



# VENUGAANAM

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# From Team Venugaanam

We are delighted to bring you the 62nd edition of Venugaanam this February.

In this edition, we bring excerpts from Swami's Divine Discourses compiled in Prema Vahini where he describes the two kinds of Bhakti.

In Atmajyothi, the focus is on the dispassionate aspect of a true devotee, his freedom from desires and the results that he experiences due to this.

In the updates we are happy to share with you the latest pics from the school English training sessions, Republic day and pics of the free healthcare center.- Sai Krushna Arogya Dham, which is all set to open in February.

Later in the issue, Prakash shares his thoughts on gifting ideas. This is followed by Bhargav's narrations of his trip to Badrinath.

We conclude with a Chinna Katha highlighting the importance of enquiry.

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**

## Bhakti is of TwoKinds

Source: Prema Vahini

Those who follow the said Ninefold Path are of two kinds. (1) The followers of the Hard Path. (2) The followers of the Safe and Easy Path. These are sometimes referred to as (1) Bhakthi (Path of love of God) and (2) Prapatthi (absolute self-surrender). That is to say, the practice of the Markatakisora or the young of the monkey is Bhakthi and the practice of the Marjalakisora or the young of the cat is Prapatthi.

Devotion has to be unintermittent, uninterrupted, like the flow of oil from one vessel to another. Though the two kinds are basically the same, the practices are different. Without Prema nothing can be acquired in this world. It is only when there is Prema, the anuraaga or attachment, in its turn, produces the desire to protect and guard. In both the above kinds, Prema is equal, no doubt; but in actual manifestation, there is difference. In the Markatakisora Marga, the child has to rely on its own strength to protect itself,

wherever the Mother might jump about, it has to attach itself fast to the mother's belly and should not release its hold, even if pulled apart! So the Bhaktha too has to stand the tests at the hands of the Lord; and hold on to the Lord's name at all times and under all conditions, tirelessly, without the slightest trace of dislike or disgust, bearing the ridicule and the criticism of the world and conquering the feelings of shame and defeat. The example of this type of Bhakthi is that first among devotees, Prahlada.

The Prapatthi Marga is not of this type, it is like the way of the kitten, the Marjalakisora, Sarvabhara Samarpatha attitude. As the kitten simply continues mewling in one place, placing all its burdens on the mother cat, the devotee puts complete trust on the Lord. The mother cat holds the kitten in its mouth and removes it to more elevated places or transports it safely through even very narrow passages. So too the devotee places all his burden on the Lord and surrenders

fully to His Will. Lakshmana is the witness of this path.

The discipline of Prapatthi is much superior to the discipline of Bhakthi. The characteristic of Prapatthi is complete self-surrender, in all aspects. To serve Sri Rama, Lakshmana renounced all obstacles in his path, like wealth, wife, mother, home and even sleep and food. And this, not for a day or month or year but for full fourteen years. He felt that Sri

Rama was his all, his happiness and joy, that He would grant him everything that he needed and that his life's purpose was only to follow Him and serve Him, and

surrender his will to Him. So, if all burdens are placed on Him and if He is followed ceaselessly and unforgettingly, He will certainly provide everything. This is the nature of the Prapatthi type of devotion.

## Atmajyothi

-by Shri Lakshminarayan Aithal

अनिष्टमिष्टं मिश्रं च त्रिविधः कर्मणः  
फलम् । भवत्याग्निनां प्रेत्य न तु  
संन्यासिनां क्वचित् ॥ गी. 18-12.

According to this, the ignorant ones who are not ascetics may obtain following fruits for their actions : evil fruits like falling in to the hell, etc; desired fruits like obtaining a deity - hood, etc; mixed fruit like obtaining a human birth; and, these devotees who have believed only in God never obtain such fruits. That is what the भागवत पुराण tells :-

तावत् कर्माणि कुर्वीत न निर्विदयेत्  
यावता । मत्कथाश्रवणादौ वा श्रद्धा  
यावन्न जायते ॥ भाग. 11-20-9.

It is told that, as long as, the one doesn't get freedom from passion in enjoying fruits; as long as, he doesn't have reverence towards – listening to the stories of God, etc; so long as, he should perform actions.

ज्ञानाविष्टो विरक्तो वा मद्भक्तो वा  
नपेक्षकः । सलिङ्गनाश्रमांस्त्यक्त्वा  
चरेदविधिगोचरः ॥ भाग. 11-18-28.

The Lord tells : The one who is either devoted to knowledge or free from passion, or My Devotee who

desires nothing – giving up the dresses of the order, should conduct as an ascetic who doesn't come under any injunction of the Vedas. According to this, the devotee who is free from passion doesn't have any obligation of the action prescribed by the Vedas.

सत्यानृते सुखदुःखे वेदानिमं लोकममुं च  
। परित्यज्यात्मानमन्विच्छेत् ॥

According to this sentence of the स्मृति, the Devotee is the one who gives up – real and unreal, happiness and unhappiness, the Vedas, and the desire of enjoying happiness here and hereafter – should search for the Self.

अविच्छिन्नानुरागं लभते

96. It is told that the Vedas, too, should be given up and, the one should obtain the undivided affection towards God; therefore, he should understand that the Devotion itself is the fruit for all practice of all scriptures. Therefore,-

शास्त्राण्यधीत्य मेधावी गवरोरभ्यस्य  
तान्यपि । पलालमिव धान्यार्थी  
त्यजेद् ग्रन्थमशेषतः ॥



शास्त्राण्यधीत्य मेधावी गवरोरभ्यस्य  
तान्यपि । पलालमिव धान्यार्थी त्यजेद्  
ग्रन्थमशेषतः ॥

According to this sentence, after studying scriptures from the Teacher and exercise them well, the one has to obtain Devotion, their essence; then, he should give them up as the one who desires grain gives up husk. This is the view of the aphorism.

In the right perspective, none can cross the Illusion. For, the Illusion is equated to the worldly illusion (संसार) that appears to the one who has not surrendered to God without knowing His Own Form. In the commentary of the ऐतरेयोपनिषद् , श्री शंकराचार्य has described the ocean of worldly life as follows :-

ता वा अग्न्यादयो देवता लोकपालत्वेन  
सङ्कल्प्य सृष्ट्वा ईश्वरेण अस्मिन्  
संसारार्णवे संसारसमुद्रे महति  
अविद्याकामकर्मप्रभवदुःखौदके  
तीव्ररोगजरामृत्युमहाग्राहे अनादौ,  
अनन्ते, अपारे निरालम्बे  
विषयेन्द्रियजनितसुखदुःखलक्षण-विश्रामे  
पञ्चेन्द्रियार्थ  
तृणमारुतविक्षोभोत्थितानर्थशतमहोर्मौ,  
महारौरवाद्यनेकनिरयगतहाहेत्यादि  
कूजिताक्रोशनोद्भूतमहारवे  
संत्यार्जवदानदयोऽहिंसाशमदमधृत्योद्या  
त्मगुणपाथेयपूर्णज्ञानोडुपे  
सत्सङ्गसर्वत्यागमार्गे मोक्षतीरे  
महत्यर्णवे प्रापतन् पतितवत्यः ॥

The Supreme Lord created Fire, etc. the deities to be rulers of the world, they fell in to the ocean of worldly illusion, described as follows :-

The ocean of worldly illusion contains sorrow – water made of ignorance, desire, action. Big crocodiles like – strong diseases, old-age and death – move in the water. This ocean has neither a beginning nor an end, nor a bank or a shelter; there is a resting place like a little happiness caused by the association of objects and organs. The storm is the thirst of the five sense – organs, that storm causes un-steadiness in water; the appearing waves are hundreds of evils. The loud noise created by cry and abuses of many hells like the Great रौरव, is heard in this ocean of worldly illusion. The ship that travels on the water is wisdom; the ship is full of varieties of food prepared for the journey like truth, honesty, compassion, control of mind and organs, courage, etc; the ship moves along the route called good association (सत्सङ्ग) and giving up of everything (त्याग); and, Liberation itself is the other shore of this

## Updates from SKM

The New Year has heralded a period of intense activity. As we get ready for the opening of the free dispensary: Sai Krushna Arogya Dham, there is significant interest from the villagers too.

The trust is in active talks with different doctors and is also glad to have its in house doctor , Dr Poornima who will spearhead the co-ordination and activities of the healthcare center.

The center also has a hall in the first floor which will be used for multifarious purposes like Yoga, school activities, science exhibitions and Vidya Vahini training sessions.

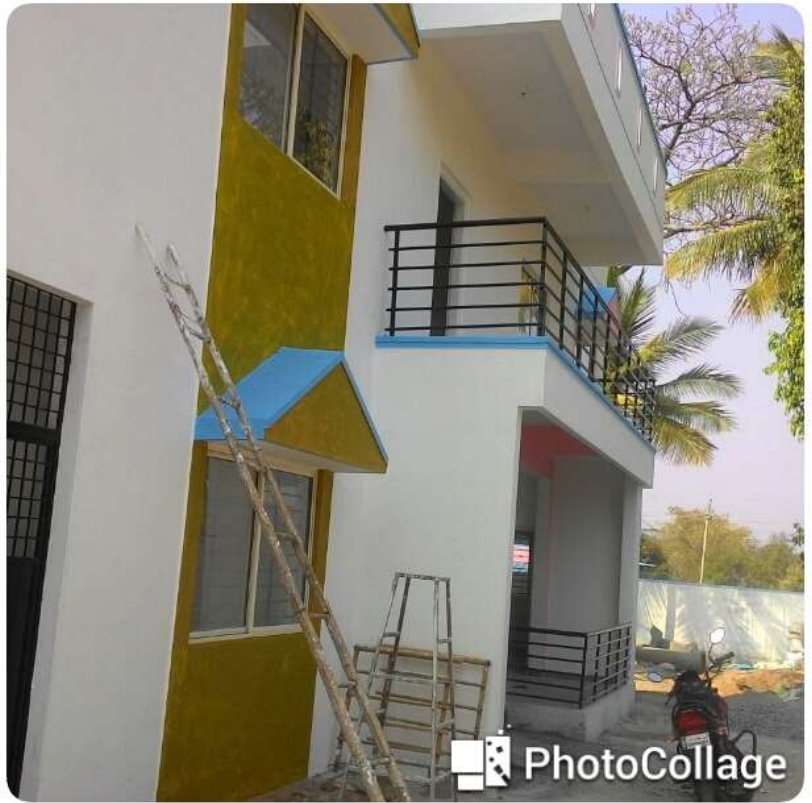
Mission English has been adopted on a very serious note in the New Year to ensure that the teachers and students come up to speed as we try to ensure good quality, free education in English medium. We are also in talks with the Vidya Vahini team on how best to re-paint the walls to ensure the NMBW ( No More Boring Walls) implementation in the classroom and corridor walls. The idea is to assist students to learn more effectively and in a fun way.

Republic day celebrations went off well at school.

We were also very happy to have many visitors, friends of the children and volunteers come and visit the children's home and school in January.

More of this through pics in this section:





**Sai Krushna Arogya Dham** : free primary healthcare center will open in the month of February. The trust is in talks with doctors and hospitals to see how best to deliver free healthcare most sustainably.



Republic Day celebrations in school. Children from the Sharavathi school and Lions Club High school participated and made it memorable.



Birthday of Shreyas Gowda : one of the children residing in Sai Krushna Mandir





Mission English volunteers from Vidya Vahini in action.



Regular teacher training for English has begun. The teachers also



had a session in cashless transactions and demonetization.



Pics of visitors who made it a special and memorable January for all of us.



# Gifting Ideas

-by Prakash Srinivasan

All of us like to receive gifts and gifts are tokens and symbols of friendship and affection between families and friends which add colour to occasions like birthdays, weddings etc. When we celebrated our birthdays as kids, the main thing we used to wait for is after the party when we could open the gifts (literally tear them open) and see what goodies did we get.

Over the decades gifting has changed and today we have a plethora of options to choose from and giving surprise gifts has become more exciting thanks to ecommerce where we can order all categories of products with the click of a button. My focus here is more on gifting options available today and I just wanted to share some useful new-generation products that can be given as gifts. These are products across categories.

1. Bluetooth Speakers: Bluetooth speakers are a revolutionary invention which enable us to play media wirelessly and they are also compact and mobile. They are excellent gifts because, a lot of media consumption happens on mobile devices and most of the devices do not have loud and clear speakers which can fill up the room, so you can watch a youtube video on your phone or tablet and stream the sound from a louder Bluetooth speaker. They can be carried easily and many of them though small or medium in size, produce some amazing sound. Music is quite a universal hobby and rarely will we find someone who dislikes music and Bluetooth speakers make a wonderful and memorable gift. The best part is they are available across all price points starting from Rs 1000. In my estimate there around 100 different brands of such speakers and many of them are very value for money and produce some great sound.

2. **Portable Power Banks:** Power banks again make very handy gifts as almost everyone has a smartphone and smartphones do not have long-lasting batteries like feature phones which used to last for full 2-3 days. Again, these are available across price points and they do a neat job when our phones die down owing to battery drainage and they are helpful during short travels as we need not carry the adaptor and then forget it while returning home.

3. **Wall Clocks:** This is a product which has existed for long but wall clocks have become very compact and aesthetic from the olden days when they used to be large, winding grandfather clocks. Wall clocks are especially appropriate when we gift a couple or a family for their home and it is not an individual gift.

4. **Handicrafts, Art items:** We can encourage local handicrafts by buying and gifting them, they are especially appropriate when we present it to someone from a different state or from abroad. There are a variety of items in this category (from small jute bags to large statues and sculptures) and the gift can be suited according to the budget and the occasion. The beauty of this gift is that it also promotes and supports the artisans who spend a lot of time and energy to create these masterpieces and they are the ambassadors of the culture of that region and the country.

5. **Fitness products:** Fitness products (like fitness bands, smartwatches) have become a rage across age groups and they are being used by all to track and achieve their health-related goals. These fitness products measure different parameters of our body like heart rate, steps taken, sleep quality, calories burnt, distance covered etc. The good thing about these products is that they can be gifted to both young and older people as fitness is a universal goal for all.

I have just tried to list some newer generic options for gifting and there are so many more for specific occasions. Lastly, gifting is something beyond the physical, tangible item, when we gift something very useful to someone, the joy and happiness on their face is what makes it more memorable.

# Yad Bhavam Tad Bhavati

-by Bhargav KVRK

Do you know what is physical exhaustion? I had touched the acme of it recently. I was able to count each and every muscle and joint in my body and could have scored better marks than a medical student in a test on the structure and anatomy of human muscular system.

This realization dawned upon me when I collapsed on the road leading to Badrinath with a thud, as my legs were unable to bear the load of the body and the rucksack behind its back anymore. A sign board above my head screamed in bold letters- 'Badrinath-25 kms'. The road in front lost its way in the myriad folds of those towering Himalayas. I had my brother as my companion who had a similar state of body and mind.

We had a trek to one of the highest lake shrines in that part of Himalayas- Hemkund Sahib. It is nestled in the seven heavenly peaks of the Garhwal Himalayas. It was a trek of around 45 kms to and fro to a mind boggling elevation of 4500 metres or 14,760 feet above the sea level. This paradise on earth has a crystal clear lake- Hemkund meaning lake of snow, flanked by a small Gurudwara and a temple of Lakshmana. Lakshmana in the Treta Yuga and Guru Gobind Singh in the Kaliyuga chose this other worldly location to do their penance. A bath in the limpid waters of the semi frozen glacial lake invigorated the mind and spirit. Though we dodged the dreaded mountain sickness which affects one third of the trekkers at this altitude, the body refused rejuvenation after such an arduous trek. It got some respite, though temporarily, with the hot khichadi in the gurudwara langar at the Hemkund Shrine. Let us reserve the story of the trek for another day.



So after we returned from the trek we had flopped on the edge of the road leading to Badrinath. Sitting on the road and gazing at that endless asphalt serpent ahead of us, which only in my worst nightmare can I tread on foot, I remembered one of those witty captions of Border Roads Organization, 'Dheera Chalo- Pahadi Nagin hoon das loongi- Drive slowly- I am a mountainous cobra, will bite you.' I asked a tea stall fellow on the side of the road, "Bhai, when we will get a vehicle to go to Badrinath?" He replied in an apologetic tone, "Are bhaisaheb, it is already evening, you won't find anything at this hour of the day." To digest this piece of news, I gulped two sips of a soft drink lifting my aching hand and bending my stiff neck. We waited for the next couple of hours with a deserted road as our companion. The chillness in the air was increasing and the

shadows started becoming longer. My heart cried out aloud, less due to faith and more due to lack of it, "Swami, I have heard umpteen number of times, someone prays to you and a miracle happens. Why doesn't it happen with me? Why this partiality?"



(To be continued....)



## The Donkey died

You must take every step in Sadhana or in Samsara, only after deep deliberation and satisfying yourself that it will be for your good. Otherwise, it will be like the story of the weeping city. One day, a close female attendant of the Queen came to the Palace weeping in great sorrow, and so the Queen began to shed tears. Seeing the Queen in tears, the entire zenana wept and the weeping spread to the male attendants too. The King, finding the queen inconsolably sad, also wept profusely in sympathy, and the sight made the entire city weep loud and non-stop.

At last, one sensible fellow set in motion an inquiry, which passed through person after person until the Queen herself was accosted. She said that her attendant was in sore grief. When she, a washerwoman by caste, was interrogated, she confessed that it was all due to the sudden demise of her favourite donkey! When the news spread the weeping ceased and there was widespread laughter and shame. Reason out, discriminate. Do not rush to conclusions or be led away by mere hearsay.

