



# VENUGAANAM

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# In This Edition



Article	Page Number
<u>From Team Venugaanam</u>	3
<u>Swami's Discourse</u>	4
<u>Atmajyothi</u>	5
<u>SKM Updates</u>	7
<u>Mind and Its Elasticity</u>	10
<u>Chinna Katha</u>	12

## From Team Venugaanam

We are delighted to bring you the 68th edition of Venugaanam this August.

In this edition, we bring excerpts from Swami's Divine Discourses compiled in Prema Vahini where Swami talks about the characteristics of Sadhaka

In Atmajyothi, We continue our discussion on the concept of secondary devotion.

In the SKM Updates, we share some of the latest plans and implementation ideas for the new academic year. The Trust is working to construct additional classrooms by March 2018 to enable more underprivileged children to get the gift of free education.

Later in the issue, Renganathan talks about the power of mind and our abilities.

We conclude with a Chinna Katha that focuses on the power present in devotion.

We are happy to have your feedback on how to make 'Venugaanam' a better communication tool. You may kindly mail us at [contactus@saikrushnamandir.org](mailto:contactus@saikrushnamandir.org) . Do feel free to share with us your experiences in following Swami's teachings or on any other theme of your choice.

We pray to Swami to bless all the children and inmates so that they may all come up to His expectations.

May Swami turn our lives into a celebration of His message of love, sharing and caring.

With All our Prema,  
**Team Venugaanam**

## Sahajamarga, Sadhanamarga, Not The Same

Source: Prema Vahini

The Saadhaka should note the distinction between conduct of the natural man and the aspirant. Sahaja man is one without Sahana or Fortitude, with Ahamkaara, or conceit, and is full of desires relating to Jagath (changing world) by which he is trying to have a contented birth. The Sadhana man is engaged in Sarveswara chinthana (contemplation on the Almighty) as ceaselessly as the waves of the Sagara or sea, who accumulates the DHANA of Equality and Equal Love to all, who is content in the thought that all is the Lord's and nothing is his. The Sadhana man will not, like the Sahaja man, easily bend before grief or loss, anger or hatred or selfishness, hunger, thirst or fickleness. One should master all the above things as much as possible, and journey through life in fortitude, courage, joy, peace, charity and humility. Realising that the tending of the body is not all important, one has to bear patiently even hunger and thirst and be engaged uninterruptedly in the contemplation of the Lord.

Instead, quarrelling for every little thing, losing one's temper, becoming sad at the slightest provocation, getting angry at the smallest insult, worried at thirst, hunger and loss of sleep can never be characteristics of a Saadhaka. The hardness of natural rice is absent in the boiled one. The boiled grain is soft, harmless and sweet. The unboiled grain is hard, conceited and full of delusion. Both types are Jivis and men, no doubt. Those immersed in external illusions and Avidya Maya are "Men." Those immersed in internal illusions or Vidya Maya are "Saadhakas," and God is immersed in neither. Without external illusions, one becomes a Saadhaka and when devoid of internal illusions, he can be termed a God. Though the Lord is situated in every heart, sadhana is necessary for man to discover it for himself. It is not possible for us to see our own face! We must have a mirror to show us its image! So too, a basic path, a sadhana is necessary to become devoid of gunas.

## Atmajyothi

-by Shri Lakshminarayan Aithal

श्रवणं कीर्तनं विष्णोः स्मरणं  
पादसेवनम् । अर्चनं वन्दनं दास्यं  
सख्यमात्मनिवेदनम् ॥

इति पुंसार्पिता विष्णौ  
भक्तिश्चेन्नवलक्षणा । क्रियते  
भगवत्यद्वा तन्मन्येऽधीतमुत्तमम् ॥

भाग. 7-5-24.

प्रह्लाद has mentioned nine types of devotions; the Love in God is intertwined in all devotions; hence, they belong to the secondary ones. The अध्यात्मरामायण also tells nine expedients :-

सतां सङ्गतिरेवात्र साधनं प्रथमं  
स्मृतम् । द्वितीयं  
मत्कथालापस्तृतीयं मद्गुणेरणम् ॥

व्याख्यातृत्वं मद्बचसां चतुर्थं साधनं  
भवेत् । आचार्योपासनं भद्रे  
मद्बुद्ध्याऽमायया सदा ॥

पञ्चमं पुण्यशीलत्वं यमादि नियमादि  
च । निष्ठा मत्पूजने नित्यं षष्ठं  
साधनमीरितम् ॥

मम मन्त्रोपासकत्वं साङ्गं  
सप्तममुच्यते । मद्भक्तेष्वधिका पूजा  
सर्वभूतेषु मन्मतिः ॥

बाह्यार्थेषु विरागित्वं शमादि सहितं  
तथा । अष्टमं नवमं तत्त्वविचारो  
मम भामिनि ॥

अध्या. रामा. अरण्य. 10-22तः 27.

By this reason alone, here mentioned nine expedients should be included in the secondary

devotion. Whatever the practitioner does, if it is connected to God, that becomes the secondary devotion. By that devotion alone the Chief Devotion is accomplished.

14. THE FACILITY OF SECONDARY DEVOTION

अन्यस्मात् सौलभ्यं भक्तौ ॥ 58 ॥

58. There is a facility in the devotion than in the other expedient.

112. It is told (in the 25th aphorism) that the Chief Devotion is superior than the Action, the Wisdom and the योग ; for, that itself is the Fruit which is obtained by them. Here, it is told that the secondary devotion is the easily fitting expedient than the action, the wisdom and the योग.

It is very difficult to follow the Path of Action (कर्ममार्ग). The fruit of action is obtained only if that is conducted methodically as it is instructed in the scripture; otherwise, the performer the defect of sinfulness (प्रत्यवाय), itself, if he conducts the action according to his own wish.

The वेदाऽ and the Codes of Law (धर्मशास्त्र) have discussed in detail about different expedients, their limbs and methods of performing actions. Avoiding desirable and prohibited actions (काम्यनिषिद्धकर्माणि), if the one conducts only daily rites (नित्यकर्म), he obtains the fruit of heaven which wanes away gradually; and, that too only twice – born ones (द्विज) are the persons of authority for conducting such rites. If such actions are performed merely with the desire of heaven, the conductor doesn't obtain the Fruit of the Supreme Devotion. Therefore, the Lord has said as follows :-

त्रैविद्या मां सोमपाः पूतपापाः  
यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।

ते पुण्यमासाद्य सुरेन्द्रलोकमश्नन्ति  
दिव्यान् दिवि देवभोगान् ॥

ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे  
पुण्ये मर्त्यलोकं विशन्ति ।

एवं त्रयी धर्ममनुप्रपन्ना गतागतं  
कामकामा लभन्ते ॥ गी. 9-20, 21.

'Among the authoritative twice – born ones, those who know ऋक्, यजुस् and साम conduct सोम – sacrifice desiring the heaven; but, as the fruit of virtue, there at the heaven, they experience the enjoyments of gods; then, again, they have to return back to this human world.' Thus, the Lord ridicules these performers of sacrifices that even if they conduct sacrifices, etc. the actions with facing difficulties they obtain only a little waning fruit. He tells that such actions should be conducted as an expedient to have the Supreme Devotion.

## Updates from SKM

July has been a busy month for the students, teachers and trustees.

The students participated in the Taluk level inter school games events and won various prizes in athletics. Even as the academic session gathers momentum, our students have been proving their mettle in sports and cultural activities too.

The teachers have been involved with the formation of new lesson plans and the STS ( Student Tracking System) software requirements of the education department.

The trust members have been focused on various projects including:

The running of the dispensary on a three times a week basis starting August.

Planning for the additional classrooms construction so as to have them ready by March 2018.

Planning on an English improvement programme for the teachers

Preparation of the annual report

Developing a programme of sustainable growth for the Trust

Introduction of club activities – dance, music, gardening, craft and games for all the school children.

More of this in the pictures to follow.

Students and teachers of Sharavathi Higher Primary School participating in the Inter School Games competition







Club  
Activities:  
Sports, Craft,  
Gardening  
and Dance.



Mission  
English :  
Graining the  
teachers in  
English



# Mind and its elasticity

-by Renganathan K

A couple of years back, I was working for a consulting firm. The work hours were stable and was demanding enough to keep me occupied for the duration of the work day. However, during the tenure of my work, I was busy enough that there was no time to spend on any other personal or spiritual activities. There was barely time to go to office, manage my daily routine and get the mandated 6-8 hours of sleep.

Last year, I changed my job and career and started pursuing a doctoral research program at a premier management institute. In line with the demanding nature of a premier institute, the program was intense. The hours of sleep reduced. Time was found when earlier there was none. Books were read in few days when the same book would have taken weeks earlier(Excluding fiction – they still took only few hours to finish – same as earlier). I still did not have time for personal or spiritual activities.

As the first year came to an end and the second year started, the work load has now increased twofold. Books are finished in a day and multiple articles are read, critiqued and presented – all in a day's work. The first year now seems like child's play.

With all of this, it is the realization that my capabilities have not changed drastically. Only the application of my mind and the change in beliefs as to what can be accomplished. The mind is elastic as a long rubber band. The limits to which it can be stretched is vast. It is we who have to decide to stretch it. In the meantime, I am still trying to find more time for me personal and spiritual activities.

This list will go on but it's time we started living our patriotism. If every citizen would first identify themselves with the country (rather than focussing on our diversities and differences), then we can bring India back to its glorious days.

Of course, it's even more important that the people in power governing us set the right example by dedicating themselves selflessly for public service rather than looking at their gains or their parties' gains.



## The Potent Power of Devotion

Once in Calcutta (now Kolkata), in the Kali temple constructed by Queen Rasmani, an idol of Lord Krishna fell down and the foot of the Lord was broken a little.

Since many elders declared that according to the scriptures a broken image should not be worshipped, the Queen made arrangements to get a new one made by sculptors. Ramakrishna Paramahansa heard of this and he reproached the Queen, saying: "Maharani (Your Highness, the Queen), if your son-in-law breaks his leg, what will you do? What is the correct thing to do? Bandaging the foot and setting it right, or discarding the son-in-law and getting another instead?"

The elders and pundits were dumb-founded; the broken foot of Lord Krishna was set right and the image was installed and worshipped as before.

When devotion is purified and is ascendant, the Lord will be patent even in a broken idol. This too is the dharma (right conduct) declared in the scriptures.

