

February 2019
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Editor: Swami Chidananda
Associate Editor: Dolly Seth

AUPA eNEWSLETTER

HAVE ASPIRATIONS

Live with enthusiasm

The same Upanishads, which talk of rising above all desires, urge us to have desires! This is not a contradiction but rather practical wisdom. Sri Ramakrishna used to say that the same mother gives one kind of food to her 16 year old son and a totally different kind to her baby of 16 months. The soft, easy-to-digest recipe for the baby is most appropriate for that infant. The vast majority of us in this world are in the kindergarten of spirituality. For us, the right advice is to act, work hard and sweat it out.

Sage Sanatkumāra advises Rishi Nārada:

Have desire; adore desire; it is only when the flames of desire are lighted up that a man acts, and aspires for achievements here and hereafter.

*āshām-upāssva | āshā-iddhah ..karmāni kurute, ..imam cha lokam,
amum cha icchate ||*

Chāndogya Upanishad – 7.14.1

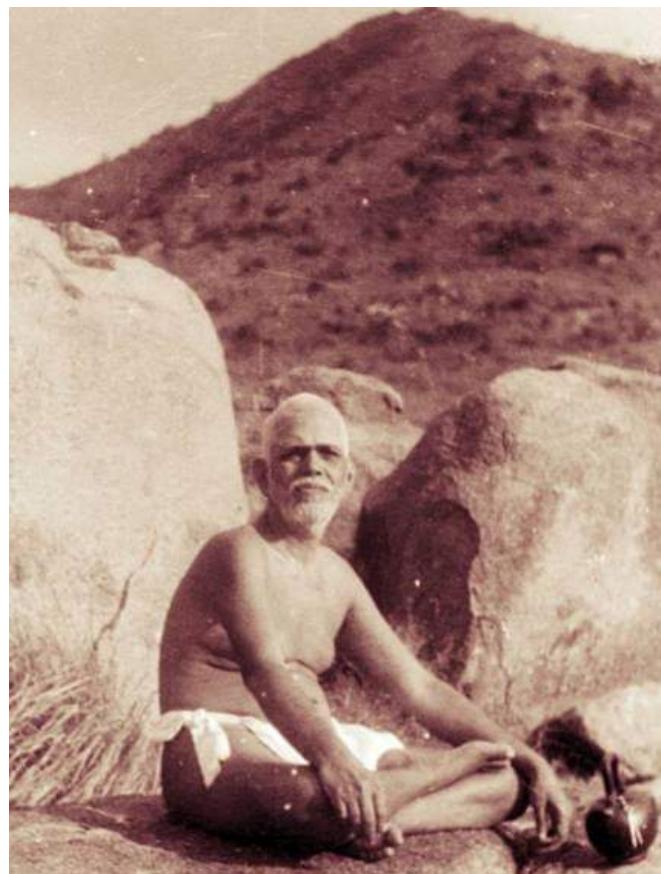
(Chapter 7, khanda 14, mantra 1)

HOW DO WE ERASE THE EGO?

The gist in one verse

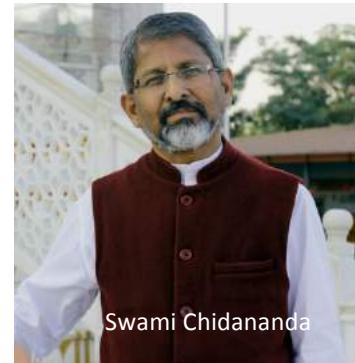
The I-thought remains not for him who inquires, “Wherfrom is this I-thought rising?” This indeed is self-inquiry.

Upadesha-Sāra, Verse 19



{In this crisp stanza, we can see Maharshi highlighting the need for watching the movement of the self (ego). When our attention is directed towards the basic error of the I-thought, it can no more survive. – Editors}

From the
Editor's
Desk



Swami Chidananda

TRANSPARENCY

(**Straightforwardness, ārjava**)

Fear is the biggest killer. It kills the spirituality of even the learned people. More than the fear of losing wealth or position, the fear of people talking ill of us makes us hold back from right action or hesitate in speaking the truth. A lot of scholars live a hypocritical life because, though they know what is right, they are afraid of their image in the society getting tarnished.

Everybody needs to overcome fear in order to set their life right. Being fearless does not mean harsh behaviour in any way. When we are free of fear, we can in fact remain soft, polite and firm. Among several factors, the one which perhaps is the key principle behind fearlessness is intense awareness of how poisonous a hypocritical, self-contradicting life is.

Kings, traders, priests and workers (the four *varnas*, personality types) need to be free of fear. The expression *ārjava*, which means straightforwardness, is however especially attached to the *brāhmaṇa-varna* (See Geetā 18.42). No wonder Sage Hāridrumata, in the story of Satyakāma (See Story Time in this very issue), instantly accepts the boy at his doorstep for a course in the study of Vedas when he finds the candidate transparent and straightforward. “I see you as a Brāhmaṇa,” says the head of the *guru-kula* (residential school), “for you have not attempted covering up your case with some rosy lies!”

(Satyakāma did not know the *gotra* (lineage) of his late father but did not try to misguide the *guru* in anyway.)

All this is fine, you will say, to talk or to write an article on. In real life, you will add, show me one person who is truthful everywhere – at home, at work and in various circles. No wonder, we reply, it is hard to show one person these days who is happy, who spends his day without conflict, who goes home cheerfully and who sleeps like a log of wood! Lack of openness is a root cause of living in misery.

Our worldliness, in open and hidden forms, makes us lose this quality of transparency. Attachment to our own image is central to this terrible matter, while attachment to pleasure, power and other fanciful things are peripheral. Our fitness (*adhibhāra*) for spiritual ascent then takes a real beating. Our exploration into life suffers a major setback.

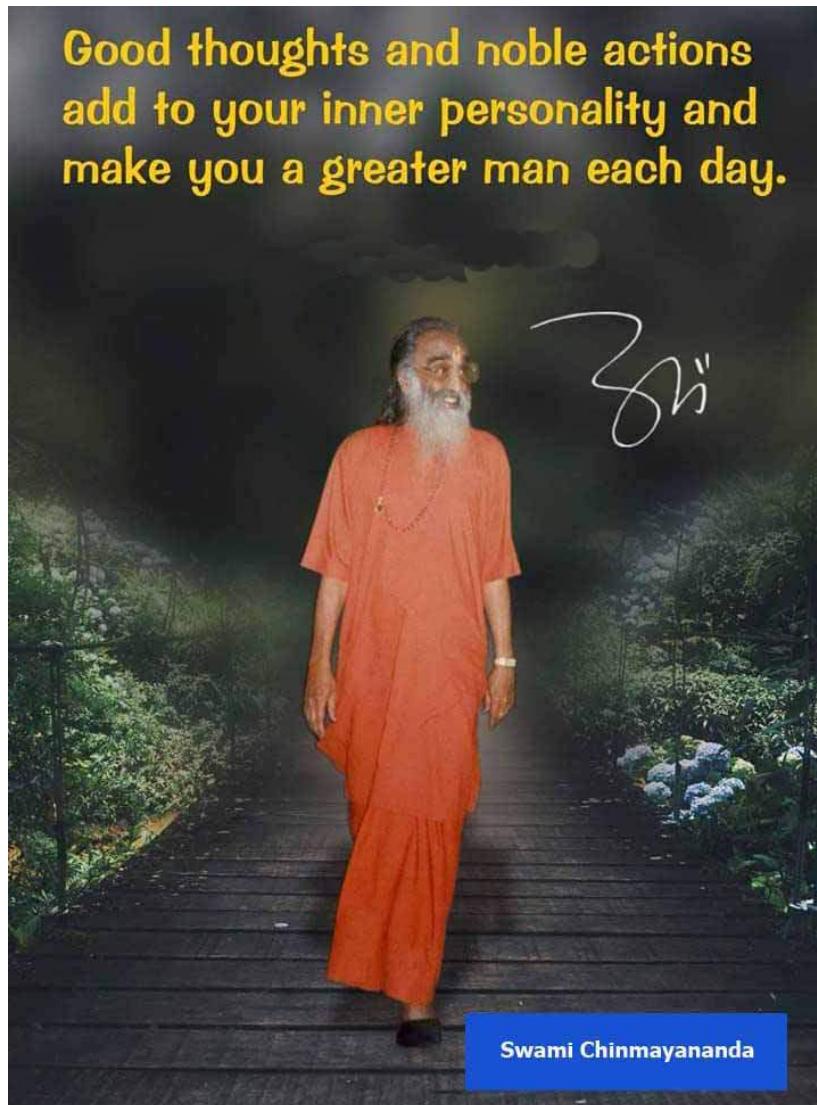
What do we do in such a case? The answer may be supplied in two ways: one, strengthen your bond with God (truth, your inmost being) and two, weaken your thoughts that hover over the glitter and glamour of this world. The resulting *vairāgya* – non-attachment – empowers you to regain your transparency.

Swāmi Chidānanda

Thus Spake Chinmaya



**Good thoughts and noble actions
add to your inner personality and
make you a greater man each day.**



BALAM

(STRENGTH)

The word '*balam*' (nominative singular form of the basic word *bala*) appears in the Upanishads and in the Geetā, and takes on a meaning depending on the context.

When we eat well, exercise properly and go by a healthy lifestyle, we have certain strength that not only shows in our physical form but also in our ability to remember well what our mind needs to recall at a given point of time. That is the strength of one kind, implied by the word '*balam*'. When Shwetaketu does not eat for many days, and when his father asks him to remember certain mantras, he meekly says¹, "Those mantras do not appear before me!" When he takes food again, he regains the 'strength' that he had, and recites the required mantras with ease. Shankarāchārya therefore gives to the word '*balam*' the meaning², "the capacity by which one knows what one's mind needs to know (recall)".

In a different context, way higher than the previous one, '*balam*' is the spiritual strength³ of someone who has stayed as the Self over a length of time. This cannot happen by mere will. A whole lot of study and reflection, supported by alert living, helps one steer clear of varieties of identification with the not-self (*anātmā*), leading to *ātma-nisthā*. Such abidance as the Self brings about complete Self-realization. "The weak (*bala-heena*) can never realize the Self," says Mundaka Upanishad (3.2.4).

On a simpler note, and yet with his own touch of depth, Sri Krishna calls such strength –*balam* – his own expression, when it is devoid of selfish desire and personal attachment⁴. This definition throws light on affairs of the world, where some people use force with conceit and arrogance, and some others do so with purity of motives. The latter is divine.

Notes:

1 *na vai mā pratibhānti bhoh* – Chāndogya Upanishad 6.7.2

2 *balam manaso vijneye pratibhāna-sāmarthyam* – (bhāshya on) Chāndogya Upanishad 7.8.1

3 *ātma-nisthā-janita-veeryam* – Mundaka Upanishad bhāshya 3.2.4

4 *kāma-rāga-vivarjitam* – Geetā 7.11

Quote of the Issue

THE POWER OF NOW

The power for creating a better future is contained in the present moment: you create a good future by creating a good present.



[Tolle is the famed author of the book **The Power of Now**. Born in 1948, he emerged as a popular spiritual teacher. Not identified with any particular religion, he has been all the same influenced by a wide range of spiritual works. He said he was depressed for much of his life until age 29, when he underwent an "inner transformation". He currently divides his time between Canada and California.]

Eckhart Tolle

TIPS FROM THE UPANISHADS

YOUR HIDDEN POTENTIAL

We see sometimes a child born to a poor family in a distant village reach heights of glory as he or she grows up, to occupy perhaps the White House or possibly the chair of the head of a multinational corporation (MNC). The spirit in a human being is simply immeasurable. If there is one thing that really prevents our blossoming, it is spiritual ignorance. The Vedānta takes pains to declare that there is but ONE SPIRIT, which seems to be sadly limited at places and appears unbelievably unlimited at other! Every one of us is that ONE SPIRIT. The Self in any of us is the same as the Self in the most exalted being. The only difference is that we have not discovered it and the preeminent ones have discovered it.

This truth here in man and that truth there in the sun are ONE!

sa yaschāyam purushe, yaschāsāvāditye, sa ekah

Taittiriya Upanishad, mantras 2.8 and 3.10

Dr. G wrote:

THE JOY OF GIVING



Did you know the three Ts that you can give?

What you send out to the world will come back to you! That is the concept of karma! So if you give, you will receive!

Most of what we have (to give) falls into one of three categories, called “the three Ts” – time, talent and treasure. Usually it is the last T that we think of when we think of giving, “treasure” – monetary and material gifts. From worldwide, multimillion-dollar fund-raisers for diseases and disasters to a bag of used clothing donated to the local thrift shop, “treasure” is what we call the material things we give to others.

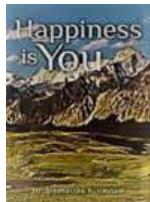
In America we have come to expect those who have been the most successful financially to share their treasure through charitable ventures. The government encourages philanthropy by giving generous tax breaks for charitable donations. Wealthy families such as the Kennedys, Fords, Rockefellers, and Carnegies have become nearly as famous for their philanthropy as for their riches, and today’s entrepreneurs are following their example. In 1997, broadcast executive Ted Turner famously pledged one billion dollars to the United Nations, joking that “a billion’s a good round number.” Microsoft founder Bill Gates and his wife Melinda, have established a foundation that seeks to encourage entrepreneurship in the fields of health and education. The software giant once observed, “I actually thought it would be a little confusing during the same period of life to be in one meeting when you’re trying to make money, and then go to another meeting where you’re giving it away.” Yet, that’s what he’s doing to the tune of nearly twenty-five billion dollars in grants so far.

Do it wisely

The Gates Foundation has specific rules for its grants, and – even though you don’t have the resources of Bill Gates – you also have the responsibility to donate wisely. The most effective charities are those that are very focused, that have a specific goal. Don’t get caught up in the charity of the moment or fall for a scam. Make sure the charity you have in mind is deserving of your donation. Before you give, investigate the charity (charitywatch.org or charitynavigator.org are two sources) and find out how much it spends on fundraising and administrative costs. The less spent on those categories, the better. That means your donation will go to the actual charity.

You don’t have to be a billionaire or multimillionaire to share what you have with others. According to the Vedic scriptures (and other spiritual teachings), it is a crime to have more than you need. The way to redeem yourself is to give your excess to those less fortunate than you. This results in what the modern world would call a “win-win” situation: the less fortunate person gets his needs met, and the more fortunate person relieves himself of the guilt of having too much (and all the temptations that exposes him to). He experiences the joy of being able to help someone else. Giving is getting.

(The next article will cover the other two Ts – time and talent.)



{The above is an excerpt from the book by Dr. Siddhartha B. Gautam, HAPPINESS YOU, pages 75 - 76.}

**Smt. Indira Gautam
writes from USA**



Come first Saturday of a month, nearly two hundred citizens from Fayetteville (NC) gather at 9 am at the Kiwanis' Recreation Center. That is what happened on February 2, when S T E P (Society to Educate People) welcomed everybody for its **HAPPINESS YOGA 68**.

A lot of our participants had taken time off in the first few days of January to travel, to spend time with family, relatives and friends spread across the country. Now all of them were back and there was very good response. On this date 2/2, Dr Manesh Thomas spoke on "*Health Care Tips for a Healthy Heart*". Participants were all ears when the physician shared his knowledge in a language as easy as possible for his lay audience.



The Cardiologist Speaker

Andres' Josephs' **Magic of Movements and Meditation**, as always, were much appreciated. Everyone also enjoyed the healthy food samples served by Ms Kamlesh Tandon, under the feature *Food, Flavor and Fun*. Mrs Carol Scheib ably facilitated the entire program. During this monthly event, we once more met to have fun while we discussed a topic that the public could benefit from.

**Words from
Guest writers**



Adyashanti

CLARIFY YOUR ASPIRATION

To clarify your aspiration means knowing exactly what it is that your spiritual life aspires to, *not as a future goal but in each moment*. In other words, what do you value most in your life – not in the sense of moral values, but in the sense of what is most important to you. Contemplate this question. Do not assume that you know what your highest aspiration is, or even what is most important to you. Dig deep within, contemplate and meditate on what the spiritual quest is about for you; don't let anyone else define your aspiration for you. Look within until you find, with complete clarity, what you aspire to.

The importance of this first Foundation¹ cannot be overemphasized, because life unfolds along the lines of what you value most. Very few people have Truth or Reality as deep values. They may think that they value Truth, but their actions do not bear this out. Generally most people have competing and conflicting values, which manifest as both internal and external conflict. So just because you *think* something is your deepest value does not mean that it actually is. By deeply contemplating and clarifying what you value and aspire to, you become more unified, clear and certain of your direction.

As your realization and spiritual maturity deepen, you will find that some aspects of your aspiration remain steadfast while others evolve to reflect what is relevant to your current level of insight. By reflecting on and clarifying the issues relevant to your current level of understanding, you stay focused on the cutting edge of your own unfolding.

Note 1: In his very important book "***The Way of Liberation***," Adyashanti speaks of five foundations for anyone seeking liberation. They are: 1) Clarify your aspiration, 2) Unconditional follow through, 3) Never abdicate your authority, 4) Practice absolute sincerity and 5) Be a good steward of your life.

[Adyashanti (ādyā-shānti means primordial peace) (born Steven Gray in 1962) is an American spiritual teacher and author from the San Francisco Bay Area who offers talks, online study courses, and retreats. He is the author of numerous books, CDs and DVDs and, together with his wife Mukti, is the founder of Open Gate Sangha, a non-profit organization established in 1996 which supports and makes available his teachings.]

JĀBĀLA SATYAKĀMA

Straightforwardness has immense power

Gautama was a celebrated sage of the Vedic age. He was, as the son of the sage Haridrumata, called Hāridrumata. He was well versed in the Vedic lore and had many students in his tapovana, or forest retreat.

A young boy named Satyakāma once expressed a desire to his mother Jabālā, to go to Gautama's tapovana to study. She readily agreed and was glad that her son was eager to train for the highest knowledge.

"Mother, please tell me my lineage," said Satyakāma, for he knew Gautama would be sure to ask him the name of the saint from whom his family traced descent. It was customary those days at *guru-kulas* (residential Vedic schools) to ask a new student about his family background.

The mother knew they were Brahmins by birth but did not know, within the Brahmin community, what their family's lineage (*gotra*) was. Married at an early age and having got a son also very early, she was living with her husband for just a few years before becoming a widow. As she had to attend to a large number of guests at their home and she did this '*atithi-sevā*' (serving guests and visitors) with great dedication, she never asked her husband about their lineage.

She said, "I was very young, living with my husband. I had to attend to a lot of guests. I never got the time to ask your father about your lineage. He passed away when you were a child. Tell your preceptor you are Satyakāma, the son of Jabālā."

The mother did not lie. She just did not consider the option of telling some name like Āngirasa, Vasistha or Bhāradwāja as their *gotra*. She displayed total transparency by saying boldly she did not just know their *gotra*!

Satyakāma took leave of his mother and trekked to Gautama's tapovana. The sun was about to set and the students were busy arranging the sacrificial fire when the prospective student arrived at tapovana that twilight hour, Satyakāma prostrated before the sage. He was visibly exhausted from his journey.

The students had finished their evening worship, and Satyakāma had taken a little rest. When Hāridrumata summoned him, the boy said, "Revered sir, I want to live in this tapovana as a celibate (brahmachāri). Kindly accept me as one of your disciples."

"Most affectionate blessings! What is your lineage, my child?" asked Gautama.

Satyakāma told the sage what his mother had clearly shared with him. He did not know his lineage but he could say, "Jābāla is my mother; I am Satyakāma; please know me therefore as Jābāla Satyakāma!" [Jābāla's son becomes Jābāla or Jābāli.]

The boy's transparency was striking. Gautama looked at the aspirant at his door, an embodiment of purity and straightforwardness.

The sage rose from his seat and embraced the boy warmly. He then said, "My child, bring the firewood for the sacrificial fire. I have decided to initiate you into discipleship. You are verily a Brahmin. You have not swerved from the truth. None other than a Brahmin¹ can utter such an unalloyed truth."

It was triumph for Jabālā and her son Satyakāma. Their openness, avoiding any form of misrepresentation, helped them march to victory. Satyakāma was admitted to the inner circle of Gautama, and in course of time became an illumined soul.

Notes:

1 The praise of the Brahmin community should be taken in its present, proper context without sticking to it literally. There is no denying that honest and truthful people – ladies and men – have been in different communities. King Harischandra, most famous for his adherence to truth, was a Kshatriya, as we know.

2 The story of Satyakāma can be found in the 4th chapter of Chāndogya Upanishad, in six of its sections (*brāhmaṇas*): 4th thru 9th. The above version is taken from the book ‘Stories from Vedānta’ by Swami Amarananda (published by Advaita Ashrama), suitably modified in line with the interpretation of Ādi Shankarāchārya. Shankara’s commentary clearly states that Jābalā had married, and therefore undoubtedly knew who Satyakāma’s father had been but did not know the ‘lineage’ (*gotra*) because her husband had passed away when the boy was very small.

NEWS

Pune, December 31, January 1 and 2:

Swamiji spoke on the following topics at the venues mentioned in Pune before he proceeded to Lonavala for the 7 day National Camp.

Geeta’s Guidance to Daily Living (based on shlokas 17.14 thru 17.17) at E 101, Bramha Exuberance, Kondhwa

The One Verse – Geeta 10.20, Ramana Maharshi’s Selection at the residence of Smt Dakshu Mansukhani, Uday Baug

The Road to Self-discovery (based on Kathopanishad 1:3:10, 11) at E 101, Bramha Exuberance, Kondhwa.

Webinars:

The following webinars were held in the recent past:

Webinar 140 on January 13, 2019

THE GOLD LID THAT COVERS TRUTH – by Swami Chidananda

Webinar 141 January 27, 2019

EDUCATION FOR WELL-BEING, part 2 – by Sri Satyesh Bellur

[Those who wish to join these webinars may please write to fowaiforum@yahoo.com]

RETREAT IN LONAVALA, JAN 3 THRU 9, 2019

More than 130 participants from different parts of India, and five from USA, enjoyed the Vedanta classes at the fabulous setting of Sree Narayani Dham in Lonavala between the 3rd and the 9th of January 2019.

A place of immense beauty, the venue naturally attracted a lot of tourists also every day, which did not however disturb the spiritual retreat. The magnificent temple of Devi Narayani, the impressive arch at the entrance, the pretty fountain amidst green lawns, the go-shala (place of cows) and comfortable rooms for stay etc. were among the factors that made everybody feel it was a unique experience. The organizers had brought a special team of cooks from Mumbai, which ensured that delicious and nutritious food as preferred by our group was available all through.

Swami Chidanandaji taught “**Selections from Brihadaranyaka Upanishad**” and Swami Hamsanandaji took up “**Sundar Kand**” of Tulsi Ramayan. About 50 enthusiastic students of Hamsanandaji were among the participants, who mainly came from Mysuru.

Smt Romila Lalwani was the chief guest at the inaugural function on the 3rd. She runs an elegant “seniors’ home” called MIRA GHAR at Kamshet, not far from Lonavala. Ms Diya Bose, an 8th grader, presented a short *kathak* dance at the opening ceremony.

A highly gifted singer, Siddharth Belmannu, in his early 20s, enthralled all the participants with his masterly concert on the second day. He sang many pieces in Hindi, Kannada and Marathi as per Hindustani music tradition. He came from Bengaluru, and was accompanied by two other youngsters on tabla and harmonium.

On Sunday, the 6th, another 8th grader, Kanika Bhat, from New Delhi took all the campers to heights of joy with 90 minutes of exceptionally good Bharata Natyam. These cultural programs added to the joy of all, who were very happy with the spiritual classes in the first place.

Participants visited the neighbouring Kaivalya Dhama, a famed institution of yoga on one morning. The three wings – yoga instruction, yogic therapy and yoga research – were shown to them, guided by Mr Barnard and by Dr D D Kulkarni. There was also a short sight-seeing trip on one afternoon, during which the members of the Retreat went and saw some places of tourist attraction in and around Lonavala. On some nights during this Retreat, after dinner, there were video shows of spiritual importance.

Shri Mohan Hejamadi, Brni Vibha Chaitanya and many others in the organizing team left no stone unturned to make the Retreat an all-round success.

On the whole, everybody left Lonavala with much happiness and satisfaction following this Retreat. The large contingent from Mysuru, led by Swami Hamsanandaji, added a trip to Shirdi after the 7 days in Lonavala.



Swami ji, Swami Hamsananda, Romila Lalwani and Mohan Hejamadi
lighting the lamp.



Ratna Bhatia from LA welcoming Swami Ji



Diya Bose performing Kathak



Bharat Natyam Performance by Kanika Bhat



Siddarth Belmannu presenting classical bhajans



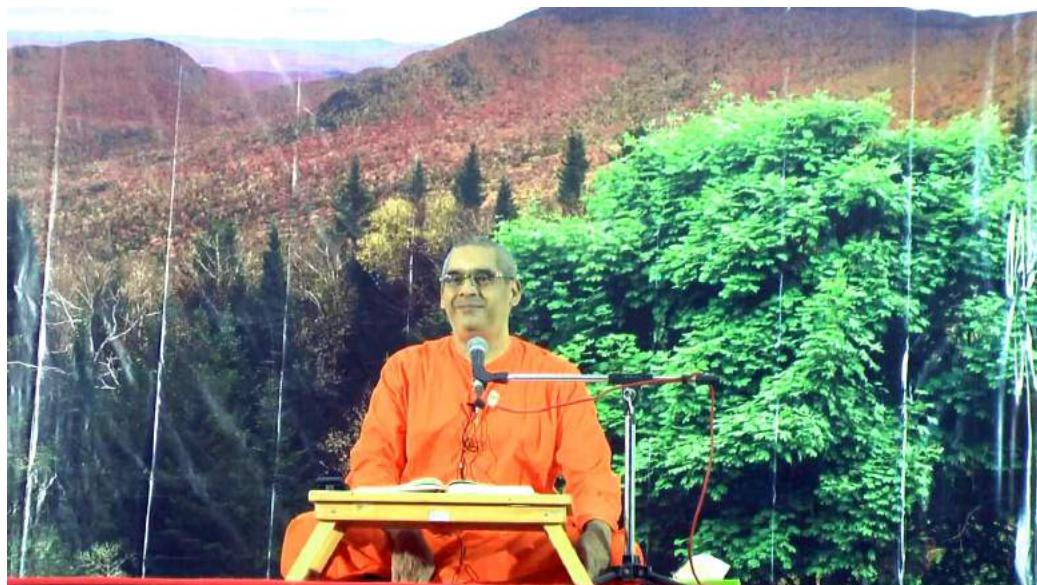
Bhajans presented by Mysuru participants



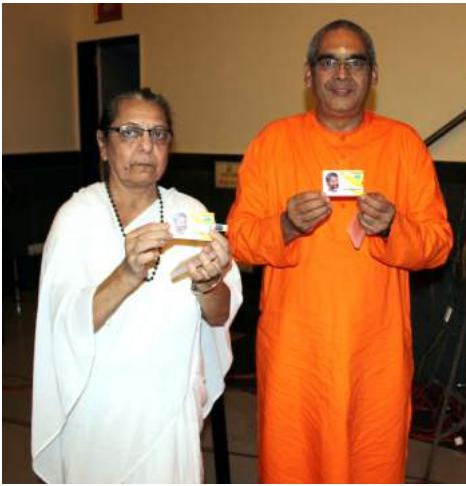
Pune and Bengaluru participants singing bhajans



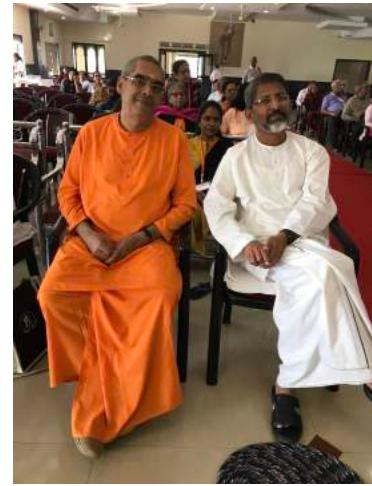
Swamiji's series of talks on "Selections from Brihadaranyaka Upanishad"



Swami Hamsananda speaks on Sunderkand of Tulsi Ramayan



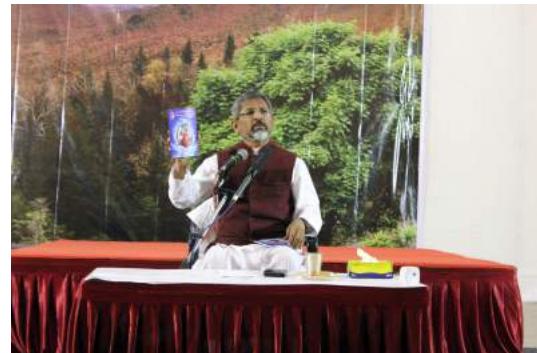
Brni Vibha Chaitanya and Swami Hamsananda releasing the pen-drive of Swami Chidananda's series of talks.



Watching the film of Swami Chidananda's Aurangabad talk held on Dec. 2, 2018 along with participants.



Swami ji releasing the book on happy marriage and blessing the newly married couple Shreya and Aditya Kulkarni from Goa.



Participants alongwith Swamiji visiting the Kaivalya Dham, a famed institution of Yoga.



Swamiji visits the the temple of Devi Narayani



Swamiji amidst the pretty fountains at the venue



The comfortable and spacious dining hall for the participants
in Narayani Dham.



Panoramic view of Sree Narayani Dham auditorium with Swamiji and the participants



Group picture of all the participants with Swamiji



Swamiji with participants at India Immersion Centre, Chennai - Jan 26, 2019

DHIMAHİ Events

Deriving Holistic insights into Management from
the Heritage of India



Visit to a campus of Armed forces, INS Shivaji, Lonavala

Holistic Insights for All-round Success - Tips for Happy Life - Talk on Jan 8, 2019

On Jan 8th, 2019, Swami Chidananda and Commander Guruprasad addressed defence personnel on the topic "Holistic Insights for All-round Success - Tips for Happy Life." There were more than 150 officers and their ladies who attended this motivational talk with great interest. Swamiji advised the youth to strive hard and always put in 100% effort in every worthy task that they take up. He also stressed the importance of teamwork for success and quoted one or two verses from the Gita, while emphasizing that these were universal truths irrespective of belief in God.

Overall the session was very well received and was a much needed step in the right direction for the defence personnel whose lives are often fraught with danger as they perform their duty in the defence of their motherland.



Swamiji with some of the participants at INS Shivaji, Lonavala and signing the Guest Book.

Guest speakers at Lonavla camp - Jan 3 - 10, 2019

A special feature of the National Spiritual Camp in Lonavala, held between January 3 and 9, was short talks by guest speakers. They were drawn from the participants only. Everyone of them was very effective and all found these sessions a source of valuable learning.

The five speakers were as follows:

On Jan 5, Dr Piyul Mukherjee

Topic:- Missing I in MBA.

On Jan 6, Nandakishore Mahapatra

Topic:- Journey of a Sadhaka.

On Jan 7, Gopalakrishna K.S.

Topic:- Yoga as a Way to Spiritual Progress.

On Jan 8, Radhakrishna Chilukuri

Topic:- Remembering

Swami Chinmayānanda.

On Jan 9, Mahesh S. Rao

Topic:- Management and Spirituality.



Dr Piyul Mukherjee



Mahesh S. Rao



Radhakrishna Chilukuri



Gopalakrishna K.S.



Nandakishore Mahapatra

Upcoming Events

Chennai, February 5 and 6:

The residence of Smt Jyoti Nichani in Chetpet will be the venue for two satsangs with Swamiji.

Pollachi, February 9:

Swamiji will be the chief guest at the 14th Annual Day of the RISE SCHOOL in Samiyandipudur near Pollachi in Tamil Nadu. This beautiful school is being run by a trust headed by NRI couple Geetha and Krishnan. Set in a 15 acre campus in rural area, it is non-residential.

Bengaluru, February 12:

Two Vedānta talks on “What is real?” will be delivered by Swamiji at the School of Ancient Wisdom as part of a 5 day Retreat of the organization called MEDITATION AND STUDY CIRCLE, led by Smt Vani and Sri Vasudev.

Bengaluru, February 14 thru March 3:

The much-awaited 18 day Camp on Katha Upanishad (by Swamiji) and Geetā (by āchārya Dr Nagaraju) will take place at Suvarnamukhi Samskrit Dhāma.

See e-leaflet below.

Aurangabad, March 7:

A Sufi saint and Swami Chidanandaji will together hold a program on “Love God for A Happier Life”.

See e-leaflet below



WANT TO STUDY VEDANTA IN DEPTH?

Suvarnamukhi Samskriti Dhama,
Bengaluru
with Fowai Forum, Mumbai
Presents

**KATHOPANISHAD BY SWAMI CHIDANANDA
GEETA BY ACHARYA DR NAGARAJU**

THURSDAY 14TH FEBRUARY TO SUNDAY 3RD MARCH, 2019

AT:
Suvarnamukhi Samskriti Dhama,
Vederahalli, Kaggalhalli Post,
Kanakapura Taluk
Ramanagara District,
Karnataka 562112

For more:
fowaiforum@yahoo.com



HAZRAT SUFI SAYED MURTUZA ALI SHAH HUSAINI
(Atsar Pasha Sahab)

SWAMI CHIDANANDA
(Author, Teacher, Speaker on Vedanta, Disciple of Swami Chinmayananda)

ईश्वर प्रेम मे है सफलता की राह
खुद को इवादत मे है कान्याबी जी चाह
"Aastha", "Aqueedat", "Faith" in him shows the Doorway to Success.

A program with the Philosophical Message

LOVE GOD FOR A HAPPIER LIFE

(How true love of God can make one a better human being!)

On Thu March 7, 2019 @ 10 am - 12 Noon
Venue: Tapadiya Natya Mandir, Nirala Bazar,
Aurangabad

For more info: 9967 878798
All are welcome

Mahā-Shivarātri Message

Lord Shiva is often described as the God of Destruction. He destroys evil. He destroys negative energies and clears the way for the emergence of positive forces. From yet another angle of view, it is the old that dies and the new rises in its place. The bud dies in order that the flower is born.

MAY SHIVA BLESS US ALL DURING THIS SPECIAL NIGHT!



TEAM AUPA wishes all our readers HAPPY MAHĀSHIVARĀTRI

The holy night this time falls on March 4.

(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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