

AUPA e-Newsletter

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Editor: Swami Chidananda
Associate Editor: Dolly Seth

Mantra to Ponder

The Material and Spiritual Sides of Life

A Shining Example of Balance from the Upanishads

Sage Yājñavalkya is asked by King Janaka, “Are you desirous of receiving gifts from me? Or are you keen to have philosophical discussion with me?” Those students who have a narrow view of the Upanishads would imagine that the stalwart of Vedic wisdom would ask for only deliberation on Brahman, the ultimate reality. To their surprise, the Rishi answers, “O Emperor, I am desirous of both!”

ubhayam-eva samrāt

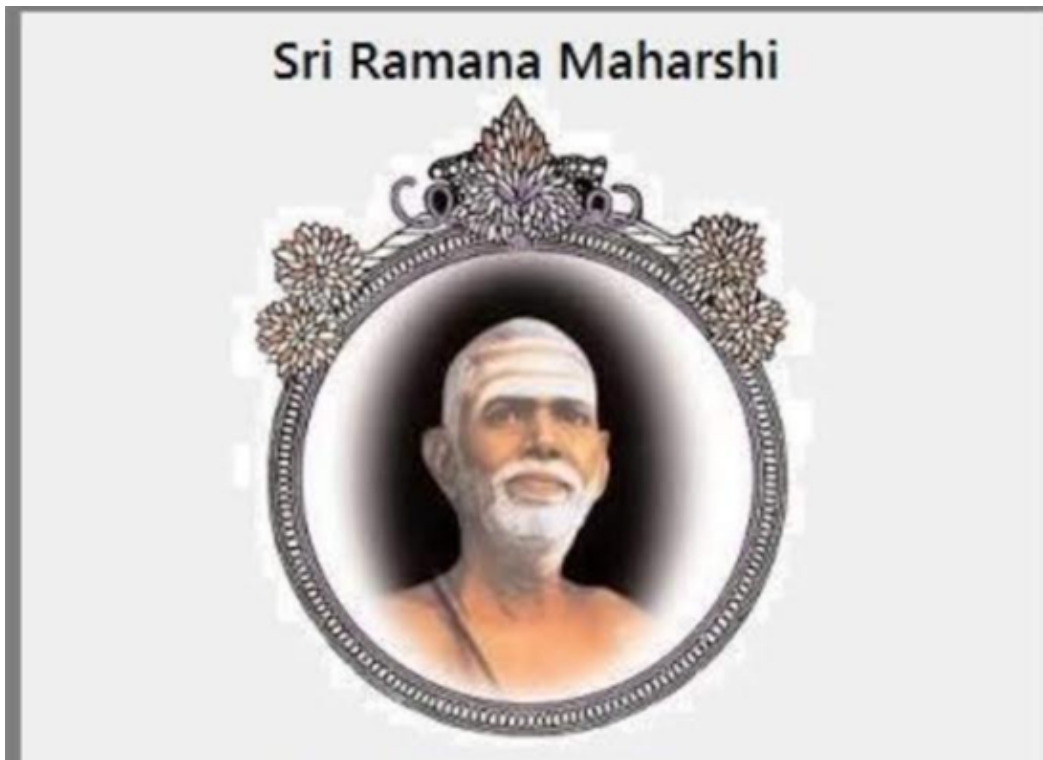
‘I desire both, O king!’

Brihadāranyaka Upanishad 4.1.1

Though the Vedānta is primarily known for high plateau thoughts, metaphysical in nature, the education that the Upanishads impart is holistic. The lofty teachings are embedded in a balanced view of the whole of life, where people of different levels of eligibility, who have different kinds of responsibility in their current positions are addressed. Along with his supreme wisdom of the transcendental truth, Yājñavalkya was running a huge *gurukula* (residential school) and therefore he did not neglect the material side of life.

Light on Self - Inquiry

GET DOWN TO THE MAIN QUEST



The mind is born of the ego. The ego rises from the Self. Search the source of the ego and the Self is revealed. That alone remains.

[From Talk 106, Talks with Shri Ramana Maharshi]

{The distinct mark of Maharshi's teachings is the intensity with which we need to pursue the inquiry, 'Who am I?'. The regular study of the Vedānta should enable us to negate the non-self (*anātmā*) and abide by the Self (*shuddha ātmā*). We must not get lost in the jungle of the numerous concepts of the available and popular spiritual literature. – Editors}

Thus Spake Chinmaya

LET YOUR MIND BE ENERGETIC



In *Sādhana*, if a seeker, in her early steps, overdoes things, her mind gets fatigued; and a fatigued mind cannot easily be revived.

Puja Swāmi Chinmayānanda ji

[Source: Vedānta through Letters]

{No wonder spiritual practices are compared with a razor's edge. Less effort can lead to failure in one way and overexertion can cause another kind of problems. It is therefore an art that requires intuition and awareness. – Editors}

From the Editor's Desk



Swami Chidananda

WHEN THE EGO MELTS

Are we useless in this world, without some ego?

There is a misconception that we need some ego to survive in this world. People also fear that we will become useless without possessing a bit of ego. Many such forms of misunderstanding have risen because there is confusion between 'functional' and 'psychological' domains of the operation of our memories (or of our mind).

Milk is white for both the ignorant and the illumined. We do not require some ego to notice that milk is white. Likewise, it is not egoism if we like coffee more than tea. The enlightened ones also have their preferences when it comes to food, clothing, music or general reading. Both the unwise and wise remember the year they graduated from college or the date on which they married. All such things are functional memories.

Where does the ego come in then? Psychological memories cause the rise of ego. If we remember some sad incident of 2006, that itself is not a psychological memory. If we relive those moments and go through the sadness once more and, in the process, wish to take revenge on someone who had wronged us, then there is the play of psychological memory. This memory revolves around the 'separate I' – the self – which is actually an illusion. For egoistic people, the self comes across as very real, quite solid. "I was honoured there; I was insulted here," they remember with much pleasure and pain. The wise ones, in contrast, think, "Was it I at all who was praised or insulted? Wasn't that sense of the self a mere false construction?" In perfect illumination, there is total clarity that the self was a phantom figure.

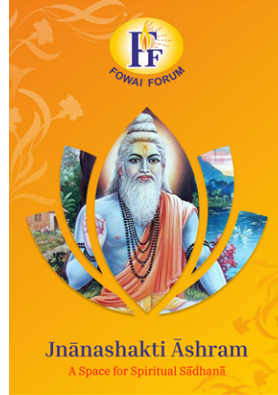
We will not be useless when the ego dies. Our functional mind and its memories will be very much alive and, more importantly, our perceptions will be clearer than ever. We will have the sensitivity to understand (the so-called) others' suffering, without looking into what we have to gain or lose in the matter. We will also understand the jubilation and celebration of the (so-called) others, without jealousy born of comparison.

No wonder Shri Ramana Maharshi says¹, "The search for the source of the ego is the sure way to all-round victory!"

Swāmi Chidānanda

¹ *tad-mārganam sarva-jayāya mārgah*, SADDARSHANAM verse 28

Jnāna Shakti
*Strength from Right
Understanding*



**An Update On
JNĀNA SHAKTI**

A Centre for Vedānta Studies

Efforts are on at this moment to get a general approval for the architectural plans that our architects have made. Once the government authorities give us a nod, Vanwari Architects will make the final, detailed drawings, which will again go for approval from the TCP (Town and Country Planning).

Meanwhile, fundraising is progressing at a satisfactory pace.

We are inspired by sages and saints, who were and are led by God. The drawing below shows Lord Ganapati leading Maharshi Ramana! Spiritual learning, though not appreciated by all, is indeed necessary for all time to come and a centre like Jnānashakti, we are confident, will fulfil that need.



At the recent Spiritual Retreat in Nārāyani Dhām, Lonāvala (near Pune), about 60 participants had joined the camp. Shri Mohan Hejamādi and Swāmiji took them to the site, the piece of land on which

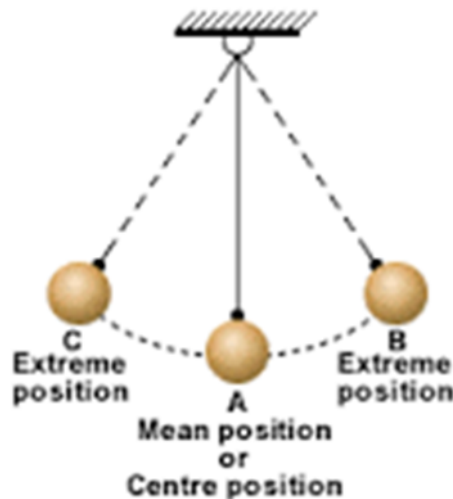
Jnānashakti will come up, on March 3, 2022. Many among them now got a clearer picture of things to emerge. Some of them expressed their readiness to contribute towards the project.

We request everyone to come forward to support the work. **Team AUPA**

Tips from the Upanishads

AVOID THE PENDULUM SWING

We err. We then regret and repent. After a while, our mind regains its freshness. And alas, we err again! It is as though we are moving from one extreme of the movement of a pendulum to the other, without any real change in the whole of our behaviour. Just as kinetic energy changes to potential energy as the pendulum reaches an extreme point in its movement, our mind gathers new energy to err again after sometime.



One reason why we do not change is that we do not rise to a higher level of looking at things. Above rigid notions of right and wrong, dharma and adharmat. With due respect to the value systems that define virtue and vice, what actually helps us get freed from the 'pendulum swing' is the ability to remain as the witness of our mind's movements.

"O Lord Yama, instruct me on THAT, which is in the category of neither virtue nor vice.

anyatra dharmat, anyatra adharmat

Katha Upanishad, mantra 1.2.14

The Vedanta is about rising to a higher state of consciousness, without getting stuck in the seemingly endless cycle of error-repentance-calm-error. We need to stand apart from our judging mind and look at the basic movement itself of thought.

Introducing an Upanishad

KENOPANISHAD

This Kena Upanishad is from the Sāmaveda. With a total number of 35 mantras falling in 4 sections, the Kenopanishad has a number of very significant revelations. 'Kena' means 'by What?'. That is the first word of this Upanishad and hence the name of the entire text. The scripture begins with the question, "Prompted by what does the mind go towards its object? What makes the prāna (vital air) move? What is behind the functioning of speech, eyes and ears?"

In answer to this unusual question, from a mature student, the illumined teacher gives a reply that, at once, has the unique fragrance of the Vedānta. Calling it the 'ear of the ear, mind of the mind' etc., the seer points out the unconditioned Self (shuddha ātmā) that is not an agent at all, has no action to its credit and does not enjoy or suffer. This ātmā, by its very presence, makes the functions of all the organs of perception, of the organs of action and of the inner instruments possible.

By knowing this truth, we get liberated. This Self can never be the object of any of our faculties. This basis of all knowing does not fall in either the camp of the known or the category of the unknown. A string of 5 mantras states that no organ or instrument (such as speech, mind, eyes etc.) can have this Self as its object but this Self makes them grasp their objects. This alone is the Supreme Brahman. The Upanishad categorically dismisses all other names, forms, symbols and visualizations as 'not the truth', though millions may worship them.

Those who claim to know the Self do not know it; those who know the Self do not claim to know it. Our life is fulfilled if we know this truth before dying. What a great opportunity is lost, if we move on without knowing the Self!

The third section has an illustrative story to narrate. The gods and the demons once had a fierce battle. The gods won but were consumed by pride. The Supreme Ruler of the universe taught them a lesson by appearing as a huge, luminous being. None of the gods could find out who this luminous being was. Their arrogance subsided and they bowed down before the mighty power, regaining their humility.

The Upanishad concludes with prescribing a couple of 'upāsanas' (qualified meditations) as well as certain values and practices such as self-control (*damah*), practice of virtuous actions (*karma*), keeping the mind where the hands are (*tapah*). Vedic studies and strict adherence to truthfulness are emphasized.

On the whole, this Upanishad provides to us an excellent blend of a) revealing metaphysical wisdom, b) pointing out human values and c) prescribing spiritual practices. A 'peace invocation' – "May my limbs be strong; may my speech, energies and eyes be healthy..etc" (*āpyāyantu mamāṅgāni*) is generally recited before and after the main body of the 35 mantras.

[We had begun this series with '*Introducing Ishāvāsya Upanishad*' in the last issue. Our third piece will be '*Introducing Kathopanishad*'. - **Editors**]

Quote Of the Issue

CHECK IF YOU HAVE A MONK'S MINDSET

Monks can withstand temptations, refrain from criticizing, deal with pain and anxiety, quiet the ego, and build life that brim with purpose and meaning.



Jay Shetty, Author of *Think Like a Monk*, published by Thorsons

Smt. Indira Gautam
writes from the U.S.

OUR PURSUIT OF PEACE

Why is there violence outside and inside?



Readers of AUPA, dear friends,

As I am writing this, the Ukraine crisis is making the headlines every day. The world is helplessly watching as Russia is at war against its southern neighbour. All of us wonder at this moment whether we as humanity have learnt anything at all over the millennia. Or are we repeating our mistakes endlessly?

Many of our daily chants invoke peace three times – *shāntih, shāntih, shāntih*. We have always believed in the great dictum *ahimsā paramo dharmah*, nonviolence is the supreme virtue. Yet neither our individual life nor our collective living reflects any commitment to peace and harmony. Continuous strife seems to be the hallmark of human life.

This state of affairs is yet another confirmation of the dire need for true spirituality, which alone can cure the human mind of the terrible, basic ailments it suffers.

Can we not go from disunity to unity? From a perception of divisions based on various factors to an understanding of oneness everywhere? Our scriptures have hailed such a vision¹ – seeing one essence in all life forms – as the best (*sāttvik*) form of knowledge.

There is certainly a terrible disorder in the human mind. This needs to be set right. A journey of a thousand miles begins with one step, they say. In this case of violence outside and inside, that step is perhaps regularity in our own *sāadhanā*. May we set our own house in order before advising others to get better. 'World perfection through individual perfection,' has been a value, especially in Eastern wisdom from time immemorial.

May we pray² once more, most earnestly, 'May all be happy. May no one suffer!'

Harih Om!

Notes:

1 *sarva-bhooteshu yenaikam bhāvamavyayameekshate..* – Geetā 18.20

2 *sarve cha sukhinah santu, mā kaschid dukkhabāg bhavet |*



GuestSpeak

RE-EXAMINING OUR ROLE MODELS

Pārul Sheth

We have all heard of the great sculptor called Michelangelo. Michelangelo's life is captured in a biography titled, 'The Agony and the Ecstasy'. This title very clearly and aptly summarizes that his life was basically an emotional see-saw between the two poles of agony and ecstasy. The man had no peace of mind at all. Probably it was because he had become a slave to inspiration instead of him wielding the creative impulse to his and everyone's advantage.

Yes, in spite of all his moods, he created great Masterpieces. Under his sculpting tools, stone came alive and reflected emotion. Great achievement no doubt but what did he get in lieu of this? Extreme emotional disturbances, hardly any wealth and posthumous fame.

This seems to be the biography of a lot of people who have great achievements in specific fields to their credit. Their names are then picked up and used as role models by teachers, parents, siblings, bosses and even politicians all around the globe.

Does one become a role model just because he or she has the ability to pour themselves into a few chosen areas of work and, that too, to the exclusion of other aspects of their own lives? We see this kind of lop-sidedness amongst 'achievers' in every field all around the world.

Are we to value such passion, such drive and such inspiration that creates something great in the material world but destroys the one who created it?

Pujya Gurudeva Swāmi Chinmayānandaji coercively exhorts us to re-evaluate our priorities in his often-used expression, 'THINK!' Are the role models that are set up by society really worthy of being role models? The increased restlessness, aggression and crime in societies is adequate proof that what we look up to and what we have looked at, for inspiration, is certainly driving us in the wrong direction.

The Bhagavad Gitā, the 'Manual of Life' as Pujya Gurudeva called it, emphasizes one word through its 18 chapters. That is 'samatvam'. Balance, balance and more balance. Balance between the head and the heart, between work and leisure, between food, sleep and rest, and balance in interactions with people and so on and so forth.

Interestingly, only one who has mastered one's mind would have this balance. Balance in one's life is marked by clear thinking, joy, finesse and beauty in everything that is done. One would no more be thrown up and down by one's thoughts and emotions. Such a person is a true Masterpiece, transforming the lives of all whom he connects with.

So, as a society does it make sense to follow role models whose lives in spite of their achievements are simply tragic ones or does it make sense to choose role models whose lives teach us to make our own lives happier and truly productive? Should we be glorifying apparent Masterpieces that will anyway be ravaged through time or should we be holding in high esteem the wisdom that transforms us – stony humans – into smiling expressions of Life itself, the knowledge that chisels a human himself into a Masterpiece?



Ms Parul Sheth lives in Mumbai and teaches Vedanta and allied subjects. She studied Geeta and the Upanishads at the Sandeepany Sadhanalaya, with Swami Chidanandaji as the Resident Acharya in the years 1991 – 1993. She has since been striving towards 'better living, in terms of imbibing nobler human values and sharing her understanding with her students. For her, writing too is an attempt in that direction.

Story Time

HOLES IN THE FENCE

A Tip on Relationships

There was once a handsome, talented young boy who had a nasty temper. Despite his good looks, talents, and smartness, he had no friends because of his temper. He easily got angry and would shout and say things that hurt others and pushed them away from him.

The boy's parents were concerned about him. They feared that he would be a loner if he didn't work on that bad temper he had! They wanted to help him in this regard and his father came up with a plan.

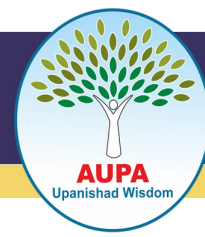


One Sunday morning, the father approached the boy and gave him a bag of nails and a hammer. He said to the boy, "Son, every time you get angry, take a nail and hammer it as hard as you can into the fence in our yard."

The fence was an old hard one and the hammer too was quite heavy. However, the anger that the boy had was so intense, that on Day One itself, he had driven more than 30 nails into the fence! However, a day came when he needed neither the nails nor the hammer anymore! He had learned to control his temper well enough!

His father was very happy to see this but there was more to his plan. He told the boy, "Son, that's a great achievement. Now, every time you are able to go through a full day without giving in to your temper, pull out one nail.

The boy did as he was told and after quite some time, all the nails on the fence were pulled out. The boy was very happy. His dad too was very proud of his son. He said, "Son, that's a wonderful job. You have indeed learned to control your temper; however, do you notice those holes in the fence after you pulled out the nails? Now the fence will no longer be the same.



“This is what happens, Son”, he continued, “when you say things that hurt others. Your hurtful words leave a scar in their heart just like the holes in the fence. Let us remember that saying sorry does not matter much, the scars remain.”

May we treat everyone with love and respect just as we would want them to treat us. Let us not give room for holes in the fence.

[Re-narrated by Shalini Keshavan]

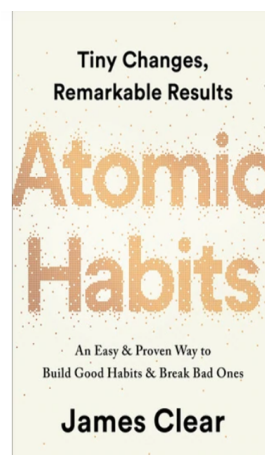
AUPA Yuva
As Young Eyes See

FIX THE INPUTS

...and the outputs will fix themselves

Radhika Dave

[This article is a short review of the popular book *The Atomic Habits* by James Clear. – Editors]



I first came across *Atomic Habits* on Instagram and dismissed it as any other self-help book, only to eventually read it. I was not disappointed.

James Clear, a writer and speaker, talks of how tiny changes stacked over a period of time can lead to big outcomes.

As the title suggests, an atomic habit is a little habit that is a part of a larger system. Just as atoms are the building blocks of molecules, atomic habits are the building blocks of remarkable results.

The backbone of the book is Clear's four step model of habits and laws of behaviour that change and evolve out of these steps of cue, craving, response and rewards.

Clear breaks the myth that the direction towards a big goal needs big resolutions.

Clear has spoken of his own experiences of how he got back into shape after sustaining a severe injury while playing baseball.

"It is so easy to overestimate the importance of one defining moment and underestimate the value of making small improvements on a daily basis. Too often, we convince ourselves that massive success requires massive action."

He also sheds light on why it is a herculean task to sustain good habits.

"The most powerful outcomes are delayed. This is one of the core reasons why it is so hard to build habits that last".

Clear talks of how we believe we need to change results, but we need to focus on systems that cause those results, in order to improve for good.

You do not rise to the level of your goals. You fall to the level of your systems.

"The purpose of setting goals is to win the game. The purpose of building systems is to continue playing the game. Ultimately it is your commitment to the *process* that will determine your *progress*."

For those who need an extra push to get things done, this book is a good place to begin.



{Radhika Dave is a bibliophile and loves writing. She is currently financial writer with Acuris, with previous stints at Bloomberg Quint and CNBC-TV18. Radhika has done her BA in Economics from St Xaviers, Mumbai, with a double honours in English Literature and Economics. She has also completed her associateship level from The Trinity College of London in Communication Skills.}

Health is You

IMPORTANT TOOLS OF OUR MIND

For acceleration or brakes

Kavitā Rāju



A crystal projects everything in its proximity. Our mind is like the crystal which is reflecting a gamut of names and forms.

Our body is a conglomeration of chemicals acting on each other by the propulsion of Prānic force or vital force.

Hormones which trigger stress have been vastly researched on, for many decades and, even today, is a matter of discussion. Hans Selye in the 1930s pioneered research on 'stress hormones', which led to a lot of medical research that took place on this subject. Hans coined the term "stress response", which in itself carries an important message with it. He described "stress" as a response and not the situation itself.

This revelation uproots a deep level imprint in our *Vijnānamaya Kosha (Intellectual Sheath)* or the *buddhi* that "I am stressed because of the situation", removing the notion that stress is natural for human, as if it is our asset from the womb to tomb.

The scriptures say that we as humans have the freedom "to do, not to do or to do otherwise" (*kartum, akartum, anyathā kartum vā*); this faculty has to be consciously exercised instead of justifying our compulsive pattern of stressful reactions.

This stress, which is nothing but the speed of mind, is a psychological momentum that forcefully drags one to various actions.

Though the speed of the mind is generally useful, it becomes life threatening when we lose control of the speed. Vehicles without brakes are dangerous to life.

Stress is good in terms of saving us from being harmed physically, but when it percolates from the physical level to mental level, it hijacks our thinking faculty. Daniel Goleman, a journalist and writer on topics of psychology, introduced a concept called "amygdala hijack", meaning a condition where our "strong emotion" takes over "our thinking part of the brain". This happens because of strong emotions such as anger, fear, anxiety or extreme excitement etc. and curtails our intellect from making right decisions. "Amygdala" is that part of our limbic system, a set of brain structure, that helps us to regulate our behaviour and emotional responses.

When this “amygdala hijack” happens, then what propels our action is the lower survival instinct (animal instinct), which is necessary for our physical safety. Our brain does not distinguish between physical threat and mental threat. So, when we face emotional or ideological threat at work place or in a social gathering, we release the same stress hormones as when we face a physical threat. And with the current work culture, this happens more often than once in a while. The survival mechanism is brought into play to protect our intellectual and mental sheath which actually cannot be harmed by anything external. In fact, they have the utmost freedom and flexibility to transform to a higher state of being.

When these subtle realms of our existence are turned inward, then the transformational possibilities are immeasurable. That is what Patanjali Maharshi says, “Yogah chitta-vritti-nirodhah” (sutra 1.1). It does not mean stopping the mind but to turn the mind inwards. Then the vortex of mind (thoughts) will lose its intensity of spinning, thereby the non-conductive thoughts will drop effortlessly. Patanjali says (in sutra 1.31) how to recognise this destructive ‘amygdala hijack’ of the mind. He says, “sorrow, despair, restless movement of the limbs and hard breathing are the symptoms of a threatening condition of the mind.” When the values of Shama and Dama are practiced, then one can attain mastery over one’s mind. Shama is the tactful sublimation of Tamas (*Chaos*) and Rajas (*activity*), and raising of Sattva (*harmony*). Whereas, Dama is effortful restraint. Shama is the preliminary step to gaining quietude of mind. (*Shama – control over externalisation of mind, Dama – control of senses*)

When the threats are continuous, then the body raises its normal to a new normal and keeps the mind in a state of flux, thereby altering the body functions to cope with the new normal and releases hormones to meet the demands. This therefore is the reason why today we are seeing the rise in hypertension, cancer, diabetes and heart-related conditions.

So, the world today perceives stress as speed and disease. That, which was a protective faculty, has become a threatening faculty to our health.

By inculcating a healthy and balanced diet, proper recreation, prompt action (in the matter of duties), and right amount of sleep as the new mantra, one can stay healthy and happy.



[Kavitā Rāju is a yoga instructor and is deeply interested in Vedānta too. She occasionally addresses student groups at schools on matters related to holistic wellbeing.]

News

Retreat at Lonāvala, Feb 27 thru Mar 4: As in 2019, the participants thoroughly appreciated the atmosphere at Sri Nārāyani Dhām in Lonāvala, where FOWAI FORUM's 24th Spiritual Retreat took place. Swāmi Hamsānanda ji, Swāmi Advayānanda ji, Swāmi Abhishek Chaitanya Giri, Swāmi Advaitānanda ji and Āchārya Dr M Nāgarāju joined Swāmi Chidānandaji at this National Sādhana Camp.

Retreat at Advaitam, Feb 5 and 6: A few of long time Vedānta students, all of whom were members of CHYK (Chinmaya Yuva Kendra) during the late 1980s at a time when Swāmi Chidānandaji also lived in Bengaluru and taught Vedic chanting to young people and anchored their discussions, gathered at the serene 'Advaitam' āshram near Doddaballāpur (northwest of Bengaluru city). Dr Umapathi Cattamanch and Dr Smt Geeta Cattamanchi from Chicago joined the group briefly. Sri Karthik held a yoga class in the morning on the second day. It was a nice reunion with a lot of sharing.

Online talks on 'Erase the Ego', Feb 10 and 13: Swāmiji delivered a talk on the same topic on two mornings, addressing two distinct groups of interested people. The first one was a bunch of students of Shri Narasimha Prabhu, founder and head of 'Light of the Self Foundation'. And the second one was for the residents of Shobā Forest View apartments, where the coordination was done by Meerā Rājesh.



The eminent speaker on spiritual topics, Shri Ramesh Sapre, spent some time with Swamiji at Gawde residence on February 23



Swamiji speaking on chapter 8 of Bhagavad Geeta at the 24th Retreat of FOWAI FORUM in Lonavala, March 1



Audience at Sree Narayani Dham in Lonavala, March 1



A group discussion in progress. (5 groups of 12 each were made for holding discussion on the teachings of Geetā received at the classes.)



A statue of Shri Dakshināmurti in the open space of ADVAITAM, the āshram to the northwest of Bengaluru

Webinars

Webinars held:

217 on February 20, 2022 – 'EMOTIONAL BANK BALANCE: Reflections in the Light of Geetā' by Swāmi Chidānanda

Webinars to be held:

Webinars # 218 and # 219 will be presented on March 6 and March 20 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

Upcoming Events

March 21, 2022 An online talk under the banner of 'Meditation and Study Circle' of Bengaluru will be delivered by Swamiji on the topic of 'Holistic Living, Spiritual Perspectives'.

April 9, 2022 An online talk under the Krishna Kamala Vedanta Pathashala (School) will be delivered by Swamiji on the topic: Vedanta Works and the Some Glimpses of the Contributions of Swami Sacchidananda Saraswati.

9 pm in Florida, Every Wednesday, Classes on Shivānanda-Lahari: The lectures on Shivānanda-Lahari (a hundred verses on Shiva-bhakti, composed by Ādi Shankarāchārya) started well on Thursday, February 3, 2022. This was an initiative of Sanātana Dharma Pratisthāna of Tampa, Florida and the classes will continue. Those attending from India should note that, after March 13, the time in India will become 6.30 am every Thursday (because of Daylight Saving in the West).

DAYLIGHT SAVING and revised timings of the Online Classes

Western countries like the USA will put their clocks an hour ahead, starting March 13. As a result, some of our timings will change. The table below will give the old and new timings at a glance.

ONLINE Classes, before and after March 13, 2028

Subject	Before March 13, 2022	After March 13, 2022
Bhagavad Geeta	8 am Wed IST / 6.30 pm Tue Pacific	7 am Wed IST / 6.30 pm Tue Pacific
Shivananda Lahari	7.30 am Thu IST / 9 pm Wed in Florida	6.30 am Thu IST / 9 pm Wed in Florida
Upanishads	8.30 pm Fri IST / 7.00 am Fri Pacific	8.00 pm Fri IST / 7.30 am Fri Pacific

WISHING YOU HAPPY HOLI

Friday, March 18, 2022



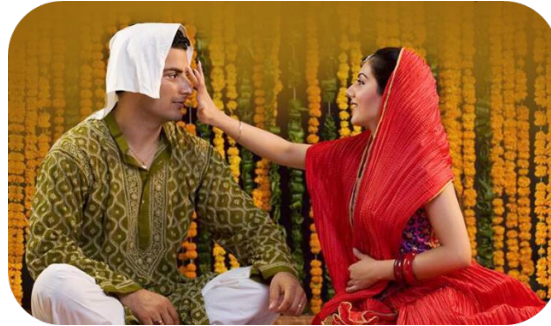
Among other things, the Festival of Holi celebrates the arrival of spring, the end of winter, the blossoming of love and, for many, it is a festive day to meet others, play and laugh, forget and forgive, and repair broken relationships.

We wish all our readers a happy life ahead, filled with the colours of joyous relationships.

BHAI DOOJ

Sunday, March 20, 2022

Bhai Dooj is a festival that we celebrate on the second lunar day of Shukla Paksha (bright fortnight) in the Vikram Samvat. The celebrations of this day are similar to the festival of Raksha Bandhan. On this day, brothers give gifts to their sisters.



UGADI / GUDI PADWA / JHULELAL JAYANTI

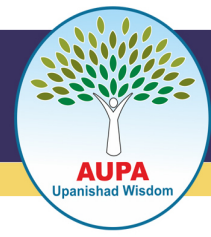
April 2, 2022



May the joy in spiritual contemplation grow in your life!



May divine blessings come to you in abundance!



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

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