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Editor: Swami Chidananda
Associate Editor: Dolly Seth

AUPA eNEWSLETTER

THE PLACE OF WISDOM

More work, more exertion or more doing cannot get you liberation!

The Upanishadic wisdom is very clear on the distinct benefits of action (*karma*) and wisdom (*vidyā*). If it is about *getting something*, which we do not have at present, action is the means. There are countless things we may want to get but all of them are finite – in space and time – and are therefore ‘lower’ (*apara*). If it is about *gaining liberation*, which is realizing Brahman that we already are, wisdom is the means. This Reality is ‘higher’ (*para*).

Ādi Shankara comments on an Upanishad mantra –
The ‘lower’ has to be procured; the ‘higher’ has to be (just) known.

॥ *aparam chet, prāptavyam; param ched, jnātavyam* ॥

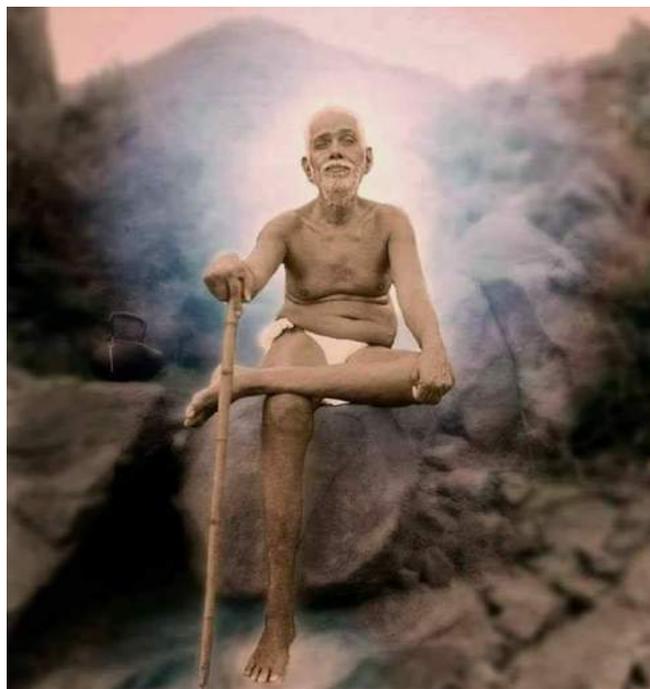
Bhāshya on Katha Upanishad – 1.2.16

(Chapter 1, Valli 2, Mantra 16)

Light on Self-inquiry

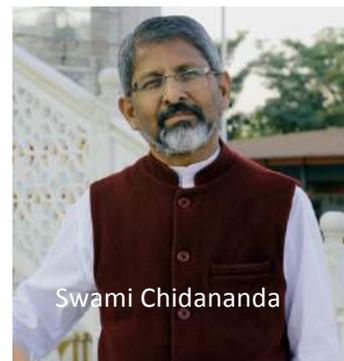
UPROOT YOUR DEEP-ROOTED IDEAS

{Editors' note: A devotee expressed, 80 years ago, in April 1939, his difficulty with moving in the society. He felt certain obligations bound him to the society, which then made him feel he was roaming in a forest without finding a way out. Maharshi, approaching the issue with great depth, says the *idea of being in a forest* must go.}



Maharshi: *These fleeting objects are mere phenomena which appear on your being like pictures which move across a screen. The screen does not move when the picture moves. Similarly you do not move from where you are even when the body leaves the home and mixes in society.*

Talk 653, April 1, 1939



WALKING TOWARDS A DISTANT HILL

Balancing the Intimate and the Ultimate

Many Vedānta students are perplexed about how they can apply the truths of the Upanishads in situations of daily life. It seems to them that the Upanishads speak of absolute oneness but real life has good people and bad ones. The Vedānta seems to emphasize that they are already Brahman but they strongly feel the need to come up in life, succeed in some field of activity and become some important person before it is too late. In a thousand ways, the ground realities of life do not seem to be aligned with the lofty utterances of Vedānta!

This is a confusion that every Vedānta student has to clear without any delay. When we walk towards a distant hill, don't we have to take a look at the far off hill and don't we, at the same time, also have to keep an eye on the few steps right in front of us? To reach the base of the hill, we may have to walk another ten kilometres; while that destination is very valid, we simply cannot afford to ignore a pit or a rock that is a few feet away from us.

The analogy suffers from the limitation that the distance is physically real, at least in the frame of reference of our morning walk. The unity of all existence and the wide diversity of created beings are two perceptions, which depend on how evolved our consciousness is. Though the overwhelming majority of us perceive differences in the *names and forms* that surround us, great seers like Ramana Maharshi and Sri Ramakrishna tell us that our mind can be elevated to heights of purity and wisdom, where our perception changes and our understanding gets transformed dramatically. Oneness comes to the foreground and the differences recede to the background.

All our scriptures, with Upanishads being no exception, talk of two planes. On the first plane (the realm of the intimate), we are advised to accept and respect differences – the high and the low – but deal with them, going by noble values. “Let your mother be a god to you! Let your father be a god to you!” – These are the sayings¹ of Upanishads, which call upon us to serve our elders, bow down before our parents. This is² the '*dharma-vibhāga*'. They do not permit us to say, “Well, my mother is Brahman; I too am Brahman; so why should either of us bow down before the other?” Our teachers being worthy of respect, for another example, is a truth on the plane of '*dharma*'.

Then there is the second, higher plane – *jnāna-vibhāga* – where we intuit the transcendental truth. The wisdom here (of the ultimate) does not jeopardize the values of the lower plane. The illumined person also respects his or her mother or father. In the case of the former – the unillumined – the adherence to values is a way of preparing his / her mind for the highest wisdom. In the case of the latter – the illumined – it is spontaneous for the person to go by the values, not out of fear or compulsion. What the enlightened person (*siddha / kritārtha*) does becomes an example³ to ponder for the seeker (*sādhaka*) on the path.

Thus there is no contradiction between dharma and brahma, the spheres of human values on one hand and of the vision of oneness on the other. The physics student enjoys the rainbow, writes a poem also on it but knows in his heart of hearts that it is a large number of water drops that appear as

the rainbow. She does not suffer from any conflict between her aesthetic sense and her knowledge of science.

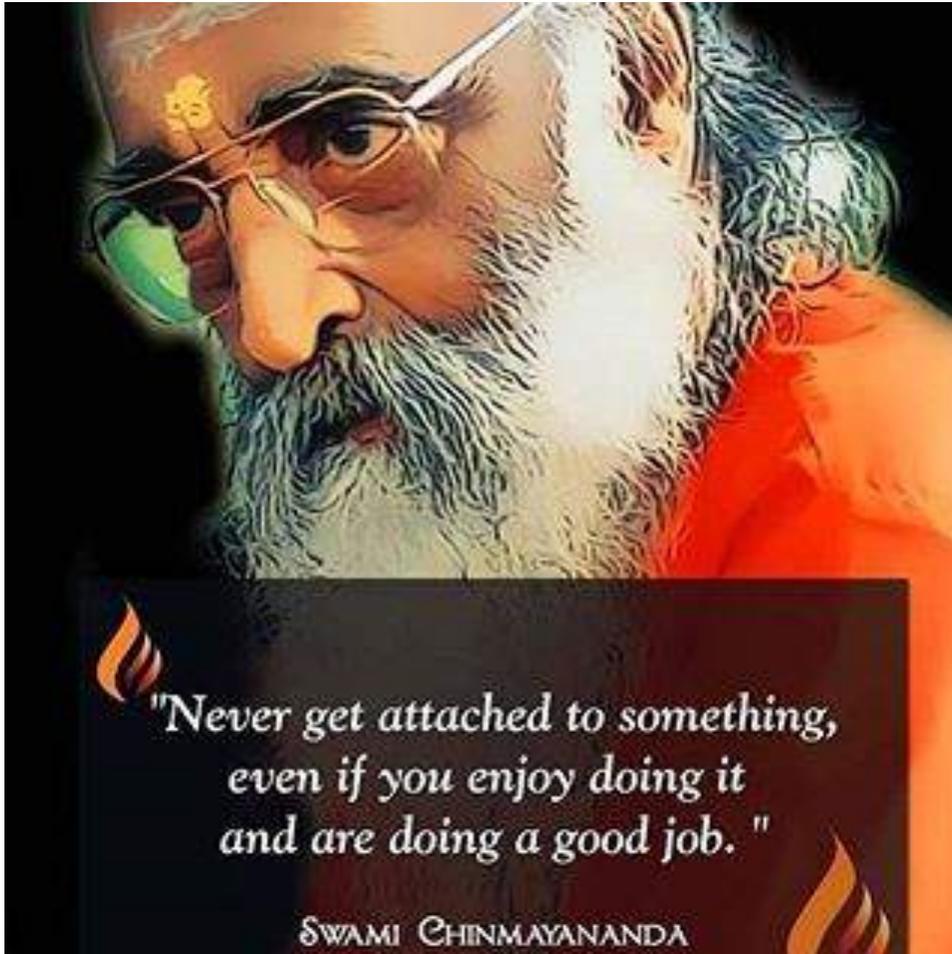
Swāmi Chidānanda

1 *mātr-devo bhava, pitr-devo bhava* - Taittiriya Upanishad, Valli 1, Section 20

2 *dharmāt na pramaditavyam* – Taittiriya Upanishad, Valli 1, Section 19

3 *kritārthasya lakshanāni (sādhakasya) sādhanani* – See the comments of Ādi Shankara just before 2.55 of Geetā

Thus Spake Chinmaya



In fond memory of Dr. Sid Gautam on his 3rd death Anniversary

(April 28th, 2019)



Three years have passed but the flame he represented burns brightly even now and we continue to feel the warmth of all the noble values he stood for.

Om, Om, Om!

(Team AVPA miss you)

#

LET'S HIT THE GROUND RUNNING, SWAMIJI!

The Enthusiasm that was Dr Siddhartha Gautam

Swāmi Chidānanda

The relationship between Dr Siddhartha Gautam (to be referred to as Sid ji in the rest of this article) and me started with a phone call from him in early 2012. It caught momentum so fast that, towards the end of the year, Smt Indira ji and Sid ji were in Varanasi to meet me, to discuss spirituality and modern times, and to identify a noble cause where we could work together. As I look back, 80% of the credit goes to Sid ji only to take the whole matter forward, leading to numerous meetings between us in India and in the United States, where we envisioned and worked on many projects.

He loved people

As I introduced many of my team members in Mumbai, like Dolly and Sudhir Seth, Vibha Chaitanya and Mohan Hejamadi, he was much excited. With all of them, he cheerfully discussed possibilities of launching programs, taking advantage of modern technology, reaching different sections of the society in the different continents, and above all, letting people everywhere know the 'uncommon wisdom' of the Upanishads.

I was to visit US in 2013. In the previous 20 years, I had never touched this State called North Carolina. It was Sid ji, who ensured that I went to his town Fayetteville and to the bigger city Raleigh, both in NC. He made me speak at the monthly "Happiness Yoga" session in his town. And at Raleigh, he introduced me to many Vedānta students (and organizers of talks) like Aparna and Shirish Amin, and Sanjiv Singh, who came forward to host me during the talks at the Hindu Society of North Carolina (HSNC). I noticed that a lot of people loved and adored him. His suggestions and proposals were readily accepted. I was awestruck to see him joyously mingle with young and old.

I never found him talking ill of anybody, which was a saintly characteristic. He always recognized abilities in people and tried to see possible team work with them. Aply supported by Indira ji, who spoke less but was always next to him to be of any help, he was a man on the move! The same year, he had to attend a conference of The Indus Entrepreneur (TIE) in the San Francisco Bay Area. I happened to be in the city of Milpitas at that time in the same area, and he found the time and energy to join me over lunch soon after his arrival in Northern California. My hosts welcomed him and later said to me they were impressed by his enthusiastic ways.

Hit the ground running, Swamiji!

Though he never put pressure on me, he would all the same say to me on a number of occasions, "Let's move, Swamiji. Let's envision our work, and without wasting any time, get going with its implementation! *Let's hit the ground running!*" He was very eager to immediately work hard and successfully at the new activity that we were envisaging. We did a program in the beginning at Pune. Then, starting at the end of 2014, we were at Rishikesh, Chennai, Bengaluru, Mumbai, and Varanasi with programs known as *Upanishad Conclaves*. In 2015, we launched *Focus Group Meetings* in different cities again of India. Indira ji and he took me to the West Indies – Trinidad to be specific – and we joined the 25th year's Conference of GOPIO (Global Organization for People of Indian Origin)!

And in US, the Gautam couple introduced me to many people and many organizations in New Jersey, in Washington DC area and of course in North Carolina. Their daughter Pragati and their son-in-law Dr Anil Sharma played host to us, from their palatial house in Colts Neck, NJ. In fact we launched our weekly webinar series from the Sharma residence in October 2015. On the whole, Sid ji brought so much energy into our activities in so little time, that, looking back, I say to myself in wonder and admiration, "Oh what a man he was!"

{to be continued}

SHRADDHĀ

(Faith)

The simple and popular meaning for the word '*shraddhā*' is faith.

Its etymology (the way the word is derived) goes this way: *shrat* is the same as *sat* (truth). '*shrat dhatte iti shraddhā*' is the definition, which means *shraddhā* is that state of mind, in a student, that holds or shelters truth.

If this faith is not as pure as it should be, it will accordingly shape or define the conduct of a seeker. Geetā therefore says¹, with certain wit and wisdom, "*yo yat-shraddhah, sa eva sah*". It means "As is the quality of the *shraddhā* of a person, so is his personality!" No wonder Nachiketā's *shraddhā* made him interfere with the performance of the Vedic ritual by his father in the famous story of the Kathopanishad².

Viveka-choodāmani³, a very popular Vedānta text, says, "Acceptance by firm judgment of the mind as true – of (and not blind belief in) what the scriptures and the guru instruct is called by the sages as *shraddhā* or faith, by means of which the Reality is perceived."

The guru in Kaivalya Upanishad emphasizes⁴ *shraddhā* as one of the three main qualifications of a student who is poised to receive the liberating wisdom.

Among the four-fold qualifications (*sādhana-chatusthaya*) that are a must for gaining *brahma-jnāna*, one of them is a bunch of six prerequisites (*shama-ādi-shatka-sampattih*). One of those six is *shraddhā*, which derives Upanishadic support in (one of the two variations of) Brihadāranyaka Upanishad⁵.

Thus *shraddhā*, in summary, is a prominent quality (or state of mind) that empowers us on various levels of spiritual attainment, culminating in gaining 'right seeing of the ultimate truth' (*samyag-darshana*).

Notes:

1 Geetā 17.3

2 *tam.. shraddhā āvivesha*, Kathopanishad, 1.1.2

3 Viveka-choodāmani, verse 25 (beginning with the words *shāstrasya guru-vākyasya..*)

4 *shraddhā-bhakti-dhyanayogād-avaihi* – Kaivalya Upanishad, mantra 2.

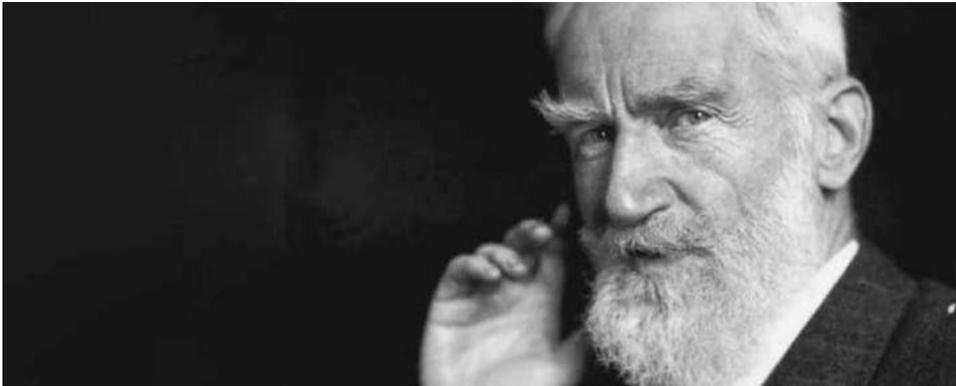
5 *tasmād-evamvit-shānto dāntah... shraddhāvittah* – Brihadāranyaka Upanishad 4.4.23

Quote of the Issue

AN OUTLOOK TOWARDS LIFE

This is the true joy in life, being used for a purpose recognized by yourself as a mighty one, being a true force of Nature instead of a feverish little clod of ailments and grievances complaining that the world will not itself to making you happy.... I want to be thoroughly used up when I die. For the harder I work, the more I live. I rejoice in life for its own sake. Life is no brief candle to me. It's a sort of splendid torch which I've got to hold up for the moment and I want to make it burn as brightly as possible before I hand it on to future generations.

George Bernard Shaw



[**Bernard Shaw** (1856 – 1950), was an Irish playwright, critic, polemicist and political activist. His influence on Western theater, culture and politics extended from the 1880s to his death and beyond. He wrote more than sixty plays, including major works such as *Man and Superman* (1902), *Pygmalion* (1912) and *Saint Joan* (1923). With a range incorporating both contemporary satire and historical allegory, Shaw became the leading dramatist of his generation, and in 1925 was awarded the Nobel Prize in Literature.]

TIPS FROM THE UPANISHADS

RISE ABOVE GUILT AND SHAME

As we anchor ourselves in the Pure Self, the great inner transformation frees us from guilt and shame. On one hand our bosom is free from any form of *looking down* at ourselves, as we no more identify with the personality that committed mistakes at one time. On the other, this is not to be misunderstood as a clever escape from owning some dark periods of our past. We would rather be open about it – in our own within and, if need be, with (the so-called) others. Abidance in the Self (*ātma-nisthā*) is comparable with waking up from a dream, where the dreamer did a few foolish or terrible things!

*Him the thought does not perturb – Did I fail to do the right thing? Did I commit some sin?
etam ha vāva na tapati – kim-aham sādhu nākaravam? kim-aham pāpam-akaravam-iti?*
Taittiriya Upanishad, Valli 2, mantra 9

**Smt. Indira Gautam
writes from USA**



Sunday, April 6 is once more *time for Happiness Yoga!*

Stress management is an old but ever relevant topic! Our friends will gather at 9 am at the Kiwanis' Recreation Center when S T E P (Society to Educate People) will welcome everybody for the monthly event, where the main speaker will be Dr Sybil Curry.

The theme will surely be interesting to the majority of the audience though they are senior citizens, or on way to retirement. They have their own kind of stress for sure! We expect the lecture and the QA to be highly informative, with a touch of humour as usual!

Andres' Josephs' ***Magic of Movements and Meditation***, as always, will be an invariable part of the event. Everyone also will enjoy the healthy food samples to be served, as always, by Ms Kamlesh Tandon, under the feature *Food, Flavor and Fun*. Mrs Carol Scheib will again facilitate the entire program. During this monthly event, we once more meet to have fun while we discuss a topic that the public could benefit from.



DR. SYBIL CURRY
Speaker



Eric Jackson

THE CRUX OF THE MATTER

Two Tips on Being Effective

{Eric wrote this article in 2012 when the famous author of “The 7 Habits of Highly Effective People,” Dr Stephen Covey died. Eric has captured here the *most important or difficult part* of the challenge of being effective in life. We have trimmed the piece for our readers’ convenience. – Editors}

Stephen Covey died last week. He pioneered the business self-help genre with the 1989 publication of his mega-hit book, "The Seven Habits of Highly Effective People."

If I had to boil all these habits down to two, they'd be:

(1) Do something. Just stop sitting around and take action. Every minute you're sitting around checking Facebook, you're not taking action getting you closer to your dreams

(2) Plan what you're taking action about. Don't just take action willy-nilly. Actually have a plan. Think things through. Do one thing in the right order before you need to do the next thing in order to get where you want to go.

That's it.

Covey built a billion dollar empire based on those two kernels of knowledge.

I sat back and realized that there was one thing I remembered from reading that book 23 years ago, which really has stayed with me through my career and has been of immeasurable help to me. It's not even a habit. It's a two-by-two matrix used to help remind you to plan things out before you take action.

	Urgent	Not Urgent
Important	Crying baby Kitchen fire Some calls 1	Exercise Vocation Planning 2
Not Important	Interruptions Distractions Other calls 3	Trivia Busy work Time wasters 4

Here it is:

Time management matrix as described in Merrill and Covey 1994 book "First Things First," showing "quadrant two" items that are important but not urgent and so require greater attention for effective time management (Photo credit: Wikipedia)

If you remember one thing, and one thing only, about the Seven Habits of Highly Effective People book, here it is:

At the start of every week, write a two-by-two matrix on a blank sheet of paper where one side of the matrix says "urgent" and "not urgent" and the other side of the matrix says "important" and "not important." Then, write all the things you want to do that week.

Let's think of each quadrant:

Quadrant 1: Urgent-Important. These are the most pressing of tasks we'll likely get to this week. These are the crises that erupt. The most pressing meetings or deadlines fall into this category. When we do fire-fighting, it's all relating to stuff in this quadrant.

Quadrant 2: Not Urgent - Important. These are the things that matter in the long-term but will yield no tangible benefits this week or even this year. They are things we know we need to get to but probably will push off. It's having a lunch with an important contact or client. Relationship-building. Some long-term planning. It could be attending a conference to learn about some new area that you've heard a little bit about and which sounds promising but might not pan out into anything.

Quadrant 3: Urgent - Not Important. These tasks are the biggest reason we're not more successful in the long-term. They clog up our time today but, when we look back at these things at the end of the week, we'll have to admit they were a waste of time. These are interruptions that happen, such as phone calls. These are poorly thought-out meetings that soak up our time, but which we have to attend because we already accepted the invite. These are other activities which we tell ourselves in the moment that we must do but -- if we stopped ourselves to really think about -- we'd realize they aren't that important.

Quadrant 4: Not Urgent - Not Important. These things we do because we feel like we're tired and need a break. It's watching a mindless TV show at the end of the day. It's checking and rechecking Facebook and Twitter during the day, because we think we might miss something. It could be mindlessly eating potato chips, even though we're not hungry. We prioritize these things in the moment and obviously derive some pleasure from them, but they are really not urgent or important. Yet, we'd be amazed how much time we waste in a given week on these tasks.

If you simply spend 30 minutes at the beginning of each week thinking about these 4 quadrants and what you want to spend your time on in the coming week, you will be 10x more productive than you usually are.

What you'll quickly realize is that you've only been spending time on urgent tasks each week. It's a constant fire-drill. You're simply trying to get one thing off your plate, so you can breathe for half a second and get to the next emergency to get off your plate.

If someone stopped you and asked you whether the way you're spending your time on these urgent tasks is helping you to get to your long-term goal (whatever that is) of, for example, starting your own company, getting into a new industry, or reaching your next big job promotion, you'd probably say: "No, but I just need to get this stuff done to clear up time on my schedule so that I can do those

things." Only, guess what? You're like a hamster on the wheel. You'll never clear up time on your schedule.

You never have to worry about the tasks in Quadrant 1 (the urgent and important tasks). You'll always have to take care of them.

You have to - as much as you can - eliminate the Quadrant 4 tasks (not urgent and not important). Just say no to Facebook. Shut them off. They're a time suck. Mark Zuckerberg has built a \$100 billion empire off our inability to stop doing Quadrant 4 stuff!

You also need to severely restrict the Quadrant 3 stuff (urgent and not important). Most of us don't realize how much of this stuff we do every day and we think it's important when it's really not. With better awareness and better planning, you can really cut this stuff down.

The most important thing you can do in your career relating to this simple two-by-two matrix is to do some Quadrant 2 stuff (not urgent but important) every day. At least 10% of your day needs to be devoted to this important but not urgent stuff. Ideally, you're spending 30% of every day on this.

I guarantee that you will not see flowers from planting these seeds for several months if not a year. However, if you keep with it, making it part of your regular routine, you will absolutely be blown away with the results in a year or so from now.

Opportunities will pop up. Connections will be made. A powerful relationship will blossom. All because you took the time 8 months ago to call up an old friend or contact -- or maybe because you went to conference that you were really interested in.

Maybe it's because it's a matrix and not a bunch of words, but I guarantee if you've made it this far in this article you will always remember this two-by-two matrix and start making it part of your weekly time management routine.

[**Eric Jackson** is a tech and media investor. He did a Ph.D. in Management at the Columbia University Graduate School of Business in New York, with a specialization in Strategic Management.]

**Story
time**



LEADERSHIP WISDOM

1

Do not lose your focus on your priority.

There was a lighthouse-keeper had only a limited amount of oil to keep his beacon lit so that passing ships could avoid the rocky shore. One night, the elderly man who lived close by needed to borrow

some oil to light his home, so the lighthouse-keeper gave him some. Another night, a traveller begged for some oil to light his lamp so he could continue his journey. The lighthouse-keeper also complied with this request and gave him the oil he needed. The next night, the lighthouse-keeper was awakened by a mother banging on his door. She prayed for some oil so that she could illuminate her home and feed her family. Again he agreed. Soon all his oil was gone and his beacon went out. Many ships ran aground and many lives were lost because the lighthouse-keeper forgot to focus on his priority. He neglected his primary duty and paid a high price.

2

Look within yourself to discover who you really are.

According to Indian mythology, all people on earth were once gods. However, they began to abuse their power so the supreme God, Brahma, decided he would take this gift away from them and hide the godhead in a place where they would never find it. One advisor suggested it be buried deep within the ground, but Brahma didn't like that idea. "Mankind will one day dig deep enough to find it," he said. Another advisor suggested it be hidden in the deepest part of the ocean. "No," said Brahma, "One day mankind will dive deep enough to discover it." Yet another advisor suggested the godhead be placed on the highest peak of the highest mountain, but Brahma replied, "No, mankind will eventually find a way to climb to the top and take it." After silently thinking about it, the supreme god finally found the ideal resting place for that greatest of all gifts. "Here's the answer: let's hide it within man himself. He will never think to look there."

[Both the above are narrated by the celebrity author Robin S Sharma in his book ***Leadership Wisdom from the Monk who sold his Ferrari.***]

NEWS

BENGALURU

March 6 – 7: Advaitam is a nice, new Ashram, near Doddaballapur, which is just 50 minutes of drive from Bengaluru airport. Cdr Guruprasad and Swamiji spent 24 hours at this 8 acre campus with Swami Advaitananda and some of his team members and discussed spiritual topics.

March 10, 11: Swamiji delivered two Kannada talks on 'dharma' and 'brahma' in Upanishads at the renowned Adhyātma Prakāsha Kāryālaya, known for regular, traditional study of the wisdom of Upanishads. This centre of learning was founded in the year 1920 by a scholar who later came to be known as Swāmi Satchidānandendra Saraswati.

March 11, 12: The "Meditation and Study Circle" in South Bengaluru holds regular talks by learned people on every Monday (in English) and Tuesday (in Kannada). Swamiji spoke on "Metaphysics in Vedānta" and "Mysticism in Geetā".

March 13: There was a beautiful "Rudrābhisheka" conducted by Swāmi Hamsānandaji at the residence of Kavita and Raju in RR Nagar, and Swamiji, accompanied by Brni Vibha Chaitanya, Ms Renu Gandhi and Ms Viji Menon, joined the forenoon event. In the evening, at the same venue, Swamiji delivered a talk on "Practical and Essential Vedānta," attended by some 50 people, including 18 from Mysuru.

March 14: “Akshara-Maney” (House of Learning) is a new school with about just 20 children, being run in natural surroundings near a lake, off Kanakapura Road, in the outskirts of Bengaluru. Team members from Pune and Mumbai accompanied Swamiji when there was an absorbing “dialogue” held below a tree, by the lake.

MYSURU

March 6, 7: Brni Vibhā Chaitanya conducted some classes in Mysuru, being hosted by the team of Swāmi Hamsānandaji. The Vedānta students of the royal city responded very well the events.

TIRUVANNAMALAI

March 15, 16: Shri Narain Chainani, Cdr Guruprasad, Ms Anuradha and Swamiji spent two days in Sri Ramanāshrama. They met Shri Dwāraknath Reddy, aged 95, who had a lot to share about his association with Swami Chinmayāyanandaji in the early years, and then of course his surrender to Shri Ramana Maharshi. Swami Tanmayānanda and Ms Gārgi also joined and shared their views.

Webinars:

The following two webinars were held in the recent past, on Sundays (date, topic and speaker):

- March 17 - webinar 145 – *Only the Infinite can bless us with happiness* by Swāmi Chidānanda
- March 31 - webinar 146 – *Senses* (Inspiration from Kenopanishad, first mantra) by Rādhākṛishna Chilukuri

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

DHIMAHI Events

**Deriving Holistic insights into Management from
the Heritage of India**



NCR (National Capital Region)

March 30: “Science and Spirituality” was the topic chosen for the informal discussion, held at the library hall of the *Gurgaon One* apartments in Sector 22A of Gurugram. Participants, mostly young women and men, working in various companies in IT and other sectors engaged Swamiji in a vibrant exchange of thoughts. Satish Krishnan, himself a young entrepreneur and businessman, coordinated this DHIMAHI event.



Cdr Guruprasad and Swamiji spent 24 hours at ADVAITAM, an Ashram near Bengaluru on March 6 - 7. Seen is Swami Advaitananda also.



Audience in Mysuru, at Sādhana-Mandiram, where Vibhaji delivered three discourses: March 7, 8.



Two talks were delivered at Adhyātma Prakāsha Kāryālaya, Bengaluru, March 10, 11



Bengalureans listening to Swamiji on “Metaphysics and Vedānta” at Meditation and Study Circle, March 11.



A session on “Practical and Essential Spirituality” at the residence of Kavita and Raju, RR Nagar, Bengaluru, March 13. Swami Hamsananda ji was also present.



A dialogue in progress at Akshara Maney (a unique school) by Agara Lake on the outskirts of Bengaluru, March 14. The subject was “Insights into Education”.

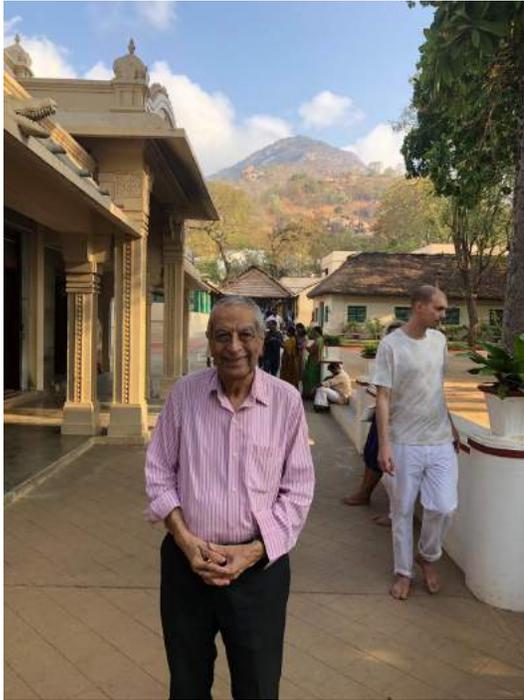


Panorama photograph

Shri Dwarakanath Reddy, in his 95th year, receives visitors from FOWAI FORUM. Anuradha, Cdr Guruprasad and Gargi are seen. Sandhya is at extreme left. March 16, Tiruvannamalai.



Swamiji and Swami Tanmayananda ji too are with Sri Reddy, sharing lofty thoughts and light moments



Sri Arunachala, the holy mountain, provides the backdrop for Sri Narain Chainani at Ramanashram, March 16, in Tiruvannamalai. Picture shot by Swamiji.



Satish Krishnan, who organized a get together on March 30, took this photograph. This session was on Merging of Science and Spirituality at Gurugram and became a vibrant interactive session.

Upcoming
Event

Webinars will be presented on certain Sundays.
Events are not planned for April and May, as of now.

Festival Greetings from TEAM AUPA

Gudi Padua / Ugādi

Saturday, April 6

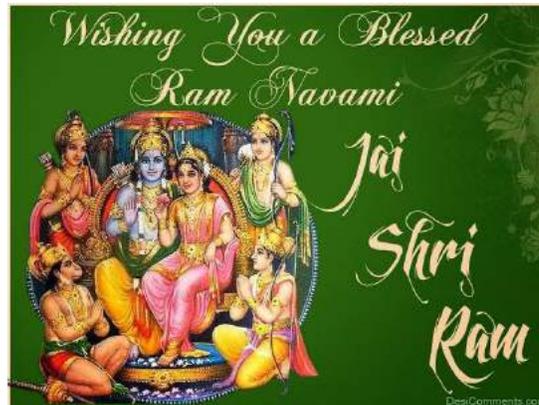
May we step forward to the New Year, marked by Gudi Padua, Ugādi and many other forms of this festival across the country, with renewed commitment to the life of *dharma*!



RĀM NAVAMI

Saturday, April 13

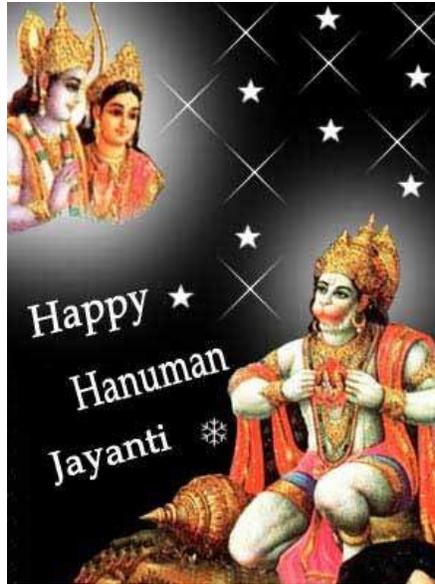
Rām is to 'the reality with attributes (*saguna brahma*)' what Om is to the attributeless (*nirguna*) *brahma*! May we adore Rām! May we shed out attachment to the 'names and forms' (*nāma-roopa*) of the world by being devoted to the *nāma-roopa* of Rām!



HANUMĀN JAYANTI

Friday, April 19

A picture of supreme strength, a symbol of the greatest purity, and all these he drew from his unflinching devotion to Lord Rāma! We draw inspiration from Māruti! May He bless us!



Good Friday

Friday, April 19

The way of Truth is one but different faiths have different descriptions and symbols for the way. May we discover harmony between our understanding of Vedānta with the wisdom that Jesus Christ shares with the world.



(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).

Publisher: Shahid Sayed, AUPA Project Manager for STEP Press

Email: info@aupa.in

Contact: +91 9967 87879