

AUPA e-Newsletter

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Editor: Swami Chidananda
Associate Editor: Dolly Seth

Mantra to Ponder

God and Upanishads

The human mind, whether we like it or not, goes into philosophical moods and wonders if there was an ultimate cause – the cause of all causes – behind this amazing universe. Is one of these – consciousness, time, inherent nature of things, some bunch of rules and mere accident – the cause for this universe to emerge?

The Upanishads, based on profound inquiries by the sages (*rishis*), declare that there is a 'Divine Power' called God behind everything. The sages turned inwards and used certain hidden means of knowledge that are subtler than reason. They resorted to the 'science of meditation' (*dhyāna-yoga*) to come upon the discovery of what lies behind all the causes (*nikhilāni kāranāni*).

*te dhyāna-yoga-anugatāh apashyan
devātma-shaktim svagunair-nigoodhām*

They (the *rishis*) saw, being engaged in deep meditation, the divine inner power (of God), which was behind the attributes in them (*rishis*).

Shwetāshwatara Upanishad 1.3

The Vedānta thus is theistic and fully accepts God in its scheme of things. God is the ruler in the frame of relative realities. God alone is, when the frame of reference rises to the absolute reality.

Light on Self - Inquiry

BIRTHDAYS

A Different Way of Seeing Them

You who wish to celebrate the birthday,

Seek first whence was your birth.

One's true birthday is when one enters

'That' which transcends birth and death –

The Eternal Being.

At least on one's birthday, one should mourn

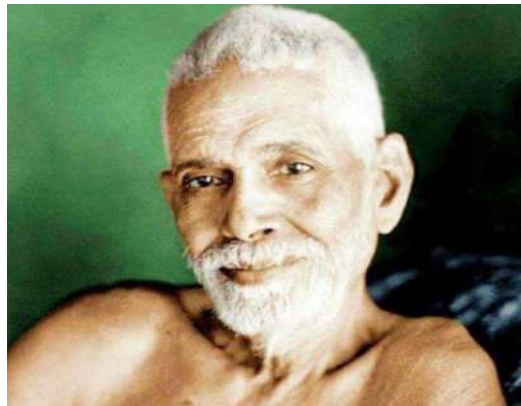
One's entry into this world (samsāra).

To glory in it and to celebrate it is like

Delighting in and decorating a corpse.

To seek one's Self and merge in the Self –

Is wisdom.



SHRI RAMANA MAHARSHI

[Spiritual wisdom sometimes seems negative when we take a hasty look at it. Upon right contemplation, it is something that liberates us from all negativities. – Editors]

Thus Spake Chinmaya

THE WISDOM OF LIVING IN THE PRESENT



Moment to moment, engage the outgoing mind to live in the present. Reject completely the past. Renounce totally the future.

Swāmi Chinmayānanda ji



From the Editor's Desk



Swami Chidananda

DO NOT FAKE GOODNESS OR HAPPINESS

Be True to Yourself

It is a sin to deceive others, it is a ten times bigger sin to deceive ourselves. Knowing well our strengths and shortcomings, if we show ourselves to be stronger than what we are and having less shortcomings than what we have, that is indeed fake. It will have sad consequences.

'Be true to yourself,' is a golden rule which, if followed, can take us way beyond ethical excellence to the heights of spiritual perfection. We generally live in self-deception because the mental chatter within us creates very many fears and apprehensions. Insecurity of several kinds makes us put up an image of ours before others, while the facts are different.

The values taught in the Geetā such as *satya*¹ (truthfulness) and *ārjava*² (straightforwardness) come very close to this principle of being true to oneself. In the absence of these, there arises a terrible psychological mess, which then becomes a major obstacle to spiritual 'right seeing' (*samyag-darshana*).

If we aim at making others happy, without ourselves being happy, that amounts to faking happiness. That would be dangerous because we then will actually spread negativity. Just as we tend to keep a distance from sad people, people also would – consciously or unconsciously – tend to keep away from us, if we really lack happiness. The Vedānta therefore asks us to be anchored in the Self, *sat-chit*, which is an inexhaustible source of happiness.

In God's eyes, there is no division between our public life and our private life. Therefore, we cannot have two standards for what we show to others and how we act when we think no one is watching. A life of integrity, therefore, is a prerequisite for winning God's grace. Enlightenment or illumination is ours when we stop faking things and become genuine human beings. Here lies the intimate relationship between ethics and transcendence.

Swāmi Chidānanda

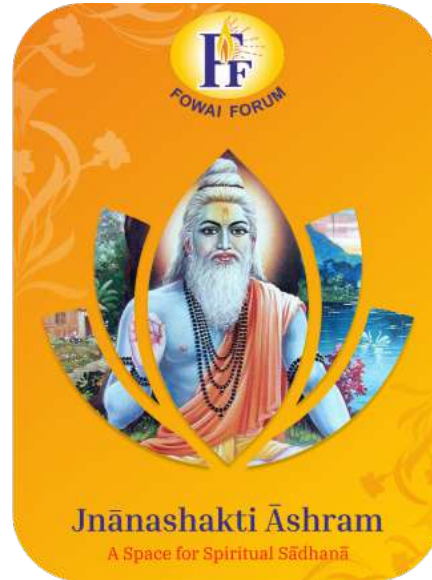
Notes

1: *satyam .. vāngmayam tapah* – 17.15

2: *amānitvam-adambhitvam-ahimsā kshantir-ārjavam* 13.7

Jnāna Shakti
*Strength from Right
Understanding*

**An Update On
JNĀNA SHAKTI
A Centre for Vedānta Studies**



There is steady progress on this project. The focus presently is on fund-raising, which has picked up satisfactory momentum.

Swāmiji was in Mumbai, where he graced the occasion of the Wedding Reception of Stuti Muchhālā on December 22. During this 5-day visit to the commercial capital of India, he met quite a few people and held two offline, informal Satsangs.

In order to be more available to work related to Jnānashakti, Swāmiji will start visiting and staying more in Mumbai.

The name Jnānashakti is inspired in several ways. One of them is of course our abiding interest in 'jnana' – the wisdom of Advaita Vedānta. This knowledge itself gives us '*shakti*' – all the power we need.

The second background of this name is the inspiration we have been drawing from Shri Ramana Maharshi, whom his learned devotees regarded as an incarnation of Lord Subrahmanya, the second son of Shiva and Parvati. The picture here artistically symbolizes Subrahmanya (also called Kārtikeya, Muruga, Shanmukha, Skanda etc.). The peacock is Lord Subrahmanya's vehicle and the spear is his weapon with which he protects us, the devotees. There is a temple of this God form near Mangalore in coastal Karnāṭaka, and the Lord is called 'Jnānashakti Subrahmanya' at the holy place.



We pray to Lord Subrahmanya to bless us with successful completion of this project, well in time, and with continued and sustained study of the *moksha-shāstra*.

We request everyone to come forward to support the work.

Team AUPA



Word of the Month

VISHAYA

(Objects of Senses)

There are five '*vishaya*'s corresponding to the five sense organs. They are sound (*shabda*), touch (*sparsha*), form/colour (*roopa*), taste (*rasa*) and smell (*gandha*). The five sense organs (*jnāna-indriyas*) correspond to these five sense objects. An individual soul (*jeeva*) enjoys¹ these objects and gets attached to them.

In the context of preparatory spiritual practices (*sādhana*s), these sense objects are regarded as causes of bondage. A seeker tends to get attached to them. "The mind alone is the cause of bondage;



the mind itself becomes the cause of liberation,” says an Upanishad², which continues to say, “such a mind that is attached to sense objects (*vishayas*) causes bondage!”

The ‘not-self’ (*anātmā*), which is known, is also called ‘*vishaya*’ in contrast to the Self (*ātmā*), which knows, and is known as ‘*vishayi*’. In spiritual ignorance, marked by error, these two get superimposed³ on each other.

Notes:

1 *vishayān upasevate* – Geetā 15.9

2 *bandhāya vishaya-āsaktam* – Amrita-Bindu Upanishad, mantra 2

3 Such a mutual superimposition (*anyonya adhyāsa*) is spoken of at the beginning of Ādi Shankara’s commentary on the Brahmasutras.

Tips from the Upanishads

DO NOT UNDERESTIMATE PURITY OF MIND

Spirituality can be looked at as expressing itself on two levels. Purification of the mind and transcendence of the mind.

An impure mind is the primary cause of misery and suffering in our life. We must strive to re-educate our mind, to make it pure.

For both bondage and liberation,

The mind alone is the cause;

An impure mind cause bondage and

A pure mind sets us free!

Amrita-bindu Upanishad¹, mantra 2

We must recognize the fact that, leave alone spirituality, a pure mind facilitates happy family life, healthy business relations and makes it possible for us to enjoy life. We must therefore work on freeing our mind of all narrowmindedness and other false values.

Note: 1 *mana eva manushyānām kāranam bandha-mokshayoh*

Quote of the issue

DO NOT JUMP TO A CONCLUSION

Some changes look negative on the surface but you will soon realize that space is being created in your life for something new to emerge.

ECKHART TOLLE



Eckhart Tolle, born in 1948, is a German-born spiritual teacher and self-help author who resides in Canada. He is believed to have undergone an awakening experience and his teachings are highly appreciated by seekers of Self-knowledge. He is best known as the author of *The Power of Now* and *A New Earth: Awakening to Your Life's Purpose*.

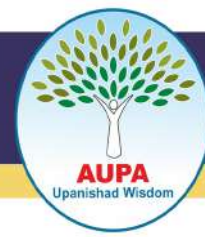
GuestSpeak



Suryaputri Rashmi Malhotra

VISHWARUPA OF THE SUPREME LORD KRISHNA

In Shrimad Bhagwad Geetā, Arjun says to Lord Krishna – “I have heard the supreme, confidential spiritual knowledge, which you revealed out of compassion to me; now my illusion is dispelled.” (Chapter 11, Verse 1)



Arjun is now completely satisfied with the details that the Supreme Lord, Sri Krishna, has explained to him about the appearance of all living beings on this earth. His illusions are gone. He has understood that though Krishna is present in all beings, he remains untainted by their imperfections. Though Krishna is the controller, yet he is the non-doer and not responsible for our actions. Although he gives the results of our karmas but he is impartial and equal to all.

Again, Arjun addresses Krishna – “O Lord! O The Supreme Divine Personality! I wish to see your Vishwarupa (Universal Form). O Yogeshwar! if you feel I am worthy of seeing your cosmic form, then please show me your Yog-Aishwarya.” Arjun has called Krishna as Yogeshwar because Yogeshwar is one who is the lord of all yogis. In previous chapters of Shrimad Bhagwad Geetā, Krishna has explained in detail about what is yog and who is a true yogi.

Arjun is Krishna’s *sakhā* (friend, companion) and devotee; he has been chosen by Krishna to unfold the supreme knowledge of Geetā in the battlefield of Kurukshetra; therefore he says – “O Pārth, behold my hundreds and thousands of various sizes, colours and shapes.” Arjun is going to observe all the celestial gods and other wonders of the universe in Krishna’s cosmic form. Arjun asks him where to see them. Krishna states that he will see the infinite universe with all their moving and non-moving entities. All the past and the future of these entities, even the victory of Pāndavas and the defeat of Kauravas, as an event of the cosmic plan, is going to be watched by Arjun.

Krishna says – “But you cannot see my cosmic form with these physical eyes of yours. Therefore, I grant you my divine vision to behold my majestic opulence.” (Geetā Chapter 11, Verse 8)

Here we have to understand that, when the Supreme Lord descends on the earth, he has two kinds of forms – one is the material form that we can see from our eyes, and the other is his divine form which can only be seen with the divine vision. Thus human beings cannot see him during his descent upon the earth, but they see only his material form. To see his divine form, one has to have that divine vision. And to have that divine vision Krishna has to grant that power to his devotee. Therefore, by his grace, the Supreme Divine Lord adds his divine eyes to the soul’s material eyes; he adds his divine mind to the soul’s material mind; he adds his divine intellect to the soul’s material intellect. Then, equipped with these divine senses, mind, and intellect of God, the soul can see his divine form as Arjun could see The Supreme Lord Krishna’s VISHWARUPA.

[Suryaputry Rashmi Malhotra is an author, editor and a philanthropist, based out of New Delhi. She brings out the magazine The Om Patrikā and runs a charitable organization called The Om Foundation. See <https://theomfoundation.org> for more details.]



**Smt. Indira
Gautam writes**

BROADMINDED OUTLOOKS

Can the Whole World be One Family?

Readers of AUPA, dear friends,

Bhagavad Geetā instructs us on the three attributes (*gunas*) – *sattva*, *rajas* and *tamas*. At a given point of time, our mind is found to be dominated by one of them. *Tamas* makes the mind dull; *rajas* makes it aggressive and *sattva* blesses the mind with broadminded, objective understanding.

The scriptures advise us to have increased *sattva*, if we want peace, if we wish to move towards liberation.

A *sāttvik* mind is praised for looking at all with equal eyes, which means it does not suffer from partiality. A much-quoted verse¹ says, “The small-minded ones divide people into categories like ‘our people’ and ‘others’; those of truly generous disposition regard the whole earth to be one family.” We have the word *vasudhā*, which means the earth. *vasudhā eva kutumbakam* refers to a global family.

Even after a whole lot of unbelievable advances in science and technology, we the humanity have failed to live as one family. Old divisions persist and new ones are constantly emerging. The reason for all this is nothing else but the impurity of our minds. True spirituality helps us purify our minds, where we are blessed with kindness, friendliness and all-embracing broadmindedness.

May we nurture *sattva-guna* and rise high in our inclusive outlooks.

Harih Om!

Notes:

1 *ayam nijah paro veti, ganānā laghu-chetasām*

udāra-charitānām tu vasudhaiva kutumbakam [Subhāshita]

Story Time

TWO BROTHERS IN CONFLICT And A Carpenter



Once upon a time, two brothers who lived in neighbouring farms fell into a conflict. It was the first serious rift in 40 years of farming side by side. They had always shared machinery and tools, labour and goods and whatever that was needed, without any conflict.

One not-so-fine morning, the long friendship and brotherhood fell apart. It began with a small misunderstanding, and it grew into a nasty conflict. Finally, it exploded into an exchange of bitter words followed by weeks of silence.

One morning John, the older brother heard a knock on his door. He opened it to find a man with a carpenter's tool bag. "I am looking for a few days work sir", he said. I was wondering if you would have a few odd jobs here and there that I could help you with?"

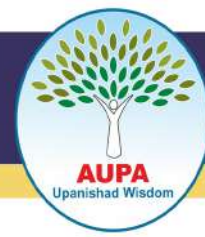
"Oh...a carpenter! Well, I just might have a job for you", said the older brother. "Look across that creek – there is a farm. That's my neighbour's farm. In fact, he is my younger brother. Last week there was a lush green meadow between us, and he took his bulldozer to the river, and now...there's a creek between us. Well, he may have done this to spite me, but I 'll get

the better of him. I have some lumber in my barn. I want you to build me a fence, an 8-foot fence, so I won't be able to see his place or his face anymore.", said John.

The carpenter said with a smile, "I think I know what I need to do, sir. I'll be able to do a job that pleases you." John had to go to the town. So, he helped the carpenter get the materials ready and he was off for the day. The carpenter worked all day – measuring and sawing and nailing and by dusk, when the farmer returned, the carpenter had just about finished his job.

The John's eyes opened wide, and his jaws dropped. There was no fence there at all!! Instead, it was a bridge, one that stretched from one side of the creek to the other. A fine piece of work with handrails and all those fine stuff. And what did he see? His younger brother – who was in fact coming towards John – with his arms outstretched! "You are quite a fellow, brother! To build a bridge after all I have said and done to you!", said the younger brother.

The two brothers stood at each end of the bridge and then met at the middle of the bridge taking each other's hands. John turned to see the carpenter pack his tool bag and lug it onto his shoulder, preparing to leave. "Hey, no... wait.....stay a few more days...I have many more projects for you", said John, the older brother.



“I’d love to stay on, but I have many more bridges to build”, said the carpenter as he walked his away with a smile on his lips!

[Collected and re-narrated by Shalini Keshavan]

**AUPA Yuva
As Young Eyes See**

I AM A HEALER

- Rhea Bhandari

Today, I am miles away from healing,
Because I have a lot of work to do with myself,
I am born with a purpose,
Like rest of the world.
Purpose is to Heal people,
To make myself and others better individuals.
To empower myself and others.
To bring out the best in me and others,
I do not know why I have this intuition,
That my 'Relax, Rejuvenate and Heal'
won't be a mere Facebook Page,
But a reality.
God brought me on this earth to be a Healer,
To be an angel to people,
Not only to heal others.
But to heal myself and empower myself too.
There is always a purpose.
Whenever I face a crisis in my career,
I know there is something that I am yet to find.
It is to be a Healer.
To bring out the lost happiness,
To make me and people get in touch with their Inner Child.
I have a tremendous purpose.
My Path is really long.
I know I have to cover a lot,
For I know the biggest healer for me and others,
Is not me or you,
It is our Lord.
For me, it is Lord Ganesha,
He is my best friend, mother and father.
Yet, I firmly believe I have come here to be a Great Healer.

Let's see when I become one.
Till then, let me start the process to Heal myself.
Heal my life and do every bit of Self Healing.
God, Hope you are watching and listening.
Let 'Relax, Rejuvenate and Heal' be a temple of Healing,
And my crystals are a god, whom people worship to be healed.
Oh, Lord Ganesha, make me a healer,
Make me better than the best.
For, Lord, you know the rest.
The dream that I have nurtured since my childhood.
Please fulfill it.
Sooner the better.
Thank you Lord for giving me a dream.
To be a healer of 'Relax, Rejuvenate and Heal'.
Becomes a reality.
And, I enjoy myself with a lot of confidence and respectability.
Pure love in my heart and surrender to you.
I see myself with a lot of spirituality and supportability from you,
Oh! Dear lord.
Yes! I say it with conviction I am a Wise and Strong healer,
For, I make you empowered with a lot of grandeur.
And, I retain my humility.
For, it is the blessings showered by my god Ganesha, parents, Mentor and friends.



[Rhea Bhandari is a passionate Storyteller in her own institute called Dhimahi. She has done Bachelor of Arts (Hons.) in Public Administration and Diploma in Liberal Studies from Pandit Deendayal Petroleum University. She has done her PGDM in Development Studies from Entrepreneurship Development Institute of India. She is very interested in knowing more about alternative methods of Healing, Self-Development, Chakra Healing and all topics pertaining to existential Intelligence.]

Health is You

BALANCED MIND, HEALTHY LIVING (Part 2)

Kavitā Rāju

[Part 1 was published in AUPA 77, November 2021.]

Psychosomatic illness (diabetes, cancer, thyroid etc..) is on the rise due to ineffective life style and polluted environment. A *disease arising from the mind and finding its expression in the body is called ādhija vyādhi according to Yogic philosophy*. Now the question arises – *how do we manage it?*

The mind is the bridge between the intellect and the vital energy, functioning in the outer world through physical body; our mind is therefore called a tool or *antahkarana* (internal instrument).

To train the mind, Patanjali Maharshi gives us solutions in the Patanjali Yoga sutras (PYS). These sutras (aphorisms), considered as the ancient teachings of yoga, have only 2 or 3 sutras dealing with physical aspects; the rest deal with how to handle the mind to attain Ultimate Peace.

The mind is the seat of emotions, and to keep it in a state of balance with the least disturbance, one needs to address the various levels of physical existence.

Let us first look at the physical level, where balanced food is a key factor. As Dr. Nāgaratna (Medical Director of Ārogyadhāma and Dean of the Division of Yoga and Life Sciences of the Swāmi Vivekānanda Yoga University – SVYĀSA in Bengaluru) says – make your plate of food colourful. Nature has varied colours so should your platter of food too. As this body is a product of Nature, give it what it is composed of. Each colour gives us varied vitamins and nutrients. Then practice simple Yoga *āsanas* (postures) to allow the body fluids to flow easily and to remove stagnant energy blocks in the *nādis* (subtle pathways of energy). Go for cleanliness of the body, both internal and external – internally through yearly detoxification through *shat-karmas* (six processes) and externally by bath etc. Let us secondly look at the Prānic level: Practice different *prānāyamas*. The simple practice of observation of breath or slow, deep breathing for 10 to 15 mins a day will balance the energy forces within our body. Controlled breathing is *pranayama*, says one of the sutras of Patanjali –

tasmin sati shvāsa-prashvāsayor-gati-vicchedah prānāyāmah – 2.49

Let us thirdly look at the Mental level. Patanjali says – Control the *vikshepas* (disturbances) of the mind by developing an attitude of friendliness, compassion, gladness and indifference respectively towards happiness, misery, virtues and vice (Sutra 1.33). Thus, we develop a positive attitude. Every time a negative thought arises, sublimate it by replacing it with a positive one. (*vitarka-bādhane pratipaksha-bhāvanam – Sutra 2.33*). Dr. A P J Abdul Kalām described PAINS very beautifully as Positive Attitude In Negative Situations!

Let us fourthly look at the level of the intellect. One of the Sutras of Patanjali says – *viveka-khyātir-aviplavā hānopayah* (2.26) – The uninterrupted practice of the awareness of the Real is the Hānopaya, the means to remove (*avidyā*, ignorance).

Let us fifthly look at the level of the bliss sheath (*ānandamaya Kosha*). Serve unconditionally with no expectations for returns. “When actions are done with the attitude of expressing divinity, it becomes yoga, and a cause for liberation from pains” – Teachings from the Bhagawad Gitā.

While Patanjali defines Yoga as a state of quietened mind, he, the Maharshi, goes on to say that the result of a quietened mind is realisation of one's true state (*tadā drastuh svaroope avasthānam, 1.3*). The way to health is a choice we humans have. Let us choose wisely. The mind is like a river of thoughts; if we obstruct it, the stagnant water gets polluted; therefore let us remove all obstructions from the mind and let the mind flow unhindered.

Health is natural; illness is unnatural! A healthy mind leads to healthy living!!



[Kavitā Rāju is a qualified yoga instructor and a serious student of Advaita Vedānta. She lives in Bengaluru.]

News

Geetā Jayanti

The important festival was celebrated on December 14, 2021 at the Hamsa Āshrama with Vedic rituals and chanting of the entire Geetā. The function was also held at Suvarnamukhi Samskriti Dhāma on Sunday, December 19, where the chief guest was Pujya Swāmi Brahmānandaji, the Karnataka Head of Chinmaya Mission.

Saddarshanam Classes

The serene, simple and spiritually vibrant campus of the Hamsa Āshrama, near Anushonai (to the south-east of Bengaluru, near Hosur), was the venue for the classes on Shri Ramana Maharshi's 'Saddarshanam' (Vision of the Reality) during the 7 days that began with Geetā Jayanti on December 14, 2021. Swāmiji spoke on the 44 verses, which he covered in eleven sessions. Swāmi Tanmayānandaji, the principal trustee of the Hamsa Āshrama, came from Tiruvannāmalai for the occasion.

Satsang in Bengaluru

'Param Vedānt', a large group of professionals and others, regularly engaged in Vedanta studies, invited Swāmiji to speak on the New Year Day, January 1, 2022. This offline event was held at a beautiful hall in Hanumanth Nagar, in the campus of the PES Colleges. Swāmiji addressed the gathering on the topic 'Tips for Happiness: From Vedanta and One Notch below Vedanta'. Dr

Thimappa Hegde has been guiding this group for some years and their classes have been online for the past (almost) two years.

Visit to Mumbai Please see the update on Jnānashakti (ashram) project for details on Swāmiji's visit to the commercial capital of India between December 22 and 2



Webinars held:

Swāmiji presented two webinars recently.

On December 12 (#213) – on 'The Wisdom of the Right Sequence', and

On January 2 (#214) – On 'Death and Dying'.

Webinars to be held:

The webinar 215 will come up on January 9 and will be present by Dr Pankaj Basotia, who is an Associate Professor in Philosophy at the Rajiv Gandhi Govt. Degree College in Shimla. His topic will be:

'Death and the Meaning of Life in the Upanishads'

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



The 'Internal Quality Assurance Cell' (IQAC) of the SIES College at Nerul (near Mumbai) has invited Cdr Guruprasad and Dr Vilasini Patkar of DHIMAHI to hold a webinar, named as DAKSH, on Thursday, January 13, 2022. Guruprasad will deliberate on 'The Way to Get Proactive: Digital Office Management' and Vilasini ji will speak on 'The Collaborative Human Being – Essence of Effective Office Management'. This online event is aimed at increased capacity building of administrative staff of several colleges.

Another online event for the students of Somayya College in Mumbai is planned for Thursday, January 20. The topic will be 'Embracing Change Post-Covid' and the speakers from the DHIMAHI wing of FOWAI will be Swāmi Chidanandaji and Dr Vilasini Patkar.



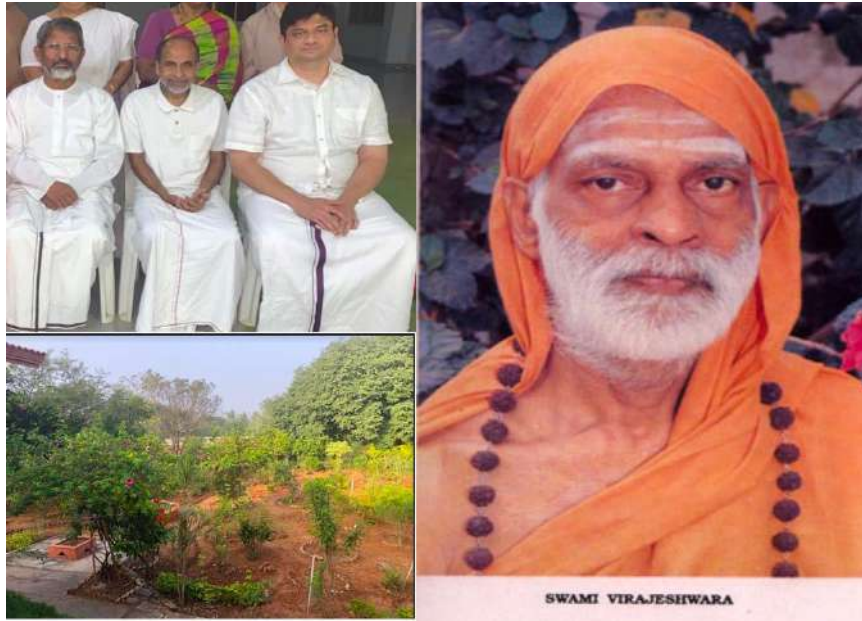
Prof. DVR Seshadri, a senior faculty at ISB Hyderabad and Mohali, took Swamiji around the Mohali campus, Nov 14, 2021



Smt Jyoti Nichani (to the right of Swamiji), Rashmi Hande and Shashi Adiga (both to the left of Swamiji) at the art exhibition at the Chaithanya Woodrush Clubhouse (near Whitefield), Dec 11, 2021. Along with a few other friends.



Some of the participants at the 7-day Retreat at Hamsa Ashram, Dec 14 thru



Another participant, a scene at the Ashram and the founder Pujya Swami Virajeshwaranandaji



Shri Mahadeviah, the Vice President of Suvarnamukhi Samskrit Dhama (SSD) speaks at the Geeta Jayanti that SSD observed on Dec 19. Seen at the dais are Swami Brahmanandaji, Head of Karnataka Chinmaya Mission, flanked by Swami Chidananda and Dr Nagaraju (President of SSD).

Upcoming Events

Geetā on YouTube Channel FOWAI:

6.30 pm (as before) Tuesday, Pacific Time WHICH IS 8.00 am Wednesdays in India

Upanishad on YouTube Channel FOWAI:

7.00 am (advanced by an hour) on Fridays, Pacific Time, WHICH IS 8.30 pm Fridays in India.
(These classes are temporarily suspended but will start again on Friday, February 4, 2022.)

Talks in Kannada under the banner of Suvarnamukhi Samskriti Dhāma:

These will restart on Wednesday, January 19, 2022. Every Wednesday, 7.30 pm.

RECONNECT WITH THE YOUTHFULNESS WITHIN YOU

National Youth Day – Wednesday, January 12, 2022



We bow down before Swāmi Vivekānanda, whose divine energy, during the short span of 39 years of his life, revitalized our nation. We celebrate his birthday as the National Youth Day in India.

LOHRI

Thursday, January 13, 2022

Lohri, the harvest festival, marks the end of the winter season and the harvest of rabi crops. The occasion holds great importance among the peasants, especially in Punjab, as they thank the Almighty for a bountiful harvest of crops.

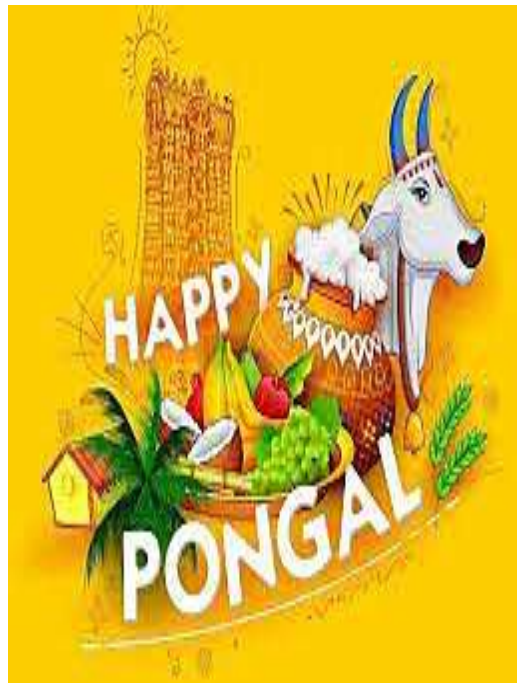


May we pray Lord to empower our *sādhanā*, and bless us with a rich harvest of spiritual wealth such as *viveka* and *vairāgya*.

SANKRANTI AND PONGAL

Friday, January 14, 2022

Signifying the Harvest Festival in South India, 'Makara Sankrānti and Pongal' welcome the days ahead. They involve worship of the sun too. Uttarāyana, the sun's movement northwards, begins on this day as per the Indian calendars.



We wish all our readers Happy Sankrānti and Pongal.



(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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