



June 2021
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Editor: Swami Chidananda
Associate Editor: Dolly Seth

AUPA eNEWSLETTER

YOUR FOOD, YOUR THOUGHTS

Few among us keep in mind the truth, so eloquently said in the Upanishads, that 'what we eat' influences 'how we think'. The food we consume, says Rishi Uddālaka, splits into three parts. While the grossest part is excreted, the middle one turns into flesh and the subtlest portion converts into the mind.



annam-ashitam tredhā vidheeyate, tasya..

dhātuh .. yah anisthah tad manah

Food that is eaten divides threefold. Its subtlest portion transforms into one's mind.

Chāndogya Upanishad 6.5.1

[Can we say therefore: If we want our mind to be pure, we must mind what we eat?]

Light on Self-inquiry

IS ALL DUALITY AN ILLUSION?

[Backdrop: Nonduality, advaita, baffles many a student. Students do not realize that the ego (the little self) and all that it sees or experiences are a 'pair' that rise and subside together. The mind is the culprit here. Maharshi reveals the secret in the quote here that, when the culprit is put behind the bars, pairs (such as the seer and the seen) vanish. – Editors]

“When the mind gets merged in the Self, everything is the form of the Self.”

Shri Ramana Maharshi

(Source: Letters, 190)



From the
Editor's
Desk



Swāmi Chidānanda

SEVA TO THE COMMUNITY

Bhagavad Geeta Calls for a Life of Service

"If I received nourishment from my mother's breast milk during my infancy, I did so during my adult life from Mother Geeta," said M K Gandhi. An excellent social worker that he was, he drew maximum inspiration from the Song Celestial that made him put service above the self.

The verse 3.19 had the maximum appeal to Gandhiji where Shri Krishna asks everyone of us to work in this world being 'asakta', which means 'unattached' to self-interest. No wonder Gandhiji called his commentary 'anaasakti-yoga' – the wisdom of living without selfishness, which right away implies dedication to serving others.

Verse 6.32 declares that he (or she) is the greatest yogi who sees others' happiness or suffering as his (or her) own. Verse 12.4 says those who are spiritually evolved are passionate about the well-being of all (sarva-bhoota-hite rataah). Compassion towards anybody that is suffering (dayaa bhooteshu, 16.2) is described as one of the marks of true religiosity.

Values like ahimsaa (non-injury, 16.2 and 13.7), daanam (giving to the needy, 16.1, 17.20, 18.3) and speaking what is true in ways that do not hurt (anudvegakaram, satyam, priyam, hitam, 17.15) are highlighted by Geeta, which certainly support a life of 'giving' and 'living in harmony with fellow citizens.'

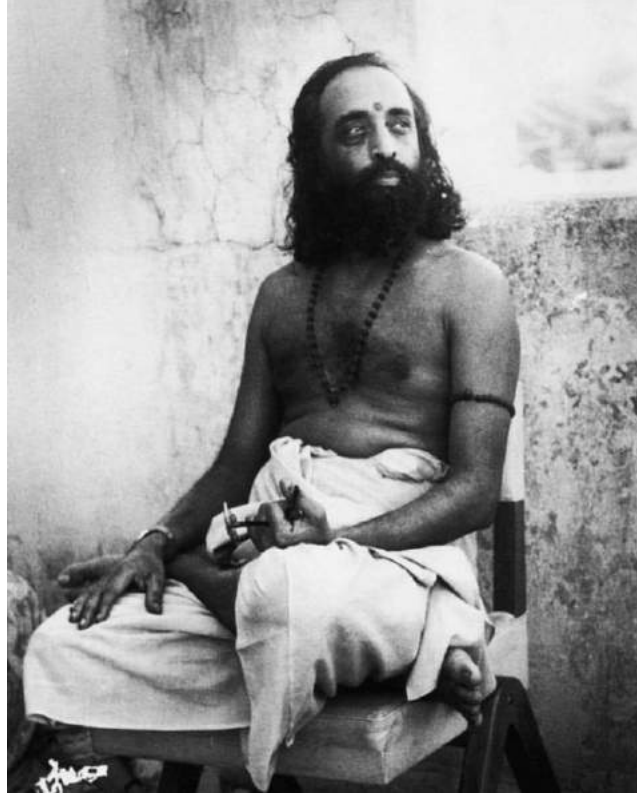
By saying, "I live in the heart of all," (13.17, 15.15, 18.61), Shri Krishna dismisses all possibilities of possible discrimination against anybody on the grounds of their gender, profession, or other external traits. Everybody is the house of God.

"Not hating anybody," (adveshtaa sarva-bhootaanaam, 12.13), "friendly and sympathetic" (maitrah, karunah, 12.13), and similar expressions scattered over the different chapters of Geeta make it amply clear that the spirituality advised in this ancient text is aligned with loving relationship with all humanity.

Kennedy's famous lines, "Ask not what the country can do for you; ask what you can do for the country," are clearly an echo of Geeta's most well-known advice, "Let your focus be on what you may do; do not dissipate your energy, worrying over what you may get." (karmani eva adhikaaras-te, maa phaleshu kadaachana, 2.47) This too reinforces the view that Geeta urges all of us to give, serve and help. God will then surely reward us and protect us.



Thus Spake Chinmaya



DO NOT RUN AWAY

To face problems dynamically and to act diligently is any day nobler than to escape passively from the problems and retreat into some hole of sourness, self-reproach and self-condemnation.

Swami Chinmayananda

Source: Vedanta The Science Of Life, Part 2 - The Art of Living

[Readers may note how Param Pujya Swamiji echoes Shri Krishna's exhortation in the Geetā 3.8 - Action is superior to inaction, *karma jyāyo hi akarmanah*]

Word
Of the month

NĀMA-ROOPE

(Names and Forms)

[*nāma cha roopam cha* = *nāmaroope*, just as *Rāmah cha Krishnah cha* = *Rāmakrishnau*. Sometimes we use *nāmaroopam* (a second kind of compound) in place of *nāmaroope* with the same meaning.]



The compound word (*samāsa*) “*nāmaroope*” has vast significance as it represents the entire universe (*jagat*). Sometimes with ‘*kriyā*’ or ‘*karma*’ added, it becomes *nāma-roopa-karma*. Otherwise ‘*karma*’ is included in ‘*roopam*’. This universe thus is nothing but names, forms and activities.

The error (*avidyā* or *adhyāsa*) domain is marked by *nāmaroope*. No wonder Mundakopanishad declares¹ that an enlightened one is freed from the clutches of names and forms to attain the supreme, divine abode.

In a manner of explaining, using the method of deliberate superimposition (*adhyāropa*) and subsequent negation (*apavāda*), illumined and erudite commentators like Shri Ādi Shankarāchārya use the expression², the seed of names and forms (*nāma-roopa-beejam*), to imply a certain unmanifest (*avyākṛita*) level of this universe. Thus *nāma-roopam* stands for the manifest, expressed level of this universe and the *beejam* stands for the unexpressed level.

Not only all the objects perceived but also our own body, the organs of perception and action, the mind etc. are the outcome of *nāmaroopam*.

Names and forms, conceived in error, become the stuff (*upādhi*) that God (Ishwara) uses, and this stuff is called *māyā*.

A popular work called ‘Drig-Drishya-Viveka’ (The Discrimination between the Seer and the Seen) says every entity in this universe has five characteristics: existence, cognizability, attractiveness, form and name. Of these, the first three belong to Brahman and the last two to the world³.

[Cognizability here means that which makes one aware of the existence of an object. The first three characteristics mentioned above correspond to *sat*, *chit* and *ānanda*.]

In simple terms, this expression 'nāmaroopam' comes handy in identifying all that which could be mistaken as real. Negating them through 'right seeing' (*samyag-darshana*), we may stay as the Pure Self.

Notes:

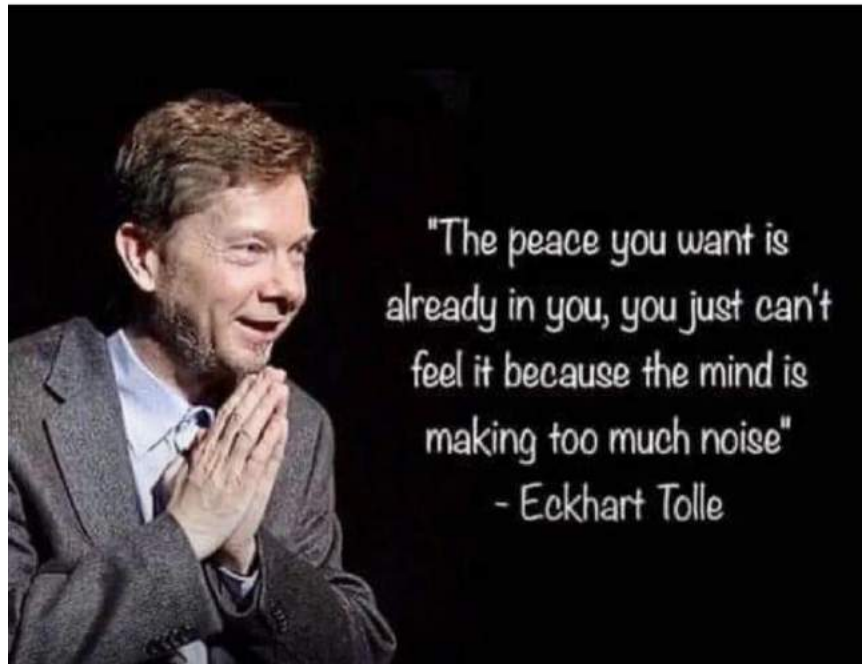
1 *nāmaroopād vimuktah ..purusham upaiti divyam Mu.Up.3.2.8*

2 While introducing the mantra 2.1.2 (*divyo hi..*) of Mundaka Upanishad.

3 verse 20, *asti bhāti priyam roopam nāma cha iti amsha-panchakam.*

Quote of the Issue

TACKLE THE MIND, THE FIRST PROBLEM



[Eckhart Tolle (born 1948) is a spiritual teacher and best-selling author. He is a German-born resident of Canada, best known as the author of *The Power of Now* and *A New Earth: Awakening to Your Life's Purpose*. Tolle said he was depressed for much of his life until age 29 when he experienced an "inner transformation." He then spent several years wandering "in a state of deep bliss" before becoming a spiritual teacher. He moved to Vancouver, British Columbia, in 1995 and currently divides his time between Canada and California.]

TIPS FROM THE UPANISHADS

RESPECT FOOD

As Covid-19 continues to cause damage, destruction and death everywhere, unabated in our country India, we recognize that a large number of our citizens are starving. They have lost their jobs. their savings are exhausted. They have no doors before them to knock, to get some relief.



At this time, some of our friends – individually and through organizations – are making food available to these suffering brothers and sisters. We sincerely appreciate such service. We must, where possible and to the extent possible, extend our hand of help to such friends of ours.

Do not insult food! Let reverence for food be your vowed observance.

annam na nindyāt, tad vratam

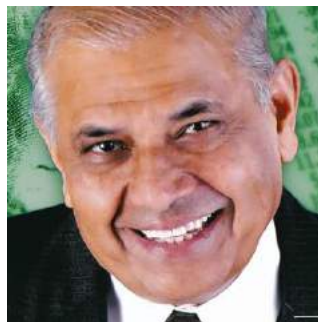
Taittiriya Upanishad, 3.7

The mantra above shows once more how the Vedānta carries ‘the ultimate and the intimate’ together. The exploration into the transcendental goes hand in hand with sensitivity to the ground realities of human life in the teachings of the Upanishads.

Dr. G wrote:

THIS AMAZING MACHINE

Reliable, Intuitive and Easy-to-maintain



(In this extract from his book, Dr Siddhartha Gautam pays glowing compliments to the human body, which all of us possess.)

Take an inventory of your body and appreciate what is good about the way you look, the way you feel, and the way your body performs for you. Your senses alone make every day a pleasure, allowing you to hear the birds sing, see the sunset, feel the breeze blowing across your skin, taste a peach, and

smell fresh-cut grass. Your heart beats about 72 times a minute, circulating blood throughout your body. Your lungs fill with air and supply oxygen to your blood. Your feet take you where you want to go. Your hands reach for what you want to hold. And all this happens with very little thought on your part.

Is there any man-made machine that is this reliable, this intuitive and this easy-to-maintain? All it needs is food, water, exercise, and rest to keep running for a lifetime. The needs of the body are simple, and we should let that simplicity guide our lives in general. "Life is really simple, but we insist on making it complicated," said the Chinese philosopher Confucius.

If you take care of your body, it will take good care of you.

{From the book *Happiness is YOU* by Dr Siddhartha B Gautam, page 88}

**Smt. Indira
Gautam writes
from USA**



WAVES, THE SECOND AND THE THIRD

Readers of AUPA, dear friends,

It pains me to note that, even as the pandemic has reasonably come under control in the country where I live, most of you in my motherland India are facing the fury of this menace all the more. Covid-19 is surfacing in its new *avatars*: the second and the third wave!

Being a student of the Geetā, my mind goes to the beautiful illustration¹ that Bhagavan Shri Krishna gives in the second chapter. "The ocean remains at the same level even as rivers bring huge amounts of water into it. So does an illumined woman stay composed, even as waves of calamities occur in her life." (A liberal translation)

We must, first of all, follow right advice from medical experts and wise people around us. We cannot afford to neglect measures like the SMS: Sanitize, Wear Mask, Keep Social Distance.

On a spiritual front, we must go by the directions of the Geetā and train our mind to remain fixed in God, in the Pure Self. Then we become the ocean. Otherwise we are like the boat, as illustrated² by Geeta again, that gets carried away in dangerous directions by unfavourable winds. When we are not anchored in God, we naturally get attached to many things of the world. These attachments and aversions become the unfavourable wind, against which we become helpless.

Let us act bravely – outside and inside. The calm is sure to follow this long storm. Let us pray for all those who have been severely affected by the ravages of this global crisis.

Harih Om!

Notes:

1 *āpooryamānam..* – verse 2.70 Geetā

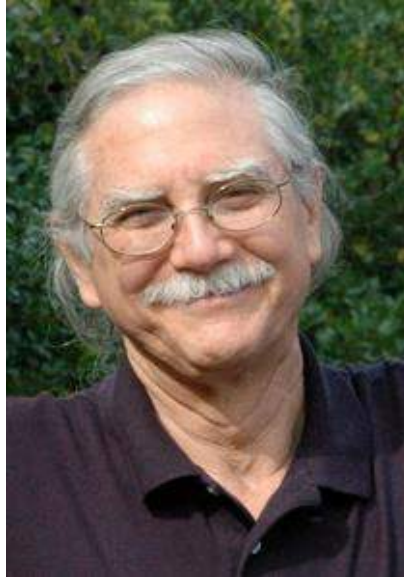
2 *vāyur-nāvam-ivāmbhasi* – verse 2.67, Geetā

**Words from
Guest writers**

AVOID YOUR OWN FALL

Do not let your energy be scattered

Michael Singer



[The famous author of “The Untethered Soul” writes here, in this extract (chapter 7), how we may handle thoughts with care. He does not fight shy of ‘will power’ but takes the matter to the higher level of ‘mind management through being the witness’. The readers may connect Singer’s reflections with Geetā 2.62 and 2.63 (*dhyāyato vishayān pumsah..*) and appreciate how a Western philosopher relates so well with Eastern spirituality. – Editors]

If you aren’t centered, your consciousness is just following whatever catches its attention. You see the car drive by and you’re off doing something about it. Another day you see a boat, and then it is all about the boat, and you forget about the car. There are people like that. They don’t hold jobs very well and relationships don’t tend to work out for them. They’re just all over the place; their energy is very scattered. You have the ability to not go with any of these thoughts. You can just sit in the seat of consciousness and let go. A thought or emotion emerges, you notice it, and it passes by because you allow it to. This technique of freeing yourself is done with the understanding that thoughts and emotions are just objects of consciousness.

When you see your heart start getting anxious, you are obviously aware of this experience. But who is aware? It is the consciousness, the indwelling being, the Soul, the Self. It is the seer, the one who sees. The changes you experience in your inner energy flow are simply objects of this consciousness. If you want to be free, then every time you feel any change in the energy flow, relax behind it. Don't fight with it, don't try to change it, and don't judge it. Don't say, "Oh, I can't believe I'm still feeling this. I promised myself I wouldn't think about that car anymore." Don't do that; you'll just end up going with the guilt thoughts instead of the car thoughts. You have to let them all go. But it's not just about letting go of thoughts and emotions. It's actually about letting go of the pull that the energy itself has on your consciousness. The disturbed energy is trying to draw your attention into it. If you use your inner willpower to not go with it, and just remain seated within, you will notice that the distinction between the consciousness and the object of consciousness is like night and day. They are totally different things. The object comes and goes, and the consciousness watches it come and go. Then the next object comes and goes while the consciousness watches it. Both objects came and went, but the consciousness didn't go anywhere. It stays constant and simply watches all of it.

The consciousness experiences the creation of thoughts and emotions, and it has the clarity to see where they came from. It sees all of this without thinking about it. It sees what's going on inside as easily as it sees what's going on outside. It simply watches. The Self is watching the inside energies change in accordance to both inside and outside forces. All the energies that it watches will just come and go, unless you lose your center of consciousness and go with them. Let's take a slow-motion look at what happens if you go with these energies. First, you start to have a thought or feeling. This feeling could be as subtle as your energy flow starting to tighten and become defensive, or it could be something much stronger. If these energies capture your consciousness and all the power of awareness gets focused on them, this power actually feeds them. Consciousness is a tremendously powerful force. When you concentrate on these thoughts and emotions, they become charged with energy and power. This is why thoughts and emotions get stronger the more attention you give them.

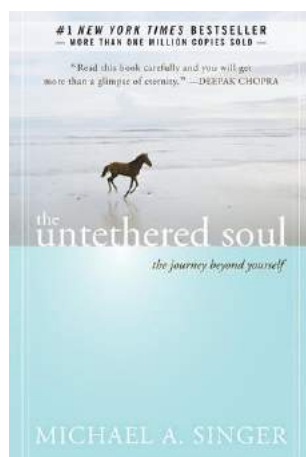
Let's say you feel a little jealousy or a little fear. If you focus on it, it grows in importance and demands more of your attention. Then, because your attention feeds it, it becomes infused with even more energy and draws more attention. That's how the cycle goes. Eventually, what started as a passing thought or emotion can become the center of your entire life. If you don't let go, it can get completely out of control. A wise person remains centered enough to let go every time the energy shifts into a defensive mode. The moment the energy moves and you feel your consciousness start to get drawn into it, you relax and release. Letting go means falling behind the energy instead of going into it. It just takes a moment of conscious effort to decide that you're not going there. You just let go. It's simply a matter of taking the risk that you are better off letting go than going with the energy. When you're free from the hold the energy has on you, you will be free to experience the joy and expansiveness that exists within you. So you decide to use life to free yourself. You become willing to pay any price for the freedom of your soul. You will realize that the only price you have to pay is letting go of yourself. Only you can take inner freedom away from yourself, or give it to yourself. Nobody else can.

It doesn't matter what others do, unless you decide that it matters to you. Begin with small things. We tend to let ourselves get bothered by the little, meaningless things that happen every day. For example, somebody beeps at you at the stoplight. As these little things happen, you will feel your energy change. The moment you feel a change, relax your shoulders and relax the area around your heart. The moment the energy moves, you simply relax and release. Play with letting go and falling behind this sense of being bothered. Let's say someone at work took your pencil, and you notice that every time you go to use another one, your inner energy shifts—even the slightest amount. Are you willing to release the old pencil in order to liberate yourself? This is how you make freedom a game. Instead of getting into being bothered, you get into being free. When you reach for a pencil, and you see yourself getting a little uptight, let go. Your mind might start saying, "It was a pencil today and if I let go, they'll step all over me. It'll be my desk tomorrow, or my house, or maybe even my husband." That's how the mind talks. It's very melodramatic. But you decide that for the cost of a pencil, you'll go

for the ride. You tell your mind, “When it’s the car, we’ll have a talk. Right now, it only costs a pencil to be free.”

Just decide that no matter what the mind says, you aren’t getting involved. You don’t fight the mind. In fact, you don’t even try to change it. You just make a game out of relaxing in the face of its melodrama. You simply learn how to release the tendency for getting drawn into the energy. The root is where the consciousness is aware of the pull of these energies. You will see that the energy does have the power to draw you in. Even once you decide you’re not going to let this happen, it still has a tremendous power over you. It happens at work and it happens at home. It happens with your children and with your husband or wife. It happens with everything and everybody all the time. Your opportunities to grow are endless. It’s always there in front of you. Just commit to not letting the energy draw you in. When you feel the pull, like somebody pulling on your heart, you just let go. You fall behind it. You simply relax and release. And no matter how many times you’re pulled, that’s how many times you relax and release. Because the tendency to get drawn in is constant, the willingness to let go and fall behind has to be constant. Your center of consciousness is always stronger than the energy that is pulling on it. You just have to be willing to exercise your will. But it’s not a fight or a struggle. It’s not that you are trying to stop the energies from coming up inside. There is nothing wrong with feeling the energies of fear, jealousy, or attraction. It’s not your fault that such energies exist. All the attractions, repulsions, thoughts, and feelings don’t make any difference. They don’t make you pure or impure. They are not you. You are the one who’s watching, and that one is pure consciousness.

Don’t think you’d be free if you just didn’t have these kinds of feelings. It’s not true. If you can be free even though you’re having these kinds of feelings, then you’re really free—because there will always be something. If you can learn to remain centered with the smaller things, you will see that you can also remain centered with bigger things. Over time, you will find that you can even remain centered with the really big things. The types of events that would have destroyed you in the past can come and go, leaving you perfectly centered and peaceful. You can be fine, deep inside, even in the face of a deep sense of loss. There’s nothing wrong with being peaceful and centered as long as you are releasing the energy, not suppressing it. Ultimately, even if terrible things happen, you should be able to live without emotional scars and impressions. If you don’t hold these issues inside, you can go about your life without getting psychologically damaged. No matter what events take place in life, it is always better to let go rather than to close. There’s a place deep inside of you where the consciousness touches the energy, and the energy touches the consciousness. That’s where your work is. From that place, you let go. Once you’ve let go, every minute of every day, year after year, then that’s where you’ll live. Nothing will be able to take your seat of consciousness from you. You’ll learn to stay there. After you’ve put years and years into this process, and learned to let go no matter how deep the pain, you will achieve a great state. You will break the ultimate habit: the constant draw of the lower self. You will then be free to explore the nature and source of your true being—Pure Consciousness.



[**Michael A Singer** (born 6 May 1947) is a bestselling author, a meditation center founder, and a former software programmer. His two books, *The Untethered Soul* (2007) and *The Surrender Experiment* (2015), were New York Times bestsellers. In 1975, he founded *Temple of the Universe*, a long-established yoga and meditation center for people of any religion or belief to experience inner peace. On the business side, Singer is a notable figure in the medical software industry. He created the *Medical Manager*, one of the first programs that helped medical practitioners to digitize their medical records. Medical Manager is now a recognized achievement archived in the Smithsonian Institution. When Medical Manager was acquired by WebMD, a billion-dollar public company which focused on medical data management, Singer continued as executive VP, physician software strategies, and head of research and development and chief software architect of WebMD Practice Services. He resigned from WebMD in 2005 and focused on writing.]

Story
time

A GOOD MAN'S DAY OUT IN HELL

Long after the Mahābhārata war and the rule of the Pāndavas, it was time for the Pāndavas to exit from the earth. Yudishthira was to go to *swarga* (heaven) as he had done only *punyakarmas*. However, it was noted that he had done one wrong act when he screamed out "Ashwatthāmā hatah kunjaro vā narā vā," which led to Dronāchārya exiting the battlefield. This one act resulted in Yudishthira needing to spend a day in *naraka* (hell).

When the *dootas* (messengers) took him to *naraka*, Yudishthira heard loud screams and wails even as he came near!!! Yudishthira couldn't bear to hear it and asked the *dootas* the reason for those wails and screams. They said that it was the souls who were undergoing torture and suffering for the *pāpakarmas* done by them. When Yudishthira actually entered *naraka*, everything became quiet and peaceful! The *dootas* realised that the fruit of his *punyakarmas* was so strong that it nullified the sins of all the souls in *naraka*! Those souls being purified proceeded to *swarga* (or alternatively *bhooloka*) as was their destination.

Yudishthira's one day in *naraka* was well spent and the *dootas* came to take him to *swarga*. Yudishthira refused saying that his *punya* must all be spent now and so he wouldn't be able to enter *swarga*. The *dootas* smiled at him and said that he had now acquired much more *punya* by selflessly purifying so many souls in *naraka*!! Yudishthira then said something astounding!!! He said that he preferred to stay on in *naraka* if that meant the redemption of all the sins of all the souls coming in to *naraka* so there won't be any more suffering there!!!

How wonderful it would be to be a Yudishthira!!! What an inspiring episode brought out by Vyāsa Maharshi!!

[The story above is collected and re-narrated by Shalini Keshavan]

Goa

Satsangs were held online on Sundays, May 2 and May 23, from the residence of Shri Ashok and Smt Ashwini Kulkarni. The topics were 'Geeta throws light on Intelligence and Foolishness' and 'Illustrious Illustrations in the Geeta' respectively. The young couple – both Chartered Accountants – Aditya Kulkarni and Shreya Chari coordinated both the events. A large number of friends, on invitation, attended these Satsangs from different parts of India like Goa, Dharwad and Bengaluru and from US like Austin and Boston. After a stay of three weeks in Margao, Swāmiji left Goa on May 18 for Mumbai.

Arunachala Ashrama, New York

Shri Mohan Ramaswamy, the Secretary of the Ramana Center in Queens, New York, invited Swāmiji to deliver an online discourse on the teachings of Shri Maharshi on May 9. This was part of the 71st 'Aradhana Celebrations'. Swāmiji spoke for an hour on "Image-consciousness versus Pure Consciousness", drawing from Saddarshanam, a profound work of Maharshi. The NY Centre observed the program from 6 am (Eastern Time) to 9 pm, in which devotees of Maharshi from France, UK, Canada and different cities of USA contributed sessions in various ways. Swāmiji spoke at 11 am Eastern Time (8.30 pm IST). Dr Anand Ramanan, the President of Shri Ramanashramam in Tiruvannamalai, addressed all the participants at 8.30 pm EST (6 am May 10 in India).

Dialogue on Krishnamurti's Teachings

Every Thursday at 6 pm, certain key members of the J Krishnamurti Circle in Indore organize a dialogue, held online these days. Swāmiji often joins them and speaks briefly. He spoke, for example, on 'Happiness, the Elusive Goal of Human Life' on June 3. QA and comments from resource persons like Shri Harshad Parekh and Shri Harsh Tanka followed.

Talks on Radio: The FM station 'jnāna-dhwani' (FM 90.8) has been airing Swāmiji's talks on every Monday at 7 am in Mysuru. These Kannada talks for about 30 minutes are Swāmiji's presentations under the banner of Suvarnamukhi Samskriti Dhāma, held every Wednesday at 7.30 pm.

Geetā and Upanishad talks on YouTube: These have been going on, receiving excellent response from audiences in India and in the USA. Anyone can now join by reaching over to FOWAI channel at 7 am (IST) for Geetā on Wednesdays and at 8.30 pm (IST) for Mundaka Upanishad on Fridays.

Kannada talks every Wednesday, 7.30 pm IST: Swāmiji has been delivering 30 minutes talks on Geetā to an audience consisting mainly of teachers at the Suvarnamukhi Samskriti Dhāma in Bengaluru.

Talks on Kathopanishad over Cisco Webex:

The School of Ancient Wisdom in Bengaluru has been holding Swāmiji's talks – online – every Saturday at 6.30 pm. The 15th weekly session will be held on June 5, 2021. Those who wish to receive the link may write to mgravi2000@gmail.com \


WEBINARS HELD

Sunday, May 16, 2021

199 by Dr Sundarraj Ellur on "Relevance of Arjuna Vishāda Yoga for a Spiritual Seeker"


Sunday, May 30, 2021

200 by Dr Ranjini Manian on "Mind Full to Mindful"




FOWAI FORUM
(FOWAI: Flame Of Who Am I?)

Invites you for an Online Satsang
with
Pujya Swāmi Chidānandaji
(who is presently at Goa)




Topic: Gītā throws Light on
Intelligence and Foolishness

Scheduled on:
Sunday, 2nd May, 2021 at 6.30 p.m. IST




<https://us02web.zoom.us/j/84295822290?pwd=VU91K0VmbnNZc2dLaFJzK0lzcVJkUT09>
Meeting ID: 842 9582 2290; Passcode: 123456 (Please login by 6:20 P.M. IST)

This meeting is strictly by invitation. Please do NOT forward the link.




Satsang from Goa, May 2




FOWAI FORUM
(FOWAI: Flame Of Who Am I?)

Invites you for an Online Satsang
with
Pujya Swāmi Chidānandaji




Topic: Illustrious Illustrations
Insights from the Gītā

Scheduled on:
Sunday, 23rd May, 2021 at 6.30 p.m. IST



<https://us02web.zoom.us/j/82888429692?pwd=UVM2d3Z2R0phWFVJRTV5eXR6c3UzZz09>
Meeting ID: 828 8842 9692; Passcode: 1234 (Please login by 6:20 P.M. IST)

This meeting is strictly by invitation. Please do NOT forward the link.



Talk on Geeta, "Illustrious Illustration" was held on May 23, 2021



71st Aradhana Day of Bhagavan Shri Ramana Maharshi was observed, May 9, 2021



Webinar 199 was presented by Dr Sunderraj Ellur, May 16



Webinar 200 was presented by Dr Ranjini Manian



Shri Harshad Parekh was a resource person at the dialogue on J K's teachings, June 3



The 200th Webinar was a resounding success. A few of the 68 participants seen here with Ranjini throwing light on Mindfulness

Upcoming Events

We welcome everyone to these regular classes:

Wednesdays, 7 am IST: Geeta on YouTube (FOWAI Channel)

Wednesdays, 7.30 pm IST: Kannada Talks on Geeta (Google Meet)

Fridays, 8.30 pm IST: Mundaka Upanishad on YouTube (FOWAI Channel)

Saturdays, 6.30 pm: Katha Upanishad on Cisco Webex

Email chandrubr23@gmail.com to receive the link to this Google Meet (for the Kannada talks).

WEBINARS COMING UP

Sunday, June 13, 8.30 pm IST

#201 by Swami Chidananda on “Stay Fit, Physically and Emotionally, to Face the Challenge of the Pandemic”

Sunday, June 27, 8.30 pm IST

#202 – Speaker and Topic to be announced.

INTERNATIONAL YOGA DAY

Monday, June 21, 2022

Dear readers,

May we never forget or underestimate the benefits of regular yoga practice. Our body and our mind are our most precious equipment in living vibrantly and achieving our goals.

YOGA helps both our body and mind to be in excellent shape.



LET US PRACTISE YOGA - *āsanas, prānāyāma, dhyāna and other angas*, five days a week, if not on all the seven!

We wish everyone Happy IYD!

Team AUPA

WE SALUTE SAINT KABIR

Kabir Jayanti falls on Thursday, June 24, 2021



The life and teachings of Sant Kabir Dās (probably 1455 – 1551) have had a tremendous impact on entire India and a little abroad too. We revere him for breaking all the social barriers, touching the core of lofty spirituality and appealing to humanity to live noble values of life without getting confined by narrow boundaries of any kind.

May all of us be good human beings!

Team AUPA

(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 878798