



# VENUGAANAM

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## From Team Venugaanam

We are delighted to bring you the 69th edition of Venugaanam this September.

In this edition, we bring excerpts from Swami's Divine Discourses compiled in Prema Vahini where Swami talks about various practices for Saadhakas.

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

In the SKM updates, we provide a brief on the status of Sai Krushna Arogya Dham which is delivering free primary healthcare to rural patients in and around Hosadoddi village off Kanakapura Main Road.

Later in the issue, Renganathan talks about our identities and spirituality.

We conclude with a Chinna Katha that focuses on the process of "imaging" God.

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**

## The Harvest Of A Saadhaka

Source: Prema Vahini

There is, in this world, no thapas higher than fortitude, no happiness greater than contentment, no punya (meritorious act) holier than mercy, no weapon more effective than patience. Bhakthas should consider the body as the field, good deeds as seeds and cultivate the Name of the Lord, with the help of the Heart as the ryot (farmer), in order to get the harvest, the Lord Himself. How can one get the crop without the cultivation? Like cream in milk, like fire in fuel, the Lord is in everything, more or less. Have full faith in this. As the milk, so the cream; as the fuel, so the fire; so also, as the sadhana, so the Sakshatkara (Self-realisation), is it not? Even if the attainment of Mukthi is not directly realised as a consequence of taking up the Lord's name, four fruits are clearly evident to those who have had the experience. They are (1) The company of the great, (2) Truth, (3) Contentment and (4) The control of the senses. Through whichever of these gates one may enter, whether he be a

householder or recluse, or a member of any other class, he can reach the Lord without fail. This is certain. Men crave for worldly happiness. Analysed properly, this itself is the disease and sufferings are but the drugs we take. In the midst of these worldly pleasures, one rarely entertains the desire for attaining the Lord.

Besides, it is necessary to analyse and discriminate every act of man for, the spirit of renunciation is born out of such analysis. Without it, renunciation is difficult to get. Miserliness is like the behaviour of a dog, it has to be transformed. Anger is enemy Number One of the Saadhaka, it is like spittle and has to be treated as such. And untruth? It is even more disgusting. Through untruth, the vital powers of all are destroyed. It should be treated as scavenging itself. Theft ruins life. It makes the priceless human life cheaper than a pie. It is like rotten foul-smelling flesh. Moderate food, moderate sleep, Prema,

fortitude these will help in the upkeep of the health of both body and mind. Whoever he may be, in whatever condition he may be, if he gives no room for dispiritedness, if he has no fear at all, and if he remembers the Lord with unshaken faith and without any ulterior motive, all suffering and sorrow will fall away from him. The Lord will never enquire at any time the caste to which you belong or the Achara (practice) which you traditionally follow.

Bhakthi does not consist in wearing Kaashaya cloth (ochre robe), the organisation of Uthsavas (festivals), the performance of Yajnas (sacrifices), shaving of hair, the carrying of Kamandala (water pot) or Danda (stick), etc. With a pure Antahkarana (inner consciousness), uninterruptedly (whatever one may be doing) contemplating on God, feeling that everything is the Lord's creation and therefore One, unattached to senseobjects, embracing all in equal Love, dedicated to true speech, this is, indeed, the characteristic of Bhakthi.

Of the various types of Bhakthi, Namasmarana Bhakthi is the best. In Kali Yuga, the Name is the Path for saving oneself.

Jayadeva, Thukaram, Kabir, Ramdas, all these great Bhakthas attained the Lord, through just this one Nama. Why speak of a thousand things? Even Prahlada and Dhruva were able to enjoy the Darsan, Sparsan and Sambhashana of the Lord through Nama only.

Therefore, if every Saadhaka considers the name of the Lord as the very breath of his life; and having complete faith in good deeds and good thoughts, if he develops the spirit of service and equal Love for all, then there can be no better Path for Mukthi. Instead, if one sits in some solitary nook and holds his breath, how can he master his innate qualities? How is he to know that he has mastered them? Ambarisha Bhakthi (Devotion based on surrender as that of Sage Ambarisha), and Durvasa (A great sage who used anger to prevail Divine Will over human circumstances), combination of these two will result in the fate of Durvasa himself; at least, in the end, Durvasa must fall at the feet of Ambarisha. May you avoid becoming Thrisankus (he who was hung between heaven and earth). May you experience the eternal Truth, achieving the genuine State

## Atmajyothi

-by Shri Lakshminarayan Aithal

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 वेदाs 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.

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।  
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति  
मानवः ॥

गी. 18-46.

If people conduct their duties peculiar to their caste and order as the worship of the Supreme Lord, then they obtain the Supreme Devotion through the purification of the mind. In this manner, by following the path of action, it is very difficult to exercise the secondary devotion; then, one may obtain the Supreme Devotion after a lapse of a long period. Then, the one who exercises in the path of Wisdom has to adopt four expedients : (a) Discrimination of eternal and transient, (b) Indifference to sensual enjoyments here and here after, (c) the Wealth of qualities like controlling mind, etc; and, (d) the Desire of Liberation. In the भगवद्गीता , the expedients are narrated to the one who follows the path of Wisdom :-

अमानित्वमदम्भित्वमहिंसा  
क्षान्तिरार्जवम् । आचार्योपासनं शौचं  
स्थैर्यमात्मविनिग्रहः ॥

इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च  
।  
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम्  
॥

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।  
नित्यं  
समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥

मयि चानन्ययोगेन  
भक्तिरव्यभिचारिणी ।  
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥

अध्यात्मज्ञाननित्यत्वं  
तत्त्वज्ञानार्थदर्शनम् । एतज्ज्ञानमिति  
प्रोक्तमज्ञानं यदतो न्यथा ॥

In these above verses, it is told that if the one has the expedients like – absence of arrogance (अमानित्व), etc; then only, he can remain in the Path of Wisdom; otherwise, his ignorance becomes strong. Therefore, all can't have this Path, one should notice that the aspirant should have the expedient of the Unique - Devotion (अनन्यभक्ति) (13-10).

Even the one turns towards the Path of योग, the practitioner has to adopt eight limbs like restraint (यम), precept (नियम), etc. as mentioned in the Aphorisms of योग (योगसूत्र). In that Path also, the practitioner should

## Updates from SKM

Sai Krushna Arogya Dham has started to deliver free Healthcare. The primary healthcare center runs on Tuesdays and Thursdays and many rural patients have been benefitting from the loving care.





The SKM children have been at their creative best with some excellent drawing and art activity.



# Identity & Spirituality

-by Renganathan K

At the beginning of my MBA course, the professor teaching Self-Awareness and Personality Development began the course by telling about three aspects of our identity – *Who we think we are, who others think we are, and who we actually are*. I believe that our entire life journey is about uncovering the answer to the third question.

The answer to the first two questions are often inter-dependent. Our opinions of ourselves influences our behavior. Others' interpretations of our behavior influences their way of seeing us. I feel that most of our life journey is spent in trying to answer the first two questions. However, I feel that our journey is about the third question. It does not matter what we think or what others think. It matters what we actually are. Why is this question more important? – I believe that it is not an option, but our duty to live our lives to our fullest potential. Living our lives to our fullest potential depends on what our potential is. This, in turn, depends on who we are and not who we *think* we are.

Of course, as with many other worthy causes, the answer to this question is not easy. The answer to the first two questions can be determined by personality tests and survey of friends and colleagues. However, the answer to the third question is difficult to gather in this approach. Primarily because it is not a concept that can be known, but something that can only be experienced. The experience in the form of realization of our true self leads to immense knowledge, but the realization itself cannot be described.

Spirituality is a tool that helps us in this quest. Given the varied nature of our contexts, spirituality is also multi-dimensional and contextual. Hence, what applies for one person in one situation might not be applicable for others. However, many of us seem to see spirituality as a set of rigid practices. Focus, then shifts to following these practices rather than understanding their true purpose resulting in dissatisfaction and confused answers to the question.

## 'DRAWING' GOD...

This happened in the time of Lord Krishna. There once lived an artist who had traveled far and wide and had built for himself an extensive reputation. But even as he climbed the edifice of fame and renown, achieving success and impressing one and all with his art, he still hadn't achieved access to Lord Krishna! As much as he was anxious to seek approbation from Lord Krishna Himself, who not only ruled everyone's heart but was also the greatest connoisseur of art, success in this endeavour kept eluding him. But one day, after relentlessly trying to meet Krishna, he got an appointment. The artist met Krishna and requested Him to stay still, so that he could paint His picture. On getting Krishna's consent, the artist first prepared the outline and told Krishna that he would ready the final painting in a week's time.

The all-knowing Krishna also knew about the ego of the painter, but did not say anything then. After a week, the painter brought a finished portrait, covered with a white cloth. And when he uncovered the painting in Krishna's presence the painter himself was shocked at the lack of similarity between the real Krishna and Krishna he had painted! Completely taken aback by this, the painter asked for another week's time to get the job done. This went for many such weeks, but each time he failed to capture Krishna in his paintings. In complete frustration and total dejection, he decided to leave the city and go away. But the Lord had other plans. When he was going away, Sage Narada met him.

# Chinna Katha

Well aware of the painter's plight, Narada confided to him that it was silly to attempt to paint the picture of Lord Krishna, for the Lord has no fixed form and can change His face every second! Narada then advised, "If you really want to paint Him, I will tell you a method which will enable you to do so." Saying so, Narada whispered something into the ear of the artist. Following the advice given by Narada, the painter returned yet again to Krishna with a white cloth covering something. But this time, enriched by the wisdom Narada had imparted, the painter told Krishna that even as He was welcome to change the painting in any manner whatsoever, the painting would look exactly like him. Saying so, the artist removed the cloth, laying bare the mirror the cloth had till then hidden. The mirror reproduced an exact replica of Krishna. If therefore, you are imaging that God would be like this or that, it is not correct. You cannot describe God and your attempts will fail. But when you make your mind clear and clean; fill it with love and devotion; the very same love and devotion will enable you to have the true vision of God

