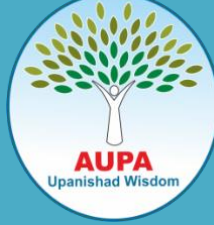


AUPA e - Newsletter

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Editor: Swami Chidananda
Associate Editor: Dolly Seth

Mantra to Ponder

GOD IS THE SUPREME CONTROLLER

Can Fear of God be the Beginning of Wisdom?

“The fear of the Lord is the beginning of wisdom, and knowledge of the Holy One is understanding,” is a Biblical statement (Proverbs 9:10-12), which echoes the Upanishadic revelation that says, “Wind blows due to fear of Brahman; the sun rises fearing Brahman; Indra and (the deities of) fire and death perform their duties fearing Brahman!” (Taittiriya 2.8.1)



*bhishāsmād- vātah pavate
bhishodeti suryah
bhishāsmād-agnis-cha-indrascha
mrityur-dhāvati panchamah*

(Taittiriya-Upanishad 2.8.1)

Fear here is not to be misunderstood as implying that God is vengeful, *desiring to hurt us, often violently*, to punish us for having violated His laws. Imagining God to be unkind is a clear sign of our own immaturity. It is, however, an effective way of communication on lower planes of the spiritual science to say God will punish us when we do wrong stuff and will reward us when we do good stuff. Such language involves a certain amount of personification of the laws that govern this universe. In modern times, we may say nuclear energy will bless us with useful electrical power when we handle it rightly, and, will destroy the world when we mishandle it.

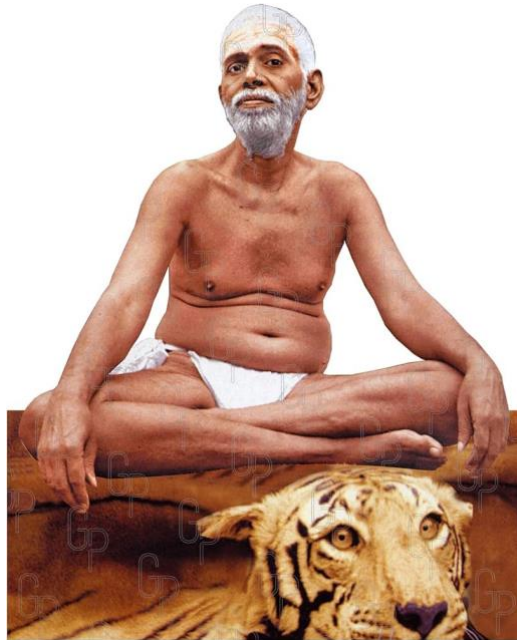
'This universe is not a chaos; it is a cosmos,' observed Pujya *Swāmi* Chinmayānandaji. There are laws and laws, applicable to contexts ranging from very simple to highly complex ones. Cecil DeMille, who made many of the early movies of Hollywood, among which *The Ten Commandments* is most remembered, said, "It is impossible for us to break the law. We can only break ourselves against the law."

When we understand the *adhyātma-vidyā* rightly, we are filled with love and devotion to God, who is compassionate and merciful.

Light on Self-Inquiry

ARE DREAM AND WAKING EQUALLY UNREAL?

Some Light on a Common Debate



Withdraw your mind completely from the world and turn it within. Abide there. Keep awake always to the Self, which is the substrate of all experiences. You will find the world, of which you are now aware, is just as unreal as the world, in which you lived in your dream.

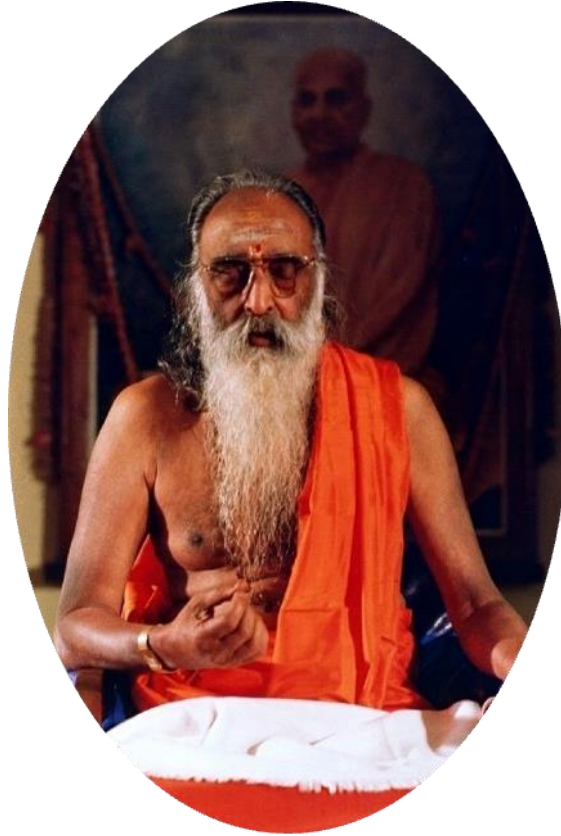
Shri Ramana Maharshi

[Popular Vedānta has given a little superior status to the waking state, saying the impressions gathered in the waking state are the cause of the dream experiences. Maharshi seems to say that both the states are equally false, dismissing any kind of superiority of the waking state. – **Editors**]

Thus Spake
Chinmaya

ENDING OF MISERY

Do not merely Talk about Turning within.

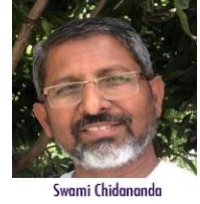


Until we discover the Spiritual Center in ourselves, we will be confused, miserable and unsatisfied. We remain an enigma to others and ourselves. The more the evil in a man, the less he will respond to sincere and pure love.

Pujya Swāmi Chinmayānandaji

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[Swāmiji urges us to discover the Pure Self, which we are but do not realize. Habitual tendencies, *vāsanās*, make us stop at mere words that describe the Self. The pleasure of glorious *descriptions* is of little use in comprehending the *described*. – Editors]



COWS DO NOT GIVE MILK! *A Simple Truth that Many Forget*

The wise father said to his son on the latter's tenth birthday, "Dear son, let me tell you an important secret of life. Nowhere in this world, cows give milk!"

The father clarified to the puzzled son, "Dear son, cows do not pour milk into your vessel on their own. You must milk the cow!"

The same Upanishads that say, "You are already the Self, *tat-tvam-asi*," exhort¹ us to 'arise, awake and reach competent teachers to know your true nature'!



In another analogy found in the Vedānta literature, a son comes to know that his father had left a treasure for him, under the earth in their own backyard. By merely being convinced that gold and silver are awaiting him in the backyard of his house, the son does not become rich. He must go to the right spot, dig the earth, deal with any challenges that may confront him in the process (such as rocks, snakes etc) and collect the riches. Likewise, while it is true that we are already the ever-free Pure Self, we need to do listening (*shravana*), reflection (*manana*) and meditation (*nididhyāsana*). Then only we can lay claim to the freedom that was, is and will be ours.

Inconsistent effort slowly turns into mature, steady, and intense *sādhana*. In the domain of erroneous perception, the person who puts in effort, the goal, and the nature of the effort are real. When error ends and *samyag-darshana* sets in, all these components lose validity (with retrospective effect). We celebrate our liberation.

Swāmi Chidānanda

Notes:

1 *uttisthata, jāgrata, prāpya varān nibodhata* – Katha Upanishad 1.3.14

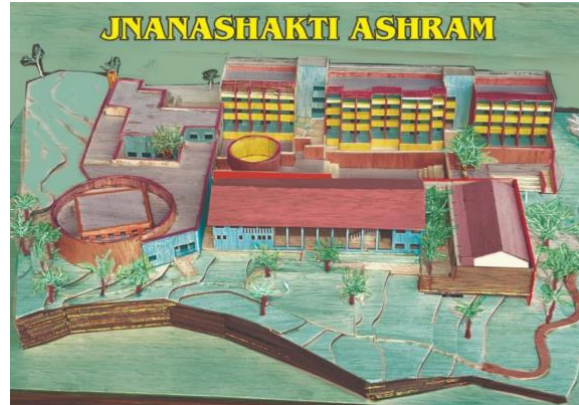
Jnāna Shakti
Strength from Right Understanding

AN UPDATE ON
JNĀNA-SHAKTI
A Centre for Vedānta Studies



We are happy to let all our readers know that we have received the government's permission, called the Commencement Certificate (CC), to begin the construction of the Āshram at the village Vāve, in the district of Raigadh in Mahārāshtra. Much credit goes to Shri Mohan Hejamādi, one of our trustees, who took great pains to first find the land and later to get the permission from the Town Planning department.

After a few formalities, we will now start the work.



A painted version of the thin wood model of the facility to come up.

We will first build the FIRST PHASE, of three phases, which will have the most essential five blocks among eight blocks that the entire project envisages.

We once more appeal to all our friends' circle and to Vedānta students to support this noble project.

Team Jnāna Shakti

8

DA – DA – DA

Tame the Devas, Mānavas and Asuras within you!

In a fascinating story in Brihadāranyaka Upanishad, Prajāpati (representing God) instructs gods (*devatās*), human beings (*manushyas*) and demons (*asuras*) with the same mono-syllable *da*. The three groups come to him in sequence. After instructing them with ‘*da*,’ he asks them if they understood his teaching.



*tebhyo hi etad-aksharam-uvāca ‘da’ itil
oochuh dāmyata iti
oochuh datta iti
oochuh dayadhwam iti*

(Meaning: Prajāpati uttered the syllable ‘*da*’. Gods understood it as ‘Restraining your senses’; so they said. Humans understood it as ‘Give your wealth in charity’; so they said. Demons understood it as ‘Be kind’; so they said.)

Brihadāranyaka Upanishad, mantra 5.2 (mantras 1, 2, and 3)

When we understand this story in a broader perspective, Prajāpati’s teaching applies to every one of us. We have a god, a human and a demon inside us! We need to control our senses very often, when the tendencies to pursue pleasure try to overpower us. We need to share our resources with the needy, when the urge to accumulate tends to influence our decisions. We need to hold back our angry responses on many occasions and act with greater understanding of the other parties involved in a situation.

T S Eliot, the Nobel laureate, used this portion of the Upanishad in one of his works – *The Waste Land* – and thus expressed his deep appreciation of Eastern Wisdom.

FANCYING SUCCESS IN SPIRITUALITY?



The spiritual journey is not a career or a success story. It is a series of small humiliations of the small self that become more and more profound.

Carl Jung

[Carl G Jung 1875 – 1961) was a Swiss psychiatrist and psychoanalyst who founded analytical psychology. He was a prolific author, illustrator, and correspondent, and a complex and controversial character, presumably best known through his "autobiography" *Memories, Dreams, Reflections*. His work has been influential in many fields including philosophy and religious studies. During a tour of India in 1937, Hindu philosophy became an important element in his understanding of the role of symbolism and the life of the unconscious. He began to deeply appreciate Vedānta. He described Ramana Maharshi as being absorbed in "the Self," though he avoided a meeting with Ramana. Readers may find a Foreword by Jung in the Shambhala publication *The Spiritual Teaching of Ramana Maharshi*. –Editors]

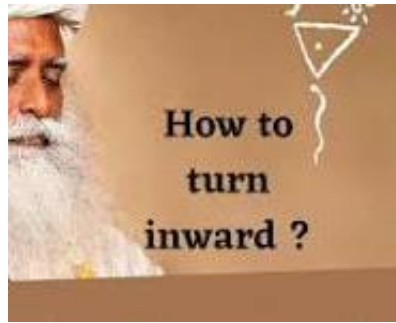
Smt. Indira Gautam
Writes from the US

TURNING WITHIN

The Primary Spiritual Challenge

Within Sanātana Dharma, there are many schools of thought that were advocated by the great Āchāryas. We, the followers, get baffled by the differences between the schools. After some calm thinking, we realize that there is a common denominator among all these philosophies. That is, we need to free ourselves from the worldly entanglements and fix our mind on God.

In other words, we must withdraw our mind from objects outside and turn within. The Geetā says¹, “Control the outgoing mind; fix it on the Pure Self; do not think of anything else.”



Teachers quote from the Kathopanishad² too: ‘A rare seeker turns inward, seeking immortality.’

On the surface, this whole exercise of turning our mind within appears to be something based on faith. We hope for something mysterious to happen as we look within. Well, while faith certainly has its place in the scheme of things, there is much logic behind the advice of spiritual masters to turn within.

When we constantly contemplate pleasures, positions, and comforts of the external world, our ego gets strengthened as our belief that external factors are the source of happiness also becomes fortified. In contrast, when do not think of anything that is attractive in the world but observe what thoughts and emotions are doing in the inner world, many of our beliefs (first get exposed for their falsity and then) get weakened. Our ego diminishes. We see for ourselves that our ego – that centre which gets elated at praise and hurt at insult – is nothing but the product of conditionings of the past.

Thus, turning within is like bringing the whole conditioned consciousness of ours under the scanner. A great cleansing takes place within us. That ushers in immense spiritual growth.

Hearty best wishes,
Indira Gautam

Notes:

1 *ātmasamsthā manah kṛtvā, na kinchid-api chintayet* – Geetā 6.25

2 *kaschid-dheerah pratyag-ātmānam-aikshat* – Kathopanishad 2.1.1

TOTAL HEALTH
Mind, Speech and Body



Replace 'soul' with 'speech' and you have a Sanskrit verse on the three!

At a lot of places where they learn or practice yoga, the class begins with a prayer to Maharshi Patanjali:

*yogena chittasya padena vāchā
malam sharirasya cha vaidyakena
yo'pākarot-tam pravaram muninām
patanjalinam prāṅjalir-ānato'smi*

Maharshi Patanjali was most extraordinary! He gave us the most famous yoga sutras, which guide us to have a great, healthy mind (*chitta*). He authored a great work on (Sanskrit) grammar, which guides us to remove all impurities (errors) in our speech. He also blessed humanity with certain works on Āyurveda, which guide us on curing diseases and maintaining excellent bodily health.



The verse above says, "I bow down before Patanjali, with my hands brought to the '*anjali*' form. He eliminates impurities of the mind with (his contributions to) yoga, of the speech with (his writings on) grammar, and of the body with (his light on) the science of medicine."

The wisdom of India, from time immemorial, has laid emphasis on our holistic growth. We must constantly endeavor to scale new heights in the different dimensions of our personality: mind, speech, body, and soul!

AUPA Yuva
As Young Eyes See

ARE YOU CARELESS *OR ARE THE YOUTH CARED LESS FOR?*

“The youth are not careless; they are cared less for,” roared Swāmi Chinmayānandaji, who built a wonderful youth organization called CHYK (Chinmaya Yuva Kendra).

His words are very profound. What does care for someone mean? Is it providing plenty of food, money for his education and providing anything else she says she needs?

Someone ruefully remarked, “Parents today do not educate their children; they merely finance the education of their kids.”



Are you flowering in goodness?

True care is ensuring the holistic growth of the younger one. The youth also should appreciate the need for their own holistic growth. It is not enough if a boy grows up with enough skills to earn a lot of money, for example. What about his emotional growth? Will he be able to handle the various relationship issues at work and at home? Or will he feel like fish out of water when he does not work on his subject of specialization.

At a certain home, the wife said to her husband, “Dear, the tap at the bathroom is leaking!” The husband retorted, “Do you not know that I am a psychologist and not a plumber?” Should education make a man forget that he is, first of all, a human being and then a professional?

We need to have the young people think in realistic ways and not get carried away in idealism. Ideals, at their best, have a place in life but they should not make the youth blind to ground realities.

Can we have the youth of the world develop broadmindedness and, while they strive to keep their village, town, state, or country in good shape, eschew hatred or jealousy towards others?

We need integrated human being emerging from the young members of our society. We do not need people with lopsided growth.

May the youth also realize how a whole lot of propaganda about what they should do in life is in the air but much of it is soaked in ignorance.

May the young ones of today grow up to be sensible, responsible citizens of tomorrow who quietly lead their society towards peace, harmony, and prosperity.

Webinars

Learn Vedanta on Your Screen



PRESENTED ALREADY

Sundays, 8.30 pm IST

By Swāmi Chidānanda		
April 7, 2024	Webinar #265	Understanding Hinduism, Episode 11 The Sixteen Samskāras – Part 2

April 21, 2024	Webinar #266	An Overview of Ātmabodha
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COMING UP

Sundays, 8.30 pm IST

By Swāmi Chidānanda		
May 5, 2024	Webinar #267	Understanding Hinduism, Episode 12 The Sixteen Samskāras – Part 3
By Others		
May 19, 2024	Webinar #268	By a Guest Speaker To Be Announced

Note: All these webinars – 266 done so far – are available on YouTube. Please visit the FOWAI channel to watch them.

News

March 31, April 1, 2024, Tasmai Ashram at Kudal: The evening of Sunday the 31st and the morning of Monday the 1st were marked by many Vedic rituals at the newly built farmhouse at FOWAI FORUM's property in Kudal. The functions, attended by nearly 50 friends and well-wishers of FOWAI, brought happiness to all. Swami Satyanisthanandaji presently lives at the farmhouse. A caretaker couple are accommodated in a separate, newly built house for them.



A group photo after all the *punya-karmas* were completed at Tasmai on April 1, 2024. Swāmi Satyanisthānandaji is seen, flanked by Swāmiji and Shri Ashok Kulkarni.

April 15, 2024 An Online Event at Meditation and Study Circle: Swāmiji delivered a talk on the topic *The Golden Lid that Covers the Truth* under the banner of the 45-year-old organization.

April 22, 23, 2024 Offline Talks: Swamiji delivered two lectures (3 and 4 of a series of 4) on Vidura Neeti, in Kannada, at the Shankara Jayanti Mandali.

April 28, 2024, A Special Event at New Delhi: As reported (under Upcoming Events) in the last issue, the organization called International Spirituality Olympiad (ISO) Council is going ahead with its plans to hold an international competition for children and young adults – from age 6 thru 25 – in their knowledge of religions and spirituality around the globe. As a part of the run-up to this mega event, there was a grand function at the India International Centre (I I C) at New Delhi, where Swamiji was also one of the speakers. This function focused on releasing the ‘front cover’ of the book, being made ready with the necessary contents that participants in the Olympiad will study.



This will be the front cover of the book for the worldwide competition – the International Spirituality Olympiad. See www.isocouncil.org for details

Upcoming Events

May 18, 2024: Sri Sathya Sai International Organization (SSSIO), Young Adults Wing, will have Swamiji speak online to their members worldwide on the topic 'You and Your Personality: Vedic Insights into Fragmentation and Integration'. For details, readers may Email fowaiforum@yahoo.com ||



SSSIO

June 17, 18, 19: A Retreat at the School of Ancient Wisdom, Bengaluru: FOWAI FORUM proposes to have a Spiritual Retreat on the theme, 'A Review of Core Vedānta'. Please write an Email to fowaiforum@yahoo.com if you wish to join.



The Torch-bearer at the School of Ancient Wisdom

CLASSES ON YOUTUBE

Geetā Class: 7 am Wednesdays in India / 6.30 pm Tuesdays Pacific Time

Ātmabodha Class: 8 pm Fridays in India / 7.30 am Fridays Pacific Time

Webinars under FOWAI FORUM will continue at 8.30 pm IST, which will be 8 am Pacific Time. These are typically on alternate Sundays.

Kindly note.

(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 – Upanishad Wisdom).

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