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AUPA eNEWSLETTER

Mantra to Ponder

IT IS ALL THE PLAY OF CONSCIOUSNESS

When musicians beat a drum, many sounds emanate. We may look at all the sounds as belonging to two categories: the primary (*sāmānya*) and the secondary or the particular (*visesha*). If you are a member of the audience, and a drummer is performing, a hundred rich varieties of music that you hear and appreciate are coming out from the drum. A primary 'drum sound' is beneath the hundred 'specific sounds' that constitute the pleasing music.



The Vedānta says that everything in this universe is the ātmā only. The rich diversity of living and non-living things of this universe are never apart or away from the Pure Self, the ātmā, the *chit* (Pure Consciousness).

idam sarvam yat, ayam ātmā
All that is, is this Pure Self only.

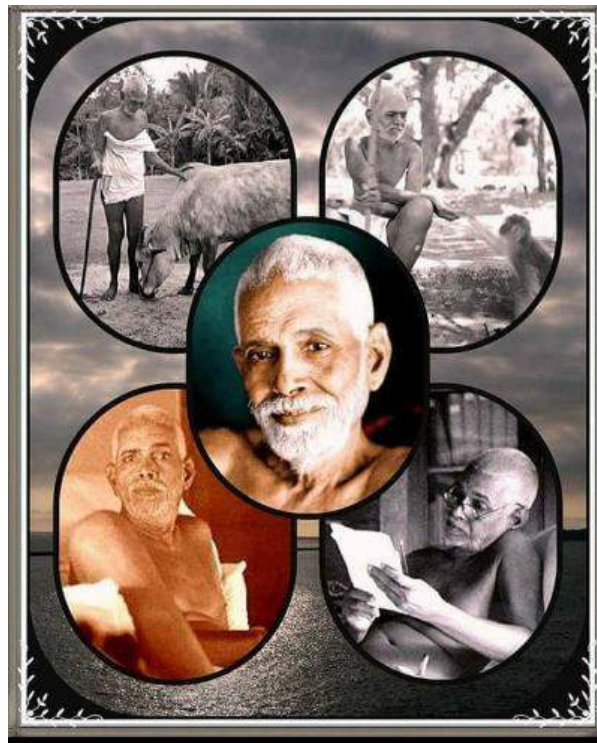
sa yathā dundubheh hanyamānasya na bāhyān shabdān shaknuyād grahanāya
All the sounds come from the one drum that is being beaten; we do not hear any sounds from anywhere else.

Brihadāranyaka Upanishad, 2.4.6 and 2.4.7

SOCIAL REFORM

Devotee: What do you think about social reform?

Maharshi: Self-reform automatically results in social reform. Attend to self-reform and social reform will take care of itself.



[These teachings are not *per se* against any social work. God's will decides who gets involved in social service and who does not. These profound observations by Bhagavan Sri Ramana Maharshi give to us larger perspectives and free us from the obsession that we can change the society. - Editors.]



CARING FOR OTHERS

The 24/48 Rule

True spirituality is not really a private affair. Its fragrance reaches larger and larger circles of contacts of the spiritually evolved people. I share below a piece of 'organizational morality' that a friend shared with me recently over a Whatsapp message. It shows how success in the mundane world also requires a certain accommodative or inclusive mindset, and not the 'me and we' framework.

Organizations are typically compartmentalized into two parts. There is a "24 part" and a "48 part". The numbers here refer to the ambient temperature at which the two parts operate. The head office – the corporate office – may be referred to as the "24 degrees part" because the folks inside these offices have airconditioned spaces with the temperature at typically 24 degrees Celsius! These folks take decisions and make policies. Then there are the folks, who sweat and toil in the market place, and they may be figuratively – if not literally – referred to as the "48 degrees Celsius part"! They are the sales guys, the supply chain folks; or they are the ones working in the factories and plants! Businesses depend on the 48s for their success. If we want to run a successful business, we have got to make sure the people who operate at the 24 degree temperature always keep the 48 degree folks in mind.



Surely businesses are not built inside airconditioned conference rooms; they are not built inside boardrooms. They are built out there in the market place where the larger workforce carries out the detailed plans.

No wonder Shri Krishna describes spiritually advanced people as "those interested in the wellbeing¹ of all". They are friendly, compassionate and most understanding² (and forgiving, of occasional lapses) towards people reporting to them. The Upanishads also emphasize the quality³ of 'being not harsh' and 'being concerned with doing always the right thing'.

Swami Chidananda

Notes:

1 *sarva-bhoota-hite ratāh* – Geetā 12.4

2 *maitrah, karunah, kshamee* – Geetā 12.13

3 *alookshāh, dharma-kamāh* – Taittiriya Upanishad 1.22

Thus Spake Chinmaya

GET RICH IN SATTVA



When there is pure *sattva*, the intellect works steadily; there is neither veiling (*tamas*) nor agitations (*rajas*). Your mind then is face to face with divinity.

Thus, out of the stupid personality of today, a great brilliance of intelligence can be produced when your mind is purified. This extraordinary capacity is intuition.

The whole process is an ascending spiral, gathering momentum and carrying itself to greater heights.

Swāmi Chinmayānanda



Compare this beautiful quote with Geetā 14.11 where Lord Shri Krishna says that light emanates from all the pores of your body when *sattva* is in ascent. – Editors]

UPĀDHI – A Limiting Adjunct

Think of a colourless, transparent, spherical glass ball, which is placed on a table. Imagine that a blue table cloth covers the entire surface of the table. The glass ball will appear to be blue to the eyes of an onlooker. In this example, to make matters easy, **the blue cloth is an upādhi**. The glass ball, which by itself is without any colour, gets the blue colour (by deception) when it is placed upon and near the blue cloth.



Thus, *upādhi* is something which, when it is near, makes a thing seem to have its characteristics though the thing in itself does not possess those characteristics. The thing (*vastu*) does not actually get affected. The *upādhi*, being near, does not get the nature (*svaroopā*) of the thing (*vastu*) either. (In the example above, the glass ball does not actually become blue; nor does the blue cloth get the colourless nature of the glass ball. The ball just seems to have gone blue.)

[The prepositions 'upa' and 'ā' mean near and upon; the verbal root 'dhā' means to keep. 'upa + ā + dhā' bring forth the noun *upādhi*.]

In the Vedānta, the Pure Self (*ātmā*) has no attributes (*gunas*). Within the frame of reference of erroneous perception (*avidyā, adhyāsa*), however, the Pure Self is in the proximity of body, mind, senses etc. They are the *upādhis*, which make us believe that we have (or that the Pure Self has) the varieties of attributes that actually belong to the *upādhis*.

Now the following seem to happen *within the error domain (avidyā-kalpita-drishti)*:

Brahman with the *upādhis* of *nāma-roopa*, becomes *Ishwara*.

Brahman with the *upādhis* of *kārya* (body) and *karana* (mind, senses etc.) becomes the *jeeva*.

The One Principle thus seems to become two – *Ishwara* and (countless)*jeevas*.

When we visualize Brahman with *upādhis*, we go for *upāsana* (qualified meditation). (*sopādhika-brahma* is *upāsya*.)

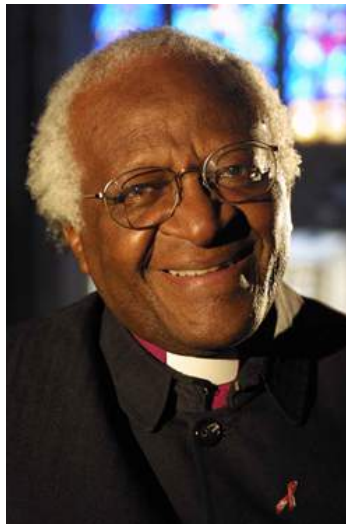
When we understand Brahman without *upādhis*, that knowledge (*jnāna*) sets us free. (*nirupādhika-brahma* is *jneya*.)

Buddhi (intellect) is an *upādhi*, which has the power to know (*jnāna-shakti*); *prāna* (vital air) is an *upādhi*, which has the power to move (*kriyā-shakti*). These two *upādhis* make us believe we are knowers (separate from the known) and doers (that act upon objects that are separate from us). The truth is that we are the principle that has no divisions of the 'knower and the known' or of the 'subject and object'.

All the *upādhis* are imagined (*kalpita*) in the domain of *avidyā*; none of them is real (*paramārtha*).

Quote of the Issue

YOU CAN HELP



“Do your little bit of good where you are; it’s those little bits of good put together that overwhelm the world.”

Desmond Tutu

[Tutu, a Nobel Peace Prize winner in 1984, was born in 1931 in South Africa. Before retiring from public life in 2010, he served as an Anglican cleric and theologian, known for his work as an anti-apartheid and human rights activist. He was the Bishop of Johannesburg from 1985 to 1986 and then the Archbishop of Cape Town from 1986 to 1996, in both cases being the first black African to hold the position. Theologically, he sought to fuse ideas from black theology with African theology.]

THE ULTIMATE ASSURANCE

Never Say Die

Death is the worst that can happen to anybody, living her life with hopes and aspirations. At the prospect of dying, our mind conjures up total destruction of everything that have held dear to our heart. To say, “You are the children of immortality,” is the best that is possible in the context of protecting anybody’s hopes and guarding her aspirations. The Upanishads point to the immeasurable potential within everyone, urging us ‘never to say die’!



SMILE, BE CONFIDENT

Listen, all of you, who are the progeny of the immortal truth!

shrinvantu vishve amritasya putrāh

Shwetāshwatara Upanishad 2.5

Such lines, needless to say, breathe new life into us whenever our hearts sink and we see darkness in front of us.

Healthy values emanate from an outlook that is supported by a healthy understanding. If we think we are good for nothing, we will surely degrade ourselves. If, on the contrary, we receive inspiration from the Upanishads and begin to think, “We can, we must,” we will overcome all our negative tendencies and bad habits. We will emerge victorious.

Neither God nor Guru gains anything when we hold them in awe. It is we who begin to rise on the scale of consciousness. This vertical rise in consciousness is called spiritual progress.

**Smt. Indira
Gautam writes
from USA**



Smt Indira Gautam writes from USA

DO NOT LOWER YOUR GUARD

As the pandemic continues to keep us under stress and deny us the freedom to live as we like, we must constantly remind ourselves not to become less vigilant or stop being cautious. Trouble or danger is around us in its potential form.

It is said in the Mahābhārata¹, “In matters of *dharmā* (right living) and *artha* (economic wellbeing), wise people never become careless.” The meaning of the word ‘*artha*’ extends to all forms of security, including staying well.

There is, in general, a connection between *dharmā* (healthy lifestyles) and *artha* (being well-to-do). The poor cannot obviously afford many facilities and conveniences that can contribute to good health. In these days when a large number of us live in cities, can people with limited income afford to buy organic vegetables or fruits? Can they afford to join good fitness centres? Can they afford to join yoga or meditation classes offered at very hygienic and elegant settings?

This is not to pay undue importance to wealth but just to point out that we should not undervalue ‘Lakshmi’ either.

We must thus carry both *dharmā* and *artha* together with utmost care. *A sound mind in a sound body* – goes the age-old expression. Coming now to the main thrust of this message, we need to optimize our resources and protect our pursuit of healthy, happy living with renewed commitment to care and caution.

Until Covid-19 becomes truly manageable in all respects, let us not lower our guard. Let us stay safe and help others also to stay safe.

Notes:

1 *dharmārthayoh-nityam na pramādyanti panditāh* - in Vana-Parva, 33.28

2 *vidyā dadāti vinayam.... dhanād dharmah* – a well-known subhāshita.

MEDICAL PRACTICE AND SPIRITUALITY

Dr Devi Shetty



[Dr Devi Shetty said these words at the inaugural ceremony of his hi-tech Cath Lab (Cardiac Catheterization Laboratories) sometime back. – Editors]

I think it is the environment in India where we express our belief in God in a very open manner and we are open to it. In my experience, outstanding doctors across the world are spiritual. They definitely believe in some cosmic forces, at least a good number of them.

If any heart surgeon says that the outcome of his surgery is because of his skill or his dexterity, he is kidding, he is fooling himself!

I operate on some of the most complex cardiac conditions. By the grace of God, most of them survive, some of them don't survive. There are patients who had absolutely no chance of survival; they get the operation done; in seven days they go back home! At the same time, there are operations where the success rate was excellent and then that patient doesn't survive! Who decides who survives and who doesn't survive?! It's not me!

I really don't think that Mother Teresa was like us human beings. I am a doctor. I am a scientist. I can tell you; she is something different. But what really inspired me – her one statement that "Hands which serve are holier than the lips that's pray." And this has been the singular most important turning point in my life.

The purpose of life is to serve God and the best way to serve God is by serving His creation."

[Devi Prasad Shetty, MS, FRCS, (born 1953) is a cardiac surgeon and entrepreneur. He is the chairman and founder of Narayana Health, a chain of 21 medical centers in India. He has

performed more than 15,000 heart operations. In 2004 he was awarded the Padma Shri, the fourth highest civilian award, followed by the Padma Bhushan in 2012, the third highest civilian award by the Government of India for his contribution to the field of affordable healthcare.]

Story time

BELIEF AND TRUST

A man started to walk on a rope tied between two tall towers. He was walking slowly, balancing a long stick in his hands. He had his son sitting on his shoulders.

Everyone on the ground was watching him in bated breath and all were very tense. When he slowly reached the second tower, every one clapped, whistled and welcomed him. They shook hands and took selfies.

He asked the crowd, "Do you all think I can walk back on the same rope now from this side to that side?"

The crowd shouted in one voice "Yes, Yes, you can."

"Do you trust me," he asked? They said, "Yes, yes, we are ready to bet on you."

He said, "Okay, can any one of you give your child to sit on my shoulder; I will take the child to the other side safely."



There was stunned silence. Everyone became quiet.

[Belief is different. Trust is different. For trust you need to surrender totally. This is what we lack towards God in today's world. We believe in The Almighty. But do we trust Him?]

{The story above is collected and retold by Shalini Keshavan.}

NEWS

Talks on Radio: The FM station 'jnāna-dhwani' (FM 90.8) has been airing Swāmiji's talks on every Monday at 7 am in Mysuru. These Kannada talks for about 30 minutes are Swāmiji's presentations under the banner of Suvarnamukhi Samskriti Dhāma, held every Wednesday at 7.30 pm.

Geetā and Upanishad talks on YouTube: These have been going on, receiving excellent response from audiences in India and in the USA. Anyone can now join by reaching over to FOWAI channel at 7 am (IST) for Geetā on Wednesdays and at 8.30 pm (IST) for Mundaka Upanishad on Fridays. (There will a break for these classes during entire July.)

Kannada talks every Wednesday, 7.30 pm IST: Swāmiji has been delivering 30 minutes talks on Geetā to an audience consisting mainly of teachers at the Suvarnamukhi Samskriti Dhāma in Bengaluru. (There will a break for these classes during entire July.)

Talks on Kathopanishad over Cisco Webex:

The School of Ancient Wisdom in Bengaluru has been holding Swāmiji's talks – online – every Saturday at 6.30 pm. The 18th weekly session was held on June 26, 2021. Those who wish to receive the link may write to mgravi2000@gmail.com

WEBINARS PRESENTED

Webinar 201, presented by Swāmi Chidānandaji was on, "The Challenge of Covid-19, Some Spiritual Perspectives," and was held on Sunday, June 13, 2021

Webinar 202, presented by Swāmi Chidānandaji was on, "Fire as a Metaphor, in the Bhagavad Geetā" and was held on Sunday, June 27, 2021.

Upcoming Events

Bengaluru

Swāmiji will speak in Kannada on Vidura Neeti, on Tuesday, July 6 (6.30 pm), under the banner of Meditation and Study Circle. This talk will be online. Those who wish to join may write an Email to narayan.vasudev@gmail.com and collect the Google Meet link.

We welcome everyone to these regular classes:

Saturdays, 6.30 pm: Katha Upanishad on Cisco Webex

Those who wish to get the link may write to mgravi2000@gmail.com

(Geeta and Upanishad classes on YouTube and the Wednesday Kannada Satsangs are suspended in July but will resume in August.)

To resume from August 1, 2021

Wednesdays, 7 am IST: Geeta on YouTube (FOWAI Channel)

Wednesdays, 7.30 pm IST: Kannada Talks on Geeta (Google Meet)

Fridays, 8.30 pm IST: Upanishad on YouTube (FOWAI Channel)

Email chandrubr23@gmail.com to receive the link to this Google Meet.

WEBINARS COMING UP

Webinar 203, to be presented by Ms Rādhā Muralidharan, will be on “Shri Vidyā Upāsana,” and will be held on Sunday July 4, 2021.

JAYA JAGANNĀTHA!

RATH-YĀTRĀ

Monday, July 12, 2021



(Subhadrā with Jagannātha to her left and Balarāma to her right.)

May Divine Grace be upon all our readers as the festival is celebrated this year!

Team AUPA

[Ratha Yātrā is the huge festival that is organized each year at the famous Jagannātha temple in Puri, Odisha. Based on the lunar calendar, it is fixed on Dwitiyā Tithi (second day) during Shukla Paksha (bright fortnight) of the āshāda month. This ‘dwitiyā’ ends at 8.19 am on July 12 this year.

Lord Jagannātha is a form of Lord Vishnu and is especially revered by the followers of Vaishnavism. Jagannātha literally means the Lord of the Universe. He is worshipped along with his brother Balabhadra and his sister Devi Subhadrā.

Ratha Yātrā commemorates Lord Jagannātha's annual visit to Gundichā Mātā temple. To honour the devotion of Queen Gundichā, wife of the legendary King Indradyumna who built the Puri Jagannātha temple, the Lord, with brother Balabhadra and sister Subhadrā leave their regular abode in the main temple and spend a few days in the second temple built by Gundicha in their honour. – Editors]

GURU PURNIMĀ
Saturday, July 24, 2021



We join all our readers in paying obeisance to our illustrious teachers of the wondrous spiritual science (adhyātma-vidyā).

Team AUPA

[This auspicious occasion is observed on the full moon day during the Ashadha month every year. Traditionally this day is reserved for Guru Pujā or Guru Worship when disciples pay respect to their Gurus. A Guru is the spiritual guide who enlightens his / her students by his/her knowledge and teachings.

Guru Purnimā is also known as Vyāsa Purnima and this day is commemorated as the birth anniversary of Veda Vyāsa, the great author as well as a major character in the epic Mahābhārata.

Ādi Shankara, Shri Rāmanuja and Shri Madhvā are among the most noteworthy Gurus in Sanātana Dharma. – Editors]

(The *tithi* of Purnima begins at 10.43 am on July 23 and ends at 8.06 am on July 24. Some may therefore celebrate the special day on July 23 itself.)

(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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