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AUPA eNEWSLETTER

THE URGENCY OF TURNING TO SPIRITUALITY

Without denying the confusion and the misuse that surround spirituality in modern times, we must at the same time admit that true spirituality is the burning need of human life. The physical world can never satisfy us for long. The mental and intellectual gratifications also leave much to be desired. Appreciating the truth above the body, the mind and the intellect and anchoring ourselves in that truth is the sole refuge of anybody who seeks lasting peace.

Life is made if we know this (spiritual truth) here (in this life). What a great loss (human life would be) if we do not realize this here (before breathing our last)!

iha ched-avedeet, atha satyam-asti

na ched-ihāvedeet, mahatee vinastih

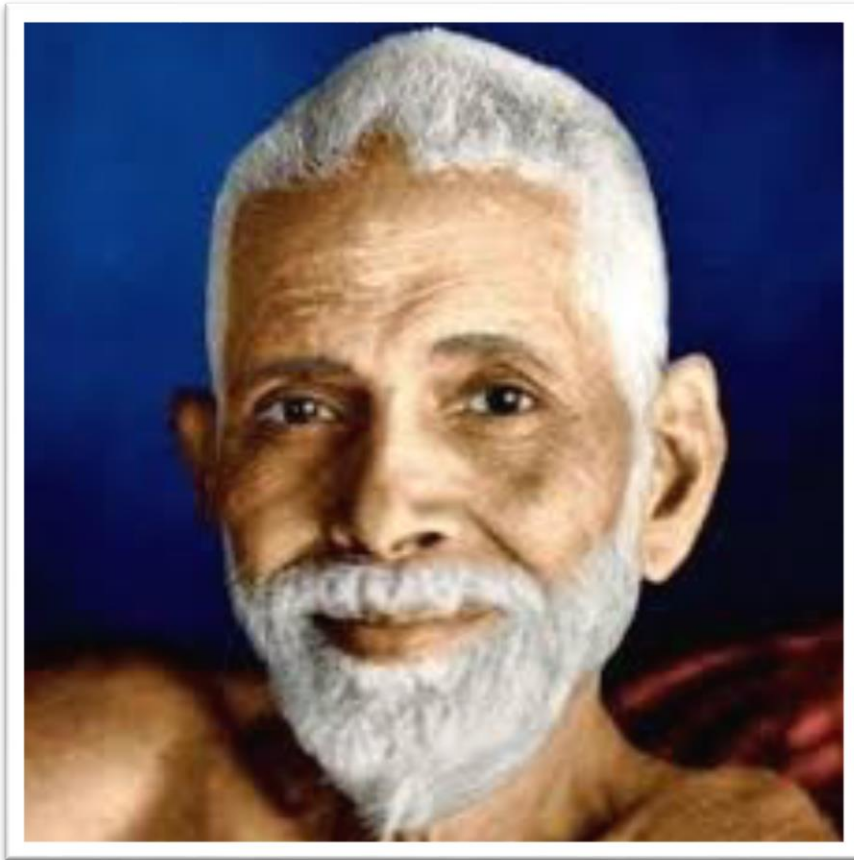
Kena Upanishad, mantra 2.5

The above text from Sāma Veda exhorts us to go for spirituality without delay.

Light on Self-enquiry

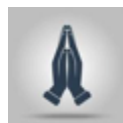


We offer our humble prostrations to Shri Ramana Maharshi, as his 68th Aradhana Day falls on May 13.



Be what you are. There is nothing to come down or become manifest. All that is needful is to lose the ego.

Talk 183, March 13, 1936





True Spirituality Removes Complexes



Swami Chidananda

You will read in the Guest Article of this issue, “Training the mind means making the mind free from all complexes, and in sādhanā all the faculties of the mind are trained in a unified way.” Swāmi Rāma makes this insightful statement. Let’s examine how Vedānta achieves this therapy.

There are two ways in which the teachings of the Upanishads act on us, whereby our mind gets straightened. The popular approach, though it is the lower one, is found all over the sacred literature. That is where, for example, we are simply advised to ‘speak truth¹ and live righteously’. This is philosophically simpler and involves the exercise of will. Most of humanity struggles with the dos and don’ts supplied by religions, and do develop some strength of character. This cannot take them very far though. Certain supporting practices like prayer, yoga and service to fellow beings are also involved in this approach.

The second approach, higher in terms of philosophical correctness, is marked by changes brought about by new understanding. It is really jñāna-yoga, where right seeing (and not will power) becomes the game-changer. All the teachings of the Upanishads that convey to us our true nature aim at opening our eyes to the fact that we simply need not operate out of complexes. A complex is essentially the expression of unnecessary fear or misconceived desire. As the ego, we harbour baseless apprehensions and wrong desires. When we anchor ourselves in the Self – the ātmā – the ego takes a back seat if not flee.

Contemplation on mantras like nāntah-prajnam², na bahis-prajnam.. (Your true nature is Pure Awareness, free from all boundaries), makes us simple, straightforward and transparent. We live in the present, free from the shackles of memories of the past. There is in us then spontaneity and objectivity. Another mantra³ declares, “If you know you are the ātmā, why would you go after the agitations of the limited (body-centred) personality?”

This ātma-nisthā, the special gift of jñāna-yoga, makes all the complexes take to their heels just as sunrise makes mist vanish.

Notes:

1 For example, *satyam vada, dharmam chara* – Taittiriya Upanishad, 1.19

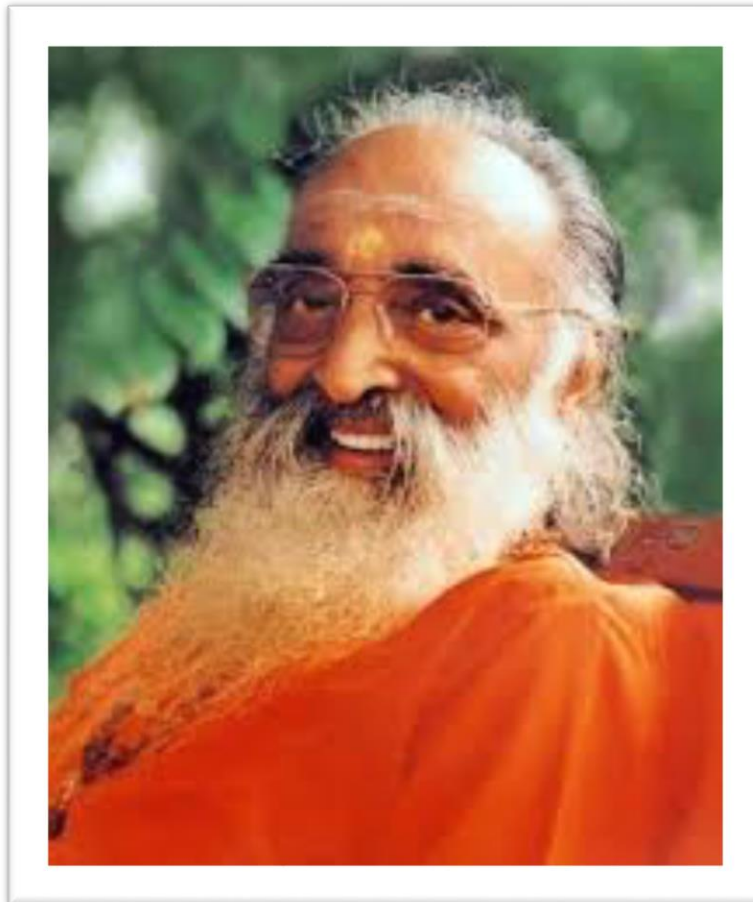
2 Māndukya Upanishad, mantra 7

3 Brihadāranyaka Upanishad 4.4.12 *ātmānam ched-vijāneeyāt..*



We remember with immense gratitude Pujya Swami Chinmayanandaji, whose birthday falls on May 8.

Beginning this issue, we open a feature where we share a Chinmaya quote every month.

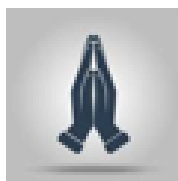


Thus spake Chinmaya

ATTACHMENT IS SELF-MADE SLAVERY.

Swami Chinmayananda

{source: Tapovan Prasad, Dec 2017}



QUOTE OF THE ISSUE

As you love your own body, so regard everyone as equal to your own body. When the Supreme Experience supervenes, everyone's service is revealed as one's own service. Call it a bird, an insect, an animal or a man, call it by any name you please, one serves one's own Self in every one of them.

Anandamayi Ma, Ananda Varta Quarterly



Ma Anandamayi seen with Swami Chinmayanandaji, 1970s



GURU

A 'teacher' is the simple meaning of the word 'guru'; we have gurus therefore in all subjects and fields. Even the West has adopted this word in contexts like that of 'management gurus'. In spirituality however the word gets elevated to 'someone who removes the darkness that envelopes the individual soul'.

gu-shabd-as-tvandhakārah syād

tu-shabd-as-tan-nirodhakah

andhakāra-nirodhatvāt

gurur-ity-abhidheeyate

As the ancient text above says, the word ‘gu’ represents darkness and the word ‘ru’ stands for the remover.

The Mundaka Upanishad says we must approach a ‘guru’ to know the highest truth¹. The mantra then qualifies the teacher of *brahma-vidyā* in two significant words: *shrotriya* and *brahmanistha*, learned in the Vedas and established in the supreme wisdom.

In prosody (*chandah-shāstra*), we have heavy and light syllables called *guru* and *laghu* respectively. Elsewhere ‘guru’ may just mean heavy, in terms of physical weight or mass. Gravity is also called *gurutva*. Hard times can also be described with the adjective *guru* as Geetā does while referring to grave adversity².

Notes:

1 *tad-vijnānārtham sa gurum-evābhigacchet* – Mundaka Up. 1.2.12

2 *..dukhena gurunā api* – chapter 6, verse 22



TIPS FROM THE UPANISHADS

kritam smara

Learn from the Past, Let Go

Without sinking in regrets, feelings of revenge or any other negative emotions, it is good to take a look at our past – with the only purpose of learning and growing. “O mind, remember how you responded to those situations, what your errors were, where you were rather immature and how you made incorrect judgments,” could be the purport of the Ishāvāsya line, “*krato smara, kritam smara*” (mantra 17). Interpreted as an expression of a dying man (or lady), this could also include a deep sense of letting go, where we have no complaints about the entirety of our life. Everything went off as per God’s will, who am I to complain? Can the pen object to what the writer is penning down? Openness to learn, spirit of surrender and readiness to get going are to be seen in this significant prayer that occurs almost at the end of the most well-known Upanishad.

Dr G wrote:



WHAT COMES BETWEEN HAPPINESS AND US?

“We buy things we don’t need with money we don’t have to impress people we don’t like,” wrote David Ramsey, in his book *The Total Money Makeover, A Proven Plan for Financial Fitness*. The financial writer and radio show host described the hedonic wheel in the way above and showed how you let other people dictate to you what should make you happy. Other people, often those you don’t even know, are setting your expectations for happiness. A close friend observed, “You are the CEO of your own happiness.” As the CEO, you get to decide your mind-set.

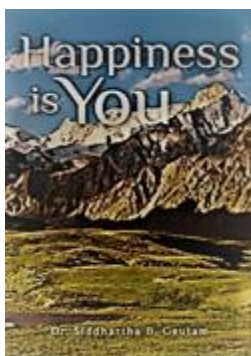
Worry and discontent also come between us and happiness. Worrying is like rocking in a rocking chair; it keeps you busy and in constant motion but you never get anywhere. Likewise with discontent, which Swami Sukhbodhananda described in his book, *Oh Mind, Relax Please*, as a crack in a pot. “Water poured into a cracked pot will not remain in it. Similarly people without contentment cannot be happy. They will only worry about what they do not possess. Their hearts are always full of sorrow. Once the crack in the pot is sealed, it will hold water poured into it. Similarly when the blind spots of the mind are removed, it will be filled with joy.”

We spend so much time, effort and money on the pursuit of happiness. Not only do we chase after happiness with credit cards in our hands but we also go to special seminars and retreats and read books about how other people found their bliss, hoping to follow in their footsteps. But how useful is this? Most of us just cannot afford to drop everything to travel the world seeking happiness.

What makes this fruitless pursuit so ironic is that we don’t need to go anywhere or buy anything to find the source of true happiness. That source of contentment is not external. You can only find happiness by taking an inward journey.

More than a century ago, the great American essayist Ralph Waldo Emerson wrote, “Nothing can bring you happiness but yourself,” and it is still true today. Happiness is not only *within* you; happiness is you.

*{The above is an excerpt from the book by Dr. Siddhartha B Gautam, **HAPPINESS IS YOU**, pages 17, 18.}*



Smt. Indira Gautam contributes from USA:



Report on Happiness Yoga, Session 61, held on Saturday, April 7, 2018

Dr Antonio Cuso, a practising psychiatrist in Fayetteville, North Carolina, spoke on the Effects of Pharmaceuticals on Mental Health at this event. As the flyer here shows, this special talk was preceded by the "Magic of Movements," "Meditation" and "Food, Flavor and Fun," which are a regular part of these monthly get-togethers run under STEP, which Late Dr Sid Gautam had launched a few years ago.

HAPPINESS YOGA 61

JOIN US
OPEN TO
THE PUBLIC

MENTAL HEALTH:
The effects of pharmaceuticals on mental health

SPEAKER:
Dr. Antonio Cusi

WHEN:
Saturday, April 7, 2018

WHERE:
Kiwanis Recreation Ctr.
352 Devers Street
Fayetteville, NC 28303

TIME:
9:00 a.m. –11:00 a.m.

ABOUT THE PROGRAM
The program is sponsored by the Society to Educate People (STEP), a non-profit organization initiated by Dr. Sid Gautam. It is a monthly event called "HAPPINESS YOGA" presented on the first Saturday in every month. We meet to have fun, enjoy free healthy food, and discuss a specific topic that the public can benefit from.

On April 7, 2018, Dr. Antonio Cusi, a psychiatrist in Fayetteville, NC, will discuss the effects of pharmaceuticals on mental health. Prior to his presentation, there will be a segment on the MAGIC OF MOVEMENTS and MEDITATION, followed by FOOD, FLAVOR, and FUN, with healthy food sample served.

For more information, please call 910.867.0070 or email sgautam@stepress.org

Words from Guest Writers



Swami Rama

GITA – FOUNTAINHEAD OF EASTERN PSYCHOLOGY

Profound psychological insights are intertwined in the Bhagavad Gita with philosophical concepts. The Gita conveys the wisdom of Brahma-Vidya and teaches the practical methods for the study and transformation of one's inner being. Without the help of psychology – knowing, analysing and learning to use our inner potentials – we cannot fulfil the goal of human life: Self-realization.

Gita – in its only 700 verses – contains all the principles of the philosophy and psychology of the East. The aim is to teach an aspirant how to establish equanimity within, and to explain the art and science of doing actions skilfully and selflessly.

Our psychological life needs deep study if we are to free ourselves from the quagmire of emotionality, egotistic preoccupations and self-delusion, and if we are to realize our full potentials for the unfoldment of consciousness.

The outside world can be mastered only when the inner potentials are systematically explored and organized. Without understanding one's inner potentials, it is not possible to function effectively and harmoniously in the external world for all things happen within before they are expressed externally.

The Bhagavad Gita contains in condensed form all the philosophical and psychological wisdom of the Upanishads. It is said that the Upanishads are like a cow that Sri Krishna milks to bestow its nurturing wisdom to his dear friend and disciple, Arjuna. The word Arjuna means, "One who makes sincere efforts," and the word Krishna means, "The centre of consciousness". One who makes sincere efforts inevitably obtains the knowledge that directly flows from the centre of consciousness.

The unique dialogue between Sri Krishna and Arjuna deals with all aspects of life. It is useful for modern therapists, psychologists and philosophers to study the Bhagavad Gita. They should understand the way Sri Krishna counsels Arjuna. Arjuna, like many patients who seek therapy, is in a state of despair and feels unable to cope with the situation before him. He seeks Sri Krishna's advice and guidance. There are however major differences in the way Sri Krishna treats Arjuna and the approaches used by psychotherapists today. Modern

psychotherapists attempt to help the client modify his conscious attitudes and unconscious processes and behaviours but their analysis lacks the depth and profundity found in the Bhagavad Gita. Most modern therapists do not explore the meaning and purpose of life. They are loath to discuss and give advice on basic philosophic issues such as activism versus pacifism, one's duty in life and the nature of life and death. They limit the depth and range of counselling and primarily focus primarily on bringing out the patient's complex. Most modern psychologists do not go to the root of the problem but analyse it without understanding the fundamental cause. They deal with specific problems and symptoms, and the untouched cause then expresses its agony in different ways. They work in this way because of lack of time and fear of becoming involved with the unknown.

By contrast, Sri Krishna presents a philosophical foundation for understanding the purpose of life and the way to live harmoniously. He offers Arjuna practical advice on living and on coping with the world. In Eastern psychology, the teacher helps the student plan a self-training program and observes all the possible hindrances that may rise to the surface. In Eastern psychology, the whole being is treated – the focus is not merely on the obvious problem. Training the mind means making the mind free from all complexes, and in sadhana all the faculties of the mind are trained in a unified way. The Eastern method leads one to become a therapist for oneself.

*{Swami Rama (1925 – 1996), a great master from the Himalayas, founded the Himalayan Institute, which operates in US, Europe and India. His best-known book **Living with the Himalayan Masters** reveals many facets of his life, blessed and gifted in many ways. Born in India, he studied in both India and Europe. He received spiritual training in Himalayan monasteries and in Tibet. He also established a large medical facility in Dehradun, meant to reach out to the poor. Editors}*



BEING TALKATIVE CAN BE FATAL

Panchatantra

In a lake there lived a tortoise named Kambugreeva. Two swans, named Sankat and Vikat were his very close friends. Every day the three would sit by the lake and talk about various devarshi, maharshi and so on, and when the sun set they would return to their homes.

After some days, because of lack of rain, the lake slowly started to dry up. The tortoise was very sad and worried. Seeing him the swans said, "Friend! This lake has dried up. Now only swampy mud remains. Without water how shall we live? This thought is worrying us."

On hearing the swans, the tortoise said, "Now, due to the lack of water, my survival is not possible. Yet, you two should think about saving me. It is said, "In bad times, one should not abandon patience. It is quite possible that with patience one can be delivered from the calamity. When the boat breaks in the middle of the sea, its owner does not leave patience and hope. On the contrary, he thinks of ways to reach the shore."

The tortoise further quoted Manu, "During bad times an intelligent man should make efforts to save his kith and kin from calamity. Through sincere efforts, it is possible to keep away trouble."

Kambugreeva also supplied some ideas, "You can get a strong rope or a small piece of stick. Search another lake that has plenty of water. I will hold the middle of rope or stick with my teeth, and you can hold the two ends and fly, taking me to the other lake."

The swans heard what their friend had to say. They said, "Friend, we will do as you have said. But, in this situation you will have to be silent. If you are not silent you will fall from the stick."

After making the necessary arrangements, the swans were flying and Kambugreeva could see the town below. The people in the town were astonished and were shouting, "See! See! The birds are taking a circular thing and flying."

On hearing the people's din below, Kambugreeva said, "Friends! What is this noise?" Even before he could complete that, he fell from the sky and people cut him to pieces.

Moral: "A foolish person who does not heed his well-wishers and friends meets the same destruction as the stupid tortoise who fell from the stick and died."

{ Courtesy: sanskrit.samskrutam.com }



Varanasi:

April 15: Truthfulness was the theme on which there was an informal discussion with a bunch of 15 girls and boys at the Varuna hostel in the campus of the Krishnamurti Foundation India's **Rajghat Besant School** in Varanasi in the evening on Sunday. These children were at this hostel *in transit*, which means they were new to the school and were yet to be given their final accommodation. Some were 10 year old and others were 17 year old! Swamiji shared with the young ones the age old story of the truthful woodcutter whose iron axe falls into a river and God brings out a gold axe from the water, which the honest man rejects as not his. God finally rewards the man with three axes – a gold one, a silver one and the iron one which really belonged to the pious fellow. With this as the basis, the floor was open for discussion on why we do not stick to truthfulness in many situations etc.

April 17: SHEPA (Society for Higher Education with Practical Applications), a vibrant campus where more than 2000 girls and boys study education, computer applications and commerce, was the venue for a talk and QA on **The Way to Get Proactive**, under which Swamiji highlighted six ways, as mentioned in Panchatantra, by which a man (lady) could fall from grace, and three ways, as advised in Geeta, he (she) could rebuild his / her fallen house. This event, presided over by Prof. K P Pandey, the

Director of SHEPA, was under **AUPA DHIMAHI (Deriving Holistic Insights into Management from Heritage of India)**, a wing of AUPA,

New Delhi

April 21: DHIMAHI had a truly satisfying event in the capital on the third Saturday at a school where students of 9th and 10th standard – all boys – were the receptive and energetic audience. Commander Guruprasad (IN, retd) mainly handled the session with a fascinating bunch of PowerPoint slides, where he drew appropriate examples from Bollywood, Indian Cricket etc. with short video clips that kept the youngsters glued to the presentation. **“hum honge kaamyab” (We shall succeed)** was his theme, and the boys gave him an unexpectedly resounding response. Swamiji spoke for less than 5 minutes and touched on how we rise or fall in life. The QA was terrific and extended to outside the classroom after the session too. Col. Dahiya, who runs the *Teach for India* program at the school was instrumental in putting this event together, where Rajan Puri did the necessary coordination.



A group of children, of mixed age groups, interacted with Swamiji one evening at their hostel (dormitory) of the Rajghat Besant School in Varanasi. Seen also are Rajnish (extreme left) who runs Avani Bio Energy in Almora (avani-kumaon.org) and Uma Muchhala (to Swamiji's left).



PICTURES ABOVE AND BELOW:

THE WAY TO GET PROACTIVE was the topic of the DHIMAHI event on April 17 at SHEPA, VARANASI. Prof. K P Pandey, the Director, is flanked by Sudershan Sharma and Neelam Sharma, who had come from Los Angeles





A section of the audience at SHEPA



SHEPA in Varanasi shook hands with our DHIMAHI initiative on April 17. The Centre of Education, serving 2000 girls and boys, felicitated Swamiji with a special memento, in which both the acronyms can be seen. The talk on *The Way to Get Proactive*, attended by students of B.Ed., M.Ed., and MCA was followed by vibrant interaction. (SHEPA = Society for Higher Education and Practical Applications; DHIMAHI = Deriving Holistic Insights in Management from Heritage of India)



April 21, 2018 : Cdr Guruprasad got the boys of classes 9 and 10 hooked onto his presentation when he spoke on "***We will succeed***" (***hum honge kaamyab***), and used a few effective video clips from movies like M S Dhoni.and Qyamat se Qyamat! Seated on the carpet are two young ladies under "TEACH FOR INDIA" Delhi scheme. Col Dahiya, Rajan Puri and Nimish Sharma are seen in the picture.



Swamiji touched upon 3 ways to rise in life, and 6 ways to fall from grace, drawing inspiration from Geeta and Panchatantra.



The high school students were truly excited. They had many questions to ask after all came out of the classroom too. Swamiji is seen answering them patiently.



Bengaluru, May 16 thru 30: Swamiji and Acharya Dr Nagaraju will engage a group – mainly certain *sādhus* (*jangamas*, *monks*) of the Virashaiva tradition in Karnataka – in Kannada, on ***Bhagavad Geeta and basic Vedānta***. Many others will also join this 15 day Retreat in Suvarnamukhi Samskriti Dhāma (SSD). Following this, Swamiji will hold a session each at the Study Centre of Krishnamurti Foundation India, Bengaluru, and at a residential venue near Padmanabha Nagar, both on Sunday June 3.

Retreat near Shirdi, July 6 thru 11: The beautiful campus of Arunodaya Institute of Culture, located in Tilaknagar, Shirampur, district Ahmednagar, (30 kilometers from Shirdi), will be the venue for the next Retreat of FOWAI FORUM. Running into 6 nights, Friday thru Wednesday, this event will have the ***chapter 6th of Chāndogya Upanishad*** for study. This is the portion of Vedānta where the celebrated mahā-vākya *tat-tvam-asi* appears 9 times. For details, visit fowai.org or oraupa.in.



TAT TVAM ASI

Fear and Aspiration: negative and positive approaches in education



(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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