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Editor: Swami Chidananda
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AUPA eNEWSLETTER

BEING CLEVER CAN BE AN OBSTACLE IN SPIRITUALITY

Being street smart can certainly help us in our pursuit of wealth (*artha*) and pleasure (*kāma*). As we graduate to the search for order (*dharma*) and liberation (*moksha*), we need to return to innocence, childlike simplicity. A mantra from the Yajurveda addresses '*pranava*' (*Omkāra*) and says the exalted truth of the ultimate reality is encased in *Om* but those who are steeped in worldly wisdom cannot have a vision of this *Om*. They miss both *Om*, the pointer, and Brahman that is pointed out by *Om*.

O Divine Principle of Om, You are the sheath that holds Brahman, the Supreme Truth. Worldly intelligence covers you.

brahmanah kosho'si, medhayā pihitah

Taittiriya Upanishad, 1.7

(Valli 4, Anuvāka 7)

Light on Self-inquiry

ON SOLITUDE (*ekānta*)



Mr Evans-Wentz asked: *Is solitude necessary for a jnāni?*

Sri Ramana Maharshi answered: *Solitude is in the mind of man. One might be in the thick of the world and maintain serenity of mind; such a one is in solitude. Another may stay in a forest, but still be unable to control his mind. He cannot be said to be in solitude. Solitude is a function of the mind. A man attached to desire cannot get solitude wherever he may be; a detached man is always in solitude.*

{Talk 20, dated January 30, 1935. Talks with Sri Ramana Maharshi}

[This piece shows once more the penetrating insights of Maharshi. He does not let us get carried away by externalities. He brings us back to the essentials of spiritual living. – Editors]



Swāmi Chidānanda

WILL AND INTELLIGENCE

Mystics who speak from great heights declare that 'awareness where there is no judgment' is the highest form of intelligence, and such intelligence will take care of everything. The beauty of such 'observing without judging' is that false ways leave us on their own, and right ways of thinking, speaking and doing mark our days with no effort on our part. This is the highest form of grace as there is no friction within us between 'what we are' and 'what we should be'.

This spontaneous intelligence is not seen to bless most human beings. We are generally caught in a lot of self-judgments, which, after labelling us as good or bad in various ways fill us with strong commands and demands as to 'what we should do' and 'what we should not'. These do's and don'ts, though coming from our own within, make us miserable. When on occasions we succeed in doing what ought to be done, certain pride fills us. On other occasions when we fail, guilt or shame fills us. Most of us believe that it is a part of *sādhana* (spiritual practices) to pat our own backs at times and to beat ourselves at other! We endlessly invest in varieties of motivational slogans like, "Rise again after every fall," or "Failure is the stepping stone to success," or "Rome was not built in a day" etc. The so-called motivational speakers, often gifted with oratorical or writing skills, exhort their audience or readers 'never to give up' and 'develop more will-power'.

Nobody (among the wise mystics) says we must not exercise the discretion with regard to 'right and wrong'. Nobody says we must live an unscrupulous life, doing whatever we feel like. All that the higher wisdom is asking us to understand is the sad limitations of will. Will, which expresses as determination to do certain things and not to do certain other things, is the product of limited understanding, often born of our comparing ourselves with somebody else and deciding to be like him or her. The operation of will is generally based on various conditionings that have shaped our thinking. Thus our will may be far from truth, from facts of life.

Its limitations make will whip us up with labels of 'good and bad', 'successful and a failure' etc. causing corresponding emotions in our bosom, which then prompt us to make some new resolve, which again would be of questionable wisdom! We remain in a vicious circle of 'resolving, succeeding or failing, feeling proud or ashamed, and making new resolves' etc. while we may not be in touch with many ground realities of life. Our grand resolves, ambitions, and aspirations make us insensitive to genuine needs of our own or of others.

Therefore it is advised that we stand apart from our own thoughts, look at them dispassionately and allow an inner voice to speak to us. Such silent self-observation may open a new door of understanding. There may be true freedom in that.

Swāmi Chidānanda



ON THE STUDY OF GEETĀ



Students of the modern world should shake off their lethargy in studying the Geetā as she can revolutionize our era for us. She can, by the magic of her touch, make a broken and disappointed man full and whole. The student emerges out of his inner gloom into an ampler world, having an appointment with success supreme.

Swami Chinmayananda

(In his radio talks on chapter 6 of Geetā, which came out as the book *The Art of Man Making*.)

THREE KINDS OF KARMA

(*sanchita*, *prārabdha* and *āgāmi*)

The word *karma* is extensively used in the scriptures of Hinduism (*sanātana dharma*). We must first recognize the fact that it can stand for a) actions that we may perform and b) results of actions that had been performed. There are three kinds in the second category, which this piece of writing here considers¹.

Three '*karma-phala*'s:

We must first be clear that the word '*karma*' here stands for '*karma-phala*' actually². There are three kinds of '*karma*'.

a) *Sanchita karma*: The results of literally countless actions that we had performed in countless previous lives are a huge repository or a storehouse in our account. This accumulation has certainly massive amounts of 'good' karma (*punya*) and 'bad' karma (*pāpa*) too. Technically speaking, a soul is bound by all of them, and has to pay for them in lives to come. The word '*sanchita*' literally means collected or accumulated. In a famous analogy, *sanchita* karma is compared with a large number of arrows that sit in the quiver of an archer.

b) *Prārabdha karma*: Out of the unimaginably huge collection of the first kind above, namely *sanchita*, a little packet is taken out, as per the laws of the Lawmaker (God, *karma-adhyaksha*), which precisely decides the happy and sad events of the present life of a soul. This subset of '*sanchita*', which has 'begun to tell on us' is *prārabdha*. The word '*prārabdha*' literally means something that has begun. It is rightly referred to as 'fructified karma', meaning this packet has become ripe, making us enjoy our *punya*(merit) and suffer our *papa* (sin). Rest of it is raw, lying in the vast collection of *sanchita*, and will 'fructify / ripen' in due course of time and will become our pleasant or unpleasant experiences in future lives. In the famous analogy mentioned above, *prārabdha* karma is compared with an arrow that has already left the bow of the archer towards an intended target. If an archer releases an arrow at a target, which he believes is a tiger, he can do nothing if he finds out a few seconds later that there is cow over the distant spot and it is not a tiger. The arrow, because it has already been released, will go and hit the cow.

c) *Āgāmi karma*: The word *āgāmi* literally means 'coming up'. In a general context, for example, '*gata-samvatsara*' means the bygone year and '*āgāmi samvatsara*' means the coming year. [2019 is *gata* or *ateeta*; 2021 is *āgāmi*.] This third kind therefore refers to actions that we perform in the present life even as we are going through *prārabdha*, the second kind. As applied to an enlightened soul, *āgāmi* refers to his actions (implying their results) *post enlightenment*.

Vedānta texts discuss the three kinds of karma, mentioned above, especially in the context of an enlightened soul – *jeevanmukta*. After some debate and discussion, they dismiss the popular belief that a liberated soul, thanks to his *jnāna*, is instantly freed from *sanchita* and *āgāmi* but has to go through *prārabdha*. They convincingly establish the

position that *jnāna* is tantamount to release³ from (the bonds of) all the three karmas at one go.

Notes:

1 We had taken up the four kinds in the first category, namely *nitya*, *naimittika*, *kāmya* and *pratishiddha*, in the last issue.

2 Every language has such cases. In English these days, the word 'laptop' stands for a laptop computer. The word 'radio' (as in a sentence, "Keshav was listening to the radio,") is a lay expression, which technically means a 'radio receiver'. Similarly '*karma*' here means '*karma-phala*'.

3 *ksheeyante chāsya karmāni, tasmin dristhe parāvare* – Mundaka Up. 2.2.8

Tips from the Upanishads

IN LOVE WITH A PRISON?

Life is much more than this body

In simple terms, the Upanishads ask us to rise above body-consciousness. The body is a prison, which looks attractive at times. Prajāpati declares before Indra:

*"This body is in the constant grip of death."
"Pleasure and pain do not come near the spiritual dimension of yours!"*

*idam shareeram āttam mriyunā
ashareeram vā santam na priyāpriye sprishatah*

Chāndogya Upanishad, 8.12.1

It is utter foolishness when we think, "I am the body; this body is me. That's about it." When our life is marked by such body-centred behaviour, we are forever bound by pleasure and pain, joy and sorrow, elation and depression. This roller coaster ride will end only when we realize the Spirit (*ātmā*) that we truly are, which is pointed out by the same mantra, saying the pairs of opposites do not touch that dimension of yours that is beyond the physical body. A devoted study of the Vedānta awakens a new understanding in us, where we find our body-centred state of mind fading away to a distant background.

Quote of the Issue

SHRI KRISHNA'S CALL FOR ACTION

*"I am very weak, Govinda."
"No, you are not. Strength will come to you only through a struggle with
weakness,"
said Krishna.*

K. M. Munshi (in his *The Book of Bhima, Krishnavatara-IV*)



[Kanhaiyalal Maneklal Munshi (1887 – 1971), was an Indian independence movement activist, politician, writer and educationist. A lawyer by profession, he later turned to author and politician. He is a well-known name in Gujarati literature. He founded Bharatiya Vidya Bhavan, an educational trust, in 1938.]

Remembering Dr G

IS HAPPINESS A TEAM SPORT?

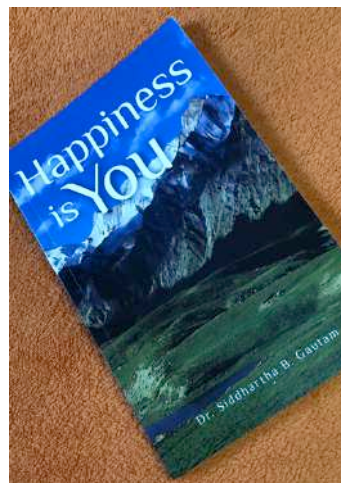
Happiness is **you** and it is not to be found in something or someone external to you. Therefore "Happiness is not a team sport," I often say in my talks. If you think of happiness as a sport, it is more like golf – an individual pursuit that can be enjoyed more in the company of others. You can use your solo game to work on the problems you know you have, but when you play with others, they may be able to spot something you may not be aware of – a problem in your stance, for example – and may be able to offer you tips to improve. And you can do the same for them. It is only practical that if we involve those closest to us in our happiness journey, their support will lift us up and increase their own happiness as well.



(picture above: Ms Ranjini Manian welcomes Dr G and Swamiji in Chennai at the Upanishad Conclave, Dec 6, 2014.)

Happiness Buddy

One of my friends suggested the idea of having a “happiness buddy”. I think that is a wonderful idea. After all, there is a support group out there for all the negatives in this world – addiction, illness, abuse. Why not a support group for something positive? You and your happiness buddy could read a book together, compare notes, and share what works for you. You may want to share activities suggested in the book, like meditation or yoga, or you may just want to set aside a time each day to talk. Ask each other for observations because others are sometimes better at seeing changes in us than we see in ourselves. Share any difficulties you have been having, in case she has some insight or a different perspective. You may want to get the whole family or your office or your civic club involved to make it a sort of a “happiness project”.



[The above is an extract from the book HAPPINESS IS YOU by Dr Siddhartha B. Gautam, pages 52, 53.]

**Smt. Indira Gautam
writes from USA**

CHALLENGES ON ALL FRONTS

..from North Carolina

My dear friends, readers of AUPA,

We are going through unprecedented times. Challenges are staring us in the face on multiple fronts. Rather than learning lessons from our past mistakes, we the humanity seem to be poised to commit our blunders once again. No wonder someone remarked, "History repeats."



Various forms of prejudice or bias do not seem to leave our bosom. Amidst the agony of the pandemic, there is the apprehension that communities are grinding their axe, getting ready for yet another battle. Countries are getting ready for another showdown over disputes regarding land and sea.

With our interest in and commitment to higher spirituality, we must exercise the greatest caution and steer clear of all negative emotions and false values. Even if we are a small minority, let us stay equal-minded and pray for peace on the earth, for all to be cheerful. *sarve bhavantu sukhinah* – May all be happy.

Harih Om.

[The photograph above is of a function under the banner of MEDITATION AND STUDY CIRCLE in Bengaluru, December 2014, where Dr Sid Gautam and Smt Indira Gautam enthusiastically joined.
– Editors]



BHĀVANĀ: A PRECURSOR TO UNDERSTANDING

Swāmi Dayānanda Saraswati

Gangā is a symbol for jñānam. Yamunā is a symbol for devotion, bhakti. And Gangā and Yamunā join in Allahabad (called Prayāg now). The pursuit of knowledge and devotion to that knowledge, devotion to the Lord, both join there. A confluence is always sacred. The joining – the confluence – is bhagavān. When two hearts see each other, there is a confluence of two hearts mixing and there is a certain growth there. There is bhagavān there. That is why love, they say, is one of the svarupas¹ of bhagavān. Similarly when the separation between you, the jīva, the individual who feels separate from everything else, and Īśvara, goes away, that is the final confluence called moksha.

The ocean water evaporates. It becomes vapour. It goes up and there are rains all over. Then the rivers start flowing. In the process they bless all as they flow, but they always keep in mind the ocean. And in the process they grow. They gather together. And then they bless, and reach the ocean. And the process continues. But the quality of water is the same. In one form or the other it is all the same. The process continues. The process is the beauty. Whole creation is a process. The cyclic process continues, and it has to be like that. Otherwise the creation cannot stand. The earth has to be moving. Everything has to be moving. In the nucleus (of an atom) all the particles have to be spinning. Then only there is creation. That is why bhagavān is always dancing, playing the instrument *damaru*². Every confluence is worshipped in India.

We tend always to go away from the source. There is an inherent tendency for entropy, an in-built entropy. Always our efforts get dissipated. Dissipation that is called entropy. And if you use your will, and turn toward the source, then there is life. Then only there is life. Everything tends to move towards disorder. You do not need to know hydrodynamics, but you can simply take the example of your own room. Okay, every day you have to pull things out – books, clothes etc. Every day you have to use things, and you do not put them back in their own place. What is that? Entropy, disorder. You have to put them back to order. In life also it is like that, we must put everything back to order.

Putting things back to order definitely takes some effort. The mind also has a tendency to get into a state of disorder. You have to bring it back again. That is what our whole life is about. The only thing that keeps you from dissipation or disorder is going towards the source, and that is why a sādhu is respected – because he has set his life towards the source or Īśvara.

This bhāvanā³ is due to a vision of Īśvara, which is what we have to gain. We are all going towards the same source. That is why nothing else satisfies us. Look at this – your ultimate goal was America⁴. All right, you came to America. Then afterwards you had to study here and you had to find your niche and you had to get into some kind of profession. Then what was the aim? Green card, which too you got. You got a good job, and you piled up some money also. Therefore you must simply be happy. Totally happy. Naturally, no? You are not. Why? The reason is that the human heart is always looking for something more. But ‘more’ will not solve the problem. What I have is not enough. That is the problem.

Vedānta says this is not enough, you can never solve this problem unless things fall in their own place. There are two types of problems. One is where the solution lies outside the problem. Like hunger. The solution is outside the problem in the sense that food is outside of you. And you have to bring in the food. The second type is where the solution is right in the problem itself. Like in a jigsaw puzzle. When the solution is also in the problem, things have to fall into their own place.

We have to know the whole before things fall into place. Only then it makes sense. Otherwise the various pieces are incongruous; they seem to have no meaning. All those edges look funny. But they are all meaningful.

In understanding the whole, even very painful experiences help you. Without pain you cannot understand. Suppose there is no pain recognition. How are you going to take care of this body, if you do not recognize its pain? That is why there is pain. If you recognize that something is wrong, you go to the doctor and describe it.

Similarly in life, all bitter experiences which cause pain to you, including emotional pain, are bits and pieces to help you either grow or come under. You have to become bigger than the pain or you go under. To be bigger than pain means you have to change your cognition and look at situations from a wider angle. Then only it becomes smaller. To become bigger, you must thus cognitively change. Your scales of vision should undergo a change. When you look at the same thing from a wider angle of perception, the pain loses its basis. Therefore pain makes you grow and all life’s experiences become meaningful. That is why Shakespeare wrote a play and called it *All’s Well That Ends Well*. In between there are a lot of things, but he called it *All’s Well That Ends Well*. And so Vedānta, the Geetā, is nothing but life. It just brings things to fall in their place, and allows you to recognize the pain as a part of growth. It starts with simple *bhāvanā* and then makes the *bhāvanā* a reality. *Bhāvanā* grows upon you.

NOTES (by editors of AUPA):

1 svarupa = true nature.

2 damaru = Shiva’s musical instrument

3 *bhāvanā* stands for a healthy feeling, an attitude or a disposition that is more centred in the heart than in the head.

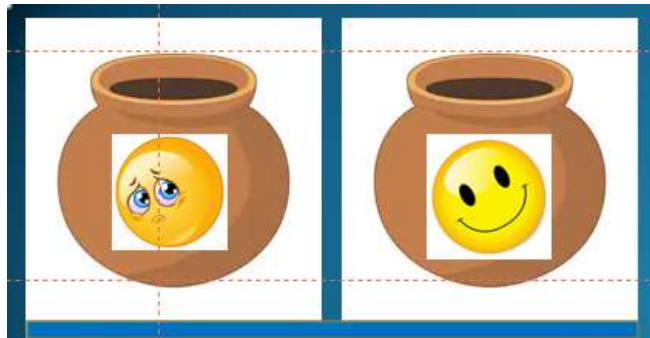
4 Swāmiji was addressing a bunch of people in USA, of Indian origin. The transcript, in the style of a conversation, was slightly edited to make this article.

[Swāmi Dayānanda Saraswati (1930 – 2015) needs no introduction. He founded Ārsha Vidyā Gurukulam, taught the scriptures extensively. He trained a large number of able teachers of Vedānta. When he was with the Chinmaya Mission (1950 – 1983), he taught several residential Vedānta courses and the students at those courses played leadership roles in the Mission after his exit.]

Story time

GOD HAS PLANS FOR ALL

There was once a family in the hilly regions of Himāchal Pradesh. The lady of the house had to carry pots of water from the river down in the valley and climb up back home. She had devised a system where she hung two pots on either side of a strong wooden stick and carried this stick on her shoulders to the river to fetch water. The lady had these two pots that were with her for many years. The two pots had become friends and would converse with one another.



One morning the lady took the pots to the river, filled them and carried them back. As she was walking back one pot noticed that the other pot looked very sad and upset. Once the lady reached home and placed the pots down, the happy pot asked the sad pot what the matter was, why it seemed sad and upset that day. The sad pot confessed that it was sad because it saw how hard the lady worked to carry water up the hill and it being a pot with a small hole in it, was wasting much water along the way every day. The happy pot smiled and said – “Dear friend, there is no need for you to be sad about this. I will show you a surprise tomorrow morning.” The sad pot was now curious and couldn’t wait for the day to end.

The next morning when the lady was putting up the pots on the stick, the happy pot asked the sad pot to keep a watch on its side of the path while returning from the river. The lady filled the pots with water from the river and started her climb home. The sad pot curiously watched the path on its side. Lo and behold!! The path on its side was filled with lush green grass, beautiful shrubs with colourful, pretty flowers on which sat many colourful butterflies!

When they reached home, the happy pot told the sad pot that the path on its side while returning home was so beautiful only because the sad pot was unknowingly watering the entire path! It reminded the pot that it brought so much joy to the lady as she sat sipping chai on the doorstep overlooking the beautiful garden patch! It reminded the sad pot how the grass, the plants, the flowers and the butterflies and the bees thanked the small stream of water that came from the pot every day! The sad pot was no longer sad....

Indeed, God has plans for all...no matter what shortcomings there may be, no one and nothing in the Lord’s creation is useless or *good-for-nothing!!* To recognise that and be grateful is what we can offer in return.

Collected and re-narrated by Shalini Keshavan

News

General

Many online discourses were delivered by Swāmiji in the month that passed. Some were guest appearances at other organizations and others were under the banner of FOWAI FORUM / AUPA.

Guru-Purnimā Message:

Swāmiji delivered a 20 minutes 'special lecture' on Guru-Purnimā, July 5 (8 am IST), and thereby also formally inaugurated the YouTube Live channel talks of FOWAI FORUM. Without any registration or password, anyone can join the regular classes at this channel now by just putting in the search word FOWAI at the YouTube website.

Workshop at Sri Lal Bahadur Sastri National Sanskrit University, New Delhi

Swāmiji delivered two lectures, on Tuesday, July 21, and on Thursday, July 23, at the National Workshop on 'Educational Philosophy and Psychology' under the Teacher Learning Centre (TLC) of the SLBS National Sanskrit University of New Delhi. These online talks, followed by QA, were on the topics, "Emotional Intelligence: Indian Perspectives," and "Spiritual Intelligence: Indian Perspectives". Prof. Amita Pandey Bhardwaj, the Project Head, led and coordinated the entire 5 day Workshop very ably.

Webinar of the International Relations Council, Kolkata

Swāmiji represented the Krishnamurti Foundation India (KFI) at the hour long webinar under the banner of the International Relations Council (IRC), Kolkata, where he spoke on 'Meditation and Wellbeing'. Ms Joyeeta Mazumdar, the Director of IRC, introduced and welcomed him at the online event. Three young ladies – Somya Gupta, Sushma Yenge and Sucheta Pal spoke on wellbeing from the angles of view of nutrition, yoga and exercises for fitness respectively.

Regular Weekly Classes on Geetā and Upanishads

On July 8 (India Time) and on July 17 (both India and US), the FOWAI FORUM started regular weekly classes by Swāmiji on YouTube Live. People anywhere in the world now can watch and attend these classes at 7 am (IST) every Wednesday and 8.30 pm (IST) every Friday respectively. These classes are receiving encouraging response with nearly 150 people attending them from the East and the West, and of course many more watching the video recording later at the same YouTube channel.



Cordially invites you all to a FREE and LIVE webinar!

NETWORKED SYNERGY – A WEBINAR SERIES

Topic: DOMINANCE OF NUTRITION AND HEALTH

Date: 22.07.2020 (Wednesday)

Time: 05:00pm to 06:00pm

Webinar link:

<https://us02web.zoom.us/j/88431215432?pwd=OWVNTUJhSUlnMkRKYThhY1dMTkduZk09>

Our speakers:



Somya Gupta

Senior nutritionist
with Rujuta Diwekar



Sushma Yenge

Certified Yoga Teacher by Quality Council of India
Former yoga teacher at Embassy of India in Iceland



Swami Chidananda

Trustee Member (Governing Body)
of Krishnamurti Foundation India



Sucheta Pal

Ambassador, Zumba Fitness
and President's Awardee



We hope to see you there!!!

The e-poster of IRC presents four experts on four subjects viz. nutrition, fitness, yoga and meditation



Prof. Amita Bhardwaj led and coordinated all the events at the 5-day Online Workshop at the University.

The Teacher-Learning-Centre of Sri Lal Bahadur Sastri National Sanskrit University in New Delhi had Swamiji speak at their Online Workshop on July 21 and 23, on EQ and SQ respectively, from Indian Perspectives.



Ms Joyeeta Mazumdar introduces Swamiji and welcomes him to speak on "Meditation and Well-being" at the Zoom Conference of International Relations Council, July 22, 2020.



Geeta classes began on July 8 (IST), 2020 over YouTube Live



Upanishad classes began on July 17, 2020 over YouTube Live



Swamiji bows down before the lineage of Gurus, beginning with Lord Sadāshiva, on Gurupurnimā, July 5, 2020.

Webinars

WEBINARS, done:

Swāmiji presented the following webinars:

Webinar 177 on THE LAW OF KARMA IN UPANISHADS

The gist of the presentation was as follows.

“As you sow, so shall you reap,” is the Western way of summarizing the Law of Karma, which is a cornerstone of Eastern philosophies. While lifting us to the height of *‘brahma-vidyā,’* the

Upanishads dismiss 'karma', saying all our actions and their results lose their hold on us when we behold the Supreme Truth. The Upanishads (the Vedānta, the final message of the Vedas) are however not totally opposed to the earlier portions of the Veda (*Veda-poorva*, consisting of karma and *upāsana*). In the frame of reference of *avidyā*, every one of us is guided to our future, including future births, as per our karma. The webinar examined the two frames of reference, covered by the Upanishads, where the law of karma has no validity in the first one and had validity in the second.

Webinar 178 on SQ: THE ULTIMATE INTELLIGENCE

A brief summary of the presentation is as follows.


The Spiritual Quotient (SQ) is said to be something that makes both Intelligence Quotient (IQ) and Emotional Quotient (EQ) operate more effectively. It has the special capacity to transform individuals and supply 'out of the box' solutions to problems. SQ can make us come up with fundamental questions and grapple with the pursuit of profound truths. Shaunaka, Indra and Nachiketā were bent upon unravelling the mystery of Self-knowledge, thanks to high SQ in them. If we have high SQ, we will not doubt the source 'within us' of all strength and wisdom. This webinar provided glimpses of SQ and its unique gifts such as vast flexibility in problem-solving and tremendous capacity to cope with suffering.

WEBINARS, to come up:

We will have webinars 179 and 180 on August 16 and 30 respectively. Topics will be announced. [Those who wish to join these webinars may please write to fowaiforum@yahoo.com]

Upcoming Events



The weekly classes on Geetā and Upanishads will continue.



Please Join us for
SWAMI CHIDANANDA's
Online Classes
SUPREME KNOWLEDGE FROM UPANISHADS AND GEETA WITH SHANKARABHASHYA

EVERY TUESDAY / WEDNESDAY TIMINGS: IN US - TUESDAYS : 6.30 PM PACIFIC TIME IN INDIA - WEDNESDAYS : 7.00 AM IST TEXT: BHAGAVAD GEETA	EVERY FRIDAY - FROM 17TH JULY 2020 TIMING: US 8: 00 AM PACIFIC TIME INDIA - 8.30 PM (IST) TEXT: MUNDAKOPANISHAD
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search FOWAI FORUM OR [JOIN VIA THIS YOUTUBE LINK:](#)

 Fowaiforum@gmail.com 

SHRI KRISHNA JANMĀSTAMI

Tuesday, August 11, 2020

We get thrilled indeed when we think of the incarnation (*avatāra*) of Shri Krishna. All his acts of grace, display of supreme intelligence and, like the icing on the cake, the instruction of Bhagavad-Geetā, are majestic.



We bow down before the *poornāvatara* (the completely divine manifestation) on the occasion of his birthday – Shri Krishna Janmāstami! May he guide us on the path of dharma and bless us with the strength to live his teachings!

GANESH CHATURTHI

Saturday, August 22, 2020

With Covid-19 coming up as a major obstacle for a number of human activities and endeavours, the God-form that is most relevant to the current crisis is Ganesha!



We invite all our readers to join us in our prayers to Lord Vināyaka, who is known especially for his specialization in “removing obstacles”! May he chase this virus away and keep Covid-19 at bay!

॥ *Om gam ganapataye namah* ॥

WISH YOU HAPPY ONAM
Monday, August 31, 2020

Onam is the major festival celebrated in Kerala (and everywhere in the world by the Malayali diaspora). It commemorates the annual visit by King Mahābali to the land he had once ruled.



(picture: Thiruvāthira Kali Dance during Onam)

It is also a harvest festival. The celebrations include boat races, tiger dances, mask dance, various forms of worship etc., and, of course, grand meals (Onam Sadya). Many non-Hindus also join the celebrations, considering the occasion a matter of culture. The festival goes on for ten days but 'Thiruvonam' is regarded as especially auspicious and important.

We wish all our readers, especially those from Kerala, Happy Onam!

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).

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