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Editor: Swami Chidananda

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AUPA eNEWSLETTER

MANTRA TO PONDER

DISCOVERING THE TRUE SELF

The Upanishads are meant to end an error, and reveal the truth that was always self-evident. We make ourselves a doer (*kartā*) and an enjoyer (*bhoktā*) due to this error, which is ignorance (*avidyā*). When this error is eliminated, the individual self disappears. We discover our true nature to be the Pure Self (*ātmā*), which pervades the triad of “the enjoyer, the enjoyed and the enjoyment”.

I am the witness, the Pure Consciousness, the Eternal Good, which is different from all that constitute the enjoyable, the enjoyer and the enjoyment, in the three abodes.

*trishu dhāmasu yad-bhogyam, bhoktā bhogascha yad-bhavet
tebhyo vilakshanah sākshē, chinmātro 'ham sadāshivah*

Kaivalya Upanishad, mantra 1.18.

Light on Self-enquiry

FAMILY LIFE AND SPIRITUALITY

A pilgrim asked, “Is it possible for those in a family to get release?”

Shri Ramana Maharshi’s answer:

Are you in the family or is the family in you?

You think so-and-so is your wife and so-and-so are your children and you think you are bound to them.

You can entertain these thoughts or you can relinquish them. The former is bondage and the latter is release.



[Underlining at two places is by us. – Editors]

(Extract from) Talk 524, October 2, 1938



Swami
Chidananda

SCIENCE AND VEDĀNTA

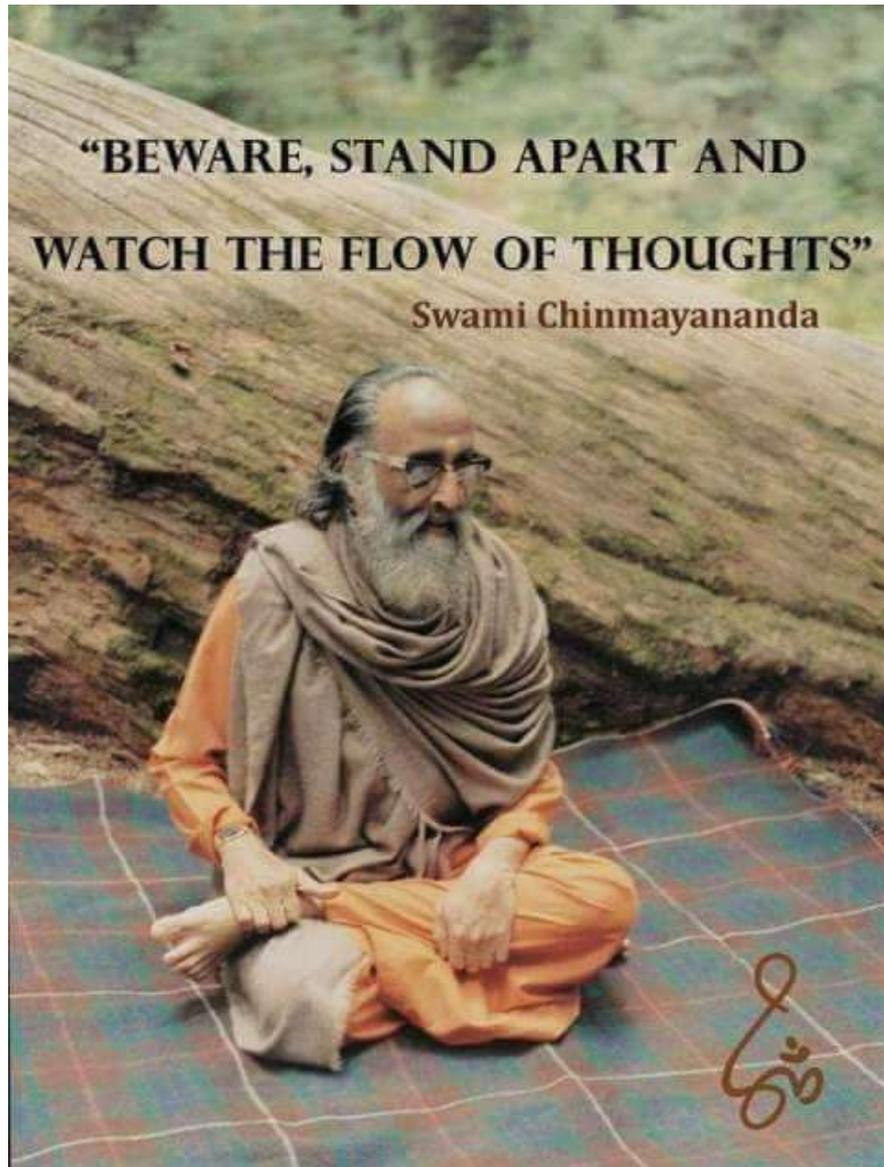
Science mostly concerns itself with the physical universe, and a little bit with the mental domain (through psychology, neurology etc.). It is yet to do anything significantly in the domain of consciousness, referred to as Awareness in certain Vedānta works. This Awareness (or Pure Consciousness) is, going by the terminology of Vedānta, independent of brain or anything physical and is independent of the mind too.

Science takes the waking state (*jāgrad-avasthā*) as true, real and the only point of reference. Dream (*svapna*) is an epiphenomenon and deep sleep (*sushupti*) is when an individual does not perceive anything while everything very much exists. The Vedānta however considers Awareness (*chit, prajñāna, jnāna*) as the true, real point of reference. The three states – waking, dream and deep sleep – appear and disappear. They are phenomena and the truth is above these phenomena. In fact, it is a limitation of language to say they come and go. Such a statement makes anyone believe they occur *on one axis of time*, and they come into being *one after another*. The Vedānta really reveals that ‘time’ is a part of the waking state, and the ‘time’ in the dream state has nothing to do with the ‘time’ of the waking state. This surely makes our conventional thinking go into a tailspin!

Science has recently – since the time of Einstein – begun to question the absoluteness of space and time. While it has found out that space (which may be looked at as made of the three coordinates x, y and z) and time (t) are a continuum, it still regards space-time framework as the basis for all that is. Vedānta however regards Awareness as the basis for all that is. Space (*desha*) and time (*kāla*) appear and disappear upon the substrate of Awareness.

The extraordinary teaching of the Upanishads frees us from the trappings of conventional thinking, which is rooted in spiritual ignorance. It reveals that we *do not go* from waking to dream, or from dream to deep sleep. There is no *going or coming* for the true Self. The pencil in a glass of water never bends; it seems there is a bend. He who knows the physics (optics) understands that the bend is mere appearance. Those who know Vedānta understand that this *samsāra*, which shows us as born and dying, winning and losing etc., is mere appearance.

Thus Spake Chinmaya



LEARN



LEARN THE WORD

TAT

(That)

The word *tat* is basically a pronoun, which signifies anybody and anything in the third person. He, she, it, they, those etc. emerge from the word '*tat*'.

In higher contexts of Vedānta, however, this word stands for Brahman, the absolute reality, and, on a step below, for God, Ishwara.

In the famous portion of the Chāndogya Upanishad¹, the teacher instructs the student, “*You are That*”. The word '*tat*' is used to mean 'That' in this great statement – *tat-tvam-asi*. The statement – a *mahāvākya* – implies oneness of (the true nature of) the individual soul (*ātmā*) and (the true nature, *Brahman*, of) God (*Ishwara*). So '*tat*' points to Ishwara/Brahman. The wisdom that reveals that God and man are one is *advaita*.

Lord Shri Krishna sings the praise of this word '*tat*' by saying it is one of the three most glorious ways of pointing out the supreme truth. “*Om, tat and sat* are the three ways in which the wise ones indicate Brahman,” he declares².

In Sanskrit grammar, a pronoun is called '*sarva-nāma*'. This, when taken literally, means *the name of all, the name of everybody!* Thus the word '*tat*' refers to 'that which is everything, everybody' and therefore it points to Brahman³.

Thus '*tat*' is as sacred as *Om* and *Sat*, and calls for deep contemplation.

Notes:

1 *tat-tvam-asi...* Chāndogya Upanishad, nine times in 6.8 thru 6.16.

2 *om tat sat – iti nirdeshah, trividho brahmanah smritah* Geetā 17.23

3 *tat iti sarvanāma, sarvam cha brahma, tasya nāma tat iti* – Shānkara Bhāshya on Geetā 2.16

QUOTE OF THE ISSUE

CROSS THIS BHAVA-SAMUDRA

Know the difference between tāraka and māraka



We must be devoted to God with no personal, selfish desire. Such nishkāma-bhava is tāraka, helping us cross the ocean of worldly existence. In contrast, sakāma-bhava (having personal desires) is māraka, which destroys us.

Shri Siddheshwara Swami

{Swamiji, based in Vijayapura in Karnataka and in his 70s, was in the news in January this year when he politely refused to accept Padma Shri from the Indian government. After expressing gratitude, he wrote in his letter to the Prime Minister, “Being a sannyāsi, I have little interest in awards,”}

TIPS FROM THE UPANISHDS

Give up Greed

A much-quoted saying by Gandhiji tells us that there is enough in this world for everybody’s need but not enough to fulfill even one person’s greed.

To distinguish between our needs and certain greed that rises in our minds is an important aspect of *viveka*, wise discrimination. We need this ability to discern in all areas – material possessions, physical comforts and emotional issues. To desire some attention or recognition is understandable but

if we want others to speak well of us anywhere and everywhere would be greedy on our part. We must do our part when we go up the stage but gracefully give the opportunity to others when it is their turn. Giving up greed is essential towards the spiritual goal of rising above self-centred ways.

The Ishāvāsya Upanishad asks us to look at everything as belonging to God, and therefore give up the tendency to possess and grab.

Do not seek (in excess) anyone's wealth!

mā gridhah kasyasvid dhanam

Ishāvāsya Upanishad, mantra 1

Dr G wrote:



MEDICINE AND SPIRITUALITY

Faith and Hope are part of Healing and Recovery

Modern medicine too often treats only the body and not the person, only the symptoms and not the causes. Personal attention from the physicians is seen as less important than the latest technical advances or pharmaceutical discoveries.

“Medicine is spiritually ill,” according to Dr Allan Hamilton, acclaimed neurosurgeon and author of *The Scalpel and the Soul*. The doctor admits that he was robot-like in his attendance on his own patients, until he became a patient himself. As a result of a serious back-injury during Operation Desert Storm, he found himself lying flat on his back in a full-body cast with plenty of time to ponder ways to use computer image-guided techniques to treat tumours in the body. He also realized how little time the team of orthopaedic surgeons working on his case actually spent talking with him.

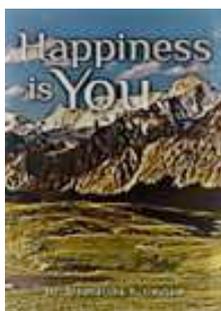
Dr Hamilton says that we spend fifteen to twenty minutes to decide on a hotel or resort and fifty minutes picking which car to buy. But an average surgeon spends less than seven minutes with a patient before surgery. The way medicine is practiced in our country (which means US here) has really made it so mechanized that the human element is almost overlooked. “Less than seven minutes with the patient is not enough to know the patient,” he said.

Dr Hamilton went on to become a powerful advocate for bridging the gap between medicine and spirituality. “There is more to medicine than surgery and prescriptions. Faith, hope and spirituality are all part of healing and recovery,” he says.

While Dr Hamilton and others in the medical profession encourage their colleagues to take more time talking to their patients, other advocates are pushing patients to become more involved and active in their own treatment instead of relying passively on a doctor's advice. Both movements show the important role mind and spirituality play in the healing of the body.

Dave deBronkart, author of *Laugh, Sing and Eat Like a Pig*, is one of those activists. When he was diagnosed with kidney cancer, which had already spread throughout the body, deBronkart decided to do all he could to help himself heal. He was inspired by the remarkable recovery of *Saturday Evening Post* editor Norman Cousins, who largely credited laughing at Marx Brothers movies for his comeback from a disease that was supposed to be incurable in his book *Anatomy of an Illness*. As the title of his own book indicates, deBronkart's strategy focused on doing things that gave him pleasure and lifted his spirits, like enjoying comedy, singing in his barbershop quartet group, and eating high calorie foods. Best of all, he was supported in all this by his physician, his family, and his friends. And he did recover.

By laughing in the face of illness, Dave deBronkart proved to be brave and unusual. It is hard to be happy when you are ill. You are more than your body, but that body has a powerful influence on your mood. Yet the reverse is also true – that a positive attitude leads to longer life and to surprising recoveries from serious illness, like Dave deBronkart's.



{The above is an excerpt from the book by Dr. Siddhartha B Gautam, *HAPPINESS IS YOU*, pages 89 - 90.}

Smt. Indira Gautam writes from USA



As people were busy in other ways – during the Labor Day long weekend – Happiness Yoga (HY) was not held on the first Saturday of September. The following e-flyer invites all to the event – HY 65 – we will have in Fayetteville, North Carolina, on October 6, 2018. This program is sponsored by

STEP (Society to Educate People), a non-profit organization initiated by Dr Sid Gautam. HY is held on the first Saturday of every month.

JOIN US!

OPEN TO THE PUBLIC

HAPPINESS YOGA 65



SPEAKER

DR. VIPUL SAVALIYA

WHEN:

Saturday, October 6, 2018

WHERE:

**Kiwanis Recreation Center
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 October 6, 2018, **Dr. Vipul Savaliya**, will discuss common flu and other infectious diseases. Prior to his presentation, there will be a segment on the **MAGIC OF MOVEMENTS and MEDITATION** by **Andres Josephs**, followed by **FOOD, FLAVOR, and FUN** by **Kamlesh Tandon** with healthy food sample served.

For more information, please call 910.867.0070 or email sgautam@gmail.com.

Words from Guest Writers

Huston Smith



NETI...NETI -- NOT THIS... NOT THIS

The first principle of Japanese *ikebana* flower arrangement is to learn what to leave out. This is also the first principle to be learned in speaking of God, the Hindus insist. People are forever trying to lay hold of Reality with words, only in the end to find mystery rebuking their speech and their syllables swallowed by silence. The problem is not that our minds are not bright enough. The problem lies deeper. Minds, taken in their ordinary, surface sense, are the wrong kind of instrument for the undertaking. The effect, as a result, is like trying to ladle the ocean with a net, or lasso the wind with a rope. The awe-inspiring poem of Shankara, the Thomas Aquinas of Hinduism, begins with the invocation, "Oh Thou, before whom all words recoil."

The human mind has evolved to facilitate survival in the natural world. It is adapted to deal with finite objects. God, on the contrary, is infinite and of a completely different order or being from what our minds can grasp. To expect our minds to corner the infinite is like asking a dog to understand Einstein's equation with its nose. This analogy becomes misleading if, pressed in a different direction, it suggests that we can never know the Abysmal God. The *yogas*... are roads to precisely such realization. But the knowledge to which they lead transcends the knowledge of the rational mind; it rises to the deep yet dazzling darkness of the mystical consciousness. The only literally accurate descriptions of the Unsearchable of which the mind is capable is *neti... neti*, not this... not this. If you traverse the length and breadth of the universe saying of everything you can see and conceive, "not this... not this," what remains will be God.

And yet words and concepts cannot be avoided. Being the only equipment at our mind's disposal, any conscious progress toward God must be made with their aid. Though concepts can never carry the mind to its destination, they can point in the right direction.

*{The above is an excerpt from **THE WORLD'S RELIGIONS**, a very popular book by Huston Smith. Born in 1919 in China, Smith was a religious studies scholar in the United States. His book *The World's Religions* (originally titled *The Religions of Man*) sold over three million copies and remains a popular introduction to comparative religion. He passed away in 2016 in Berkeley, California.}*

GREED CAN BE FATAL

Do not try to grab too much

There was a mother who had a son. The boy had no father. The mother herself was everything to him – father, teacher etc – and she taught him all the values required to live a dignified life. They had a small house, which had four or five coconut trees in the front. The two earned a livelihood by selling the fruits from those trees.

One fine morning the boy was selling tender coconuts on the roadside. There came a rich man, riding a horse. It was summer and the rich man was very thirsty. The very sight of tender coconuts filled him with such joy as though he had already drunk from them. He got down and started talking to the poor boy.

Rich man: What is the price of one tender coconut?

Poor boy: One rupee, sir.

Man: Oh that is too costly.

Boy: All right, give me half a rupee.

Man: Even that is too much.

Boy: Sir, half a rupee is what we charge for someone to climb the tree and pluck the fruits. It does not cover the price of the fruit itself.

Man: What if I climb your trees and take some fruits by myself?

Boy: Well sir, if you do that, I will not charge you anything. Take as many fruits as you wish.

Even as the boy watched in disbelief, the rich man began to climb the tree. The boy cautioned the man, “Sir, you are a bit old; be extremely careful.” Saying so, the boy stood at a distance.

The older man plucked and dropped a large number of coconuts down. Just one coconut remained now, at the top of the tree. The rich man was trying to reach over to that fruit. The boy said, “Sir, leave it. Let that one remain.”

The rich man retorted, “When Lakshmi, the goddess of fortune, is blessing you, you should not let her go. What do you know? I may never get a chance like this in future!”

The boy responded humbly, “Well, I would not say anything. Please do as you wish.”

The rich man reached over to the last coconut on the tree, stretching his hand to the maximum extent. Alas, holding the fruit in hand, he however slipped and fell down on the ground. He died on the spot.

It was not the coconut fruit that took the old man’s life. It was his greed that did it!

{This is the English translation of a story in Kannada, narrated by Shri Siddheshwar Swamiji in his book – Isha-Prasāda – which has 24 articles that are inspired by Upanishads (especially Ishāvāsya), with abundant sprinkling of the wisdom of various Virashaiva saints like Shri Basaveshwara and Shri Prabhudeva. The story here connects with "mā gridhah - do not be greedy" in the first mantra of Ishāvāsya Upanishad. – Editors}

News

Pune and Rajgurunagar, Sept 1 thru 13

The Geeta discourses were reported in the last issue. The clubhouse at the Rose Parade apartment complex, Kondhwa, was the venue of the 7 evening discourse series between September 1 and 7 in the city of Pune. Following this, Swamiji went to the Sahyādri School in Rajgurunagar, run by the Krishnamurti Foundation India (KFI). During the four days at the sprawling campus, he attended meetings, anchored spiritual discussions, interacted with teachers and children and spoke at the school assembly.

Bengaluru, September 15, 16

The beautiful campus of the School of Ancient Wisdom, not far from the International Airport, was the venue for a two day Retreat. Nearly 50 people participated and the advanced text Māndukya Upanishad was the subject on which Swamiji and Swami Shivaprakashanandaji spoke.

Chennai, September 17 thru 25

The Easwaran Satsang on Saturday the 22nd, at the elegant facility of India Immersion Centre (a part of Global Adjustments) had 20 people listen to Swamiji on the Vedanta's approach to freedom. On Tuesday the 25th, another bunch of 15 participants joined a free-flowing discussion on spirituality at the residence of Smt Jyoti Nichani in the city.

Jaipur, September 29, 30

“*Can we together create a good society?*” was the theme for the two-day event at the beautiful Jawahar Kala Kendra (JKK) in Jaipur. 50 on the first day and 25 on the second joined enthusiastically in the program. Shri Vijay Chhabra from Delhi and Swamiji, both members of the Governing Body of KFI, spoke following video talks of Shri J Krishnamurti (1895 – 1986). The QA sessions were absorbing at this venue, marked by pretty, creative architecture and various nice facilities. Rajat Book House, which has a shop in JKK, was among those who supported this event.

Webinars:

The following webinars were held in the recent past:

Webinar 129 on Sunday Sept 2

Dr Thimappa Hegde spoke on *Sādhanās - Ways to God*

Webinar 130 on Sunday Sept 16

Swami Chidananda spoke on *What is Real?*

Webinar 131 on Sunday Sept 30

Cdr Guruprasad (IN, Retd) spoke on *Life Lessons from Mahābhārata*



Swamiji joined participants during the inaugural formalities at the School of Ancient Wisdom, Bengaluru, September 15



Swamiji gave three talks on Upanishads at the Agastya Hall, September 15



Swamiji and Vibhaji visited a longtime Vedanta student - Smt Vijaya Bhagwat - in Pune at Athashri Seniors' Home, Sept 8.



Small group discussion on Vedānta in progress at the residence of Mrs Jyoti Nichani, Chennai on Sept 25



View from the campus of the KFI Sahyādri School near Pune, Sept 12.



The Study Centre library / hall at Sahyādri School



Swamiji and Shri Vijay Chhabra interacted with about 25 participants in Jaipur, Sept 30
Venue: Krishnāyan, Jawahar Kalākendra.



About 50 attended on the first day of the event, which began with watching a J Krishnamurti video on
“Can we together create a good society?” - Library Hall of Jawahar Kalakendra, Jaipur Sept 29.

Upcoming EVENTS

Mumbai, November 15 thru 25:

Vedanta talks will be held at different parts of Mumbai, including a 3 evening series at the auditorium of Ramakrishna Mission in Khar on the dates 19, 20 and 21. Please see the website aupa.in closer to the dates or Email / SMS the project manager, whose contact details are given at the end of this e-newsletter.

Webinars to be held:

Sunday, October 7: Shri Jnana Ranjan Dash from Silicon Valley will present it.

Sundays, October 14 and 21: Swami Chidananda will present the two webinars.

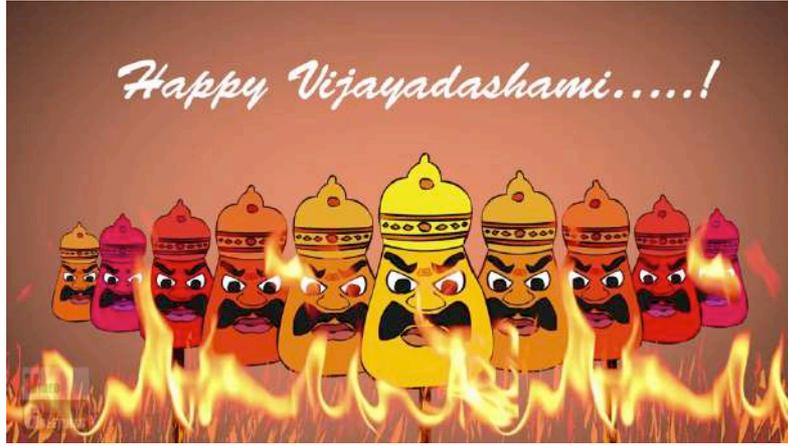
TEAM AUPA WISHES ALL

A very happy festive season ahead

(Celebrating Navarātras and Dusshera / Vijaya Dashami between October 10 and 18, and on October 19 this year)



*Happy
Navratri*



We worship the Divine Mother during the “nine nights” – *nava-rātra* – with three nights each for Lakshmi, Durgā and Saraswati. The supreme truth – Brahman – is beyond gender. When expressed as the power ruling the universe, this truth is The Mother (and can play many other roles too).

Following the nine holy nights, there comes the bright tenth day – *Vijaya-Dashami* – of victory of the good over the evil.



We wish our readers happy festival time, and, above all, good bonding with the Divine that paves the way to Self-realization!

(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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