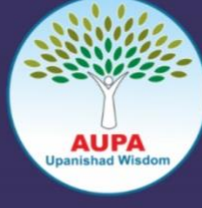


# AUPA e-Newsletter

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Editor: Swami Chidananda  
Associate Editor: Dolly Seth



## WHO ARE YOU?

The highest and the ultimate message of the Upanishads is that everyone of us, in our true, spiritual nature, is every free. We are untouched by merit (*punya*) or sin (*pāpa*).

*ananvāgatam punyena, ananvāgatam pāpena.  
teerno hi tadā sarvān shokān hridayasya bhavati*

*He is not followed (affected) by good, he is not followed by evil for then  
he has passed beyond all the sorrows of the heart.*

## Brihadāranyaka Upanishad 4.3.22

While the above mantra is in the context of deep sleep (*sushupti*), it all the same reveals the pure Self (*shuddha, asamsāri ātmā*). There is no error (*avidyā* or *adhyāsa*) in deep sleep. During the waking state, the erroneous perception is marked by a separate self and the world of objects it perceives. The separate self (part of a duality) is false; the undivided, unbroken Self is the truth.

## ERASE THE EGO



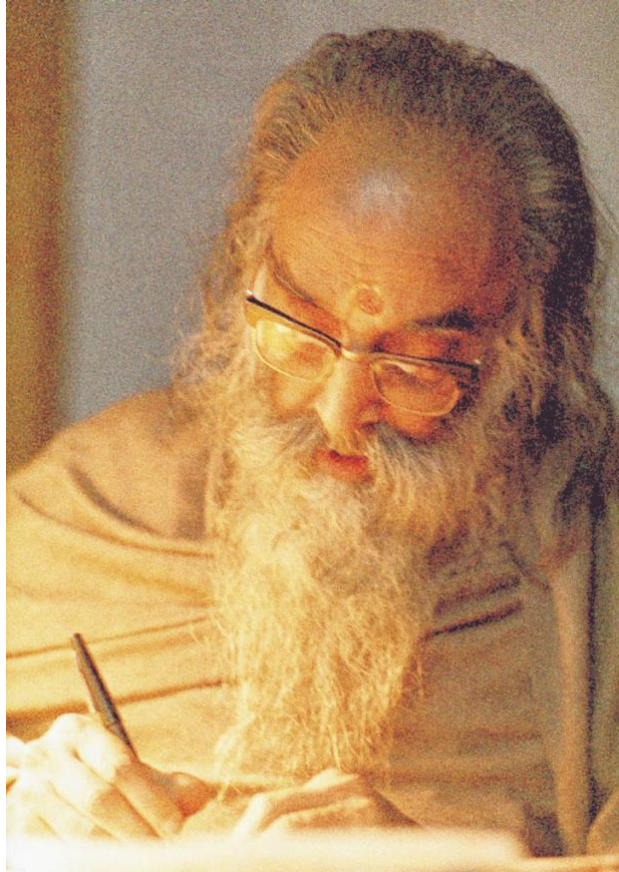
The ego makes you aware of others and, in its absence, there are no others to be seen. The Self is beyond the ego and is realised after the ego is eliminated. The elimination of the ego makes one unaware of others.

**SHRI RAMANA MAHARSHI**

(Source: Talk 597, Talks with Sri Ramana Maharshi)

Thus Spake Chinmaya

## THE SIGNIFICANCE OF WHAT WE DO TODAY



Whatever we 'meet in life' is ordered by our past and 'how we meet' determines the future progress and the growth of our inner personality.

**Swami Chinmayananda**

(In the book "Vedanta – The Science of Life", Part 2 – The Art of Living)

[We see here an echo of Shri Krishna's advice to Arjuna, where 'doing our duty' and 'a life of action' are emphasized.– Editors.]





Swami Chidananda

## WORK HARD, THEN ENJOY LIFE

### ***The Sequence can Make a Big Difference***

Spiritual teachers, other mentors and life coaches say in one voice, “Duty before pleasure”. Remarkably, hardly any of the wise people on the earth ever forbade enjoyment. They just said, “Do not put pleasure first”. This is one of the tips, which, on one hand, is common sense, but, on the other, is overlooked by most people. We mean, by pleasure, all sorts of less important (or unimportant) things, which may amuse us. Getting busy with our handheld gadgets, for example, and going through entertaining messages in the media has become a common sight these days. In the process, a lot of people, who can be effective in their work and can achieve a lot in their chosen fields, end up in mediocrity.

Adopting the right sequence in doing the hundred things that all of us need to do in a day does magic. In order to do *the first things first*, it seems we need a lot of will power. We do not deny that but, from another angle of view, it requires intelligence, more than will. We need to have a certain presence of mind and a steady awareness of important things on hand. Forgetfulness is a major culprit when it comes to our slipping into mediocre behaviour and into inefficient ways of operation. Shri Krishna talks of how a man falls in life, to reach lower and even lower levels of consciousness; he uses the word<sup>1</sup> ‘*smriti-bhramsha*’ (loss of memory) as the precursor to loss of intelligence and then to total destruction.

Awareness, no doubt, is the basis of a whole lot of inner transformation. It is the means to change, more than scholarship or knowledge of books of wisdom. We must therefore learn to *pause and proceed*. One part of ours gets busy with acquiring knowledge, which we use while speaking or writing. The second part has to take cognizance of ground realities, the actuality of our life. It is sometimes shocking to find scholarly people behaving so mechanically that we wonder why their life is not in alignment with the knowledge they bring out in their books or speeches.

Will plays, at best, the second fiddle in the matter of how we may change, it does have a place, it seems. We use our will to choose rightly and to act upon the course of action that we have chosen. *Small victories lead to big victories*, observes Eknath Easwaran. Others advise us to *begin small and grow big*. While we cannot dismiss the supremacy of intelligence, this tool called will does seem to have a little power in it with regard to self-persuasion. Will is the foot soldier that faces the enemy called habit. Varieties of likes and dislikes are the army of enemies that we daily encounter. Awareness lights up their presence and will help us to ably handle them.

In summary, understanding and intelligence enable us to see for ourselves the erroneous tendencies rising within us. We then train our will to enable us to act in a manner that avoids past errors. When we have trained ourselves in this manner, we no longer neglect our duty. We joyously work hard, and then enjoy life too, with clear conscience.

**Swāmi Chidānanda**

Notes

1: *smriti-bhramshād buddhi-nāshah, buddhi-nāshāt pranashyati* – Geetā 2. 63

## An Update On **JNĀNA SHAKTI** A Centre for Vedānta Studies



Final touches are being given to the design of the āshram to come up at the village Vāve in the Taluk Sudhāgad, in the district Raigadh of Maharashtra.

We will be launching a fund-raising campaign, starting on Vijayadashami (October 15). Some sizable donations have already poured in. However, a lot more is needed. An informative brochure with an appeal to support the project has been designed and will soon be sent to prospective donors.

We will update you further on this project, under this new column, in every issue of AUPA. We will need the participation and support of all of you in this endeavour.

**Team AUPA**



## SAMVĀDA

## (Dialogue, Conversation)

Every chapter of Bhagavad-Geetā traditionally has a concluding line, which declares that this chapter (for example, the second chapter named *sāṅkhyā-yoga*) in the '*dialogue between Shri Krishna and Arjuna*' ends here. The word used for 'dialogue' is *samvāda*.

The word '*vāda*' basically means speaking, drawn from the verbal root *vad*. It can represent a discussion too, as in the popular statement: *vāde vāde jāyate tattva-bodhah* (Understanding of truth arises in every discussion on scriptures).

At places, however, the word *vāda* can mean mere words based on dry logic. The science of devotion (*bhakti-shāstra*), for example, warns us not to depend on mere verbal arguments: *vādo na avalambyah* (in Nārada Bhakti Sutra). That is in line with the Upanishadic statement: this understanding (of the Pure Self) is not gained through mere logic<sup>1</sup> or arguments not informed by right scriptural guidance.

There is the word '*ativāda*' too in the Upanishads, meaning 'talking beyond'. In the Mundaka<sup>2</sup> Upanishad, it is said a man does not become an *ativādi* after knowing Brahman. Here it means he does not go beyond in his words because there is nothing beyond Brahman in his vision. In the Chāndogya Upanishad, it is said a man becomes an *ativādi* after knowing Brahman. It is not a contradiction because the meaning there is that a knower of Brahman 'goes beyond all falsehood' as he is established in Brahman!

In contrast to *vāda* (*a discussion*), there are two other words *jalpa* and *vitanda*, which mean babbling (prattling, excessive and pointless talk) and fallacious arguments (wrong ways of talking with certain hidden motives) respectively.

Notes:

1 *na eshā tarkena matih āpaneyā* – Kathopanishad 1.2.9

2 *vijānan vidvān bhavate na ativādi* – Mundaka Upanishad 3.1.4

3 *esha tu vā ativadati* – Chāndogya Upanishad 7.16.1

## SELF- KNOWING IN DAILY LIFE

No doubt the Vedānta talks about the Pure Self (*ātmā*, that is not born, that does not die), to know which is not everybody's cup of tea but 'self-knowing' is something everyone can benefit from in one's daily life.

The Pure Self is without any attributes but the self in operation has many kinds of likes, dislikes, prejudice, beliefs etc. [This self is often called the ego too.] Most people are not aware of their own mental make-up. When they recognize a false belief in them to be false, a kind of 'peeling of a layer' in their personality takes place.

॥ If one knows oneself... ॥

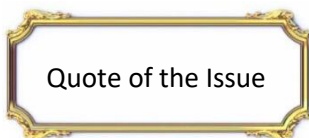
॥ *ātmānam ched vijāneeyat...* ॥

[Brihadāranyaka Upanishad, 4.4.12]



On our long journey to knowing the Pure Self, there can be numerous aha moments when we awake to the realization how we were foolish, immature or deluded on occasions. An aha moment, for example, could help us see clearly our own limitations and then not to try anymore to please everybody! We had previously perhaps imagined that we had infinite capacity to make people happy and had tried to be good to all. We had perhaps ended up too stressed in the process. Self-knowing thus can include knowing how much we can do and what our error was in earlier instances when we had over-promised.

Honesty and transparency are the benefits of self-knowing, which can take us closer to the ultimate Self-realization



## **IMPORTANCE OF TEAM WORK**

Coming together is a beginning, staying together is progress, and working together is success.

***Henry Ford***



[Henry Ford (1863 – 1947) was an American industrialist, business magnate, and founder of the Ford Motor Company, and chief developer of the assembly line technique of mass production.]



## TWO SIGNS OF INTELLIGENCE

### ***Be Blessed with Peace Following Two Tips***

Readers of AUPA, dear friends,

An old Sanskrit verse comes out with much wit and wisdom, when it defines two characteristics of intelligent living, which can bless everyone of us with peace of mind and a sense of fulfilment.

*Not to take up a project*

*Is the first mark of intelligence;*

*To complete a project begun*

*Is the second mark of intelligence<sup>1</sup>.*

Human life is quite tricky. Most people get enmeshed in many kinds of engagements, causing a lot of stress to them. It is often seen that people are unable to say no to varieties



of proposals and invitations. They take on too much, *biting off more than what they can chew!*

Therefore, the first half of the above verse is full of practical wisdom. A stitch in time saves nine, goes the old proverb. When we refuse to get involved in some activity, which is sure to cause undue stress, we are not selfish or non-cooperative; we are rather wise.

The second half is equally important in intelligent living: we must finish all the work that we take up in reasonable time-frames. Otherwise, it will lead to an experience that leaves behind a bad taste in our mouths; it will cause much displeasure in others also.

In summary, life in general demands action from us but we should not get into all kinds of activities and mess up our own life. We must know when to say yes and when to respond with no.

Harih Om! Many best wishes to all of you!

Notes

1 The verse goes as follows:

*anārambho manushyānām*

*prathamam buddhi-lakshanam*

*ārabdhasya anta-gamanam*

*dviteeyam buddhi-lakshanam*



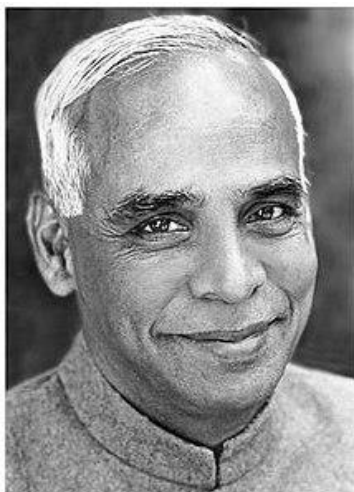
## THE SPARK OF DIVINITY IN YOU

*It is there in you already*

**(The Story of the Elephant Sculptor)**

***Ek Nath Easwaran***

In ancient India lived a sculptor, renowned for his life-sized statues of elephants. With trunks curled high, tusks thrust forward, thick legs trampling the earth, these carved beasts seemed to trumpet to the sky. One day, a king came to see these magnificent works and to commission statuary for his palace. Struck with wonder, he asked the sculptor, "What is the secret of your artistry?"



The sculptor quietly took his measure of the monarch and replied, “Great king, when, with the aid of many men, I quarry a gigantic piece of granite from the banks of the river, I have it set here in my courtyard. For a long time, I do nothing but observe this block of stone and study it from every angle. I focus all my concentration on this task and won’t allow anything or anybody to disturb me. At first, I see nothing but a huge or shapeless rock sitting there, meaningless, indifferent to my purposes, utterly out of place. It seems faintly resentful, having been dragged from its cool place by the rushing waters. Then, slowly, very slowly, I begin to notice something in the substance of the rock. I feel a presentiment... an outline, scarcely discernible, shows itself to me, though others, I suspect, perceive nothing. I watch, with an open eye, and a joyous, eager heart. The outline grows stronger. Oh, yes, I can see it! An elephant is stirring in there!

“Only then do I start to work. For days flowing into weeks, I use my chisel and mallet, always clinging to my sense of that outline, which grows ever stronger. How the big fellow strains! How he yearns to be out! How he wants to live! It seems so clear now, for I know the one thing I must do: with an utter singleness of purpose, I must chip away every last bit of stone that is not elephant. What then remains will be, must be, elephant.”

When I was young, my grandmother, my spiritual guide, would often tell just such a story, not only to entertain but to convey the essential truths of living. Perhaps I had asked her, as revered teachers in every religion have been asked, “What happens in the spiritual life? What are we supposed to do?”

My granny was not a theologian, so she answered these questions with a story like that of the elephant sculptor. She was showing that we do not need to bring our real self, our higher self, into existence. It is already there. It has always been there, yearning to be out. An incomparable spark of divinity is to be found in the heart of every human being, waiting to radiate love and wisdom everywhere, because that is its nature. This sometimes feels inadequate, sometimes feels afraid or angry or depressed, that searches on and on for fulfilment, contains within itself the very fulfilment it seeks, and to a supreme degree.

**[Eknath Easwaran (1910 – 1999) was an Indian-born spiritual teacher, author and translator and interpreter of Indian religious texts such as the *Bhagavad Gita* and the Upanishads. He was a professor of English literature at the University of Nagpur, and in 1959 he went to the United States as a Fulbright Scholar at the University of California, Berkeley where he taught courses on meditation. In 1961, Easwaran founded the Blue Mountain Center of Meditation and Nilgiri Press. Nilgiri Press has published over thirty books that he authored. See the website [bmcm.org](http://bmcm.org) for more details. – Editors]**

## THE MISSING GOAT, "GOAT NO 3"...

It all started one lazy Sunday afternoon in a small town near Toronto in Canada.

Two school-going friends had a crazy idea. They rounded up three goats from the neighbourhood and painted the numbers 1, 2 and 4 on their sides.



That night they let the goats loose inside their school building.

The next morning, when the authorities entered the school, they could smell something was wrong.

They soon saw goat droppings on the stairs and near the entrance and realized that some goats had entered the building.

A search was immediately launched and very soon, the three goats were found.

But the authorities were worried, where was goat No. 3?

They spent the rest of the day looking for goat No.3.

The school declared classes off for the students for the rest of the day.

The teachers, helpers, guards, canteen staffs, boys were all busy looking for the goat No. 3, which, of course, was never found.

Simply because it did not exist.

Those among us who in spite of having a good life are always feeling a "lack of fulfilment" are actually looking for the elusive, missing, non-existent Goat No.3.

Whatever the area of complaint or dissatisfaction, relationship, job-satisfaction, finance, achievements, .....

An absence of something is always larger than the presence of many other things.

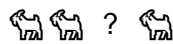
Let's stop worrying about goat No.3 n enjoy the life...

Life would be so much happier

without the worries...

And don't let the non-existent imaginary goat number 3 waste your time and happiness.

Enjoy life with what you have.



***[The above story was collected by Smt Meera Rao of Norther California.]***



## **THE 'LOST ART' OF BREATHING**

***Shikha Puri Arora***

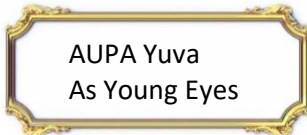
The breath is the most vital, yet, the most ignored part of health today. Have we ever noticed the efficiency with the way we breathe? It is well known that slow and low breaths through the nose can help relieve stress, reduce blood pressure and can also be a solution for sleep apnea. But how did we lose the art of breathing, which we were born to perform flawlessly and was self-taught?

Try this simple breathing test to see if you are breathing optimally. Simply count the number of breaths taken in a minute. Anything that is 12 counts or below is efficient whereas anything above is an indication of anxiety and hypertension. Inhaling in too much air is hyperventilating, which causes mental imbalances that create health disorders in the body. We can change many disorders of the body by simply breathing right. Correct breathing can even reduce appetite and contributes to weight loss, bringing the body's metabolism to a natural balance.

We can perfect this art by the 360 degree breath. This breathing ensures the use of the diaphragm and all the accessory breathing muscles optimally. It is called 360 breathing as the belly, chest, ribs and torso ideally expand in a 360 degree direction. Correct breathing allows the expansion of the ribs sideways as well as from the front and back. This may sound easy, but when we actually put it to the test, we realise the natural breathing we were born to perform with efficient ease, has now to be learnt and practiced.



Shikha Puri Arora is a rehab trainer, posture, ergonomic consultant and your support from injury to fitness based on real science. shikhapuriarora@gmail.com



## Serendipity vs Destiny

**Sukriti Dugal**

Very often we blame luck or circumstances for the life we are unable to create. Setbacks make us feel stuck. I've heard people say, "oh it was destiny that sided him and made him into the success that he is today or the reverse, " oh it is my destiny, that I could not reach my goal ".

I believe that we can create our desired destiny or the life we dream of through a set of serendipitous events. According to the oxford dictionary "serendipity" is defined as "the fact of finding something valuable or interesting by accident or something pleasant happening by chance."

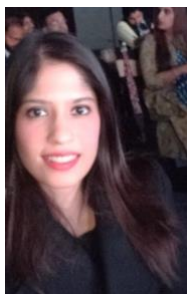
Now one can ask, how do we create these so called "lucky" or serendipitous moments in our life? I think these events can be created by being continuously passionate about our purpose in life and our work, but at the same time being open minded and forgiving of ourselves and what life throws at us. By being forgiving and truly enjoying what we do, we can break patterns in our life and truly understand how life needs to be lived. Once we decide to do that, the universe responds to that very vibration and we find ourselves at the right place and at the right time very often.

It is one's choice, how to react or respond to various events in their life journey that actually determines his/her destiny, whether they choose to learn from their failures or go into a slump. The "ego" plays an integral role in that choice. If they are too dependent on "ego" they are likely to fall into a slump. The "ego" is only a tool for survival.

We can achieve our dream life by remaining passionate, forgiving, loving, un-fearing and detached.

So forgive your sorrows and pain points and smile because you never know serendipity might be knocking at your door to unleash the destiny that you desire.





Sukriti Dugal is an Edtech entrepreneur and lawyer by qualification, LL.B (SOAS, University of London) and LL.M (University College London, University of London) and LPC from BPP Law School, London. She has a rich and varied experience across art advisory, education and the legal sector. She is an avid reader and finds spirituality, self-development and study of religion as crucial aspect of her life. [sukritidugal@icriindia.com](mailto:sukritidugal@icriindia.com)



### **Event on Clubhouse, Monday, September 13, 2021**

A very popular Kannada daily newspaper VISHWA-VANI has an evening event every day using the software application *Clubhouse*. This app is used worldwide by lots of people. It is pure audio only and thousands of people, located anywhere in the world, can participate by becoming members of particular Clubhouse halls.

Swāmiji was invited to speak to the members, with the topic, “The 7 Habits of Highly Effective People”. While the Vishwa-Vāni Clubhouse has more than 40,000 members, about 1100 Kannada-speaking people enthusiastically took part in the two-hour event. The chief editor of the newspaper Shri Vishweshwar Bhat and a key organizer/moderator Shri Shadakshari were present. The event ended in a vibrant QA. Ms Roopa Gururaj conducted the proceedings and Shri Mohan Kumar also played an active role.

### **Online Classes on the Geetā and the Upanishads**

All the classes have been going on. The Kannada Satsangs under the banner of Suvarnamukhi Samskriti Dhāma also are taking place on every Wednesday.

### **Other Online Classes**

The Saturday evening classes on Kathopanishad, under the banner of The School of Ancient Wisdom, are nearing completion. Those who wish to receive the link may write to [mgravi2000@gmail.com](mailto:mgravi2000@gmail.com)



### **WEBINARS HELD**

Sunday, September 5, 2021, 8.30 pm IST

#207 – by Swāmi Chidānanda on “The Wisdom of Two Roads” (The Road Not Taken and the Beaten Track)

Good numbers from India, USA and UK attended these webinars and appreciated the sharing.

Sunday, September 19

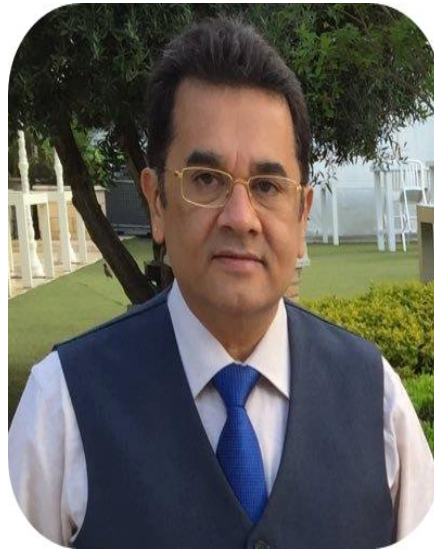
# 208 by Swāmi Chidānanda on “The Wisdom of the Two Pots”

**WEBINARS TO BE HELD**

Sunday, October 17, 2021, 8.30 pm IST

#209 – by Swāmi Chidānanda on “The Wisdom of the Two Titans” (Who will Win the Battle between Spirit and Matter?)

Those who wish to receive the Email invitations to our webinars may please write to [fowaiforum@gmail.com](mailto:fowaiforum@gmail.com)



Vishweshwar Bhat, the chief editor of the newspaper Vishwa-Vani, presided over the Clubhouse event on September 13.



Shri Shadakshari, businessman-turned-writer-speaker, facilitated the event on September 13.

## DHIMAHI

Deriving Holistic insights into  
Management from the Heritage of  
India

Dr Vilasini Patkar, a well-known academician from the Jhunjhunwala College in Ghatkopar, Mumbai, has joined the faculty at DHIMAHI. She was the professor and head of the department of commerce at the institution, and has recently retired.



Cdr Guruprasad, Dr Patkar and Swamiji recently had some rounds of discussion to re-imagine the programs of DHIMAHI for academic institutions in the country. The three together will soon bring out a new plan in the form of a brochure.

### Upcoming Events

All the regular classes online will be in full swing.

## A Navratri and Dussehra Special

### MAHISHĀSURA-MARDINI

#### *Manifestation and Significance*

***Shalini Keshavan***

This is the month of Navarātri, and it is the time to invoke and celebrate Devi, the Divine Mother in us! She is Brahmaswarupini, but She manifests as Mahāmāyā. One of Her glorious manifestations was as Goddess Mahishāsura-mardini, during which She brought to end the demon called Mahishāsura. Mahisha in Sanskrit means 'buffalo'. Buffalo represents

extreme Tamoguna, being highly lethargic and slow, thick-skinned, and unwilling to change or budge. Goddess Durgā removes this Tamoguna (tamas) from us. The Bhagavad Geetā in the 3rd chapter says that impurities in us are of three kinds – those that are like smoke covering the fire which can just be blown away, those that are like dust on a mirror that can be wiped away and then there are those (*of tamas*) that need to wait like the child in the womb, which takes nine odd months to get delivered out! The ego in us spends a while in hiding after we invoke the Divine Grace that knows how to handle the evil in us. We place confidence in that Divinity and pour into the endeavour, all our noble powers and talents. It is then that the streak of goodness finds courage and inspires us to pray to our Creator, Ishwara, to bring us out of the clutches of the evil in us. The powers and abilities focused on the task at hand, when blessed by Divine Grace, acquire immense strength to destroy the evil forces in us.

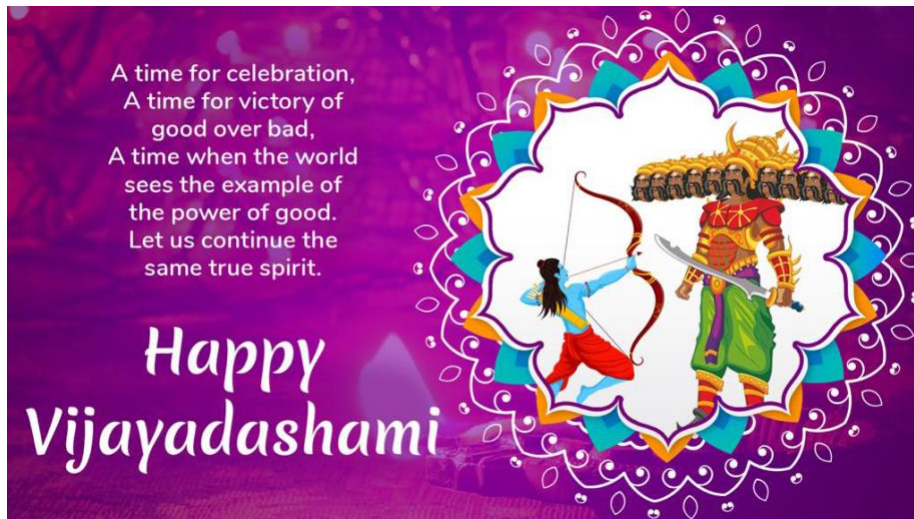
As we worship the Divine Mother as Durgā, Mahishāsura-mardini, on the first three days of Navarātri, we believe that the evil in us is destroyed. In the next three days, the Divine Mother is worshipped as Mahālakshmi, the Goddess of inner wealth, of noble virtues. Then we invoke Mahā Saraswati, the Goddess of knowledge (worldly and spiritual). The 10th day is the day of final victory of the Divinity over all evil and it is celebrated as Vijayadashami. True victory is gaining victory over the ignorance of the Self, which is, in other words, experiential knowledge of who I truly am. Thus, Navarātri is a very significant festival especially for those who seek spiritual progress! May the Divine Mother shower upon us Her Grace so we may reach the pinnacle of evolution in human birth and attain liberation.





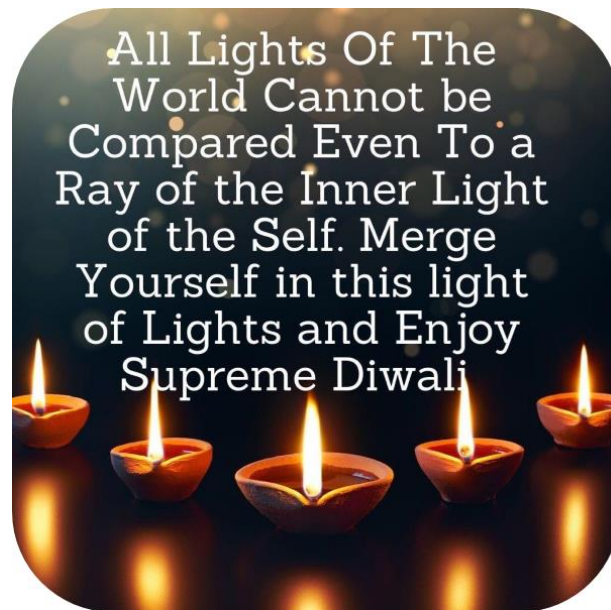
## DUSSEHRA / VIJAYADASHAMI

Friday, October 15, 2021



## DIWALI / DEEPAVALI

Thursday, November 4, 2021



**Team AUPA** wishes all our readers Happy Festive Days!

(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](http://aupa.in) – Upanishad Wisdom). Publisher: Shahid Sayed, AUPA Project Manager for STEP Press

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