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AUPA eNEWSLETTER

MANTRA TO PONDER

HOLD ON TO TRUTHFULNESS

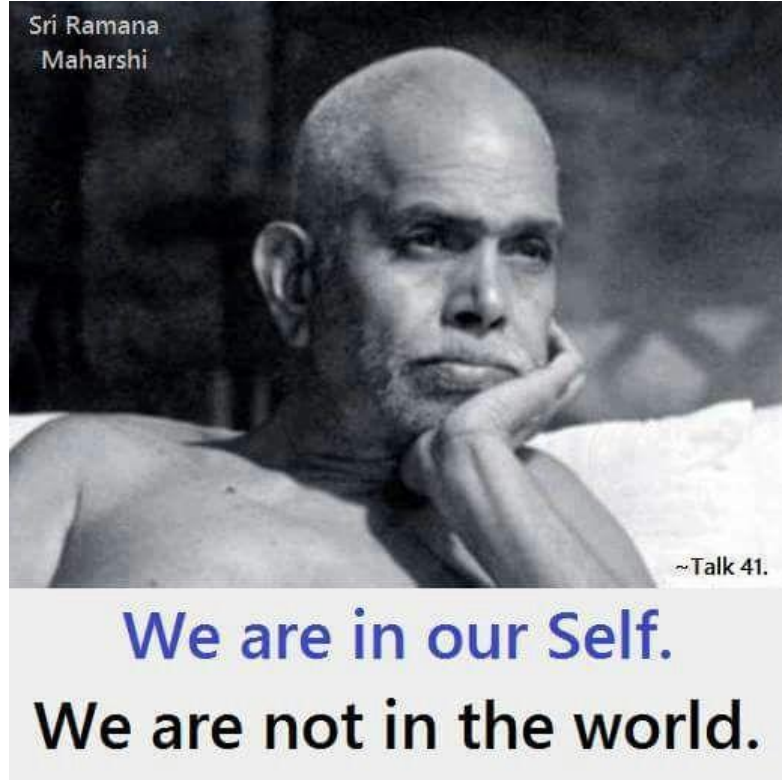
Truthfulness promotes stability in the spheres of our social, economic and family life. Fear and suspicious would mark our days if we move away from truthfulness. A booming economy will be ruined if honesty disappears from the transactions. Love between members of a family is nurtured through truthfulness. The first six commandments in a famous portion of Yajurveda use the words, “na pramaditavyam” that imply: do not slip in these matters but hold on to them!

Hold on to truthfulness!

satyān-na pramaditavyam

Taittiriya Upanishad, mantra 1.19

Light on Self-enquiry



Swami Chidananda



**FROM THE
EDITOR'S
DESK**

DISSATISFACTION WITH LIFE

In his article (taken from his book) in this issue, Dr Siddhartha Gautam discusses 'job dissatisfaction'. Vedānta deals with dissatisfaction in general as applicable to any sphere of life. Satisfaction is reflected in the Vedānta concept of 'fullness or wholeness' (*poornatā*). Unless we realize the Self (*poorna-ātmā*), we cannot escape from dissatisfaction rising from a sense of 'incompleteness' (*apoomatā*).

We have begun recently a corner each for two great masters – Shri Ramana Maharshi and Swami Chinmayānanda ji. Our land has been blessed over thousands of years with countless saints and sages. In July, we will celebrate Guru-Purnimā, where we express our reverence to the lineage of spiritual teachers, *guru-paramparā*.

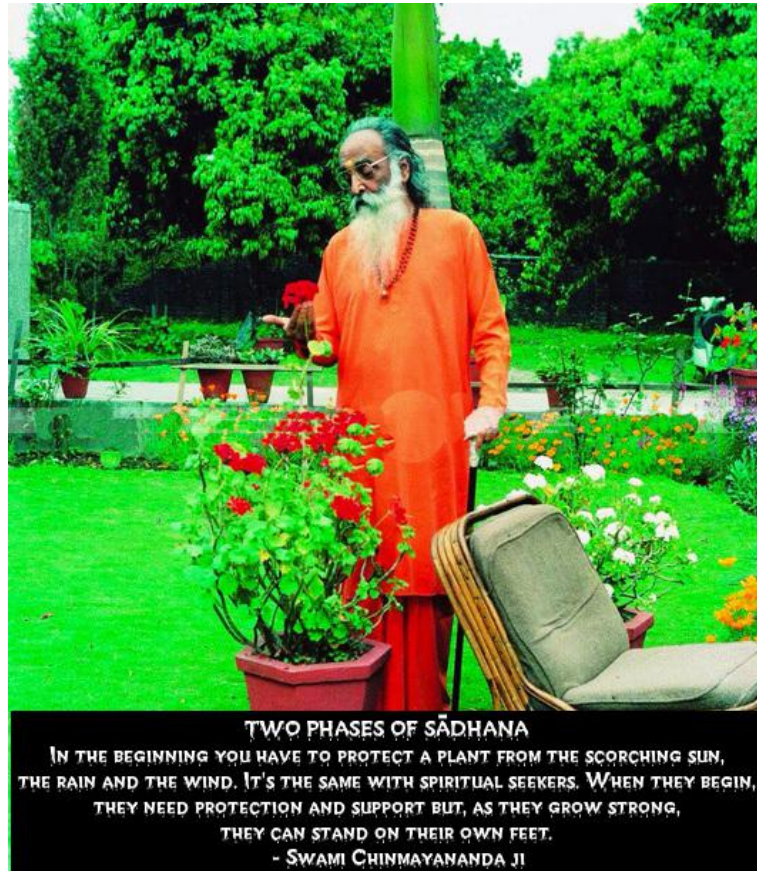
In *Story Time*, we have chosen to present the good old *background tale* of King Vikramāditya. You may wonder what the Vedānta connection could be. There isn't any – on the surface. There is, however, a hidden connection if you scratch the surface. These fabulous stories, considered mythical, which means they have no basis in reality, train our head and heart all the same to *look beyond reason*. Worldly life revolves around street-smart logic but spirituality demands from us imagination and intuitive grasp. “Religion is not against reason,” observed S Radhakrishnan, “but is beyond reason.”

P R Ramachander, known as Rājā Tāta, has been contributing a lot towards reviving or maintaining Indian spiritual heritage through his Blogs, websites etc. The story of Vikramāditya is given in this issue, as narrated by him. He has made a wonderful database on the Internet, free to use by anybody!

The *guest article* by the Delhi-based writer can help us understand certain subtleties of the terms: *mind*, *consciousness* and *awareness*, which are especially important on the path of knowledge (*jñāna-mārga*).

We trust you will enjoy this issue. We welcome, as always before, any constructive criticism.

Thus Spake Chinmaya



GURU-PURNIMĀ {Friday, 27 July 2018}



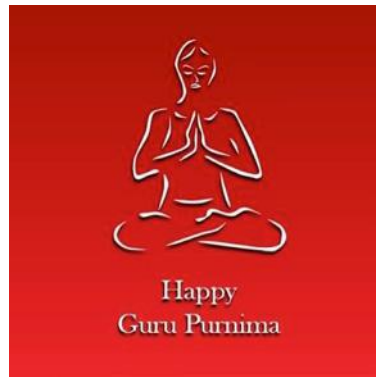
“Even a person with vast knowledge of the scriptures should not independently pursue this highest wisdom of Brahman,” observes¹ the great commentator Ādi Shankarāchārya, while commenting on Mundaka Upanishad. She (or he) should take the guidance of a guru. The mantra (on which he comments) says², “The seeker must approach a teacher.”

Books, CDs or Internet pages are certainly no substitute for a guru. We are human beings, and someone in human form comes into our life, and kindles the spark in us. The force that the guru exerts acts in multiple ways. Operating from within our heart, it *pulls us inwards*; and, operating in the world outside, it *pushes us inwards*. The Vedānta maintains that One Principle (*tattva*) alone expresses as God (Ishvara), Teacher (guru) and the Self (*ātmā*).

We bow down before our spiritual teachers on this auspicious day known as Guru Purnimā.

1 *shāstrajno'pi svātantryena brahma-jnānānveshanam na kuryāt* – Mundaka Upanishad bhāshya, mantra 1.2.12

2 *sa gurum-eva+abhigacchet* – mantra 1.2.12



Learn the Word



YAJNA (Sacrifice)



Many are the meanings of this word *YAJNA*, found commonly in the Vedas, Upanishads and the Geetā. A sacrifice involving holy fire is the most commonly known meaning. Accompanied by the chanting of Veda mantras, prescribed substances like ghee, balls of rice etc. are offered into fire. The gods in the heavens accept (the subtle essence of) these offerings and carry them to eminent gods like Indra and Varuna, who bless the performers.

The famous hymn named Purusha Sookta, found in all the four Vedas in slightly different versions, presents an imagery of a cosmic *yajna*, where the Cosmic Being (*purusha*) is offered in the sacrifice, leading to a whole lot of benefits emerging out of it, setting the stage for the entire functioning of the universe.

Shri Krishna revolutionizes the word *yajna* in the Geetā, where he ascribes to the word the meaning of ‘any endeavour where selfish ends are abandoned’. Calling it ‘cooperative endeavour,’ Swāmi Chinmayānandaji praised *yajna* as the secret of group success.

‘*yajno vai vishnuh,*’ says Ādi Shankarāchārya while commenting on Geetā (3.9) where he draws from Yajurveda. So ‘*yajna*’ means God, the Supreme Ruler. Therefore when we work for *yajna*, there is absence of selfish goals.

Lastly, we find numerous kinds of *yajnas* mentioned in the 4th chapter of Geetā, which include diverse spiritual exercises. All of them, as Shri Krishna himself mentions, are endorsed by the Vedas¹. The highest wisdom where one sees everything as Brahman² is the highest *yajna* too! (Everywhere else *yajna* is a *karma* (action) but here it dissolves in *akarma* (non-action, wisdom!))

In summary, starting with the ‘fire sacrifice’ prescribed in the Vedas, covering numerous noble activities and spiritual exercises, ‘*yajna*’ culminates in the liberating vision of the ultimate truth, called *samyag-darshana* (right seeing).

Notes:

1 *evam bahuvīdhā yajnā vitatā brahmano mukhe* – Geetā 4. 32

2 *brahmārpanam brahma havih...* – Geetā 4. 24

DROWNED IN WORLDLY AFFAIRS?

I weep bitterly for you, O my mind! The world has caught you strong in its spell! You cling to it so tenaciously though none of the things that you so love would like to go with you at the time of your death. Alas! Have you forgotten your real nature?

Lal Ded



Lal Ded (Lalleshuri) was one of the leading expounders of Kashmir Shaivism, the internationally renowned philosophy depicting oneness of man with the Absolute. She lived in the 14th century. Her poetry is in Lalla-Vaakhs. The one above is the 112th in a selection of 244 by the scholar Jawahar Lal Bhat, published in 2014.]

TIPS FROM THE UPANISHDS

The Glimpse beyond Time

The greatest usurper of freedom in human life is thinking. We are, most of the time, pushed around by our own thoughts. We typically keep travelling between past, present and future. Time and thought seem to be the two sides of one coin!

The Upanishads point to an extraordinary truth that is *not within time; time rather happens in it!*

Om is everything, including past, present and future!

| bhootam bhavad-bhavishyad iti – sarvam-omkāra eva |

Māndookya Upanishad, mantra 1

Dr G wrote:



UNHAPPY WITH YOUR JOB?

If you are unhappy with your job, that doesn't mean you have to be an unhappy person. Many people have problems at work. Malcolm Forbes once said, "If you have a job without any aggravations, you don't have a job." Depending on what bothers you most about your job, you can develop different strategies to keep it from affecting your inner happiness. And since we spend roughly one-third of our adult lives on the job, it's worth the investment.

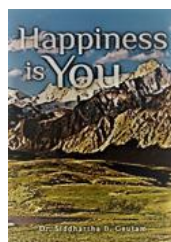
Let's say you feel you're stuck in a job that's beneath you. At the height of the civil rights movement in the 1960s, the Rev. Martin Luther King Jr. was addressing an audience of mostly black citizens who had been forced to take menial positions even when they were qualified for better jobs. And while he helped to lead the struggle for better jobs and better pay for black workers, he also encouraged his followers to take pride in their jobs, whatever they might be. "All labour that uplifts humanity has dignity and importance and should be undertaken with painstaking excellence," King told them.

In a sense he was echoing one of his key influences in non-violent protest, Gandhi, who decades earlier had told his followers in India, "Satisfaction lies in the effort, not in the attainment; full effort is full victory." Gandhi also believed in making physical labour an integral part of life at his ashram. Every resident had jobs to do that required manual labour, including the Mahatma himself.

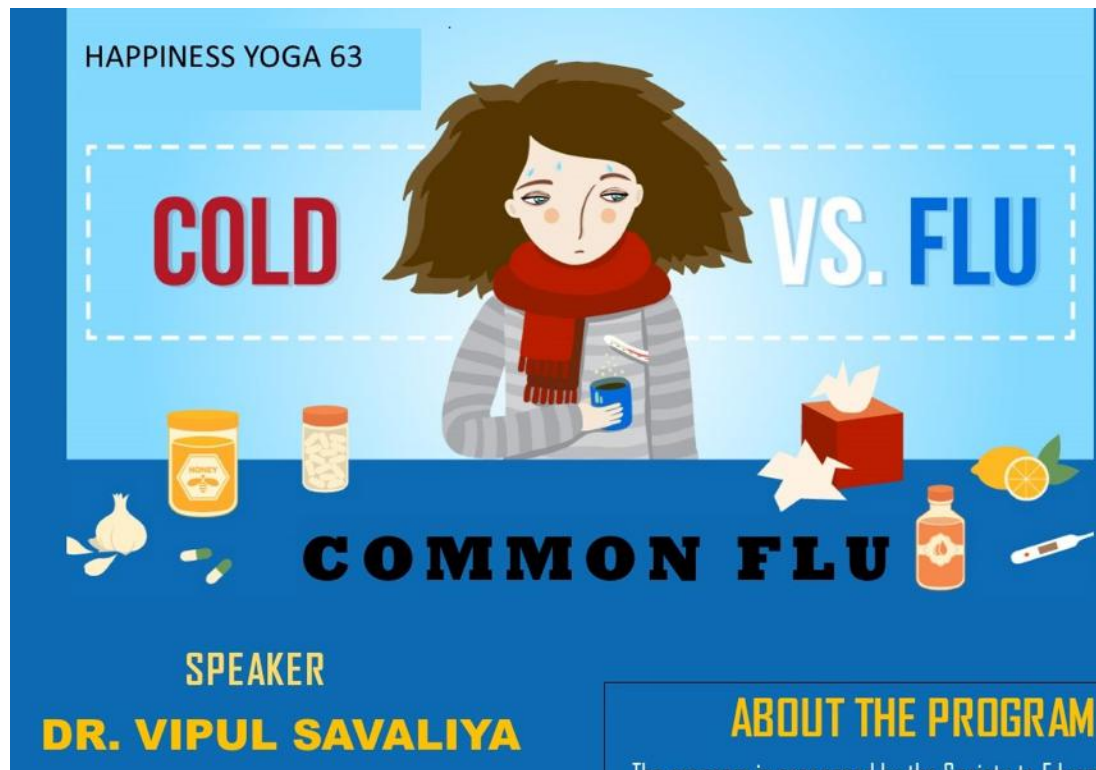
Doing a good job is its own reward. Maybe it would also help you to remember that many success stories had humble beginnings. Michael Dell, the founder of Dell Computers, washed dishes at a Chinese restaurant as his first job. Author Stephen King was once a janitor. Pop star Madonna worked at a Dunkin' Donuts shop.

You will also feel happier if you work to meet your own high standards and not those of other people. I take all of my motivational talks equally seriously – whether it's a weeklong corporate seminar in California or a fifteen minutes talk at the local Kiwanis Club. That's because I take pride in my reputation, and I want to make sure that I am offering my best to whatever audience I happen to be addressing. In the same way you should approach whatever you're doing with a goal of doing your very best. Do your work with the utmost efficiency. Work done with this attitude is a form of worship as well as its own reward. "Far and away the best prize that life has to offer is the chance to work hard at work worth doing," said President Theodore Roosevelt.

{The above is an excerpt from the book by Dr. Siddhartha B Gautam, *HAPPINESS IS YOU*, pages 66 – 68}



Smt. Indira Gautam contributes from USA:



HAPPINESS YOGA 63

COLD VS. FLU

COMMON FLU

SPEAKER
DR. VIPUL SAVALIYA

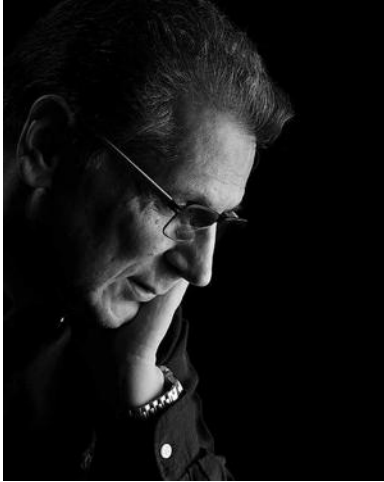
ABOUT THE PROGRAM

Report on Happiness Yoga, Session 63,

held on Saturday, June 2, 2018

Though so common, cold and flu are not much understood. Participants of the HY 63, among whom a good number were seniors, felt truly rewarded when Dr Vipul Savalia shared his knowledge on COMMON FLU and other infectious diseases, clearing many an erroneous notion. The event, held on the first Saturday of every month, has completed 5 years since Dr Sid Gautam started it under the non-profit organization STEP (Society To Educate People). This 63rd session had the regular, popular features like *Magical Movements* and *Food, Flavor and Fun* also.

Words from Guest Writers



Gian Kumar

THE MIND AND ITS AWARENESS

Gian Kumar

Awareness is of paramount importance in spirituality. In fact, spirituality emphasizes that the awareness of our presence is because of the presence of that awareness. In other words, awareness reveals who we really are. The determination of the existence of awareness also requires awareness. Allow me to explain in detail the meaning behind this complex statement. The mind is determined by the *state* of our awareness and consciousness is determined by the *quality* of our awareness. Awareness is that core energy over which there is a layer of subtle energy in the form of the mind and a layer of gross energy in the form of the body.

...

Since the mind is activated by awareness, it becomes the sole benefactor of 'who we are' and is responsible for formulating our consciousness, which further determines 'what we are'. This 'maxim' encompasses the whole subject of spirituality, including its meaning. It tries to impart a certain message, which we normally ignore. It subtly conveys whether we are asleep, awake or dreaming that 'I am that awareness', which is always alive.

...

Spirituality seeks to dispel our ignorance about existing in duality, which revolves unconsciously in a vicious cycle of pleasure and pain. It also enlightens us about the illusory world of desires, cautioning us not to fall victim to temporary sensuous pleasures by considering them to be the ultimate source of happiness. It makes us journey beyond the material world into a spiritual realm, where we are in command of our body, mind and spirit as one.

...

Awareness is the essence of who we are. It is a very crucial entity and very few persons are able to comprehend this energy fully or express what it is all about in the right words. Its definition is so vast that it encompasses the universe, God, and the individual, all as one whole and complete in the form of non-dual, absolute intelligence energy. The way science is related to the cognitive mind, spirituality is related to the intuitive mind. The spirit is simply the presence of this awareness, flowing through consciousness, residing in the mind and body. Everything depends on any individual's intensity of this aware energy, which differs from one human being to another.

Therefore I repeat that awareness is the state of our being; it manifests itself in the mind, making it aware so that it can become conscious and retain its role, independently, as the witnessing self. The role of the cognitive mind is to first become aware and consciously separate this energy into two in order to choose and experience what it perceives. Psychic experiences via the intellect relate that to its opposites and take over in self-interest for the mind to realize its own internal consciousness.

To summarize: awareness is non-dual intelligence energy; it shows *who* we are. The moment it attaches itself to the mind, it dissipates itself into thoughts of duality forming our consciousness, experiencing and realizing, becoming *what* we are.

*{The above are excerpts from the book **SPIRITUAL POWER**, published by Hay House, selected from its chapter 14. Shri Gian Kumar has also written three other books – **Think from the Heart and Love from the Mind, The Ultimate Reality and Know Thyself**. Born in Burma (now Myanmar) in a traditional Hindu family, he later moved to India. The inherent confusion and chaos underlying religion (which he found dogmatic) gradually propelled him towards spirituality, which proved to be a revelation and provided him inner peace and tranquillity. He lives with his family in New Delhi and also in his spiritual home at Rishikesh. – Editors}*



BHOJA RĀJA GETS VIKRAMĀDITYA'S THRONE

- Retold by P. R. Ramachander

There was a great king called Bhoja in the city of Ujjaini. The city was near a big forest. Lots of wild animals used to come from the forest into the city and trouble the people. So Bhoja decided to hunt for those wild animals and destroy them. One day he started in the early morning with a large number of hunters and other assistants towards the forest. They hunted and destroyed lots of wild animals. By noon, they were all very tired and far away from the town.

They then started searching for some water, food and a place to take rest. Suddenly they saw a field of sweet corn. There was a big well with water also. In the middle of the field, its owner called Sharavana Bhatta was standing on a platform and guarding the field from animals and birds. As soon as he saw them, he said to them, “Oh king, a hearty welcome to you along with your soldiers. Please take as much corn as you want and also use the water of the well. All of you can take rest in the garden afterwards.” The king was very happy and he along with the army entered the garden and started eating the sweet juicy corn.

At this time Sharavana Bhatta got down from the platform. Suddenly he started shouting at them, “Hey cruel king, I am a poor man, somehow living with the yield of this corn. If all of you start eating the corn, how will I live? Also all of you are taking the water in the well. How will I water my corn plants tomorrow? Go away immediately.”

Taken aback, Bhoja said sorry and asked his people to go away from the field. While they were withdrawing, Sharavana Bhatta again climbed on the platform. Suddenly he started talking to them, “Oh great king, why are you going away? You must be very hungry. Please take as much corn you want and also please drink as much water you want.”

Then king Bhoja realized that Sharavana Bhatta was completely changing once he climbs on the platform. He called Sharavana Bhatta and said to him, “Dear Brahmin, I want to buy this corn field. I will give you ten times its price.”

Sharavana Bhatta happily accepted the price, gave the land to the king and went away. The king asked his army to dig at the spot, where the platform was there. After some time they found there a majestic golden throne with 32 golden steps. On each step, there was a golden doll. King Bhoja became extremely happy and wanted to take the throne to his palace.

But in spite of great efforts, his men were not able to move the throne even a little bit from that place. Then he called his wise minister and asked him, “Dear sir, why am I not able to move this throne to my palace?” The minister replied, “Sir, it looks that this throne belonged to a great king. This has been here for a very long time. So you have to worship the throne before moving it.”

The king sent for his priests and a proper worship was arranged in honor of the throne. Then they were able to move it. They then got the throne cleaned and placed it in the chamber of the king. The king wanted to sit on the throne and rule his country. On a good day, after again worshiping the throne, he started climbing it. As soon as he started climbing it, all the thirty-two dolls on the throne clapped their hands and started laughing. The king asked the first doll, “Why are you laughing?”

The doll replied, “King Bhoja, this throne belonged to King Vikramāditya, You are too small a man compared with Vikramāditya . He was a great, valorous, just and efficient king, who was interested in the welfare of his people; we feel that you are not fit to climb the throne.”

King Bhoja asked the first doll, “Who was this king Vikramāditya. I would like to know more about him. Then only I can tell you, whether I am as good a king as he was.”

The first doll then narrated the story of who King Vikramāditya was.

[more in a future issue]

News

Bengaluru:

June 3: The spacious hall at the house of Smt Jayalakshmi in South Bengaluru was the venue for a lofty talk on “An Outline of Māndukya Upanishad,” by Swāmiji on the Sunday evening. Attended by about 50 people, the session gripped the attention of the audience as the speaker, referring also to the explanatory verses (kārikās) by Shri Gaudapāda, spoke on ‘hard to digest’ themes like the proposal that this universe was never created at all (ajāti-vada)! Delicious prasād (dinner) was served at the end.

Delhi:

June 7: The able and insightful writer Shri Gian Kumar has made news recently with his spiritual retreats in Rishikesh. Swamiji sought him out in the capital of the country and the author graciously received him at his elegant bungalow in Vasant Vihar, where a few other friends too joined the vibrant discussion on varied spiritual themes. All enjoyed the food for thought and the delicious snacks that Mrs Kumar served during the informal get together. *[Please see the guest article in this issue for a brief profile of Mr Kumar.]*



Ms Jayalaxmi welcoming Swamiji at the Satsang as Shri Vasu, next to her, looks on, 3/6/2018.



Audience at the Satsang on Māndukya Upanishad at Bengaluru, 3/6/2018



On June 7, Swamiji paid a visit to Sri Gian Kumar, the spiritual writer. Swamiji is seen with Mr Gian Kumar, On Swamiji's left are - Smt Janhavi Dugal, Smt Komilla Kumar and Smt Geeta Khanna.



Some members of Team DHIMAHI joined Swamiji over dinner at the residence of Gandhis in New Delhi on June 7. Seen in the picture are Geeta Gandhi, Janak Gandhi, Swamiji, Rajan Puri, Anita Sharma and Nikhar Sharma. (Photo taken by Nimish Sharma)

UPCOMING EVENTS

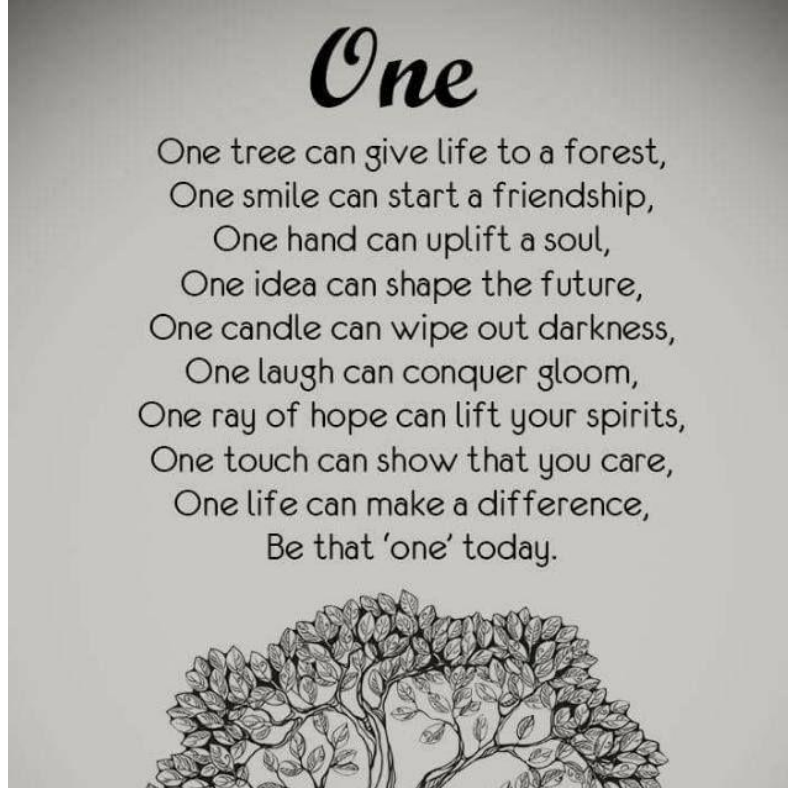
Retreat near Shirdi, July 6 thru 12: The beautiful campus of Arunodaya Institute of Culture, located in Tilaknagar, Shrirampur, district Ahmednagar, (30 kilometers from Shirdi), will be the venue for the next Retreat of FOWAI FORUM. Running into 6 nights, Friday thru Wednesday, this event will have the 6th chapter 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 aupa.in |



TAT TVAM ASI

Vedanta Retreat in Bengaluru, July 13 thru 15: A residential review camp will be held at a facility on Bannerghatta Road, where more than 60 will participate. All of them have been studying Vedānta with Dr Thimappa Hegde for a few years. Swāmiji will be the special, guest faculty at this exclusive event.

Guru-poornimā in Mumbai, July 27: Swamiji will join a group of Vedanta students in Mumbai on Friday, July 27, to celebrate the glory of the inspiring lineage of teachers in the tradition of Upanishads. The venue and other details of this evening program can be collected by writing an Email to fowaiforum@gmail.com



(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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