

# AUPA e-Newsletter

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Editor: Swami Chidananda  
Associate Editor: Dolly Seth

## Mantra to Ponder

### ARE YOU REALLY THE ENJOYER?

The Upanishads ask us to conduct 'self-enquiry'. Who am I? Ordinarily it seems we are 'doers' (kartā) and 'enjoyers' (bhoktā). It seems we 'do'. With equal reality, it seems we 'enjoy or suffer'. These two notions create bondage to us. For example, when we are convinced that we enjoy or suffer various situations, we get attached in the former case and feel miserable in the latter. When we suffer a loss, for example, we worry, "Why this to me?" As our contemplation on Vedānta deepens, we will be able to stand apart from what seemingly happens to us and experience an unbelievable equanimity.

*badhyate bhoktr-bhāvāt, jñātvā devam muchyate*

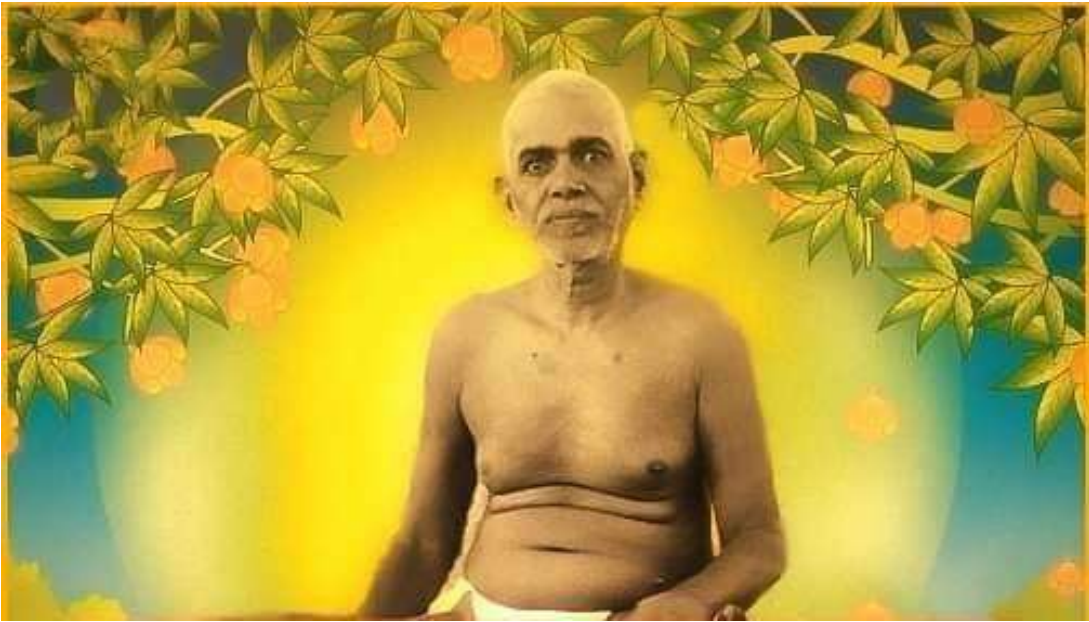
An individual gets bound when he imagines himself to be an enjoyer; he gets liberated upon knowing the divine principle (the Self).

### Shwetāshwatara Upanishad, 1.8 (Chapter 1, mantra 8)

The ideas of being a doer or an enjoyer are two facets of the misconceived ego, which is a play of the spiritually ignorant mind.

**Light on  
Self-inquiry**

**Knowledge by Mind is Deceptive**



One should go behind relative knowledge and abide in the Self.  
Real knowledge is such experience and not apprehension by the mind.

**Shri Ramana Maharshi**

(285, Talks with Shri Ramana Maharshi, 18 November 1936)

**Thus Spake Chinmaya**

**WHEN YOUR SITUATION IS BAD**



A true seeker, even under adverse conditions, will turn those conditions to the best possible advantage and will progress steadily, unhampered.

**Pujya Swami Chinmayananda**

## From the Editor's Desk



Swami Chidananda

### HOW DOES SILENCE WORK?

Critics of silence say, 'All talk about silence is noise only'. It need not be so. Shri Krishna would not have praised silence by calling<sup>1</sup> it the greatest of all secrets, if references to silence were to be in vain. He also includes<sup>2</sup> *mauna* (silence) in the aspects of austerity of mind (*mānasam tapah*). If good speech is silver, mature silence is gold, they say<sup>3</sup>.

We must know that any silence does not qualify for all this praise. There is the silence of the ignorant ones, of the confused and the embarrassed ones. People whose ego is hurt do not wish to say anything sometimes. Similar is the case of those who are too conceited or simply lazy.

We are talking about such silence that emanates from profound thinking, where one sees that speech can cause more confusion and silence can have a healing effect. Silence on our part also makes it possible for us to listen to the other person, and understand his or her predicament.

Speech, with due regard to its efficacy in a hundred scenarios, has limitations too. Silence, when exercised at the right time and place, can have an influence that knows no boundaries. No wonder Keats said<sup>4</sup>, 'Heard melodies are sweet but those unheard are sweeter'! The power of imagination sometimes goes beyond reality.

In spiritual traditions, we hear of saints observing silence for long periods of time. They are active on a deeper level, giving themselves the space to dwell on advanced themes. Their silence empowers them to watch their thoughts, emerging sometimes from the vast repository of the unconscious mind, and tackle hidden conditionings. In silence, they question their own beliefs, judgments, hopes and aspirations.

Talking, as all of us know, is a major source of expenditure of energy. People tend to talk a lot of unnecessary stuff, which accompanies useful and meaningful talk. Some silence here and there can expose mental chatter, which can then be better dealt with.

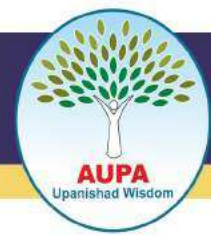
No wise person has asked anybody to force silence upon oneself. Such suppression can be counter-productive. Effective silence emerges from the recognition on the part of the practitioner (*sādhaka or sādhiḱā*) herself. When we ourselves feel the need for self-examination, we must, without delay, give to ourselves the gift of silence.

'From purity and silence, come words of power,' observed Swāmi Chinmayānandaji. We must move from weakness to strength, by harnessing the power of silence.

**Swāmi Chidānanda**

Notes:

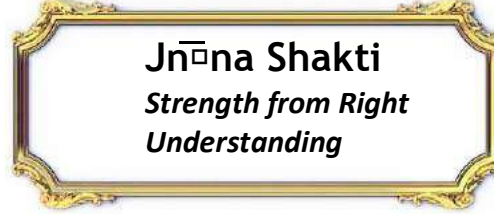
1 *maunam chaivāsmi guhyānām* – Geetā 10.38



2 *maunam-ātma-vinigrahah* – Geetā 17.16

3 A proverb in Kannada.

4 *Ode to a Grecian Urn* by John Keats



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



Our work is steadily progressing. Rains are now lashing at every part of our country. Neither Bhoomi-poojā nor the actual start of construction is convenient at this time. We therefore will go for our next action step on the site when the rains stop.

Our appeal has gone far and wide. Friends at home and abroad are coming forward with their contributions. Surprise cheques have not been uncommon.

When will you pitch in? We welcome you to join hands with us to build and operate this Centre for Vedānta Studies – Jnāna Shakti.

Harih Om.

**Team Jnānashakti**

## Tips from the Upanishads

### SIGNS OF SPIRITUAL PROGRESS

Spirituality is surely not about reaching heaven or gaining some other magnificent benefit 'after death'. It is about living more vibrantly 'here and now'.

- 1 We will feel lighter as we progress on the spiritual path. We will smile more and frown less.
- 2 Our health will improve. A mind that is free from conflict definitely promotes a more fit body.
- 3 Greed takes an exit door. Why will we seek more and more when our heart is filled with joy?
- 4 The complexion, on our face and elsewhere, will get brighter.
- 5 Our voice will get better. People will find it more pleasing and reassuring.

All this, and much more, is said in a verse from **Shwetāshwatara Upanishad**.

laghutvam-ārogyam-aloluptvam  
varna-prasādam svara-sausthavam cha  
yoga-pravrittim prathamām vadanti

#### mantra 2.13

Who then would not opt for the Upanishadic wisdom?

## Introducing an Upanishad

### THE TAITTIRIYA UPANISHAD – 2

Brahmānanda-valli, the second chapter of the Taittiriya Upanishad, is the heaviest of the three *vallis* and provides maximum guidance with regard to Brahma-vidyā. A detailed study of this *valli*, from a competent teacher, can bless the student with tremendous clarity on Vedānta, its methods, its central teaching and its wonderful benefits.

Declaring, right at the beginning, that the knowledge of Brahman brings to a person the highest possible gain, the text goes on to supply three most appropriate pointers to the nature of Brahman. 'satyam, jñānam, anantam' are the three indicators, to understand the significance of which can elevate the student to unparalleled heights. Ādi Shankarāchārya's commentary on this single statement is a classic piece of philosophical writing.

Then begins a very interesting narrative on how this universe came into being, emerging from Brahman, the One without a second. The five elements – space, air, fire, water and earth – are mentioned in the precise order of going from the subtlest to the grossest. Our physical existence, as the body, is derived from these five elements, it is pointed out. The mention of the body becomes the forerunner for an excellent journey of self-discovery.

Who am I? What is the self, which I refer to in the first person, singular? This Upanishad, in this *valli*, opens our eyes to the self that exists on five levels. The self, made of food (*annamaya-ātmā*), made of vital airs (*prānamaya*), made of mind (*manomaya*), made of intellect (*vijñānamaya*) and made of bliss (*ānandamaya*), is discovered by negating the previous one and arriving at the later one. This proves to be an excellent method of 'deliberate superimposition (*adhyāropa*) and subsequent negation (*apavāda*)', which is the primary method of all Vedānta. [In the famous story of the missing tenth man, nine are counted and left behind before arriving at the tenth. Likewise, the five forms of the self are identified and left behind to realize the Pure Self.]

Brahman pervades this entire Creation, says another important mantra here. Though the words literally say, 'Brahman created the universe and entered into it,' the implication is that not an iota of this created universe is without Brahman. Brahman is further revealed to be of the nature of happiness. It is the basis of utter absence of fear. It is beyond the reach of speech and thought. It is of the highest order of bliss, compared with which eleven levels of happiness – of humans, of gods, of Indra etc. – are far inferior.

The *valli* concludes with another fascinating remark that one who knows Brahman is no more affected by sin or merit. Regrets of commission or omission do not come anywhere near him or her.

On the whole, this Brahmananda-valli is a feast to the intellect of a sincere Vedānta student. It opens a number of new vistas on the way to the highest realization.

[This is the sixth piece in this series after Ishā, Kena, Katha, Mundaka and Taittiriya-1 (shikshā-valli) Upanishads were introduced in the previous four articles. – Editors]

### Quote of the issue

**'The journey, not the arrival, matters.'**

**T S Eliot**



[T S Eliot (1888 – 1965) was a poet, essayist, publisher, playwright, literary critic and editor. Born in USA, he moved to England at the age of 25 and became a UK citizen at the age of 39. He included a little part of Brihadāranyaka Upanishad (the story of *da-da-da*) in one of his famous works *The Waste Land*. He received the Nobel Prize in Literature for his *outstanding, pioneer contribution to present-day poetry*.]

**Smt. Indira Gautam  
writes from the U.S.**



## THE SPECTRUM OF CONSCIOUSNESS

*We can choose where to be.*

Readers of AUPA, dear friends,

Our human life certainly has certain privileges. Choices over what to say, what to do and where to be etc. are plentifully available to us. In a spiritual context, we can strive to place ourselves on a point of elevated consciousness or slip and fall to a point of less height.

When we look around, we can see unbelievable diversity among human beings. Physically there are some differences but the range is too wide when the criterion is mental make-up. There are saintly ones at one extreme, who sacrifice their own comforts for the others; then there are cruel ones at another extreme, who kill and loot.

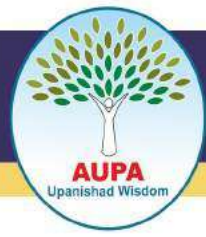
We have a word '*purushārtha*' in Sanskrit, which is self-effort, what we can do, towards a brighter future. All spiritual education is intended to help us recognize the beautiful options before us, and exert towards exercising better options as they present themselves.

'A man must lift himself by himself,' says<sup>1</sup> Lord Shri Krishna, 'and never degrade himself.' The Lord employs different languages to exhort us. 'Keep away from those three gates to hell,' He says<sup>2</sup>, 'which are selfish desire, destructive anger and greed'.

If common sense prevails, we will *do what needs to be done* and avoid *doing what should not be done*. In our lack of wisdom (*aviveka*), we often behave the opposite way, alas.

No wonder it is said by the wise that our greatest wealth is the ability to be alert and vigilant. To be careless and negligent amounts to death; to be alert is the way to immortality.





Let us, therefore, be on guard and, irrespective of how foolish or wise we have been so far, let us march ahead with care and caution. Let us make this human life a great fulfilment.

Best wishes to all of you!

Notes:

1 *uddharet ātmanā ātmānam.. Geetā 6.5*

2 *etat-trayam tyajed.. kāmah krodhascha lobhascha Geetā 16.21*



## MANAGING OUR ANGER

**Vivek Asrani**

Our anger comes from our sense of 'I-Want'. Anything that comes between us and our desire is subject to our emotion called anger.

When someone does not behave the way we want, we get angry. It comes from our expectations.

When things take longer than we want, we get angry. It comes from our impatience.

Sometimes something else is bothering us but we direct our anger at someone else giving an outlet to our frustrations.

When someone speaks badly of us, we get angry. Our pride is hurt.

Expectations, impatience, frustrations, pride, all have their root in our ego and egocentric desires; we need to be aware.

But sometimes we get angry not because we did not get something for ourselves, but we see something wrong being done unfairly to others. It is a type of righteous anger. But anger nonetheless; we need to be aware

No matter what the cause, anger has a terrible, destructive power. It clouds our judgment, leading to temporary loss of memory of what we know better; and in a fit of anger we act, only to regret later on. Holding on to our anger is the greatest harm we can do to ourselves. Anger is like an acid that corrodes the very container that holds it.

The antidote to our anger is awareness. If we are constantly aware of our inner world, we will be able to see the anger swelling, giving us the chance to redirect the flow of our thoughts before anger consumes us and we make mistakes. And if we are honest with ourselves, during our moments of silence, this awareness will point us to the anger we have been holding on to.



There is much in the world that agitates us. There is much destruction that needs correction. But let us beware that our inner world is not destroyed by our anger.

(This is an extract from 'One Day at a Time – Reflections from Times of Silence' by the author.)

Vivek Asrani is an entrepreneur and the Managing Director of Kaymo Fastener Company. He graduated with a B.Sc. from St. Xavier's College, Mumbai and then studied law. Actively involved with several NGOs, he was the founder President of Association of Youth for a Better India. He is currently on the Board of several social organizations. As a keen student of Vedānta all his life, he endeavours to apply his learnings and insights in his business as well as in his daily life. He enjoys traveling, reading and playing chess. His mother Vinita has been a long-time student of Swami Chinmayanandaji. (Visit, for details, [vivekasrani.com](http://vivekasrani.com))

## Story Time

### DO NOT QUIT

*A Lesson from a Donkey*

One day, a farmer's donkey fell into a well.

The animal cried and grieved for hours while the farmer tried to do something to save him.

Eventually, the farmer decided the donkey was too old and the well had been dry for a long time, so getting the donkey out of the well wasn't worth it.

He called his neighbours, and each of them took a shovel and began throwing dirt into the well.





The donkey, realizing what was happening, started crying and growling even louder. At one point, to everyone's surprise, the donkey stopped complaining after a few plates of dirt.

The farmer looked to the bottom of the well and was amazed at what he saw...

With every palate of dirt, the donkey was doing something incredible: it was hitting the ground with its hooves and taking a step above the ground.

Very soon, everyone saw in surprise the donkey coming to the mouth of the well, stepping over the edge and trotting out.

*MORAL. Life will knock you down, but we can get out of the deepest pits if we don't give up. Use the ground they throw you to, to move forward. Love more, fight more, and let the society, if need be, laugh at those who tried to finish you up.*

*(This story is collected and re-narrated by Shalini Keshavan.)*

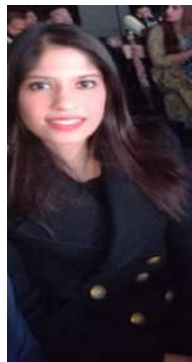


**TURN YOUR TRAGEDIES INTO COMEDIES!**

**Sukriti Dugal**

We have all been through some tragedies in our life, be it financial, emotional and psychological. Sometimes all we can do is take a step back and learn to look at them less seriously and we cannot let that define us.

Turn your tragedies into comedies. Because you can't kill yourself each time you lose. You have the right to live and be happy despite all that has gone wrong. Don't wait for your problems to get resolved in order to be happy. Celebrate little moments like indulging in a nice cup of coffee, curling up and reading a good book, walking in a park and taking in nature in all its glory. Cherish and enjoy those small moments. We all need to hold on to hope and thrive, not just survive. Live your life seeing it from afar.





[Sukriti is an Edtech entrepreneur and lawyer by profession, 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 aspects of her life. She devotes a lot of time in enhancing her knowledge on the same. Gardening, writing, meditation, art and design are some of her other passions. Contact: sukritidugal@icriindia.com]



## **YOUR HEALTH IN YOUR BREATH**

The words breathing and respiration are both in common usage. Breathing is a physical or mechanical act in which oxygen from air enters into the body and then the air along with impurities such as carbon dioxide and water vapor are expelled.

Respiration, on the other hand, includes the act of breathing, as well as the process of carrying the absorbed oxygen to every part of the body. Oxygen is indispensable for life. The important aspect of carrying oxygen to each minute part of the body is done by the blood.

Pranayama provides systematic massage to the abdominal muscles and also tones up the working of spleen, liver, kidney, pancreas, intestines and adrenal glands. Puraka, Kumbhaka and Rechaka should be practised in right proportions and their durations should be increased systematically. If one inhales for 8 seconds, retention and exhalation should be for the same length of time. This is 1:1:1. This should be gradually increased to 1:2:1 and later to 1:4:2.

Prānāyāma improves the efficiency of respiratory, circulatory and nervous systems. Deep breathing increased intake of oxygenated blood, which in turn increases the red blood corpuscles. Prānāyāma, practised with kriyās and āsanās, under the guidance of yoga experts, can cure many disorders like maladjustments of the personality, insomnia, asthma etc.

(Courtesy: The Institute of Naturopathy and Yogic Sciences, Bengaluru)

## News

**Bengaluru, June 11 thru 16:** The Suvarnamukhi Samskriti Dhāma (SSD) on the outskirts of Bengaluru was the venue for a six-day Retreat with the theme: The Alpha and Omega of AUM. Some 25 participants enjoyed this event at the serene campus with all the amenities. In addition to Swamiji and Acharya Dr Nagaraju, other faculty were Swami Hamsananda, Swami Advaitananda, Swami Advayananda and Brni Vibha Chaitanya.

**Bengaluru, June 18, 19:** The SSD celebrated its 7<sup>th</sup> anniversary. Apart from many distinguished guest speakers and recipients of awards, there were cultural programs too. An inspiring play in Kannada on Queen Ahilya Bai Holkar was presented on Saturday the 18<sup>th</sup>.

**Hamsa Ashrama, June 20 thru 22:** Located in Tamil Nadu but not far from Bengaluru, there is the serene spiritual centre called Hamsa Ashrama. Swamiji, Kumar Vasisth, Vibha Chaitanya and Renu Gandhi stayed in quietude at this spiritually vibrant place for three days. Four classes were also held on Manishā Panchakam. Shri Ajit Kamath and Shri Venu Tantri, among others, offered loving hospitality.

**INDICA YOGA, June 23:** An online talk on *Living a Life of Yoga in the Light of Bhagavan Ramana Maharshi* was delivered by Swamiji.

**ERIN FOUNDATION, June 23:** Shri Sai Prakash, the CEO of Erin Foundation, organized a day-long workshop for teachers and corporate representatives on the theme 'Tips on Balanced Living'. Swamiji spoke and interacted with nearly 25 participants at the venue near Anekal in Bengaluru.

**School of Ancient Wisdom (SoAW), June 25-26:** A very beautiful facility, spread over 9 acres, this School is not much known in Bengaluru itself. Nearly 25 participants enjoyed a spiritual retreat on the theme 'The Charm of Upanishads' where Swamiji and Swami Advaitananda were the main speakers.

**Meditation and Study Circle, July 4:** Swamiji delivered an online talk on Pranava, Its Versatile Applications

## Webinars

The following webinar was held at 8.30 pm IST on  
Sunday, June 26, 2022: #223: SOHAM – NĀHAM, A Meditation

by Swami Chidananda

Upcoming webinars will be held at 8.30 pm IST on  
Sundays, July 10 and 24, 2022



One of the classes at the Retreat at Suvarnamukhi Samskriti Dhāma (SSD) was held outdoors; a section of the audience is seen here, June 14, 2022



Shri Narasimha Prabhu (extreme left) was the chief guest at the concluding ceremony, on June 16, of the 5 nights Retreat at SSD



Dr M Nagaraju's 80<sup>th</sup> birthday was celebrated on June 14 in a grand way. Dr Thimappa Hegde presented the President of SSD with a bouquet on behalf of the Retreat participants






SSD celebrated its 7<sup>th</sup> anniversary on June 18 and 19, 2022.



The Gurudev Cottage at Hamsa Āshrama, June 21, 2022



**INDICA YOGA**  
International Yoga Day Celebration 2022

**LIFE IN YOGA**  
We're celebrating Yoga for Humanity  
by exploring the work of three Indian spiritual masters.

<p>Leading a Life in Yoga, in the light of Swami Vivekananda</p>  <p>Sri. Gokulmuthu Narayanaswamy 21st June, 2022</p>	<p>Leading a Life in Yoga, in the light of Bhagavan Ramana Maharshi</p>  <p>Swami Chidananda 22nd June, 2022</p>	<p>All Life is Yoga: Sri. Aurobindo's Vision</p>  <p>Dr. Vinayachandira Banavathy 23rd June, 2022</p>
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Join us on the following dates  
21<sup>st</sup> to 23<sup>rd</sup> June, 2022 | 6:00 - 7:00 PM IST

Register: [www.indicayoga.com](http://www.indicayoga.com)

Swamiji delivered the second talk in a 3-talk series, with the subject related to Ramana Maharshi under the Banner of Indica Yoga, June 22





A day-long workshop on 'Balanced Living' was held at Parivarthane, ERIN Foundation, where most of the 25 participants were teachers of schools, June 23, 2022



Shri Janakiram lighting the lamp at the inaugural function at the School of Ancient Wisdom, June 25, 2022. Swami Advaitananda, Brni. Vibha Chaitanya, Swami Chidananda, Br. Narayan and SoAW trustee Smt Sajni Kishinchand look on

## Upcoming Events

Regular online classes will go on during the month of July 2022.

Geetā – at 7 am IST, every Wednesday

Chāndogya Upanishad – at 8 pm IST, every Friday

Shivānanda Lahari – at 6.30 am IST, every Thursday

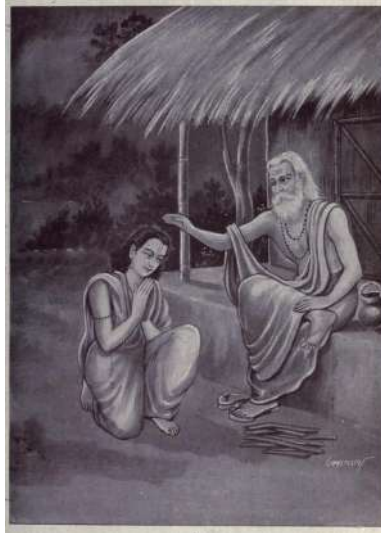
Webinars on Sundays, July 10 and 24, at 8.30 pm IST

## Special Days

**GURU-PURNIMĀ**

*/ āshādha-shukla-purnimā /*

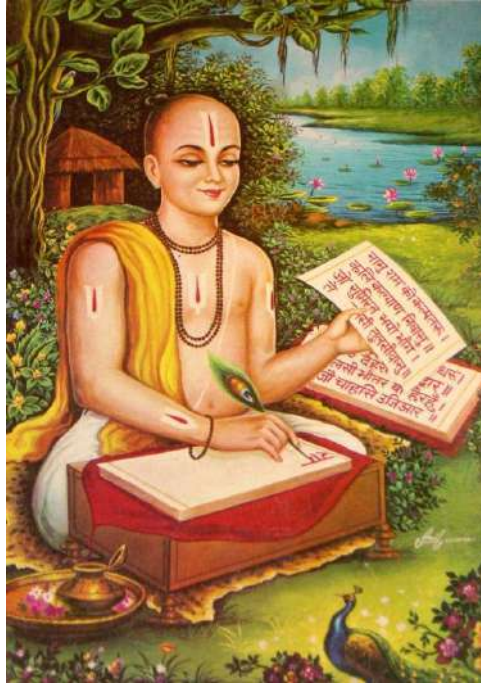
**Wednesday, July 13, 2022**



GURU is a great power, bearing supreme intelligence, that operates both inside us and outside. Wise people know that either of these dimensions cannot be denied. We err when we underestimate either the outer manifestations or the inner force.

We pay our homage to the  
GURU WITHIN and  
GURU OUTSIDE!  
**Om Shri Gurubhyo Namah**

**TULASIDĀS JAYANTI**  
***shrāvana-shukla-saptami***  
**Thursday, August 4, 2022**



Few in the history of Hinduism, especially in the last five centuries, has revitalized the religion as has Shri Goswāmi Tulasidās. He adopted the easier *audhi* (a dialect of Hindi) to bless humanity with a new version of Rāmāyana, which spread all over India and even abroad. People found strength, solace and inspiration in his works.

We pay obeisance to this great saint-poet of the sixteenth century CE.

(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).

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