



November 2018

Editor: Swami Chidananda

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Associate Editor: Dolly Seth

AUPA eNEWSLETTER

MANTRA TO PONDER

PRAYERS IN UPANISHADS

The Upanishads point to 'Absolute Oneness,' where God (Ishwara), the individual self (jeeva) and the universe (jagat) are revealed to be One Truth. They however do recognize the domain of perception where the student presently is. The seeker, caught in duality, is encouraged to pray to the Almighty.

O Supreme Divine, lead us by the noble path.

You know everything, all that we have done.

Help us get out of wrong ways.

We offer lots and lots of salutations to You.

agne naya supathā rāye asmān

vishvāni deva vayunāni vidvān

yuyodhi – asmad juhurānam-enam

bhooyisthām te nama uktim vidhema

Ishāvāsya Upanishad, mantra 18.

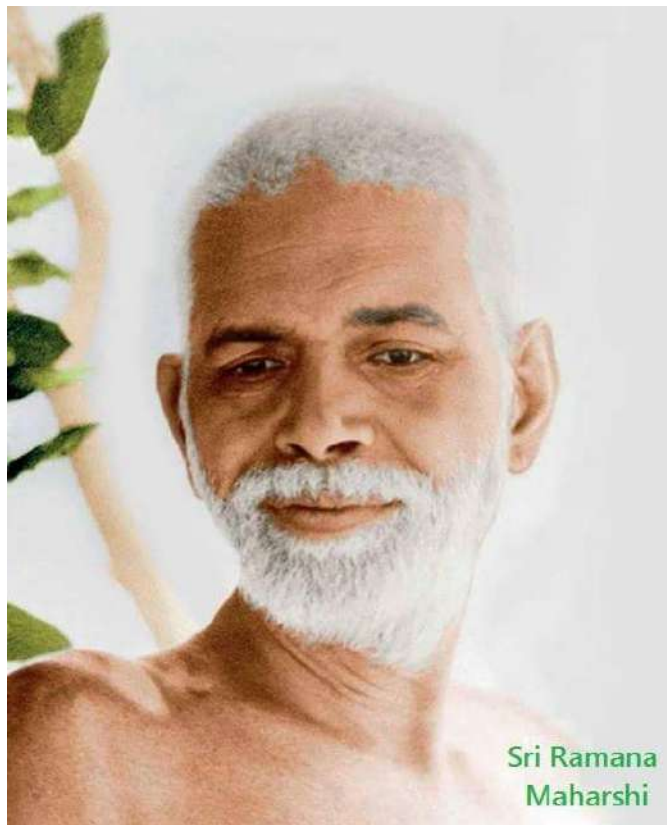
Light on Self-enquiry

RENUNCIATION (SANNYĀSA)

80 years ago

Shri Ramana Maharshi said to a visitor from Andhra Pradesh:

If one is fit for it, one can practise sannyāsa even at home. It consists in renunciation – not of material objects – but of attachment to them.



(Extract from) Talk 588, November 25, 1938

From the Editor's Desk



Swami
Chidananda

GOD AND VEDĀNTA

Advaita Vedānta does not negate or dismiss God. It rather negates and dismisses our ego. God does not go out of the picture when the ‘quantum leap’ to non-duality takes place in our understanding. Our ahankāra (ego) is shown the door; God alone remains.

Sri Rāmakrishna narrated the parable of the salt doll that went to the sea to measure the depth of the waters. As the doll went deeper and deeper, it did realize how unimaginably deep the sea was but, in the process, it dissolved and did not remain separate from the sea! The sea remained; the doll did not.

Devotion to God is a major form of gathering of our energy towards the leap. A mantra¹ says, “He who has supreme devotion to God... displays (the divine) qualities sung (in the scriptures)!” The position of the Vedānta is that Brahman, the one without a second², appears as the three-fold manifestation: jeeva, jagat and Ishvara. A famous invocation verse (dhyāna-shloka), associated with the Dakshināmurti Stotra, puts it this way³: Salutations to That, which appears in three forms: God, Teacher and the self.

Does this God exist outside of us or inside us? Maharshi Ramana answered this question, saying God is both outside and inside. Staying outside, He pushes our out-going mind towards inside; staying inside, He pulls the extrovert mind inwards.

The sage of Arunachala also said⁴ that true ‘vision of God’ is becoming food for Him! Revolutionary saints like Kabir also expressed such a view when they sang, “The path of divine love is narrow; when He walks on it, I have no space left; when I go, He is not found!”

Notes:

1 yasya deve parā bhaktih... tasya .. arthāh prakāshante – **Shvetāshvatara Up, mantra 6.23**

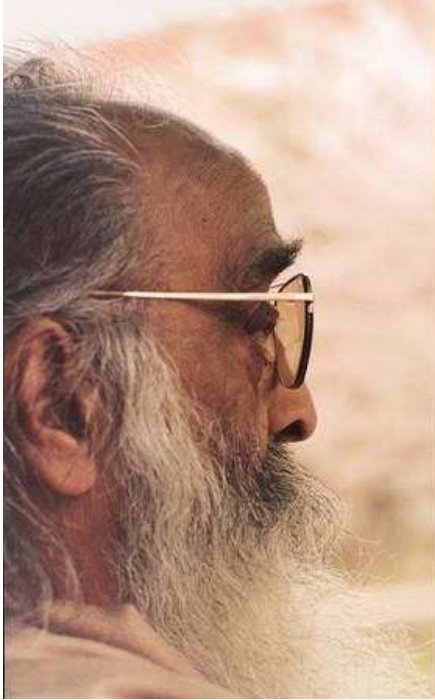
2 ekam-eva advitiam – **Chāndogya Up – mantra 6.2.1**

3 ishvaro gurur-ātmā-iti moorti-bheda-vibhāgine.. namah.

4 svayam tad-annebhavanam tad-eeeksha - **Saddarshanam, verse 23**

Swāmi Chidānanda

Thus Spake Chinmaya



**We are in His lap, where
He is polishing us.
A true devotee will never
feel that he is suffering,
though others may
think that he is suffering.**

Swami Chinmayananda

LEARN

THE WORD

ĀTMĀ

(THE SELF)

The word ātmā (whose crude, un-declined form is ātman), to begin with, just means the self as in simple, day-to-day expressions like ātma-vishvāsa, self-confidence. “Lift yourself by yourself,” the advice in Geetā¹ also uses the word ātmā in a general sense, without deeper, spiritual connotations. The general sense refers to one’s personality consisting of the body and the mind, operating in the current life span.

The word however gets the deepest meaning when the Upanishads, at important places, use the word to mean the ultimate truth of the existence of everyone. This truth is free from all the limitations of the body, the mind and even the conditioned soul.

The inmost principle of every one of us is ātmā. This sense of ‘inner principle’ (pratyak-tattva) is brought out in the mantra² of Kathopanishad, where it is said a rare, brave and wise soul, seeks to know the inner Self (pratyag-ātmā). In his commentary on the portion, Shri Shankarāchārya provides a definition³ of ātmā, drawing from some ancient scripture:

This principle is ātmā, which pervades (all names and forms), which takes, which consumes objects, and which has unbroken existence.

Advaita Vedānta reveals the identity of ātmā with Brahma. It is the One Truth, without anything second to it.

In summary, the word ātmā refers to the self on three levels:

- a) The body, the personality in this life,
- b) The transmigrating soul, which goes from one life to another and
- c) The Pure Self, which is never born and which never dies.

No wonder Sage Yājñavalkya declares⁴ (as the true goal of human life) that the Pure Self has to be realized. The word used by him is ātmā.

Notes:

1 *uddharet ātmanā ātmānam* – **Geetā 6.5**

2 *kaschid-dheerah pratyag-ātmānam-aikshat* – **Katha Up. 2.1.1**

3 *yac-cāpnoti yad-ādatte, yac-cātti vishayān-ihā
yac-cāsya santato bhāvah, tasmād-ātmā iti keertyate*

4 *ātmā vā are drishavyah* – **Brihadāranyaka Up. 2.4.5**

QUOTE OF THE ISSUE

LIVE WITH YOUR TOTAL BEING

When we are distracted, we are not living totally. We are not acting in a total way. That part of the mind which is distracted is trying to live its own way, and we are trying to act according to the challenge of the present moment. It is an action which is half-heartedly done. These half-lived moments, fragmentary actions, sow the seeds of what you call dream. If a person is living with his total being, that action of his naturally does not leave any residue behind, which becomes the segment of the subconscious.

Vimala Thakar



[**Vimalaji (1921 – 2009)** was an Indian social activist and spiritual teacher. Born in Akola in Maharashtra, she was interested in spiritual matters from an early age. She post graduated in Eastern and Western philosophy. Dr S Radhakrishnan was one among her professors. Later she became active in the Bhoodān (Land Gift) Program, led by Vinoba Bhave, and persuaded landlords to give land to poor farmers. Through the 1950s, several million acres of farmland were so redistributed. She travelled India to its length and breadth. In late 1950s, she attended talks given by, and met with, J Krishnamurti. This meeting was to change her life. She dedicated herself to what she called "the internal problem" – the spiritual liberation of the individual. She dedicated herself to teaching meditation and philosophy, traveling between India, the U.S. and Europe. Her teachings came to emphasize balancing 'inner' spiritual development with 'outer' social development, an evolution reflected in her 1984 book "Spirituality and Social Action: A Holistic Approach." She was living at Mount Abu during her last years.]

Signs of Spiritual Progress

The inner and outer are intimately connected. Spirituality is essentially an inner journey. It is deeper than all those well-known physical exercises for fitness and better shape. As we advance on this inner path and cross certain milestones, we will surely experience things changing outside too. Bodily health improves, emotional stress levels come down, daily life conflicts reduce and, above all, we feel content and happy. Our relationships get better.

As you begin to make spiritual progress, you will feel light and fit. You will not feel like wanting to possess more than what you need.

laghutvam-ārogyam-aloluptvam

yoga-pravrittīm prathamām vadanti

Shvetāshvatara Upanishad, mantra 2.13



Dr G wrote:

HAVE ONE HEARTY LAUGH EACH DAY

Do it even if you have to fake it!

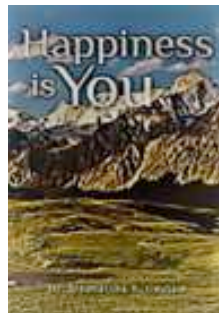
Aren't there ways to combat depression without relying on a pill? Why do people need a chemical to lift their mood?

There is one form of medication with no negative side effects and impressive results: laughter. You've heard it said that laughter is the best medicine, and now research has shown that laughter can be beneficial to your health. Various studies have concluded that laughter can improve blood flow, immune response, blood sugar levels, and sleep patterns. Even though some physicians remain sceptical about the healing power of laughter, nearly all agree that it does no harm.

Even fake laughter, as practiced in six thousand Social Laughter Clubs in about sixty countries inspired by Dr Madan Kataria of Mumbai, has been shown to improve immunity and decrease illness among its practitioners. Laughter yoga combines unconditional laughter with yogic breathing (prānāyāma) in a class or other social setting.

At first the laughter is simulated as a body exercise in a group, but soon it becomes the contagious real thing. Whether it's fake or real, the laughter has the same physiological and psychological benefits on the body. And they're all good. Try to have at least one hearty laugh each day, even if you have to fake it.

Staying healthy, like feeling happy, is simple but not easy. The only weight loss and fitness plan that consistently works is to eat less and move more. It's the only plan that is sustainable over your whole life. And the key to making it sustainable is incorporating it into your daily routine in a way that is enjoyable, that doesn't make it seem like you are sacrificing pleasure or doing chores. So make sure to develop a healthiness habit along with your happiness habit.



{The above is an excerpt from the book by Dr. Siddhartha B Gautam, **HAPPINESS IS YOU**, pages 92 - 93.}

Smt. Indira Gautam writes from USA



Smt Indira Gautam contributes from USA:

Light on Kidney Care during Happiness Yoga 66 at Fayetteville!

November 3, 2018: Dr Sanjay Shah made everybody in the gathering take note of the importance of caring for our kidneys. Providing the theory and supplying healthy practices, Dr Shah made us aware of this pair of organs in the human body, so vital to vibrant, energetic living. As the attached e-flyer shows, Mrs. Carol Scheib coordinated the event this time, where we had the usual, popular sessions on “magical movements and meditation” by Andres Josephs and “food, flavour and fun” by Ms. Kamlesh Tandon too. Sponsored by S T E P (Society to Educate People), founded by Late Dr Sid Gautam, this monthly event has been open to all, and free.



JOIN US! FREE & OPEN TO THE PUBLIC



Dr. Sanjay Shah

TOPIC: CARE OF YOUR KIDNEYS, BODY, AND BEYOND

SPEAKER:

DR. SANJAY SHAH

WHEN:

Saturday, Nov. 3, 2018

WHERE:

**Kiwanis Recreation Ctr
352 Devers St.
Fayetteville, NC 28303**

TIME

9:00 AM—11:00 AM

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 while we discuss a specific topic that the public can benefit from. Everyone is invited to attend.

On November 3, Dr. Sanjay Shah, a nephrologist in Fayetteville, NC, will discuss the care of your kidneys, body, and beyond. Prior to his presentation, there will be a segment on the **Magic of Movements and Meditation**, by Mr. Andres Josephs, followed by **Food, Flavor, and Fun, with healthy food samples served** by Ms. Kamlesh Tandon. The program facilitator is Mrs. Carol Scheib. For more information, please call 910.867.0070 or email sgatam@steppress.org.

Words from Guest Writers

MANAGING CHRONIC STRESS



Satguru Bodhinatha Veylanswami

On a regular basis I meet Hindus who, like most of the world, are emotionally distraught and mentally agitated due to the constant stress of their daily activities. This seems to be especially common when both husband and wife are pursuing demanding careers under employers who expect them to perform at exceptional levels for long hours. It is not uncommon to learn that they are also raising two or more children. The daily demands of work and family are more than can realistically fit into a twenty-four day. In some instances, after many years of constantly having too much to do on a daily basis, serious stress results.

Some types of stress are self-correcting. We are laid off from our job and after being in that situation a few months experience the stress of no monthly income. However, when we find a new job, the stress automatically goes away. A hurricane destroys our home. The stress is immediate and significant but once we have built a new home, it again resolves itself. The incessant demands of daily activities create a kind of stress that is different, one that no event takes away. In fact, it can grow more intense from year to year. Faced with this kind of chronic stress, it is prudent and healthy to find ways to reduce it.

My guru, Sivaya Subramuniaswami, gave a number of helpful practices for stress management. The first was breath control. He wrote: “The mystic’s goal is to control awareness while he is in the conscious mind (the external world)—to know where he is in consciousness. When he finds he is aware in the conscious mind and the five senses have become his ruler, he then controls his awareness within the conscious mind itself. He does this in a number of ways. One way is through the control of breath. Breath is life, and life is breath. Breath is the controlling factor of awareness. Awareness rides on breath. Breath is also a controlling factor of our willpower. A seeker must develop a dynamic will to walk the path of enlightenment, so that he does not stumble or falter, but continues onward no matter how difficult the path seems to be.”

When it comes to breathing, the fundamental practice is to be sure you are breathing from your diaphragm and not from your chest. This is the natural way to breathe. It is how babies naturally breathe. However, once we take on life’s tensions, the diaphragm tightens and we tend to expand the

chest when we breathe. The diaphragm can be felt right below your solar plexus, in the area where the ribs separate. To locate it, place your fingertips on the diaphragm and cough. When your fingers are directly on the diaphragm, they will jump as you cough. An easy way to learn diaphragmatic breathing is to lie on the floor and place a book on your tummy. When you inhale while relaxed, the diaphragm will extend itself downward in the abdomen, causing the book to rise. When you exhale, the diaphragm completely relaxes and the book returns to its starting position. In this way tension is released and stress is reduced.

Gurudeva commented on this: “You will experience that when the nerve currents are quieted through diaphragmatic breathing, it is impossible to be frustrated, and it is possible to absorb within yourself, into the great halls of inner learning, into the great vacuum within you, all of your problems, troubles and fears, without having to psycho-analyze them.”

Once you grasp the basics of diaphragmatic breathing, you can practice it while sitting upright, even in a chair, or when walking. Whenever you need to relax, such as before (and during!) an important meeting or exam, just take one minute to breathe deeply from the diaphragm.

A second practice for reducing chronic stress, the yoga break, also involves breathing. Lie on your back on the floor or any flat, firm surface. With arms at your sides, take a deep breath and command your body and mind to relax, to let go of all thoughts and tensions. Visualize yourself floating on a cloud, above all the troubles and turmoil of daily life. With eyes closed, inhale, breathing from the diaphragm while visualizing a powerful light flooding into your solar plexus that fills your body and mind with energy. Exhaling, feel this light energy moving out from the solar plexus into every part of your body, and visualize it expelling all of your thoughts and tensions. Repeat this for five minutes and you will feel less stressful, for as the body relaxes, so does the mind.

Gurudeva wrote: “Freedom from worldly tensions is only achieved to the degree in which people are able to control the forces of their own mind. In this control they are able to lean upon the power of their own inner security, found in the eternity of the moment. In that moment, your inner strength is found. So, take your yoga break whenever you feel even a little tired physically, a little nervous, a little distraught. That is the time, not when you have time.”

A third practice for managing stress is taking time each morning for a short spiritual/religious practice. Gurudeva called this a daily vigil and gave this comment on it: “Devout Hindus perform daily vigil, called sandhyā upāsana, usually before dawn. This sacred period of puṣā, japa, chanting, singing, hatha yoga, meditation and scriptural study is the foundation of personal life.” Holding a daily vigil in the morning helps center us and deepen a sense of religiousness for facing the coming day.

I have outlined a simple format for a daily vigil, which describes an abbreviated daily regimen designed for those who find that today’s busy life allows little or no time for introspection. It is now available with various chants and practices as a free mobile app designed by the monks and entitled “Spiritual Workout.”

A fourth practice is that of hatha yoga, a yogic system of bodily postures, āsanas, done in specific sequences and with coordinated breathing. Postures range from simple to difficult. The simple ones are sufficient to practice for reducing chronic stress.

Gurudeva gave this description of the benefits of hatha yoga: “The purpose of hatha yoga today again is the same—to keep the physical body, emotional body, astral body and mental body harmonious, healthy and happy so that awareness can soar within to the heights of divine realization. Each āsana carefully executed, with regulated breathing, the visualization of colour and the hearing of the inner sound, slowly unties the knotted vāsanās within the subconscious mind and releases awareness from there to mountaintop consciousness. Hatha yoga opens up the consciousness, because when the height of the energy, the zenith, is reached in each posture and we change to the next posture, a small or large adjustment occurs within the physical and astral nerve system.” See the article on hatha yoga in the March, 2001, issue of (the magazine) *Hinduism Today* for details on the system of 24 postures taught by Gurudeva.

My guru also spoke of a totally different approach, suggesting that we change our relationship with stress, turn its inevitability to our advantage. He counselled, “People are confused about stress these days. There is a solution, and that is a change in consciousness, changing the way we are programmed.... This means accepting stress as a ‘yes-yes,’ not a ‘no-no.’ In the old days, yoga wasn’t just an Indian anti-stress pill. It made the mind and nerve system more intense, not less so. Stress is a natural reaction to intensity. Stress is our teacher, helping us to withstand intensity. Look into the bathroom mirror and mentally say to yourself, ‘Stress is making me strong.’ It really does. Try to believe it.

“Begin to enjoy stress and the strength that it is giving you. Where would our world leaders, our religious leaders and parliamentarians be if they did not accept and transcend stress? ... Accomplished businessmen, fantastic athletes, high-strung artists and fine musicians are asking for more. They want it. They thrive on it. They know it is making them perform at a higher level than normal. They know that weaker souls can’t take it, and that gives them a special place in the universe, at the top.”

Gurudeva gives us our fifth practice: “How do you handle stress? Like anything else. You go to God on the inside; you go to God in the temple and finally you get rid of your stress, from the inside out, and you are a better person because of it, because you have had to expand your nerve system. You have had to stretch your nerve system. You have had to use brain cells that you never used before, to stretch out your mind, and awaken new capacities. It is not easy.”

[The spiritual leader of Kauai Aadheenam (in Hawaii Islands) is Satguru Bodhinatha Veylanswami (born 1942). He has been the head of the 382-acre monastery-temple complex since the founder, Satguru Sivaya Subramuniyaswami, attained mahāsamādhi, his great departure, in 2001. Subramuniyaswami, known affectionately as Gurudeva, designated Bodhinatha, a disciple for 37 years, as his successor. Most of the year finds him on the island of Kauai, where he oversees the varied publications of Himalayan Academy and serves as publisher of the international magazine Hinduism Today.]



INACTION IN ACTION

The Pure Self is the Witness Only

The great sage Vyāsa was once sitting on the bank of the river Yamunā at Vrindāvan. A few milkmaids were also waiting there. They had milk, butter and curd with them to be sold in the villages on the other bank.

There was no ferry-boat in sight, and the milkmaids were helpless. They approached Vyāsa for help.

Vyāsa said: “Yes, I will help you. In fact, I too have to go to the other bank. But first, I’m a little hungry. Would you mind giving me some condensed milk and curd? You seem to have plenty with you.”

As soon as Vyāsa had had his fill of milk and curd, the girls reminded him of his promise.

Vyāsa walked up to the stream and with folded hands prayed: “Mother Yamunā, if I have not eaten anything, let your waters part to let us through.”

The girls laughed at Vyāsa’s prayer. The sage had taken so much of their milk and curd and still he said, “If I haven’t eaten anything..”

Suddenly however the stream parted, and there was a passage through it! Vyāsa led the girls easily across the river-bed to the opposite bank.

[Vyāsa was a wise man. He knew that he was essentially the ātmā, separate from the body and mind. He knew that although his body and mind had participated in acts of eating or drinking, he himself had not.]

{Courtesy: Stories from Vedānta, by Swami Amarānanda, Advaita Ashrama}



Webinars:

The following webinars were held in the recent past:

Webinar 129 Sept 2, 2018

SĀDHANĀS – Ways to God – *by Dr Thimappa Hegde*

Webinar 130 Sept 16, 2018

WHAT IS REAL? – *by Swami Chidananda*

Webinar 131 Sept 30, 2018

LIFE LESSONS FROM THE EPIC MAHĀBHĀRATA – *by Cdr Guruprasad*

Webinar 132 Oct 7, 2018

UPADESHA SĀRA – Its Key Messages – *by Sri Jnan Ranjan Dash*

Webinar 133 Oct 14, 2018

GLIMPSES OF BRIHADĀRANYAKA UPANISHAD – *by Swami Chidananda*

Webinar 134 Oct 28, 2018

DECIPHERING LOVE – *by Swami Chidananda*

Webinar 135 Nov 4, 2018

TRUTH ABOVE TRUTH, Where everything emerges and merges – *by Swami Chidananda*

Presenters of the recent 7 webinars



Swami Chidananda



Sri Jnan Ranjan Dash



Dr Thimappa Hegde



Cdr Guruprasad

UPCOMING
Events

MUMBAI, November 17 thru 25:

The three e-posters below give details of the events to take place in Mulund, Khar and Fort areas of the city.

Mulund e-poster

DISCOURSE ON GEETĀ
AT
MULUND

Organized by



AN OUTLINE OF JNĀNA-YOGA
How Right Knowledge transforms our inner life

Talk By



Pujya Swāmi Chidānanda

On

Saturday, November 17, 2018

Venue:

Satyadhyān Vidyāpeetha
Ambedkar Road, Mulund West, Mumbai-400080

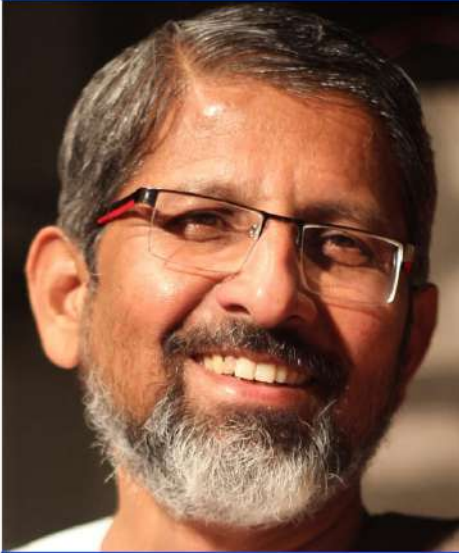
Time:

6 pm through 7:30 pm

ALL ARE WELCOME

RK Mission e-poster

**BHAGAVAD GEETA :
LUMINOUS FACETS**
by



Swami Chidananda

Ramakrishna Mission,
12th Road, Khar West,
Mumbai

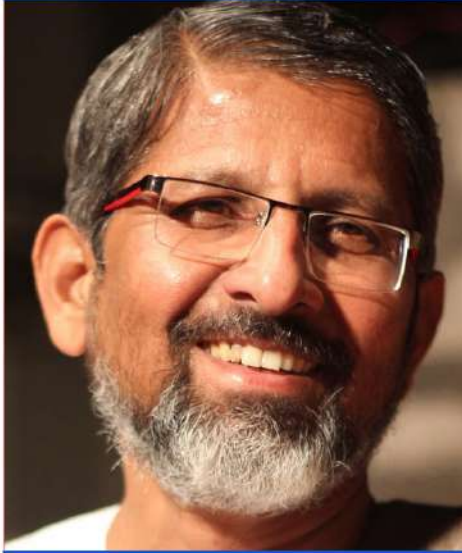
www.aupa.in

**From 19th - 21st Nov.
6:30 PM - 8:00 PM Daily**

All Are Welcome

Somaiya e-poster

**EXPLORING
THE UPANISHADS**
with



Swami Chidananda

Somaiya Centre for Lifelong
Learning, Above Kitabkhana
Fort, Mumbai

www.aupa.in

**From 22nd - 25th Nov.
6:30 PM - 8:00 PM Daily**

All Are Welcome

In addition, Swamiji will speak at some colleges which are for the students and staff of the institutions.

AURANGABAD, December 2:

Swamiji will address a gathering that will include students and faculty of the city's M P College of Law. The subject will be ***LAW OF THE LAND AND MORALITY: Can They Sometimes go in Different Directions?***

For further details on the above, please **Email the Manager of AUPA project**, whose Email id is given at the end of this newsletter.

DID YOU SEE THE NEWLY DESIGNED WWW. AUPA.IN?

Take a look

AUPA - UPANISHAD WISDOM

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Note: Our website is getting a new look. Please bear with us till we upload all the data. Thank you!

Recent Posts

- Love and wisdom together (video, 1hr 43 mins)** October 26, 2018
- Intro. to Upanishads (Video, 14 mins)** October 23, 2018
- Mantra to Ponder** October 21, 2018
- Tips from the Upanishads** October 21, 2018
- How to be free** October 21, 2018

Love and wisdom together (video, 1 hr 43 mins)
By *By Aupa* // October 26, 2018
(Note: In this 1 hour, 43 mins video, the first 3 mins a student chants in Tamil, next 5 mins a student chants in Sanskrit, next 9 mins the

Intro. to Upanishads (Video, 14 mins)
By *By Aupa* // October 23, 2018
Dr Sumit Kasarkar presents here a lucid introduction to what Upanishads are. Good for beginners. The editors of aupa.in agree

MANTRA TO PONDER
By *By Aupa* // October 21, 2018
HOLD ON TO TRUTHFULNESS
Truthfulness promotes stability in the spheres of our social, economic and family life. Fear and suspicion would mark our days if we miss

DIWALI

The Festival of Lights

{Wednesday, November 7 this year}

LIGHT – A SPIRITUAL OUTLOOK

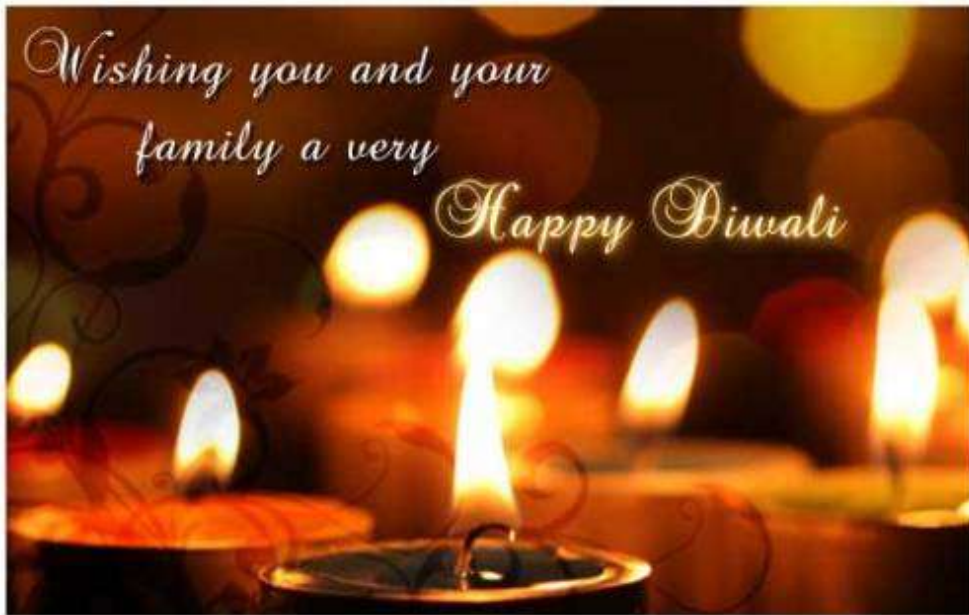
Sensitivity to the suffering of others, impartiality in assessing situations and steady insight into one's own divine nature are aspects of LIGHT from a spiritual point of view.

“When intelligence shines in your senses, mind and intellect, and when light emanates from your entire personality, please know that the quality of SATTVA is rising within you,” says Geeta (14.11)

May this DIWALI usher in a new phase of sensitivity and intelligence in you, dear readers!

TEAM AUPA WISHES ALL

A very happy Deepavali



(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).

Publisher: Shahid Sayed, AUPA Project Manager for STEP Press

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