

AUPA e-Newsletter

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Editor: Swami Chidananda
Associate Editor: Dolly Seth

Mantra to Ponder

CAN A SOUND BE SO POWERFUL?

The sacred sound Om has been praised to such an extent in the Upanishads (and in their superset, the Vedas) that there is perhaps no parallel to it anywhere in the literature of the world.



Om iti brahma. Om iti idam sarvam.

Om is Brahman, the Reality. Om is all this!

Taittiriya Upanishad 1.16

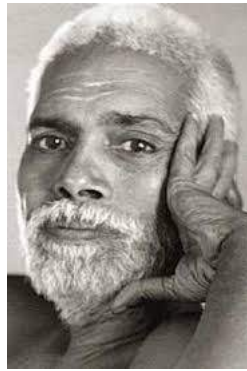
A list of mantras in various Upanishads, extolling this *pranava* (Om), can be very long indeed. We may easily say that Omkāra (the sound, the monosyllable Om) is a top-ranked mystery of the spiritual science of the Vedānta. The recitation of Om is prescribed for people at all stages of evolution. This practice can bestow upon the seekers all that they desire, provided they are capable of receiving it!

Light on Self - Inquiry

USELESS CURIOSITY

A devotee asked, *“Can one read others’ minds?”*

The master as usual told him to find his Self before worrying about others.



“Where are others apart from one’s own Self?” asked the Master.

(Source: Talk 43, March 1935, Talks with Sri Ramana Maharshi)

[Backdrop: Many a time we begin with certain sincerity but soon get distracted. We perhaps get bored with the essential spirituality. We look for something amusing or entertaining. One of the common but worthless interests that arises is to look for special powers, called siddhis. The selected piece below shows a devotee getting interested in ‘reading the mind of another person’. – Editors]

Thus Spake Chinmaya

CONDUCT AND SPIRITUAL DEVELOPMENT

“It is a law that one can never unfold and develop spiritually if one’s conduct is bad. Even sādhanā is impossible for such an individual.



“Virtues such as non-violence, compassion, faith in the Lord, and in the existence of a higher Truth – the righteous behaviour and virtuous mind must be scrupulously observed and cultivated.”

Swami Chinmayananda

(In the book “Vedanta – The Science of Life”, Part 2 – The Art of Living)

[We see here an echo of the Kathopanishad mantra 1.2.23 nāvīrato.. – Editors.]



From the Editor's Desk



Swami Chidananda

GOOD NEWS, BAD NEWS

The Irony of Modern Times

Recently I was at an online event where Prof. Sundar Rajan from IIT Madras spoke. In a certain context of the magnificent contributions made by Science and Technology and the serious problems caused by the same, he shared a joke with all of us, the online audience.

A pilot, who took off from New York with 200 passengers, whose destination was London, flew the plane for some two hours and then made an announcement, "Ladies and gentlemen, I have some good news for you and I have some bad news too for you."

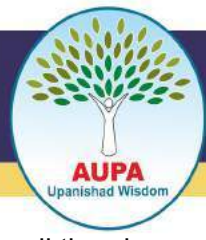
All the passengers were very curious to know both the good and the bad news. The pilot continued, "The good news is that your plane is very efficiently moving at an unbelievably high speed and at a very high altitude. All of us, belonging to this modern age, should be proud of this aircraft's performance."

Then the pilot said, with some concern that was evident in his voice, "The bad news is that something seems to have gone wrong with our navigation as we could not figure out some of the new, sophisticated features of this ultra-modern aircraft. We do not know where it is heading towards!"

Symbolically, a lot of us in this world are like those people on board that aircraft on that day. With nice houses, cars and bank balance, we are in a way doing well. On a deeper level, however, we do not know where life is taking us!

We are in the clutches of time. Time, in philosophy, also means death. Maitreyi, the wise wife of Sage Yājñavalkya, asks¹ her husband, "Do I conquer death (time, change) if I accept all the wealth that you are leaving behind for my use and enjoyment?" The rishi of the Brihadāranyaka Upanishad says², "No amount of wealth can bless you with immortality, O dear!"

Only a life of noble values can bestow upon us a sense of true self-worth and the resulting emotional security. Rich or poor, we will have less conflict in our bosom. Being anchored in dharma, in other words, fills us with inner strength. It is all the more so when we are spiritually educated, which implies we have a deeper understanding of the values that we have adored, adopted and lived by. Values are no values if we have simply conformed to some ways of living, blindly following some instructor or imitating the powerful people around us. Beliefs, no doubt, are a part of every religion but our religious merit grows a lot when we reflect on the teachings of our gurus and assimilate their revelations through reason that joins hands with faith.



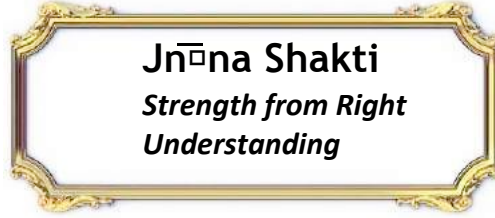
Modern times are deceptively advanced. It seems we have been paying a heavy price for all the changes in our lifestyle, marked by much comfort and convenience but lacking in respect for the environment or Nature. An awakening is the need of the hour, whereby we do not let science and technology become a Frankenstein's monster!

Swāmi Chidānanda

Notes

1: *katham tena amritā syām?* – Brihadaranyaka Upanishad 2.4.2

2: *amritatvasya na āshā asti vittena* – same as above.



An Update On

JNĀNA SHAKTI

A Centre for Vedānta Studies

We have some news for all of you with regard to Jnana Shakti, the new āshram to come up at the village Vāve near Khopoli in Mahārāshtra.



The competent and experienced architects that our team has selected have prepared a schematic drawing that provides for all the facilities that are required to hold long-term and short-term programs at the Centre. Some selected advisors in the fields of architecture, engineering and vāstu-shāstra have meanwhile supplied some valuable inputs. The schematic drawing is thus being modified a little in accordance with their suggestions. Very soon we will come out with the final drawing, as well as an artist's view in 3D that will enable everybody to visualize how the āshram will look like, when its construction gets completed on the 3.6-acre plot.

We will update you further on this project, under this new column, in every issue of AUPA. We will need the participation and support of all of you in this endeavour.

Team AUPA

Word of the Month

AJA (UNBORN)

The word '*aja*' is found at a lot of places in our scriptures. The following meanings may be noted.

1 Unborn: The Absolute Reality '*brahma*', which does not go through any change at all, has no birth or death. A mantra¹ in the Kathopanishad dismisses all the six possible modifications² with regard to '*brahma*'. Shri Krishna declares³ in the Geetā that he has no birth and he undergoes no modification.

2 Brahmā, one of the Holy Trinity: One notch below the Supreme Truth – '*brahma*' – we have God as distinct from the Creation that He rules. This God again expresses Himself in three forms – Brahmā the Creator, Vishnu the Protector and Shiva the Destroyer. The first one among them, who has four faces and holds the Vedas in His hands, is often referred to as '*aja*' at a lot of places. At places, the name '*aja*' can refer to Vishnu or Shiva also.



3 A he-goat: In secular contexts, the word '*aja*' refers to a ram or a he-goat.

4 Father of Dasharatha: Among the eleven meanings that V S Apte⁴ provides for the word '*aja*', we have it as the name of Shri Rāma's grandfather too.

Notes:

1 *ajo nityah shāshvatah ayam purānah* – Kathopanishad 1.2.18 [See also 2.2.1]



2 The six *vikāras*, deviations from the natural state, that are mentioned in the scriptures include birth, death, increasing, decreasing etc.

3 *ajah api san, avyayātmā..* Geetā 4.6 [See 10.3 also]

4 In the popular 'The Practical Sanskrit-English Dictionary'.



INACTION DENOUNCED

A major misunderstanding of the Upanishads is to imagine that we are right in walking away from action or work. No doubt the Vedānta not only permits but also advises those rare few – maybe less than 1% of the spiritual aspirants – to graduate to the life of contemplation (*jnāna-abhyāsa*). However, for the vast majority of us, who do not yet have the necessary *viveka* (discriminative faculty) and *vairāgya* (lack of interest in pursuing pleasure and comfort), the wisdom of the Rishis exhorts us to stay in '*karma*' (action), do it well and learn to do it without self-interest. Inaction (*akarma*) is deplored.

They spoke of action; they praised action only.

karma ha eva uchatuh, karma ha eva prashashamsatuh

[Brihadāranyaka Upanishad, 3.2.13]

In an important discussion between Sage Yājñavalkya and a Vedic scholar Ārtabhāga, the two of them deliberate on the teachings of the Vedas and conclude that it is work that makes all the difference! Good work lifts us upwards and bad actions push us downwards.

We must therefore embark upon the Jnāna Yoga, with exclusive deliberation upon Self-knowledge, only after being convinced of our being unburdened of various delusions of the world.

Action or work (*karma*) especially means a) discharging our duties in the secular world and b) performing God-related (religious) activities with devotion.

Quote of the issue

CAN YOU BELIEVE THIS?

Friendship and Previous Lives

A close friendship is impossible with anyone you have not met in former lives. This is a fact. When you think of someone as a friend, it is because you have known that soul before, and your previous relationship makes you feel closer to that person.



Paramahansa Yogānanda

[Paramahansa Yogānanda (born Mukunda Lāl Ghosh, 1893 – 1952) needs no introduction. Everybody knows him to be the author of the all-time classic 'An Autobiography of a Yogi'. He was an Indian Hindu monk, yogi and guru who introduced millions to the teachings of meditation and Kriyā Yoga through his organization Self-Realization Fellowship (SRF) in the West (Yogoda Satsanga Society (YSS) of India). He lived his last 32 years in America. A chief disciple of the Bengali yoga guru Swāmi Shri Yukteswar Giri, he was sent by his lineage to spread the teachings of yoga to the West, to prove the unity between Eastern and Western religions and to preach a balance between Western material growth and Indian spirituality. His long-standing influence in the American yoga movement, and especially the yoga culture of Los Angeles, led him to be considered by yoga experts as the "Father of Yoga in the West.]"

Smt Indira Gautam writes from USA:



THE AIR IN THE TYRES

Robust Values Make for a Smooth Journey

Readers of AUPA, dear friends,

Some people in this world have a lot of privileges and yet are unhappy. They are not productive; nor do they relate well with others. In contrast, we see some around us who are cheerful and active without much advantage on their side to begin with. The former category has wealth, talent and a good educational background too. Yet they fail to put these into use and drag on with life. The latter camp is amazing. With much less resources on their side, they are able to do the best possible in every situation.

The difference between the two groups is in their outlooks. The first kind has negative attitudes towards people, places, things and situations; the second has positive attitudes everywhere.



“Healthy attitudes or outlooks are like the air in your car tyres,” observed a thinker. Imagine an excellent car, the tyres of which got deflated. It will not go far though it has otherwise technical superiority. In contrast, a vehicle of moderate technical standard, goes miles and miles if its tyres are well-filled with air.



To stretch the example a little more, we know that nitrogen is the better choice when it comes to filling our car's tyres. That is because nitrogen is not combustible. Regular air, in contrast, has about 20% oxygen in it and can support fire! In the matter of our outlooks in life too, strong values protect us in trying circumstances while weak values do not stand by us in challenging scenarios. If we are truthful, honest and hardworking, we will surmount many an obstacle in life. That would be like nitrogen in the tyres. If our ways are subject to compromise, we will collapse in the tests that life frequently puts us to. That would be like regular air, which can add to the misery of a driver when her car meets with an accident and there is fire.

Regular study of scriptures like the Geetā, and, very importantly, constant self-examination as to whether we are just talking big stuff without living the values, can ensure that our values, outlooks and attitudes become sturdy. We not only have air in our tyres but that air is the best kind too!

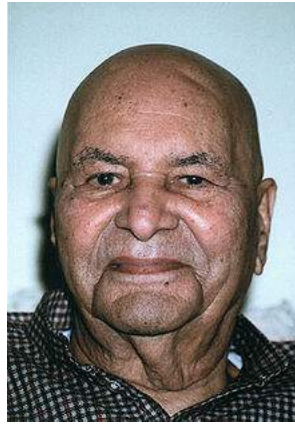
Harih Om!



PURSUE SELF-ENQUIRY AS THE ONLY PRACTICE

Leave Aside All Other Sādhanās

Papaji (H W L Poonja)



[Please find below some of Papaji's teachings. – Editors]

Silence

Words can only point to the ultimate truth, but never are the ultimate truth. Intellectual understanding, without directly realising the truth through one's own investigation, is not enough. Teaching through silence is more important than teaching through words. All your books are 'all the time lost in learning different languages'! Are they of any use for conversing with the *ātman*, with the Self, for speaking to *yourself*? None of that leads anywhere useful. The *ātman* has nothing to do either with books, or with languages, or with any scripture whatever. *It is* — and that's all!



The Process

There must be a desire for God, a love for Him, or a desire for liberation. Without that, nothing is possible.

This desire for God or realisation is like an inner flame. One must kindle it and then fan it until it becomes a raging fire which consumes all one's other desires and interests.

If this inner fire rages for long enough, with sufficient intensity, it will finally consume that one, central, overwhelming desire for God or the Self.

His meeting Shri Ramana Maharshi

The presence of the Master is the final ingredient. When the Maharshi's gaze met my *vāsana*-free mind, the Self reached out and destroyed it in such a way that it could never rise or function again. Only the Self remained.

Self-enquiry

The Self is already enlightened and free. Locate your sense of "I", focus on it and investigate it directly. Leave all forms of practices or *sādhana*. Pursue self-enquiry as the only practice. Do not take it up as a form of meditation. Do it once and do it properly, and your spiritual quest will be over instantly.

Devotion

There is ultimately no difference between the guru and the devotee; there is no teacher, no disciple and even no message. Devotional bhaktas such as Kabir, Ravidās, Sukdev and Mirābāi were also awakened in the same state of freedom known as Sahaj Samādhi, which they called God.

Liberation

Self-realization is in itself liberating from *kārmic* consequences and further rebirth. *Kārmic* tendencies remain even after enlightenment but the enlightened person is no longer identified with them. Therefore, they do not cause further *kārmic* consequences. The realization of the Self has nothing to do with worldly behaviour, and fully transcending the ego is never possible. Ethical standards are based on a dualistic understanding of the reality and on the notion of an individual agent, and therefore are not indicative of "nondual enlightenment. The goal is the realisation of the Self; the illusory realm of relative reality is ultimately irrelevant.

[Hari Wansh Lal Poonja, popularly known as Papaji, was born in West Punjab (now in Pakistan) in 1910 but moved in 1947 to Lucknow. Poonjaji's mother was the sister of Swāmi Rāmatirtha. He taught self-enquiry, going by the example of Shri Ramana Maharshi. Many regarded him as a liberated soul. A number of Westerners like Mooji became his ardent disciples. Some of them like Andrew Cohen distanced themselves later for their own reasons. In the early part of his life, he had married and raised two children. His meeting Shri Ramana Maharshi in 1944 became a turning point in his life. Over a short period of time, during which he met the Maharshi more than once, he left behind his spiritual practices around God-forms like Shri Krishna, and anchored himself in the non-dual Self. His meetings with Swāmi Abhishiktānanda (formerly Henri Le Saux) led to a strong bond of friendship and much correspondence between the two. At the age of 58, he met a Belgian seeker (known later as Gangā Mirā) and they formed a new family, begetting a daughter in 1972, who was named Mukti. In the 1990s, Papaji became very well-known. David Godman spent nearly 5 years in Lucknow, starting 1992, and brought out a three-volume book series on Papaji, "Nothing Ever Happened". This master breathed his last in 1997 in Lucknow. – Editors]

Story Time



Sandeep Maheshwari

YATHĀ DRISTHI, TATHĀ SRISTHI *Our Perception Shapes Our World*

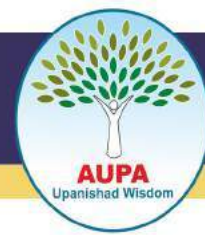
Once upon a time, there was a well-known minister who visited a saint to search for answers to some questions in his life. The saint had a small āshrama, and it was widely renowned. Out of curiosity, the minister visited the āshrama, particularly to learn why people appreciated it so much. When he went to a small room in the āshrama where the saint was sitting on floor, he saw people sitting on a large mat on the floor and were facing him – some question-answers were going on.

It was the custom with the minister to always be accompanied by 4 bodyguards wherever the he travelled, and so was the case here as well. Wherever he went, people used to stand up from their place to greet him; however, nothing like that happened here. The saint, who was already answering to someone’s question, didn’t even take notice of his arrival.

The minister got all furious as he felt ignored by this act from the saint, and so he shouted at the saint, “Do you not know me? This is an insult; you are a fraud; you deceive people with these false preaching of yours.”

Saint replied, “I really don’t know who you are, but if you want your question to be answered, you may please wait patiently for your turn.”

This made the minister more furious, and his tone while talking to the saint became even more harsh and disrespectful.



On top of his voice, he started yelling at the saint, “Do you even realise what you have done? Now I will show your real face to everyone. Do you know what I think about you?”

Yet again the saint politely replied with a smiling face, “It really doesn’t matter to me who you are. About me, you are free to think whatever you may.”

To this, the minister arrogantly replied, “Whether you want to know or not, I will still tell you what I think about you. You are a very bad human being, a fraudster, a cheat. You are doing all this preaching just to mislead and fool people and loot their money for your own selfish motives. I will expose your motives to the whole world. Just wait and watch.”

Even after hearing all this, no disturbance was seen in the saint; rather, there was a faint smile on his face, as if whatever was spoken about him didn’t affect him at all.

This made the minister even more angry, and he said, “Enough is enough. I am not staying here for even one more minute. I am giving you one last chance. You may apologise now, or if you want to say something, now is the time.”

The saint was still maintaining the faint smile on his face, showing calmness. He closed his eyes for a few seconds, then opened his eyes, folded his hands in Namaste, and said to the minister, “I have no complaints. I have no bad thoughts about you, whatsoever. Whatever you said to me was your perception about me – your thoughts about me. So, I don’t see anything bad in you. You appear to be a very fine human being.”

Hearing this, the minister was utterly delighted, as if he was now on cloud nine. His face showed a strange kind of happiness, because the saint had said the same thing to the minister, which everyone used to say to him. He happily left from the āshrama to his home.

As soon as he reached home, he went to his father, who was in a meditative state with closed eyes. He sat next to him. His father was a person who had helped people his entire life, and had never expected anything from anyone. When he opened his eyes, he noticed the strange smile on his son’s (the minister’s) face. The minister began narrating the entire incident of āshrama sequentially to his father.

After hearing all this from his son, the father smiled and said, “The saint didn’t appreciate you. He didn’t say anything about what you are. He said all that what he himself is. Likewise, whatever you said to him was not what he is, but whatever you yourself are.”

The same thing is mentioned in the Vedas – *yathā drishtiḥ, tathā srīsthiḥ!*

This world doesn’t appear to you as the world actually is. This world appears to you, as you yourself are. The world, to someone, is as his perception about the world is. So, if you want to change your world – there’s only one way to do it – change your perception.

We come across many renowned names of people who struggled, failed, and eventually surged ahead in their hunt of success. Despite having several unclear thoughts, they had a desire to achieve something in life, and in this learning process – to understand the purpose of life. One such example is Sandeep Maheshwari. The above narration was inspired by a video created by Sandeep. Look for the YouTube channel of Sandeep Maheshwari, which is watched by unbelievably huge numbers.

This piece of writing is a contribution by Antarang Kumar in Panchkula, Haryana



Health is You

ART OF SELF HEALING

Do you know that our body itself has an amazing healing capacity. The panchbhootas (Five Elements - Earth, Water, Fire, Air and Space) are the great source of energy in our body. It is the game of panchbhootas that can make us fit or misfit. If any of these panchbhootas is imbalanced we are at the trouble and all our chakras will be imbalanced too.

Our body has every medicine inside it. There are 72,000 Nadis in the human body, which distribute energy into the 114 junction boxes, out of which 2 are outside in physical nature and 112 are inside, out of which 4 are dormant. There are 108 active centers in the body, which are called Chakras. This might sound surprising to most of us as we have generally heard about only 7 Chakras!

Now these 108 Chakras (energy centres) are divided into left and right in the form of IDA and PINGLA Nadis with 54 each. Based on this arrangement, Sanskrit alphabets were formed with 54 sounds. These 54 sounds each with feminine and masculine, make a total of 108. The SHUSHMANA Nadi is in the centre with IDA and PINGLA around it. I call them the three IPS (Ida Pingla Shushmana) Officers in our body which take care of us. We must be keeping them active and fit by remunerating them with the proper breathing techniques or Pranayama. Ida and Pingala have their own characteristics, which drive our brain, mind and thought process further leading us to act accordingly. The most important Pranayama for the nadis is Nadi-Shudhi Pranayama and Anulom-Vilom Pranayama. We must practise these pranayamas daily to increase the capacity of our lungs and keep them completely fit.

At the end, let me also enlighten you with the NADA YOGA concept. The whole music system evolves out of these 108 sounds. So, music evolves the entire nature of human being, it heals and balances these 108 chakras in body. Do you know these 108 sounds are called NADA YOGA, the Yoga of Music? So keep listening to mantras and music and be at peace.

Stay Healthy and Stay Fit.

Sapna Priyadarshani

(Author is Founder of Yo.Fit, a wellness organization dealing with wellness, therapy and healing for corporates and individuals. She can be reached at yofitwellness@gmail.com. You can watch her videos on SapnaYoFit YouTube channel. She is a member of Rotary Club of Bombay Seacoast)

AUPA Yuva
As Young Eyes See

IF YOU WERE IN THAT SOLDIER'S PLACE
How a young man escaped from the jaws of death

During the World War II, a young soldier became separated from his unit on a Pacific Island. In the smoke and the crossfire, he had lost touch with his comrades. Alone in the jungle, he could hear enemy soldiers coming in his direction. Scrambling for cover, he found his way up a high ridge to several small caves in the rock and quickly crawled inside.

Although safe for the moment, he realized that once the enemy soldiers looking for him swept up the ridge, they would quickly search all the caves and he would be killed. As he waited, he prayed, "Lord, if it be your will, please protect me. Whatever your will, though, I love you and trust you. In Jesus name, Amen."

When he looked up from his despairing plea for help, he saw a spider beginning to weave its web at the entrance of the cave. As he watched the delicate threads being slowly drawn across the mouth of the cave, the young soldier pondered its irony. He thought to himself, "God really does have a sense of humour. I asked God for protection and deliverance and He sent me a spider instead. I needed a stone wall and God sent a spider. How can a spider save me?"



Soon he heard the sound of his enemies, who were now scouring the area looking for those in hiding. One soldier with a gun slowly walked up to the cave's entrance. As the young man crouched in the darkness, hoping to surprise the enemy in a last-minute, desperate attempt to save his own life, he felt his heart pounding wildly out of control. As the enemy moved cautiously forward to enter the cave, he came upon the spider's web, which by now was completely strung across the opening. He backed away and called out to a comrade, "There can't be anyone in here. They would have had to break this spider's web to enter the cave. Let's move on."

The young man fell on his face and cried out to God, "Lord, forgive me, I had forgotten that, in you, a spider's web is stronger than a brick wall."



Years later, this young man, who became a preacher and evangelist, wrote about that ordeal. What he observed had stood by him in times of trouble, especially during those times when everything seemed impossible. He wrote: "Where God is, a spider's web is as good as a stone wall. Where God is not, a stone wall is as good as a spider's web."

[This piece that can awaken faith in young hearts was collected and re-narrated by Shalini Keshavan.]



Online Classes on the Geetā and the Upanishads

All the classes resumed on August 3. The Kannada Satsangs under the banner of Suvarnamukhi Samskriti Dhāma also restarted on Wednesday August 4.

Other Online Classes

The Saturday evening classes on Kathopanishad, under the banner of The School of Ancient Wisdom, continued without any interruption. Those who wish to receive the link may write to mgravi2000@gmail.com.

Shri Krishna Janmastami, August 30

The big festival – Janmastami – was celebrated with much enthusiasm in the form of an online event. Lord Krishna's special day coincided, this year, with the birthday of Swāmiji. Shri Mohan Hejamadi and Brni Vibha Chaitanya, the trustees of FOWAI FORUM, coordinated the program behind the screen. Smt Shreya Chari (Kulkarni) and Smt Ashwini Kulkarni became the masters of ceremonies for this joyous event, attended by more than 70 Vedānta students from the East and the West. Smt Prajna Rao, originally from Goa and living now in Bengaluru stole the show with several classical pieces that she sang with great excellence. Please see the pictures in this issue to know the other talented youngsters who joined to make the event a memorable one.

There was also a 6 minutes video, put together by Shahid Sayed, that covered the highlights of Swāmiji's life and areas of focus. Participants sang the praise of Lord Shri Krishna and wished Swāmiji well in his future endeavours. Readers who missed this event may watch the whole event on YouTube by going to the FOWAI channel.

Swamiji spoke at the end and invoked the grace and blessings of Shri Krishna on everybody.



Webinars

WEBINARS HELD

Sunday, August 8, 2021, 8.30 pm IST

#205 by Swami Chidananda on “The Wisdom of Two Rooms”

Sunday, August 22, 2021, 8.30 pm IST

#206 by Swami Chidananda on “The Wisdom of Two Arrows”

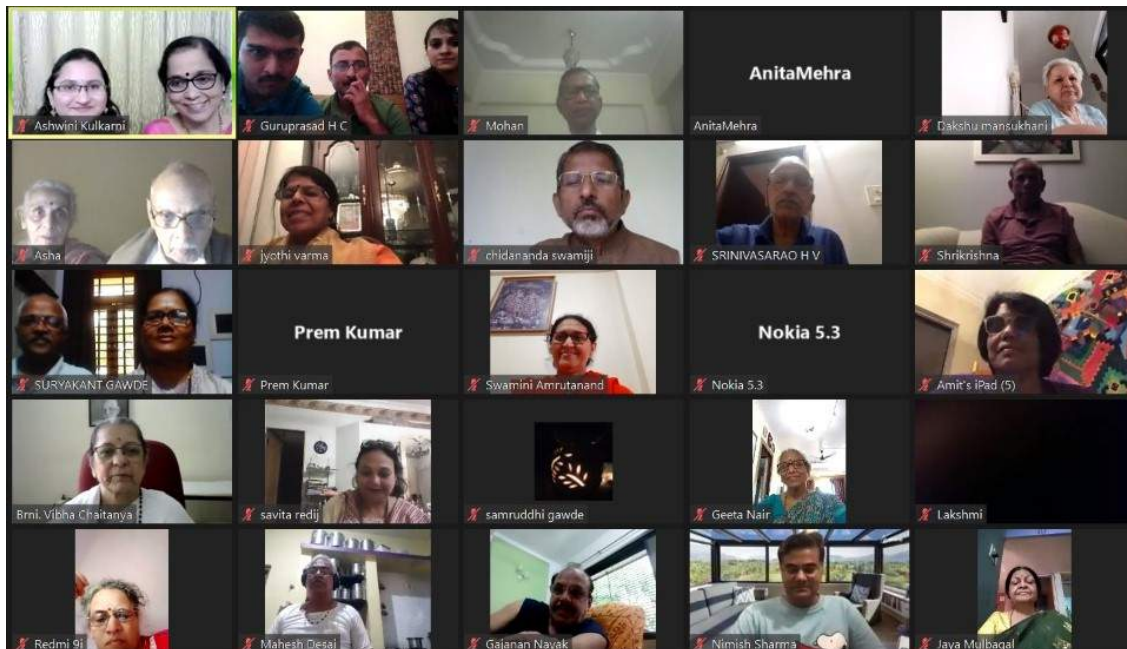
Good numbers from India, USA and UK attended these webinars and appreciated the sharing.

WEBINARS TO BE HELD

Sunday, September 5, 2021, 8.30 pm IST

#207 – by Swami Chidananda on “The Wisdom of Two Roads” (The Road Not Taken and the Beaten Track)

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

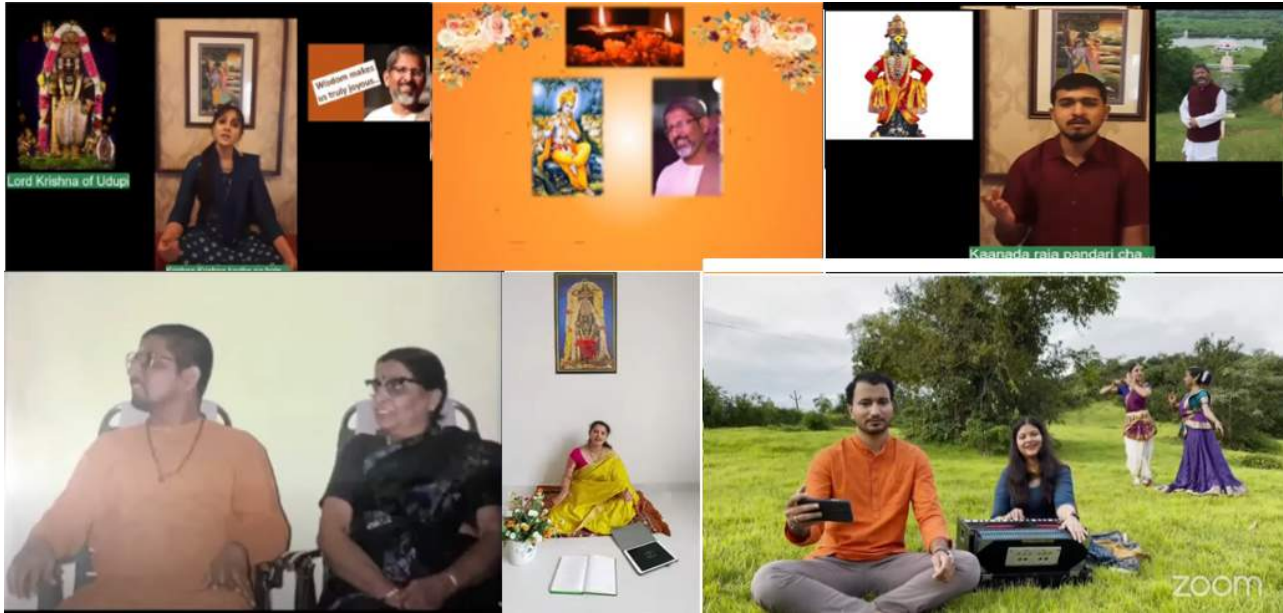




Some of the participants at the online event on August 30, 2022



Swamini Amrutānandaji sings 'Krishnāsthakam' as some more participants listen.



Swamiji's birthday coincided with Lord Krishna's special day this year. The online event was marked by (from top left corner, clockwise) Anuradha Halsnad singing, a melody by Saatvik Halsnad, a dance-cum-singing by the 4-member team from Goa (Sanket Prabhudesai, Shreyas Gāwde, Laini Furtado and Samruddhi Gāwde), and classical hits by Prajnā Rao from Bengaluru. At the bottom left corner are seen Swāmiji and his mother in a photograph of the 1990s.

Upcoming Events

All the regular classes online will be in full swing.

MAY LORD GANESH BLESS YOU

GANESH CHATURTHI

Friday, September 10, 2021

(Month Bhādrapada, Fortnight: Shukla, Day: the Fourth)



Ganesh Chaturthi, also known as Vinayaka Chaturti or Chouti is our popular festival celebrating the arrival of Lord Ganesh to the earth from *Kailash Parvat* with his mother Goddess Parvati/Gauri. The festival is marked with the installation of Ganesh clay idols privately in homes and publicly. The practice was begun by Shri Bal Gangadhar Tilak popularly known as Lokmanya Tilak in Pune in the year 1893 on elaborate pandals (temporary stages). Observations include chanting of Vedic hymns and holy texts such as, prayers and *vrata* (fasting). Offerings and *prasāda* from the daily prayers, that are distributed from the pandal to the community, include sweets such as modaka as it is believed to be a favourite of Lord Ganesh. The festival ends on the tenth day after start, when the idol is carried in a public procession with music and group chanting, then immersed in a nearby body of water such as a river or sea.

We wish all our readers HAPPY GANESH CHATURTHI! May Lord Ganesh remove the obstacles on the path of your noble endeavors.

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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