlights of the programme.

c) Mahashivaratri worship was



At the Spiritual Retreat



Brisbane Centre— Sri Ramakrishna birth anniversary, the earth-breaking ceremony at the Springfield Lakes site.

conducted on the 17th February 2015 at the Centre in the evening. Chanting of Vedic hymns, formal worship and devotional music formed part of the programme.

d) Sri Ramakrishna's Birthday according to the Hindu calendar was celebrated on the 20th February 2015. A special worship with havan (fire sacrifice), chanting and distribution of lunch *Prasāda* were the highlights of the programme.

e) The public celebration of Sri Ramakrishna's birthday was conducted at the Toowong Senior Citizens' association on the 21st February. Devotees took part in the programme consisting of worship, devotional music and talks on Sri Ramakrishna. It was followed by a sumptuous dinner.

f) Sri Ramanavami was celebrated at the Centre on the 28th March 2015. Worship, singing of the Sri Ramanama Sankirtan and distribution of *Prasāda* were the highlights of the programme.

CANBERRA CENTRE

Swami Sridharananda conducted monthly classes on the *Srimad-Bhagavad Gītā* at the Belconnen Community Centre, 2 Chandler Street in Canberra. **Contact person:** Mr. J. Venkataraman, Secretary on 02-6258 7612, e-mail: jaishankar_venkataraman@hotmail.com.

MELBOURNE CENTRE

Daily Activities:

Worship in the morning at 7:30 a.m. and Vesper service from 7 to 8 p.m. were held daily in the Centre at **5-7 Angus Avenue, Ringwood, Vic 3135**. It included regular hymns, devotional singing, readings from *The Gospel of Sri Ramakrishna*, and meditation. **Contact persons:** Mr. Suresh Ravinutala, Secretary - 0413 040 599, e-mail: vedanta.melb@gmail.com, Swami Chandrashekharananda 0422 904 824.

The **bookstall** keeps literature on the Ramakrishna-Vivekananda, Vedanta philosophy, and other spiritual topics in print, audio, and visual media.

Weekly/Monthly Activities:

a) Swami Sridharananda continued to deliver monthly **discourses** on the *Bhagavad-Gītā* from the Thursday to the Saturday of a prescheduled week at the Centre. The Thursday and Friday sessions were held from 7:45 to 9 p.m. and the Saturday's sessions were held from 10 to 11 a.m. The recordings of these discourses are available in audio, video and MP3 formats.

b) **Group study** through the viewing on video of the *Bhagavad-Gita* lecture series was held on Sundays from 3 p.m. to 4 p.m.

c) Swami Chandrashekharananda conducted the following programmes in Melbourne:

i) **Classes** on the *Kathopanishad* on Sundays from 9 a.m. to 10 a.m. at the Centre.

ii) **Meditation** sessions at the Centre on Sundays from 5:30 p.m. to 6:30 p.m.

iii) **Sanskrit classes** for beginners and advanced student on Saturdays.

v) Vedic Mantras chanting occasionally.

d) Class on Yoga exercises was conducted by Dr. Aneja on Sundays from 9:30 to 10:30 a.m.

Other activities:

a) A **Youth Convention** was held at the Centre on 15th of February 2015 as the extended function of the birth anniversary celebration of Swami Vivekananda. About 100 participants took part in this maiden Youth Convention and it was received very well.

The function started with *Guru-Vandana* by the M.C. Ms. Sonali Parande assisted by Ms. Jayanthi Iswaran. After the lighting of the symbolic lamp by the chief guest Sri Chidambaram Srinivasan, one of Victoria's Multicultural Commissioners, and the resident monk, Vedic hymns and *shanti mantras* were chanted by the members of the Melbourne Veda Chanting Group. An opening song in praise of Swami Vivekananda was

sung by the students of the Swara Sadhana Music School of Carnatic tradition led by Smt. Sundari Saripalle, its proprietor. Sri Theva Ganeshan, and Sri Sundaresan, read aloud an inspiring portion of a speech and a letter from *the Complete Works of Swami Vivekananda* respectively. After the introduction and welcome by the resident swami, the chief guest delivered a talk on 'The Character Building Ideas of Swami Vivekananda'.

The Elocution

Competition

Session started with a song on character building by the Swara Sadhana group. Yadavan Thavesan, a young student, dressed as a monk recited the famous **Chicago address** delivered by Swami Vivekananda. This was followed by Masters Rohan and Bibhu reciting "Break all Other Idols" a poem composed by Swami Vivekananda. The participants of the elocution competition then spoke on the subject, "The Message of Swami Vivekananda".

In the **open-house discussion-session** some senior participants shared their thoughts on 'The Problems that the Youth face Today and Their Solutions'. This was moderated by Swami Chandrashekharananda and the salient points were captured by Jayanthi Iswaran.

A fiercely contested **quiz competition** hosted by Sri Shubroto Bhattarcharjee and assisted by Dr. Saravanan and Hriday Daga followed after the lunch.

The **essay competition** on the subject "Swami Vivekananda Inspires Us to Build Our Character" in which 20 people participated was held beforehand.

A skit on "**Swami Vivekananda's Travel and Triumph**" was presented with Swami Chandrashekharananda as story teller and Dr. Arun Gayen as the itinerant Swami Vivekananda.

In the **closing session** Rajendra Yankannamoole, the chair, delivered a talk on 'The Importance of the



Melbourne Centre— The Youth Convention on the 15th of February 2015.

Teachings of Swami Vivekananda'. After the prize distribution a vote of thanks was proposed by Sri Sureshji Ravinutala. This was followed by a closing song composed by Sri Suryanarayan Sarepalle. The *Prasāda* was distributed by the senior members of the Centre.

Celebrations:

a) The Kalpataru day was observed on 1st of January 2015 from 6:15 p.m. with *bhajans* followed by the *ārati* and a talk on Kalpataru Sri Ramakrishna by Swami Chandrashekharananda.

b) A brief worship **Mother Saraswati** was performed on 24th of January 2015. from 9 a.m. to 12 noon.

c) The birth anniversary of Swami Vivekananda was celebrated on Saturday, the 17th of January 2015 from 9 a.m. to 1:30 p.m. An elaborate worship was performed by Swami Chandrashekharananda amidst the singing of *bhajans* and chanting of mantras. He then spoke on the life and teachings of Swami Vivekananda.

d) The **Maha Shivaratri** was observed on Tuesday, the 17th of February 2015 from 7 p.m. to 9 p.m. with Rudrabhishekam amid chanting of Namakam and Chamakam in vedic tradition.

e) The **birth anniversary of Sri Ramakrishna** was celebrated on Saturday, the 21st of February 2015 from 9 a.m. to 1:30 p.m. The elaborate worship, *havan*, chanting of hymns singing of devotional songs, and aratrikam were conducted. Swami Chandrashekharananda spoke on 'Sri Ramakrishna's message'. *Prasāda* was distributed after the function.

PERTH CENTRE

Daily Activities:

The Centre, located at **51 Golf View**

Street, Yokine W.A. 6060, held vesper service daily at 7 p.m. with *ārati*, readings from *The Gospel of Sri Ramakrishna* and meditation. The Centre maintains a small bookstall and a library. **Contact persons:** Mr. Hiren Mukhopadhyay, Secretary - 0411 478 244 and Mr. Parthiv Parekh, Asstt. Secretary - 0430 511 699, e-mail: vedantaperth@gmail.com.

Monthly Activities:

The following monthly activities were held:

a) Swami Sridharananda visited the Centre from the Wednesday to the Saturday of a prescheduled week every month and conducted **discourses** on *Bhagavad-Gītā*.

b) Monthly *satsangas* including the singing of *bhajans* and readings from *The Gospel of Sri Ramakrishna* and other inspiring books were conducted on the first Sunday of every month from 11 a.m.

Celebrations:

a) The birth anniversary of Swami Vivekananda was celebrated on 7th of February 2015. Swami Sridharananda presented a special discourse on the inspiring life of Swami Vivekananda.

b) The birth anniversary of Sri Ramakrishna was celebrated on 7th of March 2015. On the occasion Swami Sunishthananda performed an elaborate worship amid singing of *bhajans*.

SYDNEY CENTRE

Daily Activities:

Daily worship and meditation was held every morning from 6:30 a.m. to 7:30 a.m. at 2 Stewart Street, Ermington followed by regular chanting of hymns from 7:30 a.m. to 8 a.m. The vesper service was conducted in the evening from 7 p.m. and this included devotional singing, reading from *The Gospel of Sri Ramakrishna* and meditation.

Counselling, interviews and discussions with devotees were also conducted on a daily basis. The library was available to devotees for reference and research. The Centre maintained a **bookstall** which has a range of books on the Ramakrishna-Vivekananda, Vedanta, Yoga, and other spiritual literature. Devotional songs, discourses on the *Bhagavad Gītā*, the *Yoga Sutras of Patanjali*, *Mundaka Upanisad*, and other topics are also available in various media.

Weekly/ Monthly Activities:

The Centre conducted the following activities in Sydney:

a) Swami Sridharananda conducted **classes** on the *Bhagavad-Gītā* every Sunday morning from 10 a.m. to 11 a.m. at the Centre.

b) **Parlour talks** were also conducted by Swami Sridharananda at 1/11 Boyle Street, Balgowlah, NSW 2093 **Manly Beach** on Tuesdays from 7:30 p.m. to 8:30 p.m.

c) Some devotees availed themselves of **spiritual counselling** and guidance. The Swamis also visited the homes of devotees when required.

d) **Meditation** sessions were held at the Centre on Sundays from 5 p.m. to 6:15 p.m.

e) **Bala Sangha** Classes on moral and spiritual lessons and drama and movement were conducted for children every Saturday from 4:45 p.m. to 6:45 p.m. at the Centre during the academic term.

f) **Rāmanām Sankirtana** was sung on *Ekadashi* days after the vesper service.

g) **Classes on Meditation and Spiritual Life** for ladies were held on Mondays from 10:30 a.m. to 12:30 p.m. by Swami Sunishthananda.

h) The meetings of the **Viveka Youth Group** were held on Saturdays from 5 p.m. to 6 p.m. The



Vedanta Centre of Sydney— Various activities.

Karma Yoga of Swami Vivekananda was read and discussed. For details please visit the Facebook page : <https://www.facebook.com/VYGSydney>.

i) Classes on *Kathopanishad* were conducted after *ārati* on Wednesdays by Swami Sunishthananda.

j) Sessions on **Yoga Exercise** held on Saturdays from 9:30 a.m. to 11:30 a.m.

Other activities:

a) A **Youth Convention** was organised at the Centre on Saturday, 10th of January 2015 from 3:30 p.m. to 8.30 p.m. After the Inaugural session the registered participants participated in various programmes such as Elocution, Recitation, Skit Show, Question and Answer Session etc. A video series on Vedanta was launched by the Youth Group followed by an audio-visual presentation on various aspects of Vedanta by Isha Deodhar. Renowned vocalist Sriyani Dan accompanied on the tabla by Abhijit Dan offered devotional *bhajans* in the shrine after evening *ārati*. About 150 people participated in the function and were provided with evening refreshments and dinner *prasāda*.

b) A **Spiritual Retreat** was conducted on Sunday, 1st March 2015 from 8:30 a.m. to 5:30 p.m. in which about there were about 40 participants.

Celebrations:

a) The 153rd Birth Anniversary of Swami Vivekananda was observed on Monday, the 12th of January 2015. A special worship was offered to the Holy Trinity amidst the chanting of mantras and *bhajans*. Swami Sridharananda gave a talk on the life and teachings of Swami Vivekananda after evening *ārati*.

b) The Maha Shivaratri worship was conducted on Tuesday, the 17th of February 2015 from 6:30 p.m. to 9:30 p.m. A large number of devotees assembled to worship Lord Shiva. Devotional songs were sung

by the devotees during and after the worship.

c) The birth anniversary of Sri Ramakrishna was celebrated on Friday, the 20th of February. In the morning, elaborate worship, *havan*, chanting of hymns from various scriptures, devotional songs, and aratrikam were conducted. In the evening, Swami Sunishthananda gave a talk on the life and teachings of Sri Ramakrishna. Devotees partook of *Prasāda* both after the morning worship and in the evening.

d) Ramanavami was celebrated on Saturday, 28th of March 2015 with the singing of *Rāmanāma* and other *bhajans*.

Overseas Visit:

Swami Sridharananda visited New Zealand from the 11th to 15th of March 2015.

Visiting monastics:

Swami Vadamritananda (Bob Maharaj) of Hollywood visited our Australian Centres from 13th to 20th of January and again from 21st March to 2nd of May 2015.

AUCKLAND CENTRE

Daily activities:

A vesper service was held daily from 7 p.m. to 8 p.m. in the Centre at **27 Arawa Street, New Lynn, Auckland**. It included the singing of hymns and readings from the *Holy Mother Sri Sarada Devi*, followed by meditation. **Contact Person:** M. Kumar, Secretary e-mail: monnay@ihug.co.nz

Monthly activities:

a) The first of the bi-monthly *Satsangs* was conducted on second Sundays of every month from 11 a.m. to 1 p.m. Singing of *bhajans*, discourse on the *Ramayana*, readings and discussion on the lives of the direct disciples of Sri Ramakrishna and meditation were some of the activities.

b) The second of the bi-monthly

Satsangs was conducted on the last Sunday of every month from 11 a.m. to 1 p.m. The programme included **reading** and discussion on the *Bhagavad Gītā*, the *Gospel of Sri Ramakrishna* and the life and teachings of Holy Mother.

Visit of Swami Sridharananda:

a) Swami Sridharananda conducted *Srimad-Bhagavad Gītā* classes on the 12th and 13th of March 2015. The classes were held from 7:45 p.m. to 9 p.m. after the *ārati*.

Celebrations:

a) The **Kalpataru Day** was celebrated on the 1st of January 2015 from 11 a.m. to 1 p.m. It started with *bhajans* followed by a talk on the importance of Kalpataru Day, readings from *The Gospel of Sri Ramakrishna*, meditation and *ārati*. *Prasāda* was distributed at the end of the programme.

b) The birth anniversary of Swami Vivekananda was celebrated after the evening *ārati* on the 12th of January 2015 from 8 p.m. to 9 p.m. The programme started with *bhajans* followed by talk and readings on the life and teachings of Swami Vivekananda. *Prasāda* was distributed at the end of the programme.

c) **Shiva Ratri** was celebrated on 17th of February 2015. The programme which started at 8 p.m. with *bhajans* after the *ārati* included talks and readings by devotees on the 'Importance of Shiva Ratri and Lord Shiva'. The programme ended with *Prasāda* distribution.

d) The birth anniversary of Sri Ramakrishna was celebrated on the 20th of February 2015. The programme started at 8 p.m. after the evening *ārati*. It included *bhajans*, reading and a talk on the life and teachings of Sri Ramakrishna. The programme ended at 9 p.m. with *prasāda* distribution.



Auckland Centre— Its activities.

In the ensuing discussion, Swami Vivekananda explores the subject of the mind in two distinct ways: firstly, the training of the mind and secondly, the distinction between the mind and the soul.

1. The training of the mind through concentration and breathing

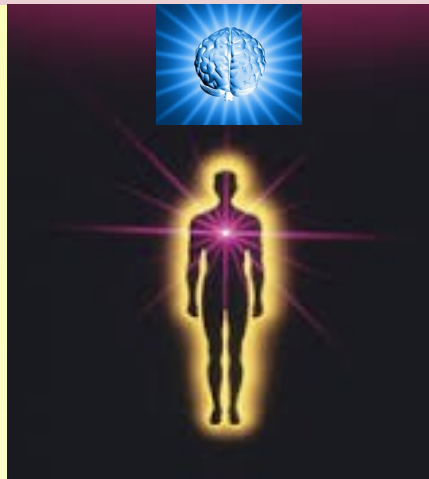
Concentration and Breathing:

The main difference between men and the animals is the difference in their power of concentration. All success in any line of work is the result of this. Everybody knows something about concentration. High achievements in art, music, etc. are the results of concentration. An animal has very little power of concentration. He cannot concentrate his mind long upon anything at a time. Herein is the difference between man and the animals—man has the greater power of concentration. The difference in their power of concentration also constitutes the difference between man and man. Compare the lowest with the highest man. The difference is in the degree of concentration. This is the only difference.

We do not control the mind. It controls us

Everybody's mind becomes concentrated at times. We all concentrate upon those things we love, and we love those things upon which we concentrate our minds. What mother is there that does not love the face of her homeliest child? That face is to her the most beautiful in the world. She loves it because she concentrates her mind on it; and if every one could concentrate his mind on that same face, every one would love it. We all concentrate our minds on those things we love. When we hear beautiful music, our minds become fastened upon it, and we cannot take them away. Those who concentrate their minds upon what you call classical music do not like common music, and vice versa. Music in which the notes follow each other in rapid succession holds the mind readily. A child loves lively music, because the rapidity of the notes gives the music no chance to wander. A man who likes common music dislikes classical music, because it is more complicated and requires a greater degree of concentration to follow it.

The great trouble with such concentration is that we do not



Mind and Soul

control the mind; it controls us. Something outside of ourselves, as it were, draws the mind into it and holds it as long as it chooses. We hear melodious tones or see a beautiful painting, and the mind is held fast. We cannot take it away.

If I speak to you well upon a subject you like, your mind becomes concentrated upon what I am saying. I draw your mind away from yourself and hold it upon the subject in spite of yourself. Thus our attention is held, our minds are concentrated upon various things, in spite of ourselves. We cannot help it.

Can this concentration be developed and can we become masters of it?

Now the question is: Can this concentration be developed, and can we become masters of it? The Yogis say, yes. The Yogis say that we can get perfect control of the mind. On the ethical side there is danger in the development of the power of concentration — the danger of concentrating the mind upon an object and being unable to detach it at will. This state causes great suffering. Almost all our suffering is caused by our not having the power of detachment. So, along with the development of concentration we must develop the power of detachment. We must learn not only to attach the mind to one thing exclusively, but also to detach it at a moment's notice and place it upon something else. These two should be developed together to make it safe.

This is the systematic development of the mind. To me the very essence of education is concentration of mind, not the collecting of facts. If I had to do my education over again, and had any voice in the matter, I would not study facts at all. I would develop the power of concentration and detachment, and then with a perfect instrument I could collect facts at will. Side by side, in the child, should be developed the power of concentration and detachment.

My development has been one-sided all along. I developed concentration without the power of detaching my mind at will; and the most intense suffering of my life has been due to this. Now I have the power of detachment, but I had to learn it in later life.

We should put our minds on things; they should not draw our minds to them. We are usually forced to concentrate. Our minds are forced to become fixed upon different things by an attraction in them, which we cannot resist. To control the mind, to place it just where we want it, requires special training. It cannot be done in any other way. In the study of religion the control of the mind is absolutely necessary. We have to turn the mind back upon itself in this study.

The first step in training the mind

In training the mind the first step is to begin with the breathing. Regular breathing puts the body in a harmonious condition; and it is then easier to reach the mind. In practising breathing, the first thing to consider is *Âsana* or posture. Any posture in which a person can sit easily is his proper position. The spine should be kept free, and the ribs should support the weight of the body. Do not try by contrivances to control the mind; simple breathing is all that is necessary in that line. All austerities to gain concentration of the mind are a mistake. Do not practise them.

The mind acts on the body, and the body in its turn acts upon the mind. They act and react upon each other. Each mental state creates a corresponding state in the body, and every action in the body has its

corresponding effect on the mind. It makes no difference whether you think the body and mind are two different entities – or whether you think they are both but one body – the physical body being the gross part and the mind the fine part. They act and react upon each other. The mind is constantly becoming the body. In the training of the mind, it is easier to reach it through the body. The body is easier to grapple with than the mind.

The finer the instrument, the greater the power

The finer the instrument, the greater is the power. The mind is much finer and more powerful than the body. For this reason it is easier to begin with the body.

The science of breathing is working through the body to reach the mind. In this way we get control of the body, and then we begin to feel the finer working of the body, the finer and more interior, and so on till we reach the mind. As we feel the finer workings of the body, they come under our control. After a while you will be able to feel the operation of the mind on the body. You will also feel the working of the open half of the mind upon the other half, and also feel the mind recruiting the nerve centres; for the mind controls and governs the nervous system. You will feel the mind operating along the different nerve currents.

Thus the mind is brought under control – by regular systematic breathing, by governing the gross body first and then the fine body.

The first breathing exercise is perfectly safe and very healthful. It will give you good health, and better your condition generally at least. The other practices should be taken up slowly and carefully.

Conclusion

How has all the knowledge in the world been gained but by the concentration of the powers of the mind? The world is ready to give up its secrets if we only know how to knock, how to give it the necessary blow. The strength and force of the blow come through concentration. There is no limit to the power of the human mind. The more concentrated it is, the more power is brought to bear on one point; that is the secret.

2. Man is not mind, he is the soul

Nature and Man

The modern idea of nature includes only that part of the universe that is manifested on the physical plane. That which is generally understood to be mind is not considered to be nature.

Philosophers endeavouring to prove the freedom of the will have excluded the mind from nature; for as nature is bound and governed by law - strict unbending law, mind, if considered to be in nature, would be bound by law also. Such a claim would destroy the doctrine of free will; for how can that be free which law binds?

The philosophers of India have taken the reverse strand. They hold all physical life, manifest and unmanifest, to be bound by law. The mind as well as external nature, they claim, is bound by law, and by one and the same law. If mind is not bound by law, if the thoughts we think are not the necessary results of preceding thoughts, if one mental state is not followed by another which it produces, then mind is irrational; and who can claim free will and at the same time deny the operation of reason? And on the other hand, who can admit that the law of causation and claim that the will is free governs the mind?

Law itself is the operation of cause and effect. Certain things happen according to certain other things, which have gone before. Each precedent has its consequent. Thus it is in nature. If this operation of law obtains in the mind, the mind is bound and is therefore not free. No, the will is not free. How can it be? But we all know, we all feel, that we are free. Life would have no meaning, it would not be worth living, if we were not free.

The law of causation binds all

The eastern philosophers accepted this doctrine, or rather propounded it, that the mind and the will are within time, space, and causation, the same so-called matter; and that they are therefore bound by the law of causation. We think in time; our thoughts are bound by time; all that exists, exists in time and space. The law of causation binds all.

Now that which we call matter and mind are one and the same substance. The only difference is in

the degree of vibration. Mind at a very low rate of vibration is what is known as matter. Matter at a high rate of vibration is what is known as mind. Both are the same substance; and therefore, as matter is bound by time and space and causation, mind, which is at a high rate of vibration, is bound by the same law.

Nature is homogeneous. Differentiation is in manifestation. The Sanskrit word for nature is Prakriti, and means literally differentiation. All is one substance, but it is manifested variously.

Mind becomes matter, and matter in its turn becomes mind, it is simply a question of vibration.

Man's free agency is not of the mind

Man's free agency is not of the mind, for that is bound. There is no freedom there. Man is not mind, he is the soul. The soul is ever free, boundless and eternal. Herein is man's freedom, in the soul. The soul is always free, but the mind identifying itself with its own ephemeral waves, loses sight of the soul and becomes lost in the maze of time, space and causation – Mâyâ.

This is the cause of our bondage. We are always identifying ourselves with the mind, and the mind's phenomenal changes.

Man's free agency is established in the soul, and the soul, realising itself to be free, is always asserting the fact in spite of the mind's bondage: "I am free! I am what I am! I am what I am!" This is our freedom. The soul – ever free, boundless, eternal – through aeons and aeons is manifesting itself more and more through its instruments, the mind.

What relation then does man bear to nature? From the lowest form of life to man, the soul is manifesting itself through nature. The highest manifestation of the soul is involved in the lowest form of manifest life and is working itself outward through the process called evolution.

The whole process of evolution is the soul's struggle to manifest itself. It is a constant struggle against nature.

It is a struggle against nature, and not conformity to nature, that makes man what he is. We hear a great deal about living in harmony with nature, of being in tune with nature. This is a mistake. This table, this pitcher, the

minerals, a tree, are all in harmony with nature. Perfect harmony there, no discord. To be in harmony with nature means stagnation – death. How did man build this house? By being in harmony with nature? No. By fighting against nature. It is the constant struggle against nature that constitutes human progress, not conformity with it.

Conclusion: The nature of the mind by Swami Vivekananda

Mind is like a lake, and every thought is like a wave upon that lake. Just as in the lake waves rise, and then fall down and disappear, so these thought-waves are continually rising in the mind-stuff, and then disappearing, but they do not disappear for ever. They become finer and finer, but they are all there, ready to start up at another time, when called upon to do so.

How hard it is to control the mind! Well has it been compared to the maddened monkey. There was a monkey, restless by his own nature, as all monkeys are. As if that were not enough someone made him drink freely of wine, so that he became more restless. Then a scorpion stung him. When a man is stung by a scorpion, he jumps about for a whole day; so the poor monkey found his condition worse than ever. To complete his misery a demon entered into him. What language can describe the uncontrollable restlessness of that monkey? The human mind is like that monkey, incessantly active by its own nature; then it becomes drunk with the wine of desire, thus increasing its turbulence. After desire takes possession comes the sting of the scorpion of jealousy at the success of others, and last of all the demon of pride enters the mind, making it think itself of all importance. How hard to control such a mind!

All minds are the same, different parts of one Mind. He who knows one lump of clay has known all the clay in the universe. He who knows and controls his own mind, knows the secret of every mind, and has power over every mind.

Sources: 1. *The Complete Works of Swami Vivekananda Volume 6 Advaita Ashrama, Mayavati Himalayas, September 1992, PP. 37- 40; pp. 33-36*

2. <http://greenmesg.org/>



A Mighty Monk

By Abhirami Anand

A mighty monk roamed this land
He was not armed with a sword in his hand.

A mighty monk? You ask
To answer would be no easy task.

A super-man he was, nay
A super- monk, I should say.

Nerves of steel and muscles of iron had he
With an intellect as sharp as can be.

His mere words pulled us out of illusion
His modern mantra was enough to destroy delusion

Travelling around the world at such a fast pace
Tirelessly he worked to uplift the human race.

England, Boston, Chicago, France
Wherever he went, he left people in a trance.

But name and fame went not to his head
He refused to sleep even on a bed.

To his dear motherland he then departed
Vedanta in the west had now started.

His sailing from India was merely announced
But his return was so much more pronounced.

Tirelessly he addressed the thronging masses
To put an end to their so-called social classes.

Universal religion of oneness he propounded
The Ramakrishna Math at Calcutta he rightly founded.

In strength and selflessness, he insisted
In faith and fearlessness, he persisted.

“Unselfishness is god”, he proclaimed
“The starving poor should first be fed!” he exclaimed.

The mighty monk repeatedly preached
“Arise, Awake and stop not until the goal is reached.”

God is an infinity, many had read
Manifest your divinity”, he simply said.

His earthly mission had now been completed
His physical energy had but almost depleted.

The time had come to leave his mortal coil
His brother monks were told to keep up the toil.

He embraced death that had come much too fast
The mighty monk had indeed breathed his very last.

But brood not of his death, caused by ailing health
For his life and legacy is our most precious wealth.

Australia seemed to be ignored by great teachers and Gurus after the world-wide interest in Indian culture which followed Swami Vivekananda's addresses to the Parliament of Religions in America in 1893. Many savants of Indian culture, such as Ananda Coomaraswami, Christopher Isherwood and Alan Watts in America, European academics such as Heinrich Zimmerman, Max Muller and others, the writer Roman Roland, who wrote the first biographies of Ramakrishna and Vivekananda, infused Vedanta into art and literature or directly by public lectures. Hatha Yoga teachers, such as Sivarajan Yesudian and many such 'sound mind in a sound body' teachers visited many countries – except Australia. Gurus, such as Swami Paramhansa Yogananda, who founded the Self Realization Fellowship, packed large auditoriums in America from the twenties, bringing Yoga and Vedanta to millions of Westerners. He is still doing so through his book 'Autobiography of a Yogi' first published in 1946. Rama Tirtha and others did likewise, and the Swamis of the Ramakrishna Mission kept the living springs flowing in every major city in the Americas and Europe since 1893. Not so in Australia.

Isolated on its Southern Hemisphere island, Australia seemed to be ignored, though in the early years of last century, Mrs Elsie Picket (Hari Priya) and Sister Avabhamia (Abhavaniya), taught overseas by Swamis of the Ramakrishna Order, held Vedanta classes in Australia and New Zealand attended by only a few. Then James Wale (Brahmachari Vivekachaitanya) returned to Australia from the Ramakrishna Math in Calcutta and gave talks to small groups on Vedanta until his death in 1951. Australia saw nothing like the activities that occurred in other countries.

One can imagine the small groups of interested friends who met to learn Vedanta philosophy in those early days and the sincere souls, feeling perhaps, very much alone, who tried to stem the tide of the outward going mind and turn it inward.

Australians born later than the fifties would probably not be able to realize how insular and parochial Australian



society was prior to the immigration schemes which followed WWII. The White Australia movement was a prejudice supported by law and government policy. Australia was then the brashest, the most naïve and most reactionary country in the English speaking world. The huge continent held a mere seven and a half million people, almost all of British stock. Aborigines were not counted. Behind the prejudices and policies was a fear and distrust of anything foreign.

It took WWII and the immigration of first, the Northern Europeans (not dark skinned) and then later, after the Aussie insularity had been breeched, the Southern Europeans (dark skinned) to dint the prejudices and open the culture up. Not however, without determined resistance from many true blue Aussies who invented words like Wogs, Balts, Ities and Refos.

Resistance to foreign peoples, their ways, food and ideas, died hard. In 1955 my wife and I, with our small son, were evicted from our rented cottage by the landlord who lived next door, for bringing a group of Indian friends home.

It would surprise me if a Yoga teacher could rent a church hall in 1945 as many people considered that it was subversive or even evil to practise Yoga or study anything Hindu. It was a different culture in a different Australia. Slowly, public and private debate began about things now accepted as realities or no longer viewed with sceptical derision. Much argument centred about psychic phenomena and abilities such as extrasensory perception; hypnotism was highly suspicious – usually regarded as fake – as the reported ability of Yogis to levitate, control

the heart beat, or go into a state of suspended animation at will. Sensible people would never take astral travel, reincarnation or the reality of gods and goddesses seriously. They were heresies in a predominantly Christian society as were the truly catholic teachings of Sri Ramakrishna. To suggest that all religions were paths to the one God was considered a shocking travesty. Psychology and psychiatry tended to regard mystic states as mental diseases. Freud taught that religion was a form of repressed sexuality. Scientific rationalism denied mysticism. Christians regarded Hindu philosophies as heretical and the occult arts as machinations of the devil – and many still do. Academics explained the mysterious away with ingenious arguments.

The first Yoga teacher to ever visit Australia was probably the Grand Master Serge de la Ferrier, representative of the 'Great White Brotherhood'. He looked the part. He was handsome though not in a rugged masculine way. His features were soft and rounded, skin fair and flawless. Lustrous dark hair grew curled and long about his ears. He wore a fine beard and of course, robe and sandals. He was of mixed European extraction and had come from somewhere in South America. Magazines gave him double spreads, usually focussing on his demonstrations of Hatha-Yoga exercises, so it wasn't long before he had a following. He created quite a stir amongst the readers, the seekers, and of course, the media. He vacated the country suddenly.

The first Hatha-Yoga taught by an Australian was probably in Sydney late in 1949. In the fifties, this teacher held separate classes explaining the other yogas, including chanting and meditation. The first writings by an Australian on Yoga and Yoga philosophy were probably by the same teacher. They were cheaply printed in the mid fifties by the Roneo system as soft covered A4 size handbooks and given to students and interested parties. His book 'Yoga Pocket Teacher' was published in London in 1967 and distributed throughout the English speaking world, but was not well distributed in this country. A dedicated enthusiast of Indian culture, he also danced the

lead roles in the first productions of Indian Bharata Natyam dance dramas to be performed to intrigued and enthusiastic audiences in the mid fifties. By that time classical Indian music was becoming appreciated as well, with the records of Ravi Shankar becoming available. The cultural influence was growing fast.

In the fifties Michael Volin, a Russian from China, began teaching Hatha-yoga in Sydney which he did throughout the fifties and sixties though with little reference to Yoga philosophy and none to its metaphysic or relation to Indian culture. He later moved to the U.S.

Members of Self-Realization Fellowship were visited during this time by Brother Kriyananda from headquarters in Los Angeles, who gave a few talks and initiated some devotees into Kriya Yoga before returning. The interest was growing rapidly. By the mid sixties two Australian teachers, 'Yogi Zorn' and Nancy Phelan published books. By this time a teacher in Melbourne had established a large following with excellent premises instead of the local hall.

But unlike other countries Australia was not being enlivened by great teachers. Perhaps Australia was too raw in the fifties, the population too few. Momentous changes came with the introduction of the immigration scheme in the late forties and later, the introduction of Asian students on the Colombo plan as the White Australia policy was stretched to allow the darker skinned Mediterranean's and Asian students on limited visas into the country.

Then, in the sixties, Australian youth caught the waft of pollen from the 'flower power' revolution on the West coast of America. In the wave of cultural change that followed, the final decisive blow was given to the racist and conservative backbone of Australian society.

The real culture shock came when the Hare Krishnas sang Kirtan, beat drums and danced right in the startled face of pedestrians on city footpaths.

Teachers of Yoga sprang up everywhere, often conveying as much misinformation as information about Yoga and usually nothing about its literature, place in Indian culture or Vedanta. Yoga and contortions became synonymous terms for most people. Meditation

which usually meant the flowery exercise of the imagination became popular. It wasn't until the seventies that Indian Gurus began visiting Australia, starting with Maharishi Mahesh Yogi promoting TM, and the youthful Prem Rawat (Mahaji) who attracted a large following and still does, world wide. His unique contribution is to have almost entirely de-Hindu-ized Vedanta in later years, offering a fusion appealing to many Westerners with the full use of Electronic Technology. Swami Satyananda, teaching classical Yoga, perhaps had the greatest popularity, with Ashrams in major cities, suburbs and country towns. The movement burgeoned, blossomed and faded. The few Ashrams still active provide teachers, retreats and accommodation. Satyananda Yoga schools have done a lot to improve the standard of Yoga teachers in Australia, with good basic training and a sound accreditation system. Nevertheless the work of the early Gurus was still coloured, or at least tinted, by some of the old prejudices which came to the fore with the victimization of the Ananda Marga, some of whose members were imprisoned for years on false terrorism charges after a bomb was exploded in a plush hotel foyer in Kings Cross.

Vedanta, the study of the Upanishads and the work of the classical Acharyas such as Madhva, Ramanuja, Shankara, Kapila, Kanada, or of Ramakrishna, Vivekananda and the reasoning of Advaita Vedanta seemed to get little attention from these Gurus. Perhaps they felt that the intellectual challenge might be too much, so the great wealth of the original texts that have been translated into English were largely ignored, a fact that hindered a proper understanding for many people and inhibited the possible interest of intellectuals and academics.

Another of the many anomalies in this cultural fusion was that few Hatha-Yoga students (if any) were interested in the traditional goals of Yoga or Vedanta – Moksha or God-realization. The motive for most students was not Moksha or God realization but the attainment of health, worldly success, personality power, extended life-span, better sex, improved relationships or peace of mind. As laudable as these motives

might appear to be, they are not the goals of Yoga or Vedanta. It was a travesty to both when the means were sought as the ends and the minor side-effects became the goals. So students of many Yoga teachers were often unaware of the cultural background that gave birth to Yoga, its place in Indian philosophical systems or the history of its growth in the West. Some, after years of practice had never heard of Ramakrishna or Vivekananda or even of Yogananda. The complexities of Yoga and its place in Indian spirituality became fragmented and confused, with the result that people were exposed to many misunderstandings and misconceptions.

This is inevitable when the principles of Indian spirituality that rest on millennia of diligent enquiry and Spartan austerity characterized by intellectual brilliance, are reduced to uninformed beliefs, fulsome clichés or nebulous ideas weighted by Western cultural preferences.

In later years many hybrid systems appeared, characterized by a mix of Yoga, pop psychology, metaphysics, and psychic practices. They promised personal power and success, as well as easy access to higher levels of consciousness providing of course, that the aspirants were qualified. The chief qualification required was plenty of spare cash.

Some appalling nonsense was often taught by self-appointed teachers lost in metaphysical concepts, occultism and spiritualism. Revelatory wonder was absent as methods of manipulating psychic forces for personal advantage, satisfaction, control, power or even titillating entertainment, masqueraded as spirituality. Today, the vast reservoir of India's spiritual teachings is still tapped to provide an income for those who offer the benefits of lifetimes of dedication, discipline and *sadhana* for the price of a weekend workshop.

By the time Gurus such as Satyananda, Osho and Swami Muktananda became popular, the culture was radically different from the one that existed only thirty years before.

Traditional Vedanta, unlocking the philosophical traditions of India and its vast literature, seemed to be swamped by all this, until Swami Ranganathananda, who became the President of the Ramakrishna Order

(Continued on page 12)

(continued from the previous issue of Reach)

Introduction:

Ramakrishna was a wonderful teacher, and he taught more by the silent influence of his inner spiritual strength than by words or even by personal example. To live with him demanded of the disciple purity of thought, humility, truthfulness, and renunciation. He acted as a father, mother, and friend to his young disciples. He would joke and have fun with them and at the same time remind them that the goal of human life is God-realization. They learned from their Master how to synthesize the four yogas (karma, raja, jnana, and bhakti), the harmony of religions, the true meaning of the scriptures, and the worship of God in human beings.

One day at Dakshineswar, when the Master was seated in his room, he talked about three salient disciplines of the Vaishnavism: love of God's name, compassion for all living beings, and service to the devotees. Repeating the word *compassion* he went into Samadhi. After a while he returned to normal consciousness and said to the devotees, "How foolish to speak of compassion! Man is an insignificant worm crawling on the earth – and he is to show compassion to others! This is absurd. It must not be compassion, but service to all. Recognize them as God's manifestation and serve them." Only Narendra understood the implication of the Master's words. Leaving the room, he said to the others:

'What a wonderful light I have discovered in those words of the Master. How beautifully he has reconciled the ideal of Bhakti with the knowledge of Vedanta, generally interpreted as dry, austere, and incompatible with human sentiments! What a grand, natural, and sweet synthesis... Those following the paths of karma (action) and yoga (contemplation) are similarly benefitted by these words of the Master. The embodied being cannot remain even for a minute without activity. All his activities should be directed to the service of man, the manifestation of God upon earth, and this will accelerate his progress



Swami Vivekananda
(1863 -1902)
(One who enjoys the bliss of Discrimination)

towards the goal. If it be the will of God, I shall one day proclaim this noble truth before the world at large. I shall make it the common property of all – the wise and the foolish, the rich and the poor, the Brahmin and the pariah.'

Only a jeweller knows the value of a diamond. Ramakrishna knew the worth of his beloved disciple Narendra, so he made him the leader of his group of disciples. He told his disciples:

"Narendra belongs to a very high place – the realm of the Absolute. He has a manly nature. So many devotees come here, but there is no one like him."

"Every now and then I take stock of the devotees. I find that some are like lotuses with ten petals, some like lotuses with a hundred petals. But among lotuses Narendra is a thousand – petalled one. Other devotees may be like pots or pitchers; but Narendra is a huge water-barrel. Others may be like pools or tanks; but Narendra is a huge reservoir. Among fish, Narendra is a huge red-eyed carp; others are like minnows, or smelts, or sardines. Narendra is a very big receptacle, one that can hold many things. He is like a bamboo with a big hollow space inside. Narendra is not under the control of anything. He is not under the control of attachment or sense pleasures. He

is like a male pigeon. If you hold a male pigeon by its beak, it breaks away from you; but the female pigeon keeps still. I feel great strength when Narendra is with me in a gathering."

In the middle of 1885 Ramakrishna contacted throat cancer. For the convenience of his treatment he was taken to Kolkata and then to Cossipore, a suburb of Kolkata. Without concern for his body, he continued to train his disciples. When they begged him not to strain himself, he replied, "I do not care. I will give up twenty thousand such bodies to help one person." Sarada Devi, the Master's wife, cooked for him, and Narendra and the other young disciples took charge of nursing him. One day the Master distributed ochre monastic robes to Narendra and some of his young disciples and thus formed his own monastic order. He later told Narendra, "I leave them all in your care. See that they practise spiritual disciplines even after my passing away and that they do not return home."

Another day he wrote on a piece of paper, "Naren will teach people." When Narendra expressed opposition the Master said, "But you must. Your very bones will do it."

Ten years later Narendra described his Master's message to humanity:

"First make character – that is the highest duty you can perform. Know Truth for yourself, and there will be many to whom you can teach it afterwards; they will all come. This was the attitude of my Master. He criticized no one. For years I lived with that man, but never did I hear those lips utter one word of condemnation for any sect. I learned from my Master that the religions of the world are not contradictory or antagonistic. They are but various phases of one eternal religion."

Ramakrishna's illness showed no signs of abating in spite of the best available care and treatment. When Narendra realized that the Master would not live long, he intensified his own spiritual practices. One day he entreated Ramakrishna for the experience of *nirvikalpa Samadhi*, the highest realization of Advaita Vedanta. But the Master reprimanded

him: "Shame on you! You are asking for such an insignificant thing. I thought that you would be like a big banyan tree, and that thousands of people would rest in your shade. But now I see that you are seeking your own liberation." He said further, "There is a state higher than that. It is you who sing, 'Thou art all that exists'." The Master wanted his disciple to see God in all beings and to serve them in a spirit of worship.

One evening, however, when Narendra was meditating with one of his brother disciples at Cossipore, he suddenly became aware of a light at the back of his head, as if a lamp had been placed there. It gradually became more brilliant until it finally seemed to burst. He was engulfed by that light and lost body consciousness. After some time, he began to regain normal consciousness and cried out, "Where is my body?" His amazed brother disciples assured him, "It is here. Don't you feel it?" He then rushed to the Master's room upstairs and told him of Narendra's condition. "Let him stay in that state for a while," remarked the Master, "he pestered me long enough for it." For a long time Narendra remained immersed in Samadhi, forgetting space, time, and causation. After regaining normal consciousness, he entered the Master's room, and Ramakrishna told him, "Now the Mother has shown you everything. But this realization, like the jewel locked in a box, will be hidden away from you and kept in my custody. I will keep the key with me. Only after you have fulfilled your mission on this earth will the box be unlocked, and you will know everything as you have known now."

Narendra once narrated how the Master had transmitted his power into him. "Two or three days before Sri Ramakrishna's passing way, he called me to his side and looked steadily at me and went into Samadhi. Then I felt that a subtle force like an electric shock was entering my body. In a little while I also lost outward consciousness and sat motionless. How long I stayed in that condition I do not remember. When consciousness returned I found Sri Ramakrishna shedding tears. On questioning him, he answered me affectionately, 'Today, giving you my all, I have become a beggar. With this power you are to do much work for the good of the world before you

return.' I feel that power is constantly directing me to this or that work. This body has not been made for remaining idle."

A couple of days before Ramakrishna's passing way, when the Master was in excruciating pain, a thought flashed across Narendra's mind: "Well, now if you can declare that you are God, then only will I believe you are really God himself." Immediately the Master looked up towards Narendra and said distinctly, "O my Naren, are you still not convinced? He who in the past was born as Rama and Krishna is now living in this very body as Ramakrishna – but not from the standpoint of your Vedanta (which posits that each soul is potentially divine), but actually is so."

Conclusion:

Swami Vivekananda on Sri Ramakrishna:

My Master taught me this lesson hundreds of times, yet I often forget it. Few understand the power of thought. If a man goes into a cave, shuts himself in, and thinks one really great thought and dies, that thought will penetrate the walls of that cave, vibrate through space, and at last permeate the whole human race. Such is the power of thought; be in no hurry therefore to give your thoughts to others. First have something to give. He alone teaches who has something to give, for teaching is not talking, teaching is not imparting doctrines, it is communicating. Spirituality can be communicated just as really as I can give you a flower. This is true in the most literal sense. This idea is very old in India and finds illustration in the West in the "theory, in the belief, of apostolic succession. Therefore first make character — that is the highest duty you can perform. Know Truth for yourself, and there will be many to whom you can teach it afterwards; they will all come. This was the attitude of my Master. He criticized no one. For years I lived with that man, but never did I hear those lips utter one word of condemnation for any sect. He had the same sympathy for all sects; he had found the harmony between them. A man may be intellectual, or devotional, or mystic, or active; the various religions represent one or the other of these types. Yet it is possible to combine all the four in one man,

and this is what future humanity is going to do. That was his idea. He condemned no one, but saw the good in all.

(To be continued in the next publication of Reach)

Sources : *God Lived With Them: Life Stories of Sixteen Monastic Disciples of Sri Ramakrishna* by Swami Chetanananda, Advaita Ashrama, Calcutta, pp. 29-37.

<http://www.swamivivekanandaquotes.org/2013/04/swami-vivekananda-quotes-on-ramakrishna.html>



(Continued after page 10)

later, began lecturing in Australia and conducting classes and retreats. In June 1974 the Ramakrishna Vedanta Society was formed and registered in Sydney. Then in 1982 Pravrajika Ajayaprana, a nun of the Sarada Math was sent by the Order to establish the first affiliated centre of the Sarada Math outside India. For the first time, Vedanta had a sure foothold in Australia. Since then monks of the Ramakrishna Order have also founded monasteries in Australia

The year is now 2015. Yoga now has a 65 year history, if 1950 is taken to be the year Yoga was first taught in Australia. It is incredible how the influence of Yoga and Indian culture generally, has spread so wide and deep, by the force of its own energy, in so short a time. There are thriving Vedanta groups in all capital cities and a number of Vedanta monasteries, many hundreds of Yoga teachers, thousands of students and a growing number of people studying Sanskrit, Indian philosophy or Indian music and dance.

In the centre of this huge island a great solid stone emblem throbs with a secret life. Not far from it, another ancient mass of stone curves to gather its energy. They have waited there since time began and land was. They have been places of pilgrimage for maybe 40,000 years or more. Who knows? Waiting in the desert all this time, they are sleeping giants stirring to wakefulness. Perhaps they mean that when the time is ripe, the last shall be the first.

The author of this article has poured out his thoughts that he witnessed and gathered during all these years.

