



Reach

Oz Mountain, Growee, NSW

SAYINGS AND TEACHINGS

Sri Ramakrishna on Being Sincere

Be not a traitor to your thoughts. Be Sincere; act according to your thoughts; and you shall surely succeed. Pray with a sincere and simple heart, and your prayers will be heard.

Source: *Great Sayings: Words of Sri Ramakrishna, Sarada Devi and Swami Vivekananda*; The Ramakrishna Mission Institute of Culture; Calcutta; page 3.

Sri Sarada Devi on the Aim of Life

The aim of life is to realize God and remain immersed in contemplation of Him. God alone is real and everything else is false.

Source: *Great Sayings: Words of Sri Ramakrishna, Sarada Devi and Swami Vivekananda*; The Ramakrishna Mission Institute of Culture; Calcutta; page 20-21.

Swami Vivekananda on Taking Up One Idea

Take up one idea. Make that one idea your life—think of it, dream of it, live on that idea. Let the brain, muscles, nerves, every part of your body, be full of that idea, and just leave every other idea alone. This is the way to success.

Source: *Great Sayings: Words of Sri Ramakrishna, Sarada Devi and Swami Vivekananda*; The Ramakrishna Mission Institute of Culture; Calcutta; page 35-36.

Buddha on Letting Go

Nothing is permanent, except change.

Source: <https://bestestquote.com/buddhist-quotes-change-impermanence-letting-go/>

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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 DECEMBER 2022 TO 10 MARCH 2023

ADELAIDE

16 East Terrace, Kensington Gardens, SA 5068

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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* -'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 session 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.

Celebrations

- Sri Sarada Devi's 170th birthday was celebrated on Thursday, 15 December, 2022. The morning program included special puja with Vedic chanting and *bhajans*, *homa*, *aratrikam*, *pushpanjali* and *prasad* distribution. The evening program included *aratrikam*, *bhajans*, a talk on Sri Sarada Devi by Swami Manyananda, *pushpanjali* and *prasad* distribution.
- Christmas Eve was celebrated on Saturday, 24 December 2022. In addition to being the evening for celebrating the joy of the birth of Lord Jesus Christ, Christmas Eve is a significant day in the history of the Ramakrishna Mission as on this day Swami Vivekananda encouraged



Sri Sarada Devi's Birth Anniversary in Adelaide

his brother disciples to take *sannyasa* (renunciation) that they did on the Christmas Eve. Therefore, Christmas Eve is celebrated as sacred day by the monks and devotees of the Ramakrishna Mission. The evening was celebrated with singing of Carols and sharing of *prasad*.

- Swami Vivekananda's 161st birthday was celebrated on Saturday, 14 January 2023. The morning program included special puja with Vedic chanting and *bhajans*, *homa*, *aratrikam*, *pushpanjali* and *prasad* distribution, and the evening program included *aratrikam*, *bhajans*, a talk on the 'Life and Teachings of Swami Vivekananda' by Swami Manyananda, *pushpanjali* and *prasad* distribution.



Swami Vivekananda's Birth Anniversary in Adelaide

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.
- Vesper service (*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 a.m. 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.
- Classes on *Meditation and Spiritual Life* were held from 7:30 pm — 8:30 pm at 134 Fleming Rd, Chapel Hill, Qld, on the last Friday of every month.
- 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 Rama Nama Sankirtanam* 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.



The Sivaratri Function in Adelaide

- Sivaratri—focusing on special prayers to Lord Siva - was celebrated on Saturday, 18 February 2023. The evening program started with *aratrikam* and was followed by special puja of Lord Siva accompanied by chanting and bhajans, worship of Siva Lingam by devotees and concluded with the distribution of prasada.
- Sri Ramakrishna's 188th Birthday Anniversary was celebrated on Tuesday, 21 February 2023. The morning program included special puja with Vedic chanting and bhajans, homa, *aratrikam*, pushpanjali and prasada distribution. The evening program started with *aratrikam*, followed by a talk on "Life and Teachings of Sri Ramakrishna" by Swami Manyananda, bhajans, pushpanjali, and concluded with prasada distribution.



Homa on Sri Ramakrishna's Birth Anniversary

- 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 *Bhagavad Gita* was studied by the Vedanta group on the Gold Coast from 5.30 p.m. to 6.30 p.m.
- On alternate Fridays, the Centre's volunteers cooked food at its soup kitchen for the benefit of the needy. An average of 200 meals per week are cooked by volunteers, packed into containers and frozen. They are distributed free of cost through the Westside Community Centre,.
- 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 Malarville: ville7560@yahoo.com.au
- Every Friday the Centre's food bank distributed groceries to the needy. An average of 12 grocery hampers along with cooked food and free bread were distributed to the needy. From November 2021 this was provided on an 'on demand' basis.
- The Maa Sarada's kitchen prepares and sells food at a reasonable cost to people. On an average, about 110 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 a.m. People needing the service access this free service.

Other Activities

- Under the Australian Federal Government's "Queen's Jubilee Conservation Project", a sum of \$15,000 was received. Hon. Shayne Neumann, Federal MP, was instrumental in allocating the funds. A programme to inaugurate the native orchard was held on 17 December 2022. On this occasion, Hon. Shayne Neumann, MP, Senator Paul Scarr, Ms. Charis Mullen, Member of Parliament for Jordon, Teresa Harding, Mayor of Ipswich and other dignitaries participated in this event.



Queen's Jubilee Conservation Project

- During school holidays, Bunnings Warehouse conducted two workshops for children – one on how to create and maintain worm farms and another about building and maintaining a bee hotel. These were held on the 13 and 20 January 2023.



Workshop for Children on Worm Farming

Celebrations

- Holy Mother Sri Sarada Devi's *Tithi puja* (birthday according to Hindu calendar) was observed on 15 December 2022.
- The public celebration of Holy Mother's birthday was held on Sunday, 18 December 2022. Sampada Kotha, a young devotee, spoke on the significance of Holy Mother's life. Swami Atmeshananda also spoke on the life of Holy Mother.
- Christmas Eve service was held on 24 December 2022 with worship, reading from the Bible and food offerings.
- On 1 January 2023, the Kalpataru Day programme was held in the morning from 8.30 a.m. to 10 a.m. After formal worship, Swami Atmeshananda spoke about the significance of Kalpataru day. Prasad was distributed to those



Kalpataru Day in Brisbane

who attended this programme.

- Swami Vivekananda's birthday puja was held on 14 January 2023. Worship, a talk on Swamiji, bhajans and prasad distribution were the main components of the programme.



Sri Ramakrishna's Birth Anniversary in Brisbane

Forthcoming Programmes

- 'One and All' – Harmony Day programme on 18 March 2023
- Sri Ramanavami – 30 March 2023

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. Friends and devotees are accessing the classes online. When the classes recommence, as soon as possible, they will be held at the Belconnen Community Meeting Room, 12 Chandler St, Belconnen, ACT. Monthly lectures, once scheduled, are advertised by e-mail.



Swami Vivekananda's Tithi Puja in Brisbane

- On the 18th of February 2023, worship was offered by devotees on the Sivaratri day. They took part in singing devotional hymns, formal worship and partaking of prasad.
- The *tithi puja* of Sri Ramakrishna was held on 21 February 2023.
- Sri Ramakrishna's birthday public celebration was held on 26 February 2023. After puja and homa, Angad Deshpande, a young devotee, spoke about Sri Ramakrishna's relevance to the youth. Swami Atmeshananda narrated some incidents from the life of Sri Ramakrishna. All devotees were served with prasad.

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

- Vesper service (*aratrikam*), *bhajans*, readings from the Ramakrishna, Holy Mother, Swami Vivekananda literature and meditation were conducted between 7:00 pm and 8:00 pm daily.
- An online and in-person scriptural class on Sundays from 10:00 am to 11:00 am on the *Bhagavad Gita*.
- Guided meditation was conducted online on Sundays from 9:30 am to 10:00 am.
- A scriptural class on the second and fourth Thursday from 7:30 pm to 8:30 pm on *The Gospel of Sri Ramakrishna*.
- A Vivekachudamani class was conducted by Swami Sunishthananda on the first, third and 5th Thursdays.

Celebrations

- On the morning of Sunday, 18 December 2022, the birthday of Holy Mother was celebrated. The programme included special worship, homa and bhajans. Devotees shared prasadam after the event.
- On the evening of Saturday, 24 December 2022, Christmas Eve was celebrated. Carols were sung. Swami Sunishthananda delivered a talk on the topic "Christian Mysticism and Vedanta".
- On the afternoon of Sunday, 1 January 2023, Kalpataru Day was celebrated. The programme included readings from "Sri Ramakrishna and His Divine Play", Sri Ramakrishna Ashtottara Shatanama chanting and bhajans. Devotees shared prasadam after the event.
- On the morning of Sunday, 15 January 2023, the birthday of Swami Vivekananda was celebrated. The programme included special worship, homa and bhajans. Devotees shared pra-



Holy Mother's Birth Anniversary in Melbourne

sadam after the event. Swami Sunishthananda delivered a talk on the topic "The Central Theme of Swami Vivekananda's message" on the evening of 15 January 2023 after the Vesper Service.

- On the evening of Saturday, 18 February 2023, Sivaratri was celebrated. The programme included special worship, abhisheka and bhajans. Devotees shared prasadam after the event.
- On the morning of Sunday, 26 February 2023, the birthday of Sri Ramakrishna was celebrated. The programme included special worship, homa and bhajans. Devotees shared prasadam after the event.
- Swami Sunishthananda delivered a talk on the topic "Life of Sri Ramakrishna: An Illuminating Commentary on Scriptures" on the morning of Sunday, 5 March 2023.



Sri Ramakrishna's Birth Anniversary in Melbourne

Other Activities

- Swami Sunishthananda was invited to represent the Hindu Faith for the Fire Menorah Lighting in a Multicultural Celebration of the Jewish festival, Chanukah at Federation Square on the evening of Friday, 23 December 2022.



Chanukah Festival at Federation Square

- Swami Sunishthananda was invited to deliver a talk on the Life and Teachings of Swami Vivekananda at the Consulate General of India, Melbourne, on Thursday, 12 January 2023, on Yuva Divas Celebration organized by the Vivekananda Society of Australia in collaboration with The Consulate General of India, Melbourne.



Swami Sunishthananda at Consulate of India, Melbourne Office

- Swami Sunishthananda was one of the speakers at an International Webinar on Swami Vivekananda organized by Self Wellness Awareness, Canada, on Saturday, 14 January 2023.
- Vedanta Centre of Melbourne received a Federal Government's Community Development Grant of AU\$ 100,000 to undertake renovation works. To mark the completion of the project an event was organized on Monday, 27 February 2023 which was attended by Hon'ble Senator, Mr. Raff Ciccone, MP. Swami Atmeshananda was invited to be the special



Senator Raff Ciccone and others

guest for the event.

- Swami Atmeshananda delivered a talk on the topic "Panchashila: The Five Virtues of Life" on the evening of Monday, 27 February 2023, after the evening Vesper Service followed by sharing of prasadam with the devotees.

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.
- Sri Sarada Devi's birth anniversary and Christmas Eve was celebrated on 24 December 2022.

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The programme included bhajans and carols. Janet Waughray read from the Bible, while Sameer Chatterjee delivered a talk on "The Meaning and Significance of Christmas." *aratrikam* and prayers were followed by the distribution of prasad.

- Kalpataru day was observed on 1 January 2023 with the usual rituals.
- Swami Dhyanananda visited Perth from 2 to 7 February 2023. He delivered three talks on Karma Yoga, Sri Sarada Devi and Swami Vivekananda and conducted the *aratrikam*.

SYDNEY

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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.
- Vesper service (*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 Rama Nama Sankirtanam* 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.
- The Centre also has a library containing books of the Ramakrishna-Sarada-Vivekananda literature, philosophy and religion.

Celebrations

- Holy Mother's birth anniversary was observed at the Vedanta Centre on 15 December 2022. The morning session included puja and puspansjali by devotees. The evening session included *aratrikam*, *bhajans* and a talk by Swami Dhyanananda on traditional spiritual

practices from the *Vedanta Sara* in the life of the Holy Mother. Prasad was distributed after each registration session.

- Christmas Eve was observed at the Centre without the participation of outside devotees. Carols were sung by Devalina Chatterjee from America.
- Kalpataru Day was celebrated on 1 January 2023. Devotees were not invited to register to attend. Only those who visited without invitation stayed for *aratrikam* and listened to a reading by Swami Dhyanananda from *Sri Ramakrishna and His Divine Play*.
- Swami Vivekananda's birth anniversary was observed on 14 January 2023. Devotees and friends were invited to register in the morning or/and in the evening sessions. Before the morning session, the puja was performed by Br. Prajnachaitanya. Devotees in the morning then made floral offerings and paid their respects to Swami Vivekananda. In the evening there was *aratrikam*, *bhajans* and a talk by Swami Mahabodhananda on the life and teachings of Swami Vivekananda. There was packed prasad served after the morning and evening sessions.
- Sivaratri was observed at the Vedanta Centre of Sydney on 18 February 2023
- Sri Ramakrishna's birth anniversary was celebrated on 21 February 2023. The worship of Sri Ramakrishna was performed in the morning. Devotees then paid their respects to Sri Ramakrishna with pushpanjali. The evening session included *aratrikam*, *bhajans* by Bhaskar Das accompanied by Abhijit Dan and a talk on the life and teachings of Sri Ramakrishna by Swami Dhyanananda. Devotees and friends were served with prasad after both sessions.



Bhaskar Das and Abhijit Dan in Concert at the Vedanta Centre of Sydney

2. THE SECRET OF WORK

—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 to enable easy comprehension. First, paragraphing has been changed, to include breaks in a number of places so that the amount of information that is digested is manageable and is in accordance with modern conventions. Secondly, sub headings have been included to help navigate the reader through material which may be difficult to grasp. We hope that these changes will enable people to read Swamiji's original lectures as found in *The Complete Works of Swami Vivekananda*.

Different Ways of Helping Others

Helping others physically by removing their physical needs, is indeed great, but the help is great according as the need is greater and according as the help is far-reaching. If a man's wants can be removed for an hour, it is helping him indeed; if his wants can be removed for a year, it will be of more help to him; but if his wants can be removed for ever, it is surely the greatest help that can be given him.

Spiritual Knowledge as the Greatest Help

Spiritual knowledge is the only thing that can destroy our miseries forever; any other knowledge satisfies wants only for a time. It is only with the knowledge of the spirit that the faculty of want is annihilated forever; so helping man spiritually is the highest help that can be given to him. He who gives man spiritual knowledge is the greatest benefactor of mankind and as such we always find that those were

the most powerful of men who helped man in his spiritual needs, because spirituality is the true basis of all our activities in life. A spiritually strong and sound man will be strong in every other respect, if he so wishes. Until there is spiritual strength in man even physical needs cannot be well satisfied. Next to spiritual comes intellectual help. The gift of knowledge is a far higher gift than that of food and clothes; it is even higher than giving life to a man, because the real life of man consists of knowledge. Ignorance is death, knowledge is life. Life is of very little value, if it is a life in the dark, groping through ignorance and misery. Next in order comes, of course, helping a man physically. Therefore, in considering the question of helping others, we must always strive not to commit the mistake of thinking that physical help is the only help that can be given. It is not only the last but the least, because it cannot bring about permanent satisfaction. The misery that I feel when I am hungry is satisfied by eating, but hunger returns; my misery can

cease only when I am satisfied beyond all want. Then hunger will not make me miserable; no distress, no sorrow will be able to move me. So, that help which tends to make us strong spiritually is the highest, next to it comes intellectual help, and after that physical help.

Ending Misery in the World

The miseries of the world cannot be cured by physical help only. Until man's nature changes, these physical needs will always arise, and miseries will always be felt, and no amount of physical help will cure them completely. The only solution of this problem is to make mankind pure. Ignorance is the mother of all the evil and all the misery we see. Let men have light, let them be pure and spiritually strong and educated, then alone will misery cease in the world, not before. We may convert every house in the country into a charity asylum, we may fill the land with hospitals, but the misery of man will still continue to exist until man's character changes.

All Works Yield Some Good and Some Bad

We read in the Bhagavad Gita again and again that we must all work incessantly. All work is by nature composed of good and evil. We cannot do any work which will not do some good somewhere; there cannot be any work which will not cause some harm somewhere. Every work must necessarily be a mixture of good and evil; yet we are commanded to work incessantly. Good and evil will both have their results, will produce their Karma. Good action will entail upon us good effect; bad action, bad. But good and bad are both bondages of the soul. The solution reached in the Gita in regard to this bondage-producing nature of work is that, if we do not attach ourselves to the work we do, it will not have any binding effect on our soul. We shall try to understand what is meant by this "non-attachment" to work. This is the one central idea in the Gita: work incessantly, but be not attached to it.

Samskaras or Inherent Tendency

Samskara can be translated very nearly by "inherent tendency". Using the simile of a lake for the mind, every ripple, every wave that rises in the mind, when it subsides, does not die out entirely, but leaves a mark and a future possibility of that wave coming out again. This mark, with the possibility of the wave reappearing, is what is called Samskara. Every work that we do, every movement of the body, every thought that we think,

leaves such an impression on the mind-stuff, and even when such impressions are not obvious on the surface, they are sufficiently strong to work beneath the surface, subconsciously.

Character as a Bundle of Impressions

What we are every moment is determined by the sum total of these impressions on the mind. What I am just at this moment is the effect of the sum total of all the impressions of my past life. This is really what is meant by character; each man's character is determined by the sum total of these impressions. If good impressions prevail, the character becomes good; if bad, it becomes bad. If a man continuously hears bad words, thinks bad thoughts, does bad actions, his mind will be full of bad impressions; and they will influence his thought and work without his being conscious of the fact. In fact, these bad impressions are always working, and their resultant must be evil, and that man will be a bad man; he cannot help it. The sum total of these impressions in him will create the strong motive power for doing bad actions. He will be like a machine in the hand of his impressions, and they will force him to do evil. Similarly, if a man thinks good thoughts and does good works, the sum total of these impressions will be good; and they, in a similar manner, will force him to do good even in spite of himself. When a man has done so much good work and thought so many good thoughts that there is an irresistible tendency in him to do good, in spite of himself and even if he wishes to

do evil, his mind, as the sum total of his tendencies, will not allow him to do so; the tendencies will turn him back; he is completely under the influence of the good tendencies. When such is the case, a man's good character is said to be established.

Cultivating Good Character by Continuously doing Good Actions

As the tortoise tucks its feet and head inside the shell, and you may kill it and break it in pieces, and yet it will not come out, even so the character of that man who has control over his motives and organs is unchangeably established. He controls his own inner forces, and nothing can draw them out against his will. By this continuous reflex of good thoughts, good impressions moving over the surface of the mind, the tendency for doing good becomes strong, and as the result we feel able to control the Indriyas (the sense-organs, the nerve-centres). Thus alone will character be established, then alone a man gets to truth. Such a man is safe for ever; he cannot do any evil. You may place him in any company, there will be no danger for him. There is a still higher state than having this good tendency, and that is the desire for liberation.

Liberation or Freedom

You must remember that freedom of the soul is the goal of all Yogas, and each one equally leads to the same result. By work alone men may get to where Buddha got largely by meditation or Christ by prayer. Buddha

was a working Jnani, Christ was a Bhakta, but the same goal was reached by both of them. The difficulty is here. Liberation means entire freedom--freedom from the bondage of good, as well as from the bondage of evil. A golden chain is as much a chain as an iron one. There is a thorn in my finger, and I use another to take the first one out; and when I have taken it out, I throw both of them aside; I have no necessity for keeping the second thorn, because both are thorns after all. So the bad tendencies are to be counteracted by the good ones, and the bad impressions on the mind should be removed by the fresh waves of good ones, until all that is evil almost disappears, or is subdued and held in control in a corner of the mind; but after that, the good tendencies have also to be conquered. Thus the "attached" becomes the "unattached". Work, but let not the action or the thought produce a deep impression on the mind. Let the ripples come and go, let huge actions proceed from the muscles and the brain, but let them not make any deep impression on the soul.

Dominating Impressions

How can this be done? We see that the impression of any action, to which we attach ourselves, remains. I may meet a hundred persons during the day, and among them meet also one whom I love; and when I retire at night, I may try to think of all the faces I saw, but only that face comes before the mind--the face which I met perhaps only for one minute, and which I loved; all the others have vanished. My

attachment to this particular person caused a deeper impression on my mind than all the other faces. Physiologically the impressions have all been the same; every one of the faces that I saw pictured itself on the retina, and the brain took the pictures in, and yet there was no similarity of effect upon the mind. Most of the faces, perhaps, were entirely new faces, about which I had never thought before, but that one face of which I got only a glimpse found associations inside. Perhaps I had pictured him in my mind for years, knew hundreds of things about him, and this one new vision of him awakened hundreds of sleeping memories in my mind; and this one impression having been repeated perhaps a hundred times more than those of the different faces together, will produce a great effect on the mind.

Not Being Overcome by Nature

Therefore, be "unattached"; let things work; let brain centres work; work incessantly, but let not a ripple conquer the mind. Work as if you were a stranger in this land, a sojourner; work incessantly, but do not bind yourselves; bondage is terrible. This world is not our habitation, it is only one of the many stages through which we are passing. Remember that great saying of the Sankhya, "The whole of nature is for the soul, not the soul for nature." The very reason of nature's existence is for the education of the soul; it has no other meaning; it is there because the soul must have knowledge, and through knowledge free itself. If

we remember this always, we shall never be attached to nature; we shall know that nature is a book in which we are to read, and that when we have gained the required knowledge, the book is of no more value to us. Instead of that, however, we are identifying ourselves with nature; we are thinking that the soul is for nature, that the spirit is for the flesh, and, as the common saying has it, we think that man "lives to eat" and not "eats to live". We are continually making this mistake; we are regarding nature as ourselves and are becoming attached to it; and as soon as this attachment comes, there is the deep impression on the soul, which binds us down and makes us work not from freedom but like slaves.

Working as a Master and not as a Slave

The whole gist of this teaching is that you should work like a *master* and not as a *slave*; work incessantly, but do not do slave's work. Do you not see how everybody works? Nobody can be altogether at rest; ninety-nine per cent of mankind work like slaves, and the result is misery; it is all selfish work. Work through freedom! Work through love! The word "love" is very difficult to understand; love never comes until there is freedom. There is no true love possible in the slave. If you buy a slave and tie him down in chains and make him work for you, he will work like a drudge, but there will be no love in him. So when we ourselves work for the things of the world as slaves, there can be no love in us, and our work is not true

work. This is true of work done for relatives and friends, and is true of work done for our own selves. Selfish work is slave's work; and here is a test. Every act of love brings happiness; there is no act of love which does not bring peace and blessedness as its reaction.

Existence, Knowledge and Bliss

Real existence, real knowledge, and real love are eternally connected with one another, the three in one: where one of them is, the others also must be; they are the three aspects of the One without a second--the Existence-Knowledge-Bliss. When that existence becomes relative, we see it as the world; that knowledge becomes in its turn modified into the knowledge of the things of the world; and that bliss forms the foundation of all true love known to the heart of man. Therefore true love can never react so as to cause pain either to the lover or to the beloved. Suppose a man loves a woman; he wishes to have her all to himself and feels extremely jealous about her every movement; he wants her to sit near him, to stand near him, and to eat and move at his bidding. He is a slave to her and wishes to have her as his slave. That is not love; it is a kind of morbid affection of the slave, insinuating itself as love. It cannot be love, because it is painful; if she does not do what he wants, it brings him pain. With love there is no painful reaction; love only brings a reaction of bliss; if it does not, it is not love; it is mistaking something else for love. When you have succeeded in

loving your husband, your wife, your children, the whole world, the universe, in such a manner that there is no reaction of pain or jealousy, no selfish feeling, then you are in a fit state to be unattached.

Love as the Basis to Un-attachment

Krishna says, "Look at Me, Arjuna! If I stop from work for one moment, the whole universe will die. I have nothing to gain from work; I am the one Lord, but why do I work? Because I love the world." God is unattached because He loves; that real love makes us unattached. Wherever there is attachment, the clinging to the things of the world, you must know that it is all physical attraction between sets of particles of matter--something that attracts two bodies nearer and nearer all the time and, if they cannot get near enough, produces pain; but where there is *real* love, it does not rest on physical attachment at all. Such lovers may be a thousand miles away from one another, but their love will be all the same; it does not die, and will never produce any painful reaction.

To attain this unattachment is almost a life-work, but as soon as we have reached this point, we have attained the goal of love and become free; the bondage of nature falls from us, and we see nature as she is; she forges no more chains for us; we stand entirely free and take not the results of work into consideration; who then cares for what the results may be?

Do you ask anything from your children in return for what you have given them? It is your duty to work for them, and there the matter ends. In whatever you do for a particular person, a city, or a state, assume the same attitude towards it as you have towards your children--expect nothing in return. If you can invariably take the position of a giver, in which everything given by you is a free offering to the world, without any thought of return, then will your work bring you no attachment. Attachment comes only where we expect a return.

Ways of Working in an Un-attached Manner

If working like slaves results in selfishness and attachment, working as master of our own mind gives rise to the bliss of non-attachment. We often talk of right and justice, but we find that in the world right and justice are mere baby's talk. There are two things which guide the conduct of men: might and mercy. The exercise of might is invariably the exercise of selfishness. All men and women try to make the most of whatever power or advantage they have. Mercy is heaven itself; to be good, we have all to be merciful. Even justice and right should stand on mercy. All thought of obtaining return for the work we do hinders our spiritual progress; nay, in the end it brings misery. There is another way in which this idea of mercy and selfless charity can be put into practice; that is, by looking upon work as "worship" in case we believe in a Personal God. Here we give up all the fruits of our work unto the Lord,

and worshipping Him thus, we have no right to expect anything from mankind for the work we do. The Lord Himself works incessantly and is ever without attachment. Just as water cannot wet the lotus leaf, so work cannot bind the unselfish man by giving rise to attachment to results. The selfless and unattached man may live in the very heart of a crowded and sinful city; he will not be touched by sin.

The Story of a Great Sacrifice

This idea of complete self-sacrifice is illustrated in the following story: After the battle of Kurukshetra the five Pandava brothers performed a great sacrifice and made very large gifts to the poor. All people expressed amazement at the greatness and richness of the sacrifice, and said that such a sacrifice the world had never seen before. But, after the ceremony, there came a little mongoose, half of whose body was golden, and the other half brown; and he began to roll on the floor of the sacrificial hall. He said to those around, "You are all liars; this is no sacrifice." "What!" they exclaimed, "you say this is no sacrifice; do you not know how money and jewels were poured out to the poor and every one became rich and happy? This was the most wonderful sacrifice any man ever performed." But the mongoose said, "There was once a little village, and in it there dwelt a poor Brahmin with his wife, his son, and his son's wife. They were very poor and lived on small gifts made to them for preaching and teaching. There came in that land a three years' famine, and the poor Brahmin suffered more

than ever. At last when the family had starved for days, the father brought home one morning a little barley flour, which he had been fortunate enough to obtain, and he divided it into four parts, one for each member of the family. They prepared it for their meal, and just as they were about to eat, there was a knock at the door. The father opened it, and there stood a guest. Now in India a guest is a sacred person; he is as a God for the time being, and must be treated as such. So the poor Brahmin said, "Come in, sir; you are welcome." He set before the guest his own portion of the food, which the guest quickly ate and said, "Oh, sir, you have killed me; I have been starving for ten days, and this little bit has but increased my hunger." Then the wife said to her husband, "Give him my share," but the husband said, "Not so." The wife however insisted, saying, "Here is a poor man, and it is our duty as householders to see that he is fed, and it is my duty as a wife to give him my portion, seeing that you have no more to offer him." Then she gave her share to the guest, which he ate, and said he was still burning with hunger. So the son said, "Take my portion also; it is the duty of a son to help his father to fulfil his obligation." The guest ate that, but remained still unsatisfied; so the son's wife gave him her portion also. That was sufficient, and the guest departed, blessing them. That night those four people died of starvation. A few granules of that flour had fallen on the floor; and when I rolled my body on them, half of it became golden, as you see. Since then I have been travelling all over the world, hoping to find another sacrifice like that, but

nowhere have I found one; nowhere else has the other half of my body been turned into gold. That is why I say this is no sacrifice."

Indian and Western Ideas of Charity and Selfishness

This idea of charity is going out of India; great men are becoming fewer and fewer. When I was first learning English, I read an English story book in which there was a story about a dutiful boy who had gone out to work and had given some of his money to his old mother, and this was praised in three or four pages. What was that? No Hindu boy can ever understand the moral of that story. Now I understand it when I hear the Western idea--every man for himself. And some men take everything for themselves, and fathers and mothers and wives and children go to the wall. That should never and nowhere be the ideal of the householder.

Ideal of Karma Yoga

Now you see what Karma-Yoga means; even at the point of death to help anyone, without asking questions. Be cheated millions of times and never ask a question, and never think of what you are doing. Never vaunt of your gifts to the poor or expect their gratitude, but rather be grateful to them for giving you the occasion of practising charity to them. Thus it is plain that to be an ideal householder is a much more difficult task than to be an ideal Sannyasin; the true life of work is indeed as hard as, if not harder than, the equally true life of renunciation.