



July 2020
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Editor: Swami Chidananda
Associate Editor: Dolly Seth

AUPA eNEWSLETTER

WISDOM ROOTS OUT DESIRE

Eastern wisdom – especially in Hinduism, Buddhism and Jainism – has highlighted the absolute absence of all (personal) desires in a man as the hallmark of the highest spiritual wisdom. Upanishads declare that desire is the sign of ignorance (*avidyā*), and arises from the false sense of incompleteness (*apoorṇatā*). The enlightened man, who has *vidyā*, feels complete (*poorna*) and therefore has no need for seeking pleasure or for acquiring any object.

*Free of want, devoid of desire, having all his desires fulfilled,
delighting in the Self alone, this man is Brahman;
he attains Brahman. His energies do not lead to another birth.*

| *akāmo nishkāma āptakāma ātmakāmo* |

| *na tasya prānā utkrāmanti* |

| *brahma eva san, brahma āpnoti* |

**Brihadāranyaka Upanishad, 4.4.6
(Chapter 4, Brāhmana 4, mantra 6)**

Light on Self-inquiry



We offer our humble pranāms at the feet of Bhagavan Sri Ramana Maharishi on the occasion of the Guru-Purnimā! **Team AUPA**

Awareness of the Self, Deathlessness, Silence and Fearlessness. The wise call this state, which is the Fourth and highest (beyond the three, namely waking, dream and sleep), by various names.

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But the Self does not become an object of knowledge, and there is no knower of objects in the Supreme State; the Self is the Sole Reality, without objects of knowledge and without anyone else who could become His knower.

BHAGAVAN RAMANA MAHARSHI'S ENGLISH HANDWRITING

from The Mountain Path, 2005





THE GURU TRADITION

We are often asked, “Is a guru really necessary on the spiritual path?” and my answer has always been, “Yes, for 999 out of 1000 people!” The questioner could be that rare 1 out of 1000; we do not deny the possibility.

The human touch, in my view, makes a big difference. Books in the olden days, and all the technologically advanced digital media nowadays, are a poor substitute for someone in flesh and blood. If not physically present in our lifetime, a personality like Sri Rāmakrishna, who lived more than century ago, or Sri Ramana Maharshi, who lived many decades ago, is seen to have a tremendous impact on us.

The Chāndogya Upanishad declares¹ that someone who has (the guidance of) a competent teacher alone can know the Supreme Truth. And the well-known statement of Mundaka Upanishad advises² us to approach a spiritual teacher who is both well-versed in the Vedānta and anchored in the wisdom.

Gurupurnimā, the special full moon day that comes once a year, is thus India’s traditional (spiritual) teachers’ day. It is an occasion for us to express our gratitude to the entire lineage (paramparā) of gurus.

A true guru sets us free. He does not insist that we do his work or that we stay with some organization that he might have built. Swāmi Chinmayānandaji used to explain this point while initiating his students into *sannyāsa*. He would say, “The guru asks the disciple to go wherever he likes. If, however, the disciple wishes to stay with the guru’s institution, he is welcome.”

The rest of it is based on eternal human values. Whether we are near our guru or far from him, our heart should be pure. Our conscience knows the best, next only to God, whether our devotion to our guru has remained steady or not.

The Shwetāshwatara Upanishad concludes³ with the proclamation, “The shining pieces of wisdom that have been mentioned become clear to that merited person who has supreme devotion to God and to his Guru!”

Om Shri Gurubhyo Namah!

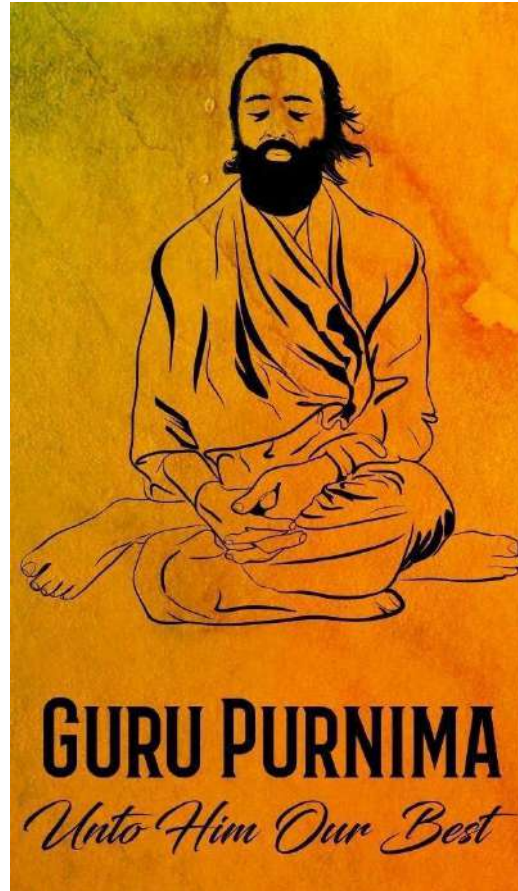
Swāmi Chidānanda

1 *āchāryavān purusho veda* – Chāndogya Upanishad, 6.14.2.

2 *sa gurum-eva abhigacchet .. shrotriyam, brahmanistham*. Mundaka Up. 1.2.12

3 *yasya deve parā bhaktih, yathā deve tathā gurau..* Shwetāshwatara Up. 6.23

Thus Spake Chinmaya



**We offer our humble pranāms at the feet of Param Pujya Gurudev Swami
Chinmayananda on the occasion of the Guru-Purnimā!**

Team AUPA

PAIN HAS A PLACE IN LIFE

It is in pain that (insightful) thoughts spark out, riddles are blown up and solutions crystallize to
an honest enquirer.

Swami Chinmayananda

FOUR KINDS OF KARMA

(Compulsory, Optional and Forbidden Actions)



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 four kinds in the first category and three in the second. This piece of writing here considers only the first category¹.

Two Do's and Two Don'ts

A spiritual student, interested in liberation (*moksha*), is advised to do two kinds of karmas, called *nitya* and *naimittika*. He is exhorted not to do the other two kinds, called *kāmya* and *pratishiddha* (or *nishiddha*). [If he admits he is not yet a *mumukshu* (seeker of liberation), he may do *kāmya karma*, which will bring to him – as its result – specific forms of enjoyment.] The four kinds especially refer to Vedic / religious actions, though they may connect loosely to secular works also.

1 *nitya karma*: These are such actions that are prescribed to be done regularly. They are our (religious) duties made compulsory by the scriptures. They may be 'daily' or 'once a fortnight' etc. Also called '*vihita*', these remove (or neutralize) past sins (*upātta-durita*). The example given is *sandhyā-vandana* (the rituals performed twice or thrice a day involving certain prayers, *japa* etc.) or *amāvāsyā-tarpana* that is to be done every new moon day.

2 *naimittika karma*: These too are prescribed but these arise on occasions. Upon the birth of a child, when someone in the family dies or when there is an eclipse etc., certain rituals need to be done. These too eliminate (or reduce) the results of our past sins (which might have been committed in previous births).

3 *kāmya karma*: In contrast to the two above, this category is 'optional' and not compulsory. These actions, upon being performed, generate religious merit (*punya*), which in turn ensures that we will enjoy certain pleasures in due course of time. They are optional in nature because the Vedas do not insist that we go for some enjoyment. Apart from enjoyment, there can be an example like a farmer knowing some rituals that will bring rains at the right time. If he performs the rituals, he will get the benefit of good rains. If he does not, he will not incur any sin. Somebody seeking *moksha* would not want to pursue any pleasure or enjoyment as the consequence of his karma, which is another kind of bondage only to him! Therefore *mumukshus* keep away from *kāmya karma* while people who are active in the world of earning and spending may accommodate some amount of *kāmya* in their life.

4 *nishiddha (pratishiddha) karma*: These are 'prohibited' actions, which generate sin. Traditional examples are killing a *sāttvika*, pious and learned person (called *brāhmana*) or killing a cow. Thousands of actions, after performing which our own conscience rebukes us, can be candidates in this category.

Notes:

1 We will take up the second category in the next issue, where the three types to be considered will be *sanchita*, *prārabdha* and *āgāmi*.

Tips from the Upanishads

BEHOLD AND BE TRANSFORMED *Stay in Contact with the Great*



Two birds on a tree is a well-known metaphor¹ from the Upanishads, providing a lot of scope for creative visualization. A dimension of this uplifting and thought-provoking illustration is that it hints at deep transformation within us by meditation on the divine. We are individual souls, caught in various troubles of worldly life. When we lift our gaze to look at God and appreciate the marvel that He is, things begin to change for us.

Taken literally, the mantra is tantamount to saying, “See Him and you can no more be the old self!”

“When the first bird beholds the second one, it is freed from sorrow!”

| *justam yadā pashyati anyam-eesham* |
| *asya mahimānam-iti veeta-shokah* |

Mundaka Upanishad, 3.1.2

The metamorphosis comes about by keeping God in our thoughts incessantly.

Notes: 1 *dvā suparnā sayujā sakhāyā..* Mu. Up. 3.1.1 [Seated on the same tree, there are these two birds (*jeeva and ishwara*). The first bird, the individualized being is deluded and grieves over his helplessness. But when he beholds the other – the worshipful Lord – as also His glory, he becomes free from all grief.]

TEACHINGS OF THE UPANISHADS

A Summary

The basic cause of the universe, the cause of all causes, is called 'Brahman'. Ātman, Sat, Ākāsha and Bhumā are the other appellations used for this Brahman. The world rises out of him, is supported by him, and gets dissolved back into him. He is omniscient, omnipotent and omnipresent. He is greater than the greatest, smaller than the smallest, and is also the inmost Self of all. He is immanent in this world even as salt is, in saline water. He is beyond all wants and limitations. He is the lord as well as the substratum of the whole creation. He sees, hears and knows, although none can see, hear or know him. He is the very personification of all the great virtues to their perfection. It is he who responds to the prayers of his votaries and grants them whatever they seek. He is the ultimate goal of all.

Swāmi Harshānanda



[Swāmi Harshānanda is a senior monk of the Rāmakrishna Order, based in Bengaluru. He is one of the most knowledgeable Sannyāsis, who has authored a large number of books including an Encyclopedia of Hinduism. The above is a piece by him in the book ***Upanishads in Daily Life***, published by Sri Rāmakrishna Math, Chennai.]

Remembering Dr G

WE ARE DIVINE SOULS

In the West, the general religious belief is that we are *sinners*. Swami Vivekananda went to the West at the end of the nineteenth century and said, "All of us are divine souls!" How heartening it is to hear this uplifting message of the Vedanta!



(Dr Siddhartha Gautam speaking at the Sheila Raheja Hall on Juhu Tara Road, Mumbai, December 2014)

**Smt. Indira Gautam
writes from USA**

Smt Indira Gautam greets us..

THE BATTLE IS STILL 'ON'

..from North Carolina



My dear friends, readers of AUPA,

The battle with Covid-19 is still 'on' and we do not know how long this will last. The condition of the world is closely linked to the way we live, to the way we have been relating to the resources of the earth, to the way we relate to all forms of life and, finally, to the way we relate to each other among ourselves – the human beings. I personally believe that God has His own plans, which have to be good for us in the ultimate analysis. God seems to punish us in some ways but I am sure He is teaching us certain lessons and He will finally bless us with some magnificent gifts.

Therefore it is wise for us to take all care on one hand and, on the other, introspect and try to find out how we may act more responsibly on all fronts. Let us do our best and may God be pleased with our response to this hard challenge He has thrown at us.
Harih Om.

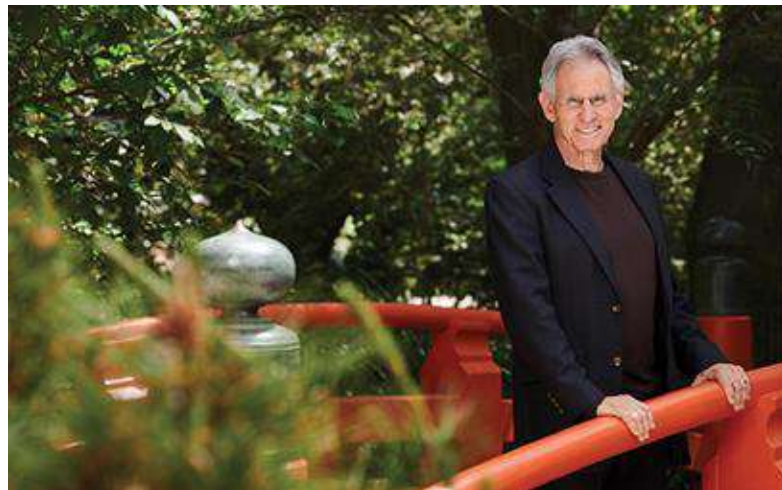
[The photograph above is of December 6, 2014, when Indira ji graced the occasion of an Upanishad Conclave in Chennai, held at the India Immersion Centre. – Editors]

**Words from
Guest writers**

BEING PRESENT

*The art of overcoming distractions and reconnecting
to who you really are.*

Jon Kabat-Zinn



We are actually imprisoned by what we're unconscious of. Not a moment goes by in which we don't like *this* rather than *that* or want *this* more than *that*. Mindfulness is awareness that arises from paying attention on purpose in the present moment, nonjudgmentally, so you begin to notice how insanely judgmental we are.

Mindfulness is a skill anyone can learn. What is required is a willingness to look deeply at one's present moments, no matter what they hold, in a spirit of generosity, kindness toward oneself, and openness toward what might be possible.

Mindfulness is a radical act of sanity to drop into the domain of *being* as opposed to *doing*. To stop all the doing for a moment and ask yourself, "*Who's doing all this doing and why?*" is tantamount to being who you already are, so no effort is required. It's not like you have to discover who you are, but more like you have to *recover* who you are.

We are being driven to distraction by our own increasingly sophisticated and seductively addictive technologies. Not just the hardware, but Facebook, Twitter, Instagram, and all the ways that we have of looking in on each other's lives and then creating narratives about how great they are and how not so great we are.

As a result, we end up pretending we're great or tracking how many people like our recent post — and if they don't like it, it's a bummer and we go into a quasi-depression. All of this checking winds up enslaving us to those channels.

We are being enslaved by our impulses to look outside of ourselves for affirmation that we're OK, or that there's something more interesting than now that we should be checking because maybe this moment's not good enough. This is a kind of prescription for insanity and for deep health problems on multiple levels.

How mindfulness affects our health and lives

When we're mindlessly moving along, zoning through the present moment to get to better moments, we start believing the narratives we carry. We create stories about who we are, where we're going, what's in our favour or against us, how stressed or frightened we are, and how inadequate and unworthy we are. We focus on these thoughts so much that we often believe those assessments of our lives as truths rather than as thoughts.

But they're just thoughts, and this is where liberation lies. Becoming mindful of our thoughts as just thoughts can free us from the oppression of our unexamined thinking minds. This is powerful for improving mental health, especially if someone's dealing with anxiety or depression.

The more embodied we are in awareness, the more we're capable of feeling appropriately what's here to be felt — anger, sadness, and happiness — and managing our emotional reactivity. We begin having greater clarity and can act and feel with more sensitivity, empathy, and compassion.

[Jon Kabat-Zinn (born 1944) is an American professor emeritus of medicine and the creator of the Stress Reduction Clinic and the Center for Mindfulness at the University of Massachusetts Medical School. Kabat-Zinn was a student of Zen Buddhist teachers and a founding member of Cambridge Zen Center. His practice of yoga and Zen studies led him to integrate their teachings with scientific findings. He says mindfulness can help people cope with stress, anxiety, pain, and illness. The program created by him, mindfulness-based stress reduction (MBSR), is offered by medical centres, hospitals, and health maintenance organizations.]

CHITTA CHORA *He Steals out Hearts*

In a small town near Vrindāvana, a Brahmin was reciting Srimad Bhāgavatam in the house of a wealthy person. A thief who had planned to break into this house waited as he hid himself in a corner. He had no choice but to listen to the discourse on the 10th canto of the Srimad Bhāgavatam, which describes the beautiful stories and miracles of Lord Krishna.

The Brahmin was, at that point, describing the ornaments worn by little Krishna. He described the various ornaments that Mother Yashodā decked up her little Krishna with, before sending Him out to graze the cows. He described the ornaments as being made of gold, rubies, emeralds and pearls. As he listened, the thief was excited and thought that he should meet that young boy and steal all the ornaments at one stroke instead of struggling everyday stealing from the houses in that town. He waited till the discourse ended and left the place. The thief wanted to know where this boy was.

He, therefore, followed the Brahmin and waylaid him. The Brahmin was frightened and feared that he would lose even the small amount he had received as *dakshinā* and told the thief, "Look, I do not have anything with me". The thief replied that he did not want any of his possessions but wanted some information about that boy he claimed has the best ornaments and who goes out for grazing the cows. He asked the Brahmin to take him to that place where the boy can be found grazing those cows. The Brahmin was in a fix now. He told the thief, "In the town of Vrindāvana, on the banks of the river Yamunā, on a green meadow, two boys come every morning to graze their cows. One is dark like the clouds with a flute, and the second is fair, clad in white silk. The dark one is the boy decked up with the ornaments I had described."

The thief believed the Brahmin and set out for Vrindāvana immediately. He located the beautiful place, climbed up a tree and waited for the boys to arrive. The sun rose. The thief heard a faint melody of a flute. The enchanting music got louder, and the thief spotted the two boys walking up. He got down from the tree and went near them. The moment he saw the most beautiful appearance of little Krishna, he forgot himself, folded his hands and shed tears of joy. The tears were from his heart and it was chilling. He wondered which wretched mother had sent these radiant boys, loaded with ornaments, to the riverbank.

He could not take his eyes off from the divinity he beheld. The transformation had set in. He approached the boys shouting, "Stop," and held Krishna's hand. The moment he touched Lord Krishna, all his previous karmas were wiped out like a ball of cotton getting burnt in fire and with all humility he inquired lovingly, "Who are you?" Krishna looked at him, innocently and said, "You are scaring me. Please leave my hands". The thief, now full of remorse, said to Krishna, "It is my evil mind which is reflected in my face that is scaring you. If you are frightened, I shall go away. Please do not say, I must leave you".

The all-knowing Krishna reminded the thief the purpose of his coming there and mocked him, "Here, take these ornaments". The perplexed thief replied, "Will not your mother scold you if you gift away all your ornaments to me?" Krishna with a smile said, "Do not worry about that. I have plenty of them. I am a bigger thief than you but there is a difference between you and me. No matter how much I steal, the owners do not complain. I am lovingly called "Chitta Chora". Though you are not aware of it, you have a precious ornament in your possession, the "Chitta (Heart)". I shall steal it now and take it with Me". So saying both the boys vanished.

To his surprise, the thief found a bag full of ornaments on his shoulder. He brought it to the Brahmin's house and told him all that had happened. The Brahmin was now frightened and took the thief inside and opened the bag. To his utter amazement he saw all the ornaments, described by him as being worn by Krishna in the Bhāgavatam, in the thief's bag. Shedding tears of joy, the Brahmin asked the thief to take him to the place where he saw the dark boy. The thief obliged and they both waited in the same place where the thief had met the boys the previous day. Suddenly the thief exclaimed, "Look, here they come!" However, the Brahmin could not see anyone.

Stricken with disappointment, he said, "Lord, when You decided to give *darshan* to a thief, why not me?" Lord Krishna, out of abundant compassion, replied, "You are reading Srimad Bhāgavatam just as another story, whereas the thief actually believed what you told him about Me. I manifest only for those who have that faith in me which is free of doubt".

Chitta-chora Yashodā ke bāl, Navaneeta-chora Gopāl !

Collected and re-narrated by Shālini 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.

Meditation and Study Circle, Bengaluru

Swāmiji delivered, on Monday, June 15, an online talk on "Spirit and Matter: Is a Wedding Possible?" for the members and guests of M and S Circle, with a few PowerPoint slides. He highlighted the light that Ādi Shankarāchārya throws on the nature of 'mutual superimposition' (*adhyāsa*) between the subject (awareness, chit) and the object (inert stuff, matter).

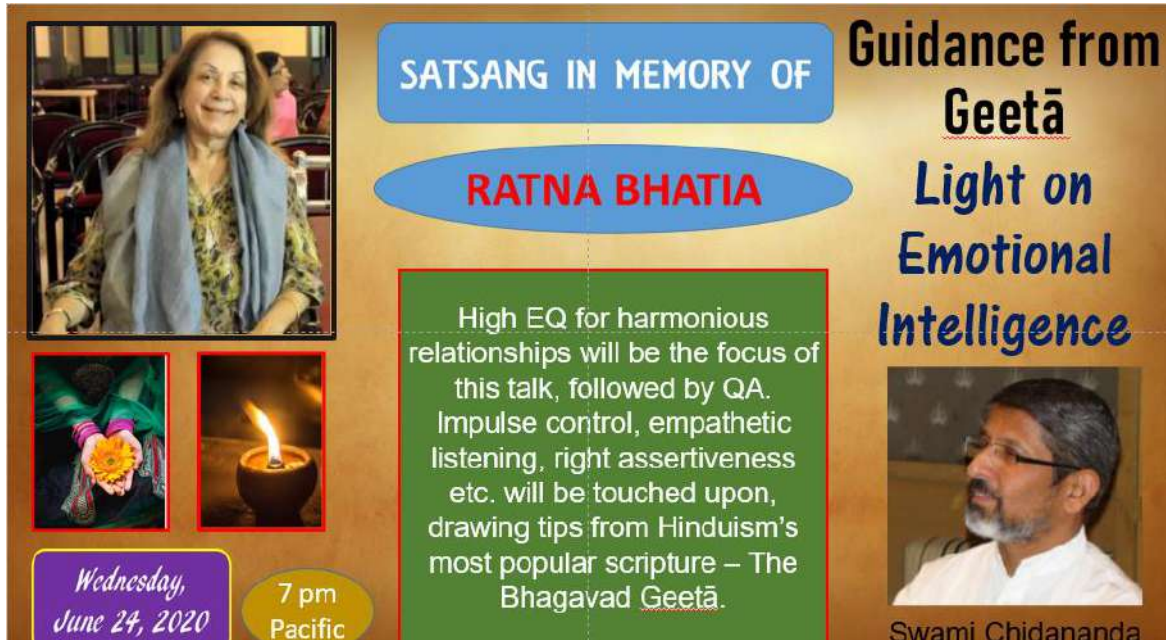
Guidance from Bhagavad Geetā, Light on Emotional Intelligence

A major series of five talks (online, over Zoom) were delivered between June 24 and 28 on Geeta and Enhancing EQ. After a general introduction on the first evening, the following discourses focused on Emotional Self-awareness, Self-management, Social Awareness and Relationship Management. Around 150 people from both India and the West took part enthusiastically. There were bhajans before the talks and QA after. Sriparna Nandi, Madhumita Bhaskar, 'Sattvik and Anuradha', Ashwini Kulkarni and 'Shruti and Sajith' offered songs on the five evenings. The PowerPoint slides that Swāmiji showed were much appreciated.

Ratna Memorial Monthly Satsangs

On June 25 at 7.30 am (June 24, 7 pm in Los Angeles), the second monthly *satsang* was held online in memory of Smt Ratna Bhatia, a long-time Vedānta student and supporter based in California. She had passed away on April 22. The topic here too was Emotional Intelligence and Geetā, with special focus on harmonious relationships within families and in the society.

This invitation went out for the Online Satsang on June 24 (Pacific Time)



SATSANG IN MEMORY OF

RATNA BHATIA

High EQ for harmonious relationships will be the focus of this talk, followed by QA. Impulse control, empathetic listening, right assertiveness etc. will be touched upon, drawing tips from Hinduism's most popular scripture – The Bhagavad Geetā.

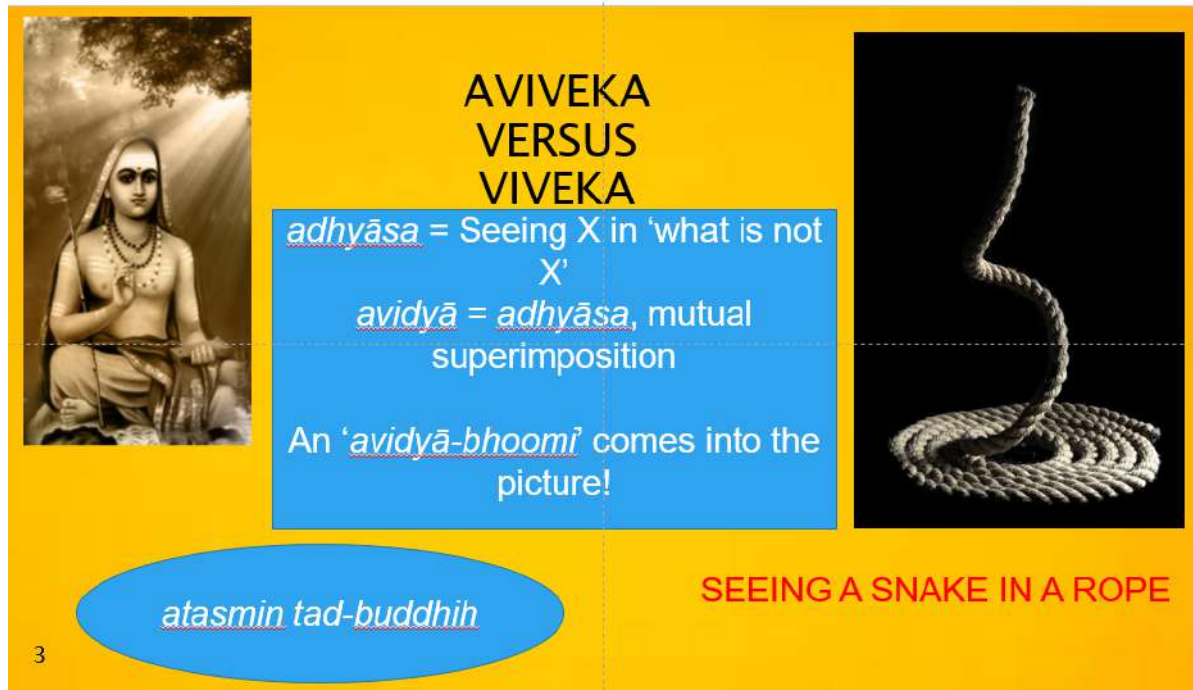
Guidance from Geetā
Light on Emotional Intelligence

Wednesday, June 24, 2020
7 pm Pacific

Swami Chidananda

The poster features a portrait of Ratna Bhatia, a portrait of Swami Chidananda, a lit diya, and a decorative floral arrangement.

One of the slides at the online talk at Meditation and Study Circle, Bengaluru, June 15, 2020



**AVIVEKA
VERSUS
VIVEKA**

adhyāsa = Seeing X in 'what is not X'
avidyā = *adhyāsa*, mutual superimposition

An '*avidyā-bhoomi*' comes into the picture!

atasmin tad-buddhih

SEEING A SNAKE IN A ROPE

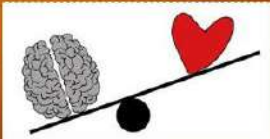
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The slide includes an image of a Hindu deity on the left and a rope coiled to resemble a snake on the right.

A well-informed Buddhi in control of the unsteady Manas, Geetā and EQ

THE PRIMARY CHALLENGE


- Head versus heart
- Thoughts versus feelings
- Values versus impulses
- Understanding versus habits



Buddhi
Intellect

VERSUS

manas
Mind



2

MELODY PRECEDES WISDOM
Wonderful Rendering of Bhajans
on the five evenings between June 24 and 28



Swamiji lighting the lamp to inaugurate the five days series of talks on Geeta (online, Zoom) conducted between June 24 and 28



Swamiji giving talks online on Geeta and Enhancing EQ.



Glimpses of some PowerPoint slides from series of talks on Geeta and Enhancing EQ

श्रीमद् भगवद् गीता
GUIDANCE FROM BHAGAVAD GEETĀ

WHY IS SOCIAL AWARENESS IMPORTANT?

- It is foundational to "relationship-management"
- We accurately pick up on emotions of others.
- We understand what others are thinking... even if we do not feel the same way.

सर्वभूतहिते रताः
sarva-bhūta-hite ratāḥ
Geetā 12.71
(understanding them first, then engaged in their service)

GEETĀ CAN HELP YOU RECOGNIZING THE STORM WITHIN YOU!
ANGRY
RAJAS

- trishnā-sanga, karma-sanga (Geeta 14.7)
- lobha, ashamah, sprihā (Geeta 14.12)

LIGHT ON EMOTIONAL INTELLIGENCE
Can Geetā help us enhance our EQ?
Day Three: June 26, 2020
EMOTIONAL SELF-MANAGEMENT

EQ FAILURE – CASES GALORE

- Manu Sharma and Jessica Lal, New Delhi, 1999
- Chauvin and George Floyd, Minneapolis, 2020
- In every home
- Between countries too

GUIDANCE FROM BHAGAVAD GEETĀ

श्रीमद् भगवद् गीता

LIGHT ON EMOTIONAL INTELLIGENCE
Can Geetā help us enhance our EQ?
Day Five: June 28, 2020
RELATIONSHIP-MANAGEMENT

BREAK THE VICIOUS CIRCLE

Immature actions → Guilt, Shame, Anger etc. → How to gain the escape velocity?

आत्मसंयमः कृत्वा .. ātma-sainsthan mānah kritvā.. Geetā 6.25

Swamiji deeply engaged in Q & A sessions of five talks





Some of the enthusiastic online participants from India and overseas above and below





Day 5- last day talk concluded with Swamiji giving the essence of these series of talks on Geeta and Enhancing EQ and expressing warm best wishes to all the participants

Webinars

WEBINARS, done:

Swamiji presented a webinar (#175) on Sunday, June 14 at 8.30 pm IST on the topic: JOY IN STUDY, *Shāstrānanda versus Vishayānanda*.

WEBINARS, coming up:

A promotional graphic for a webinar. It features a large orange question mark on a white background. Below the question mark is a small white box with the text "The extraordinary?". To the right, on an orange background, is a dark grey rounded rectangle containing the following text: "WEBINAR -176", "The Extraordinary Question", "Sunday, July 5, 2020", "at", "8:30 pm IST", "To be presented by", and "Pujya Swāmi Chidānandaji".

WEBINAR -176
The Extraordinary
Question
Sunday, July 5, 2020
at
8:30 pm IST
To be presented by
Pujya Swāmi Chidānandaji

Synopsis: This webinar will take up the question asked by the erudite student Shaunaka at the beginning of the Mundaka Upanishad, "What is that, knowing which everything becomes known?" We will also examine the profound answer given by his teacher Āngirasa, who deftly dismisses countless branches of knowledge and points to a certain insight, by which the "Imperishable" is intuited. This Q&A sums up the essential work of Vedānta, which strikes at the root of our erroneous knowledge (*adhyāsa*), leading to the sense of the separate self and all its troubles.

Upcoming Events

Guru-Purnimā Celebrations

As this e-newsletter reaches the hands of the readers, the auspicious occasion of Guru Purnimā is observed on Sunday, July 5. FOWAI FORUM's YouTube Channel now has the facility for free broadcasts LIVE! This will be inaugurated formally on the Guru Purnimā with a message from Swāmiji at 8 am IST (7.30 pm July 4 in California).



On the day of
Guru Poornima
**Inauguration of
FOWAI Forum
YouTube channel**
LIVE
**by Swami
Chidananda**
July 5th, at 8 AM IST

More Info:
9833146286

Let us pay homage and receive
Blessings of GURU PARAMPARA

Regular Weekly Classes on Geetā

Starting on Tuesday, July 7 (Pacific Time) (Wednesday, July 8 in India), Swāmiji will offer classes on Geetā at 6.30 pm (Pacific Time) / 7 am IST. This will be available every week over the YOUTUBE Channel of FOWAI FORUM. No registration, no password, free for all and participants can ask questions in the 'chat box'.

GURU-PURNIMĀ / VYĀS PURNIMĀ

Sunday, July 5, 2020



We offer our pranāms to the illustrious, ancient Guru - Sri Ved Vyās ji - who had none else than Sri Ganesh ji as his scribe when he composed the immortal Mahābhārat!

Fear, anger, anxiety and many other negative emotions arise out of spiritual ignorance, indicated by 'gu', which literally means darkness. The wisdom of unitive vision that our spiritual teacher gives us dispels this darkness, indicated by 'ru', which literally means the remover.

Gu-Ru thus is the One who blesses us with the light of liberating knowledge, where the darkness causing sorrow has no place.

We offer our humble pranāms at the feet of our great spiritual masters on the occasion of the Guru-Purnimā!

Team AUPA

RĀKHI

One of the main festivals in our country

Monday, August 3, 2020

TEAM AUPA WISHES ALL THE READERS HAPPY RAKSHĀ BANDHAN!



Rakshā Bandhan is celebrated on the full moon day of Shrāvan (also known as Sāwan) every year; that is why it is also known as Rākhi Purnimā. It is the day to celebrate the brother-sister love. The sister ties the Rākhi on her brother's wrist wishing him a prosperous life and the brother pledges to protect his sister.

On Rakshā Bandhan, brothers give nice gifts to their sisters and make them happy. If a man doesn't have his own sister, this event can be celebrated with a cousin or anyone who is like a sister.

As per the mythologies, Draupadi had tied Sri Krishna's wounded hand, on this day, with a piece of her sāree. Much touched, he made a promise to her that he would protect her at crucial times. As we know, Shri Krishna came to the rescue of Draupadi during the vicious attempt by Dushāsana to take away her clothes (*vastra-haran, cheer-haran*) in front of all at the assembly in Hastināpura.

(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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