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## AUPA eNEWSLETTER

### BASIS OF EMOTIONAL INTELLIGENCE

Lord Yama provides to us in the Kathopanishad a *graded structure* of seven faculties, which may be regarded as locations of intelligence. Each of them has tremendous scope for their expression. Starting from the grossest, the sense organs (*indriyas*), going all the way to the immeasurable Pure Self (*purusha*), the roll of honour is fascinating. Among them are the emotional mind (*manas*) and the rational intellect (*buddhi*). Educating and training these two, and bringing them in harmony and alignment is the foundation of high EQ, as we use the term nowadays.

*The intellect is more sophisticated than the mind,*

*And the cosmic intellect is even higher.*

| *manasas-tu parā buddhir- buddher-ātmā mahān parah* |

**Katha-Upanishad, 1.3.10 (Chapter 1, Valli 3, mantra 10)**

## Light on Self-inquiry

### ON REMAINING QUIET



Remaining quiet is jñāna-dristhi (wisdom-insight). To remain quiet is to resolve the mind in the Self.

Telepathy, knowing past, present and future happenings do not constitute wisdom-insight.

### Shri Ramana Maharshi

{This quote is from the booklet – *Who am I? (nān yār?) – The Teachings of Bhagavān Sri Ramana Maharshi* – originally in Tamil, translated by Prof. T M P Mahadevan.}

[Bhagavān discourages us from getting attracted to special powers like telepathy, mistaking them for spiritual wisdom. He is unmistakably clear in his emphasis on dissolving the ego. – Editors]

## BROADMINDEDNESS

It is rightly said that true spiritual growth is marked by certain broadmindedness towards the diverse views that people hold with respect to various issues. The more we anchor in the spirit (the all-pervasive *ātmā*, which is one in all), the less rigid we become in the matter of particular ways in which a certain goal is achieved. A broadminded father, for example, does not mind it if his children are quite modern in their costume or manners. He may, in his heart, desire that they appreciate the traditional ways in which he himself dresses or behaves. That however does not come in the way of his loving them. He understands that the times have changed.

Does it mean that we accept anything and everything in the name of broadmindedness? Not at all, of course. The eternal and universal values like truthfulness and equality are not things that we can compromise with. If somebody lies to us and misleads us in some matter, we will have to keep him at a distance in future transactions. Likewise, if groups A and B, who are equally qualified, are fighting over some issues and we find that group A always wants to get more benefits than group B, we will not allow A to continue to take advantage of B's softness or weakness. At such times, we will call a spade a spade.

The famous Sanskrit saying<sup>1</sup> goes, "The petty-minded regard some as their own and others as belonging somewhere else. For the generous and broadminded people, the whole earth is one family." This insight is all the more relevant in modern times when humanity has to recognize and respect plurality. We have to acknowledge the beauty of different cultures and the contributions they have made to humanity. At times the past might have good and bad sides to it. At the present time, however, all have to get equal opportunities and all have to go by certain shared values. External factors like colour of the skin, nationality, region, language, gender and birth should not come in the way of anybody getting ahead in education, career etc.

Unity among diversity thus is the *mantra* of modern times. Broadminded people, for example in the United States, have proposed the 'salad bowl' theory for proper integration in the society. The salad bowl concept suggests that the many different cultures of the country's residents combine like a salad, as opposed to the more traditional notion of a cultural melting pot. Big places like New York City can be considered as being a "salad bowl".



This model is also sometimes called 'a cultural mosaic' where people welcome multiculturalism. Newly arrived immigrants especially do not lose the unique aspects of their cultures. They rather retain them.

In order, however, that this is achieved in depth, spiritual transformation is required. The recent, very sad episode of a white police officer strangulating<sup>2</sup> George Floyd, a black man in Minneapolis, shows how mere legislation or constitutional rights cannot go far in achieving equality. Deep-rooted biases need to be removed by universal spirituality that goes beyond organized religions.

**Swāmi Chidānanda**

**Notes:**

1

*ayam nijah paro veti ganānā laghuchetasām*

*udāra-charitānām tu vasudhaiva kutumbakam* | – subhāshita.

<sup>2</sup> This incident happened on May 25, 2020 and is the current news, with protests and riots spreading all over the world.

*Thus Spake Chinmaya*



## ON PRAYER

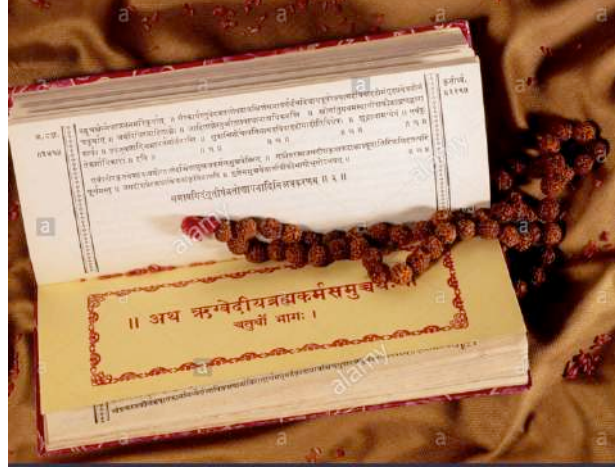


It is prayer that brings the reviving rains of joy and transforms the dreary wasteland of our hearts into a perfumed garden of bliss.

**Swami Chinmayananda**



## SWĀDHYĀYA (ONE'S STUDY)



The word *swādhyāya* is made of *swa+adhyāya*, where *swa* means oneself and *adhyāya* is the same as *adhyayana*, study.

1 In traditional terms, *swādhyāya* means the regular, daily study of such portions of the Vedas that are allotted or assigned to a certain family. In olden days, they ensured that all the branches (*shākhās*) of the sacred Vedas were preserved by different lineages by daily self-application. So this meaning boils down to 'study of one's own portions'. Adherents to the Vaidika dharma were exhorted<sup>1</sup> not to miss their daily study. The very first verse<sup>2</sup> of Vālmiki Rāmāyana praises Sage Nārada as engaged in austerity and regular study of his (allotted branches of) Vedic portions. Bhagavad-Geetā stresses<sup>3</sup> on the same, bringing it under 'austerity in the realm of speech' (*vākmayam tapah*). While commenting on that very verse, Ādi Shankara includes the word *swādhyāya* in the example<sup>4</sup> he supplies for 'true, un-agitating, pleasing and beneficial speech'. A liberal meaning of the word *swādhyāya* can free the student of the obligation to study the Vedas, permitting him to study any religious book, even of non-Vedic religions. So a devoted member of the Sikh community may do *swādhyāya*, while studying the holy Granth Sāheb daily.

2 In spiritual literature related to self-enquiry, the word '*swādhyāya*' takes a special meaning: study or enquiry into one's true nature. Therefore the pursuit<sup>5</sup> of 'Who am I?' can be *swādhyāya* too!

Notes:

1 –*swādhyāyāt mā pramadah* – Taittiriya Upanishad, 1.19

2 – *tapah-swādhyāya-niratam... Nāradam.. Vā.Rā.1.1.1*

3 – *swādhyāya-abhyasanam chaiva vānmayam tapa uchyate, Geetā 17.15*

4 - *shānto bhava vatsa, swādhyāyam yogam cha anutistha.* Bhāshya on 17.15

5 – *aham-ayam kuto bhavati chinvatāh* – Upadesha Sāra of Maharshi, verse 19.

## Tips from the Upanishads

### KEEP MOVING

*Do not easily give up your effort*

A well-known mantra from Rig-Veda asks us to be active and never stay idle.

| *charaiveti* |

| *chara + eva = keep moving (eva is to emphasize)* |

Aitareya Brāhmana, Chapter 3, Section 3  
(This portion may not be regarded as an Upanishad though.)



The original context in the Veda has Indra, in the disguise of a Brahmin, giving this 'loving advice' to Rohita, the son of King Harischandra. The whole mantra has the following contents.

*Varieties of wealth come to the one that works hard.  
We have heard so, O Rohita!  
People regard a man sitting idle as of low value.  
Indra accompanies the man who keeps moving.  
Therefore, get up and get going. Keep moving.*

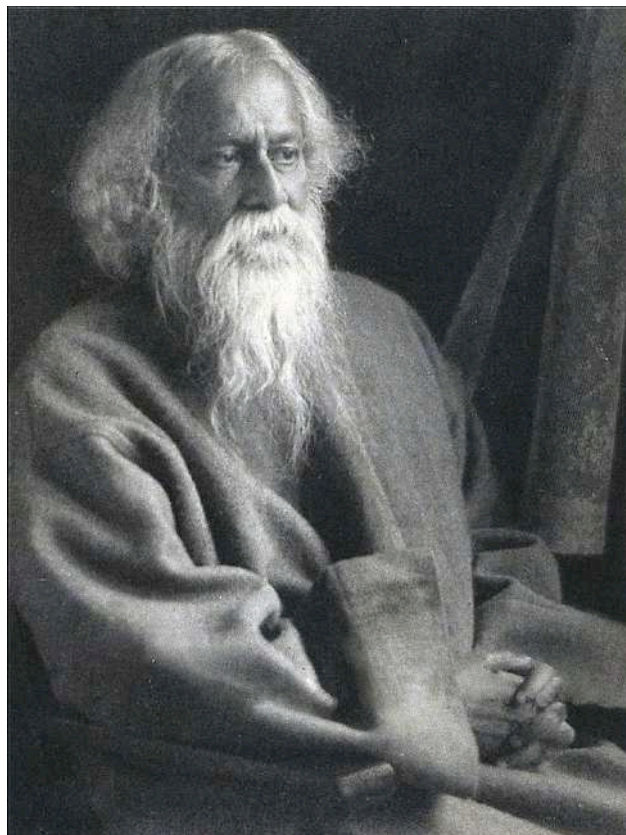
*nānā shrāntāya shreer-asti  
iti rohita shushruma  
pāpo nrishad-varo janah  
indra iccharatah sakhā  
charaiveti*

## Quote of the Issue

### TOUCHING THE INFINITE

*The self of mine that limits my truth within myself confines me to a narrow idea of my own personality. When through some great experience I transcend this boundary I find joy. My joy proves that the disappearance of self brings me into touch with a great positive truth whose nature is infinitude. My love makes me understand that I gain a great truth when I realize myself in others, and therefore I am glad.*

**Rabindranath Tagore**  
(1861 – 1941, Nobel Laureate)



{The above is from the Foreword that Tagore wrote to *The Philosophy of the Upanishads* written by Dr S Radhakrishnan.}



## Remembering Dr G

### THE ENTREPRENEURIAL SPIRIT

We are able to fly like the birds. We have, these days, access to amenities that were not available to even Roman emperors in the good old days. In the 1980s, only two million people had access to telephones in India but today 800 million citizens have telephones. All this has become possible because of entrepreneurship. We must tap the potential within us and achieve great things in life. – Dr Siddhartha Gautam in Bengaluru, 2015.



(picture: Dr Gautam at ITC Gardenia in Bengaluru, 2015, holding a *Focus Group meeting*)

**Smt. Indira Gautam  
writes from USA**

**Smt Indira Gautam greets us from North Carolina**

**HOPING FOR SPEEDY RETURN TO NORMAL**

The world is reeling from the many damages caused by the Covid crisis, though some benefits are also seen. The global economy is severely affected and grave forms of political crisis have also emerged. In the United States where I live, protests against police brutality in the George Floyd case have spread like wildfire turning into violent riots and looting too at places.



India too, I learn, is facing challenges on many fronts. The situation of the migrant laborers has been a matter of serious concern.

Amidst all this, we pray Lord to protect us and save this beautiful planet earth. I send my best wishes to all of you, the readers of AUPA. Be well and may success be yours on the spiritual path.

**Harih Om.**

## THE MYSTERY OF REBIRTH



David Godman

[The piece below is actually the wisdom of Maharshi Ramana, as presented/edited by David Godman in his book – ***Be as you are, The Teachings of Sri Ramana Maharshi.*** - Editors]

Question: What is the cause of *tanhā*, the thirst for life and the thirst for rebirth?

Answer: Real rebirth is dying from the ego into the spirit. This is the significance of the crucifixion of Jesus.

Whenever identification with the body exists, a body is always available, whether this or any other one, till the body-sense disappears by merging into the source – the spirit, or Self.

The stone which is projected upwards remains in constant motion till it returns to its source, the earth, and rests.

Headache continues to give trouble, till the pre-headache state is regained.

Thirst for life is inherent in the very nature of life, which is absolute existence – *sat*.

*Although indestructible by nature,  
by false identification with its destructible instrument, the body,  
consciousness imbibes a false apprehension of its destructibility.  
Because of that false identification it tries to perpetuate the body, and that results in a succession  
of births.*

But however long these bodies may last, they eventually come to an end and yield to the Self, which alone eternally exists.

[David Godman has written on the life, teachings and disciples of [Ramana Maharshi](#). Born in England in 1953, he came to Tiruvannamalai for the first time in 1976. He was the librarian of Sri Ramanashramam between 1978 and 1985. He also had some association with Sri Nisarga Datta Maharaj of Mumbai and with H W L Poonja of Lucknow. In the last 30 years Godman has written or edited 16 books on topics related to Sri Ramana, his teachings and his followers.]

Story  
time

### **DILIGENCE DELIVERS** ***A Lesson to Learn from an Industrious Farmer***

Once, Lord Indra got upset with farmers who did not offer him worship on time. He announced there would be no rains for 12 years and that they would not be able to produce crops.

The farmers begged for forgiveness, but Lord Indra said, “Rain will be possible only if Lord Shiva plays his Damaru”. However, he secretly requested Lord Shiva not to agree to the request of these farmers who had erred. When the farmers reached Lord Shiva, the three-eyed Lord said that he would play his musical instrument Damaru only after 12 years.



Disappointed, the farmers decided to wait for the completion of 12 years.

One farmer however regularly went about his usual farming chores – ploughing, putting manure in the soil and sowing the seeds even with no crops emerging. All the other farmers ridiculed him.

Three years passed. Fellow-farmers asked him why he was wasting his time and energy when he knew that there would be no rains for many years to come.

The diligent farmer replied, “I know that no crop will emerge without rains, but I’m doing it as a matter of ‘practice’. After 12 years I might forget the process of growing crops and working in the field. Hence I must keep doing this so that I will be fit to produce the crops the moment there is rain after 12 years.”

Hearing his argument, Goddess Pārvati praised the farmer’s vision and said to Lord Shiva, “Lord, it is possible that you may also forget playing the Damaru after 12 years!”







## Vasanta College for Women, Varanasi

'The Emergence of a Reinvigorated Human Being' was the theme of a two-day webinar under the banner of Krishnamurti Foundation India's Vasanta College on May 13. Swamiji spoke as the keynote speaker during the inaugural session.

### PUNCHLINES AND BENCHMARKS

A 7-day series of online lectures was organized with the general theme ***Punchlines and Benchmarks, Guidance from Bhagavad-Geetā***. This was in fact in place of the 4 day Retreat at Kasauli that got indefinitely postponed. About 150 to 220 people from around the world joined every evening (7.30 pm IST) between May 22 and 28. Daily topics were: Wisdom of Right Action, Mood Regulation, Pursuit of Happiness, On attachment, On God, Self-knowledge and 'We can change'.

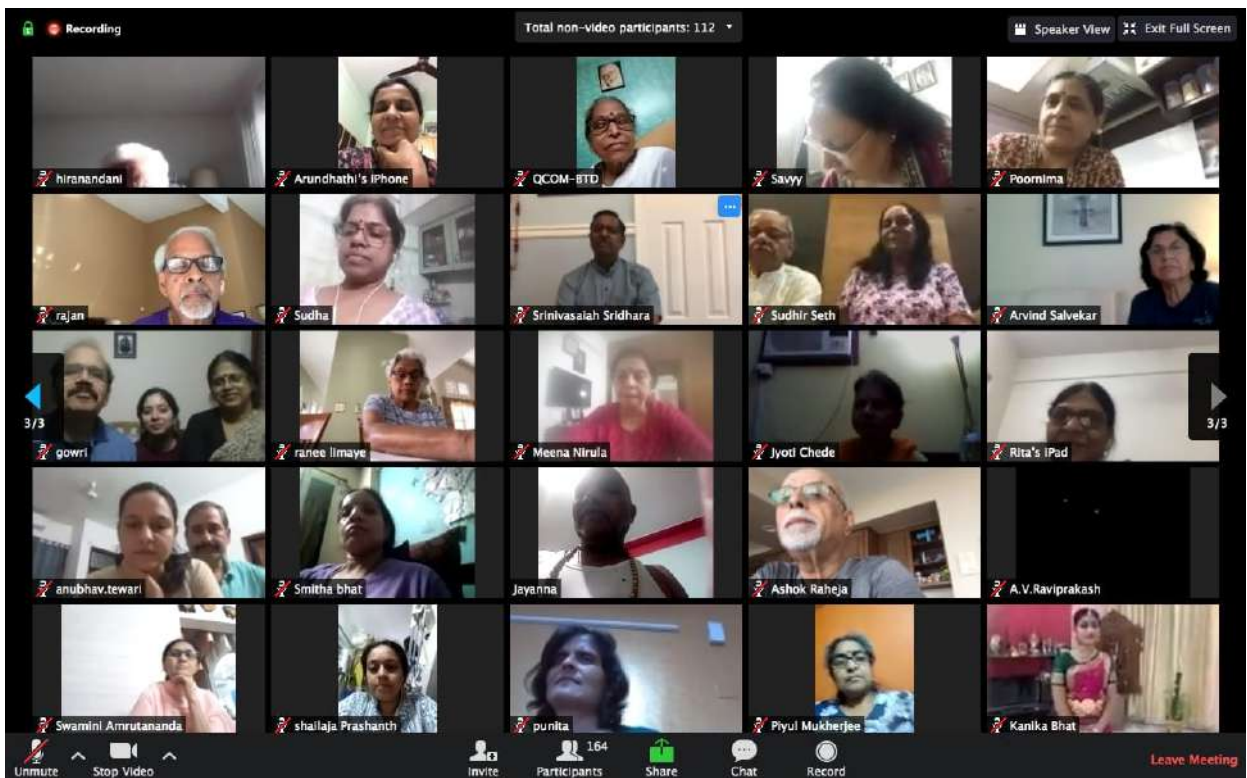
Every topic was illustrated with some PowerPoint slides. The organizers also had good singers present a bhajan or two every evening, before and after the lecture and QA. Kanika Bhat, a gifted dancer, presented a Bharata Natyam also on May 27 after the talk, on the theme of Lord Narasimha.



Invoking the grace of Shri Krishna and Swami Chinmayanandaji, Swamiji spoke on many psychological issues that Geetā could resolve during a 7 day series of online talks

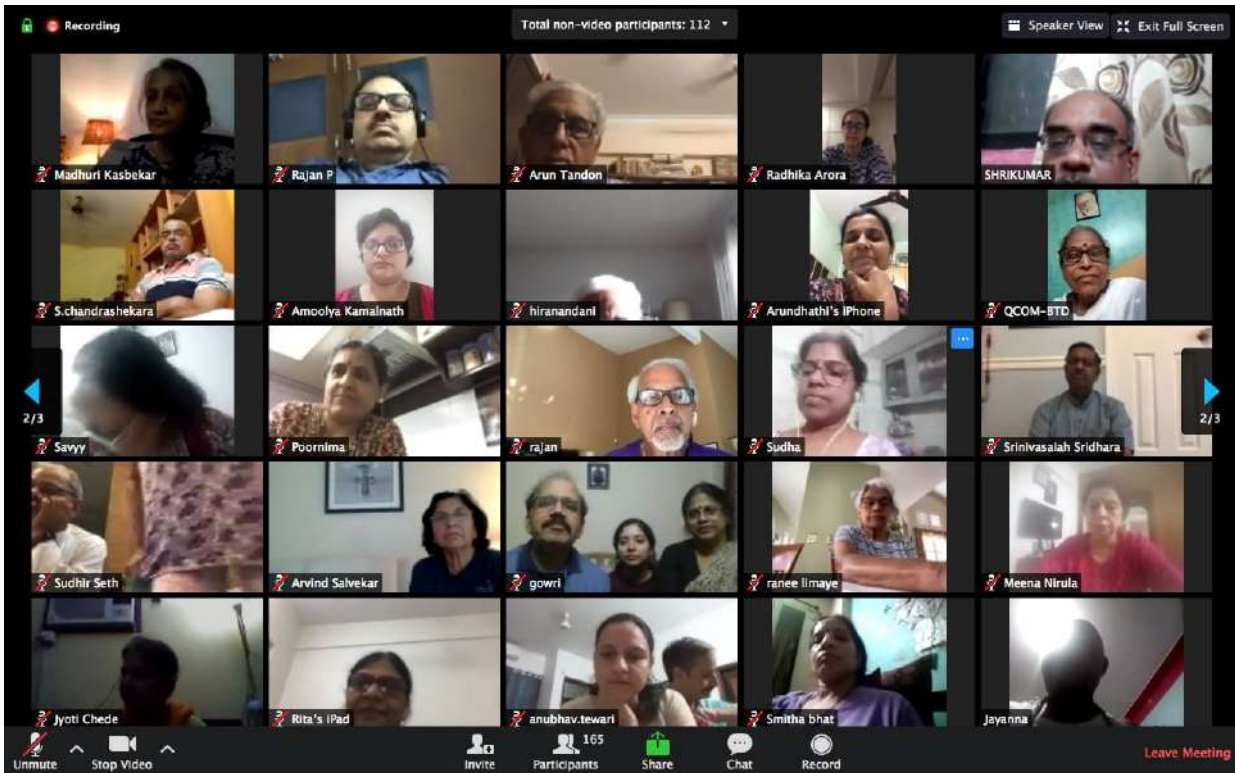


Swamiji took key sentences or phrases from Geetā and showed their relevance to today's life.

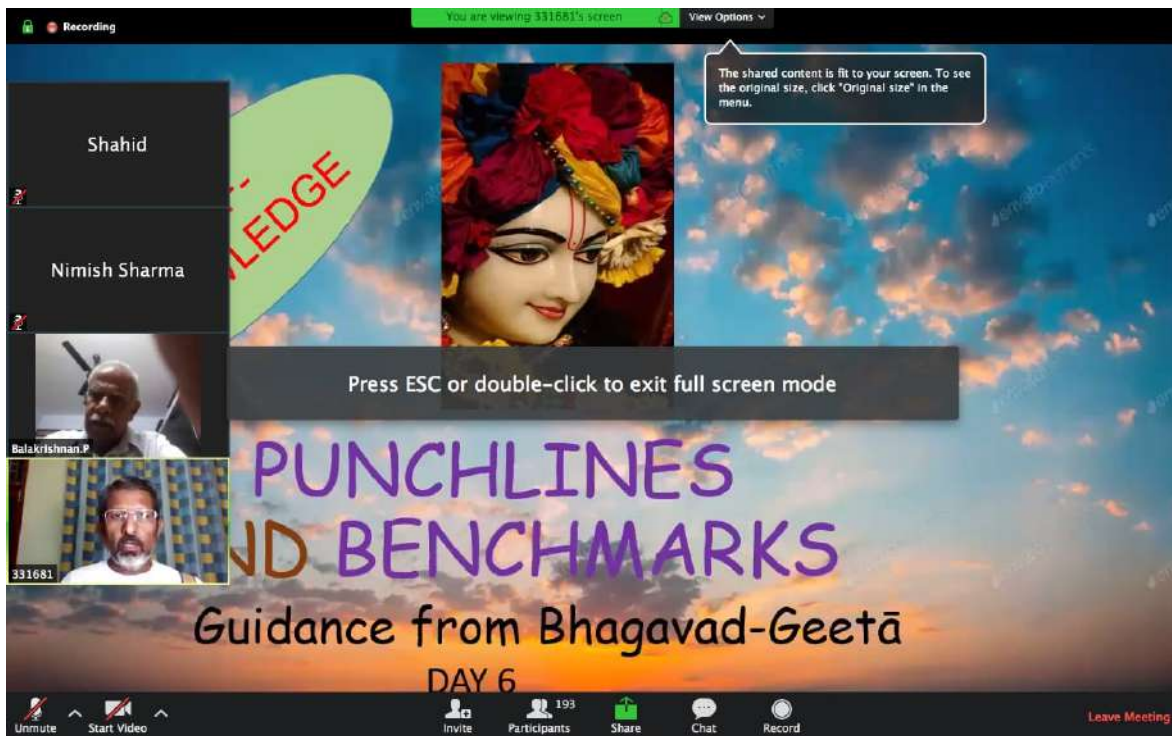


More than 200 every evening (by Indian time) was heart-warming response to the 7-day series, May 22-28, 2020.





One fourth of the enthusiastic participants were perhaps from US. Cities like San Jose, LA, Chicago, Baltimore and Tampa were represented.



The PowerPoint slides typically displayed the general theme and the day's topic like Self-knowledge.



Shri Krishna's words of guidance to troubled and confused men and women were the content of every presentation



Among the several singers were a mother and her daughter from Chennai - Archana and Amrita - who presented devotional pieces before or after the discourse.





Kanika Bhat, a high school girl from Delhi, stole everyone's heart by her Bharata Natyam after the discourse on the sixth evening.



Shri Mohan Hejamadi (seen above) and Shri Nimish Sharma played key roles in planning and organizing this wonderful program.



## Webinars

Swamiji presented three webinars in May 2020 at 8.30 pm IST on the following days:

Sunday, May 3 – # 172 **Living in the Moment,**  
*Letting go of the past and the future is not easy.*

Sunday, May 17 – # 173 **Insecurity in Human Life,**  
*A Problem with a Hundred Faces*

Sunday, May 31 – # 174 **Bhakti in Upanishads,**  
*A Parallel Stream, Pure and Powerful*

### Upcoming:

Sunday, June 14 – # 175 (topic to be announced)

Sunday, June 28 – # 176 (topic to be announced)

[Those who wish to join these webinars may please write to [fowaiforum@yahoo.com](mailto:fowaiforum@yahoo.com) ]

## Upcoming Events

### Meditation and Study Circle, Bengaluru

Swamiji will speak (online) to the members of the M and S Circle, led by Smt Vani Vasudev and Sri Narayan Vasudev, on June 15. People interested may approach by Email [fowaiforum@yahoo.com](mailto:fowaiforum@yahoo.com) for receiving the link to join.

### One More Series of Online Talks

**Guidance from Bhagavad-Geetā – Light on Emotional Intelligence** will be the theme for 5 evenings (7.30 pm IST) to start on Wednesday, June 24.

### YouTube Channel

Subscribers to our YouTube Channel have crossed the number 700. When we have 1000 subscribers, we will be able to offer “live” video discourses (without any charges from YouTube). Readers are requested to visit the YouTube channel by keying in the search words FOWAI FORUM, and then clicking on the ‘subscribe’ button.

**GREETINGS  
ON THE OCCASIONS OF**

**SANT KABIR JAYANTI**  
Friday, June 5, 2020



May the revolutionary saint's deep insights into true religiosity help us all to rise above all man-made divisions!

and

**RATH YĀTRĀ**  
Starting on Tuesday, June 23, 2020



May the festival, though its celebrations may be much curtailed this time because of the Covid crisis, cheer us up and may we receive Lord Jagannāth's blessings aplenty!

**TEAM AUPA**

(AUPA is the short form of AUPANISHADA-PURUSHA, the truth of the sacred source called Upanishads. This e-newsletter comes from Project Manager of the website: [aupa.in](http://aupa.in) – Upanishad Wisdom).

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