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Editor: Swami Chidananda  
Associate Editor: Dolly Seth

## AUPA eNEWSLETTER

### ***What is wrong with chasing pleasure?***

The wisdom of the Upanishads is not against anybody seeking happiness per se. It in fact wishes to bless us with true happiness in the largest measure. When we get attached to sense pleasure and when it becomes an addiction, the problem is that our sense of the self is strengthened. Expressed as strong identification with the body, we get neck deep into waters of worldliness. That is the field of death! In contrast, if we rise above body identification, we move towards immortality.

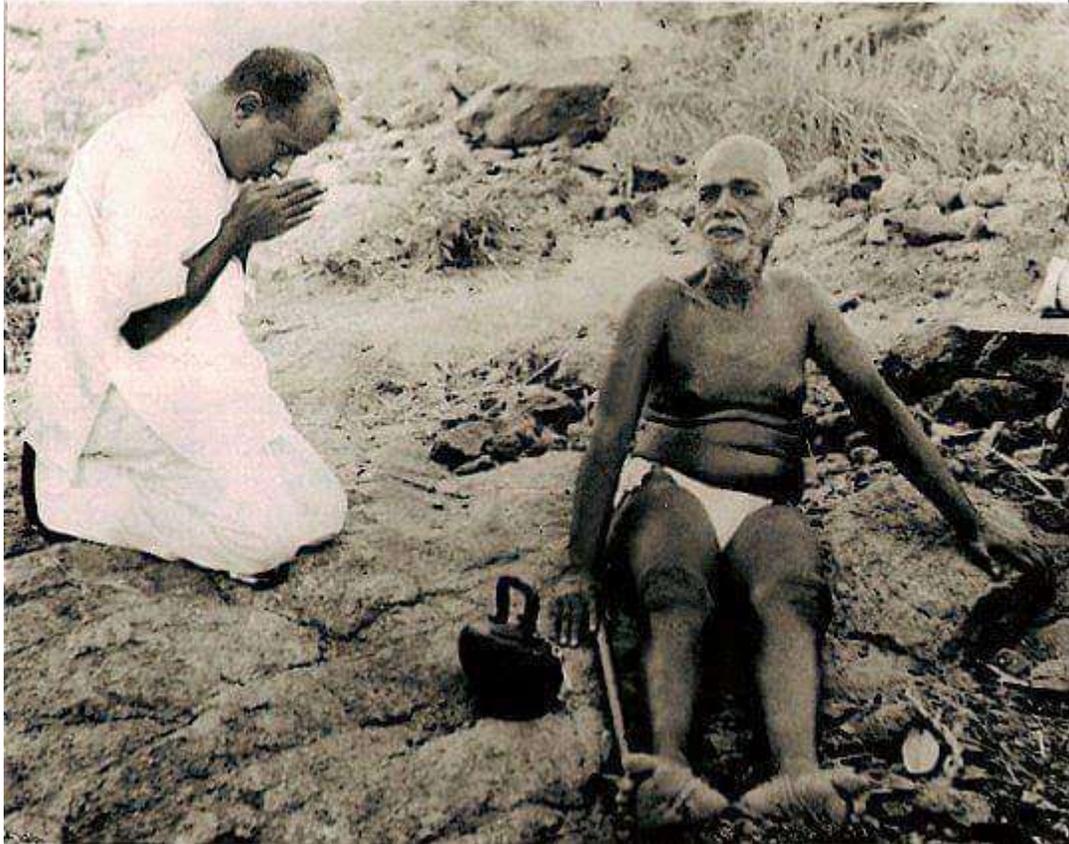
*Those immature ones who follow external pleasure  
get caught in the net of death that is spread far and wide!*

*parāchah Kāmān anuyanti bālāh,  
te mrityor-yanti vitatasya pāsham*

**Katha Upanishad – 2.1.2**

(Chapter 2, Valli 1, mantra 2)

## Light on Self-inquiry



Make no effort either to work or to renounce; your effort is the bondage. What is destined to happen will happen. If you are destined not to work, work cannot be had even if you hunt for it; if you are destined to work, you will not be able to avoid it; you will be forced to engage yourself in it. So, leave it to the higher power.

From 'Maharshi's Gospel': I.I

Also found in 'Talks with Sri Ramana Maharshi', Talk 268.



## WHAT IS CONSCIOUSNESS?

Spirituality proposes 'Consciousness' to be superior to both energy and matter. The Upanishads speak of Consciousness with a figurative expression – the light of all lights<sup>1</sup>. To use a precise language, putting aside figurative phrases, it is the 'principle of knowing' that is independent of objects of knowledge.

Lay language uses the word consciousness on a lower plane. When we say somebody regained consciousness, after having been unconscious for a while, it is a reference to mental activity and becoming aware of one's surroundings. Some teachers therefore, like Swami Chinmayanandaji, used the expression 'Pure Consciousness' to distinguish the supreme truth of entire existence from the activities of the mind and the senses.

The *advaita* – non-dual – vision of the Upanishads holds that all forms of matter and all kinds of energy are Consciousness only. There exists nothing other than Consciousness.

Called '*chit*', this principle is further described to be not different from '*sat*', the principle of existence. "Consciousness exists as Existence, and I am that Consciousness," says a verse<sup>2</sup> in Ramana Maharshi's Upadesha Sāra.

Duality is an appearance. The division between the object and the subject, for example, is a creation of the mind in the grip of ignorance. So are the divisions of time such as the past, the present and the future. So again are the divisions in space such as near and far, here and there etc.

Enquiry on the basis of the revelations of the Upanishads dispels ignorance and the associated appearances. 'Error in seeing' itself is ignorance (*avidyā*); there is no *avidyā* other than the error. Therefore the 'One Consciousness' appears to be manifold when seeing is caught in error (*avidyā*). That 'One Consciousness' is discovered to be '*one*<sup>3</sup> without a second' when seeing is freed of *avidyā*, following enquiry.

Unlike in physics, the search here is not for the 'one' in the entire universe *out there*; it is rather for the 'one' that includes 'you', 'it' and 'me'. It is for the 'one' in which space, time, objects and personalities appear without changing that 'one'.

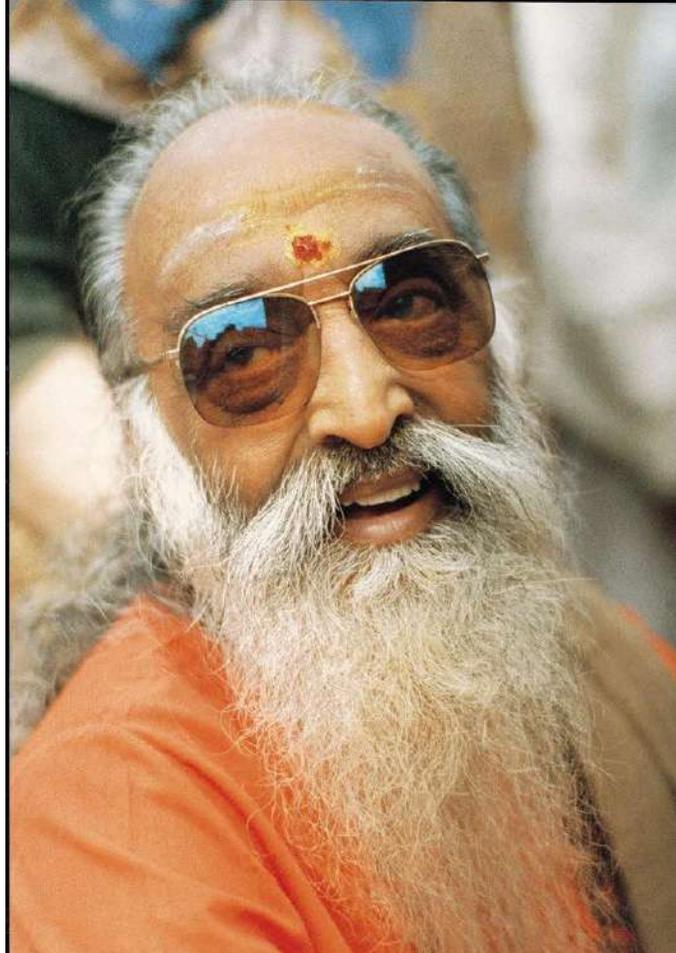
**Swāmi Chidānanda**

1 As echoed in Geetā 13.17, *jyotishāmapi tajjyotih*.

2 *sattayā hi chit, chittayā hi aham* – verse 23.

3 *ekamevādvitīyam* – Chāndogya Upanishad 6.2.1

*Thus Spake Chinmaya*



*The real guru is the pure intellect within.  
The purified, deeply aspiring mind is the disciple.*

Swami Chinmayananda ji

## Remembering Dr G

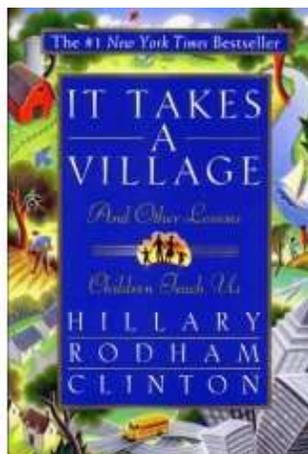
### IT TAKES A VILLAGE TO RAISE A CHILD



***Dr Sid Gautam sharing his views with Dr Thimappa Hegde and other physicians in Bengaluru, December 2014***

I often heard Sid ji quoting Nelson Mandela, “It takes a village to raise a child.” This thought-provoking statement, it is said, is an Igbo and Yoruba proverb. The exact origin of the popular saying is a mystery. Some people believe the **saying** originated in an ancient African proverb; others believe it came from a Native American Tribe.

Dr G was fond of it because he had natural love for people and he delighted in visualizing community engagement in matters like raising a child. I later found out that Hillary Clinton wrote a book with the title “*It Takes a Village: And Other Lessons Children Teach Us*”. Her book, published in 1996, when she was the First Lady of the United States, presents her vision for the children of America. She focuses on the impact individuals and groups outside the family have, for better or worse, on a child's well-being, and advocates a society which meets all of a child's needs. [The book was apparently written with uncredited ghost writer Barbara Feinman.]



As said before, Gautam ji was more inspired by Mandela's reference to the proverb. Either way, it seems to me that Gautam ji always liked to hitch his wagon to a star. He enjoyed pursuing grand or lofty goals for himself, often by partnering with someone who was already successful.

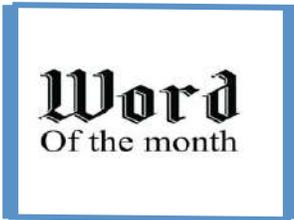
He would ask me to go by the example of Ernest Hemingway, for example, who would shut himself up and engage in writing for six to eight hours a day. Gautam ji saw a certain potential in me and wanted me to focus on writing. I really do not know what dreams he had, associating with me. I know for sure however that he was an optimist and he believed that he and I could gather friends and associates everywhere to build something very big!

I could always see how excited he would be when we introduced eminent people in various cities of India. Physicians in Bengaluru, businessmen in Mumbai and professors in Varanasi and even bright young executives who had just begun their career would make his face light up. He would get down to a discussion with them and wonder if they could join hands with us in some way to take spiritual wisdom of the Upanishads far and wide.

He was himself a man of ideas. He was eager to pick others' brains and collect great ideas. In line with the Rg-Vedic prayer<sup>1</sup> goes, "May noble thoughts come to us from all sides," he was aspiring to rise to great heights in knowledge.

**Swāmi Chidānanda**

1 *ā no bhadrā kratavo yantu vishwatah* – Rg-Veda 1.89.1 (mandala 1, sukta 89)



### **BHADRA (Auspicious, Blessed)**

Found at numerous places, this simple adjective '*bhadra*' has a number of meanings. Auspicious, blessed, happy, good, prosperous, favourable, kind and gracious are among the meanings that attach to this versatile word.

We may use this word to address a gentleman or a lady too. '*bhadra*' and '*bhadre*' can thus mean, "My good sir" and "My dear madam" etc.

The well-known peace invocation<sup>1</sup> of Upanishads from the Atharva Veda begins with the word '*bhadram*'. The mantras says, "May we hear what is good; may we see what is auspicious," and so on.

The ancient Rg-vedic mantra<sup>2</sup>, "May noble thoughts come to us from all directions," employs the word *bhadra* to mean noble. As most of us know, the line has been taken as the *banner statement* of the reputed institution Bharatiya Vidya Bhavan, as seen in its magazine *Bhavan's Journal* too.

Bhadra and Bhadresh are two of Lord Shiva's numerous names.

One form of Divine Mother Kāli is known as bhadra-kāli.

Lastly, the general prayer that seeks peace and prosperity for all humanity beginning with, “May all be happy – *sarve bhavantu sukhinah*” also has a line<sup>3</sup>, “May everyone envision good, harmonious prospects,” and we find there the word *bhadra* again.

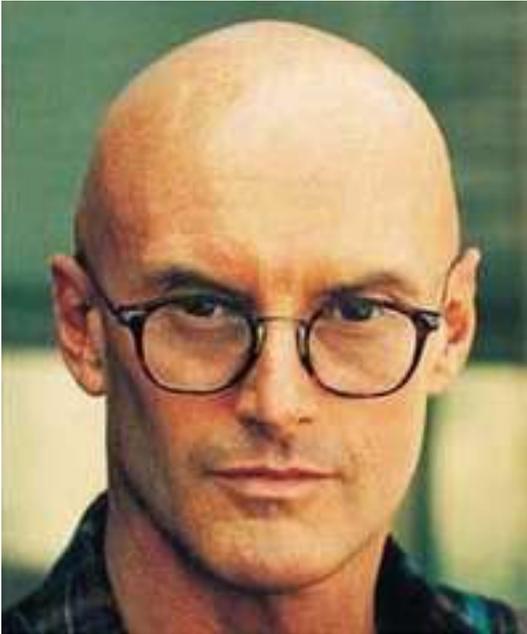
Notes:

1 *bhadram karnebhih shrinuyāma devāh* ... (for example at the beginning of Mundaka Upanishad)

2 *ā no bhadrāh kratavo yantu vishwatah* – Rg-Veda 1.89.1

3 *sarve bhadrāni pashyantū.*

## Quote of the Issue



### Meaning of Love

*I was slowly learning that love did not mean holding on, which I had always thought, but rather letting go.*

**Ken Wilber (in his book *Grace and Grit*)**

[Ken Wilber, born in 1949, is an American writer on transpersonal psychology and his own integral theory, a systematic philosophy which suggests the synthesis of all human knowledge and experience. His first book *The Spectrum of Consciousness*, which he had written when he was just 24 years old, continues to fascinate readers. He imbibed quite a bit of Advaita Vedānta and Mādhyamika Buddhism but presented his own views on spiritual issues. Some call him the “Einstein of Consciousness Studies”.]

## TIPS FROM THE UPANISHADS

### DO NOT NEGLECT WORK

#### ACTION BRINGS RESULTS

Geetā, echoing the wisdom of Upanishads, says<sup>1</sup>, “Success is the result of (hard, honest) work.”

Unless you are convinced that we have very high *vairāgya* (lack of interest in pleasures of the world), we must work hard. Without having seen the limitations of power, position and pleasure in the world, if

we try to walk the path of renunciation, we will neither be here nor there! Neither enjoying the world nor revelling in Brahman!

Work we must (*pravritti*). Not just by quoting some high philosophy but by actually realizing the inability of the world of objects to give us happiness, we may at the right time move to a *life of contemplation* (*nivritti*).

*tāni ācharatha niyatam satyakāmāh  
esha vah panthāh sukritasya loke*

### **Mundaka Upanishad, 1.2.1**

(Mundaka 1, khanda 2, mantra 1)

[Perform those *karmas* (actions), with desire for true results! This is your path leading to the fruits of *karma* acquired by yourselves.]

Notes:

1 *siddhir-bhavati karmajā* – Geetā 4.12

**Smt. Indira Gautam  
writes from USA**



**HAPPINESS YOGA 74**  
On Saturday, September 7



**DR. NAVEED AZIZ**  
Speaker

### **Can Diabetes Kill You?**

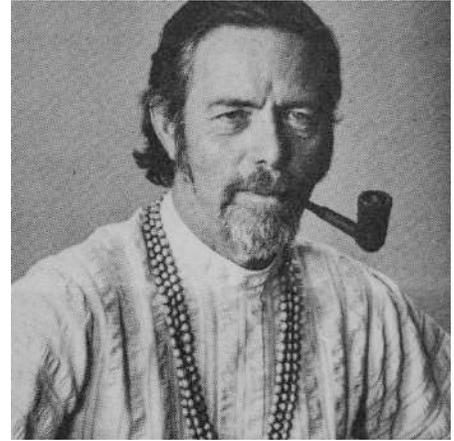
"All you need to know about diabetes" will be the topic this first Saturday of the month, to be presented by Dr Naveed Aziz. STEP (The Society to Educate People) welcomes one and all to this 2 hour program at the Kiwanis Recreation Center in Fayetteville.

Dr Aziz, an internist, will speak on the main topic and take questions from the audience. Before that, Mr Andres Joseph will offer his popular session on "Magic of Movements and Meditation". The morning will also see Ms Kamlesh Tandon serving delicious 'food samples' during her regular feature -

"Food, Flavor and Fun".

On the whole, this monthly event between 9 and 11 am, coordinated by Ms Carol Scheib, will engage all in discussing a topic of public interest and having some fun too. Admission is free. Queries can be made over telephone: +1 910 867 0070 or over Email - [sgautam@steppress.org](mailto:sgautam@steppress.org)

Words from  
Guest writers



Alan Watts

### THE DREAM OF LIFE

{The author here hints at the individual consciousness being one with the supreme consciousness – the *advaita* flavour in outlook. – Editors}

If you awaken from this illusion, and you understand that black implies white, the self implies other, life implies death, or shall I say death implies life, you can feel yourself – not as a stranger in the world, not as something here on probation, not as something that has arrived here by fluke, but you can begin to feel your own existence, as absolutely fundamental. I am not trying to sell you on this idea, in the sense of converting you into it. I want you to play with it. I want you to think of its possibilities. I am not trying to prove it. I am just putting it forward as a possibility of life to think about.

So then, let's suppose you were able every night to dream any dream you wanted to dream. And you could for example have the power within one night to dream seventy-five years of time. Or any length of time you wanted to have. And you would naturally, as you began on this adventure of dreams, fulfil all your wishes. You would have every kind of pleasure. And, after several nights of 75 years of total pleasure every night, you would say, "Wow that was pretty great."

But now let's have a surprise. Let's have a dream which is not under control, where something is going to happen to me but I do not know what it is going to be. You would dig that and come out of that and say, "Wow, that was a close shave, was it not?" Then you would get more and more adventurous, and you would make further and further gambles to what you would dream. Finally you would dream where you are now. You would dream the dream of living the life that you are actually living today. That would be within the infinite multiplicity of choices that you would have, *of playing that you were not God*. Because the whole nature of the God in you, according to this idea, is to play that he is not.

So in this idea then, everybody is fundamentally the ultimate reality, not God in a politically kingly sense, but God in the sense of being the self. So the deep down basics, whatever there is. And you are all that. Only you are pretending you are not.

[**Alan Watts** (1915 – 1973) was a British philosopher who interpreted and popularized Eastern philosophy for a Western audience. Born in England, he moved to the United States and gained a large following in the San Francisco Bay Area while working as a volunteer programmer at a radio station in Berkeley. Watts wrote more than 25 books and articles on subjects important to Eastern and Western religion, such as *The Way of Zen*, one of the first bestselling books on Buddhism. He also explored human consciousness in the essay "The New Alchemy".]

## Story time

### **AND SHE DID NOT MARRY AT ALL**

It was a high school for girls and she was among the few teachers who were appreciated by the students for their ability to teach. She was quite good-looking but the students knew she was not married.

“Ma’m, why have you stayed alone? Why have you not married?” Thus asked the girls in a senior class on a certain occasion.

“Oh, you must carefully listen to a story before I come to the question you have asked,” said the teacher.

The teacher began the story.

“There were four children in a family and all the four were girls. Their mother got pregnant again and the day of delivery came near.

“The father of the children said to their mother, “Let me tell you. If it will be a girl again, I will just take that baby away and leave her at some place.”

“As fate would have it, the fifth born was again a baby girl.

“That night, the father of the five took away the new-born and walked a good distance in the town. He left the baby below a street lamp and returned.

“Alas, the mother was desolate and was constantly praying for the latest child of hers.

“Early morning of the next day, the father quietly went near that street lamp and was surprised to notice that the child was just there. Nobody had taken the child away.

“The man picked up the child and returned home.

“The next night, the father repeated the exercise. He took the child again to that distant street lamp and left her there.

“The next morning however the child was again seen lying just there.

“All this happened for a third time too. No one in the big town, it seemed, was destined to pick up and take care of the baby.

“Ultimately the father of the child accepted the will of God, the Creator, and gave up the plan and effort to abandon this fifth girl child.

“After another year and a half, the mother gave birth again to a child. It was this time a baby boy.

“Within a few months after that, however, one of the daughters fell terribly sick and succumbed to her illness.

“This was followed by the birth of a second baby boy in the house.

“Fate seemed to put the mother to new tests time and again.

“Either due to illness or due to some accident, a daughter would die within a month of the birth of a male child!

“Finally there remained just one daughter in the house. *That was no other than the baby whom the father had tried three times to abandon under the street lamp!*

“And as time passed, the mother also breathed her last.

“So now there lived in the house four sons and a daughter, with of course the ageing father.

“All the children grew up and became adults.”

The teacher continued, sighing heavily.

*“I am that daughter whom the father of the house had tried to abandon in the town.”*

All the students of the class were dumbfounded. They were listening to every word of the teacher. The teacher continued again.

“Let me tell you now the reason why I did not marry.

“My father is quite old now. He cannot even eat his food by himself. All my brothers married and, with their wives, settled down in their own places.

“Now there is nobody at home to look after my father, to serve him and to attend to his needs.

“Now and then, my father says, “When you were a new-born baby, I committed an unjust and heinous act on you. Please forgive me, my daughter!” He sobs.”

The teacher stopped her story, wiping the tears that were welling up from her eyes with the tip of her sari.



*A daughter is indeed one of the very precious gifts that God gives to a family.*

## NEWS

There were no public events during the previous month as Swamiji stayed busy at Solan, attending to writing and editing work.

### CHANDIGARH

'**Advaitam**' is a beautiful āshrama, spread over 8 acres, in the outskirts of Bengaluru. Doddaballapura, from where this centre is just 18 kilometers, is 50 minutes' drive from the International Airport of Bengaluru. Swami Advaitananda, the head of this āshrama, visited Swamiji in Solan for four days between August 12 and 16. During this time, they discussed possible spiritual programs and projects, and also went together to some places of interest like the Rock Garden in Chandigarh, the Indian Institute of Advanced Study in Shimla etc.

### SHIMLA

Upon knowing that the Police Head in Himachal Pradesh had spiritual inclinations, Swamiji paid a courtesy visit to the Director General of Police Shri Sita Ram Mardi, IPS, at his office in Shimla on August 31. The two discussed varieties of topics including the paths of bhakti and jnāna. Swamiji was delighted to know that Shri Mardi had visited the Sidhbari Ashram in the early 1990s and met Pujya Gurudev Swami Chinmayanandaji. Hailing from Udupi district in Karnataka, Shri Mardi has been a police officer of the Himachal Cadre since mid-1980s. Swamiji was delighted to hear the State's top cop reciting several shlokas of *Bhaja Govindam* with ease. The two parted after a delicious lunch together at the adjoining room.

### Webinars:

**DONE:** The one below was presented by Swami Chidananda on Sunday 8.30 pm IST

August 25 – Webinar 154

*Glimpses of Devotion, ātmārpana-stuti* of Shri Appayya Dikshitar

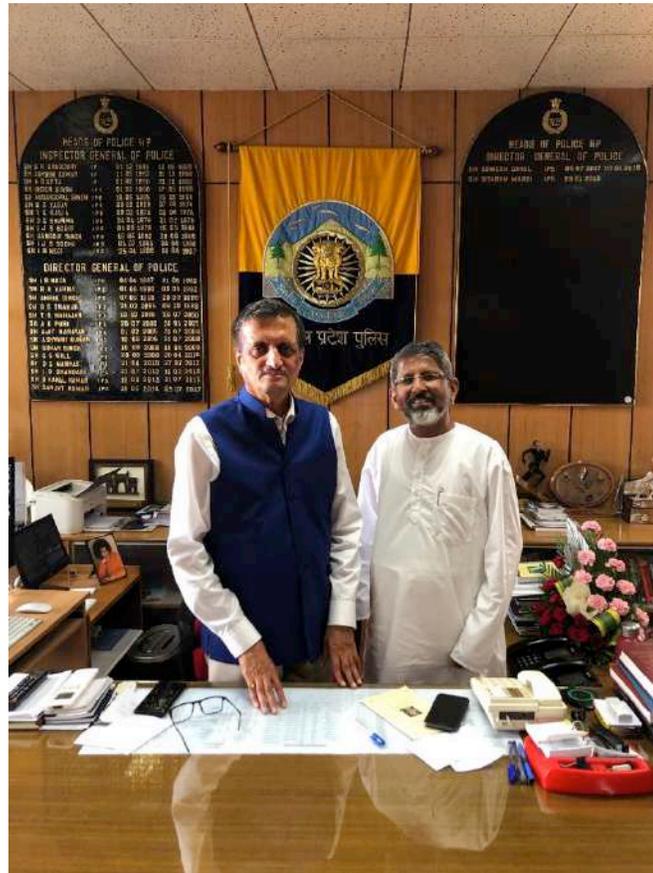
### COMING UP

Two presentations on Sundays 8.30 pm IST by Swami Chidananda

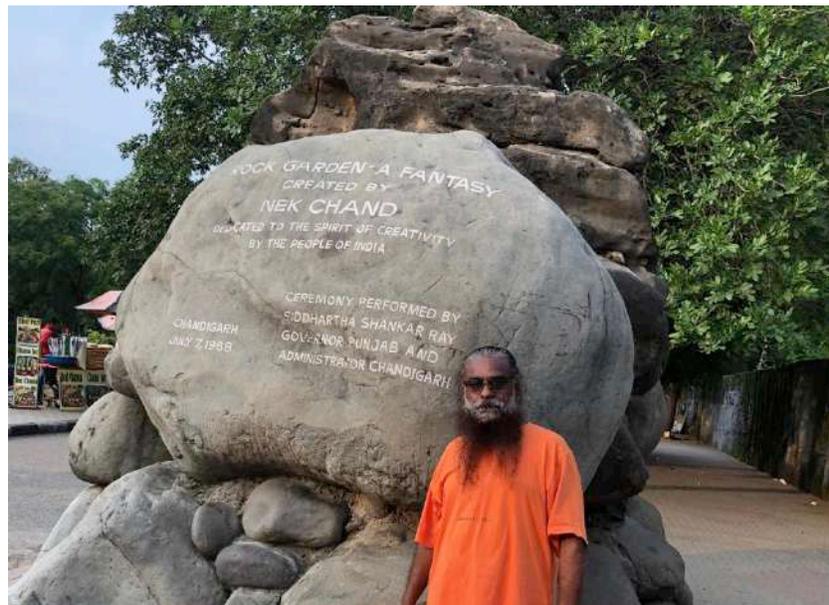
September 8 – Webinar 155 – ātmārpana-stuti, part 2

September 22 – Webinar 156 – ātmārpana-stuti, part 3 (last part)

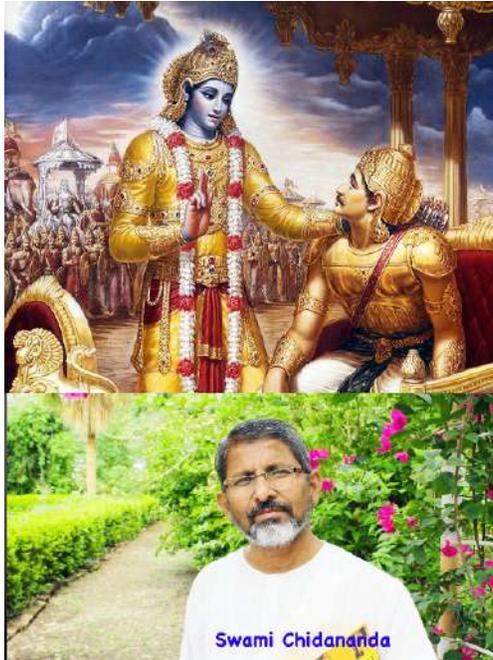
[Those who wish to join these webinars may please write to [fowaiforum@yahoo.com](mailto:fowaiforum@yahoo.com) ]



DGP Shri S R Mardi, IPS, with Swamiji at Police HQ in Shimla, 31Aug2019



Swami Advaitananda went to the famous Rock Garden in Chandigarh in the company of Swamiji, Aug 12, 2019



## The Message of Hope

(Talks by: Swami Chidananda from India)

Are you troubled by the thoughts of wrong things you did in life? No matter how much you went off the track in your behavior, Geetā assures you that you can be transformed into a pure soul!

Even if one's conduct so far has been very bad, one becomes a dharmatma by single-pointed devotion to God! One attains lasting peace. The Lord's devotee can never perish.

Chapter 9, Verse 30

For more details, come to Vishnu Mandir, 5803, Lynn Road, Tampa, FL. Sept 20 - 26, 6:30 PM daily.



Family of late Dr Siddhartha Gautam will host a Satsang with Swamiji at the historic town of Fayetteville, North Carolina, on October 6.

## Upcoming Events

September 8: Swamiji will hold two Satsangs in Pune

September 9: Swamiji will speak at a college in Mumbai.

September 20 – 26: In the first leg of his US tour, Swamiji will speak at Vishnu Mandir in Tampa, Florida, USA.

October 6: There will be a Satsang at Fayetteville, the adopted home town of late Dr Sid Gautam where Swamiji will speak.

US Tour: Please visit [chidananda9.blogspot.in](http://chidananda9.blogspot.in) for details of programs at US between September 20 and November 17, 2019.

IT IS  
CELEBRATION TIME  
AGAIN!  
**NAVA-RĀTRI**  
September 28 thru October 7, 2019



These auspicious days and the festivities that accompany them go hand in hand with the universal needs of humanity in real life. Wealth, power and knowledge – represented by Lakshmi, Durgā and Saraswati – are what all of us seek day in and day out!

We salute the three Goddesses who preside over the nine nights - nava rātri!

*Team AUPA*

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(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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