

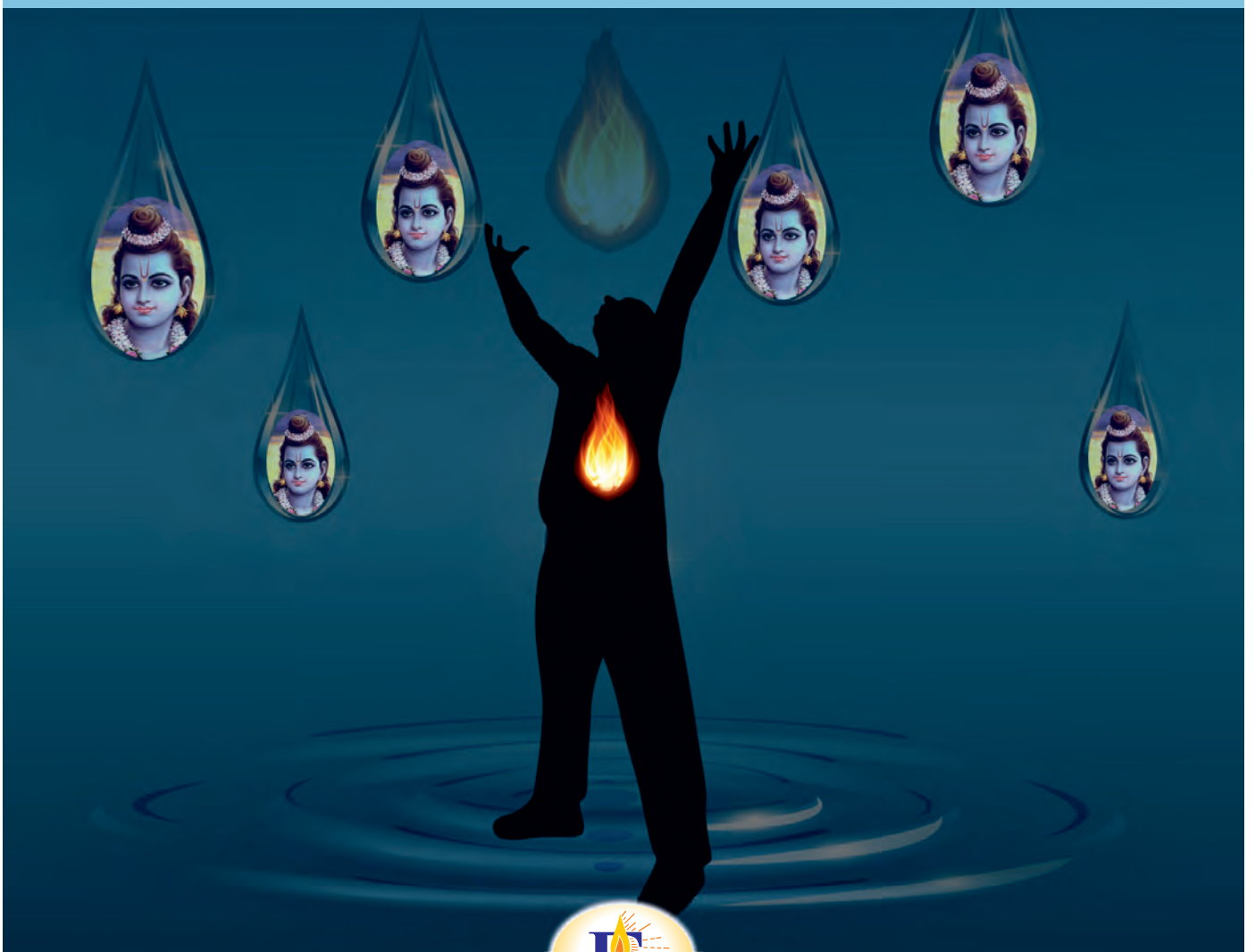
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Inner Flame

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FROM THE EDITOR'S DESK

Hari om,

The Emperor Alexander the Great, who invaded India in 4th century BC, ordered some mystics who were staying at the woods near Takshashila, to come to meet him. He sent an offer of rewards of wealth for doing so, along with a threat - if they refuse, they may be beheaded. When **Dandamis** (presumably Greek for 'Dandi-Swāmi'), the leader of the mystics, heard this, he is said to have not even raised his head. Lying in his bed of leaves, he replied that even if they take away his head, they cannot take away his soul, which will depart to his God and leave behind the body like a discarded old garment. When Alexander heard this reply, he went to the forest and sat at Dandamis' feet for more than an hour to listen to his teachings.

Such is the glory of the mystic saints of this noble country and we are delighted to present the sacred story of one such 'Maharaj' Shri Sadāshiva Brahmendra under our series 'The Beacons'. Dakshu Mansukhani chronicles the remarkable story of the *advaita* saint who lived in the 18th century and is widely regarded as one of the '*Jeevanmukthas*' (liberated soul even while in human body) who graced this earth. His divinity poured out as musical compositions that are celebrated as masterpieces that convey the highest level of realization. These have stood the test of time and are sung at concerts even to this day.

In his valuable compilation under the series 'Perceiving Phoenix', Swāmi Chidānandaji brings out many an inspirational tip hidden in the Vedāntic texts for the youth to find themselves and their innate potential.

Under the series 'Places that beckon', Ratna Viswanath covers Chāmpāner-Pāvāgadh archaeological park which is a World Heritage Site. It is a fascinating site spread over 3000 acres located around the city of Chāmpāner and includes many monuments of historic, architectural and religious significance.

The poem by Michael Spencer celebrates the power of the 'personal connect' that is fast becoming rare in this age of robotics, artificial intelligence and machine learning.

Under our series 'Fleeting Moments, Enduring Impressions', Swāmiji recounts his meeting with H H the Dalai Lama, the spiritual head of Tibetans worldwide and brings out his mindfulness, compassion and universal love.

As usual, there are interesting snippets, stories and other insights about the pathless land.

Hope you enjoy reading this collection of pointers to the intelligence that lies behind the order that pervades this universe, appearing to all of us as a place of great chaos.



For Swāmi Chidānanda
Cdr HC Guruprasad (IN, Retd)

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Swāmi Chidānanda

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A message for the youth

- Compiled by Dakshu Mansukhani



An Avadhuta of recent times

A naked man walked straight into a courtyard, entering at one end and walking out at the other, all the while moving as if unseeing and deaf to the commotion created by the beautiful, well-groomed but very agitated women of a Nawab's harem. Like fire, the news spread through the walls until it reached the Nawab; in anger, he immediately ordered his lackeys to confront the audacious man. On catching up with him, they cut off both his hands even as he walked along, oblivious of their presence. The bleeding hands fell off but he still walked, silently, undisturbed, as if nothing had happened. On being informed of this, the Nawab felt a mysterious stab of apprehension and fearfully, he ran after the man, picked up the hands that had been severed, timidly approached him and offered the hands to him in abject remorse. The injured one stood still; immediately, the severed hands were restored to his arms, leaving him as relaxed as before. The man then just walked away! Not a word was exchanged.

As astonishing and perhaps unacceptable to the scientifically inclined as this incident may appear, *Ashtāvakra Gīta 17.15* describes exactly this state of mind as being that of an *Avadhuta*.*



*sukhe duḥkhe nare nāryām
sompatsu ca vipatsu ca /
viśeṣo naiva dhīrasya
sarvatra samadarśinaḥ ॥*

The sage sees no difference between happiness and misery, man and woman, adversity and success. Everything is seen to be the same.

Such a Sage was Sadāshiva Brahmendra, who, in his own exposition *Ātma-Vidyā-Vilāsam*, describes his state as being:

“Fully engrossed in the enjoyment of his own bliss, he remains in another world as it were; and as strikes his fancy, here he is engaged in thought, there he is singing and there he is dancing.” (v21).

Sadāshiva Brahmendra may rightly be called the “Saintly Perfection of the Impersonal Absolute”, for he says in the same exposition that the only attire he wears is the jewel of non-attachment(v35).

It has to be his immediate knowledge when he boldly states that “having dissolved the entire world by right knowledge, the yogi speaks and hears nothing, remaining steadfast in the incomparable region of bliss”(v44) and acknowledging his own behavior, “he wanders like an ignorant fool, devoid of all sense of difference, seeing only perfection everywhere and in all creatures” (v45).

Furthermore, “he neither rejects nor accepts anything and knowing that everything is the result of ignorance, he remains unattached” (v50) and “having shaken off the injunctions and prohibitions of the scripture he remains merely the perfect Knowledge-Bliss” (v57).

Such was the *Avadhuta*¹ of recent times about whom not much is known though he was recognized and is still adored in South India. So unobtrusively did he live that whatever is known about Sadāshiva Brahmendra is through the mention of his name in association with other well-known *advaitins* of those times, their pupils and the disciples of the pupils and also through the *kirtan*-s that he composed which were mostly in Sanskrit. Though only a few of his compositions have survived, they are recognized as great masterpieces and are still sung today in Carnatic music concerts by eminent vocalists. He also had a talent for writing, having authored many treatises on *advaita*

vedānta which are held in high esteem.

It is said that his guru, Sri Paramashivendra Saraswati, 57th Pontiff of the Kānchi Kāmakoti Math, having given away all his meagre possessions a week before he left his body, took back only one item: a copy of Sadāshiva Brahmendra’s 65-versed *Ātma-Vidyā Vilāsam* [quoted in translation above].

Birth and childhood

Sometime between the 16th and 18th century, a child was born and named Shivarāmakrishna in gratitude for the blessings the Shiva-*bhakta* parents had received when the mother, Pārvati Devi and the father Moksha Somasundara Avadhāni offered prayers at Rāmeshwaram Temple. An orthodox Telugu Brahmin couple, Somasundara was an exponent of Kundalini Yoga while Pārvati Devi spent long hours in reciting the sacred name of Rāma (*japa*). The son, who was fondly called *Pichhukuppan* by the parents, had his thread ceremony (*Upanayanam*) performed at a tender age. As a youngster, he went to Tiruvisainallur to learn Vedas and various other related subjects in Sanskrit.

Renouncing the material world

After his father left home to follow a strict spiritual life, Shivarāmakrishna was married but one day, without informing anyone, he abandoned hearth and home. He reached the home of a schoolmate Venkateshwar Dikshitar to ask about taking sannyāsa, on which he insisted despite being persuaded otherwise. He was taken to the famous pontiff Sri Paramashivendra Saraswati, 57th Pontiff of the Kānchi

Kāmakoti Math (1539-1586) who, seeing his *vairāgya* and *viveka* accepted him as a student (*shishya*) and gave him *sannyāsa* naming him Sadāshivendra Saraswati.

The youthful *sannyāsi's* daily routine consisted of reading, worshipping and giving discourses on Rāmāyana, Mahābhārata, Bhāgavatam and Vedas. At a young age, he wrote *Navamanimālā* and *Dakshināmurthy Dhyānam*, extolling his guru's grace. His other writings revealed his extraordinary experiences in which he had visions (*darshana*) of Ishwar as Lord Rāma and Sri Krishna. Good at debating, apart from his keen intellect, he also had a mellifluous voice, enthraling audiences with his *kirtanas*. To prevent the demon of ego overcoming the young *sannyāsi*, his Guru told him to maintain silence, which he did for a long time.

But even the cloistered confines of an *āshrama*-like life could not contain the longing for the total freedom that he sought. Leaving familiar surroundings once again, he wandered alone, unknown for many years, in the hills and dales, running along river banks, naked or semi-naked, in a state of divine bliss. Unmindful of the scorching sun, pouring rain, howling chilly winds, he roamed in the wilderness without ever uttering a word, sleeping under the starry skies, shunned by and shunning all human contact; he was ever in a supreme, intoxicated state. He ate when food was readily provided or accidentally available. Intoxicated with the bliss emanating from within, he spent all his time in meditation until his mind merged fully in Brahman; totally detached, he was

released from the bondage of the cycle of birth and death (*samsāra*). He had attained the state of *jeevanmukti* or liberation in life.

Consummate Author

There was the other dimension to this great *jeevanmukta* - his authorship of Vedāntic works, all in Sanskrit. Of the 22 that are ascribed to him, 15 have been published and/or printed. While *Ātma Vidyā-vilāsa* was the most precious to a Pontiff, his love for all facets of Vedic knowledge is obvious in the *Yoga-Sudhākara*, a commentary on the Yoga Sutras of Patanjali as are his *vrittis* (commentaries) on Brahmasutra of Bādarāyana named *Brahma Tatva Prakāshikā*. 5 other works, among them *Upanishadvyākhyānam* and *Ātmānātmaviveka Prakāshikā* clearly indicate the scale and depth of his knowledge. His genius shines forth in his masterly condensation - to just 212 verses - of the voluminous work of Appayya Dikshitar which contained all the different dialectical thinking in one presentation used as the first reading for all students of *advaita* of the time. Later in time, these 212 verses were further decreased in the 20th century.

The Upanishadic maxim: *brahmavid brahmaiva bhavati* (the knower of *brahman is brahman*), in its full scope truly applies to Sadāshiva Brahmendra. In the mythological archives of India we come across knowers of Brahman (*brahma-vit*) such as the boy-sage Shuka and Sage Jada Bharata but in our current historical world, such examples are the rarest of the rare. Sadāshiva Brahmendra is one such.

Today, the mere mention of his name lights up the eyes of those who love and appreciate Carnatic classical music but he is revered not merely for his musical compositions but also for his sublime Advaita text '*ĀtmaVidyāVilāsa*', the most favourite spiritual text of Sri Chandrashekhara Bhārati Mahā Swāmīgal, the 34th Jagadguru of Sringeri Peetha.

It was later in his life that Sadāshiva Brahmendra gained fame as a celebrated composer of divine devotional songs (*kirtanas*). After Sadāshiva returned from being in solitude, Venkatesa Ayyāvāl, his classmate of old times, eventually persuaded him to break the silence that he had maintained ever since his guru had advised him to do so. Ayyāvāl reminded him of those good old discipleship days when Sadāshiva used to sing *bhajan*s in a sweet voice and implored him to sing again for the benefit of the people who would certainly enjoy listening to his songs. Then came some wonderful *kirtanas*, all of them having the theme of 'The Experience of the Bliss of remaining in the Absolute Brahman'. To appreciate his skill at fusing the highest philosophical thoughts with supreme divine love, just a small capsule of one famous *kriti* is enough to still the mind, filling it with *prema* for the Supreme. In *piba re rāmarasam* he sings:

*O Mind, drink the nectar of divine
name rāma,
It dispels fear and grief from the cycle of
birth and death.
It is the quintessence of all the Vedas
and other scriptures,*

*It is the essence of the teachings of
enlightened yogis.*

Among his other well-known and loved *kritis* are following:

- *Mānasa sancara re, brahmani mānasa sancara re...* (Hey mind, dwell on Brahman..)
- *sarvam brahma-mayam, re re sarvam brahma-mayam...* (Everything is brahman to the brim ...)
- *khelati mama hrdaye rāmah...* (Rama is sporting in my mind ...)
- *cintā nāsti kila...* (they have no worries, ...)

Jeevanmukta that he was, Sadāshiva Brahmendra did not hesitate to share the wealth of knowledge through his compositions. In '*ānanda poorna bodhoham*' he exhibits the basis of his fearless nature and divine love, a few verses of which, translated into English by Rāja Thātha are:

*ānandapoorna bodhoham, sachid,
ānandapoorna bodhoham, Shivoham...*

*I perceive that I am full of divine joy,
I perceive that I am full of joy, I am Shiva.*

*Like all beings I move about,
I am the universal soul,
Which has attained complete rest and
which does not have any properties,
I am the great deva, ananta(endless) and
I am the constant oblation of
passion and pride.*

*I am the real divine form, I am the ocean
Of pleasure which is taught at the end of
Vedas,
I am that divine soul, which has returned,
I am possessed of sacred chants side by
side.*

*I am the sea of essence of knowledge,
I am far away from the five elements like
sky and wind,
I am being served by great poets like me
I am the very micro thing
capable of crossing,
The greatly horrifying sea of birth.*

*I am the very absurd behaviour,
I am the divine ātmā, who has the test
feeling of equality,
I am the One, who has produced
achievements,
I am the unconditional limitless
joy of the earth.*

*I am that which has been put out, I am
that [which] is unborn,
I am the auspicious power; I am the
festivity that has been stopped,
I am very many good qualities and I have
been taught
By my Guru who is the courageous king
like Lord Shiva.*

Sadāsiva Brahmendra's songs are so delightfully full of this blissful divine experience that they are even now regularly rendered by musicians in concerts and public gatherings for a spiritual purpose; and when they are so rendered, the elevating moods that they generate touch the whole audience - even those who do not understand the language, Sanskrit, in which they have been composed by the saint.

Miracles

Swāmi Sadāshiva Brahmendra is said to have performed many miracles whilst alive, some of which, cited here, show his innately compassionate nature. Nameless

though he was when the miracles occurred, he can be connected to many through his appearance: blissful, semi-naked or naked state, present one minute, gone the next.

On the banks of the River Cauvery in Mahādhanapuram in Tiruchy District he was seen by a few children who requested him to take them to the annual religious fairs in Madurai. The sage asked them to close their eyes and in no time they were in Madurai more than 100 miles away. They had the *darshana* of the Lord and the Goddess there, they feasted at the celebrations and in due time before it was night, they were back in Mahādhanapuram on the same banks of the Cauvery. The parents of the children would not believe the stories but their graphic description of the Madurai festivities right to the last detail baffled them. They ran to the Cauvery banks to look for the sage but he was gone. Anecdotally, there is an epilogue to this story. The next day, another youth, incredulous at hearing of this incident, asked Sadāshiva to take him also to the same festival. It is said that the youth immediately found himself in the distant city. But when it was time to return however, Sadāshiva was nowhere to be found. The youth had to wearily make his way back on foot.

On another occasion, the naked sage was seen sitting in a trance on the sands of the river-bed of Kodumudi river; water suddenly flowed down the river, leaving it flooded for the next few months. Frantic spectators saw water submerge him as he sat still, in a trance, unmindful of their calls.

Given up for dead, three months later, when the floods subsided he was still there in the same trance posture; he just rose up and walked away.

Then again, it was during the harvest season - he was seen 'carelessly' crossing the haystacks which had been piled up in the paddy field. The warnings given to him to avoid the haystacks went unheeded. One of the men raised his hatchet in anger to hit him. But lo! The raised hand stayed right there. The sage just walked along as if nothing had happened. The spectators ran to him and pleaded that he forgive and save the man who had raised his hand to hit him. The sage looked back; the hand came down. The sage walked away.

His very nature was clearly indicative that he was Brahman. He cared little for physical comfort and necessity, using his hand as a pillow and the earth and sand as a bed to sleep. Yet his face glowed with an inner light (*tejas*). An exalted personality as Swāmi Paramashivendra, when told about him, immediately called him an *Avadhuta* who had reached the goal of life. Perhaps it was at this stage that he began to be called Sadāshiva Brahmendra as he wandered around singing: "I also Brahman, You also Brahman, This is also Brahman That is also Brahman, All are Brahman All are Brahman" (*sarvam brahmamayam re re sarvam brahmamayam...*)

Historical Evidence of Sri Sadāshiva Brahmendra

The Maratha King Shahaji's daughter was suffering from a grave illness; the father had vowed that he would offer eyes made of gold to Goddess Māriyamman if

She cured the girl. By the grace of the Goddess, the child was not only cured but the King had a *darshana* of Māriyamman, who indicated that the golden eyes be consecrated at a place called Samayapuram. The very next day, the King went to the forest to search for the Goddess but he could not find Her temple. He did, however, see Sadāshiva Brahmendra deep in meditation (*tapah*) under a tree, his face glowing with a heavenly lustre. When the King requested his help Sadāshiva Brahmendra went into meditation again. After a few minutes, he pointed to an anthill, which when searched was found to contain an idol of Māriyamman. On being requested, Sadāshiva Brahmendra established the idol of Māriyamman in a temple in the forest. Little other proof was required to show the divine insight and divine power of Sadāshiva Brahmendra.

In 1738, it is noted that Sadāshiva Brahmendra taught spiritual concepts to the King Vijayaraghunātha Thondaiman (King of Pudukottai) in the Tiruvarangam forest. He taught him the difficult art of writing on sand, which the King preserved with all due respect along with an idol of Sadāshiva in the Dakshināmurthy Temple in that area. In 1732, during the time Sadāshiva Brahmendra was roaming near Pudukottai & Ramanāthapuram forest, some soldiers saw him; they called out to him to carry some sticks on his head. Sadāshiva Brahmendra happily obliged but when he put the sticks on the kitchen grounds, they burned up. Then those soldiers understood that he was an *Avadhuta*.

Influence on Foreign Nationals

Anecdotally, it is known that Sadāshiva Brahmendra's natural habit of nakedness once greatly upset a British officer when he was on an outing with his family. In anger, the officer drew his pistol to shoot the *Avadhuta* but suddenly dropped his weapon when, instead of the nude man, he saw a tiger. It is said that after this incident, the officer not only took a greater interest in the Vedas but learnt the Vedas from a Brahmin teacher. In the autobiography of an Italian, it is said that the author became a devotee of the sage when he saw the same man sitting in meditation no matter which place he went to when he was out horse-riding. He claimed that he saw Sadāshiva Brahmendra in Italy also.

Accounts of the miracles of the *Avadhuta* are heard of, even after he gave up his body. Sometime between 1879 and 1912 Sri Sacchidānada Shivābhinava Narsimha Bhārati, the Pontiff of Sringeri, while on a pilgrimage, was seen in deep spiritual discussion with an invisible person while he sat at the grave-side (*samādhi*) which Sadāshiva Brahmendra had chosen for himself.

Jivasamādhi

On the banks of the Kaveri River in Karuru he indicated to the priest there the particular signs that would appear in the cleared and cleaned pit...a Bilva tree on the 9th day and on the 12th a Brahmin would bring a *Bhāna linga*² from Kāshi which was to be established 12 feet to the east of the grave. On the day he took *samādhi*, smilingly blessing the crowd that had

gathered there, he stepped into the pit to meditate; the pit was then filled with salt and flowers etc. and closed. Exactly on the 9th day the sprout of the Bilva tree appeared as did the Brahmin with the *bhāna linga* from Kāshi on the 12th day. Later a temple was built there by the King. His *jivasamādhi* site is briefly mentioned in the widely read and appreciated 'Autobiography of a Yogi' by Paramahansa Yogananda.



Pictures of the site near Karur, Tamil Nadu where he left his mortal coils

Notes:

1. An *Avadhuta* is one who has risen above worldly concerns, is bound by no rules of *dharmā*; he roams the earth freely like a child, like an intoxicated one and is the embodiment of detachment and spiritual wisdom. Sometimes associated with the mad or eccentric holiness or crazy wisdom, an *Avadhuta* is seen as Paramahansa and/or *digambara* ('sky clad' or 'naked'). *Avadhutas* are known to dramatize the reversal of social norms, a behaviour characteristic of their spontaneous lifestyle. Their frequent nakedness is perhaps the most

symbolic expression of this reversal.

2. also called the *swayambhu linga*: (Sanskrit) 'Self-existent mark or sign of God', as it is discovered in nature and not carved or crafted.

Sources:

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Beach 3 wave 5.

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As in a great forest, a roving robust elephant, seeing the eyes of a lion in the darkness of night, loses life and is eaten up by him, so the ego, named 'I', roving in the forest of Relativity, is killed by the Guru by mere sight, and is eaten up by Him, out of Grace.

-Ramana Maharshi (133-134)



- Swāmi Chidānanda

The teachings of the Upanishads are primarily for very mature people, especially those who have seen the sad limitations of achievements in the world, of becoming somebody in the society and of enjoying fleeting pleasures. However, these teachings can inspire others, including the youth, in multiple ways when we consider their secondary implications.



Emphasis on a life of integrity

Everyone knows, in their heart of hearts, that honesty is the best policy. Even the routine liars admit, in a corner of their conscience, that lying is not good. For example, a boss who lies several times a day, would not want his subordinate to lie to him even once! In the light of this, we must realize that most people in this world are somehow caught in a vicious circle of lying, defending their lies with more lies and then being bound by the lies they have told.

In contrast, the youth are yet to be caught in any such *quicksand* of sorts. When people are young, their life is relatively pure and what is more, high ideals of truthful living truly inspire them. The various teachings of the Upanishads, both in the form of direct instruction of values and in the form of illustrative stories, can strengthen the aspiration in the youth to stay put on the right track.

A truthful man, says Chāndogya Upanishad¹, does not get burnt if he holds a heated iron rod. The police arrest him with the doubt that he is the thief in a certain case of stealing and he says he is innocent. He is then put to the test of the *heated axe*. In contrast, the hand of an untruthful man, who has actually done the act of theft

but denies the act, gets burnt if he picks up the same iron rod! Such examples given by Upanishads, especially when narrated by speakers who have deep faith in eternal values of life, can stir young minds and help them get better anchored in noble ways of living.

The example of Satyakāma Jābāla² also is in support of adherence to truth. Knowing well that admission to the *gurukula* (residential school) of the esteemed teacher Hāridrumata required the aspiring student to spell out his *gotra* (lineage), Satyakāma, the young son of Jabālā, says with total transparency, "I do not know my gotra. All I know is that I am the son of Jabālā." The pious teacher exclaims, "Anyone who speaks truthfully like I find you doing, has to be from a good family!" The boy is admitted to the school without any attempt to verify if he is from a Brāhmana family. His truthful speech and conduct made him and his mother

immortal.

General motivation

One of the most well-known among the countless inspiring statements of Swāmi Vivekānanda is – *Arise, awake and stop not till your goal is reached*. Not many know that this is derived and a little adapted from a mantra in the Kathopanishad³. The original line goes, “Arise, awake and know (the supreme truth) by reaching competent teachers”. The clarion call of the rishis (sages) of yore can be a motivating factor for ages to come.

Generating urgency about making this life truly meaningful, we have the Kenopanishad⁴ saying, “Your life is fulfilled if you know this (supreme truth) in this life-span itself. If you don’t, what a great loss it is!” Young people, who may not grasp the higher teachings of liberation of the soul, may draw energy from such statements, applying them to the noble causes which may appeal to them. It may be excellence in their studies, dedication to the service of the underprivileged, commitment to



research in a chosen field or being creative in their professional field.

One of the common problems in the life of the youth, perhaps perceived all the more in modern

times, is lack of concentration. Today’s generation is referred to by some as a *digitally distracted generation*. With the Internet placing before them a plethora of things related to both education and entertainment, the mind of the young women and men is at a loss with regard to what to choose and what to reject. Talking of success, Swāmi Chinmayānandaji used to say, “Let your mind be where your hands are!” Ādi Shankārāchārya, in his commentary on the 3rd *valli* (section) of the Taittiriya Upanishad defines ‘*tapah*’ as the ‘coming together⁵ of external and internal instruments’. Our mind is our internal instrument (*antah-karana*). The five organs of perception and the five organs of action are the external instruments (*bāhya-karana*). With gentle self-persuasion, prompted by the Upanishadic directions, a young man can learn to stay focused on the job at hand. Without allowing his energy to be dissipated in numerous directions, he can take one thing at a time and do it well. He is sure to achieve his goals and, with increased guidance from the Vedānta, review and refine his goals, in order to work on nobler planes.

Stories can be lighthouses

The *vairāgya* (dispassion) of Nachiketā⁶, the straightforwardness of Satyakāma⁷, the plain humility shown by Bālāki⁸ (after he realized his inferiority in knowledge to King Ajātashatru), the readiness to accept his limitations displayed by Indra⁹, the intellectual maturity of ladies like Gārgi¹⁰ and Maitreyi¹¹, the capacity to come out with an extraordinary question as exhibited by Shaunaka¹², and the spiritual genius of

Vāmadeva¹³ are among the many episodes in the Upanishads where the heroes and the heroines have much to say to today's youngsters. "You can make your life sublime," to use the words of H W Longfellow¹⁴. It is not about making them role-models and then suffering from a sense of failure. It is about questioning one's own sense of incapacity and to explore one's hidden potentials.

Every story is thus a challenge to a young man's presumptions with regard to his own strengths and weaknesses. "Am I like Indra or am I like Virochana?" "Am I like Maitreyi or am I nowhere near her?" Let the youth enquire and come to a true assessment of his abilities. Let him not hastily conclude either that he is great or that he is good-for-nothing. Let him find out where his skills are. Scriptures are thus mirrors to facilitate self-knowing. They are not to be thought of as merely throwing a host of do's and don'ts at us.

Spread over the Upanishads thus are many streams of thoughts that can mean a lot to young women and men. In another article, we shall take up the elaborate discussion on more than 24 levels of human potential that Sage Sanat-Kumāra and Sage Nārada explore in the 7th chapter of Chāndogya Upanishad. Just a study of

that dialogue can be of immense help to today's youth in visualizing what lies hidden in them, which can take them to higher levels of self-actualization.

~

Notes:

1. Chāndogya Upanishad 6.16.1
2. Chāndogya Upanishad 4.4
3. *uttisthata, jāgrata, prāpyavarānnibodhata* – Katha Upanishad 1.3.14
4. *ihached-avedeet...* Kena Upanishad 2.5.
5. *bāhya-antah karanānāmsamādhānam*- Taittiriya Bhāshya, 3.1
6. Kathopanishad, chapter 1, valli 1.
7. Chāndogya Upanishad, 4.4
8. Brihadāranyaka Upanishad, 2.1
9. Chāndogya Upanishad, chapter 8
10. Brihadāranyaka Upanishad, 3.8
11. Brihadāranyaka Upanishad, 2.4
12. Mundaka Upanishad 1.1.3
13. Aitareya Upanishad 2.1.5
14. A Psalm of Life – poem by H W Longfellow.



Someone asked the richest man in the world, Bill Gates, "Is there anyone richer than you in the world?"

Bill Gates replied, "Yes, there is a person who is richer than me."

He then narrated a story.

"It was during the time when I wasn't rich or famous.

I was at the New York Airport when I saw a newspaper vendor.

I wanted to buy one newspaper but found that I didn't have enough change. So, I left the idea of buying and returned it to the vendor.

I told him of not having the change. The vendor said, 'I am giving you this for free.' On his insistence I took the newspaper.

Coincidentally, after two to three months, I landed at the same airport and again I was short of change for a newspaper. The vendor offered me the newspaper again. I refused and said that I can't take it for I don't have change today too. He said, 'You can take it, I am sharing this from my profit, I won't be at loss.' I took the newspaper.

After 19 years I became famous and known by people. Suddenly I remembered



that vendor. I began searching for him and after about 1½ months of searching, I found him.

I asked him, 'Do you know me?' He said, 'Yes, you are Bill Gates.'

I asked him again, 'Do you remember once

you gave me a newspaper for free?'

The vendor said, 'Yes, I remember. I gave you twice.'

I said, 'I want to repay the help you had offered me that time. Whatever you want in your life, tell me, I shall fulfill it.'

The vendor said, 'Sir, don't you think that by doing so you won't be able to match my help?'

I asked, 'Why?'

He said, 'I had helped you when I was a poor newspaper vendor and you are trying to help me now, when you have become the richest man in the world. How can your help match mine?'

That day I realized that the newspaper vendor is richer than I am, because he didn't wait to become rich to help someone."

People need to understand that the truly rich are those who possess a rich heart rather than lots of money.

- Compiled by Ratna Viswanath

A forgotten capital

Around the world, many great cities of antiquity were the centres of their civilizations for centuries, only to be lost to the ages, and then rediscovered centuries or millennia later, reduced to rubble and ruins, with only the largest structures still standing, and the rest, mere shadows.



o f - t h e - w a y pilgrimage site for hundreds of years; it became the capital of Gujarat, and was finally abandoned to be overtaken by the jungle.

The city rose and fell in a rather short span of time

but left behind very aesthetic remains. It is a remarkably well-preserved city, with Hindu and Jain temples a thousand years old, mosques from the time of the Gujarat Sultanate, and the whole workings of a well-planned capital city still in evidence, from granaries and fortifications to stepwells and cemeteries.

Other cities continued to grow and change, leading to eclectic mixes of thousand-year-old forts and temples, medieval streets and markets, government buildings put up by colonial powers, and modern high-rises, offices and malls coming up everywhere in between.

But there are not many places in the world that went from being a small place of moderate importance to being the capital of the kingdom to being almost entirely deserted and nearly lost to the wilderness within a century, and that too, in such recent history (a mere 500 years ago).

Chāmpāner is just such a place. Here you can find an old palace, a fort, several mosques, etc; you can also walk the ancient streets just as its inhabitants did five centuries ago. Chāmpāner was an out-

UNESCO World Heritage Site

Chāmpāner became a UNESCO World Heritage Site in 2004. As described by UNESCO, Chāmpāner-Pāvāgadh Archaeological Park is 'a concentration of largely unexcavated archaeological, historic and living cultural heritage properties cradled in an impressive landscape which includes prehistoric (chalcolithic) sites, a hill fortress of an early Hindu capital, and remains of the 16th-century capital of the state of Gujarat. The site also includes, among other vestiges,

fortifications, palaces, religious buildings, residential precincts, agricultural structures and water installations, from the 8th to 14th centuries. The Kālikāmātā Temple on top of Pāvāgadh Hill is considered to be an important shrine, attracting large numbers of pilgrims throughout the year. The site is the only complete and unchanged Islamic pre-Mughal city.'

The criteria, based on which this site was chosen by UNESCO as a World Heritage Site, are:

- Testimony to cultural tradition (Criterion (iii)) - The Chāmpāner-Pāvāgadh



Archaeological Park with its ancient Hindu architecture, temples and special water-retaining installations together with its religious, military and agricultural structures, dating back to the regional Capital City built by Mehmud Begda in the 16th century, represents cultures which have disappeared.

- Significance in human history (Criterion (iv)) - The structures represent a perfect blend of Hindu-Moslem architecture, mainly in the Great Mosque (Jami Masjid), which was a model for later mosque architecture in India. This special style comes from the significant period of

regional sultanates.

- Traditional human settlement (Criterion (v)) - The Chāmpāner-Pāvāgadh Archaeological Park is an outstanding example of a very short-lived Capital, making the best use of its setting, topography and natural features. It is quite vulnerable due to abandonment, forest takeover and modern life.
- Heritage associated with events of universal significance (Criterion (vi)) - The Chāmpāner-Pāvāgadh Archaeological Park is a place of worship and continuous pilgrimage for Hindu believers.

Historical significance

Chāmpāner was founded in the 8th century by King Vanraj Chavda of the Chavda Kingdom. Some attribute the name 'Chāmpāner' to his desire to name the city after his friend and minister Champā, while others say it comes from the igneous rocks of Pāvāgadh, whose light yellow colour tinged with red gives the appearance of the '*champaka*' flower.

Chāmpāner and the surrounding state of Pāvāgadh became an important buffer area between Mandu and Gujarat, as well as a key station on trade routes leading from Gujarat to both North and South India. Pāvāgadh and the city of Chāmpāner were captured by the Chauhan Rajputs around 1300 AD, and they ruled the area for almost the next two hundred years.

Many of the Gujarat Sultans had attempted to capture Chāmpāner-Pāvāgadh for the strategic reasons mentioned above. However, it was Mahmud Begda who finally succeeded in

1484, after laying siege to the city for twenty months. He renamed the city Muhammadabad, spent 23 years renovating and enhancing the city and shifted his capital from Ahmedabad to Chāmpāner. However, Chāmpāner did not remain the capital city for long.

The Mughal Emperor Humayun conquered the city in 1535. Because the Mughals had captured both Gujarat and Malwa, Chāmpāner no longer had any strategic value as a buffer, and the capital was moved back to Ahmedabad. For the next four centuries or so, Chāmpāner was in decline. It was occupied by the Marathas for a short while but was never given any importance. Records from this period indicate that while some inhabitants remained, much of the city was overrun by the surrounding forest as the decades and centuries passed. Only scant references exist from a few Islamic writers and one Portuguese writer of the period. Hindu pilgrims also continued to climb Pāvāgadh hill to pray at the temple to Mahākālī, but took little notice of the ruined city at the foot of the hills.

When the British took control of the area around the beginning of the 19th century, the city was almost completely overrun by the wilderness, and most reports point to a population of only 500. British surveyors took notice of the large monuments lost in the jungle and described their findings; later on, limited field studies were undertaken by the German archaeologist Herman Goetz. In 1969, a 7-year study was done by the Maharaja Sayajirao University of Baroda,

leading to many insights about the growth and identity of the city.

Salient features of Architecture

As it was first a strategic centre, it has heavy fortifications, especially near the upper portions, growing downward from there through successive fortifications ending down on the plains. The fort walls reach up to ten meters in height, with positions at regular intervals for weapons to be fired from atop them, as well as for troops to move below.

Near the Atak Gate are several catapult stands; only the stone frames remain, but stone balls found around the site indicate their use as catapults.

The principal township at the base of the hill included the Hissar-i-Khas (the royal palace) as well as the Jami Masjid. Arranged in a circle with the Jami Masjid at the centre, major arteries ran from there to the nine major gates of the city, with mosques built near many of the gates, elevated to be widely visible.

Water installations are integral and important to the culture and design of Chāmpāner. Different kinds of wells are known in the whole area, many of which are still in use. During the fifteenth century the water system was used for pleasure and aesthetic purposes as well as for daily use. Some houses had running water and many of the gardens and pavilions were decorated with water channels.

Large reservoirs to store rainwater for the rest of the year were built using earthen berms to contain the natural flow of streams coming downhill. The series of

created lakes empty into each other as they successively overflow, eventually ending in the largest lake, the Vada Talav, on the plain below the city. In addition, multiple stepwells helped augment the water supply, as did systems of collecting rooftop rainwater into small tanks for individual buildings.

The Jami Masjid had a huge open-air tank for its rainwater collection, called the Hauz-i-Vazu. The extent of urban planning that went into developing the city under Mahmud Begda far outweighs the mere two decades that it served as capital.

Information for Tourists

Chāmpāner is 45 km by road from Vadodara. The nearest airport is Vadodara.

The main places of interest are the following:

Pāvāgadh hill/ KālikāMātā temple



At the summit of Pāvāgadh hill, 762 m above sea level, is the temple to Mother Kāli. It is the oldest in the area, dating from the 10th-11th centuries. Hindu pilgrims used to visit this temple, long before the development of Chāmpāner as a major city, and they continued for hundreds of years after its decline, right up to the

present day. To reach the temple at the summit is about a 5 km walk along a jungle footpath to the top of the hill; alternatively, there is a cable-car which will haul you to the summit from about the midway point, which is the last place accessible by road. The temple has large fortifications and an open chowk in front, with two altars for sacrifices, and an array of lights for special occasions. The idol of KālikāMātā in the inner sanctum is only the head, the *mukhwato*, painted in red. Also present are full idols of Mahākāli and the *yantras* of Bahuchara.

Citadel

The citadel built by Mahmud Begda has walls running north-south, with many bastions and gates. All of the gates were two-storeyed, with rooms for guards. Four of the gates are still in good condition. The east and south gates (known also as the Halol and Godhra gates) are very large rectangular gates, and are the most worthwhile to visit.

Brick Tomb

One of the only few brick tombs in Gujarat, it has a central brick dome, four corner domes, and four arched entrances on the four sides.

Helical Stepwell

This 16th-century well has a 1.2m-wide staircase that spirals down along the wall of the well shaft, making it quite unusual in design, among stepwells of the region.

Sakar Khan Dargah

This is the largest mausoleum in the old city. It stands on a low plinth with a large dome.



Sikander Shah's Tomb

Sikander Shah, ruler of Chāmpāner who was assassinated by Imad-ul-Mulk, Khusqadam in 1526 AD, is buried here along with his two brothers. It is a beautiful

stone structure with fluted domes and though simple, it is quite remarkable in its aesthetics and craftsmanship.

Pāvāgadh Fort and early temples

Pāvāgadh fort, the oldest part of the Chāmpāner compound, was an important fortress of the Solanki kingdom. The walls of the fort are still standing in parts, as are parts of the earliest-known Hindu temple, a Lakulisa temple dated to the 10th-11th century. Other Hindu and Jain temples dating to the 13th-15th centuries, are of the Nagara style.

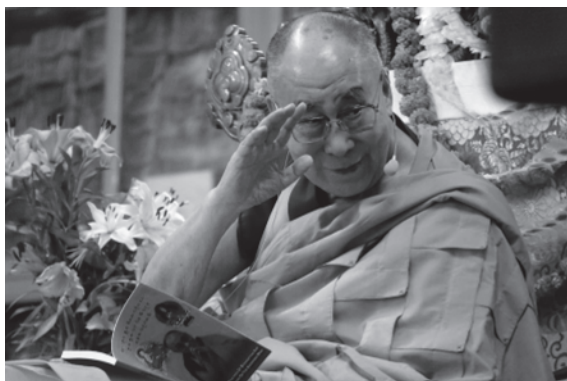
Sources:

whc.unesco.org

www.gujarattourism.com



- Swāmi Chidānanda



I was blessed on two occasions with the opportunity to meet the 14th (and current) Dalai Lama, Shri Tenzin Gyatso. Both these privileged moments came in my life when I was spending time at Sidhbari (near Dharamsala in Himachal Pradesh) for a few months – in 1992 and in 1999. Holding the highly revered position among the Tibetans since 1940, the Nobel Laureate is known worldwide for his childlike simplicity, deep religiosity and vast knowledge.

The first opportunity, 1992

The credit goes to Mr. Pai (later known as Swāmi Rāmānanda, and now no more), the manager of the Sidhbāri ashram, who took pains to approach the office of the Dalai Lama at McLeod Ganj, not far from the Chinmaya Tapovan, for an appointment with the master. When we got it, Mr. Pai and I went to the palace of the religious head. With an interpreter by the side, the spiritual leader spoke to the two of us for an hour.

Among the many points that had come up, I clearly remember the answer given by His Holiness to my question on whether Tibetan Buddhism really denied the Self (*ātmā*) as envisaged by the Vedānta. Mr. Pai and I were pleasantly surprised to hear the Dalai Lama say, in no uncertain terms, that Buddhism does not dismiss the nameless, formless, attributeless substrate of all existence. The dismissal is only of the individual self (which is also called *ātmā*).

The second time, 1999

This time we were a larger group. Some 30 of the students of the Vedānta Course in Sāndeepany Sādhanālaya, Mumbai (1998 – 2000) accompanied me during this visit to His Holiness. In addition, the Āchārya of the Vedānta course (in Hindi medium) at Sidhbāri, Swāmi Advaitānanda (Br Sumitraji at that time), also joined us.

All of us in this large group were truly delighted and felt elevated by the gracious presence of the master. Time flew. We came out joyously. We were about to leave. It was His Holiness who asked us, with childlike simplicity, “Don’t you want a photograph with me?”

The thought of having a photograph, which surely had been in our minds before, had slipped off in our excitement. We are indeed ever thankful to him for that kind

gesture. All of us laughed once more and proudly posed with him for a photograph. We returned to Pujya Swāmi Chinmayānandaji's āshrama in Sidhbāri, filled with great satisfaction.

A few words

Nothing needs to be written about the greatness of H H Dalai Lama, who is very well known around the world, and the Internet has all the details of his

extraordinary life. I may mention, on my part, that it is astounding that he maintains a heart that is free of any anger or violence towards the Chinese who oppressed the Tibetan culture in a barbaric way and who were most insensitive towards the religious sentiments of Tibetans. He shines as a bright example of *showing kindness while being faced with intolerance and violence*. We will always treasure the memory of having his *darshan*.



The group of Vedānta students (1998 - 2000 batch of Powai) in the company of H H Dalai Lama, McLeod Ganj, 1999



His Holiness explaining a point to Swāmis Chidānanda and Advaitānanda, 1999. (Vibhā Chaitanya in the background)



WHAT DO WE KNOW?

One day Chuang Tzu and a friend were walking by a river.

“Look at the fish swimming about,” said Chuang Tzu, “They are really enjoying themselves.”

“You are not a fish,” replied the friend, “So you can't truly know that they are enjoying themselves.”

“You are not me,” said Chuang Tzu. “So how do you know that I do not know that the fish are enjoying themselves?”

- Sheng Yen (1930-2009)

If you have climbed a mountain, you know that sometimes it goes smoothly, while at other times it is difficult. Meditation is like that. Sometimes things go well, but other times you have negative physical and mental reactions. It is normal to sit well for a while and later not do so well. Our physical and mental strength are assets we expend.

A car speeds smoothly along, but it still uses up gas. Similarly, you may sit well, using up energy, and later feel tired. So if you sit well for the time it takes to burn a stick of incense, don't expect that your practice will always go that well.

For old hands, experienced cultivators, it is different. Without exerting to the utmost, their meditation is like a fine stream that flows on forever. Experienced travelers know how to conserve their energy and nurture it, keeping themselves sharp. A good martial artist will not overuse his moves or squander her strength needlessly. Old hands are like this.

They meditate in a very normal frame of mind, keeping solid and steady, nurturing their strength until it comes forth. They certainly do not let their minds bounce up and down.

More accurately, whether people are old hands does not depend on how long they have been practicing. Being an old hand means carefully studying the



methods of practice and using them without wasting physical or mental energy; it means sitting continuously without losing the method.

Chan Master Dahui called this ability “the place of saving power.” People who know how to meditate tie their minds to the practice; people without this skill struggle with illusory thoughts. Tying your mind to your practice means that you are aware you are meditating, somewhat between consciously and unconsciously.

Having discursive thoughts means that you have a stranglehold on the practice; you are tense, strained, and using a great deal of energy, fearing from one moment to the next that illusory thoughts will intrude. Of course, they will! If you proceed this way, you will soon collapse from exhaustion. Tying your mind to your practice means that your mind is light and calm, and your body is relaxed.

Once a wise cat catches a mouse, the mouse will not escape. The cat is very

casual, as if playing with the little beast. The cat may even let it escape a little, then cut its path and recapture it. It doesn't tire itself in a frantic pursuit of the prey. Only kittens act nervously, throwing themselves into hot pursuit. Imitate a canny old cat, not a kitten trying to catch a large rat.

When meditating, don't waste your energy, and don't go to desperate lengths. You should feel as if you were waiting at ease for a tired enemy—unhurried and relaxed. Deal with obstacles skillfully rather than blundering forward. I have already told you to isolate yourself from outside concerns, to relax, and to be natural. This is the same principle.

We practice Chan to unfurl our wisdom. Wisdom means awakening, or bodhi; it only appears when afflictions drop away. Affliction and bodhi are opposites, but they share the same essence. People whose minds are muddy with afflictions, whose emotions are unstable, are blind to bodhi. Some people hope to get enlightened but have not thought about changing their disposition. They

complacently assume that all they need is a gift from the teacher—a method for getting enlightened. This kind of person thinks: "All I need is to get enlightened. Then I will have wisdom and no longer have afflictions." This reverses cause and effect! First, we should change our disposition and reduce our defiled energy. Only then can we attain wisdom and reach enlightenment.

So, it is a good thing to discover one's defects and illusory thoughts. The more you know your own deficiencies, the sounder your character can become. To transform your disposition from a turbid to a clear and pure state, you must take your afflictions and transform them into compassion and wisdom. The milder your afflictions become, the sounder and healthier your mind will be, and this will benefit others. Otherwise, ten seven-day retreats won't do much good. To be really useful to yourself and others, you must take with you the mind of compassion and the mind of wisdom. To reduce afflictions, begin by reducing expectations, seeking, and eagerness for success and gain.



"Never mind failures; they are quite natural, they are the beauty of life, these failures. What would life be without them? It would not be worth having if it were not for struggles. Where would be the poetry of life? Never mind the struggles, the mistakes. I never heard a cow tell a lie, but it is only a cow—never a man. So never mind these failures, these little backslidings; hold the ideal a thousand times, and if you fail a thousand times, make the attempt once more."

- Swāmi Vivekānanda

What do we learn from
the Upanishads?

TIME MANAGEMENT *An Out-of-the-Box Interpretation*

- Swāmi Chidānanda



*anejad-ekam manaso javeeyo
nainad-devā āpnuvan poorvam-arshat
tad-dhāvato'nyānatyeti tisthat*

*Unmoving, one, faster than the mind
Senses cannot catch; this goes ahead
Staying, this overtakes others.*

(Ishāvāsyā Upanishad 4)

Spiritual inspiration can take our 'time management' to an entirely new, high level. We normally take into account the limitations of our body, senses, mind and intellect. When the 'spirit' (*ātmā*) comes into the picture, those limitations break down. Miracles happen.

In simpler language, ordinary emotions and usual knowledge are artificial boundaries, which look very natural to us. Surrender to God, in the language of the *bhakti-mārga*, or deep understanding of our true nature as *ātmā*, in the language of the *jnāna-mārga*, help us operate on a higher level, which is truly natural to us! Edison had said, "Success is 99% perspiration and 1% inspiration." Spirituality, we may say, supplies a kind of inspiration that can make a big difference.



- Anthony de Mello S.J.

“Where shall I look for Enlightenment?”

“Here”

“When will it happen?”

“It is happening right now.”

“Then why don't I experience it?”

“Because you do not look.”

“What should I look for?”

“Nothing. Just look.”

“At what?”

“Anything your eyes alight upon.”

“Must I look in a special kind of way?”

“No. The ordinary way will do.”

“But don't I always look the ordinary way?”

“No.”

“Why ever not?”

“Because to look you must be here. You're mostly somewhere else.”



LIGHT

- Swāmi Advaitānanda
Advaitam, Bengaluru

Light is not an instrument of cognition. We cannot see light. We can only see 'in' light. What we see is actually the throwback of light. The light reflected off an object, by absorbing the colours of the spectrum and returning the colours it does not accept, is what makes objects visible. In other words, what we see is not what it is! The green of the leaf is the green the leaf is rejecting! The redness of the apple is the red the apple is not accepting! We are seeing what is not. Cognition is not what it is. It is easy to understand this in insentient objects. But it becomes more complicated when dealing with life and people! People don't reveal their true colours easily! Our hope, belief, aspiration and relationship are based on our cognition. But our cognition itself is essentially flawed. It is this phenomenon Vedānta terms as Māyā. 'That which is not' - is Māyā. [*yā mā sā māyā*]

You cannot fight Māyā. How can you fight with something that does not exist? We need to understand Māyā for what it is. If you can understand this, it ceases to be a problem for you. The green leaf will continue to be green. The red apple will continue to be red. People will continue to reveal all their colours with time, but you will not be deluded. To be free of Māyā is to discover the light within. To see the seer, to know the knower. To cognize the cognizer who makes cognition possible. He who is the eye of the eye, the ear of the ear, the mind of the mind. He who makes sight, action and thought possible, the inner being who lights up the world outside and also the within. This self-revealing light of Consciousness – is the light that requires no other light to know. That undivided whole you are! Your entire life gets lit up when you discover this grand truth. To live in this light is the calling of Vedānta to all true seekers....



- Michael Spencer



'Tis the human touch
in this world that counts,
The touch of your hand and mine,
Which means far more
to the fainting heart
Than shelter and bread and wine.
For shelter is gone
when the night is o'er,
And bread lasts only a day.
But the touch of the hand
And the sound of the voice
Sing on in the soul always.



Webinars presented in 2019

Webinar-140	The Gold Lid That Covers Truth	By Swāmi Chidānanda
Webinar -141	Education for well-being-2	By Mr. Satyesh Bellur
Webinar -142	Education for well-being-3	By Mr. Satyesh Bellur
Webinar -143	Personality Integration	By Swāmi Chidānanda
Webinar -144	Education for well-being-4	By Mr. Satyesh Bellur
Webinar -145	Only the infinite can bless us with Happiness	By Swāmi Chidānanda
Webinar -146	The Senses	By Mr. Radhakrishna Chilukuri
Webinar-147	Retired Life-Guidance From Geetā	By Swāmi Chidānanda
Webinar -148	Reincarnation	By Swāmi Chidānanda
Webinar -149	Sādhanās in the Geetā	By Swāmi Chidānanda
Webinar -150	Sādhanās in Upanishads	By Swāmi Chidānanda
Webinar -151	Be The Big Fish That Swims Freely	By Swāmi Chidānanda
Webinar -152	The Nature of Brahman	By Swāmi Chidānanda
Webinar -153	Kāshmir - The Turmoil	By Swāmi Chidānanda
Webinar -154	Glimpses of Devotion	By Swāmi Chidānanda
Webinar-155	ātmārpana Stuti- Part-2	By Swāmi Chidānanda
Webinar -156	ātmārpana Stuti- Part-3	By Swāmi Chidānanda
Webinar -157	Strength from Upanishads	By Swāmi Chidānanda
Webinar -158	Relation between God and Man	By Swāmi Chidānanda
Webinar -159	What is Sat Chit Ānanda?	By Dr. Thimappa Hegde
Webinar -160	ādi Shankara's Introduction to Brahmasutras	By Swāmi Chidānanda
Webinar -161	Echoes of Upanishads in the Geetā	By Swāmi Chidānanda
Webinar -162	The Quantum Leap in Vedānta	By Swāmi Chidānanda
Webinar -163	Glimpses of Yoga in the Geetā	By Swāmi Chidānanda

The videos of all the webinars (except 153) are uploaded in YouTube/fowaiforum



PENDRIVE -1

- 1) Happiness Within (Amritabindu Upanishad)
- 2) The Supremacy of Awareness (Aitareya Upanishad)

PENDRIVE -2

- 1) Beams from the Beacons (Upadeshasārah)
- 2) Saddarshanam

PENDRIVE -3

- 1) Kena Upanishad
- 2) Katha Upanishad

PENDRIVE -4

- a) Ishā Upanishad
- b) Brhadāranyaka Upanishad (selected Mantras)
- c) Chāndogya Upanishad (6,7 and 8)

PENDRIVE -5

- a) Mundaka Upanishad
- b) Taittiriya Upanishad

PENDRIVE -6

Ramana Geetā
Chapters: 1,3,5,6,7,16

PENDRIVE -7

Bhagawad Geetā
Chapters : 2(selected verses),3,4,5,7,9,15,16,18(selected verses)

PENDRIVE -8 -*amba tvām anusandadhāmi*

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विज्ञानसारथिर्यस्तु vijñānasārathiryastu
मनः प्रग्रहवान्नरः। manaḥ pragrahavānnaraḥ।
सोऽध्वनः पारमाप्नोति so'dhvanaḥ pāramāpnoti
तद्विष्णोः परमंपदम्॥ tad viṣṇoḥ paramampadam॥

(Liberal translation)

Supreme success will smile upon your life for you will reach the destination of this long journey of life, when you have a well-informed intellect as the driver of your chariot who holds the reins of your mind with maturity.

[Kathopanishad 1.3.8 (chapter 1, valli 3 and mantra 8)]

Comments: Not just university education, which you need for placing yourself well in this society, but 'spiritual education' will bless you with the ability to make right choices as you come across baffling dilemmas in life.

- Editors



FOWAI FORUM

Wisdom for Right Action

Dissemination of spiritual and secular wisdom is the main objective of the Fowai Forum. Educational activities, human welfare and services to all life are its concerns. Insights and observations especially based on Indian culture and heritage will find expression in its activities.

This public trust came into being in the year 2006. Registered as per the Mumbai Public Trust Act of 1950, the Forum engages in organizing talks and workshops as well as in publication of books and audio-visual media.

F.O.W.A.I. = Flame Of Who Am I?

“Who am I?” is the most basic question of life. The understanding of the self, the ‘me’, can cause radical change in the quality of life. This requires turning (the flame of) attention towards thoughts and emotions. When likes and dislikes fall away, pure perception takes place. That heralds freedom.

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