



SAMASTHA LOKA SUKHINO BHAVANTU

# Venugaanam

Sai Krishna Charitable  
Trust Newsletter



1<sup>st</sup> March, 2014

IN THIS ISSUE

## From Team Venugaanam

We are delighted to bring you the 32nd edition of Venugaanam this March with our wishes for Maha Shivarathri. We follow the precious discourse of our beloved SWAMI with the SKM updates for the month of Feb.

In Atmajyothi, we further continue sharing the knowledge on devotion as indicated in Naradha Bhakti Sutras. Here we discuss the various aspects of the devotion.

In his article, Prakash talks about the freshness and joy that one can get out of a morning walk.

Bhargav's article about "The special rescue mission" precedes the final article about "Fanaticism" which was an excerpt taken from the complete works of SWAMI VIVEKANANDA.

We are happy to have your feedback on how to make 'Venugaanam' a better communication tool. Please mail us at [contactus@saikrushnamandir.org](mailto:contactus@saikrushnamandir.org). Do feel free to share with us your articles, thoughts and ideas.

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.

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With All our Prema,  
Team Venugaanam

# Cultivate Love, faith and humanity

A Divine Discourses by Bhagawan Shri Sathya Sai Baba on - 17-02-1985

SHIVARATHRI is a day when one tries to establish friendship between the mind and God.

Shivarathri makes one aware of the fact that the same Divinity is all-pervasive, that It is to be found everywhere.

In our daily experiences, there are a number of instances which reveal the existence of Divinity in every person. Consider a cinema; on the screen we see rivers in flood, engulfing all the surrounding land. Even though the scene is filled with flood waters the screen does not get wet by even a drop of water. At another time, on the same screen we see volcanoes erupting with tongues of flame, but the screen is not burnt. The screen which provides the basis for all these pictures is not affected by any of them. Likewise in the life of man, good or bad, joy or sorrow, birth or death, will be coming and going, but they do not affect the Atma. In the cinema of life, the screen is the Atma. It is Shiva, it is Sankara, it is Divinity. When one understands this principle, one will be able to understand, enjoy and find fulfilment in life.

Sankara (Easwara) refers to the one who is endowed with all types of *Aiswarya* (wealth). The types of wealth that we enjoy in the worldly sense are not what we mean by *Aiswarya*.

Everything in the phenomenal world, every person, every bit of matter that you see, has this principle of *Aiswarya* in it. This *Aiswarya* is nothing other than Easwara. In other words, the entire phenomenal world is made up of Easwara. This has also been described as Sathamaatra Chaitanya (Pure Consciousness). This principle of *Chaitanya* cannot be directly seen; it exists unseen. It is eternal, it is permanent, it is all-pervasive.

## The Trinity and *Omkaara*

This is the *Aiswarya* that permeates and fills this world. This is the very embodiment of Easwara itself. For this principle of Easwara there are two aspects. One is Saguna (attributable) and *Sakara* (formful) and the other is Nirguna (attributeless) and *Nirakara* (formless). Associated with the mind and thoughts, and responding to the joys and sorrows, the pain and sufferings of human beings, various forms of Divinity have been visualized. These are the Saguna and *Sakara* aspects of Easwara.

In this context we have the Trinity---Brahma, Vishnu and Maheswara. These are associated with the three *Gunas* or *attributes*--*Rajas*, *Satva* and *Tamas*. *Rajas* is associated with Brahma, *Satva* with Vishnu and *Tamas* with Shiva. The *rajasic* attribute, associated with Brahma, is represented by the sound 'A'. The sound 'U' is the manifested form of Vishnu. And 'M' is the form of the Shiva principle.

These three forms, composing the Trinity, are not permanent. They are not permanent because they have taken form. Anything which has a form cannot be permanent. In the worship of the Dime with attributes the Trinity exist in each individual as auspicious witnesses. But there is one syllable consisting of 'A', 'U' and 'M', which is the One underlying all the three forms; that is the *Omkaara*. It is an expression of the *Nirguna Akara* the attributeless Divine Principle.

## Get rid of action and be freed from *Maya*

Whatever number of births we may take and however long we may go on worshipping these three forms, we will never be able to free ourselves from the cycle of birth and death. If one

wants to get rid of birth forever, one has to worship the Nirguna *Nirakara*, the formless and attributeless principle, which is represented by the Omkara. Only when we get rid of action, will we be free from the delusion that the world is real. When we are rid of delusion, then we will also be free from the illusion of *Maya*. And only then will we be free from sorrow and will finally be able to reach the *Paratatva*, the transcendent principle. This may also be described as *Paramatma*, the transcendent principle within us. As long as we have the mind and the tendencies, we can only be described as *Jivatma*. *Jivatma* and *Paramatma* are not two different entities. The characteristic of *Jivatma* is to waste the entire life in worldly things and associate the mind with this phenomenal world. This is the externalised vision, which is full of illusion and delusion. If you turn your mind inwards, it will be free from delusion. When it is associated with delusion, it is *Jiva Tatva*. When it is free from delusion and illusion, then it is one with the principle of *Paramatma*.

### Cure the boil of "I" in the body

If there is a boil on the body, we put some ointment on it and cover it with a bandage until the whole thing heals. If you do not apply the ointment and tie the bandage around this boil, it is likely to become septic and cause great harm later on. Now and then we will have to clean it with pure water, apply the ointment again and put on a new bandage. In the same way, in our life, there is this particular boil which has come up in our body in the form of 'I', 'I', 'I'. If you want to really cure this boil of 'I', you will have to wash it every day with the waters of love, apply the ointment of faith on it and tie the bandage of humility around it. The bandage of humility, the ointment of faith, and the waters of love will be able to cure this disease that has erupted with this boil of 'I'.

With the help of the mind a man can rise from the level of the human to the highest level of divinity. But he can also descend to the animal nature or demonic level. Once you turn the mind

towards worldly objects it tends to become animal and demonic in nature. If the mind is turned upwards towards God and freed from the thought process, it tends to merge with the *Nirguna Nirakara* and thus become liberated.

The most important reason for bondage is giving too much freedom to the mind. For example, when an animal is tethered to a post, it will not be able to go to another place and spoil it. It will not be able to show anger or violence or do harm to any person. But if it is unweaved and let loose, then it can roam over various fields, destroy the crops and cause loss and harm to others. It gets beaten for the mischief done by it. Similarly, the mind must be bound by certain regulations and limits. As long as man lives within certain limits and disciplines, certain rules and regulations, he will be able to maintain a good name and lead a happy and useful life. Once he crosses these limits he will go astray.

### Conduct yourselves as true human beings

You want to study well. You want to pass and get a first-class. After that you want to get a good position and you want to get married and live a happy family life. And then you want to have children and you want them to be intelligent and do well in life. For these kinds of desires there is no limit. They will keep on multiplying. The reason for this multiplication of wants is that you think you are simply a man. But that is not sufficient to keep you free from suffering. In addition to considering yourself a man, you have to put a number of questions to yourself: "To what caste do I belong? Am I an educated person or not? Where am I staying?. Am I conducting myself in keeping with this sacred privilege of staying in this most sacred Prashaanthi Nilayam, in the immediate presence of Swami?" Only when you put all these questions to yourselves, will you be able to conduct yourselves as true human beings. If one merely thinks he is a man and is entitled to pursue all kinds of desires and enjoyments, he is likely to behave like an animal or even like a demon. "My caste is the caste of humanity. I live in the sacred land of Bharat. I am

born of a good family. I am an educated person, not an ignorant one. And I am here in this sacred Prashanthi Nilayam in the presence of Swami." When you have such answers and use them as guideposts for conducting yourselves, you will not go astray.

### **Wisdom exists in the midst of ignorance**

Today is described as Shivarathri. '*Rathri*' means night. What is the significance of night? Night is another word for darkness. '*Shiva*' means auspiciousness. So, Shivarathri speaks of an auspiciousness which is inherent in darkness. It refers to the wisdom which exists in the midst of ignorance. Ignorance and wisdom are not two different things; they are basically the same. They are associated with *Dwaita*; they are the opposite polarities of the same underlying principle.

The state that transcends both wisdom and ignorance is *Paratatva*. It is a stage which is not associated with any comings or goings, where birth and death do not occur. So long as there is birth for the body, death has to follow. What is it that has taken birth? Is it the Atma? No. It is only the body which has taken birth. You are Atma. You are the permanent entity. We consider this body as inert, but truly speaking, this body is not inert. Even in the physical matter making up this body there is the Divine Consciousness.

The form of the body is constantly changing. That is why the phenomenal world is described as *Jagat*. In the word *Jagat*, '*Ja*' means taking birth; '*Gat*' means dying. "*Jagat*" means that which has birth and death, a process which repeats itself over and over again. In this world there is nothing which is free from this birth and death, be it a body, any object or thing. All are continually undergoing changes.

### **Develop purity and sacredness**

This Shivarathri is a day when one tries to establish friendship between mind and God. Shivarathri makes one aware of the fact that the same Divinity is all-pervasive and is to be found everywhere. It is said that Shiva lives in Kailasa. But where is Kailasa? Kailasa is our own joy, our own bliss. It means that Easwara lives in the Kailasa of delight. If we can

develop that sense of joy and delight in our mind, that itself is Kailasa. How can one get this joy? It comes when we develop purity and steadiness and sacredness. Then the heart becomes filled with peace and bliss. Then your heart itself will be Kailasa and Shiva will be there in the sanctum sanctorum of your heart, within the temple which is your body. At first look, everyone appears to be a devotee, but individuals respond differently to different circumstances. If you keep a ball of iron and dry leaf side by side, when there is no wind both of them will be firm and steady. But when a breeze blows the dry leaf will be carried away for miles together. The iron ball will remain firm and steady. If one has true love and firm faith in God, one will be like an iron ball, steady and undisturbed. If one is like a leaf running away on account of difficulties and problems, it is a travesty to call such a person a devotee. We should develop pure and steady love and faith.

### **Think of Divinity every minute**

There are no permanent mothers in the world, the only permanent mother is the Divine Mother. Swami often reminds you of your spiritual family where Truth is your father, Love is your mother, Wisdom is your son, Peace is your daughter, Devotion is your brother, and *Yogis* are your friends. In the spiritual path these are your true relatives, who will always accompany you. When you have this kind of relationship, when you treasure this kind of friendship, you will be able to break the bonds of the world and become free. Light has value only when there is darkness; otherwise it has no value by itself. Therefore, in times of trouble and sorrow, whenever problems arise, evoke the principle of Divinity, which will shed illumination and light in moments of darkness. There is no use in just thinking of Shivarathri once a year. Every minute, every day, every night, you should think of Divinity and sanctify your time, for the Time principle truly speaking is Shiva. You yourself are Shiva. Try to understand and recognize this principle of Shiva Tatva which is your own Reality.

# SKM Updates

Even as March sets in, there are happy tidings for the children of Sai Krushna Mandir and the Sharavathi school.

**Development of Play Area/ Vegetable garden:** The front portion of Sai Krushna Mandir has been witnessing intense activity in the last few days. A vegetable garden and some fruit trees are being planned to cater to the requirement of the inmates. The ground has been levelled, the pits dug for tree plantation and fertile soil obtained for the vegetable garden.

A small play area is also being constructed, which will include a slide, see-saw, swing and other play items for children. The play area is likely to be ready before the children come back for the new academic session in May.

**English medium school development:** The Sai Krushna Charitable Trust has constituted a school committee to further its educational plans. The committee has been working on the development of a blueprint for implementation. The school committee report will be tabled in the trust meeting shortly for final acceptance. The Trust is keen on imparting values based education to the children to provide them with the right environment to develop their innate talents and skills. The education will be more focussed on skill development and inculcating an urge to serve society than mere fact based learning. Our idea is to provide each child the best possibility for a meaningful life in which the child appreciates the beauty of the society in which it lives and the importance of making one's life useful for the growth of society as a whole. Each child has a unique potential for growth, but excellence as a human being is within the reach of all- whether one is a CEO or a plumber, an advocate or a carpenter. For no profession is inferior. And this will be the guiding motto in the development of the English medium education in the school.

**Identification of New Entrants:** Sai Krushna Mandir Children's home is absorbing additional boys in the children's home from May 2014. Applications are invited from the following categories:

- Children without parents
- Single parent children
- Children from poor financial backgrounds

Boys in the age group of 5-8 will be given preference so that they may also study at the English medium school. The final list of new entrants will be decided in April-May on a merit cum need basis.

Applications are also invited for the post of warden. The SKM team is now actively engaged in finding a suitable warden on paid basis. The major duties of the warden will involve supervising the children, helping them with their homework and co-curricular activities. Knowledge of computers, record maintenance and driving skills will be bonuses on this job.

We were very happy to have a few visitors to Sai Krushna Mandir. Swati aunty and Jitesh Uncle from the UK made delicious biscuits for the children, while Aswath Narayan from Puttaparthi enthralled the inmates with his mellifluous music. The children were also taken for a small picnic to the nearby Pyramid Valley on 2<sup>nd</sup> February, 2014.



# Atmajyothi

by Shri Lakshminarayan Aithal

*Lakshminarayan Aithal has served for over 3 decades in Swami's institution and is the former Principal of the Sri Sathya Sai Loka Seva Institutions at Muddenahalli. Inspired by Swami's direct message to study the Upanishads, he first learnt Sanskrit and then studied the direct works of Adi Shankaracharya and Swami. Sincere perseverance led him to the reality of Aham Brahmasmi and He realized and experienced Swami's words: "I am God and so are you". He shares the import of the Upanishadic teachings with us in this series of articles.*

We also wish all the children the very best for their examinations in the last week of March. Our prayers and best wishes for all of them to come out in flying colours.

We look forward to all your active involvement and participation in this God given opportunity. We also welcome you to come and visit the site and participate in the activities of Sai Krushna Mandir. We pray that Swami's grace will crown our genuine intentions and He will continue to guide and bless the children and residents to live in a happy home and grow to his ideals.

The one who has become the Form of Brahman becoming pleased in the inner-organ (अन्तःकरण) gives up distress and desire as well. Being equal in all living beings, he achieves My Supreme Devotion. By the Devotion, knowing the extent of My Glory and that of My Own Form - merges in Me alone through that Knowledge of Reality. Thus, the Lord has spoken.

यज्ज्ञात्वा मत्तो भवति स्तब्धो भवत्यात्मारामो भवति ॥ 6

॥

6.The one who has understood that Devotion becomes intoxicated, becomes motionless and becomes delighted in his own Self.

मत्तो भवति

25. While experiencing this ambrosia of Love (प्रेमामृत), the devotee forgets himself. His behavior is similar to the one who is heavily intoxicated.

देहं च नश्वरमवस्थितमुत्थितं वा सिद्धो न पश्यति  
यतोऽध्यगमत् स्वरूपम् ।

दैवादपेतमुत दैवशादुपेतं वासो यथा परिकृतं मदिरामदान्धः  
॥ भाग. 11-13-36.

The one who has obtained this Love becomes established in the Devotion (सिद्धः). He never sees his perishable body either in the state of meditation or in the wakeful state; for, he has obtained his Own Form. A heavily intoxicated person doesn't see his garment whether it is on his body or not, isn't it ? Similarly, this Devotee has condition of a drunkard.

स्तब्धो भवति

26. In this manner, this Devotee doesn't have his body consciousness due to the absorption of his mind in the Self; therefore, he remains at a place like a dull one. Then, how does he conduct his daily activities ? The श्रुति gives one illustration for this :-

नोपजनं स्मरन्निदं शरीरं स यथा प्रयोग्य आचरणे युक्त  
ऐवमेवायमस्मिन् शरीरे प्राणो युक्तः ॥

छां. 8-12-3.

Well-trained animals like bullock, horse, etc. drag their respective cart safely towards the destination even while its driver sleeps in it. Similarly, this Devotee, though he is not mindful of human body, by the force of action that has given to yield fruit (प्रारब्धकर्म) all the activities of his body are conducted themselves by the activities by the subjection of the energy of vital air(प्राणशक्ति) which works in the body.

27. In spite of this, one should not consider that this Devotee is either a careless one or a mad one. It is true that in the world he is not aware to the conduct of others. What is the reality ? Other people are wakeful to the worldly affairs only. In their wakeful state, as if experiencing a dream, they seeing false scenes, consider that they are conducting carefully. But, the Devotee is aware of the Principle of God (परमात्मतत्त्व ) and the ordinary people have only a deep-sleep regarding the matter of Spirituality.

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।  
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥

गी. 2-69

Regarding the Awareness of the Reality all animals have the dark night of the form of ignorance, but only the devotee who has conquered his passion is aware of the Reality. But, the others, as if they see wakefulness in the dream, seem to be aware to the sensual enjoyments; does this magnanimous one who knows that everything is dream - engage in them ? Regarding this matter, the Lord has preached to उद्धव :-

विषयान् ध्यायतश्चित्तं विषयेषु विषज्जते ।  
मामनुस्मरतश्चित्तं मय्येव प्रलीयते ॥

तस्मादसदभिध्यानं यथा स्वप्नमनोरथम् । हित्वा मयि  
समाधात्स्व मनो मद्भावभावितम् ॥

भाग. 11-14-27, 28.

'O उद्धव, the one who is interested only in the contemplation of objects, his mind is attached to the objects; and, those who remember only Me according to the scripture, their mind drowning in Me, is dissolved. Therefore, you give up the contemplation of worldly objects that are similar to false objects that appear either in dream or in imagination; fill your mind in My thought (भावना) alone; and, thus pacify your mind'.

28. The Devotee may be seen as a mad-cap to the eyes of worldly people; but his madness is of the different type :-

अव्यक्तलिङ्गा अव्यक्ताचारा अनुन्मत्ता उन्मत्तवदाचरन्तः  
॥ जा. 6.

According to this sentence of the श्रुति, by dress and exercises, no one can recognize that they are the devotees; they have not gone mad, still, their behavior is seen by others as that of mad ones.

आत्मरामो भवति

The one drowned in worries, even if he sits at a place, really he is not quiet; a powerful horse when controlled seems to be standing; similarly, when devotees simply stand at a place, one should not think that they are lazy people.

स वा एष एवं पश्यन् एवं मन्वान एवं विजानन् ।  
आत्मरतिरात्मक्रीड आत्ममिथुन आत्मानन्दः

स स्वराड् भवति ॥ छां. 7-25-2.

This sentence tells : The wise-devotee sees only the Self everywhere, he loves his Self, he plays only in the Self, he unites only with the Self; he experiences Bliss, without any external agency, only in the Self; thus, he experiences the happiness of the dominion of the Self.

## 5. DISPARITY BETWEEN DEVOTION AND LUST

सा न कामयमाना निरोधरूपत्वात् ॥ 7 ॥

7. It is not sexual desire, because it is of the form of restraint.

न कामयमाना

29. Here, an objection may appear : It is narrated that the Devotion is the Supreme Love in God, the Self, isn't it ? Is love not lust ? The scriptures tell that lust is the root cause of distress of the worldly life. Such being the case, desiring God or desire of Liberation by attaining God gives the Final Achievement ! How could desire be the means to the Highest Achievement ? अर्जुन questions : "O Lord, though a man doesn't desire, what impels him to commit sin ?" श्री कृष्ण answers :-

काम एष क्रोध एष रजोगुणसमुद्भवः । महाशनो महापाप्मा  
विद्ध्येनमिह वैरिणम् ॥ गी. 3-37 ॥



# The joy of walking

BY PRAKASH SRINIVASAN

During our childhood all of us used to fulfill many of our daily tasks by walking or cycling. I spent most of my schooling years cycling to school and I remember my school's cycle stand being full on almost all days. After two decades, the cyclist has become an extinct entity.

Our modern lifestyle has given us many comforts and today probably there are hundreds of brands of two-wheelers and cars that have flooded the Indian market. It's surely a good sign but the problem is that it has now gone to another extreme. People have lost the art of walking and even a short distance of half-a-km is covered by a vehicle. The visit to the nearest grocery store is mostly through our two-wheeler and some even use their cars for such short distances.

By sheer luck or God's grace, I fell in love with walking especially after settling down in Bangalore. My weekends are spent in walking and exploring places in the neighbourhood. My wife has also taken to my habit and both of us do our monthly and weekly errands by walking.

Many a time during the peak hours we overtake buses and keep moving on without worrying about stopping in scores of signals which are Red most of the time. The salubrious weather in Bangalore adds to the fun. Walking is almost like meditation for us. We walk at a comfortable pace and soak in the surroundings without worrying about time and deadlines. In fact, during our walks, we discover so many obscure and small places around us which heightens the overall experience. Walking also helps to admire and appreciate the greenery and is a sure stress buster. Every week, we try to increase our walking distance wherever possible so that we can

take advantage of the benefits of this most simple and underrated exercise.

To speak in tangible terms, we also save money by avoiding an auto or a bus. Our carbon footprint is also positive as we are not using the gas guzzling vehicles. The best way to discover the heritage of a place is by walking and the more we walk, the more we believe in that. I feel people are missing out so much when they avoid walking. Of course, I do not say people must walk very long distances and tire themselves out but we all know what our walking stamina is. We always have the option of taking a juice or snack break!

Another beautiful aspect of walking is that it's the easiest of all exercises and even an 80 year old can enjoy it without worrying about getting burned out. Many people spend the best time with their pets while walking. Walking also helps people bond with each other and it is as eco-friendly as it can get.

So why wait...let's join the walking band wagon and appreciate the neighbourhood around us even as we burn those excess calories.

## The special rescue mission

By Bhargav Kvrk

During the busy birthday week, I was walking past the senior boy's hostel at night, heading towards my home when I heard a bunch of boys playing with something on the road. When I went closer, I apparently felt that they are troubling a small piglet. It looked like 'Hamm' of the toy story, only difference being that in place of yellow colour, black and white stripes were smeared all over its body. It had a terrified look in its eyes and her tiny ears were dancing while sprinting frenetically. Little annoyed I thought of teaching them a lesson. As I approached them, one of the boys said frantically gasping for breath, "Brother, cover that side, don't allow the piglet to escape." I retorted, " Why are you troubling a small piglet and having fun at its expense, leave it!" No brother, you are not understanding," he tried to explain, "this small creature has strayed away from its drove and is roaming alone on this deserted road in the thick of the night." He took a deep breath and continued, " Two gangs of stray dogs on either side of the road have already spotted this soft target and are trying to maul it. We are just trying to protect it."

My annoyance was transformed into admiration for these students and joined them in trying to encircle it. The piglet was terrified and was squealing, running helter- skelter trying to escape this protective *chakravyuha*. At that very moment, one of our senior faculty members was attracted to this commotion at this late hour. I quickly ran to him and appeased his curiosity, "Sir, they are trying to catch a piglet which has strayed away. This small creature is under the menacing gaze of a group of stray dogs." He swiftly joined this rescue mission and churned out few innovative ideas from his experience. "Boys, get one of those big cans from hostel which we use for putting used clothes." He added, "Also get a piece of cloth to cover the mouth of the can." One boy quickly

ran to the hostel and got a big blue can. This teacher took full charge now, overlooking the rescue operations, he said, "Put the can upside down on the piglet and slowly drag it to the cloth next to it and cover the mouth of the can." The instructions were scrupulously followed. "Now slowly upturn the can with the cloth covering it." Boys started appreciating the ingenuity of their teacher.

Few street hawkers were returning homes from a hard day's work. They stopped and tried to find out the reason of this commotion. "Oh my God, Swami's students are trying to catch a piglet, they should not do that, it is a dirty animal", one hawker said to the other stitching his eyebrows showing utter abhorrence.

"Sir, we have to save its life, we can't see it being mauled by street dogs", said one boy firmly looking at this street hawker with a voice filled with conviction and eyes looking at the professor for some support. Professor sir was filled with pride at this prompt answer and nodded in agreement. It was finally caught and the can was kept upright with a cloth on it. We were able to hear some noise from inside. The can was a deep one and there was no way the captive could escape from it. We took it to a nearby Sodium vapour lamp and slowly removed the cloth. The can was bathed with the yellow golden light from the street light. The piglet looked up with its button like eyes shining in the diffused light, without any agitation, as if assured that it is in safe hands and gave a grunt perhaps of warmth and coziness .

Fortunately, we found a scooter of one of our faculty members, which was kept in the hostel. I quickly kickstarted it, when one more brother carried the big can with its inmate and sat as a pillion, keeping that bulky plastic can in his lap. We planned to take it to

the banks of river Chitravati where generally we find the droves of pigs. When we entered the Chitravati Road leading to the river all the sporadic pedestrians were looking at us with astonishment at the unfamiliar luggage and the weird manner of transportation at this unearthly hour. At the far end of the road just near the river Chitravati we found a herd of pigs relaxing after a long day's 'work'. The matriarch of this herd, of around a dozen piglets, was sitting guard with its head calmly resting on the ground and behind it all the piglets were rollicking, fighting and playing with each other.

We alighted from the savior scooter, brought that Herculean plastic can down and tilted it, slowly removing the cloth cover. The dowager pig lifted its head a little and looked askance. The piglet sensed the mood of its mother and took measured steps keeping its head down avoiding eye contact. The mother pig give a short, loud grunt, attracting the attention of the 'path breaker who returned home'. The mother give a stern look as if saying, "Where were you, is this the way you should behave?" and gave the piglet a nudge inside her protective shield.

All the other piglets were waiting for their hero and gave it a rousing welcome. They huddled around it as if asking him, "How was it, what world you explored, was it better than this?" The 'path breaker' maintained a serene silence with an unflinching silence as if telling them, "This place is the best, might be you have to go and experience 'that' to value 'this'."

## Swami Vivekananda - On Fanaticism

SOURCE : <http://www.vivekananda.net/ByTopic/OnFanaticism.html>

There are fanatics of various kinds. Some people are wine fanatics and cigar fanatics. Some think that if men gave up smoking cigars, the world would arrive at the millennium. Women are generally amongst these fanatics. There was a young lady here one day, in this class. She was one of a number of ladies in Chicago who have built a house where they take in the working people and give them music and gymnastics. One day this young lady was talking about the evils of the world and said she knew the remedy. I asked, "How do you know?" and she answered, "Have you seen Hull House?" In her opinion, this Hull House is the one panacea for all the evils that flesh is heir to. This will grow upon her. I am sorry for her. There are some fanatics

in India who think that if a woman could marry again when her husband died, it would cure all evil. This is fanaticism. When I was a boy I thought that fanaticism was a great element in work, but now, as I grow older, I find out that it is not.

There may be a woman who would steal and make no objection to taking someone else's bag and going away with it. But perhaps that woman does not smoke. She becomes a smoke fanatic, and as soon as she finds a man smoking, she strongly disapproves of him, because he smokes a cigar. There may be a man who goes about cheating people; there is no trusting him; no woman is safe with him. But perhaps this scoundrel does not drink wine. If so, he sees nothing good in anyone who

drinks wine. All these wicked things that he himself does are of no consideration. This is only natural human selfishness and one-sidedness.

You must also remember that the world has God to govern it, and He has not left it to our charity. The Lord God is its Governor and Maintainer, and in spite of these wine fanatics and cigar fanatics, and all sorts of marriage fanatics, it would go on. If all these persons were to die, it would go on none the worse.

Do you not remember in your own history how the "Mayflower" people came out here, and began to call themselves Puritans? They were very pure and good as far as they went, until they began to persecute other people; and throughout the history of mankind it has been the same. Even those that run away from persecution indulge in persecuting others as soon as a favourable opportunity to do so occurs.

In ninety cases out of a hundred, fanatics must have bad livers, or they are dyspeptics, or are in some way diseased. By degrees even physicians will find out that fanaticism is a kind of disease. I have seen plenty of it. The Lord save me from it!

My experience comes to this, that it is rather wise to avoid all sorts of fanatical reforms. This world is slowly going on; let it go slowly. Why are you in a hurry? Sleep well and keep your nerves in good order; eat right food, and have sympathy with the world. Fanatics only make hatred. Do you mean to say that the temperance fanatic loves these poor people who become drunkards? A fanatic is a fanatic simply because he expects to get something for himself in return. As soon as the battle is over, he goes for the spoil. When you come out of the company of fanatics you may learn how really to love and sympathise. And the more you attain of love and sympathy, the less will be your power to condemn these poor creatures; rather you will sympathise with their faults. It will become possible for you to sympathise with the drunkard and to know that he is also a man like yourself. You will then try to understand the many circumstances that are dragging him down, and feel that if you had been in his place you would perhaps have committed suicide. I remember a woman whose husband was a great drunkard, and she complained to me of his becoming so. I replied, "Madam, if there were twenty millions of wives like yourself, all husbands would become drunkards." I am convinced that a large number of drunkards are manufactured by their wives. My business is to tell the truth and not to flatter anyone. These unruly women from whose minds the words bear and forbear are gone for ever, and whose false ideas of independence lead them to think that men should be at

their feet, and who begin to howl as soon as men dare to say anything to them which they do not like — such women are becoming the bane of the world, and it is a wonder that they do not drive half the men in it to commit suicide. In this way things should not go on. Life is not so easy as they believe it to be; it is a more serious business!

A man must not only have faith but intellectual faith too. To make a man take up everything and believe it, would be to make him a lunatic. I once had a book sent me, which said I must believe everything told in it. It said there was no soul, but that there were gods and goddesses in heaven, and a thread of light going from each of our heads to heaven! How did the writer know all these things? She had been inspired, and wanted me to believe it too; and because I refused, she said, "You must be a very bad man; there is no hope for you!" This is fanaticism.