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Editor: Swami Chidananda

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AUPA eNEWSLETTER

MANTRA TO PONDER

RECOGNIZE THE DEEPER ESSENCE

A jeweller, interested in buying gold from somebody, ignores the shape, form and design of the old ornaments that the visitor has brought to sell, and sets his eyes on the gold only. Pots, pitchers and plates, made of clay, similarly are 'names and forms' given to clay, the essence. The Upanishads advise us to set our eyes on Brahman, the essence everywhere, which may take countless forms in this universe.

All modification has speech as its basis; it is name only! Clay as such is the reality!

vāchārambhanam vikāro nāmadheyam,

mrittikā iti eva satyam

Chāndogya Upanishad, mantra 6.1.4

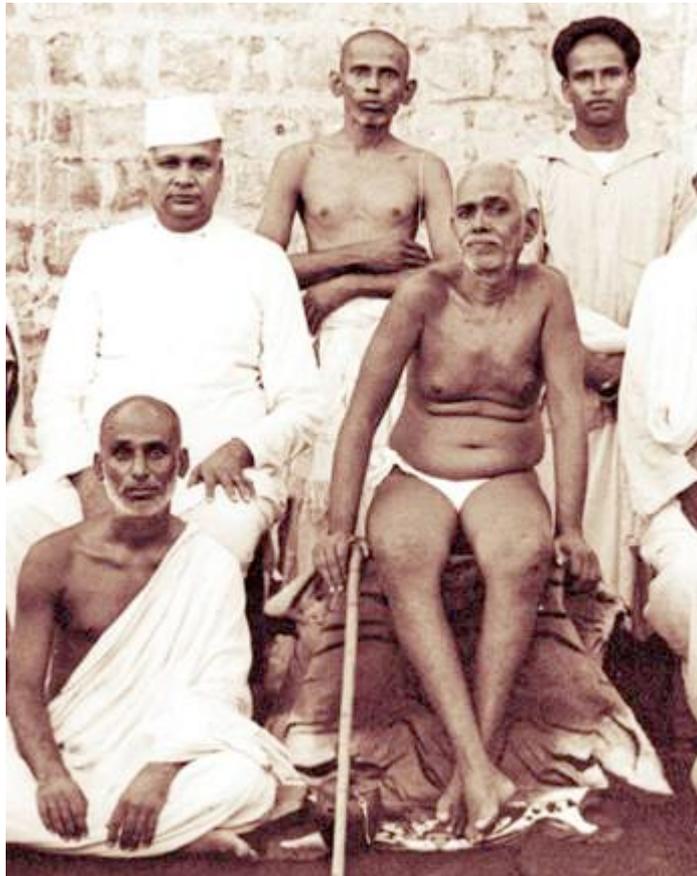
Light on Self-enquiry

BHAKTI AND SATSANG GIVE YOU STRENGTH

80 years ago, in August 1938, Sri Rajendra Prasad and Sri Jambhaji Bajaj (J. B.) went to see Sri Ramana Maharshi. J.B. asked the sage many questions. One of them, in the context of walking on the right path or practising dharma, was the following.

Question: *How is one to get the strength necessary to overcome the obstacles which beset one's path?*

Maharshi's answer: *By means of devotion and company of sages.*



Talk 502, August 14, 1938

FROM THE EDITOR'S DESK...



Swami Chidananda

THE THUNDER BECOMES THE SONG

The Upanishads are like the roar of a lion; they are compared with the thunder. The Geetā, in contrast, is the song of inspiration that Lord Shri Krishna sang. {The word 'geeta' means something that is sung; Edwin Arnold called Geetā the Song Celestial.}

On a lower level, both the Upanishads (the thunder) and the Geetā (the song) advise us to constantly engage in selfless service. The second mantra of the Ishāvāsya Upanishad¹ says that is the way we would not get bound by 'actions and their results'. Lord Krishna brings in a wonderful metaphor to illustrate this principle when he says the lotus leaf² does not get wet even when water is around it and, sometimes, falls on it too. Similarly we, when we are without selfish motives, do not get caught in the complexities of work and its outcome (and the associated human relationships, their attachments, aversions etc.).

Such teachings that guide us to remain active but stay free within are philosophically called 'pravritti' (engagement).

On the higher level, the Vedānta asks us to realize the truth that we are the Pure Self, and not the ego – the doer, the enjoyer – at all. The first mantra of the Ishāvāsya Upanishad³ asks us, “..(after all) who owns anything here?” God is everything; everything belongs to God. Brahman alone is. Such understanding itself sets us free. The Geetā praises renunciation (*sannyāsa*) at many places, describing it as the pinnacle of the ascent of our consciousness. For example, Lord Shri Krishna urges⁴ advanced spiritual seekers, “Renounce all your actions in Me; stay anchored in spiritual contemplation; give up anxiety for future; give up your sense of attachment to anything; act (the minimum, bare duty) without the least agitation.”

In a hundred ways, the Bhagavad Geetā echoes the revelations of the Upanishads. Its shlokas (verses) are restatements of the mantras (mystic sound strings) of the Vedas. No wonder therefore the Geetā's 18 chapters are referred to as Upanishads in a sense.

Notes:

1 *kurvanneva iha karmāni jijeevishet.. na karma lipyate..*

2 *..padma-patram-iva ambhasā – Geetā 5.10*

3 *kasyasvid dhanam?*

4 *mayi sarvāni karmāni sannyasya.... – Geetā 3.30*

Thus Spake Chinmaya



What we have is a gift from HIM.
What we do with what we have is
our Gift to HIM.

- Swami Chinmayananda



Team AUPA pays humble homage to Gurudev on His 25th Mahasamadhi Anniversary Aug 3,2018





LEARN THE WORD

ARANI (aranis, plural)

(Pieces of wood used to produce fire for a sacrifice)

Aranis – a pair normally – are pieces of wood (which could be from the ‘*shami*’ tree, as Apte’s dictionary would suggest) brought to friction to produce sparks of fire, with which the sacrificial fire would be daily lighted up. This was the custom in the ancient *gurukulas* (residential schools where the gurus, the teachers, and the *shishyas*, the students, lived together for years). Even today, priests use ‘*aranis*’ symbolically in certain rituals and produce sparks, with which they then kindle the fire at the altar.

These pieces of wood have become more known in the Vedānta for their application in a powerful metaphor. “Make yourself the lower *arani*; let Om become the upper *arani*. Let churning take place between your previous (false) knowledge and the new wisdom (being generated by contemplation on Om and on the teachings of the illustrious gurus). This is how you may burn away all your (ropes of) bondage,” says Kaivalya¹ Upanishad.

“Make your body the lower *arani*; let Om be the upper *arani*. Let the practice of meditation be the churning to follow. You will see the *divine being*, hidden within you,” is how another Upanishad puts it.

The idea of knowledge (wisdom, Self-realization) acting as powerful fire, burning away all past actions (and their results) is found in Geetā too. “The fire of right understanding turns to ash all your karma,” roars³ Shri Krishna.

Notes:

1 *ātmānam-aranim kritvā... pāsham dahati panditah* | – **Kaivalya Upanishad, mantra 1.11**

2 *svadeham-aranim kritva... devam pashyet..* – **Shvetāshvatara Upanishad 1.14**

3 *jnānāgnih sarva-karmāni bhasmasāt kurute tathā.* **Geetā 4.37**

QUOTE OF THE ISSUE

BE A CONTRIBUTOR

{The following has the distinct flavour of karma-yoga, where we focus on what we can give (*karma*) and we do not make an issue of what we get (*phala*).}

Ask not what your country can do for you – ask what you can do for your country.

John F Kennedy



(The above was the most famous statement of Kennedy in his inaugural address on January 20, 1961. While the above was what he said to fellow Americans, he addressed his international audience saying, “My fellow citizens of the world: ask not what America will do for you, but what together we can do for the freedom of man.”)

TIPS FROM THE UPANISHDS

Divinity is Here and Now

Haven't you heard of that young fish, living in the ocean, wondering where in the universe this 'ocean' is? When an older fish clarified to this young one, “Oh dear, you are in the ocean already,” the little one protested, “I see water everywhere; I do not see the ocean!”

The Upanishads ask us to open our 'spiritual eyes' and recognize that God is never away from us. He is within us, around us, above us and below us!

The Divine Principle (ātmā) is below, above, behind, in front, to your right and to your left. All this is divine!

ātmā eva adhistāt, ātmā uparishthāt

ātmā paschāt, ātmā purastāt

ātmā dakshinatah, ātmā uttaratah

ātmā eva idam sarvam

Chāndogya Upanishad, mantra 7.25.2

{Some readers may remember the story of Prahlāda to whom there was Lord Vishnu everywhere but, to his father, there was no God in sight anywhere!}

Dr G wrote:



THE SWAMI IN THE THREE-PIECE SUIT

A Tribute to Sir John Templeton

{Templeton (1912 – 2008) was one of the most generous philanthropists in history, giving away over \$1 billion to charitable causes. – Editors}



I knew something was different about Sir John Templeton the very moment I met him at the local airport. In 1997 I invited him to deliver the lecture to our twenty-fifth annual stock market symposium. The founder of Templeton Mutual Funds and Templeton Foundation gladly accepted our invitation, and when the president of my school and I went to receive Sir John, I was shocked to see an eighty-five year old man walking straight and carrying his own luggage. When I approached him to take his bag, he put a hand confidently on my shoulder and said, “Young man, do you really think that I am that old that I cannot carry even one piece of luggage?”

Over the next two days, I got to know Sir John better, and what he told me has changed my life and outlook enormously. His life story is amazing. Sir John started his life in Tennessee, graduating from Yale and winning a Rhodes Scholarship. He went on to buy low and sell high with such success that in January 1999 the *Money* magazine called him, “arguably the greatest global stock picker of the century”. But Sir John was also interested in spiritual and humanitarian efforts, so he established the Templeton Prize, an award of one million pounds to recognize outstanding work in the spiritual realm. Recipients have included Mother Teresa of Calcutta (Kolkata) and evangelist Billy Graham.

Give it away, it will come back to you

What most impressed me about Sir John was that he applied the same investment strategy in every aspect of his life. His great insight and wisdom led me to call him “**the swami in the three-piece**

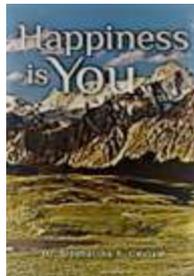
suit.” Investors put money into ventures that they believe will give them returns and Sir John believed that principle held true outside of the business world as well. “Whatever it is you want, give it away,” Sir John told me. “It will come back to you.”

Think about that for a moment. If you want to be friends with someone, you have to approach them with friendship first. If you want someone to love you, you have to show them that you love them. If you want a person’s respect, you have to treat them with respect, and so on.

Concept of karma

Peyton Conway March, the American general and army chief of staff under President Woodrow Wilson, described the situation this way: “There is a wonderful mythical law of nature that the three things we crave most in life – happiness, freedom and peace of mind – are always attained by giving them to someone else.” This is what I mean by “giving is getting,” or, as St Francis of Assisi said, “For it is in giving that we receive.” The whole concept of karma is based on the notion that what you send out into the world will come back to you.

{The above is an excerpt from the book by Dr. Siddhartha B Gautam, ***HAPPINESS IS YOU***, pages 73-74.}



Words from Guest Writers

Prof. S K Chakraborty



THE UPANISHADS AND THE CORPORATE WORLD

Is the corporate world willing to question its present profane leanings, and to emotionally incline towards the sacred? Bhārat’s Veda-Vedānta have always upheld the sacred as the hub of all – secular

as well as transcendental.

The business world is obsessed with:

- Rank order status in the corporate league
- Share market evaluation
- Competitive supremacy
- Treating human beings as ‘resources’
- Nature as impersonal and non-conscious

A genuine interaction with the Upanishads cannot even commence with the above goals receiving top priority, all *else* being treated as inferior to it. The globalization-modernization-developmental agenda is mostly full of deception, animated by greed. Such a backdrop is hardly inspiring for connecting business-as-it-is with Vedānta.

This is the present corporate scenario – downright materialistic. Considering the growing unhappiness and lack of meaning, there is a need to examine the issue of what remedies can be considered to solve the paradox.

Then and Now

In the Katha Upanishad, Yama, the god of death, presents to the young Nachiketa a veritable secular heaven of ‘*artha*’ (money) and ‘*kāma*’ (fulfilment of desires). Almost nothing we increasingly hanker after today had been left out in the list of gifts announced by Yama. Only a few ancient words may be replaced by modern ones, for example, women in chariots by models in cars. The corporate sector today seems to follow, essentially, the same mode of temptation that Yama had adopted. A telling symbolism indeed!

The response of young Nachiketa – to the seductive tactics of Death (Yama) – is the most powerful defence of the sacred.

‘*na vittena tarpaniyo manushyah*’ (Wealth cannot yield satisfaction.)

‘*sarvendriyānām jarayanti tejah*’ (These pleasures dissipate the vigour of the senses.)

‘*abhidhyāyan varna-rati-pramodān*’ (deliberating on the real nature of music, disport and delight)

If this variety of Nachiketa-psychology were to be publicized and propagated, with the same vigour and on the same scale as the vulgar *artha-kāma* of today, the present type of business heaven would just collapse! But it would save today’s potential Nachiketas from destruction. Mother Earth could also be saved from desecration of her resources and molestation of ecological purity. With sex relations and stock market operations becoming subjects of study at school, *kāma-kānchana* (lust and greed) are now being enthroned as the ‘master urge’ in education. Future Nachiketas are being nipped in the bud.

Can *amritasya putrāh* (children of immortal bliss) and human resources coexist? How long can we strike at our own roots of happiness and true well-being?

The Remedy

Let us consider what the Upanishads counsel in this matter. The first verse of the Ishāvāsya Upanishad strikes two key-notes:

- Protect yourself through renunciation (*tyaktena bhunjeethah*)
- Do not covet any wealth – either your own or of others (*mā gridhah kasyavid-dhanam*)

The corporate world may react, “How contradictory – to say renunciation protects! India is materially a poor country. The consumption race has to run. We will otherwise fall behind. This whole idea of renunciation is shameful!”

The message of this prescription is however not meant for the nearly thirty per cent of our people who

still live below the poverty line. It is squarely directed to the *uppermost* ten per cent of our citizens who are skimming off an indecently greater proportion of incremental national wealth than is morally due to them. The rich-poor gap is widening. There are 'haves' and 'have-nots'; they do not see eye-to-eye with each other.

For the 'haves', 'protection through renunciation' means increasing the opportunity for looking at and contacting the Self within. Renunciation without has to precede, by degrees, for the protection and discovery of Self within, which is unconditional bliss. This signifies a change, a spiritual awakening.

Not coveting wealth is the antidote, in principle, to the globally dangerous phenomenon of chaos and directionless life. Booming material greed all over the world, sparked by the "I need your greed for my greed" attitude, is the cause of this state of affairs. The most apparent result of this trend is the irreversible depletion of the non-renewable material basis of the earth.

The Upanishadic message, in other words, is: even for our future and long-term material interest itself, the current fury of instant materialism must be tamed. The corporate world must become conscious that the world does not fold up with the few overlapping present generations only. The corporate interests are not the only interests of the world.

{Prof. Chakraborty taught at IIM Calcutta for 32 years, till 2003. He began with 'Finance and Control' and later 'Human Values, Ethics and Indian Ethos'. He founded the Management Centre for Human Values at the IIM C. He has authored many books. He is the founder editor of the Journal of Human Values. - Editors}



DEDICATE YOUR JOY AND SORROW TO GOD



A Parable of Sri Rāmakrishna

Pleasure and pain are inevitable in a body. He who has realized God dedicates his mind and life, his body and soul, to God.

When Rāma and Lakshmana went to take their bath in Pampā Lake, they thrust their bows into the ground. Coming out of water, Lakshmana took out his bow and found its tip stained with blood.

Rāma said to him, “Look, brother! Look. Perhaps we have hurt some creature.”

Lakshmana dug into the earth and found a big bullfrog. It was dying.

Rāma said to the frog in a sorrowful voice, “Why didn’t you croak? We should have tried to save you. You croak lustily enough when you are in the jaws of a snake.”

The frog said, “O Lord, when I am attacked by a snake, I croak, saying, ‘O Rāma, save me! O Rāma, save me!’ This time I found that it was Rāma who was killing me; so I kept still.”

{Page 658, Volume 2, *Gospel of Sri Ramakrishna*}



July 5 thru 12: Near Shirdi, the venue was Arunodaya Institute of Culture, located at (Tilaknagar near) Shirampur in Maharashtra. The week-long Retreat with the main text ‘Chāndogya Upanishad, chapter 6’ brought much happiness to all the participants. About 22 men and women took part. On one of the days, majority of them went and had Sai Darshan at Shirdi. The weather was pleasant and the facilities at the Smt Malti Dahanukar Trust were good. They have several social service initiatives and, on one morning, the participants of the Retreat went and took a look at some of the Trust’s activities.

Bengaluru:

July 13 thru 15: A 48 hours ‘Review Retreat’ was held at the beautiful campus of Prerana, an institute run by the Society of Jesus, in Bengaluru. Students of Dr Thimappa Hegde, numbering more than 60, had a packed schedule from 6 am in the morning till 10 pm. Swamiji joined them in all the sessions, some of which were activity-based. Members presented for 4 minutes each on texts they had studied – Geeta, Bhaja Govindam, Dakshinamurti Stotra and Tattvabodha. Sri Raghavendra Shenoy taught yoga in the mornings. Dr Hegde conducted several sessions including those of meditation. The facility at Mount St Joseph had all the required facilities and a peaceful ambience.

July 16: Swamiji spoke on *Einstein and Shankara: Some Common Ground* at the Meditation and Study Circle. Smt Vani Vasudev anchored the evening event in Jayanagar.

July 17: Swamiji released a Kannada book – Glory of Listening (to Vedānta) – authored by Shri K G Subraya Sharma. In the evening he spoke at the residence of Shri Viswanath Bokkasam.

July 20: Swamiji visited a truly beautiful, new temple of Lord Suryanarayana at Domlur, along with the family of Sri Raghunandan Rao.

Chennai:

July 21: Swamiji joined the Eknath Easwaran satsang, which is held every Saturday at the India Immersion Centre, a part of Global Adjustments in R A Puram.

July 23: Some teachers of National Public School (NPS), Gopalapuram, came and had vibrant discussions with Sri Jayant Sathaye, Sri Akhilesh, Sri Karthik and Swamiji on *Education, Light of Krishnamurti*.

July 25: Swamiji paid a visit to the new campus of *The School* at Thazhambur, where the Krishnamurti Foundation India has recently built an entirely new infrastructure. All the classes had

just started, and the place was vibrant. He spoke briefly at the school's assembly. There was an informal *satsang* that evening at the residence of Smt Jyoti Nichani on Harrington Road, where *Spirituality and Human Relationships* was the topic of discussion.

Mumbai:

July 26: Sri Mohan Hejamadi, Brni Vibha Chaitanya and Swamiji paid a visit to Swami Shuddhabodhananda ji in Vile Parle and had a good discussion on Vedānta. The senior Swamiji presented his latest book on Brahmasutras to Chidanandaji.

July 27: About 60 devotees gathered at the Jasmine Hall in Juhu Gymkhana and celebrated Guru Purnima. Bhajans and Worship (with 108 names of Shri Veda Vyāsa and of Swami Chinmayanandaji) were followed by a talk by Swamiji.

Delhi:

July 29: Swamiji delivered a talk on “Glimpses of Sri Ramana Geetā” at the Ramana Kendra on Lodhi Road.

Webinars:

Three webinars were held in July by the speakers and on the topics as shown below.

Webinar 123 on July 8: Swami Chidananda: Karma and Upanishads

Webinar 124 on July 22: Swami Chidananda: Freewill and Destiny

Webinar 125 on July 29: Satyesh Bellur: Vedas and Modern Management



Some of the participants at the Chāndogya Upanishad Retreat at Shrirampur, July 5 - 12.



An outdoor class in progress at Arunodaya Institute of Culture, Shirirampur (near Shirdi), July 11, 2018



Swamiji flanked by Dr Thimappa Hegde (to his right) and Father John Pradeep, Director of Prerana (to Swamiji's left) at Mount Saint Joseph in Bengaluru, July 15.



Participants at the 48 hours intense review of Vedānta at Prerana, Mount St Joseph, Bengaluru, July 13 - 15.



A session of “activity/movement based spiritual learning” at Prerana, Mount St Joseph, guided by Dr Hegde, July 14.



Speaking at the release of the book *Greatness of Listening (to Vedānta)* on July 17 in Bengaluru. The book's author Dr Subraya Sharma and Swami Hamsanandaji can also be seen seated



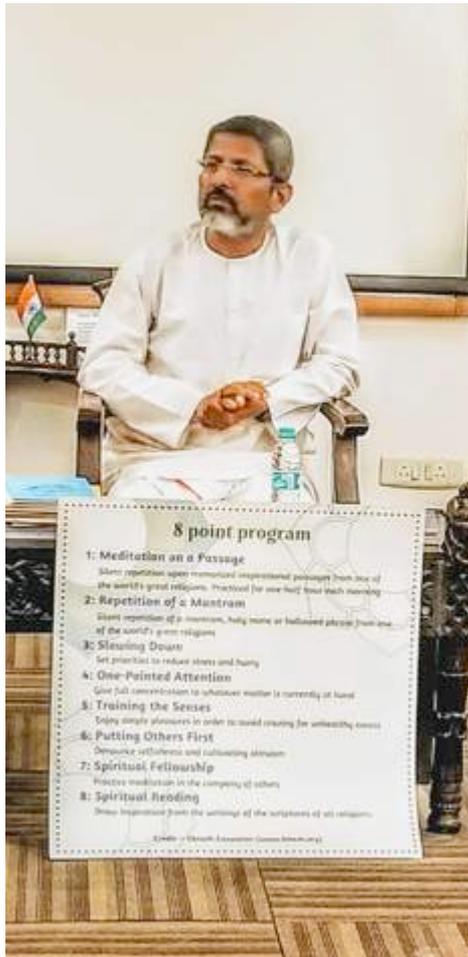
A lighter moment: Shri S Narasimhulu, Swamiji and Dr A R Iyengar at the residence of Smt Girija and Sri Viswanath Bokkasam on July 17. The Satsang was attended by 80 people.



A large-sized statue of Swami Vivekananda, at the RK Math in Ulsoor, greeted Ms Rajeshwari Varambally and Swamiji as they left for early morning walk on July 21 in Bengaluru.



Participants of *Easwaran Satsang* at Chennai, July 21



Reflecting on Eknath Easwaran's Teachings on Daily Spirituality



India Immersion Centre, the venue of Easwaran Satsangs every Saturday in Chennai



Swamiji speaking at Guru purnima celebrations on July 27, 2018 at Juhu Gymkhana, Mumbai



Participants of Guru Purnima celebrations at Juhu Gymkhana, Mumbai



A group of participants with puja Swamiji



Swamiji speaking at Ramana Kendra New Delhi, July 29, on Ramana Geetā



Swāmini Jnānānanda (L) and Pravrajikā Narendraprānā (R) with Swāmiji at Ramana Kendra, July 29

UPCOMING EVENTS

Pune, September 1 thru 8: Several classes and lectures will be held in the city of Pune. For details, please see the website | fowai.org |

Bengaluru, September 14 – 16: The School of Ancient Wisdom, quite near the city's airport, will hold a Retreat on Upanishads, where Swamiji will be one of the teachers. For details, please see | schoolofancientwisdom.org |

Lonavala, January 3 – 9: A 'National Sādhanā Camp' will be held at Nārāyani Dhām (behind the well-known Kaivalya Dhām) in Lonavala. Please see | fowai.org | for details.

Bengaluru, February 14 thru March 3: An 18 day camp on Upanishads and Geeta will be held at Suvarnamukhi Samskrit Dhama. Please see | fowai.org | for details.

TEAM AUPA WISHES ALL



HAPPY
KRISHNA
JANMASHTAMI



Celebrating Shri Krishna Janamashtami on Sept 2, 2018

(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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