



September 2020
Volume 5, Issue 3 (No. 63)

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AUPA eNEWSLETTER

WHOM DO YOU LOVE, REALLY?

We often say, "I love this person; he gives me immense happiness. I love this car; it gives me immense happiness."

The plain truth is – we love ourselves the most. Real happiness comes from within us. When anybody or anything – like a son, a daughter, a spouse, a car etc. – seems to be extremely dear to us, it is so because that person or that object, at this moment, is doing things that are pleasing to the self, the ego in us. The same person (or object), at another time, is no more the object of our love. No happiness comes anymore to 'the self in us' from that source. If we enquire the true nature of this self, we will arrive at the Self, the ultimate truth of our existence.

Sage Yājñavalkya reveals this open secret to his wife Maitreyi and makes a strong case for knowing the inner truth of the self, of our own individuality. When the falsity of the separate self is busted, the glorious Self reveals itself. (The word *ātmā* refers to the individual self in ignorance and to the Supreme Self upon awakening.)

Everything becomes dear to us for the pleasure of the self really. We must come to know the Self (the inner truth of the self).

ātmanas-tu kāmāya sarvam priyam bhavati

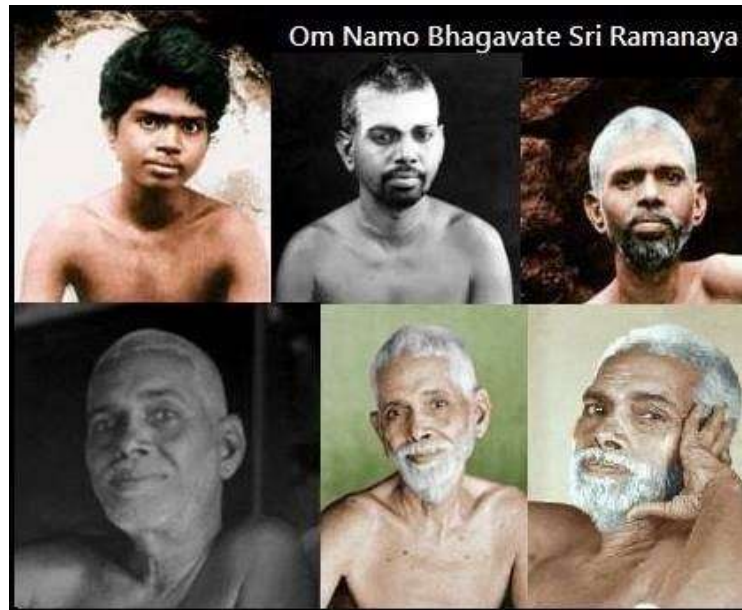
ātmā vā are drastavyah|

Brihadāranyaka Upanishad 2.4.5

(Chapter 2, Brāhmana 4, Mantra 5)

Light on Self-inquiry

HAPPINESS AND SELF-ENQUIRY



All living beings desire to be happy always, without any misery. In everyone there is observed supreme love for oneself. And happiness alone is the cause of love. To gain that happiness, which is one's nature and which is experienced in the state of deep sleep, where there is no mind, one should know one's Self.

To achieve this, the path of knowledge, the enquiry in the form of 'Who am I?' is the principal means.

{Page 5, "Who am I?"}

["Who am I?" is one of the publications of Sri Ramanashramam, which is a compilation of the questions asked by Sivaprakasham Pillai and the answers given by Maharshi in 1901 – 02.]



WHY ALL THIS PHILOSOPHY?

Many people say all these – philosophy, scriptures and metaphysics – are not necessary in life. “Be good and do good; that is enough,” they assert.

We respond by saying, “All this is necessary *in order to be good and to do good!*”

Many years ago, Pujya Swāmi Chinmayānandaji was in the USA and, with a couple of friends (devotees, students), he was crossing a road in the foreign country, without realizing that they had to do it at a proper, different place. A policeman confronted them after they reached the other side and fined them (gave them a ‘ticket’ as they say there). After that, the cop said, “Have a good day!” Swamiji, known for his wit and tremendous presence of mind, retorted, “How?”

“How will I have a good day now, after being fined by you? It is nice of you to wish us a good day but we have just now been fined!”

Likewise, it is nice to say, “Be good and do good,” but “how?” For most people, if not for all, guidance from scriptures and from knowledgeable people is necessary. That is where religions come into the picture. Despite the exploitation and misuse that do take place under the umbrella of religions, we must admit that they have been the custodian of a lot of moral education over the centuries. A large number of saints had their early lessons in the precincts of temples, churches, mosques and gurudwāras. They might have later moved to solitude or to other environments but their initial training was at the facilities provided by formal, organized religion.

“Among thousands of people, a rare one strives to know me,” says¹ Lord Krishna in the Geetā. He hastens to add, “And among thousands of those who strive, a rare one again truly knows me.” Here, to know God and to discover human excellence need to be taken as synonymous. Most people imagine that food, clothes and shelter are the ‘be-all and end-all’ of our existence. To think so is a big error. The real challenges of human life begin when we have adequate food, clothes and shelter. Everyone of us, in our heart of hearts, seeks ‘human excellence’. “To love and to be loved,” to quote Chinmaya again, “is the greatest privilege of human life.” To express all-encompassing love and to experience love coming towards us from all directions is indeed the high point in ‘human excellence’ that covers many more values.

Shri Krishna also says², “Everybody cannot know me for they are covered by the veiling of māyā.” Reflection on philosophical works can awaken in us true appreciation of the need for rising to higher levels of consciousness. Though God is at the same distance from all of us, very few can behold him! The situation is similar to a hundred people standing in a circle and God being in the centre of the circle. Imagine just one or two among the hundred are facing the centre and the rest have their backs to the centre!

Absence of selfishness and erasure of all narrowmindedness are the marks of human excellence, where the obsession with ‘I, me and my’ ends. Professional excellence may bring to us many rewards, trophies or awards. Human excellence alone can bring to us profound peace, and that alone blesses the society also in the truer sense of the term.

Towards achieving human excellence, spirituality that involves some philosophy, a few scriptures and a little metaphysics becomes necessary.

Notes:

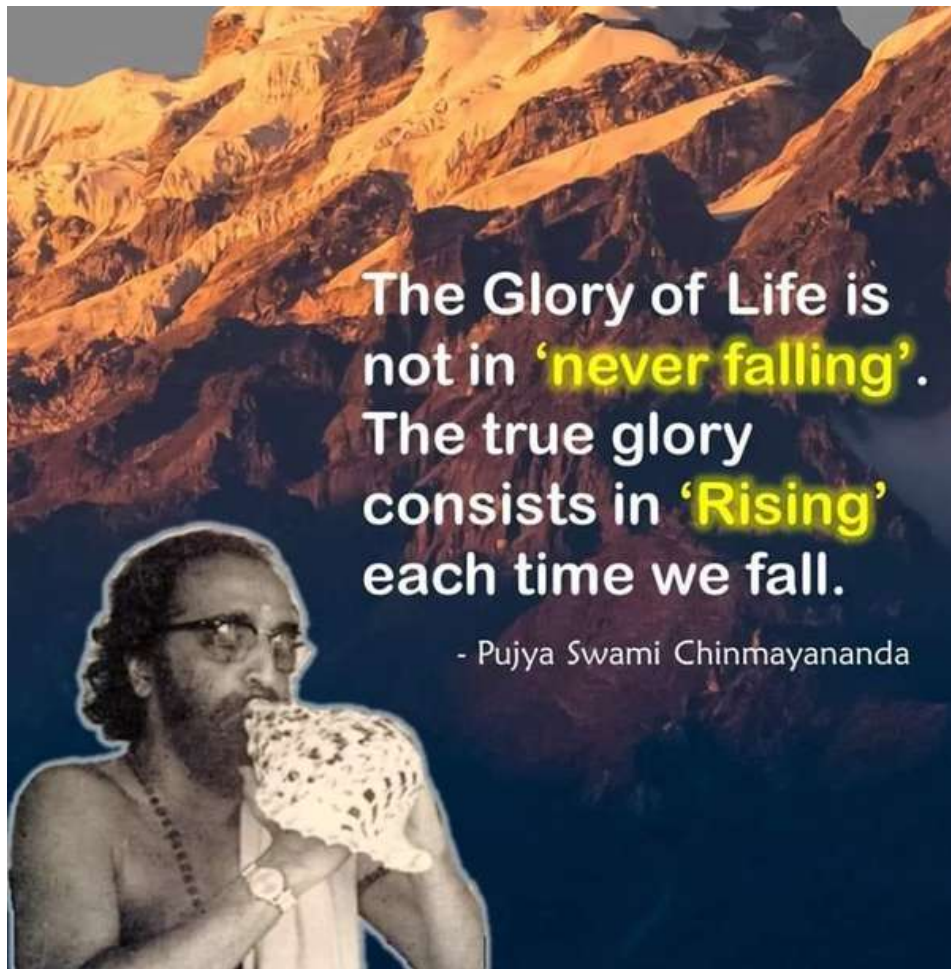
1 *manushāynām sahasreshu... Geet ā 7.3*

2 *nāham prakāshah sarvasya... Geetā 7.25*

Swāmi Chidānanda

Thus Spake Chinmaya

WHEN YOU FALL...





DHEERA

(spiritually wise, truly courageous)

The word *dheera* is often found in the Upanishads and in the Geetā, with much significance attached to it.

Spiritually wise, truly courageous: The much-quoted mantra¹ from Kathopanishad, saying a rare seeker – a *dheera* indeed – is passionate about knowing his inner Self and therefore turns inward, in search for immortality. The mantra laments that the overwhelming majority of mankind look outside for happiness and remarks that the Supreme God had made the senses in everybody extrovert by nature! This *dheera* is an exception, thanks to the long years of *sāghanā* (spiritual practices) that he had taken up.

In the celebrated portion, again in the Kathopanishad², where the two choices – the good and the pleasant (*shreya* and *preya*) – are introduced, it is said that a *dheera* chooses ‘the good’ though it may be uncomfortable and rejects ‘the pleasing’ though a lot of people might be opting for it. We find an echo of this ‘*shreya*’ in Frost’s poem³ *The Road Not Taken*.

The Bhagavad Geetā praises⁴ a person who meets with his joys and sorrows with equanimity, calling him a *dheera*. The Song Celestial, while describing someone who has gone beyond the three *gunas*, says⁵ he is a *dheera* who looks at censure and praise as though they are the same.

The great poet Kālidāsa supplies a definition of ‘*dheera*’ when he writes⁶, “They alone deserve to be called ‘*dheera*’ whose minds do not get defiled even when factors to distract them are around them!”

Obviously, the characteristics of a ‘*dheera*’ are the eligibility criteria for the attainment of *ātma-jnāna* (Self-knowledge).

Notes:

1 *kaschid-dheerah pratyagātmānam-aikshat* – Katha Upanishad, 2.1.1

2 *shreyo hi dheerah abhipreyaso vrineete* – Kathopanishad 1.2.2

3 *I took the one less travelled by, and that has made all the difference*. Poem by Robert Frost, 1916.

4 *sama-duhkha-sukham dheeram* – Geetā 2.15 (See 2.13 also)

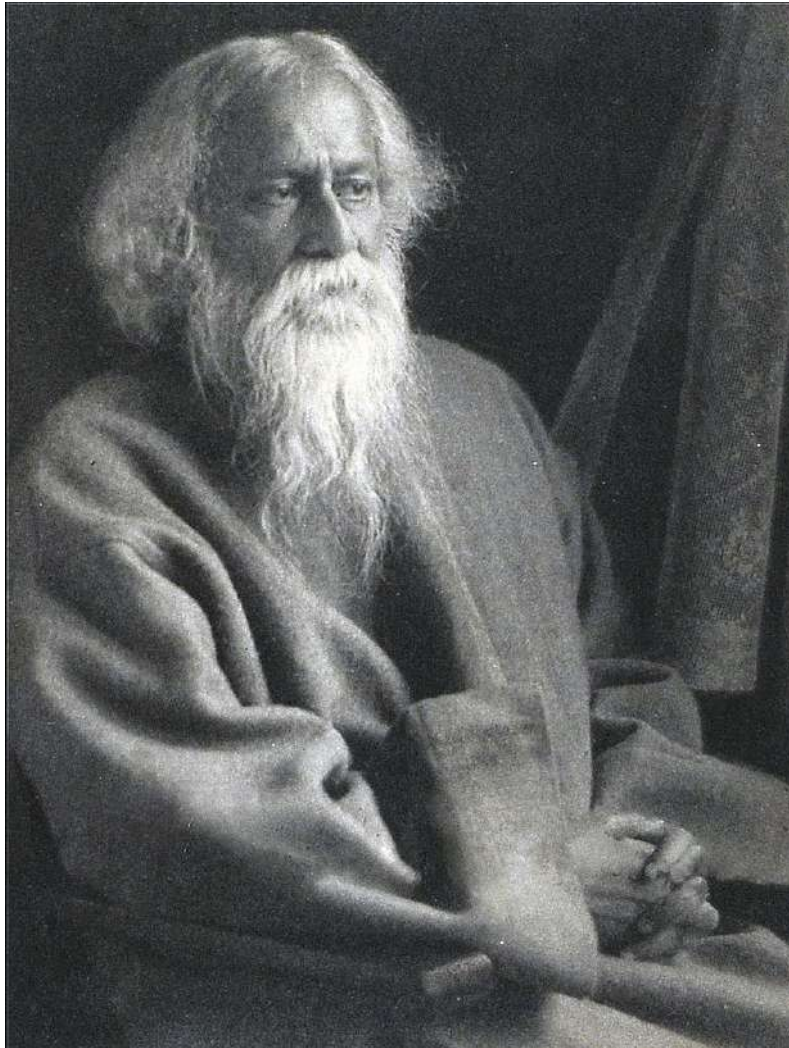
5 *dheeras-tulya-nindā-ātma-samstutih* – Geetā 14.24

6 *vikāra-hetau satī vikriyante, yeshām na chetāmsi ta eva dheerāh* – in Kumāra-sambhava.

Quote of the Issue

BE WISE IN ADVERSITY TOO

If you cry because the sun has gone out of your life,
your tears will prevent you from seeing the stars.



Rabindranath Tagore

{Tagore (1861 – 1941) was a polymath from Bengal – poet, writer, composer, philosopher and painter. The author of Gitanjali, he became the first non-European to win the Nobel Prize for Literature in 1913.}

TIPS FROM THE UPANISHADS

STUDY TILL YOUR LAST BREATH

Be a learner all your life

Calling it *swādhyāya* (study by the self, of the self), Taittiriya Upanishad urges us *never to take a break* from the regular study of scriptures.

“Do not allow a lapse in the matter of daily study.”

swādhyāyāt mā pramadah

Taittiriya Upanishad, 1.19

The Vedānta is obviously not asking us to study economics or physics till our last breath. The reference is to the art of living. Even if we have reached heights of perfection, the illusory ego can anytime creep in and hijack our consciousness to planes where grief and delusion (*shoka-moha*) play their vicious game. If a man has truly got enlightened, he too does not stop studying for he would find ‘studying life’ to be the most interesting thing to do.

Dr. G wrote:



I WISH I HAD A TUMOUR IN MY BRAIN

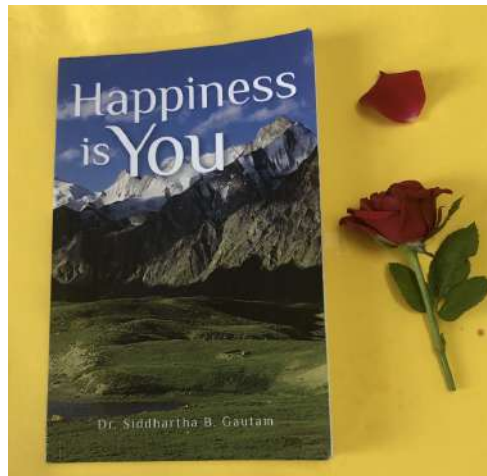
Overdoing is dangerous

Even when your work is saving lives, you can overdo it and jeopardize your home life.



(Picture: Dr Gautam when he was teaching at the Methodist University in North Carolina)
Dr Allan Hamilton, a gifted neurosurgeon and the author of *The Scalpel and The Soul*, tells a story about his son, now an adult, when he was eight years old. At the time Dr Hamilton was such a busy surgeon that he practically lived at the hospital. One morning his young son told him, “I wish I had a tumour in my brain.”

When the perplexed surgeon asked him why he would say such a terrible thing, the son replied, "That way I could spend more time with you." Because of the impact of that statement from his son so long ago, the doctor to this day does a better job of balancing his work and family life.



[The above is an extract from the book HAPPINESS IS YOU by Dr Siddhartha B. Gautam, page 45.]

Smt. Indira Gautam
writes from USA



Smt Indira Gautam greets us..

DO NOT GIVE UP CONQUERED GROUND

..from North Carolina

My dear friends, readers of AUPA,

We keep learning and growing, all through our life. The Covid-19 crisis has taught us many lessons – about personal hygiene, food habits, caring for Nature, healthy lifestyles etc. While facing the tough challenge of this pandemic, we have begun to change. We have adopted many good habits. Many of us are more regular in our exercise, meditation etc.



[The photograph above is of the Upanishad Conclave on December 6, 2014 in Chennai, where Dr Sid Gautam (unseen) was speaking and Smt Indira Gautam is seen at the extreme right, with Ms Ranjini Manian to her right. Seen at the extreme left are Swāmi Chidānanda and the tennis celebrity Ramesh Krishnan. – Editors]

Can we continue to live rightly – Covid or no Covid? It is important that we do not yield 'the conquered ground' either because of tiredness or because of temptations and distractions.

Can we continue to learn wiser ways of living? Our own physical and mental health are of the greatest importance. When we are truly fit, our ability to serve others also increases.

I appeal to all of you to have patience. Please see an opportunity in every adversity. May your life be filled with the fragrance of noble values, virtuous habits and many random acts of service.

sarve santu nirāmayah – May all be free of disease.

Harih Om.



THE PURPOSE OF HUMAN LIFE

Find who you really are.

... Ishwar Puri

I have been asked to speak on the purpose of life. It's a very common question. People have been asking this question for centuries. Why are we here? Why are we human beings? Why do we just get born, struggle in life, feed ourselves, feed others, and ultimately die? What's it for? It does not seem to be a very obvious reason. Why, just like other animals, the other birds, other living creatures, do we just come into life and grow up, struggle, die? There must be something more than that just to be a human being. There is a very big difference between an animal, a bird, or a tree, which are all living things and a human being. The human being thinks and thinks in such a way that it comes across dilemmas; it comes across choices to make between different options available to it. That is because human beings have that extra sense... a sense of discrimination, a sense of making choices, which we ordinarily call free will.

Free will means the human being has will to decide what to do. Other forms of life do not have that will. Other forms of life live with their instinct built into their DNA molecule and they do not depart from it. Their reaction to everything in life is based upon a preprogrammed response system built into them and they respond accordingly. Other forms of life – trees, animals, birds – have no choice. That's a very big distinction between a human being and all other forms of life. Only human beings alone in the whole series of species of life, has this unique advantage, or disadvantage, of having a free will. What is the advantage of having a free will? The advantage is if you don't like where you are, you can decide to go away. That's a big advantage. Other forms of life do not have that advantage. They cannot say, "I think I don't like it. I want to go." Nobody else can say that except a human being. That's a big advantage.

What is the disadvantage? A disadvantage is you get caught up in saying, "Should I do this or that? Which is better? Which is worse? Which is good? Which is bad?"

You get into a whole moral system and the morality system catches you up and makes you feel guilty if you have done something which you, yourself, consider wrong or bad. And what happens because of this? You get into a trap of deciding good and bad. And when you have to decide between good and bad, you feel guilty that you've done something bad and must pay for it. And if you have done something good, you expect a reward, that you'll get some prize for it. The result is you set up yourself, because of this faculty of freewill, a system of cause and effect; a system where you automatically expect to be punished for wrongs and expect rewards for good, which is what we in the East call the 'Law of Karma'. The Law of Karma is very simple. It means if you think you have done something wrong, you must be punished. If you think you have done something good, you must be rewarded. And since we are living in a timeframe, we are living in a past, present, and future, we put these punishments and rewards ahead of us, thereby tying ourselves to a timeline where either we wait for a punishment or reward and never get out from here. We have tied ourselves into this great cycle of birth, rebirth because we cannot cover up all our rewards and all our punishments in one lifetime. So we extend it to more lifetimes. Ultimately, we extend it to a point where we can never get out from here. That's our state.

Now that was a very bad use of freewill. But we couldn't help it. It's part of the function of our mind to do this. We have a mind, all of us have a mind, which is performing a very important function, a very useful function called thinking. Thinking is very good because by thinking you can get to know so much. You can analyze. You can understand, comprehend, and make sense of things. But then it is also bad. Because by thinking too much, you create two other things. One is called doubt that you're not sure. Second is fear. When you are doubtful, you are also afraid. So, such a wonderful thing that is given to us like the mind, which is a thinking machine... We are not using this machine for the best purpose. The best purpose was to think what to do with it. And think how to get out of the cycle of birth and rebirth. But we are using the same machine to create doubt and fear. So, we're leading a life of uncertainty, not knowing what is going to happen. And then, we are also afraid what will happen next. As it is, we cannot see the future.

The future is a very strange thing because we can predict this will happen. Sometimes it will, sometimes it doesn't. Some things that we predict will happen are not of such consequence because we have taken them for granted. For example, we can predict tomorrow morning the sun will rise. We have seen it rising every day. And it will rise again. It doesn't make any impact on us because we are used to seeing the sunrise. Similarly, we know that after one hour, one hour will pass. We have some things going on in the so-called future which we can predict accurately and we don't care for them. But then there are other things where we are afraid. Will this happen or not happen? Will I lose something? Will I be getting harm in some way? And we can't predict those. And that is where we multiply our fear many times. If you were afraid of one thing, it would be one fear. But if you are afraid of twenty fears, and none of them are going to happen, you have multiplied your fear twenty times. Because we do not know what the future is, we have multiplied our fear several times. Actually, if you are afraid what can happen, make a list of it on a piece of paper. Say, "I'm afraid these things might happen." You will see not even one out of twenty will happen. So you have been afraid of twenty things, whereas only one happened. So that is why the lack of knowledge of the future and using a mind to doubt and fear creates a very horrible life for us. We were supposed to be here for a very wonderful life. If you ask my opinion, we did not come into human life to suffer. We came into human life to have a grand time and like a carnival, like a show which we should enjoy and go back home. Why did we come in the first place? We didn't come here to create misery for ourselves.

We came here to enjoy life. We came to see how a different kind of experience can be enjoyed by us. What is the different kind of experience? We tried many experiences. Think of the self as an experiencer, a conscious being who wants conscious experience, creates experience outside itself. How does it operate? The consciousness becomes conscious of something and that becomes its experience. The first experience consciousness had, if we make a theoretical model... The first experience consciousness would have would be it is not alone. Because, in truth, it is alone. There is only one consciousness. There is only one to start with. So, the first problem with consciousness is: I don't want to be alone. Well, that's simple. Think there are many. And as soon as consciousness thinks there are many, they become many. It becomes an experience of the many. So the one, within itself experiences many. That's a good start! And we say, "That is a good place to be in where we are one and many at the same time." And we don't need time for that. We are just having a good time because we are one and many at the same time. Our loneliness, our aloneness has disappeared. That's the place we call our true home. That's the place where we are supposed to be living in, going out for a vacation, going out for an adventure and coming back. That is what we call the true home.

Now we have, then, decided to have more experiences; more experiences of a different kind. That means we now take one of the many and put our attention and consciousness into the one amongst the many. So now we have become one soul amongst millions of souls, unlimited souls. Now we can feel that we are separate and together at the same time. It's a good start, to have an experience not only of a crowd, but that you are one in the crowd, and the crowd is also there. And you can switch between one and the many anytime you like. It's a great power of consciousness to do that. But then we want more adventure. So we put around ourselves a machine, which we build by consciousness. And we build a machine which can perform various functions. The machine is called the human mind. We surround ourselves with the human mind and begin to think. It's a wonderful experience that consciousness now puts itself into a state of being in which it can think and can reason; can make sense of things; can enjoy thinking; can then create by thinking whatever else it needs. It does not now have to create anything more out of itself. It can now channel its creation on more experiences through the mind.

And we use the human mind, which is a wonderful machine. We churn it around and create more advantages and more adventures out of it. The best advantage we create is that instead of having an experience of direct perception, we generate new perceptions. We generate a divided perception. We separate seeing from hearing; touching from smelling. We separate these sense perceptions and put on another cloak on ourselves called the cloak of perceptions and individuate our perceptions into five separate perceptions and multiply our joy of experiencing around us. Great job done so far! We don't stop there. We say, "Let us now solidify this and see how it would look like if it was a solid three dimensional, four dimensional object that we become and we can then experience everything. So we put a human body around us. We put a material body around us. That's what we are right now. That's what we are all sitting here. We are the same consciousness, the same soul, the same totality of souls, the same single one creating the many. And then the many, wearing masks of a mind, through the mind creating levels of experiences through sense perceptions and putting the sense perceptions in a physical body and thinking "This is me." Great job!

And then we forget how we did it.

That's very good, because if we did not forget, it would look unreal. If we remember this whole process that I am mentioning to you, this would not be a real life. And what kind of adventure would it be... it was just a shadow adventure? We don't like shadow adventures. We like real adventure. So we made ourselves "real"; that the real self is this body; that the body containing the

way in which mind can think through a brain and the body which can have feelings through the heart; the body which functions through the flesh can have all the experiences. The body does not have all the experiences. We think it does. For example, we think we have eyes; therefore, we can see. But how do we see in dreams? These eyes are not working there. How do we see in imagination? We can imagine anything that comes in front of us. These eyes are not being used. Therefore, seeing is not the same thing as seeing with eyes. But we associate it, that we are only seeing because we have eyes. We can only hear because we have ears. We can only touch because we have hands. We are transferring something that belongs elsewhere inside us to something that is outside. That means we are transferring a self inside which has sense perceptions into a body which experiences those sense perceptions in a material/physical world. So we have really pushed ourselves out from where we belong. We belong inside and we have come outside. And we have created this outside from inside. We created the whole thing through a process of consciousness. That consciousness has the ability to be conscious of anything. And that is why we are able to create all this universe around ourselves and then become a small piece of it here.

It's a gift given to us because we are human beings. It gives us the direction and a purpose of life. It tells us, "Here is a series of lives, a sequence of lives you can have, so many forms of life. The only one in which you can seek and find is the human being. And, therefore, the purpose of human being is to discover who you really are. And, if necessary, if you want, go back to your original state, your true home, whenever you like." It's a great purpose. The purpose of leaving all other forms of life and coming to this is to be able to find your own self and your true home. And this is possible because only in this body with the sense of free will, can we go right inside us and discover who we are. The purpose of life is to go back to our true home – our true home, from where the one and the many, originated; where we discover that 'the one and the many' are the same; where we live 'one and many' at the same time, which is our true home; where true consciousness belongs. After which, we just occupied ourselves with different adventures, with games like putting on a mind and putting on senses, and putting on a body, and having these adventures. We should be able to go back whenever we like.

One question comes: If we were so happy enjoying one and many in our true home, what made us take this strange decision to come back into a trap like this? How could we not think of it in advance that this is a big trap? We could make it real and be caught up here forever with our own moral codes, karma, good and bad, and all that. Why are we caught up in this thing? Why did we make such a big mistake, a blunder? The answer is: We made no blunder. We made an arrangement to be able to go back when we want. But since we were enjoying every level of creation, every level of conscious experience as a reality... We didn't want to have a shadow experience. We wanted real experience. Therefore we created these levels of reality, not levels of only illusions. We used the process of illusion through consciousness to make reality. This is also reality. Right now we have no other reality except where we are sitting here. This is our reality. We made other realities. When we pull our attention within this reality, behind this body, we find this body was only unreal. But till then, this is our only reality. So when we overcome this and find that we have to go to a higher reality, then we discover that we had made an arrangement to be able to go back home. And what is that arrangement?

The arrangement was that in this illusion of a physical world, we'll create a being, create a person, a friend like ourselves who will say he has contact with the true home at all times and can tell us how to do it. Who is such a person? We call him a "perfect living master". Why do we call him perfect living master? Because his perfection is in knowing at all times all these levels of the reality we have created. Whereas, we are tied down to only one level of reality. When we are in this

physical body, the physical world is our only reality. When we go to sleep and have a dream, the dream world is our only reality. Till we wake up, we don't know it's a dream. When we awaken to a higher reality of the sensory system, of the astral plane, we find that is the only reality. We go to a higher level and discover our mind was the only thing creating all this. That becomes our only reality. When we discover our soul, the individuated self, we think that's the only reality. It's only when we become one and the many in our true home, we discover all of this was created right from there. Therefore, a human being who comes into our life as a friend and says that he has this knowledge of all these levels and can help us have the same knowledge, is our own arrangement we have made. It's our arrangement to wake up and go back home when we liked. Nobody else made it for us. There is nobody. There was only one. And therefore, the one, before having all these series of experiences, made arrangement to be able to go back by producing in the created realities outside a being, like ourselves, a being no different than us. Because if the being is different from us, we cannot be friends and we cannot co-travel together anywhere.

Supposing I were to say, "This is an enlightened tree outside and I want to go and get instructions from the tree how to go back home." Tree can do nothing for me. It's not my form. I can't communicate. I can make up my mind what the tree is saying. My mind will be speaking in me, saying, the tree is saying this. I'm still caught up in my mind. People are there worshipping trees today thinking that the trees contain more than we contain. Supposing I say, "I want to feel a bird to teach me." And the bird is chirping and I say, "The bird is teaching me." Who is actually teaching me? My own mind. I don't understand the bird language. So, no form of life can teach us except a friend in the same form as ourselves. Therefore, when we say, "Perfect living master," we're talking of a human being like ourselves. So much like ourselves that he should not even be extraordinary.

He should be just like us. If he's just like us, we can be friends. Supposing he's not just like us. He's really a magical person. Supposing he's somebody totally different. Supposing he's a human being in a physical body who can fly. Imagine such a master were to come flying into this room and we all look up and look at that person flying. What would be our reaction? First we would think, "There must be some strings somewhere. Let's see how he's performing this magical act." If there are no strings, we'll either get frightened, some weak-minded people may even freeze or may even faint to see this event. And everybody will be astonished. You may even worship that person. You may even be amazed. But nobody will love that person. Nobody will be a friend with that person. Supposing, by chance, he falls down, all of us will run to help him. And he can be our friend. We need somebody totally like ourselves in order to be a friend with whom we can hold hands and walk back home. And that is why the arrangement we made ourselves to go back to our true home was exactly this – that when we are fed up of this show, when we are fed up of the adventure that we ourselves created, and we say, "We've had enough of it," when we want to really go home, such a person should appear in our life and become a friend and we should hold hands and go back together. We made that arrangement.

We were not that stupid in our totality. We were very wise and very intelligent when we made this decision and made this arrangement. So what actually happens in life is that when our inner feeling, our seeking inside, which is only possible because of that free will, makes us ready to go, which means we are fed up here... If we're not fed up, (we would) stay long, more. Enjoy the show more or suffer the show more, whichever way you like to create it, because we have been using this adventure of coming into this world, coming into several layers of worlds, several layers of consciousness, we have created this in order to have new experiences. No other purpose. The only purpose for creating these series of experiences was to have a variety of experiences... how far can consciousness go? How far can it experience things? We went as far as we could. And, therefore, by following this system of putting your attention back here, you are able to discover that

all these were adventures that we created and that in the adventures we also created an arrangement to go back to our true home. Arrangement was to meet a friend who will be like us but have the knowledge, awareness, consciousness of all the levels of creation that we have done. And he becomes a friend and because he knows the entire way to go back home, he will hold our hand and take us back home. Therefore that's the significance: the purpose of life is to be able to take advantage of that arrangement we made ourselves. The purpose of life is to get this opportunity to go back home. And the arrangement to go back home is: Be ready, seek in your heart, and a perfect living master, a human being like ourselves will automatically come into our life through coincidences, circumstances and say, "I'm here. Are you ready? We'll go home." We hold the hand and we walk together back home.

Speech transcribed and abridged by Mahesh S Rao.

Excerpts from his talks at Stockholm on June 5, 2014 – source "Ishanews.org"...watch full video on <https://www.youtube.com/watch?v=Zx5ZpzEyj5s>. Published by ISHA under a CC BY-NC-SA license

(Ishwar C Puri ji was born and brought up in Punjab, India (before partition). He served the Government of India as Chief Secretary of Punjab during his professional stint. In 1960s, he attended Harvard University prior to retiring from service with the Government of India. He continues to serve as a consultant, board chairman, and senior advisor to a number of corporations worldwide.

Despite having such rich education and professional experience, Ishwar ji's life changing event happened in 1936 – when he was 9 years old and was initiated by Great Master Hazur Maharaj Baba Sawan Singh ji into the practice of 'Surat Shabd Yoga' form of meditation. Since, then he was curious to learn all types of yogic practices and other forms of meditation. However, in the course of time, he realized that 'Surat Shabd Yoga' is the perfect form of meditation for self-realization, which eventually leads to god-realization)

**Story
time**

CAN YOU SLEEP WHEN THE WIND BLOWS?

A Metaphorical Exposition of a High Level of Preparedness

Years ago, a farmer owned some land along the Atlantic seacoast. He constantly advertised for hired hands. Most people were reluctant to work on farms along the Atlantic.

They dreaded the awful storms that raged across the Atlantic, wreaking havoc on the buildings and crops. As the farmer interviewed applicants for the job, he received a steady stream of refusals.

Finally, a short, thin man, well past middle age, approached the farmer. 'Are you a good farm hand?' the farmer asked him.

'Well, I can sleep when the wind blows,' answered the little man.

Although puzzled by this answer, the farmer, desperate for help, hired him.

The little man worked well around the farm, busy from dawn to dusk, and the farmer felt satisfied with the man's work.

Then one night the wind howled loudly in from offshore.

Jumping out of bed, the farmer grabbed a lantern and rushed next door to the hired hand's sleeping quarters. He shook the little man and yelled, 'Get up! A storm is coming!

'Tie things down before they blow away!' The little man rolled over in bed and said firmly, 'No sir. I told you, I can sleep when the wind blows.'

Enraged by the response, the farmer was tempted to fire him on the spot. Instead, he hurried outside to prepare for the storm. To his amazement, he discovered that all of the haystacks had been covered with tarpaulins. The cows were in the barn, the chickens were in the coops, and the doors were barred. The shutters were tightly secured. Everything was tied down. Nothing could blow away. The farmer then understood what his hired hand meant, so he returned to his bed to also sleep while the wind blew.

Note: When you're prepared, spiritually, mentally, and physically, you have nothing to fear. Can you sleep when the wind blows through your life?

The hired hand in the story was able to sleep because he had secured the farm against the storm.

The above story goes on to talk about trials and tribulations in life and, if we do our best to understand, accept, and implement the principles learnt by us, we will experience a deep sense of security, peace, and joy from within.

We will then be able to 'sleep when the wind blows.'

[Collected and re-narrated by Shalini Keshavan]

NEWS

General

Online discourses by Swāmiji continued in the month that passed. Geetā classes on Wednesdays (7 am IST) and Upanishad classes on Fridays (8.30 pm IST) are offered on YouTube – <http://bit.ly/3jc2Z6v>

Ancient Sāṅkhya Darshana and Modern Science:

Dr Kushal Shah, a professor of electrical engineering by profession at IISER Bhopal, interviewed Swāmiji on August 10. The event was posted on YouTube later –

<https://tinyurl.com/y3uxrg4w> (Or just search YouTube for ANCIENT SANKHYA AND MODERN SCIENCE)

Webinar at the School of Ancient Wisdom, Bengaluru

Swāmiji delivered a lecture on “The Ultimate Intelligence: SQ, Vedānta Perspectives” over Webex for mainly the members of the School of Ancient Wisdom on August 15.

Yoga Scholars of PGIMER, Chandigarh

Prof. Akshay Anand, a faculty of neuroscience at the reputed Post Graduate Institute of Medical Education and Research, Chandigarh is also the editor of JIMCR (Journal of Integrated Medicine, Case Reports) and coordinates a bunch of interested students under the banner of Yoga Scholars of PGIMER. Swāmiji spoke on 'Spiritual Wisdom and Healthcare' over Facebook on August 18 to this group. <https://www.facebook.com/YogaScholarPGIMER/videos/789662438505619>

Monthly Satsang in Memory of Ratna Bhatia

As per the request of her family, Swāmiji began a series of 12 Satsangs, once a month, since May. Mrs Bhatia was a long time Vedānta student and a supporter of FOWAI FORUM. She lived in Los Angeles and breathed her last on April 22, 2020. The 4th among these 12 was held on August 26 on the topic *This Matter of Ego*.

Swāmiji's Birthday on August 30

Some 80 students, friends and well-wishers organized an online event on ZOOM on Sunday the 30th August, which went for more than 90 minutes. Swāmiji spoke on "The Upper and Lower Houses of Spirituality" for the first 30 minutes. A video of 30 minutes was then screened where a number of people spoke, sang or presented a short dance, all in appreciation of Swāmiji's work. The online function ended with another 30 minutes of informal interactions.

Radio Talks in Kannada

'Jnāna-Dhwani' is a private FM Radio in Mysuru. Dr Panduranga Vittal, its coordinator, has begun broadcasting short (10 to 30 minutes) talks in Kannada by Swāmiji on this 90.8 (frequency, MHz) channel periodically. Two pieces were broadcast in the last week of August. It is a local affair as the FM station has a range of 22 kilometers only.

WEBINARS, done:

Swāmiji presented the following webinars:

Webinar 179 on GLIMPSES OF SANKHYA DARSHANA

Webinar 180 on VIVEKA: THE UPANISHADS MAKE A CASE FOR DISCRIMINATION

WEBINARS, to come up:

Cdr. Lijo Chacko (Retd, IN) will present a webinar (# 182) on **MY EXPEDITION TO MOUNT EVEREST** on Sunday, September 20. During his active years in the Indian Navy, he had made it to the highest peak of the world.

We will have webinars 181 and 183 by Swamiji on Sundays, September 13 and 27 respectively. Topics will be announced.

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

Dr Kushal Shah interviewed Swamiji on "Ancient Sāṅkhya and Modern Science" on August 10, 2020.



The torch bearer in the campus of the School of Ancient Wisdom, Bengaluru

Swamiji spoke on 'Spiritual Wisdom and Healthcare' for the Yoga Scholars of PGIMER, Chandigarh, Aug 18, 2020 on their Facebook Live.



Following her passing in April, a Satsang is held every month in memory of Smt Ratna Bhatia. Below was the invitation to the recent one.

Wednesday,
August 26, 2020
7 pm Pacific Time

**SATSANG IN MEMORY OF
RATNA BHATIA**

topic
**Light of
Geetā
THIS
MATTER OF
EGO**

Speaker
Swāmi Chidānanda

Is a little amount of 'ego' necessary in practical living? Will the society turn us into a door mat if we are not aggressive at times? Does Geetā approve some 'selected selfishness' on the transactional plane? Is it bad to be too good?

A private radio "Jnāna-Dhwani", began broadcasting short talks (in Kannada) by Swāmiji over FM 90.8 in Mysuru.



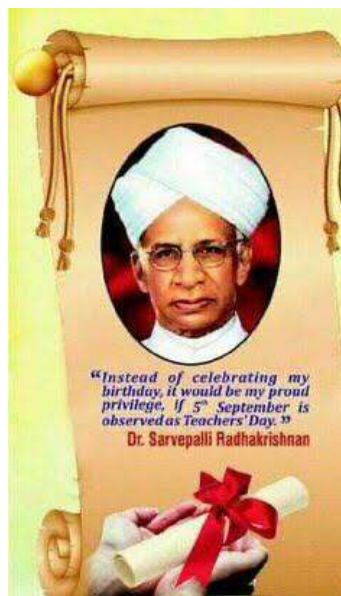
Upcoming Event

The weekly classes on Geetā and Upanishads will continue. – <http://bit.ly/3jc2Z6v>

On Monday, September 14, Swamiji will address the members of 'Meditation and Study Circle' (of Bengaluru) on 'The Dialogue between Yājñavalkya and Maitreyi' at 6.30 pm. Interested people may directly write (an Email) to narayan.vasudev@gmail.com

On Tuesday, September 22, Swāmiji will address members of two organizations ('StudyLife' and 'My Retired Life' Foundation) together on the topic – Self-enquiry and Self-knowledge. This event will also be online, at 5 pm for an hour. [It may not be open to all; however anyone eager to join may Email his request to the coordinator at sadhak100@hotmail.com

AUPA Team offers salutations to Dr. S. Radhakrishnan on his birth anniversary



(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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