

# AUPA e-Newsletter

February 2022  
Volume 7, Issue 8 (No. 80)



Editor: Swami Chidananda  
Associate Editor: Dolly Seth

## Mantra to Ponder

### Cooperation from our Body and Mind

#### *A Requisite for Spiritual Growth*

Human excellence depends on many factors. Spiritual wisdom primarily comes from an intellect (*buddhi*), which has a clear and lofty vision. There is therefore much emphasis on scriptural study and reflection. A healthy body (*sharira*) and an emotionally mature mind (*manah*) however play a key role in our spiritual growth for they empower the intellectual understanding to take wings and help us fly.

*dhātu-prasādāt mahimānam-ātmanah*

With his body and mind being cooperative, a seeker beholds the Pure Self.

#### **Katha Upanishad 1.2.20**

The word *dhātu* in the selected portion above stands for all the factors that make our personality. Our physical body and the emotional mind are the main factors in this context. (Another version here is *dhātuḥ prasādāt*, which has the meaning: by the grace of God.)

We must recognize the fact that, if we have undue tiredness and disturbed emotions, contemplation on the lofty truths of the Vedānta becomes next to impossible.

On a practical note therefore, we must adopt healthy lifestyles, which then will act as a catalyst in the process of imbibing Vedānta and soaring to heights of spiritual eminence.

## Light on Self - Inquiry

### INSIGHT INTO SUFFERING

*It is connected to Spiritual Awakening*

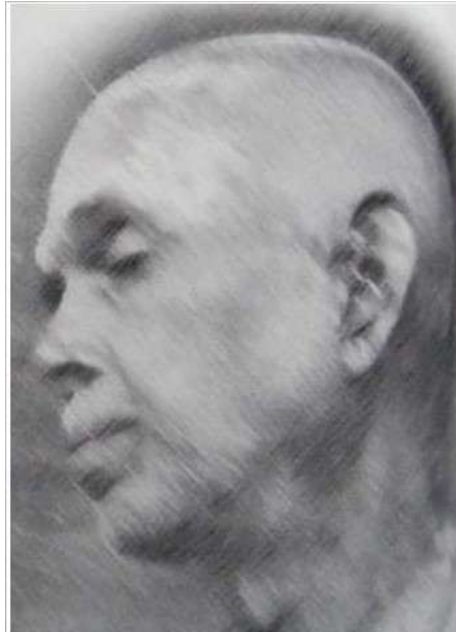
Maharshi: If there were no suffering, how could the desire to be happy arise? If that desire did not arise, how would the Quest of the Self be successful?

A Devotee: Then is all suffering good?

Maharshi: Quite so. What is happiness? Is it a healthy and handsome body, timely meals and the like? Even an emperor has troubles without end though he may be healthy.

[From Talk 633, *Talks with Shri Ramana Maharshi*]

{The science of liberation – moksha-shāstra – is on a different plane as compared with the domain of self-development, success in the world and shining in the eyes of people.}

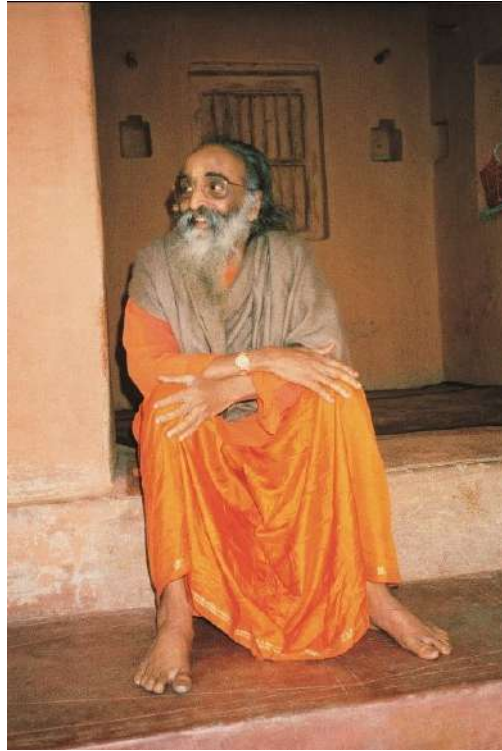


**SHRI RAMANA MAHARSHI**

## Thus Spake Chinmaya

### UNDERSTANDING HOW WE ARE TRAPPED

"The two main causes for increase in our *vāsanās* are 1) Continuous thinking of sense-objects and 2) Acting upon the sense-objects in the world outside. Thus both subjective thoughts and objective actions create *vāsanās*."



**Puja Swāmi Chinmayānanda ji**

[Source: Vedānta The Science Of Life, Part 3 - - The Technique of Self-Unfoldment]

{Verse 313 of Viveka-Chudāmani throws light on this problem in another way. *vāsanā-vriddhitah kāryam, kārya-vriddhyā ca vāsanā*, which means *vāsanās* and actions in line with them form a vicious circle. We must break this circle by being vigilant in one of the three areas - *vāsanās*, thoughts and action. - - Editors}



**From the Editor's Desk**



Swami Chidananda

**EXPANSION OF CONSCIOUSNESS**

*Spirituality is Enhancement of Awareness*

Saints are praised for their generosity towards others. They are described as living for others, and not for themselves.

*kimatra chitram yat santah  
parānugraha-tatparāh  
na hi svadeha-saukhyāya  
jāyante chandana-drumāh*

Meaning: *It is no surprise that saintly people are ever engaged with service of others. They are like sandalwood trees. They are not born for pursuing their own bodily comforts.*

Do we become service-minded by deciding to be so? Decisions, resolves and other forms of the expression of our will have their own limitations. The transformation of consciousness is through understanding our own inner mechanisms. When we learn to pause and watch our own behaviour – in thought, word and deed – we will see the many foolish moves that we have been making all this time. Moreover, we will notice better possibilities of dealing with situations. This seeing the false and noticing some creative energy within us bring about a quiet revolution in our consciousness.

Who are we? At present, we are 'consciousness shrunk'! What does spirituality do to us? We become 'consciousness expanded'. What is the ultimate realization? We behold our own true nature as the 'untethered soul,' as Michael Singer's book is titled.

Tethered to our likes and dislikes, we live in a selfish manner. Untethered, we rejoice in serving others. Vedānta regards the latter state of consciousness as our natural being; the former is a dreamy, half-awake way of living.

'Engaged in the welfare of all living beings,' says<sup>1</sup> Shri Krishna, talking of those spiritual seekers who meditate on the highest reality – the imperishable, the indescribable, the

unthinkable! What a wonderful connection there is, between contemplation on Brahman and being selfless in our way of living!

'To be selfless while performing actions in the world is the sure way to remain untainted,' avers an Upanishad<sup>2</sup>. The phase of purification of the mind (*chitta-shuddhi*) in the journey of a spiritual seeker is marked by letting go of 'me and my'. One does one's duties with the thought, "May God be pleased with my actions, which are an offering to Him."

Human life is truly enriched not by *amassing wealth* but by the *expansion of consciousness* through the years one lives on this earth.

**Swāmi Chidānanda**

Notes

1: *sarva-bhoota-hite ratāh*, Geetā 12.3

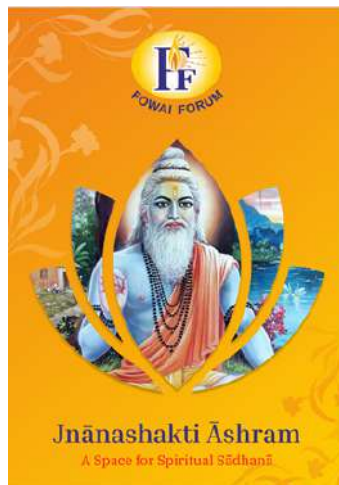
2: *na karma lipyate nare* – Ishāvāsya Upanishad, mantra 2



**An Update On**

**JNĀNA SHAKTI**

**A Centre for Vedānta Studies**



We have good news for you. Our friends, both in India and in foreign countries like the USA, have been generous enough for us to experience *satisfactory progress* in the matter of fund-raising. Some of them have graciously come forward to sponsor certain major parts of the construction that we have planned, like the Kitchen and the Dining Hall (Maitreyi), the Seminar Hall, the Meeting Space (for teachers to see visitors), and the 'Meditation Hall'. Many have sponsored several of the (smaller) 'rooms' and the (larger) 'suites' that are meant for participants of various residential spiritual camps we will hold.



(This picture is conceptual and just a suggestion from a supporter at this time.)

Our team has meanwhile been busy with all the necessary groundwork connected with this project, which is big for our NGO (Non-Government Organization). We have had long discussions with our able architects – Vanwāri Architects – and, in fact, made a few important changes in the plan like increasing the size of the Meditation Space and the Seminar Hall.

We are also working on getting the approval for our architectural plans from government authorities (TCP – Town and Country Planning).

We pray Lord Subrahmanya and Pujya Gurudev Swami Chinmayānandaji to bless us with the successful completion of this project, well in time, and with continued and sustained study of *dharma* and *moksha*.

We request everyone to come forward to support the work.

**Team AUPA**



## Tips from the Upanishads

### ALL RELIEF COMES FROM KNOWING GOD

Spirituality is not some *mumbo jumbo*, a set of meaningless exercises. It is a rise in consciousness. It is a certain awakening, thanks to which we begin to see the orderly cosmos amidst the seeming chaos in this universe. Religious philosophies have called this emergent consciousness '*knowing God*'.

*Not knowing God,*

*One is caught in doer-ship and feels bound;*

*Knowing God,*

*One is freed from all bonds!*

### Shwetāshwatara Upanishad<sup>1</sup>, mantra 1.8

We must have patience with the symbolism and the technical language of the sacred texts. Competent teachers help us find our way through the conceptual framework. Once the ideas of God, bondage, karma, kartā etc. are sorted out, we will be able to look back at all of them and smile. In freedom, all concepts vanish, paving the way to bliss in silence.

Note: 1 *aneeshas-chātmā badhyate bhoktr-bhāvāt, jñātvā devam muchyate sarva-pāshaih |*

## Introducing an Upanishad

### THE ISHĀVĀSYA UPANISHAD

The Ishāvāsyā Upanishad is from the 'Vājasaneyā Samhitā' of Shukla Yajurveda. The scripture gets its name from the first word of its first mantra – *ishāvāsyam*. Though short in size, having just 18 mantras, this Vedānta text is regarded as one of the foremost among the Upanishads. It is a 'major Upanishad,' for it is among the ten (or eleven) Upanishads, on which Ādi Shankarāchārya wrote his most precious commentaries (*bhāshyas*). (The ten (or eleven) major Upanishads are: Isha, Kena,



Katha, Mundaka, Aitareya, Taittiriya, Prashna, Māndukya, Brihadāranyaka, Chāndogya and Shwetāshwatara.)

The first two mantras cover the two main domains of all the teachings of the Vedas, namely '*nivritti*' (life of renunciation leading to the wisdom of liberation) and '*pravritti*' (life of action without selfish motives, leading to supreme eligibility for taking up the wisdom of liberation). These two domains are no different from the celebrated disciplines of '*jnāna*' and '*karma*', elaborated upon in the Bhagavad Geetā. Mantras 1, 4, 5, 6, 7 and 8 awaken a fit student to *jnāna*, the highest spiritual wisdom.

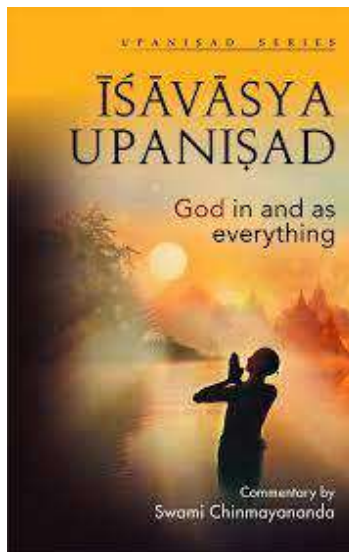
One notch below the pure wisdom of the Self (*ātma-vidyā*), there are actually two disciplines: *upāsana* and *karma*. Both these are inferior to *jnāna* but the vast majority of humanity fit into these two. The Ishāvāsya Upanishad, recognizing the fact that most people anyhow belong to these two disciplines, praises them both. Calling them *vidyā* and *avidyā* respectively, the sacred mantras here declare that carrying *upāsana* and *karma* together leads to the most wonderful results (mantras 9, 10, 11).

This Upanishad also calls for a mature balance between 'the manifest' (the part, *sambhooti*) and 'the unmanifest' (the whole, *asambhooti*). This teaching has a lot of practical implications (mantras 12, 13, 14).

Two bullocks pull a cart and take it to its destination. Likewise, self-effort and God's grace keep us moving on the path of *sādhana* and take us to Self-realization. Ishāvāsya Upanishad has some beautiful mantras towards the end of the body of its text with both the flavours of self-application and submission to God.

The tradition in a large number of āshrams in India has been to study Ishāvāsya Upanishad first, before taking up any other Upanishad.

The famous mantra, '*poornam-adah poornam-idam..*' is the peace invocation before and after the 18 mantras of this Upanishad. It conveys the most elevating message that God, and God alone, is the truth of this universe and He is ever complete. We are never separate from Him.



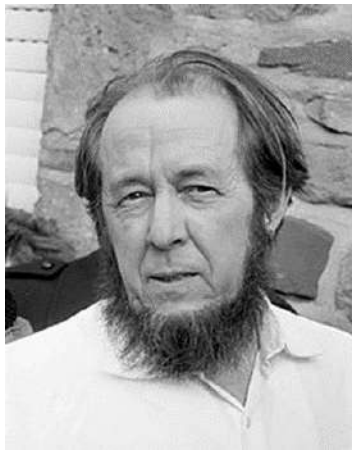


**Quote Of the  
Issue**

**REFUSE TO ADMIT LIES IN YOUR LIFE**

*Let the lie come into the world. Let it even triumph. But not through me. The simple step of a courageous individual is not to take part in the lie. One word of truth outweighs the world.*

**Aleksandr Solzhenitsyn**



[**Aleksandr Solzhenitsyn** (1918 – 2008) was a Russian novelist, philosopher, historian, short story writer, and political prisoner. One of the most famous Soviet dissidents, Solzhenitsyn was an outspoken critic of communism and helped to raise global awareness of political repression in the Soviet Union (USSR), in particular the Gulag system.]

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



**WHAT ARE OUR GOALS IN LIFE?**

*Can we learn to compete with ourselves?*

Readers of AUPA, dear friends,

Many in this world have a misconception that success in

life is getting ahead of others. This mindset of '*others and we*' has corrupted the human psyche. When we define our 'goal' as being better than him or her, alas, we are no longer living in harmony with people around us. Our goal should not be overtaking somebody else; it should rather be living today in a better way than we did yesterday. We must compete with ourselves and not suffer from unnecessary comparison and unhealthy competition.

No wonder Shri Krishna says<sup>1</sup>, "We are our own best friends; we are our own worst enemies!" We may adapt this divine statement a little in the present context, "We are our best competitors; we are our best partners in the enterprise called life!"

Very few generally realize how their unhealthy thoughts are the main cause of their suffering, of their being endlessly unhappy. Noble thoughts, in the same situation as ever before, can make everything different. With noble thoughts, we will smile amidst hardships and discover peace in this hurried world.

The art of happiness is no different from mature spirituality. As long as we compare ourselves with others, feel we are behind and think we need to get ahead of them, we are actually away from the reality that spirituality speaks of. We are passing through a bad dream. When we wake up from this dream, we realize that the spirit (*ātmā*) in others is the same as the *ātmā* in us. All of us are one!

We must therefore live in constant remembrance of the One Self, and deal with the disorder in our ways of thinking. We must wake up to realize our true nature, and not worry about winning any rat race.

Harih Om!

Notes:

1 *ātmā eva hi ātmano bandhuh, ātmā eva ripur-ātmanah* – Geetā 6.5

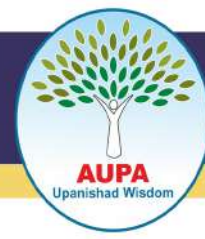


**GuestSpeak**



**THE REALITY ON TWO LEVELS**

**Swāmi Bhajanānanda**



The most crucial problem in Advaita Vedānta is to explain the coexistence of two entirely different and incompatible entities, Brahman and the world. Brahman is infinite Consciousness, which is nirguṇa, absolutely devoid of all attributes. What Brahman is cannot be expressed in words. The Upanishadic definition goes, 'Brahman is Truth, Knowledge, Infinite.'

In treatises on Vedānta, three kinds of *bheda*, difference, are mentioned: (i) *vijātiya-bheda*: the difference between objects of different kinds or species; as for example the difference between a tree and a cow. The difference between Purusha and Prakriti in Sāṅkhya philosophy is of this kind. The difference between God and the souls in the Judeo-Christian and Islamic traditions is also of this kind. Just as the potter and the pot can never be the same, so also the Creator and creature can never be the same. (ii) *sajātiya-bheda*: the difference between objects of the same kind or species; as for instance the differences between two mango trees. The difference between two Purushas in Sāṅkhya philosophy, and the difference between two liberated selves in Rāmānuja's philosophy, are of this type. (iii) *svagata-bheda*: the differences found among the parts of the same object; as for instance the difference among the branches, leaves, and flowers of a mango tree, or the differences between rind, pulp, and seeds of a bel fruit. This is the type of difference between ātman, the individual Self, and Brahman, in the dualistic schools of Rāmānuja, Madhva, and others. This kind of difference is necessary for the soul to adore and love God and enjoy the bliss of Brahman. But Shankara denies even *svagata-bheda* in Brahman; according to him, the individual Self attains oneness with Brahman, so much so that it becomes Bliss itself.

As Sri Rāmākrishna used to say, 'Brahman is the only thing which has never become (*ucchistha*) defiled by human mouth'. Brahman is the sole Reality. The Upanishads declare: 'All this is Brahman'; 'There is no multiplicity here.' However, the Upanishads and Brahma Sutra also regard Brahman as the cause of the universe. All schools of Vedānta hold that Brahman is both the material cause, *upādāna-kāraṇa*, and the efficient cause, *nimitta kāraṇa*, of the world. The world, which is material in nature, consists of countless living and non-living beings, is ever changing, and is characterized by dualities such as heat and cold, joy and pain; it is, in every way, the opposite of Brahman. How can two totally dissimilar and incompatible entities, Brahman and the world, have any causal relationship at all? If Brahman is the sole reality, how and where can the world exist?

The common answer, based on a superficial understanding of Advaita, is that Brahman alone is real whereas the world is unreal, and the causal relationship between the two is also illusory. This kind of statement is usually nothing more than parroting without any deep thinking. How can we regard as illusory this unimaginably complex world which almost all people perceive to be real? When we actually see an illusion, such as mistaking a rope for a snake, it takes only a little time for us to realize that it is an illusion. Moreover, the snake seen on a rope does not bite, the water seen in a mirage does not slake our thirst. But the world we live in, which gives us innumerable types of joyful and painful experiences, challenges, changes, relationships, endless events, quest for meaning, and so on, cannot be dismissed so easily as illusory.

Shankara's solution to the problem of the coexistence and cause-and-effect relation between nondual Brahman and the finite world was to posit a two-level reality. One level is *pāramārthika-sattā*, absolute Reality; this is what Brahman is. The other is *vyāvahārika-sattā*, empirical or relative reality; this is what the world is. But then, how can there be two kinds of reality? It is clear that the term 'reality' needs proper understanding.

On the Empirical Level, whatever is experienced directly through the senses, *pratyaksha*, is true and real, at least as long as the experience lasts. Our senses have limitations, we may have wrong perceptions, but science and technology enable us to overcome the deceptions of the senses and gain correct knowledge. The acquisition of enormous power by the application of the knowledge

gained through the senses itself is the pragmatic proof of the reality of the world. What billions of people have directly experienced for thousands of years cannot be dismissed as unreal. Thus, from the standpoint of direct empirical experience, the world is real.

But the authoritative scriptures known as the Upanishads declare Brahman to be the sole reality. Moreover, great thinkers like Nāgārjuna have, through arguments, shown that the world we see is unreal. This leads to the untenable proposition that the world is both real and unreal, which is self-contradictory. If the world is *sat*, real, it cannot be *asat*, unreal, and vice versa. From this contradiction, the Advaitin concludes that the world is different from both *sat* and *asat*; it is *sad-asad-vilakshana*. Such a fact defies the laws of logical thinking; hence, it is *anirvacanīya*. Another word used in the same sense is *mithyā*. In common parlance, *mithyā* means illusion or falsehood, but in Advaita Vedānta, it means something mysterious.

On the Absolute Level, Brahman remains in its true nature as non-dual, infinite awareness at the higher level of reality known as *pāramārthika-sattā*. It is only at this level that the world appears to be unreal or illusory. Absolute Reality is also experienced directly. Compared to this experience, the experience of empirical reality may be described as indirect, because it is mediated by the sense organs. The super-sensuous experience of absolute Reality is immediate, *aparoksha*.

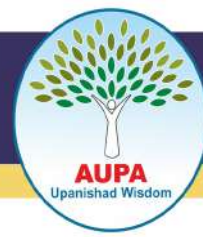
[Swāmi Bhajanānanda is the Assistant Secretary, Rāmakrishna Math and Rāmakrishna Mission. The above article is excerpts from his writing in the Prabuddha Bhārata, Jan/Feb 2010.]

## Story Time

### THE OUTSTANDING TEACHER



The students had assembled in the class as usual. It was mid-morning, and the teacher entered the class. One of the students addressed the professor and said, “Sir, my father had gifted me an expensive wristwatch. In the 5-min break that we had just a while ago, I left the watch here on my desk and stepped out for a few minutes. I have returned, and the watch was missing.” The teacher thought for a moment, looked at the class students and realized that it had to be one of them. He asked this student to step out of the class and wait until he is called for. Once the student, who had lost his wristwatch, left, the teacher asked all the students to blind-fold themselves with their kerchiefs. He then walked up to each student and checked their bags, desk and pockets. Indeed, he found the wristwatch with one of the students and took it. He then asked all the students to take off the blindfold, called in the student who had gone out and returned the wristwatch to him. No questions were asked, and the class went on as usual.



The student who was guilty of stealing the wristwatch was extremely nervous. He was sure that teacher would reveal the truth at some point, and he would have to face humiliation. The day passed, as did the weeks, the months and the year. The incident was forgotten by all except by the guilty one.

Many years passed. The guilty student went on to become an honest, upright and very successful entrepreneur and businessman.

It was the year of the class reunion and the students of the class described earlier had gathered at the school for the celebrations. The teacher, now aged, was also present. The erstwhile guilty student approached the teacher with all humility, and fell at his feet and said, "Sir, if I am alive and doing so well in life, it is entirely because of you! Thank you!". The older man was perplexed, and the student reminded him of the incident of the wristwatch. He said, "Sir, I had decided that the day you would reveal the fact that I had stolen that wristwatch, I would end my life, but you didn't, and I am standing

before you today! It also made me decide that I would never again indulge in any wrong act, and I have been true to that decision till today. I believe this is what has brought me success in what I do."

What the teacher said in reply was indeed unexpected! The elderly man confessed that he too did not know who had stolen the watch that day, as he had blindfolded himself too soon after all the students had done so! He went on to say that he had done so because it was important for him to continue to see all the students in complete fairness and without prejudice, after the incident too. The student stood before the professor with folded hands, tears in his eyes and immense gratitude. He felt great respect and reverence for the noble soul that had transformed him without even realizing who he was!

**[This story is re-narrated above by Shalini Keshavan.]**

**AUPA Yuva**  
***As Young Eyes See***

### **Life and its play | heroes and villains**

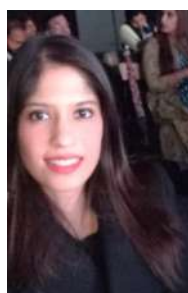
Sometimes all you can do is ..be the spectator of the play of your life story that unfolds , and understand that some are meant to play the role of the hero to bring you hope and some are meant to play the role of villains to help you grow and some are meant to be neutral .

Thank them all , as you are the product of those memories , love and lessons ...nothing more than that .

Take it easy and show gratitude through it all for the lessons learnt and the lovely memories that have been created. Try not to get affected or attached by either ..all have different roles to play .

Simply slot people in those categories and those roles with lessons and memories...heal from the hurt of villains and show gratitude to both the hero and the villain. But more to the villain as you grew stronger and more resilient from their experience. You learn to appreciate all the good things in your life from the villain. So don't curse the villain. Good and bad, yin and yang, villain and heroes always exist together.

### **Sukriti Dugal**



Sukriti Dugal is an Edtech entrepreneur and lawyer by qualification, LL.B (SOAS, University of London) and LL.M (University College London, University of London) and LPC from BPP Law School, London. She has a rich and varied experience across art advisory, education and the legal sector. She is an avid reader and finds spirituality, self-development and study of religion as crucial aspect of her life. [sukritidugal@icriindia.com](mailto:sukritidugal@icriindia.com)



## **Health is You**

### **Adding meaning to life is essential for good health**

Boosting our sense of 'meaning in life' is an often overlooked element for good health and longevity. People who believe their existence has meaning have lower levels of stress and mortality risk. In Japan, Ikigai or "purpose in life" is a key life philosophy that has helped the Japanese live happier and longer. Our sense of purpose must add meaning to our life as well as others around us.

This inherent intention drives the way we act and react. Some people feel purpose is connected to meaningful, satisfying work, yet others feel their purpose lies in responsibilities towards family or friends, and a spiritual seeker finds it through religious and spiritual beliefs. A clear defined purpose is an intention that guides our life decisions, influences our behavior, shapes our goals and offers a sense of direction.

Since our intentions shape our beliefs and we act in accordance to our beliefs, our health either becomes wholesome or unwholesome. Author Louise Hay shows us the correlation between our



beliefs and the effects of them on our health.

We should be reevaluating our life's purpose and find more meaning in how we use each day. During these times, when health is at risk and we fear for our lives and of others, we must give ourselves a vitamin shot of 'purpose' before we lose our impetus. Our Ikigai must assist us not only to stay alive, but to lead an enriched, healthier and happier existence, whatever the external environment and circumstances may be.

### Shikha Puri Arora (Rehab Trainer)



Shikha Puri Arora is a rehab trainer, posture, ergonomic consultant and your support from injury to fitness based on real science. shikhapuriarora@gmail.com

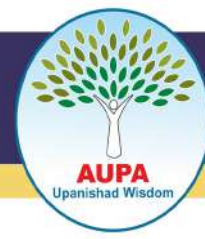
## News

**January 1, 2022: Satsang at Bengaluru:** Members of 'Param Vedānta', a group of spiritual aspirants guided by Dr Thimappa Hegde, invited Swāmiji to speak to them at the Kuvempu Auditorium in the campus of the PES College in Hanumanth Nagar. The topic was, 'TIPS FOR HAPPY LIVING: From Vedānta and One Notch below Vedānta'. This offline event was marked by cheerful participation of more than 50 ladies and gentlemen. All of the partook of delicious dinner at the end.

**January 7 thru 9: Another offline event** – a 48 hours Spiritual Retreat – took place at the beautiful campus of Ritambharā, in north-western Bengaluru. Shri Vinayachandra and Shri Datta Prasad, of Indica Yoga, organized this and a small number of ten participants made the program delightful. Swāmiji gave talks on 'Regaining Inner Strength and True Happiness', drawing from the Geeta. Vinayachandra and Dr Thimappa Hedge guided the early mornings' meditation sessions. Datta Prasad thrilled the participants with the hour-long yoga sessions, which involved a large number of body movements. The place was elegant and everything was managed with professional excellence.

**January 13,** an Online event for Shri **Sathya Sāi University** for Human Excellence (SSSUHE): Shri Bhupāl Chidambar, a Ph D student of the SSSUHE, welcomed Swāmiji who then spoke on 'The Mahāvakyas: the Ultimate Message'. Some 500 students of several campuses of the University attended this event.

**January 21 (California Time, 8 pm),** an online Satsang was held where Swāmiji spoke to a bunch of more than 60 enthusiastic participants who were mostly from the San Francisco Bay Area. The topic was – *Meeting with Hard Times, Emerging Victorious*. These 'Third Friday evening Satsangs' have been going on since mid-1990s where Swāmiji was the speaker for the first few years. These were



held at the residence of Shri Jnan Ranjan Dash in San Jose. In these two years of the pandemic, the monthly event has been continuing online.

**January 24 at Meditation and Study Circle:** A talk on the 'Dialogue between Ajātashatru and Bālāki' drawn from the Brihadāranyaka Upanishad was delivered by Swāmiji for mainly the members of the M and S Circle, Bengaluru. Smt Vāni Vāsudev and Shri Nārayan Vāsudev conducted the formalities at this event held on Google Meet.

**January 25, Vedānta Students of Pune:** A good number of seekers have been studying Geetā and other Vedānta texts under the guidance of Brni Vibhā Chaitanya, for several years. Swāmiji addressed the group online, giving a summary of chapter 9 of Geetā, which they had completed recently, and a preview of chapter 10, which they were going to take up.

**January 26, The Republic Day:** A senior government official – Mr Chandrasekhar, KAS – was the chief guest at the celebration on the grounds of Suvarnamukhi Higher Primary School. The flag was unfurled by the chief guest, who spoke on the significance of India's constitution. Swāmiji and Dr Nāgarāju also addressed the gathering afterwards. Later in the day, the āshram – Suvarnamukhi Samskriti Dhāma – also observed the 'Founder's Day', marking the sixth anniversary of the passing away of Smt Renukā Nāgarāju.

## Webinars

### Webinars held:


# 215 on Jan 16, 2022 – 'Death and the Meaning of Life in the Upanishads' by Dr Pankaj Bāsotia, from Shimla.

# 216 on Jan 30, 2022 – 'The Gateway to Liberation' by Swāmi Chidānanda, from Bengaluru.

### Webinars to be held:

Webinars # 217 and # 218 will be presented on February 13 and March 6 respectively. Details will be sent to all on our mailing lists.

Those who wish to receive the Email invitations to our webinars may please write to fowaiforum@gmail.com



Deriving Holistic Insights into  
Management & Academics from  
the Heritage of India

**January 13, Webinar on Effectiveness at Work:** Cdr H C Guruprasad and Dr Vilasini Patkar delivered lectures as the main resource persons at this online event, named DAKSH, under the banner of the SIES (Nerul) College of Arts, Science and Commerce, near Mumbai. The 'Internal Quality Assurance Cell' (IQAC) had joined hands with DHIMAHI of FOWAI FORUM. "The Way to Get Proactive – Digital Office Management" was Guruprasad's theme while that of Vilasiniji was, "The Collaborative Human Being – Essence of Effective Office Management". The program was aimed at building increased capacity of administrative staff of several colleges.

**February 4, Session on Embracing Change to Welcome the New Normal – with Tips on Personal Wellness – Physical and Mental:** Swāmiji and Dr Patkar were the resource persons for this event for the benefit of all the students (B.Com. and B.Sc.). Vilasini ji spoke on *Embracing Change – Rejuvenation of Body and Mind*. Swāmiji opted for *The Head and Heart behind Effective Coping with Change*.



The New Year Day event: Smt Chetanā Hegde and Dr Thimappa Hegde  
felicitating Swāmiji



Swāmiji speaking to members of Param Vedānta, Jan 1, 2022



Participants at the Weekend Retreat on Geetā, Jan 7 thru 9 at Ritambha





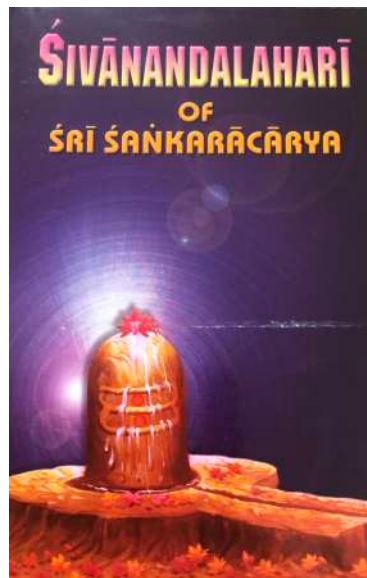
Rā

Vinayachandra of Ritambharā receiving a book from Swāmiji

Announcement of the Webinar DAKSH, presented by Cdr Guruprasād and Dr Vilāsini ji, at SIES Nerul, Jan 13

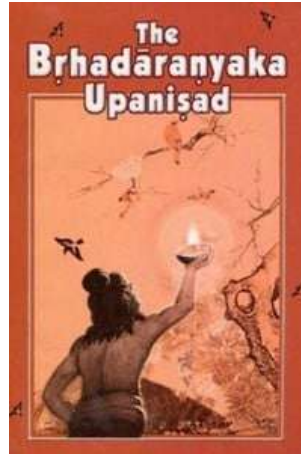


Suvarnamukhi celebrated the Republic Day with Mr Chandrasekhar, KAS, as the chief guest, Jan 26



New online classes start, on Shivānanda Lahari, Feb 3 (7.30 am IST)





Classes on Brihadāranyaka Upanishad restart,  
Feb 4 (8.30 pm IST)



Nārāyani Dhām, the pretty venue of the upcoming Lonāvala Retreat (Feb 27 thru Mar 4)

## Upcoming Events

### ***Spiritual Retreat in Lonavala, Feb 27 thru Mar 4:***

There is good response to this Offline Retreat and we will hold it in Nārāyani Dhāma in Lonavala, where we had organized a Retreat in January 2019. The dates are February 27 thru March 4, 2022. Those who wish to join may please send a message to fowaiforum@gmail.com over Email or to the mobile number +91 98331 46286 over Whatsapp.

**Classes on Shivānanda-Lahari:** In terms of Indian Standard Time, lectures on Shivānanda-Lahari (a hundred verses on Shiva-bhakti, composed by Ādi Shankarāchārya) will begin at 7.30 am on Thursday, February 3, 2022. This will continue every Thursday. This is an initiative of Sanātana Dharma Pratisthāna of Tampa, Florida.

**Upanishad Classes:** Lectures on YouTube (FOWAI channel) will resume on Friday, February 4.

**Brihadaranyaka Upanishad: 8.30 pm IST, every Friday**

**Bhagavad-Geeta: 8 am IST, every Wednesday**

Those who miss the 'live talk' may watch the recording later at the same YouTube channel FOWAI.

### **Saturday, February 5, 2022 – Vasant Panchami**



On Basant Panchami, we offer worship to Devi Saraswati, the Goddess of Knowledge. In some parts of India, people fly kites too on this day. Children are asked to seek Saraswati's blessings in their studies. May Mā Shāradā bless all of us.

**Wednesday, February 16, 2022 – Guru Ravidās Jayanti**



Ravidās or Raidās (1450 – 1520 AD) was a mystic poet-saint of the bhakti movement and founder of the Ravidāssia religion. Venerated as a *guru* (teacher) in North India, he was a poet, social reformer and spiritual figure. Ravidās's devotional verses were included in the Sikh scriptures namely Sri Granth Sāhib. It is believed that Saint Meerā received instructions from him so he was her guru too. The legends say he was a junior contemporary of Saint Kabir. We offer our pranāms to this luminary.

**Saturday, February 26, 2022 – Maharshi Dayānand Saraswati Jayanti**



We pay respect to Maharshi Dayānand Saraswati (1824 – 1883), who was a philosopher, social leader and founder of the Ārya Samāj, a reform movement of the Vedic dharma. Denouncing idol

worship, he worked towards reviving Vedic ideologies. The second President of India, S. Radhakrishnan, called him one of the "makers of Modern India", as did Sri Aurobindo.

He was a *sannyāsi* (ascetic) from boyhood, and a scholar. He believed in the infallible authority of the Vedas. Dayānanda advocated the doctrine of Karma and Reincarnation. He emphasized the Vedic ideals of brahmacharya and devotion to God.

Among Dayānanda's contributions were his promoting of the equal rights for women, such as the right to education and reading of Indian scriptures, and his commentary on the Vedas in Sanskrit as well as in Hindi.

## Tuesday, March 1, 2022 – Mahā Shivaratri



Mahā Shivarātri is celebrated annually in honour of the Lord Shiva. It is that special night when Lord Shiva performs His '*tāndava-nritya*', the heavenly dance. There is a *Shivarātri* in every luni-solar month but, once a year, on the 14<sup>th</sup> night of the dark fortnight of the month of Māgha, we observe Mahā Shivarātri which means "the Great Night of Shiva".

Signifying overcoming darkness and ignorance in our life, this festival is observed by remembering Lord Shiva, chanting prayers, fasting, and meditating on ethics and virtues such as honesty, non-injury to others, charity, forgiveness, and the discovery of Lord Shiva. Ardent devotees keep awake all night. Others visit one of the Shiva temples or go on pilgrimage to Jyotir-lingas.

In Kāshmir Shaivism, the festival is called Har-rātri or, in a phonetically simpler way, Haerath or Herath by Shiva devotees of the Kāshmir region.

॥ OM NAMAH SHIVĀYA ॥



Friday, March 4, 2022 – Rāmakrishna Jayanti



*sthāpakaya cha dharmasya, sarva-dharma-svarupine*

*avatāra-varisthāya, rāmakrishnaya te namah*

We salute you, O Shri Rāmakrishna! You re-established dharma; you bring forth the essence of all dharmas, and you are a great divine incarnation.

(AUPA is the short form of AUPANISHADA-PURUSHA, the truth of the sacred source called Upanishads. This e-newsletter comes from Project Manager of the website: [aupa.in](http://aupa.in) – Upanishad Wisdom).

Publisher: Shahid Sayed, AUPA Project Manager for STEP Press

Email: [info@aupa.in](mailto:info@aupa.in)

Contact: +91 99678 78798